بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Sahih Muslim

صحيح مسلم

FIRST EDITION

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About Sahih Muslim

Ṣaḥīḥ Muslim is a collection of hadīth compiled by Imām Muslim ibn al-Hajjāj al-Naysāburi(rahimahullāh). His collection is considered to be one of the most authentic collections of the Sunnah of the Prophet (ﷺ), and along with Ṣaḥīḥ al-Bukhārī forms the "Sahihain," or the "Two Sahihs." It contains roughly 7500 hadīth (with repetitions) in 57 books. The translation provided here is by Abdul Hamid Siddiqui.

Author bio:

Imām Muslim's full name is Abu al-Husayn Muslim ibn al-Hajjāj ibn Muslim ibn Warat al-Qushayri al- Naysaburi (206-261 AH/821-875 AD). Imām "Muslim," as his nasba shows, belonged to the Qushayr tribe of the Arabs, an offshoot of the great clan of Rabi'a.

He was born in Naysabur (Nishapur) in 206/821. His parents were righteous people who left such an indelible impression on his mind that he spent his life as a God-fearing person and always adhered to the path of righteousness. Imām Muslim travelled widely to collect hadith in Arabia, Egypt, Syria and Iraq, where he attended the lectures of some of the prominent Muhadith of his time: Isḥāq b. Rāḥawayh, Aḥmad b. Hanbal, 'Ubaydullah al-Qawariri, Qutaiba bin Sa'id, 'Abdullah ibn Maslama, Harmalah bin Yahya, and others. After completing his education, he settled down at Nishapur. There he came into contact with Imām al-Bukhārī. Imām Muslim was impressed with Imām al-Bukhārī's knowledge that he kept himself attached to him up to the end of his life. Another muhaddith that influenced Imam Muslim was Muhammad ibn Yahya al-Dhuhali and he attended his lectures regularly, but when the difference of opinion between Muhammad b. Yahya and Imam Bukhari on the issue of the creation of the Holy Qur'an sharpened into hostility, Imam Muslim sided with Imam Bukhari and abandoned Muhammad b. Yahya altogether. He was therefore a true disciple of Imām al-Bukhārī.

He wrote many books and treatises on Hadith, but the most important of his works is the collection (Jami') of his Sahih. He originally named his book Musnad as-Ṣaḥīḥ, and mentioned in his book that he wrote authored such a book in response to a question from one of his students.

Imām Muslim meticulously collected 300,000 hadith and after a thorough examination of them retained only 4000, the genuineness of which were fully established. He prefixed to his compilation a very illuminating introduction, in which he specified some of the principles in which he had followed in the choice of his material. Imam Muslim has to his credit many other valuable contributions to different branches of Hadith literature, and most of them retain their eminence even to the present day. Amongst these Kitab al-Musnad al-Kabir 'Ala al-Rijal, Jami' Kabir, Kitab, al-Asma' wa'l-Kuna, Kitab al-Ilal, Kitab al- Wijdan are very important.

Methods of Classification and Annotation:

Imam Muslim strictly observed many principles of the science of Hadith, which had been slightly ignored by his great teacher Imam Bukhari (may Allah have mercy on both of them).

Imam Muslim considered only such traditions to be genuine and authentic as had been transmitted to him by an unbroken chain of reliable authorities up to the Prophet (ﷺ) and were in perfect harmony with what had been related by other narrators whose trustworthiness was unanimously accepted and who were free from all defects. He divided narrators and sub-narrators into 3 levels:

1. Those people who are completely authentic in their memory and character with no deficiency whatsoever. They were known to be honest and trustworthy.

2. People of slightly lesser memory and perfection than the previous category, yet still trustworthy and knowledgeable, not liars by any measure. Examples of people in this category include `Ata ibn Said and Layth ibn Abi Sulaim.

3. People whose honesty was a subject of dispute or even discussion. Imam Muslim did not concern himself with such people. Examples in this category include Abdullah ibn Maswar and Muhammad ibn Said al-Maslub.

Moreover, Imam Bukhari, while describing the chain of narrators, sometimes mentions their kunya and sometimes gives their names. This is particularly true in case of the narrators of Syria. This creates a sort of confusion, which Imam Muslim has avoided.

Imam Muslim takes particular care in according the exact words of the narrators and points out even the minutest difference in the wording of their reports. Imam Muslim has also constantly kept in view the difference between the two well-known modes of narration, haddathana (he narrated to us) and akhbarana (he informed us). He is of the opinion that the first mode is used only when the teacher is narrating the hadith and the student is listening to it, while the second mode of expression implies that the student is reading the hadith before the teacher. This reflects his utmost care in the transmission of a hadith. Imam Muslim has taken great pains in connecting the chain of narrators. He has recorded only that hadith which, at least, two reliable tabi'in (successors) had heard from two Companions and this principle is observed throughout the subsequent chain of narrators. Sahih Muslim has been explained by Imam an-Nawawi and one of his teachers Abu `Amr ibn Salah.

His Students:

His Students Imam Muslim had a very wide circle of students, who learnt Hadith from him. Some of them occupy a very prominent position in Islamic history, e.g. Abu Hatim Razi, Musa ibn Harun, Ahmad ibn Salama, Abu 'Isa Tirmidhi, Abu Bakr ibn Khusaima, Abu ‘Awana and Al-Dhahabi.

His Death:

Imam Muslim lived for fifty-five years. He spent most of his time in learning Hadith, in its compilation, in its teaching and transmission. He always remained absorbed in this single pursuit and nothing could distract his attention from this pious task. He died in 261/875, and was buried in the suburbs of Nishapur.

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Introduction المقدمة

This book contains the introductory remarks of Imam Muslim placed at the beginning of his collection. It contains a number of narrations, most of which are not hadith *and which may not all meet the strict standards of authenticity required of all hadith in the Sahih. The translation here has been generously provided by Abū Najm Fernando bin al-Iskandar.*

In the Name of Allah, the Merciful, the Beneficent-

All praise is due to Allah, Lord of the worlds, and the [praiseworthy] end is for those who fear Him; and may Allah send blessings upon Muhammad, seal of the Prophets, and upon all the Prophets and Messengers.

As for what follows:

Indeed you mentioned, may Allah have mercy on you, by the guidance of your Creator, that you were interested in an examination of what is known of all the transmitted reports on authority of the Messenger of Allah, peace and blessings upon him, regarding traditions of the Dīn, its rulings, and everything from it regarding rewards, punishments, motivations, admonishments, and other descriptive topics through chains of narration which were related by and circulated between Ahl ul-Ilm.

Thus you wished, may Allah guide you aright, to be informed about all of [the transmitted reports] in the form of a calculated composition and you asked me to abridge [it] for you in writing without a great amount of repetition. You allege that [much repetition] would distract you from what you intended in terms of understanding and deriving rulings from [the reports].

And because of that which you have asked, may Allah be generous with you, when I am attributed to its successful management and whatever condition can be construed by it, if Allah wills, (it will lead to) a praiseworthy ending and obtainable benefit.

I thought at the time you asked me to undertake that [task]- if it was determined for me to do so, and preordained for me to complete it- that the first to benefit from that would be me specifically before anyone else and this is due to a great number of reasons which are too lengthy to describe except [to say] that in summary, having precision regarding a select few [narrations], and accuracy in them, is easier for a person than to undertake of a great number of them, and especially for one who is indistinguishable in it from the common people [in this matter] unless someone else informs him of the distinction.

If the matter is just as we described, then focusing on the few authentic narrations is worthier for them than seeking an abundance of weak narrations. Although indeed it is hoped for that some benefit is attained by seeking after a large number [of Ḥadīth] of this type, and gathering the repetitions for them, but only for the elite who are endowed with some awareness and knowledge in their means [of ascertaining authenticity] and defects.

Thus that, if Allah wills, will happen through whatever will be brought to bear of that [awareness, distinction, knowledge of the means, and defects] on the advantage in seeking large numbers of [the various categories of Ḥadīth]. And as for the common people who are different from the elite in terms of awareness and knowledge, then it is senseless for them to seek large numbers [of various categories of Ḥadīth], while they are unaware of the few [Sahīh].

Then we, if Allah wills, will begin to extract and compose what you have asked upon conditions which we shall mention to you. We set ourselves upon the entirety of what is transmitted from the reports on authority of the Messenger of Allah, peace and blessings upon him. Then we divided it up into three sections and three levels of people without repetition except:

1) When coming to a point where it was essential to repeat a narration in which there is an addition that clarifies the meaning of the first one; or

2) When there is a second chain that supports the first one in some hidden defect present since the additional significance in the second Ḥadīth assumes the position of a complete Ḥadīth.

Repeating narrations which have the kind of 'addition' we described is inevitable [since it eliminates the perceived hidden defect of the first narration]; or that significance [of the addition] is separated from the entire narration by abbreviating it when it is possible [to understand the significance from a small part of the narration], however separating the relevant part of the narration from the rest might make it difficult to understand the link between them, so repeating it in its original form when that proves difficult is safest.

Thus when we find that it is avoidable to repeat the narrations in their entirety we take care not to do so, if Allah wills.

As for the first category, we aspired to advance the report which is safer from defects than any others, and is purified due to being related by people of integrity in Ḥadīth, and certitude for what they relate; there are no strong disputes found [compared to the reports of other Thiqāt] regarding their transmissions, and no excessive inconsistencies [in their own reports] - just as is the case regarding a great number of Muhaddithīn and which appears in their narrations.

Thus when we examined reports of this description from the people, we also came across reports in whose chains there fell some of those who are not described with memorization and precision, like those of the previous description before them. Although they fell below what we described [from the first group], they still have the designation of protection [from ill-repute] and truthfulness; and they acquired knowledge, included among them are the likes of Atā' bin is-Sā'ib, and Yazīd bin Abī Ziyād, and Layth bin Abī Sulaym, from among the carriers of Āthār and the relaters of Akhbār.

So even though they possessed what we described of knowledge, protection and being known as scholars among Ahl ul-Ilm, their contemporaries who we mentioned as precise and sound in transmission were above them in status and rank because this [the first category] is a high rank and sublime characteristic according to Ahl ul-Ilm.

Do you not see that when you weigh these three people we mentioned- Atā', Yazīd, and Layth- with Mansūr bin il-Mu'tamir, Sulaymān al-A'mash and Ismā'īl bin Abī Khālid in regards to precision in Ḥadīth and soundness in it, you will find them distinct from others and not near them [in rank?]- there is no doubt regarding that among the people knowledgeable in Ḥadīth since the soundness of the memorization of Mansūr, al-A'mash, and Ismā'īl, and their precision in Ḥadīth was well-known among [the people knowledgeable in Ḥadīth] and they were not aware of examples of that from Atā', Yazīd, and Layth.

Upon the same course as the above, when you weigh between the two levels like Ibn Awn and Ayyūb as-Sakhtiyānī with Awf ibn Abī Jamīlah and Ash'ath al-Humrānī- and all 4 are companions of al-Hasan and Ibn Sīrīn- there is disparity between the two groups. Between these two groups is a distance in terms of perfection of virtue and soundness of reporting even though Awf and Ash'ath are not repelled from [the status] of truthfulness and honesty according to Ahl ul-Ilm, rather the situation is as we described regarding their position.

We only mentioned these examples by way of naming them specifically so that their examples might be an indication for whoever is ignorant of the path to return to understanding of Ahl ul-Ilm regarding the ranking of its people. Thus there is no shortchanging the men of elevated rank any amount of what is due his level, and there is no elevation of those who are lower any amount of knowledge above his position- and each who possesses the right is given his right and is settled in his rank.

It has been mentioned on authority of Ā'ishah, may Allah be pleased with her, that she said: 'The Messenger of Allah, peace and blessings of Allah upon him, ordered us to afford people their (rightful) positions according to what the Qur'ān states: {And above all who possess knowledge is another who is knowledgeable}[Yūsuf: 76] . Thus based on the example of what we mentioned [regarding the narrators of Hifẓ and Itqān, and narrations which lack excessive

inconsistency or strong contradiction], we compiled what you asked for of [those kind] of reports on authority of the Messenger of Allah, peace and blessings of Allah upon him.

As for anything of that wherein the people were charged [with some criticism] by the people of Ḥadīth, or by the majority of [the people of Ḥadīth], then we did not preoccupy ourselves with bringing forward their narrations, such as Abd Allah ibn Miswar Abī Ja'far il-Madā'inī, Amr bin Khālid, Abd il-Quddūs ash-Shāmī, Muhammad ibn Sa'īd il-Maslūb, Ghiyāth ibn Ibrāhīm, Sulaymān bin Amr Abī Dāwud an-Nakha'ī, and those like them whereof they were accused of fabricating narrations and manufacturing reports; and like that are those whose narrations are dominated with Munkar, or mistakes- we withheld from their narrations as well.

An indication of Munkar in the narration of a Muhaddith is when his transmission differs with the transmission of a Muhaddith from the people of memorization and acceptance, or does not agree with it when the two are compared. When the majority of a person's narrations are like that, he is abandoned [Mahjūr] in Ḥadīth, and not accepted in it, and his narrations are not acted upon. The following are those Muhaddithīn who are among this group: Abd Allah ibn Muharrar, Yahyā bin Abī Unaysah, Al-Jarrāh bin ul-Minhāl Abūl-Atūf, Abbād bin Kathīr, Husayn bin Abd Illah ibn Ḍumayrah, Umar bin Suhbān, and those of the same type in terms of transmission of Munkar Ḥadīth. We did not pause upon their narrations or preoccupy ourselves with them due to the ruling of Ahl ul-Ilm.

That which we are aware of from their school of thought in accepting what is singularly reported by a Muhaddith from the narrations is that (the Muhaddith) took part along with the trustworthy narrators from Ahl ul-Ilm wal-Hifẓ in transmitting some of what they transmitted, and [the Muhaddith] is predominantly in agreement with them; when one is found like that, then if he adds to [the transmission] anything not found with his companions, then his addition is accepted.

As for those who you see resorting to the likes of az-Zuhrī due to his greatness, and due to the great number of his companions being among the precise Huffāẓ, [resorting to] his Ḥadīth and the Ḥadīth of those like him, or to the likes of Hishām ibn Urwah, then their Ḥadīth are extensively shared among Ahl ul-Ilm. The greater majority of their companions related their Ḥadīth in agreement with one another [with few having contradictions]. Thus to transmit from [Urwah and az-Zuhrī], or one of them, from among the multitude of Ḥadīth, what is not known among any of their companions, and [the Rāwī] is not of those who share in the Sahīh narrations [found] among them, then it is not allowed to accept the narrations of this category of people, and Allah knows best.

We have explained from the school of Ḥadīth and its people some of what those who wish to traverse the path of [the Muhaddithīn] should aim for, and be guided towards. We will, if Allah wills, add to the explanation and clarification in another place in this book upon the mention of defective reports [Mu'allalah] when we come to it, in the places where explanation and clarification are appropriate, if Allah wills.

And what follows:

May Allah have mercy on you, if not for that which we saw of an evil act, largely from those who claim to be Muhaddithīn, in what they were supposed to adhere to when putting forward weak narrations and abominable transmissions and their neglect for the investigation of famous Sahīh narrations related by the trustworthy narrators, well-known for their truthfulness and honesty, after knowledge of them and affirmation with their tongues, that a great many of [weak and abominable narrations] which were cast towards heedless people are denounced and spoken of as not acceptable whereof the A'immah of the people of Ḥadīth criticized their transmissions- A'immah like Mālik ibn Anas, Shu'bat bin al-Hajjāj, Sufyān bin Uyaynah, Yahyā bin Sa'īd al-Qattān, Abd ir-Rahman ibn Mahdī, and other A'immah- then the establishment of what you asked for of distinction [between the types of Ḥadīth] and collection [of those which were Sahīh] would be easy for us. However on account of what we informed you of regarding the people's circulation of abominable reports with weak, unknown chains, and their casting them towards the common people who are not aware of their defects, responding to what you asked became lighter upon our hearts.

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى جَمِيعِ الأَنْبِيَاءِ وَالْمُرْسَلِينَ. أَمَّا بَعْدُ فَإِنَّكَ يَرْحَمُكَ اللَّهُ بِتَوْفِيقِ خَالِقِكَ ذَكَرْتَ أَنَّكَ هَمَمْتَ بِالْفَحْصِ عَنْ تَعَرُّفِ جُمْلَةِ الأَخْبَارِ الْمَأْثُورَةِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سُنَنِ الدِّينِ وَأَحْكَامِهِ وَمَا كَانَ مِنْهَا فِي الثَّوَابِ وَالْعِقَابِ وَالتَّرْغِيبِ وَالتَّرْهِيبِ وَغَيْرِ ذَلِكَ مِنْ صُنُوفِ الأَشْيَاءِ بِالأَسَانِيدِ الَّتِي بِهَا نُقِلَتْ وَتَدَاوَلَهَا أَهْلُ الْعِلْمِ فِيمَا بَيْنَهُمْ فَأَرَدْتَ- أَرْشَدَكَ اللَّهُ- أَنْ تُوَقَّفَ عَلَى جُمْلَتِهَا مُؤَلَّفَةً مُحْصَاةً وَسَأَلْتَنِي أَنْ أُلَخِّصَهَا لَكَ فِي التَّأْلِيفِ بِلاَ تَكْرَارٍ يَكْثُرُ فَإِنَّ ذَلِكَ- زَعَمْتَ- مِمَّا يَشْغَلُكَ عَمَّا لَهُ قَصَدْتَ مِنَ التَّفَهُّمِ فِيهَا وَالاِسْتِنْبَاطِ مِنْهَا. وَلِلَّذِي سَأَلْتَ- أَكْرَمَكَ اللَّهُ- حِينَ رَجَعْتُ إِلَى تَدَبُّرِهِ وَمَا تَؤُولُ بِهِ الْحَالُ إِنْ شَاءَ اللَّهُ عَاقِبَةٌ مَحْمُودَةٌ وَمَنْفَعَةٌ مَوْجُودَةٌ وَظَنَنْتُ- حِينَ سَأَلْتَنِي تَجَشُّمَ ذَلِكَ- أَنْ لَوْ عُزِمَ لِي عَلَيْهِ وَقُضِيَ لِي تَمَامُهُ كَانَ أَوَّلُ مَنْ يُصِيبُهُ نَفْعُ ذَلِكَ إِيَّايَ خَاصَّةً قَبْلَ غَيْرِي مِنَ النَّاسِ لأَسْبَابٍ كَثِيرَةٍ يَطُولُ بِذِكْرِهَا الْوَصْفُ إِلاَّ أَنَّ جُمْلَةَ ذَلِكَ أَنَّ ضَبْطَ الْقَلِيلِ مِنْ هَذَا الشَّانِ وَإِتْقَانَهُ أَيْسَرُ عَلَى الْمَرْءِ مِنْ مُعَالَجَةِ الْكَثِيرِ مِنْهُ. ولاسيما عِنْدَ مَنْ لاَ تَمْيِيزَ عِنْدَهُ مِنَ الْعَوَامِّ إِلاَّ بِأَنْ يُوَقِّفَهُ عَلَى التَّمْيِيزِ غَيْرُهُ. فَإِذَا كَانَ الأَمْرُ فِي هَذَا كَمَا وَصَفْنَا فَالْقَصْدُ مِنْهُ إِلَى الصَّحِيحِ الْقَلِيلِ أَوْلَى بِهِمْ مِنَ ازْدِيَادِ السَّقِيمِ وَإِنَّمَا يُرْجَى بَعْضُ الْمَنْفَعَةِ فِي الاِسْتِكْثَارِ مِنْ هَذَا الشَّانِ وَجَمْعِ الْمُكَرَّرَاتِ مِنْهُ لِخَاصَّةٍ مِنَ النَّاسِ مِمَّنْ رُزِقَ فِيهِ بَعْضَ التَّيَقُّظِ وَالْمَعْرِفَةِ بِأَسْبَابِهِ وَعِلَلِهِ فَذَلِكَ إِنْ شَاءَ اللَّهُ يَهْجُمُ بِمَا أُوتِيَ مِنْ ذَلِكَ عَلَى الْفَائِدَةِ فِي الاِسْتِكْثَارِ مِنْ جَمْعِهِ. فَأَمَّا عَوَامُّ النَّاسِ الَّذِينَ هُمْ بِخِلاَفِ مَعَانِي الْخَاصِّ مِنْ أَهْلِ التَّيَقُّظِ وَالْمَعْرِفَةِ فَلاَ مَعْنَى لَهُمْ فِي طَلَبِ الْكَثِيرِ وَقَدْ عَجَزُوا عَنْ مَعْرِفَةِ الْقَلِيلِ.

ثُمَّ إِنَّا إِنْ شَاءَ اللَّهُ مُبْتَدِئُونَ فِي تَخْرِيجِ مَا سَأَلْتَ وَتَأْلِيفِهِ عَلَى شَرِيطَةٍ سَوْفَ أَذْكُرُهَا لَكَ وَهُوَ إِنَّا نَعْمِدُ إِلَى جُمْلَةِ مَا أُسْنِدَ مِنَ الأَخْبَارِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَقْسِمُهَا عَلَى ثَلاَثَةِ أَقْسَامٍ وَثَلاَثِ طَبَقَاتٍ مِنَ النَّاسِ عَلَى غَيْرِ تَكْرَارٍ. إِلاَّ أَنْ يَأْتِيَ مَوْضِعٌ لاَ يُسْتَغْنَى فِيهِ عَنْ تَرْدَادِ حَدِيثٍ فِيهِ زِيَادَةُ مَعْنًى أَوْ إِسْنَادٌ يَقَعُ إِلَى جَنْبِ إِسْنَادٍ لِعِلَّةٍ تَكُونُ هُنَاكَ لأَنَّ الْمَعْنَى الزَّائِدَ فِي الْحَدِيثِ الْمُحْتَاجَ إِلَيْهِ يَقُومُ مَقَامَ حَدِيثٍ تَامٍّ فلابد مِنْ إِعَادَةِ الْحَدِيثِ الَّذِي فِيهِ مَا وَصَفْنَا مِنَ الزِّيَادَةِ أَوْ أَنْ يُفَصَّلَ ذَلِكَ الْمَعْنَى مِنْ جُمْلَةِ الْحَدِيثِ عَلَى اخْتِصَارِهِ إِذَا أَمْكَنَ. وَلَكِنْ تَفْصِيلُهُ رُبَّمَا عَسُرَ مِنْ جُمْلَتِهِ فَإِعَادَتُهُ بِهَيْئَتِهِ إِذَا ضَاقَ ذَلِكَ أَسْلَمُ

فَأَمَّا مَا وَجَدْنَا بُدًّا مِنْ إِعَادَتِهِ بِجُمْلَتِهِ مِنْ غَيْرِ حَاجَةٍ مِنَّا إِلَيْهِ فَلاَ نَتَوَلَّى فِعْلَهُ إِنْ شَاءَ اللَّهُ تَعَالَى. فَأَمَّا الْقِسْمُ الأَوَّلُ فَإِنَّا نَتَوَخَّى أَنْ نُقَدِّمَ الأَخْبَارَ الَّتِي هِيَ أَسْلَمُ مِنَ الْعُيُوبِ مِنْ غَيْرِهَا وَأَنْقَى مِنْ أَنْ يَكُونَ نَاقِلُوهَا أَهْلَ اسْتِقَامَةٍ فِي الْحَدِيثِ وَإِتْقَانٍ لِمَا نَقَلُوا لَمْ يُوجَدْ فِي رِوَايَتِهِمِ اخْتِلاَفٌ شَدِيدٌ وَلاَ تَخْلِيطٌ فَاحِشٌ كَمَا قَدْ عُثِرَ فِيهِ عَلَى كَثِيرٍ مِنَ الْمُحَدِّثِينَ وَبَانَ ذَلِكَ فِي حَدِيثِهِمْ.

فَإِذَا نَحْنُ تَقَصَّيْنَا أَخْبَارَ هَذَا الصِّنْفِ مِنَ النَّاسِ أَتْبَعْنَاهَا أَخْبَارًا يَقَعُ فِي أَسَانِيدِهَا بَعْضُ مَنْ لَيْسَ بِالْمَوْصُوفِ بِالْحِفْظِ وَالإِتْقَانِ كَالصِّنْفِ الْمُقَدَّمِ قَبْلَهُمْ عَلَى أَنَّهُمْ وَإِنْ كَانُوا فِيمَا وَصَفْنَا دُونَهُمْ فَإِنَّ اسْمَ السَّتْرِ وَالصِّدْقِ وَتَعَاطِي الْعِلْمِ يَشْمَلُهُمْ كَعَطَاءِ بْنِ السَّائِبِ وَيَزِيدَ بْنِ أَبِي زِيَادٍ وَلَيْثِ بْنِ أَبِي سُلَيْمٍ وَأَضْرَابِهِمْ مِنْ حُمَّالِ الآثَارِ وَنُقَّالِ الأَخْبَارِ.

فَهُمْ وَإِنْ كَانُوا بِمَا وَصَفْنَا مِنَ الْعِلْمِ وَالسِّتْرِ عِنْدَ أَهْلِ الْعِلْمِ مَعْرُوفِينَ فَغَيْرُهُمْ مِنْ أَقْرَانِهِمْ مِمَّنْ عِنْدَهُمْ مَا ذَكَرْنَا مِنَ الإِتْقَانِ وَالاِسْتِقَامَةِ فِي الرِّوَايَةِ يَفْضُلُونَهُمْ فِي الْحَالِ وَالْمَرْتَبَةِ لأَنَّ هَذَا عِنْدَ أَهْلِ الْعِلْمِ دَرَجَةٌ رَفِيعَةٌ وَخَصْلَةٌ سَنِيَّةٌ.

أَلاَ تَرَى أَنَّكَ إِذَا وَازَنْتَ هَؤُلاَءِ الثَّلاَثَةَ الَّذِينَ سَمَّيْنَاهُمْ عَطَاءً وَيَزِيدَ وَلَيْثًا بِمَنْصُورِ بْنِ الْمُعْتَمِرِ وَسُلَيْمَانَ الأَعْمَشِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ فِي إِتْقَانِ الْحَدِيثِ وَالاِسْتِقَامَةِ فِيهِ وَجَدْتَهُمْ مُبَايِنِينَ لَهُمْ لاَ يُدَانُونَهُمْ لاَ شَكَّ عِنْدَ أَهْلِ الْعِلْمِ بِالْحَدِيثِ فِي ذَلِكَ لِلَّذِي اسْتَفَاضَ عِنْدَهُمْ مِنْ صِحَّةِ حِفْظِ مَنْصُورٍ وَالأَعْمَشِ وَإِسْمَاعِيلَ وَإِتْقَانِهِمْ لِحَدِيثِهِمْ وَأَنَّهُمْ لَمْ يَعْرِفُوا مِثْلَ ذَلِكَ مِنْ عَطَاءٍ وَيَزِيدَ وَلَيْثٍ.

وَفِي مِثْلِ مَجْرَى هَؤُلاَءِ إِذَا وَازَنْتَ بَيْنَ الأَقْرَانِ كَابْنِ عَوْنٍ وَأَيُّوبَ السَّخْتِيَانِيِّ مَعَ عَوْفِ بْنِ أَبِي جَمِيلَةَ وَأَشْعَثَ الْحُمْرَانِيِّ وَهُمَا صَاحِبَا الْحَسَنِ وَابْنِ سِيرِينَ كَمَا أَنَّ ابْنَ عَوْنٍ وَأَيُّوبَ صَاحِبَاهُمَا إِلاَّ أَنَّ الْبَوْنَ بَيْنَهُمَا وَبَيْنَ هَذَيْنِ بَعِيدٌ فِي كَمَالِ الْفَضْلِ وَصِحَّةِ النَّقْلِ وَإِنْ كَانَ عَوْفٌ وَأَشْعَثُ غَيْرَ مَدْفُوعَيْنِ عَنْ صِدْقٍ وَأَمَانَةٍ عِنْدَ أَهْلِ الْعِلْمِ وَلَكِنَّ الْحَالَ مَا وَصَفْنَا مِنَ الْمَنْزِلَةِ عِنْدَ أَهْلِ الْعِلْمِ.

وَإِنَّمَا مَثَّلْنَا هَؤُلاَءِ فِي التَّسْمِيَةِ لِيَكُونَ تَمْثِيلُهُمْ سِمَةً يَصْدُرُ عَنْ فَهْمِهَا مَنْ غَبِيَ عَلَيْهِ طَرِيقُ أَهْلِ الْعِلْمِ فِي تَرْتِيبِ أَهْلِهِ فِيهِ فَلاَ يُقَصَّرُ بِالرَّجُلِ الْعَالِي الْقَدْرِ عَنْ دَرَجَتِهِ وَلاَ يُرْفَعُ مُتَّضِعُ الْقَدْرِ فِي الْعِلْمِ فَوْقَ مَنْزِلَتِهِ وَيُعْطَى كُلُّ ذِي حَقٍّ فِيهِ حَقَّهُ وَيُنَزَّلُ مَنْزِلَتَهُ.

وَقَدْ ذُكِرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّهَا قَالَتْ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُنَزِّلَ النَّاسَ مَنَازِلَهُمْ. مَعَ مَا نَطَقَ بِهِ الْقُرْآنُ مِنْ قَوْلِ اللَّهِ تَعَالَى: {وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ}.

فَعَلَى نَحْوِ مَا ذَكَرْنَا مِنَ الْوُجُوهِ نُؤَلِّفُ مَا سَأَلْتَ مِنَ الأَخْبَارِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَأَمَّا مَا كَانَ مِنْهَا عَنْ قَوْمٍ هُمْ عِنْدَ أَهْلِ الْحَدِيثِ مُتَّهَمُونَ أَوْ عِنْدَ الأَكْثَرِ مِنْهُمْ فَلَسْنَا نَتَشَاغَلُ بِتَخْرِيجِ حَدِيثِهِمْ كَعَبْدِ اللَّهِ بْنِ مِسْوَرٍ أَبِي جَعْفَرٍ الْمَدَائِنِيِّ وَعَمْرِو بْنِ خَالِدٍ وَعَبْدِ الْقُدُّوسِ الشَّامِيِّ وَمُحَمَّدِ بْنِ سَعِيدٍ الْمَصْلُوبِ وَغِيَاثِ بْنِ إِبْرَاهِيمَ وَسُلَيْمَانَ بْنِ عَمْرٍو أَبِي دَاوُدَ النَّخَعِيِّ وَأَشْبَاهِهِمْ مِمَّنِ اتُّهِمَ بِوَضْعِ الأَحَادِيثِ وَتَوْلِيدِ الأَخْبَارِ.

وَكَذَلِكَ مَنِ الْغَالِبُ عَلَى حَدِيثِهِ الْمُنْكَرُ أَوِ الْغَلَطُ أَمْسَكْنَا أَيْضًا عَنْ حَدِيثِهِمْ.

وَعَلاَمَةُ الْمُنْكَرِ فِي حَدِيثِ الْمُحَدِّثِ إِذَا مَا عُرِضَتْ رِوَايَتُهُ لِلْحَدِيثِ عَلَى رِوَايَةِ غَيْرِهِ مِنْ أَهْلِ الْحِفْظِ وَالرِّضَا خَالَفَتْ رِوَايَتُهُ رِوَايَتَهُمْ أَوْ لَمْ تَكَدْ تُوَافِقُهَا فَإِذَا كَانَ الأَغْلَبُ مِنْ حَدِيثِهِ كَذَلِكَ كَانَ مَهْجُورَ الْحَدِيثِ غَيْرَ مَقْبُولِهِ وَلاَ مُسْتَعْمَلِهِ.

فَمِنْ هَذَا الضَّرْبِ مِنَ الْمُحَدِّثِينَ عَبْدُ اللَّهِ بْنُ مُحَرَّرٍ وَيَحْيَى بْنُ أَبِي أُنَيْسَةَ وَالْجَرَّاحُ بْنُ الْمِنْهَالِ أَبُو الْعَطُوفِ وَعَبَّادُ بْنُ كَثِيرٍ وَحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ ضُمَيْرَةَ وَعُمَرُ بْنُ صُهْبَانَ وَمَنْ نَحَا نَحْوَهُمْ فِي رِوَايَةِ الْمُنْكَرِ مِنَ الْحَدِيثِ. فَلَسْنَا نُعَرِّجُ عَلَى حَدِيثِهِمْ وَلاَ نَتَشَاغَلُ بِهِ.

لأَنَّ حُكْمَ أَهْلِ الْعِلْمِ وَالَّذِي نَعْرِفُ مِنْ مَذْهَبِهِمْ فِي قَبُولِ مَا يَتَفَرَّدُ بِهِ الْمُحَدِّثُ مِنَ الْحَدِيثِ أَنْ يَكُونَ قَدْ شَارَكَ الثِّقَاتِ مِنْ أَهْلِ الْعِلْمِ وَالْحِفْظِ فِي بَعْضِ مَا رَوَوْا وَأَمْعَنَ فِي ذَلِكَ عَلَى الْمُوَافَقَةِ لَهُمْ فَإِذَا وُجِدَ كَذَلِكَ ثُمَّ زَادَ بَعْدَ ذَلِكَ شَيْئًا لَيْسَ عِنْدَ أَصْحَابِهِ قُبِلَتْ زِيَادَتُهُ.

فَأَمَّا مَنْ تَرَاهُ يَعْمِدُ لِمِثْلِ الزُّهْرِيِّ فِي جَلاَلَتِهِ وَكَثْرَةِ أَصْحَابِهِ الْحُفَّاظِ الْمُتْقِنِينَ لِحَدِيثِهِ وَحَدِيثِ غَيْرِهِ أَوْ لِمِثْلِ هِشَامِ بْنِ عُرْوَةَ وَحَدِيثُهُمَا عِنْدَ أَهْلِ الْعِلْمِ مَبْسُوطٌ مُشْتَرَكٌ قَدْ نَقَلَ أَصْحَابُهُمَا عَنْهُمَا حَدِيثَهُمَا عَلَى الاِتِّفَاقِ مِنْهُمْ فِي أَكْثَرِهِ فَيَرْوِي عَنْهُمَا أَوْ عَنْ أَحَدِهِمَا الْعَدَدَ مِنَ الْحَدِيثِ مِمَّا لاَ يَعْرِفُهُ أَحَدٌ مِنْ أَصْحَابِهِمَا وَلَيْسَ مِمَّنْ قَدْ شَارَكَهُمْ فِي الصَّحِيحِ مِمَّا عِنْدَهُمْ فَغَيْرُ جَائِزٍ قَبُولُ حَدِيثِ هَذَا الضَّرْبِ مِنَ النَّاسِ وَاللَّهُ أَعْلَمُ.

قَدْ شَرَحْنَا مِنْ مَذْهَبِ الْحَدِيثِ وَأَهْلِهِ بَعْضَ مَا يَتَوَجَّهُ بِهِ مَنْ أَرَادَ سَبِيلَ الْقَوْمِ وَوُفِّقَ لَهَا وَسَنَزِيدُ- إِنْ شَاءَ اللَّهُ تَعَالَى- شَرْحًا وَإِيضَاحًا فِي مَوَاضِعَ مِنَ الْكِتَابِ عِنْدَ ذِكْرِ الأَخْبَارِ الْمُعَلَّلَةِ إِذَا أَتَيْنَا عَلَيْهَا فِي الأَمَاكِنِ الَّتِي يَلِيقُ بِهَا الشَّرْحُ وَالإِيضَاحُ إِنْ شَاءَ اللَّهُ تَعَالَى.

وَبَعْدُ- يَرْحَمُكَ اللَّهُ- فَلَوْلاَ الَّذِي رَأَيْنَا مِنْ سُوءِ صَنِيعِ كَثِيرٍ مِمَّنْ نَصَبَ نَفْسَهُ مُحَدِّثًا فِيمَا يَلْزَمُهُمْ مِنْ طَرْحِ الأَحَادِيثِ الضَّعِيفَةِ وَالرِّوَايَاتِ الْمُنْكَرَةِ وَتَرْكِهِمُ الاِقْتِصَارَ عَلَى الأَحَادِيثِ الصَّحِيحَةِ الْمَشْهُورَةِ مِمَّا نَقَلَهُ الثِّقَاتُ الْمَعْرُوفُونَ بِالصِّدْقِ وَالأَمَانَةِ بَعْدَ مَعْرِفَتِهِمْ وَإِقْرَارِهِمْ بِأَلْسِنَتِهِمْ أَنَّ كَثِيرًا مِمَّا يَقْذِفُونَ بِهِ إِلَى الأَغْبِيَاءِ مِنَ النَّاسِ هُوَ مُسْتَنْكَرٌ وَمَنْقُولٌ عَنْ قَوْمٍ غَيْرِ مَرْضِيِّينَ مِمَّنْ ذَمَّ الرِّوَايَةَ عَنْهُمْ أَئِمَّةُ أَهْلِ الْحَدِيثِ مِثْلُ مَالِكِ بْنِ أَنَسٍ وَشُعْبَةَ بْنِ الْحَجَّاجِ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَغَيْرِهِمْ مِنَ الأَئِمَّةِ- لَمَا سَهُلَ عَلَيْنَا الاِنْتِصَابُ لِمَا سَأَلْتَ مِنَ التَّمْيِيزِ وَالتَّحْصِيلِ.

وَلَكِنْ مِنْ أَجْلِ مَا أَعْلَمْنَاكَ مِنْ نَشْرِ الْقَوْمِ الأَخْبَارَ الْمُنْكَرَةَ بِالأَسَانِيدِ الضِّعَافِ الْمَجْهُولَةِ وَقَذْفِهِمْ بِهَا إِلَى الْعَوَامِّ الَّذِينَ لاَ يَعْرِفُونَ عُيُوبَهَا خَفَّ عَلَى قُلُوبِنَا إِجَابَتُكَ إِلَى مَا سَأَلْتَ.

(1) Chapter: The Obligation of Transmitting on Authority of Trustworthy Narrators and Abandoning the Liars

(1) باب وُجُوبِ الرِّوَايَةِ عَنِ الثِّقَاتِ، وَتَرْكِ الْكَذَّابِينَ

Know - may Allah, exalted is He, grant you success – that what is obligatory upon everyone who is aware of the distinction between the Sahīh transmissions and their weak, the trustworthy narrators from those who stand accused, is to not transmit from them except what is known for the soundness of its emergence and the protection of its narrators; and that they fear what may be from those accused (of deficiency in narrating) and the stubborn people of innovation.

The proof that what we have said is required above what opposes it is in the verse: ***{Oh you who believe! If a sinful person comes to you with news, then verify it lest you afflict people through ignorance then you become sorry about what you did}****[al-Hujurāt: 6]*; and the verse: ***{... from whom you are pleased with from the witnesses}****[al-Baqarah: 282]*and the verse: ***{And let two who possess integrity among you bare witness}****[at-Talāq: 2]*. Thus it demonstrates what we mentioned from these two verses that the report

of the sinful is dropped and not accepted, and that the testimony [Shahādah] of one who does not possess integrity is rejected, and the report [Khabar] as well- even though its significance is separated from the meaning of testimony in some respects, they are in agreement regarding the overall conditions they share since the report of the sinful is not acceptable according to Ahl ul-Ilm just as his testimony is rejected according to all of them . The Sunnah demonstrates the prohibition of transmitting abominable transmissions just as in the example from the Qur'ān regarding the prohibition of the report of the sinful.

There is a famous narration on authority of the Messenger of Allah, peace and blessings of Allah upon him, that: 'Whoever relates on my authority a narration while aware that it is a lie, then he is one of the liars' . Abū Bakr ibn Abī Shaybah narrated it to us that Wakī narrated to us, on authority of Shu'bah, on authority of al-Hakam, on authority of Abd ir-Rahman ibn Abī Laylā, on authority of Samurah bin Jundab. And also Abū Bakr ibn Abī Shaybah narrated to us, that Wakī narrated to us, on authority of Shu'bah and Sufyān, on authority of Habīb, on authority of Maymūn ibn Abī Shabīb, on authority of al-Mughīrat ibn Shu'bah, they both said that the Messenger of Allah, peace and blessings of Allah upon him, said the same thing.

وَاعْلَمْ- وَفَّقَكَ اللَّهُ تَعَالَى- أَنَّ الْوَاجِبَ عَلَى كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ صَحِيحِ الرِّوَايَاتِ وَسَقِيمِهَا وَثِقَاتِ النَّاقِلِينَ لَهَا مِنَ الْمُتَّهَمِينَ أَنْ لاَ يَرْوِيَ مِنْهَا إِلاَّ مَا عَرَفَ صِحَّةَ مَخَارِجِهِ. وَالسِّتَارَةَ فِي نَاقِلِيهِ. وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا عَنْ أَهْلِ التُّهَمِ وَالْمُعَانِدِينَ مِنْ أَهْلِ الْبِدَعِ.

وَالدَّلِيلُ عَلَى أَنَّ الَّذِي قُلْنَا مِنْ هَذَا هُوَ اللاَّزِمُ دُونَ مَا خَالَفَهُ قَوْلُ اللَّهِ جَلَّ ذِكْرُهُ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ} وَقَالَ جَلَّ ثَنَاؤُهُ: {مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ} وَقَالَ عَزَّ وَجَلَّ: {وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ} فَدَلَّ بِمَا ذَكَرْنَا مِنْ هَذِهِ الآيِ أَنَّ خَبَرَ الْفَاسِقِ سَاقِطٌ غَيْرُ مَقْبُولٍ وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ وَالْخَبَرُ وَإِنْ فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا إِذْ كَانَ خَبَرُ الْفَاسِقِ غَيْرَ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ كَمَا أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ وَدَلَّتِ السُّنَّةُ عَلَى نَفْيِ رِوَايَةِ الْمُنْكَرِ مِنَ الأَخْبَارِ كَنَحْوِ دَلاَلَةِ الْقُرْآنِ عَلَى نَفْيِ خَبَرِ الْفَاسِقِ. وَهُوَ الأَثَرُ الْمَشْهُورُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ بْنِ جُنْدَبٍ. (أ) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ أَيْضًا حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ وَسُفْيَانَ عَنْ حَبِيبٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالاَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ.

(2) Chapter: Warning about Lying Upon the Messenger of Allah [peace and blessings of Allah upon him]

(2) باب فِي التَّحْذِيرِ مِنَ الْكَذِبِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abū Bakr ibn Abī Shaybah narrated to us that Ghundar narrated to us, on authority of Shu'bah; and Muhammad bin ul-Muthannā and Ibn Bashār both narrated to us, they said:

Muhammad bin Ja'far narrated to us, Shu'bah narrated to us, on authority of Mansūr, on authority of Rab'iy ibn Hirāsh, that he heard Alī, may Allah be pleased with him, giving a Khutbah and he said that the Messenger of Allah, peace and blessings of Allah upon him, said: 'Do not lie upon me; indeed whoever lies upon me will enter the Fire'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، أَنَّهُ سَمِعَ عَلِيًّا، - رضى الله عنه - يَخْطُبُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَكْذِبُوا عَلَىَّ فَإِنَّهُ مَنْ يَكْذِبْ عَلَىَّ يَلِجِ النَّارَ " .

Reference : Sahih Muslim 1
In-book reference : Introduction, Narration 1

Zuhayr bin Harb narrated to me, Ismā'īl, rather, Ibn Ulayyah narrated to us, on authority of Abd il-Azīz ibn Suhayb, on authority of Anas bin Mālik, that he said:

'Indeed what prevents me from relating to you a great number of Ḥadīth is that the Messenger of Allah, peace and blessings of Allah upon him, said: 'Whoever intends to lie upon me, then let him take his seat in the Fire.'

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ تَعَمَّدَ عَلَىَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ " .

Reference : Sahih Muslim 2
In-book reference : Introduction, Narration 2

Muhammad bin Ubayd il-Ghubarī narrated to us, Abū Awānah narrated to us, on authority of Abī Hasīn, on authority of Abī Sālih, on authority of Abū Hurayrah, he said, the Messenger of Allah, peace and blessings of Allah upon him, said:

'Whoever lies upon me intentionally, then let him take his seat in the Fire'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ " .

Reference : Sahih Muslim 3
In-book reference : Introduction, Narration 3

Muhammad bin Abd Allah ibn Numayr narrated to us, my father narrated to us, Sa'īd bin Ubayd narrated to us, Alī bin Rabī'ah narrated to us, he said:

'I arrived at the Masjid and al-Mughīrah, the Amīr of al-Kūfah said: 'I heard the Messenger of Allah, peace and blessings of Allah upon him, saying, 'Indeed a lie upon me is not like a lie upon anyone else, for whoever lies upon me intentionally, then he shall take his seat in the Fire'.'

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ، قَالَ أَتَيْتُ الْمَسْجِدَ وَالْمُغِيرَةُ أَمِيرُ الْكُوفَةِ قَالَ فَقَالَ الْمُغِيرَةُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ كَذِبًا عَلَىَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ فَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ " .

Reference : Sahih Muslim 4 a
In-book reference : Introduction, Narration 4

’ Alī bin Hujr as-Sa’dī narrated to us, Alī bin Mushir narrated to us, Muhammad bin Qays il-Asadī informed us, on authority of Alī ibn Rabī’at al-Asadī, on authority of al-Mughīrat ibn Shu’bah, on authority of the Prophet, peace and blessings of Allah upon him a similar narration, however he did not mention the words ‘Indeed a lie upon me is not like a lie upon anyone else’.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَذْكُرْ " إِنَّ كَذِبًا عَلَىَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ " .

Reference : Sahih Muslim 4 b
In-book reference : Introduction, Narration 5

(3) Chapter: The Prohibition of Narrating Everything One Hears

(3) باب النَّهْىِ عَنِ الْحَدِيثِ، بِكُلِّ مَا سَمِعَ

Ubayd Allah bin Mu’ādh al-Anbarī narrated to us, my father narrated to us; and Muhammad bin ul-Muthannā narrated to us, Abd ur-Rahman bin Mahdī both narrated to us:

Shu’bah narrated to us, on authority of Khubayb bin Abd ir-Rahman, on authority of Hafs bin Āsim, on authority of Abī Hurayrah, he said, the Messenger of Allah, peace and blessings of Allah upon him, said: ‘It is enough of a lie for a man to narrate everything he hears’.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ " .

Reference : Sahih Muslim 5
In-book reference : Introduction, Narration 6

Abū Bakr bin Abī Shaybah narrated to us, Alī bin Hafs narrated to us, Shu’bah narrated to us, on authority of Khubayb bin Abd ir-Rahman, on authority of Hafs bin Āsim, on authority of Abī Hurayrah, on authority of the Prophet, peace and blessings of Allah upon him, the same as that.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ ذَلِكَ .

Reference : Sahih Muslim Introduction 8
In-book reference : Introduction, Narration 7

Yahyā bin Yahyā narrated to us, Hushaym informed us, on authority of Sulaymān at-Taymī, on authority of Abī Uthmān an-Nahdī, he said, Umar bin ul-Khattāb, may Allah be pleased with him, said:

‘It is enough of a lie for a man that he narrates everything he hears’.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ رضى الله تعالى عنه بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ .

Reference : Sahih Muslim Introduction 9
In-book reference : Introduction, Narration 8

Abūt-Tāhir Ahmad bin Amr bin Sarh narrated to me, he said, Ibn Wahb narrated to us, he said, Mālik said to me:

‘Know that a man who relates everything he hears is not safe, and he can never be an Imām, as long as he narrates everything he hears’.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ قَالَ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ قَالَ لِي مَالِكٌ اعْلَمْ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ وَلاَ يَكُونُ إِمَامًا أَبَدًا وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ .

Reference : Sahih Muslim Introduction 10
In-book reference : Introduction, Narration 9

Muhammad bin ul-Muthannā narrated to us, he said Abd ur-Rahman narrated to us, he said Sufyān narrated to us, on authority of Abī Ishāq, on authority of Abīl-Ahwas, on authority of Abd Illah, he said:

‘It is enough of a lie for a man that he narrates everything he hears’.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ .

Reference : Sahih Muslim Introduction 11
In-book reference : Introduction, Narration 10

Muhammad bin ul-Muthannā narrated to us, he said I heard Abd ar-Rahman bin Mahdī saying:

‘A man cannot be an Imām whose example is followed until he withholds from some of what he hears’.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ لاَ يَكُونُ الرَّجُلُ إِمَامًا يُقْتَدَى بِهِ حَتَّى يُمْسِكَ عَنْ بَعْضِ مَا سَمِعَ .

Reference : Sahih Muslim Introduction 12
In-book reference : Introduction, Narration 11

Yahyā bin Yahyā narrated to us, Umar bin Alī bin Muqaddam informed us, on authority of Sufyān bin Husayn, he said:

‘Iyās bin Mu’āwiyah asked me saying: ‘Indeed I see that you love knowledge of the Qur’ān, so recite for me a Sūrah and explain it until I can reflect on what you know’. [Sufyān] said, so I did that, and [Iyās] said to me: ‘Memorize from me what I am about to say to you- Beware of abominations in Ḥadīth for indeed rarely does anyone convey them except he lowers himself and his Ḥadīth are denied’.’

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مُقَدَّمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، قَالَ سَأَلَنِي إِيَاسُ بْنُ مُعَاوِيَةَ فَقَالَ إِنِّي أَرَاكَ قَدْ كَلِفْتَ بِعِلْمِ الْقُرْآنِ فَاقْرَأْ عَلَىَّ سُورَةً وَفَسِّرْ حَتَّى أَنْظُرَ فِيمَا عَلِمْتَ . قَالَ فَفَعَلْتُ . فَقَالَ لِي احْفَظْ عَلَىَّ مَا أَقُولُ لَكَ إِيَّاكَ وَالشَّنَاعَةَ فِي الْحَدِيثِ فَإِنَّهُ قَلَّمَا حَمَلَهَا أَحَدٌ إِلاَّ ذَلَّ فِي نَفْسِهِ وَكُذِّبَ فِي حَدِيثِهِ .

Reference : Sahih Muslim Introduction 13
In-book reference : Introduction, Narration 12

Abūt-Tāhir and Harmalah bin Yahyā narrated to me, they said Ibn Wahb narrated to us, he said Yūnus informed me, on authority of Ibn Shihāb, on authority of Ubayd Allah bin Abd Allah bin Utbah, that Abd Allah bin Mas’ūd said:

‘It is the case that you do not relate to the people a narration which their minds cannot grasp except that it becomes a Fitnah for some of them’.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لاَ تَبْلُغُهُ عُقُولُهُمْ إِلاَّ كَانَ لِبَعْضِهِمْ فِتْنَةً .

Reference : Sahih Muslim Introduction 14
In-book reference : Introduction, Narration 13

(4) Chapter: The Weak Narrators, Liars, and Those Whose Hadith are Avoided

(4) باب النَّهْىِ عَنِ الرِّوَايَةِ، عَنِ الضُّعَفَاءِ، وَالاِحْتِيَاطِ، فِي تَحَمُّلِهَا

Muhammad bin Abd Allah bin Numayr and Zuhayr bin Harb narrated to me, they said Abd Allah bin Yazīd narrated to us, he said Sa’īd bin Abī Ayyūb narrated to me, he said Abū Hāni’ narrated to me, on authority of Uthmān Muslim bin Yasār, on authority of Abī Hurayrah, on authority of the Messenger of Allah, peace and blessings of Allah upon him, he said:

‘There will be in the last of my nation a people narrating to you what you nor your fathers heard, so beware of them’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو هَانِئٍ، عَنْ أَبِي عُثْمَانَ، مُسْلِمِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " سَيَكُونُ فِي آخِرِ أُمَّتِي أُنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ وَلاَ آبَاؤُكُمْ فَإِيَّاكُمْ وَإِيَّاهُمْ " .

Reference : Sahih Muslim 6

In-book reference : Introduction, Narration 14

Harmalah bin Yahyā bin Abd Allah bin Harmalah bin Imrān at-Tujībī narrated to me, he said Ibn Wahb narrated to us, he said Abū Shurayh narrated to me that he heard Sharāhīl bin Yazīd saying 'Muslim bin Yasār informed me that he heard Abā Hurayrah saying, the Messenger of Allah, peace and blessings of Allah upon him, said:

'There will be in the end of time charlatan liars coming to you with narrations that you nor your fathers heard, so beware of them lest they misguide you and cause you tribulations'.'

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّهُ سَمِعَ شَرَاحِيلَ بْنَ يَزِيدَ، يَقُولُ أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ يَأْتُونَكُمْ مِنَ الأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلاَ آبَاؤُكُمْ فَإِيَّاكُمْ وَإِيَّاهُمْ لاَ يُضِلُّونَكُمْ وَلاَ يَفْتِنُونَكُمْ ."

Reference : Sahih Muslim 7
In-book reference : Introduction, Narration 15

Abū Sa'īd al-Ashajj narrated to me, Wakī' narrated to us, al-A'mash narrated to us, on authority of al-Musayyab bin Rāfi', on authority of Āmir bin Abdah, he said, Abd Allah [bin Mas'ūd] said:

'Indeed Satan will appear in the form of a man and he will come to the people, narrating to them false Ḥadīth, and they will then depart. Then a man among them will say: 'I heard a man whose face I recognize but I do not know his name narrating [such and such]...'

وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَامِرِ بْنِ عَبَدَةَ، قَالَ قَالَ عَبْدُ اللَّهِ إِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ فَيَأْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ فَيَتَفَرَّقُونَ فَيَقُولُ الرَّجُلُ مِنْهُمْ سَمِعْتُ رَجُلاً أَعْرِفُ وَجْهَهُ وَلاَ أَدْرِي مَا اسْمُهُ يُحَدِّثُ .

Reference : Sahih Muslim Introduction 17
In-book reference : Introduction, Narration 16

Muhammad bin Rāfi' narrated to me, Abd ur-Razzāq narrated to us, Ma'mar informed us, on authority of Ibn Tāwus, on authority of his father, on authority Abd Allah bin Amr bin al-Ās, he said:

'Indeed in the sea are devils chained up, whom Sulaymān shackled and they are at the point of emerging. Then they will recite a Qur'ān upon the people.'

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ إِنَّ فِي الْبَحْرِ شَيَاطِينَ مَسْجُونَةً أَوْثَقَهَا سُلَيْمَانُ يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا .

Reference : Sahih Muslim Introduction 18
In-book reference : Introduction, Narration 17

Muhammad bin Abbād and Sa'īd bin Amr al-Ash'athī narrated to me on authority of Ibn Uyaynah; Sa'īd said Sufyān informed us on authority of Hishām bin Hujayr, on authority of Tāwus, he said (Bushayr bin Ka'b) came to Ibn Abbās so he set about narrating to him. Ibn Abbās said to him:

'Go back to such-and-such narration'. Then [Bushayr] returned to it and narrated it. So [Ibn Abbās] said to him: 'Go back to such-and-such narration'. Then [Bushayr] returned to it and narrated it. Thus [Bushayr] said to him: 'I do not know whether you know all of my Ḥadīth and you reject this one and that, or if you reject all of my Ḥadīth and know this one and that?' Ibn Abbās said to him: 'Indeed we would be narrated to on authority of the Messenger of Allah, peace and blessings of Allah upon him, at a time when one would not lie upon him, however when the people took the difficult [Munkar] and the docile [Sahīh], we abandoned listening to Ḥadīth from them'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ سَعِيدٌ أَخْبَرَنَا سُفْيَانُ، - عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، قَالَ جَاءَ هَذَا إِلَى ابْنِ عَبَّاسٍ - يَعْنِي بُشَيْرَ بْنَ كَعْبٍ - فَجَعَلَ يُحَدِّثُهُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ عُدْ لِحَدِيثِ كَذَا وَكَذَا . فَعَادَ لَهُ ثُمَّ حَدَّثَهُ فَقَالَ لَهُ عُدْ لِحَدِيثِ كَذَا وَكَذَا . فَعَادَ لَهُ فَقَالَ لَهُ مَا أَدْرِي أَعَرَفْتَ حَدِيثِي كُلَّهُ وَأَنْكَرْتَ هَذَا أَمْ أَنْكَرْتَ حَدِيثِي كُلَّهُ وَعَرَفْتَ هَذَا فَقَالَ لَهُ ابْنُ عَبَّاسٍ إِنَّا كُنَّا نُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ لَمْ يَكُنْ يُكْذَبُ عَلَيْهِ فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ تَرَكْنَا الْحَدِيثَ عَنْهُ .

Reference : Sahih Muslim Introduction 19
In-book reference : Introduction, Narration 18

Muhammad bin Rāfi' narrated to me, Abd ur-Razzāq narrated to us, Ma'mar informed us, on authority of Ibn Tāwus, on authority of his father, on authority of Ibn Abbās, he said:

'Indeed we would take Ḥadīth and they would be taken on authority of the Messenger of Allah, peace and blessings of Allah upon him. However if you take every difficult and docile [narration] then how far that is [from being upright]!

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذَلُولٍ فَهَيْهَاتَ .

Reference : Sahih Muslim Introduction 20
In-book reference : Introduction, Narration 19

Abū Ayyūb Sulaymān bin Ubayd Allah al-Ghaylānī narrated to us, Abū Āmir, meaning al-Aqadī, narrated to us, Rabāh narrated to us, on authority of Qays bin Sa'd, on authority of Mujāhid, he said Bushayr ul-Adawī came to Ibn Abbās then he set about narrating to him, saying:

'The Messenger of Allah, peace and blessings of Allah upon him, said...', 'the Messenger of Allah, peace and blessings of Allah upon him, said...'. Then it seemed that Ibn Abbās was not listening to his Ḥadīth and not reflecting on them, so [Bushayr] said: 'Oh Ibn Abbās, why is it that I see you not listening to my Ḥadīth? I narrate to you on authority of the Messenger of Allah, peace and blessings of Allah upon him, however you are not listening'. Ibn Abbās said: 'Indeed once upon a time we would listen to a man saying, 'the Messenger of Allah, peace and blessings of Allah

upon him, said...' rushing towards him with our eyes and harkening towards him with our ears; then when the people took the difficult and the docile we no longer took from people except those whom we knew'.

وَحَدَّثَنِي أَبُو أَيُّوبَ، سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الْغَيْلاَنِيُّ حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي الْعَقَدِيَّ - حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، قَالَ جَاءَ بُشَيْرٌ الْعَدَوِيُّ إِلَى ابْنِ عَبَّاسٍ فَجَعَلَ يُحَدِّثُ وَيَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلَ ابْنُ عَبَّاسٍ لاَ يَأْذَنُ لِحَدِيثِهِ وَلاَ يَنْظُرُ إِلَيْهِ فَقَالَ يَا ابْنَ عَبَّاسٍ مَا لِي لاَ أَرَاكَ تَسْمَعُ لِحَدِيثِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ تَسْمَعُ . فَقَالَ ابْنُ عَبَّاسٍ إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلاً يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ابْتَدَرَتْهُ أَبْصَارُنَا وَأَصْغَيْنَا إِلَيْهِ بِآذَانِنَا فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ لَمْ نَأْخُذْ مِنَ النَّاسِ إِلاَّ مَا نَعْرِفُ .

Reference : Sahih Muslim Introduction 21
In-book reference : Introduction, Narration 20

Dāwud bin Amr aḍ-Ḍabbī narrated to us, Nāfi' bin Umar narrated to us, on authority of Ibn Abī Mulaykah, he said:

'I wrote to Ibn Abbās asking him to write something [pertaining to knowledge] for me and he withheld from me quite a bit, and said: 'As [if he were] a sincere child, I will write for him something especially suited to his status withholding from him what would not benefit him'. [Ibn Abī Mulaykah] said: 'So [Ibn Abbās] called for the judgment of Alī [bin Abī Tālib which was a book with which Alī would pass verdicts in Kuffah], and he began to write from it [with respect to the request of Ibn Abī Mulaykah] and he came upon something [not appropriate to the station of Alī regarding the science of verdicts]. So [Ibn Abbās] said: 'By Allah, Alī did not give judgment according to this unless he was astray'.'

حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ يَكْتُبَ، لِي كِتَابًا وَيُخْفِي عَنِّي . فَقَالَ وَلَدٌ نَاصِحٌ أَنَا أَخْتَارُ لَهُ الأُمُورَ اخْتِيَارًا وَأُخْفِي عَنْهُ . قَالَ فَدَعَا بِقَضَاءِ عَلِيٍّ فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ وَيَمُرُّ بِهِ الشَّىْءُ فَيَقُولُ وَاللَّهِ مَا قَضَى بِهَذَا عَلِيٌّ إِلاَّ أَنْ يَكُونَ ضَلَّ .

Reference : Sahih Muslim Introduction 22
In-book reference : Introduction, Narration 21

Amr an-Nāqid narrated to us, Sufyān bin Uyaynah narrated to us, on authority of Hishām bin Hujayr, on authority of Tāwus, he said:

'A book was brought to Ibn Abbās which contained the verdicts of Alī, may Allah be pleased with him, and he effaced but a small amount,' and Sufyān bin Uyaynah indicated with his arm [the amount].

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، قَالَ أُتِيَ ابْنُ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءُ عَلِيٍّ - رضى الله عنه - فَمَحَاهُ إِلاَّ قَدْرَ . وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ .

Reference : Sahih Muslim Introduction 23
In-book reference : Introduction, Narration 22

Hasan bin Alī al-Hulwānī narrated to us, Yahyā bin Ādam narrated to us, Ibn Idrīs narrated to us, on authority of al-A'mash, on authority of Abī Ishāq who said:

'When they narrated these things after Alī, may Allah be pleased with him, a man from the companions of Alī said: 'May Allah curse them. Did they corrupt every [type of] knowledge!?'

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، قَالَ لَمَّا أَحْدَثُوا تِلْكَ الأَشْيَاءَ بَعْدَ عَلِيٍّ - رضى الله عنه - قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ قَاتَلَهُمُ اللَّهُ أَىَّ عِلْمٍ أَفْسَدُوا .

Reference : Sahih Muslim Introduction 24
In-book reference : Introduction, Narration 23

Alī bin Khashram narrated to us, Abū Bakr, meaning Ibn Ayyāsh, informed us, he said 'I heard al-Mughīrah saying:

'There are no Ḥadīth on authority of Alī, may Allah be pleased with him, that are confirmed except from the companions of Abd Allah bin Mas'ūd.'

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا أَبُو بَكْرٍ، - يَعْنِي ابْنَ عَيَّاشٍ - قَالَ سَمِعْتُ الْمُغِيرَةَ، يَقُولُ لَمْ يَكُنْ يَصْدُقُ عَلَى عَلِيٍّ - رضى الله عنه - فِي الْحَدِيثِ عَنْهُ إِلاَّ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ .

Reference : Sahih Muslim Introduction 25
In-book reference : Introduction, Narration 24

(5) Chapter: That Which is Related to the Statements 'The Chain of Narration is from the Religion'; 'Transmissions are not Taken Except from Trustworthy Narrators'; and 'Criticism of the Narrators With What is Permissible Regarding Them, Even Obligatory and That It is not the Prohibited Kind of Backbiting, Rather it is the Defense of the Noble Sharī'ah'

(5) باب فِي أَنَّ الإِسْنَادَ مِنَ الدِّينِ وَأَنَّ الرِّوَايَةَ لَا تَكُونُ إِلَّا عَنْ الثِّقَاتِ وَأَنَّ جَرْحَ الرُّوَاةِ بِمَا هُوَ فِيهِمْ جَائِزٌ بَلْ وَاجِبٌ وَأَنَّهُ لَيْسَ مِنْ الْغِيبَةِ الْمُحَرَّمَةِ بَلْ مِنْ الذَّبِّ عَنْ الشَّرِيعَةِ الْمُكَرَّمَةِ

Hasan bin ur-Rabī' narrated to us, Hammād bin Zayd narrated to us, on authority of Ayyūb and Hishām [bin Hassān], on authority of Muhammad [bin Sīrīn] ; and Fuḍayl [bin Īyāḍ] narrated to us on authority of Hishām [bin Hassān]; he said Mukhlad bin Husayn narrated to us, on authority of Hishām [bin Hassān], on authority of Muhammad bin Sīrīn , that he said:

'Indeed this knowledge is faith, so carefully consider from whom you take your faith'.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، وَهِشَامٍ، عَنْ مُحَمَّدٍ، وَحَدَّثَنَا فُضَيْلٌ، عَنْ هِشَامٍ، قَالَ وَحَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ إِنَّ هَذَا الْعِلْمَ دِينٌ فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ .

Reference : Sahih Muslim Introduction 26

In-book reference : Introduction, Narration 25

Abū Ja'far Muhammad bin us-Sabbāh narrated to us, Ismā'īl bin Zakariyyā' narrated to us, on authority of Āsim il-Ahwal, on authority of Ibn Sīrīn that he said:

'They would not ask about the chains of narration, and when the Fitnah occurred, they said: 'Name for us your men'. So Ahl us-Sunnah would be regarded, and their Ḥadīth were then taken, and Ahl ul-Bi'dah would be regarded, and their Ḥadīth were not taken'.

حَدَّثَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ ابْنِ سِيرِينَ، قَالَ لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوا سَمُّوا لَنَا رِجَالَكُمْ فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ وَيُنْظَرُ إِلَى أَهْلِ الْبِدَعِ فَلاَ يُؤْخَذُ حَدِيثُهُمْ .

Reference : Sahih Muslim Introduction 27
In-book reference : Introduction, Narration 26

Ishāq bin Ibrāhīm al-Hanthalī narrated to us, Īsā, and he is Ibn Yūnus, informed us, al-Awzā'ī narrated to us, on authority of Sulyamān bin Mūsā, he said:

'I came across Tāwus and said: 'So-and-so narrated to me such-and-such'. Then he said: 'If your companion is trustworthy, then take from him.'

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى، - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ لَقِيتُ طَاوُسًا فَقُلْتُ حَدَّثَنِي فُلاَنٌ، كَيْتَ وَكَيْتَ . قَالَ إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ .

Reference : Sahih Muslim Introduction 28
In-book reference : Introduction, Narration 27

Abd Allah bin Abd ir-Rahman ad-Dārimī narrated to us, Marwān, meaning Ibn Muhammad ad-Dimashqī informed us, Sa'īd bin Abd il-Azīz narrated to us, on authority of Sulaymān bin Mūsā, he said, I said to Tāwus:

'So-and-so narrated to me like this-and-that'. He said: 'If your companion is trustworthy, then take from him.'

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ قُلْتُ لِطَاوُسٍ إِنَّ فُلاَنًا حَدَّثَنِي بِكَذَا، وَكَذَا، . قَالَ إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ .

Reference : Sahih Muslim Introduction 29
In-book reference : Introduction, Narration 28

Nasr bin Alī al-Jahdhamī narrated to us, al-Asma'ī narrated to us, on authority of Ibn Abī-Zinād, on authority of his father, he said:

'I met one hundred [transmitters] in al-Madīnah, each of whom were reliable. Narrations were not taken from one about who it was said, 'he is not from its people'.'

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا الأَصْمَعِيُّ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، قَالَ أَدْرَكْتُ بِالْمَدِينَةِ مِائَةً كُلُّهُمْ مَأْمُونٌ . مَا يُؤْخَذُ عَنْهُمُ الْحَدِيثُ يُقَالُ لَيْسَ مِنْ أَهْلِهِ .

Reference : Sahih Muslim Introduction 30
In-book reference : Introduction, Narration 29

Muhammad bin Abī Umar al-Makkī narrated to us, Sufyān narrated to us; and Abū Bakr bin Khallād al-Bāhilī narrated to us – and the wording is his, he said, I heard Sufyān bin Uyaynah, on authority of Mis'ar, he said, I heard Sa'd bin Ibrāhīm saying:

'There is to be no narrating on authority of the Messenger of Allah, may Allah send blessings and peace upon him, except by trustworthy narrators (Thiqāt)'.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، - وَاللَّفْظُ لَهُ - قَالَ سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ، قَالَ سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ، يَقُولُ لاَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ الثِّقَاتُ .

Reference : Sahih Muslim Introduction 31
In-book reference : Introduction, Narration 30

Muhammad bin Abd Allah bin Quhzādh from the people of Marw narrated to us, he said I heard Abdān bin Uthmān saying, I heard Abd Allah bin al-Mubārak saying:

'The chain of narration is from the Dīn, and were it not for the chain of narration whoever wished could say what he wanted'.

Muhammad bin Abd Allah said, al-Abbās bin Abī Rizmah narrated to me, he said I heard Abd Allah [bin al-Mubārak] saying: 'Between us and the people are 'the legs' (meaning the chain of narration, i.e. if a Ḥadīth was like a creature)'.

Muhammad said, I heard Abā Ishāq Ibrāhīm bin Īsā at-Tālqānī say, I said to Abd Allah bin al-Mubārak: 'Oh Abā Abd ir-Rahman! How is the Ḥadīth which goes 'Indeed from al-Birr after al-Birr is that you pray for your parents after you pray for yourself and you fast for them both after you fast for yourself'? So [Ibn al-Mubārak] said: 'Oh Abā Ishāq! On whose authority is this?' I said to him: 'This is a Ḥadīth from Shihāb bin Khirāsh'. [Ibn al-Mubārak] said: '[He is] trustworthy. On whose authority [did he transmit]?' I said: 'on authority of al-Hajjāj bin Dīnār'. [Ibn al-Mubārak] said: '[He is] trustworthy. On whose authority [did he transmit]?' I said: 'He [al-Hajjāj said] the Messenger of Allah, peace and blessings of Allah upon him, said…' [Ibn al-Mubārak] said: 'Oh Abā Ishāq! Indeed between al-Hajjāj bin Dīnār and the Prophet, peace and blessings of Allah upon him, is a wilderness in which the necks of the mounts are severed, however, there is no difference of opinion regarding charity [offered on behalf of one's parents]'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، - مِنْ أَهْلِ مَرْوَ - قَالَ سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ الإِسْنَادُ مِنَ الدِّينِ وَلَوْلاَ الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ .

وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رِزْمَةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْقَوَائِمُ . يَعْنِي الإِسْنَادَ .

وَقَالَ مُحَمَّدٌ سَمِعْتُ أَبَا إِسْحَاقَ، إِبْرَاهِيمَ بْنَ عِيسَى الطَّالَقَانِيَّ قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ يَا أَبَا عَبْدِ الرَّحْمَنِ الْحَدِيثُ الَّذِي جَاءَ " إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ أَنْ تُصَلِّيَ لأَبَوَيْكَ مَعَ صَلاَتِكَ وَتَصُومَ لَهُمَا مَعَ صَوْمِكَ " . قَالَ فَقَالَ عَبْدُ اللَّهِ يَا أَبَا إِسْحَاقَ عَمَّنْ هَذَا قَالَ قُلْتُ لَهُ هَذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ . فَقَالَ ثِقَةٌ عَمَّنْ قَالَ قُلْتُ عَنِ الْحَجَّاجِ بْنِ دِينَارٍ . قَالَ ثِقَةٌ عَمَّنْ قَالَ قُلْتُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ يَا أَبَا إِسْحَاقَ إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ صلى الله عليه وسلم مَفَاوِزَ تَنْقَطِعُ فِيهَا أَعْنَاقُ الْمَطِيِّ وَلَكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلاَفٌ .

Reference : Sahih Muslim Introduction 32
In-book reference : Introduction, Narration 31

(5B) Chapter: Unveiling Defects of the Transmitters of Ḥadīth and Relaters of Reports and the Statements of the A'immah Regarding That

(5B) باب الْكَشْفِ عَنْ مَعَايِبِ، رُوَاةِ الْحَدِيثِ وَنَقَلَةِ الأَخْبَارِ وَقَوْلِ الأَئِمَّةِ فِي ذَلِكَ

Muhammad said, I heard Alī bin Shaqīq saying, I heard Abd Allah bin al-Mubārak saying in front of the people:

'Abandon the Ḥadīth of Amr bin Thābit for indeed he would curse the Salaf [i.e., the Companions, may Allah be pleased with them]'.

وَقَالَ مُحَمَّدٌ سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ عَلَى رُءُوسِ النَّاسِ دَعُوا حَدِيثَ عَمْرِو بْنِ ثَابِتٍ فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ .

Reference : Sahih Muslim Introduction 32
In-book reference : Introduction, Narration 32

Abū Bakr ibn in-Naḍr bin Abīn-Naḍr narrated to me, he said Abūn-Naḍr Hāshim bin ul-Qāsim narrated to me, Abū Aqīl, companion of Buhayyah, narrated to us, he said:

'I was sitting near al-Qāsim bin Ubayd Allah and Yahyā bin Sa'īd [bin Qays al-Madanī al-Qāḍī], when Yahyā said to al-Qāsim: 'Oh Abā Muhammad! Indeed it is gravely harmful for the likes of you to be asked about something from the affair of this Dīn, and then knowledge of it is not found with you, and no relief [in the form of an answer]' -or- '...knowledge and no articulation'. So al-Qāsim said [to Yahyā bin Sa'īd]: 'Where did that come from?' [Yahyā] said: 'It is because you are the son of two Imāms of guidance- a descendent of Abu Bakr and Umar.' [al-Qāsim] said to him: 'More harmful than that- according to whoever reflects about Allah- is to speak without knowledge or to take [Ḥadīth] from someone who is not trustworthy'. [Abū Aqīl] said: 'So [Yahyā bin Sa'īd] was quiet and did not respond to him'.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، قَالَ حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا أَبُو عَقِيلٍ، صَاحِبُ بُهَيَّةَ قَالَ كُنْتُ جَالِسًا عِنْدَ الْقَاسِمِ بْنِ عُبَيْدِ اللَّهِ وَيَحْيَى بْنِ سَعِيدٍ فَقَالَ يَحْيَى لِلْقَاسِمِ يَا أَبَا مُحَمَّدٍ إِنَّهُ قَبِيحٌ عَلَى مِثْلِكَ عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَىْءٍ مِنْ أَمْرِ هَذَا الدِّينِ فَلاَ يُوجَدَ عِنْدَكَ مِنْهُ عِلْمٌ وَلاَ فَرَجٌ - أَوْ عِلْمٌ وَلاَ مَخْرَجٌ - فَقَالَ لَهُ الْقَاسِمُ وَعَمَّ ذَاكَ قَالَ لأَنَّكَ ابْنُ إِمَامَىْ

هُدًى ابْنُ أَبِي بَكْرٍ وَعُمَرَ . قَالَ يَقُولُ لَهُ الْقَاسِمُ أَقْبَحُ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ أَنْ أَقُولَ بِغَيْرِ عِلْمٍ أَوْ آخُذَ عَنْ غَيْرِ ثِقَةٍ . قَالَ فَسَكَتَ فَمَا أَجَابَهُ .

Reference : Sahih Muslim Introduction 33
In-book reference : Introduction, Narration 33

Bishr bin ul-Hakam al-Abdī narrated to me, he said, I heard Sufyān bin Uyaynah saying, they informed me on authority of Abī Aqīl, companion of Buhayyah, that a descendent of Abd Allah bin Umar was asked about something that he did not have knowledge about, so Yahyā bin Sa'īd said to him:

'By Allah, indeed it is a grave matter that the likes of you, a descendent of two Imāms of guidance – meaning Umar and Ibn Umar – is asked about a matter and you have no knowledge of it'. So [al-Qāsim] said: 'By Allah, more grave than that according to Allah, and to whoever reflects about Allah, is to speak without knowledge or to report on authority of one who is not trustworthy'. [Ibn Uyaynah] said that Abū Aqīl Yahyā bin al-Mutawakkil witnessed them both when they said that.

وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ، قَالَ سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، يَقُولُ أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ، صَاحِبِ بُهَيَّةَ أَنَّ أَبْنَاءً، لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَىْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ وَاللَّهِ إِنِّي لأُعْظِمُ أَنْ يَكُونَ مِثْلُكَ وَأَنْتَ ابْنُ إِمَامَىِ الْهُدَى - يَعْنِي عُمَرَ وَابْنَ عُمَرَ - تُسْأَلُ عَنْ أَمْرٍ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ . فَقَالَ أَعْظَمُ مِنْ ذَلِكَ وَاللَّهِ عِنْدَ اللَّهِ وَعِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ أَنْ أَقُولَ بِغَيْرِ عِلْمٍ أَوْ أُخْبِرَ عَنْ غَيْرِ ثِقَةٍ . قَالَ وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ حِينَ قَالاَ ذَلِكَ .

Reference : Sahih Muslim Introduction 34
In-book reference : Introduction, Narration 34

Amr bin Alī Abū Hafs narrated to us, he said I heard Yahyā bin Sa'īd, he said:

'I asked Sufyān ath-Thawrī , Shu'bah, Mālik, and Ibn Uyaynah about a man who is not reliable (Thabt) in Ḥadīth, and someone comes and asks me about him, and they said: 'Inform [others] against him that he is not reliable'.'

وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ وَمَالِكًا وَابْنَ عُيَيْنَةَ عَنِ الرَّجُلِ لاَ يَكُونُ ثَبْتًا فِي الْحَدِيثِ فَيَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي عَنْهُ . قَالُوا أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِثَبْتٍ .

Reference : Sahih Muslim Introduction 35
In-book reference : Introduction, Narration 35

Ubayd Allah bin Sa'īd narrated to us, he said, I heard an-Naḍr saying:

'Ibn Awn was asked about the Ḥadīth of Shahr and he was standing at the threshold of the door, so [Ibn Awn] said: 'Indeed they criticized Shahr, indeed they criticized Shahr'. Muslim, may Allah have mercy on him, said 'He means- the tongues of men were busy criticizing him'.'

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ سَمِعْتُ النَّضْرَ، يَقُولُ سُئِلَ ابْنُ عَوْنٍ عَنْ حَدِيثٍ، لِشَهْرٍ وَهُوَ قَائِمٌ عَلَى أُسْكُفَّةِ الْبَابِ فَقَالَ إِنَّ شَهْرًا نَزَكُوهُ إِنَّ شَهْرًا نَزَكُوهُ . قَالَ مُسْلِمٌ رَحِمَهُ اللَّهُ يَقُولُ أَخَذَتْهُ أَلْسِنَةُ النَّاسِ تَكَلَّمُوا فِيهِ .

Reference : Sahih Muslim Introduction 36
In-book reference : Introduction, Narration 36

Hajjāj bin ush-Shā'ir narrated to me, Shabābah narrated to us, he said, Shu'bah said:

'I had met Shahr then abandoned transmitting from him'.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا شَبَابَةُ، قَالَ قَالَ شُعْبَةُ وَقَدْ لَقِيتُ شَهْرًا فَلَمْ أَعْتَدَّ بِهِ .

Reference : Sahih Muslim Introduction 37
In-book reference : Introduction, Narration 37

Muhammad bin Abd Allah bin Quhzādh, from the people of Marw, narrated to me, he said Alī bin Husayn bin Wāqid informed me, he said Abd Allah bin al-Mubārak said, I said to Sufyān ath-Thawrī:

'Indeed Abbād bin Kathīr, about whose condition you are aware, when he related [narrations] he introduced a grave matter- do you believe that it should be said to the people 'Do not take from him?' Sufyān said: 'Indeed!' Abd Allah [bin al-Mubārak] said: 'So when I was in an assembly and Abbād was mentioned there, I praised him regarding his Dīn and said: 'Do not take from him.'

Muhammad said, Abd Allah bin Uthmān narrated to us, he said, my father said, Abd Allah bin al-Mubārak said: 'I ended up in an assembly of Shu'bah, and he said: 'This is Abbād bin Kathīr so be warned against him.'

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، - مِنْ أَهْلِ مَرْوَ - قَالَ أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ إِنَّ عَبَّادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ . وَإِذَا حَدَّثَ جَاءَ، بِأَمْرٍ عَظِيمٍ فَتَرَى أَنْ أَقُولَ، لِلنَّاسِ لاَ تَأْخُذُوا عَنْهُ قَالَ سُفْيَانُ بَلَى . قَالَ عَبْدُ اللَّهِ فَكُنْتُ إِذَا كُنْتُ فِي مَجْلِسٍ ذُكِرَ فِيهِ عَبَّادٌ أَثْنَيْتُ عَلَيْهِ فِي دِينِهِ وَأَقُولُ لاَ تَأْخُذُوا عَنْهُ .

وَقَالَ مُحَمَّدٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، قَالَ قَالَ أَبِي قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ انْتَهَيْتُ إِلَى شُعْبَةَ فَقَالَ هَذَا عَبَّادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ .

Reference : Sahih Muslim Introduction 38
In-book reference : Introduction, Narration 38

Al-Faḍl bin Sahl narrated to me, he said, I asked Mu'allā ar-Rāzī about Muhammad bin Sa'īd whom Abbād transmitted from, so he informed me about what Īsā bin Yūnus said:

'I was at his door and Sufyān was with [Muhammad bin Sa'īd], then when he came out I asked [Sufyān] about him. So he informed me that he was a liar.'

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ سَأَلْتُ مُعَلًّى الرَّازِيَّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ الَّذِي، رَوَى عَنْهُ، عَبَّادٌ فَأَخْبَرَنِي عَنْ عِيسَى بْنِ يُونُسَ، قَالَ كُنْتُ عَلَى بَابِهِ وَسُفْيَانُ عِنْدَهُ فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ .

Reference : Sahih Muslim Introduction 39
In-book reference : Introduction, Narration 39

Muhammad bin Abī Attāb narrated to me, he said Affān narrated to me, on authority of Muhammad bin Yahyā bin Sa'īd al-Qattān, on authority of his father, he said:

'We do not see the righteous more false in anything than they are regarding Ḥadīth'.

Ibn Abī Attāb said: 'So Muhammad bin Yahyā bin Sa'īd al-Qattān and I met and I asked him about it and he said on authority of his father: 'You will not see the people of good (Ahl ul-Khayr) more false in anything than they are regarding Ḥadīth.' Muslim said: 'He was saying that falsehood flows upon their tongues although they do not intend to lie'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ، قَالَ حَدَّثَنِي عَفَّانُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ لَمْ نَرَ الصَّالِحِينَ فِي شَىْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ .

قَالَ ابْنُ أَبِي عَتَّابٍ فَلَقِيتُ أَنَا مُحَمَّدَ بْنَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ فَقَالَ عَنْ أَبِيهِ، لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَىْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ . قَالَ مُسْلِمٌ يَقُولُ يَجْرِي الْكَذِبُ عَلَى لِسَانِهِمْ وَلاَ يَتَعَمَّدُونَ الْكَذِبَ .

Reference : Sahih Muslim Introduction 40
In-book reference : Introduction, Narration 40

Al-Faḍl bin Sahl narrated to me, he said Yazīd bin Hārūn narrated to us, he said Khalīfah bin Mūsā informed me, he said:

'I entered upon Ghālib bin Ubayd Allah so he began dictating to me 'Mak'hūl narrated to me this' and 'Mak'hūl narrated to me that'. So he prepared to answer the call of nature and stood up, then I looked in his notebook and in it was 'Abān narrated to me, on authority of Anas' and 'Abān on authority of so-and-so'. So I abandoned [listening to his Ḥadīth] and stood up [to leave]'.

I heard al-Hasan bin Alī al-Hulwānī saying: 'I saw in one of the books of Affān a Ḥadīth of Hishām Abīl-Miqdām meaning a Ḥadīth of Umar bin Abd il-Azīz. [In it was written] 'Hishām said: 'A man said to be Yahyā bin so-and-so narrated to me, on authority of Muhammad bin Ka'b…' [Al-Hulwānī] said, I said to Affān: 'They would say Hishām heard it [directly] from Muhammad bin Ka'b'. So [Affān] said: 'Indeed Hishām was stricken [with accusations of lying] with regards to this Ḥadīth for he would say 'Yahyā narrated to me on authority of Muhammad', then he claimed afterwards that he heard it from Muhammad [directly]'.'

حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنِي خَلِيفَةُ بْنُ مُوسَى، قَالَ دَخَلْتُ عَلَى غَالِبِ بْنِ عُبَيْدِ اللَّهِ فَجَعَلَ يُمْلِي عَلَىَّ حَدَّثَنِي مَكْحُولٌ، حَدَّثَنِي مَكْحُولٌ، فَأَخَذَهُ الْبَوْلُ فَقَامَ فَنَظَرْتُ فِي الْكُرَّاسَةِ فَإِذَا فِيهَا حَدَّثَنِي أَبَانٌ عَنْ أَنَسٍ وَأَبَانٌ عَنْ فُلاَنٍ فَتَرَكْتُهُ وَقُمْتُ .

قَالَ وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْحُلْوَانِيَّ، يَقُولُ رَأَيْتُ فِي كِتَابِ عَفَّانَ حَدِيثَ هِشَامٍ أَبِي الْمِقْدَامِ حَدِيثُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ هِشَامٌ حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ يَحْيَى بْنُ فُلاَنٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ قُلْتُ لِعَفَّانَ إِنَّهُمْ يَقُولُونَ هِشَامٌ سَمِعَهُ مِنْ مُحَمَّدِ بْنِ كَعْبٍ . فَقَالَ إِنَّمَا ابْتُلِيَ مِنْ قِبَلِ هَذَا الْحَدِيثِ كَانَ يَقُولُ حَدَّثَنِي يَحْيَى عَنْ مُحَمَّدٍ ثُمَّ ادَّعَى بَعْدُ أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ .

Reference : Sahih Muslim Introduction 41
In-book reference : Introduction, Narration 41

Muhammad bin Abd Allah bin Quhzādh narrated to me, he said I heard Abd Allah bin Uthmān bin Jabalah saying, I said to Abd Allah bin al-Mubārak:

‘Who is this man from whom you transmit the Ḥadīth of Abd Allah bin Amr, ‘The day of Fitr is the day of prizes…’?’ [Abd Allah] said: ‘Sulaymān bin al-Hajjāj. Look at what I placed in your hands [of praise] about him’.

Ibn Quhzādh said I heard Wahb bin Zam’ah mentioning about Sufyān bin Abd il-Mālik, he said, Abd Allah – meaning Ibn al-Mubārak- said: ‘I saw Rawh bin Ghutayf, the companion of blood the amount of a Dirham , and I took a seat in one of his audiences. Then I began to become ashamed for my companions to see me sitting with him while his Ḥadīth are disapproved of.’

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُثْمَانَ بْنِ جَبَلَةَ، يَقُولُ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ مَنْ هَذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ، حَدِيثَ عَبْدِ اللَّهِ بْنِ عَمْرٍو " يَوْمُ الْفِطْرِ يَوْمُ الْجَوَائِزِ " . قَالَ سُلَيْمَانُ بْنُ الْحَجَّاجِ . انْظُرْ مَا وَضَعْتَ فِي يَدِكَ مِنْهُ .

قَالَ ابْنُ قُهْزَاذَ وَسَمِعْتُ وَهْبَ بْنَ زَمْعَةَ، يَذْكُرُ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ، قَالَ قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ رَأَيْتُ رَوْحَ بْنَ غُطَيْفٍ صَاحِبَ " الدَّمِ قَدْرِ الدِّرْهَمِ " وَجَلَسْتُ إِلَيْهِ مَجْلِسًا فَجَعَلْتُ أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرَوْنِي جَالِسًا مَعَهُ كُرْهَ حَدِيثِهِ .

Reference : Sahih Muslim Introduction 42
In-book reference : Introduction, Narration 42

Ibn Quhzādh narrated to me, he said, I heard Wahb [bin Zam’ah] saying, on authority of Sufyān [bin Abd il-Mālik], on authority of Ibn al-Mubārak, he said:

‘Baqiyyah [bin al-Walīd] is truthful of tongue however he transmits [Ḥadīth] from those who approach [the Muhaddithīn, i.e. are trustworthy] and from those who turn their backs on [the Muhaddithīn, i.e. and are weak]’.

حَدَّثَنِي ابْنُ قُهْزَاذَ، قَالَ سَمِعْتُ وَهْبًا، يَقُولُ عَنْ سُفْيَانَ، عَنِ ابْنِ الْمُبَارَكِ، قَالَ بَقِيَّةُ صَدُوقُ اللِّسَانِ وَلَكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَدْبَرَ .

Reference : Sahih Muslim Introduction 43

In-book reference : Introduction, Narration 43

Qutaybah bin Sa'īd narrated to us, Jarīr narrated to us, on authority of Mughīrah, on authority of ash-Sha'bī, he said:

'al-Hārith al-A'war ul-Hamdānī narrated to me, and he is a liar'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ حَدَّثَنِي الْحَارِثُ الأَعْوَرُ الْهَمْدَانِيُّ، وَكَانَ، كَذَّابًا .

Reference : Sahih Muslim Introduction 44
In-book reference : Introduction, Narration 44

Abū Āmir Abd Allah bin Barrād al-Ash'arī narrated to us, Abū Usāmah narrated to us, on authority of Mufaḍḍal, on authority of Mughīrah, he said I heard ash-Sha'bī saying:

'al-Hārith al-A'war narrated to me,' and he [ash-Sha'bī] was testifying that he was one of the liars'.

حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ حَدَّثَنِي الْحَارِثُ الأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ .

Reference : Sahih Muslim Introduction 45
In-book reference : Introduction, Narration 45

Qutaybah bin Sa'īd narrated to us, Jarīr narrated to us, on authority of Mughīrah, on authority of Ibrāhīm [bin Yazīd an-Nakhā'ī], he said, Alqamah said:

'I memorized the Qur'ān in two years'. Al-Hārith said: 'The Qur'ān is easy; the revelation [i.e. the secret revelation to Alī in the belief of the Shī'ah] is more difficult '.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ قَالَ عَلْقَمَةُ قَرَأْتُ الْقُرْآنَ فِي سَنَتَيْنِ . فَقَالَ الْحَارِثُ الْقُرْآنُ هَيِّنٌ الْوَحْىُ أَشَدُّ .

Reference : Sahih Muslim Introduction 46
In-book reference : Introduction, Narration 46

Hajjāj bin ash-Shā'ir narrated to me, Ahmad- meaning Ibn Yūnus- narrated to us, Zā'idah narrated to us, on authority of al-A'mash, on authority of Ibrāhīm that al-Hārith said:

'I studied the Qur'ān for three years and the revelation for two years'; or he said: '...the revelation in three years and the Qur'ān in two years '.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَحْمَدُ، - يَعْنِي ابْنَ يُونُسَ - حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ، قَالَ تَعَلَّمْتُ الْقُرْآنَ فِي ثَلاَثِ سِنِينَ وَالْوَحْىَ فِي سَنَتَيْنِ - أَوْ قَالَ الْوَحْىَ فِي ثَلاَثِ سِنِينَ وَالْقُرْآنَ فِي سَنَتَيْنِ .

Reference : Sahih Muslim Introduction 47
In-book reference : Introduction, Narration 47

Hajjāj narrated to me, he said Ahmad- and he is Ibn Yūnus- narrated to me, Zā'idah narrated to us, on authority of Mansūr and al-Mughīrah, on authority of Ibrāhīm that al-Hārith was imputed.

وَحَدَّثَنِي حَجَّاجٌ، قَالَ حَدَّثَنِي أَحْمَدُ، - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، وَالْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ، اتُّهِمَ .

Reference : Sahih Muslim Introduction 48
In-book reference : Introduction, Narration 48

Qutaybah bin Sa'īd narrated to us, Jarīr narrated to us, on authority of Hamzah az-Zayyāt, he said:

'Murrah al-Hamdānī heard something from al-Hārith and said to him: 'sit by the door'. [Hamzah] said: 'So Murrah went inside and took his sword and al-Hārith sensed evil and left'.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ حَمْزَةَ الزَّيَّاتِ، قَالَ سَمِعَ مُرَّةُ الْهَمْدَانِيُّ، مِنَ الْحَارِثِ شَيْئًا فَقَالَ لَهُ اقْعُدْ بِالْبَابِ . قَالَ فَدَخَلَ مُرَّةُ وَأَخَذَ سَيْفَهُ - قَالَ - وَأَحَسَّ الْحَارِثُ بِالشَّرِّ فَذَهَبَ .

Reference : Sahih Muslim Introduction 49
In-book reference : Introduction, Narration 49

Ubayd Allah bin Sa'īd narrated to me, Abd ur-Rahman- meaning Ibn Mahdī- narrated to us, Hammād bin Zayd narrated to us, on authority of Ibn Awn, he said, Ibrāhīm said to us:

'Beware of al-Mughīrah bin Sa'īd and Abū Abd ar-Rahīm for they are both liars'.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ، قَالَ قَالَ لَنَا إِبْرَاهِيمُ إِيَّاكُمْ وَالْمُغِيرَةَ بْنَ سَعِيدٍ وَأَبَا عَبْدِ الرَّحِيمِ فَإِنَّهُمَا كَذَّابَانِ .

Reference : Sahih Muslim Introduction 50
In-book reference : Introduction, Narration 50

Abū Kāmil al-Jahdarī narrated to us, Hammād- and he is Ibn Zayd- narrated to us, he said Āsim [bin Bahdalah] narrated to us, he said:

'We would catch up with Abū Abd ar-Rahman as-Sulamī and at the time we were young men, so he would say to us: 'Do not sit with story-tellers other than Abūl-Ahwas and beware of Shaqīq [Abū Abd ar-Rahīm]'. [Muslim] said: 'This Shaqīq held the view of the Khawārij and is not Abū Wā'il [Shaqīq bin Salamah, the righteous Tabi'ī]'.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - قَالَ حَدَّثَنَا عَاصِمٌ، قَالَ كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمَنِ السُّلَمِيَّ وَنَحْنُ غِلْمَةٌ أَيْفَاعٌ فَكَانَ يَقُولُ لَنَا لاَ تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الأَحْوَصِ وَإِيَّاكُمْ وَشَقِيقًا . قَالَ وَكَانَ شَقِيقٌ هَذَا يَرَى رَأْىَ الْخَوَارِجِ وَلَيْسَ بِأَبِي وَائِلٍ .

Reference : Sahih Muslim Introduction 51
In-book reference : Introduction, Narration 51

Abū Ghassān Muhammad bin Amr ar-Rāzī narrated to us, he said, I heard Jarīr [bin Abd al-Hamīd bin Qurt aḍ-Ḍabbī] saying:

'I met Jābir bin Yazīd al-Ju'fī and did not write [Ḥadīth] from him; he believed in ar-Raj'ah' [A Rāfiḍī belief regarding Alī returning].

حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ قَالَ سَمِعْتُ جَرِيرًا، يَقُولُ لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجُعْفِيَّ فَلَمْ أَكْتُبْ عَنْهُ كَانَ يُؤْمِنُ بِالرَّجْعَةِ .

Reference : Sahih Muslim Introduction 52
In-book reference : Introduction, Narration 52

Al-Hasan al-Hulwānī narrated to us, Yahyā bin Ādam narrated to us, Mis'ar narrated to us, he said:

'Jābir bin Yazīd narrated to us before there took place what happened [i.e. before his false beliefs] '.

حَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مِسْعَرٌ، قَالَ حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحْدِثَ، مَا أَحْدَثَ .

Reference : Sahih Muslim Introduction 53
In-book reference : Introduction, Narration 53

Salamah bin Shabīb narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said:

'The people would transmit from Jābir before there appeared what appeared, then when there appeared what appeared, the people imputed him in his Ḥadīth and some of the people abandoned him'. So it was said to [Sufyān]: 'What appeared?' [Sufyān] said: 'Belief in ar-Raj'ah'.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ، قَبْلَ أَنْ يُظْهِرَ، مَا أَظْهَرَ فَلَمَّا أَظْهَرَ مَا أَظْهَرَ اتَّهَمَهُ النَّاسُ فِي حَدِيثِهِ وَتَرَكَهُ بَعْضُ النَّاسِ فَقِيلَ لَهُ وَمَا أَظْهَرَ قَالَ الإِيمَانَ بِالرَّجْعَةِ .

Reference : Sahih Muslim Introduction 54
In-book reference : Introduction, Narration 54

Hasan al-Hulwānī narrated to us, Abū Yahyā al-Himmānī narrated to us, Qabīsah and his brother [Sufyān bin Uqbah] narrated to us, that they heard al-Jarrāh bin Malīh saying, I heard Jābir say:

'I have 70,000 Ḥadīth all of which are on authority of Abū Ja'far on authority of the Prophet, peace and blessings upon him'.

وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ، حَدَّثَنَا قَبِيصَةُ، وَأَخُوهُ، أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ، يَقُولُ سَمِعْتُ جَابِرًا، يَقُولُ عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم كُلُّهَا .

Reference : Sahih Muslim Introduction 55
In-book reference : Introduction, Narration 55

Hajjāj bin ash-Shā'ir narrated to me, Ahmad bin Yūnus narrated to us, he said, I heard Zuhayr saying, Jābir said, or, I heard Jābir saying:

'Indeed I have fifty thousand Ḥadīth that I have not narrated from at all'. [Zuhayr] said: 'Then that day he related a Ḥadīth and said, 'This is from the fifty thousand'.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ سَمِعْتُ زُهَيْرًا، يَقُولُ قَالَ جَابِرٌ - أَوْ سَمِعْتُ جَابِرًا، يَقُولُ - إِنَّ عِنْدِي لَخَمْسِينَ أَلْفَ حَدِيثٍ مَا حَدَّثْتُ مِنْهَا بِشَىْءٍ . قَالَ ثُمَّ حَدَّثَ يَوْمًا بِحَدِيثٍ فَقَالَ هَذَا مِنَ الْخَمْسِينَ أَلْفًا .

Reference : Sahih Muslim Introduction 56
In-book reference : Introduction, Narration 56

Ibrāhīm bin Khālid al-Yashkurī narrated to me, he said, I heard Abūl-Walīd saying, I heard Sallām bin Abī Mutī' saying, I heard Jābir al-Ju'fī saying:

'I have fifty thousand Ḥadīth on authority of the Prophet, peace and blessings upon him'.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ خَالِدٍ الْيَشْكُرِيُّ، قَالَ سَمِعْتُ أَبَا الْوَلِيدِ، يَقُولُ سَمِعْتُ سَلاَّمَ بْنَ أَبِي مُطِيعٍ، يَقُولُ سَمِعْتُ جَابِرًا الْجُعْفِيَّ، يَقُولُ عِنْدِي خَمْسُونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim Introduction 57
In-book reference : Introduction, Narration 57

Salamah bin Shabīb narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said, I heard a man ask Jābir about the verse:

{Thus I will never depart from the land until my father permits me or Allah decides for me, and He is the best of Judges}[Yūsuf: 80]. Jābir said: 'An interpretation has not come to me about these [verses]'. Sufyān said: 'He lied'. We said to Sufyān: 'What did he mean by this?' [Sufyān] said: 'Indeed the Rāfiḍah say, 'Alī is in the clouds and we will not emerge along with he who will emerge from his children [the Khalīfah] until a caller calls from the heaven, meaning Alī: 'Ride out along with so-and-so [meaning the promised Mahdī]'. Jābir said, 'that is an interpretation for these verses', and he would lie as they were regarding the brothers of Yūsuf, peace be upon him'.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ رَجُلاً، سَأَلَ جَابِرًا عَنْ قَوْلِهِ عَزَّ وَجَلَّ { فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ} فَقَالَ جَابِرٌ لَمْ يَجِئْ تَأْوِيلُ هَذِهِ . قَالَ سُفْيَانُ وَكَذَبَ . فَقُلْنَا لِسُفْيَانَ وَمَا أَرَادَ بِهَذَا فَقَالَ إِنَّ الرَّافِضَةَ تَقُولُ إِنَّ عَلِيًّا فِي السَّحَابِ فَلاَ نَخْرُجُ مَعَ مَنْ خَرَجَ مِنْ وَلَدِهِ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ . يُرِيدُ عَلِيًّا أَنَّهُ يُنَادِي اخْرُجُوا مَعَ فُلاَنٍ . يَقُولُ جَابِرٌ فَذَا تَأْوِيلُ هَذِهِ الآيَةِ وَكَذَبَ كَانَتْ فِي إِخْوَةِ يُوسُفَ صلى الله عليه وسلم .

Reference : Sahih Muslim Introduction 58
In-book reference : Introduction, Narration 58

Salamah narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said:

'I heard Jābir talking about something like 30,000 Ḥadīth [that] I did not regard as permissible to mention anything from, and that to me was like this and that [Ḥadīth].'

Muslim said, I heard Abū Ghassān Muhammad bin Amr ar-Rāzī say, 'I asked Jarīr bin Abd il-Hamīd: 'Did you meet al-Hārith bin Hasīrah? He said: 'Yes, [he is a] Shaykh of lengthy silence; he persisted in a grave matter.'

وَحَدَّثَنِي سَلَمَةُ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ جَابِرًا، يُحَدِّثُ بِنَحْوٍ مِنْ ثَلاَثِينَ أَلْفَ حَدِيثٍ مَا أَسْتَحِلُّ أَنْ أَذْكُرَ مِنْهَا شَيْئًا وَأَنَّ لِي كَذَا وَكَذَا .

قَالَ مُسْلِمٌ وَسَمِعْتُ أَبَا غَسَّانَ، مُحَمَّدَ بْنَ عَمْرٍو الرَّازِيَّ قَالَ سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ فَقُلْتُ الْحَارِثُ بْنُ حَصِيرَةَ لَقِيتَهُ قَالَ نَعَمْ . شَيْخٌ طَوِيلُ السُّكُوتِ يُصِرُّ عَلَى أَمْرٍ عَظِيمٍ .

Reference : Sahih Muslim Introduction 59
In-book reference : Introduction, Narration 59

Ahmad bin Ibrāhīm ad-Dawraqī narrated to me, he said Abd ur-Rahman bin Mahdī narrated to me, on authority Hammād bin Zayd, he said, Ayyūb mentioned a man one day and said [about him]:

'He is not upright in speech [i.e. he lies]', and he mentioned another [person] and said: 'He adds to records [i.e. he lies]'.

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ ذَكَرَ أَيُّوبُ رَجُلاً يَوْمًا فَقَالَ لَمْ يَكُنْ بِمُسْتَقِيمِ اللِّسَانِ وَذَكَرَ آخَرَ فَقَالَ هُوَ يَزِيدُ فِي الرَّقْمِ .

Reference : Sahih Muslim Introduction 60
In-book reference : Introduction, Narration 60

Hajjāj bin ash-Shā'ir narrated to me, Sulaymān bin Harb narrated to us, Hammād bin Zayd narrated to us, he said, Ayyūb said:

'Indeed I have a neighbor' and he mentioned some of his virtues, [and continued] '...even if he testified to me about two dates I would not see his testimony as permissible'.

حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ قَالَ أَيُّوبُ إِنَّ لِي جَارًا - ثُمَّ ذَكَرَ مِنْ فَضْلِهِ - وَلَوْ شَهِدَ عِنْدِي عَلَى تَمْرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً .

Reference : Sahih Muslim Introduction 61
In-book reference : Introduction, Narration 61

Muhammad bin Rāfi' and Hajjāj bin ash-Shā'ir narrated to me, they said Abd ur-Razzāq narrated to us, he said Ma'mar said:

'I did not see Ayyūb speaking ill of anyone, ever, except for Abd al-Karīm- meaning Abū Umayyah'. So he mentioned him and said, may Allah have mercy on him 'He is not trustworthy- he had asked me about a Ḥadīth of Ikrimah then said 'I heard from Ikrimah' [when relating the Ḥadīth].'

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ قَالَ مَعْمَرٌ مَا رَأَيْتُ أَيُّوبَ اغْتَابَ أَحَدًا قَطُّ إِلاَّ عَبْدَ الْكَرِيمِ - يَعْنِي أَبَا أُمَيَّةَ - فَإِنَّهُ ذَكَرَهُ فَقَالَ رَحِمَهُ اللَّهُ كَانَ غَيْرَ ثِقَةٍ لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِعِكْرِمَةَ ثُمَّ قَالَ سَمِعْتُ عِكْرِمَةَ .

Reference : Sahih Muslim Introduction 62

In-book reference : Introduction, Narration 62

Al-Faḍl bin Sahl narrated to me, he said Affān bin Muslim narrated to us, Hammām narrated to us, he said, Abū Dāwud al-A'mā came to us and began saying:

'Al-Barā' [bin Āzib, the Companion] narrated to us'; he said: 'Zayd bin Arqam narrated to us'- and he mentioned that [those chains] to Qatādah. [Qatādah] said 'He lied; he did not hear from them. He would beg the people asking [about Ḥadīth] at the time of the plague' [circa 67H].

حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، قَالَ قَدِمَ عَلَيْنَا أَبُو دَاوُدَ الأَعْمَى فَجَعَلَ يَقُولُ حَدَّثَنَا الْبَرَاءُ، قَالَ وَحَدَّثَنَا زَيْدُ بْنُ أَرْقَمَ، . فَذَكَرْنَا ذَلِكَ لِقَتَادَةَ فَقَالَ كَذَبَ مَا سَمِعَ مِنْهُمْ إِنَّمَا كَانَ ذَلِكَ سَائِلاً يَتَكَفَّفُ النَّاسَ زَمَنَ طَاعُونِ الْجَارِفِ .

Reference : Sahih Muslim Introduction 63
In-book reference : Introduction, Narration 63

Hasan bin Alī al-Hulwānī narrated to me, he said Yazīd bin Hārūn narrated to us, Hammām informed us, he said 'Abū Dāwud al-A'mā entered upon Qatādah and when he stood, they said:

'Indeed this one alleges he has met eighteen of the warriors of the battle of Badr'. Qatādah said: 'This one was barely asking [about Ḥadīth] before the plague; he did not attend to anything from [seeking Ḥadīth] and he did not speak [to any scholars] regarding it. By Allah, al-Hasan did not narrate to us from a witness of the battle of Badr without an intermediary; and Sa'īd bin al-Musayyib did not narrate to us from a witness of the battle of Badr without an intermediary except from Sa'd bin Mālik'.

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، قَالَ دَخَلَ أَبُو دَاوُدَ الأَعْمَى عَلَى قَتَادَةَ فَلَمَّا قَامَ قَالُوا إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَةَ عَشَرَ بَدْرِيًّا . فَقَالَ قَتَادَةُ هَذَا كَانَ سَائِلاً قَبْلَ الْجَارِفِ لاَ يَعْرِضُ فِي شَىْءٍ مِنْ هَذَا وَلاَ يَتَكَلَّمُ فِيهِ . فَوَاللَّهِ مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيٍّ مُشَافَهَةً . وَلاَ حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيٍّ مُشَافَهَةً إِلاَّ عَنْ سَعْدِ بْنِ مَالِكٍ .

Reference : Sahih Muslim Introduction 64
In-book reference : Introduction, Narration 64

Uthmān bin Abī Shaybah narrated to us, Jarīr narrated to us, on authority of Raqabah that 'Abū Ja'far al-Hāshimī al-Madanī was fabricating narrations with words of truth, and they were not from the narrations of the Prophet, peace and blessings of Allah upon him, though he was transmitting them on authority of the Prophet, peace and blessings of Allah upon him.'

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ رَقَبَةَ، أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ، كَانَ يَضَعُ أَحَادِيثَ كَلاَمَ حَقٍّ وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ صلى الله عليه وسلم وَكَانَ يَرْوِيهَا عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim Introduction 65
In-book reference : Introduction, Narration 65

Al-Hasan al-Hulwānī narrated to us, he said Nu'aym bin Hammād narrated to us, he said Abū Ishāq Ibrāhīm bin Muhammad bin Sufyān said; and Muhammad bin Yahyā narrated to us, he said,

Nu'aym bin Hammād narrated to us, Abū Dāwud at-Tayālisī narrated to us, on authority of Shu'bah, on authority of Yūnus bin Ubayd, he said:

'Amr bin Ubayd would lie regarding Ḥadīth'.

حَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، قَالَ كَانَ عَمْرُو بْنُ عُبَيْدٍ يَكْذِبُ فِي الْحَدِيثِ .

Reference : Sahih Muslim Introduction 66
In-book reference : Introduction, Narration 66

Amr bin Alī Abū Hafs narrated to me, he said I heard Mu'ādh bin Mu'ādh saying, I said to Awf bin Abī Jamīlah 'Indeed Amr bin Ubayd narrated to us on authority of al-Hasan that the Messenger of Allah, peace and blessings of Allah upon him, said:

'Whoever carries arms against us then he is not from us'. [Awf bin Abī Jamīlah] said 'Amr lied, by Allah. Rather he intended it as a way to permit his filthy opinion.'

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ، قَالَ سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ، يَقُولُ قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ إِنَّ عَمْرَو بْنَ عُبَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا " قَالَ كَذَبَ وَاللَّهِ عَمْرٌو وَلَكِنَّهُ أَرَادَ أَنْ يَحُوزَهَا إِلَى قَوْلِهِ الْخَبِيثِ .

Reference : Sahih Muslim Introduction 67
In-book reference : Introduction, Narration 67

Ubayd Allah bin Umar al-Qawārīrī narrated to us, Hammād bin Zayd narrated to us, he said:

'A man kept company with Ayyūb and listened [to Ḥadīth] from him, but then Ayyūb did not find him [one day]. [When Ayyūb asked, the people] said: 'Oh Abā Bakr, indeed he keeps company with Amr bin Ubayd [now]'. Hammād said: 'One day we were with Ayyūb, and we went to the market early in the morning. A man came to meet Ayyūb so he gave Salām to him, asked how he was doing, and then Ayyūb said to him: 'It reached me that you kept company with that man'. Hammād said: '[Ayyūb] designated him, that is to say 'Amr'.' [The man] said: 'Yes, Oh Abā Bakr. Indeed he came to us with strange things [i.e. reports]'. Ayyūb said to him: 'Indeed we flee…' or '…we fear from these strange things [transmissions]'.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنْهُ فَفَقَدَهُ أَيُّوبُ فَقَالُوا يَا أَبَا بَكْرٍ إِنَّهُ قَدْ لَزِمَ عَمْرَو بْنَ عُبَيْدٍ . قَالَ حَمَّادٌ فَبَيْنَا أَنَا يَوْمًا مَعَ أَيُّوبَ وَقَدْ بَكَّرْنَا إِلَى السُّوقِ فَاسْتَقْبَلَهُ الرَّجُلُ فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ ثُمَّ قَالَ لَهُ أَيُّوبُ بَلَغَنِي أَنَّكَ لَزِمْتَ ذَاكَ الرَّجُلَ . قَالَ حَمَّادٌ سَمَّاهُ . يَعْنِي عَمْرًا . قَالَ نَعَمْ يَا أَبَا بَكْرٍ إِنَّهُ يَجِيئُنَا بِأَشْيَاءَ غَرَائِبَ . قَالَ يَقُولُ لَهُ أَيُّوبُ إِنَّمَا نَفِرُّ أَوْ نَفْرَقُ مِنْ تِلْكَ الْغَرَائِبِ .

Reference : Sahih Muslim Introduction 68
In-book reference : Introduction, Narration 68

Hajjāj bin ash-Shā'ir narrated to me, Sulaymān bin Harb narrated to us, Ibn Zayd, rather Hammād, narrated to us, he said, it was said to Ayyūb, 'Indeed Amr bin Ubayd transmitted on authority of al-Hasan that he said:

'There is no flogging the one who gets drunk from Nabīdh'.' [Ayyūb] said: 'He lied, for I heard al-Hasan saying, 'Flog the one who gets drunk from Nabīdh'.'

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ زَيْدٍ، - يَعْنِي حَمَّادًا - قَالَ قِيلَ لأَيُّوبَ إِنَّ عَمْرَو بْنَ عُبَيْدٍ رَوَى عَنِ الْحَسَنِ قَالَ لاَ يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ . فَقَالَ كَذَبَ أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ يُجْلَدُ السَّكْرَانُ مِنَ النَّبِيذِ .

Reference : Sahih Muslim Introduction 69
In-book reference : Introduction, Narration 69

Hajjāj narrated to me, Sulaymān bin Harb narrated to us, he said, I heard Sallām bin Abī Mutī' saying, it reached Ayyūb that I would go to Amr so he turned to me and said:

'Have you seen a man whose Dīn you do not trust- how do you trust him regarding Ḥadīth?'

وَحَدَّثَنِي حَجَّاجٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ سَمِعْتُ سَلاَّمَ بْنَ أَبِي مُطِيعٍ، يَقُولُ بَلَغَ أَيُّوبَ أَنِّي آتِي عَمْرًا فَأَقْبَلَ عَلَىَّ يَوْمًا فَقَالَ أَرَأَيْتَ رَجُلاً لاَ تَأْمَنُهُ عَلَى دِينِهِ كَيْفَ تَأْمَنُهُ عَلَى الْحَدِيثِ

Reference : Sahih Muslim Introduction 70
In-book reference : Introduction, Narration 70

Salamah bin Shabīb narrated to me, al-Humaydī narrated to us, Sufyān narrated to us, he said I heard Abū Mūsā [Isrā'īl bin Mūsā al-Basrī] saying:

'Amr bin Ubayd narrated to us before what happened' [i.e. before he became Mu'tazilī].

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ أَبَا مُوسَى، يَقُولُ حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ، قَبْلَ أَنْ يُحْدِثَ، .

Reference : Sahih Muslim Introduction 71
In-book reference : Introduction, Narration 71

Ubayd Allah bin Mu'ādh al-Anbarī narrated to me, my father narrated to us, he said:

'I wrote to Shu'bah asking him about Abū Shaybah , a judge of Wāsit, so he wrote to me: 'Do not write anything from him [of Ḥadīth] and tear up my letter [to you about this]'.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي قَالَ، كَتَبْتُ إِلَى شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ، قَاضِي وَاسِطٍ فَكَتَبَ إِلَىَّ لاَ تَكْتُبْ عَنْهُ شَيْئًا وَمَزِّقْ كِتَابِي .

Reference : Sahih Muslim Introduction 72
In-book reference : Introduction, Narration 72

Al-Hulwānī narrated to us, he said, I heard Affān [bin Muslim] say:

‘I narrated to Hammād bin Salamah [bin Dīnār al-Basrī], on authority of Sālih al-Murrī , a Ḥadīth on authority of Thābit [bin Aslam al-Banānī], then [Hammād] said: ‘[Sālih] lied’. I also narrated to Hammām on authority of Sālih al-Murrī a Ḥadīth then [Hammām] said: ‘[Sālih] lied’.

وَحَدَّثَنَا الْحُلْوَانِيُّ، قَالَ سَمِعْتُ عَفَّانَ، قَالَ حَدَّثْتُ حَمَّادَ بْنَ سَلَمَةَ، عَنْ صَالِحٍ الْمُرِّيِّ، بِحَدِيثٍ عَنْ ثَابِتٍ، فَقَالَ كَذَبَ . وَحَدَّثْتُ هَمَّامًا، عَنْ صَالِحٍ الْمُرِّيِّ، بِحَدِيثٍ فَقَالَ كَذَبَ .

Reference : Sahih Muslim Introduction 73
In-book reference : Introduction, Narration 73

Mahmūd bin Ghaylān narrated to us, Abū Dāwud narrated to us, he said, Shu’bah said to me:

‘Go to Jarīr bin Hāzim and say to him, ‘It is not allowed for you to transmit from al-Hasan bin Umārah for indeed he lies’.’ Abū Dāwud said, I said to Shu’bah: ‘And how do you know that?’ So [Shu’bah] said: ‘He narrated to us on authority of al-Hakam things that were not found to have any basis’. [Abū Dāwud] said: ‘What things?’ [Shu’bah] said, I said to al-Hakam: ‘Did the Prophet, peace and blessings of Allah upon him, pray over the martyrs of Uhud?’ [al-Hakam] said: ‘He did not pray over them’. Al-Hasan bin Umārah said, on authority of al-Hakam, on authority of Miqsam, on authority of Ibn Abbās: ‘Indeed the Prophet, peace and blessings of Allah upon him, prayed over them and buried them ’. I [Shu’bah] said to al-Hakam: ‘What do you say about the children born from fornication?’ [Al-Hakam] said: ‘Pray over them ’. I [Shu’bah] said: ‘From whose Ḥadīth is it transmitted?’ [Al-Hakam] said: ‘It is transmitted on authority of al-Hasan al-Basrī’.’ Al-Hasan bin Umārah said: ‘Al-Hakam narrated to us, on authority of Yahyā bin al-Jazzār, on authority of Alī.

وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا أَبُو دَاوُدَ، قَالَ قَالَ لِي شُعْبَةُ ايتِ جَرِيرَ بْنَ حَازِمٍ فَقُلْ لَهُ لاَ يَحِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ فَإِنَّهُ يَكْذِبُ . قَالَ أَبُو دَاوُدَ قُلْتُ لِشُعْبَةَ وَكَيْفَ ذَاكَ فَقَالَ حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلاً . قَالَ قُلْتُ لَهُ بِأَىِّ شَىْءٍ قَالَ قُلْتُ لِلْحَكَمِ أَصَلَّى النَّبِيُّ صلى الله عليه وسلم عَلَى قَتْلَى أُحُدٍ فَقَالَ لَمْ يُصَلِّ عَلَيْهِمْ . فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ إِنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى عَلَيْهِمْ وَدَفَنَهُمْ . قُلْتُ لِلْحَكَمِ مَا تَقُولُ فِي أَوْلاَدِ الزِّنَا قَالَ يُصَلَّى عَلَيْهِمْ . قُلْتُ مِنْ حَدِيثِ مَنْ يُرْوَى قَالَ يُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ . فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ حَدَّثَنَا الْحَكَمُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَلِيٍّ .

Reference : Sahih Muslim Introduction 74
In-book reference : Introduction, Narration 74

Al-Hasan al-Hulwānī narrated to us, he said, I heard Yazīd bin Hārūn mention Ziyād bin Maymūn, and he said:

‘I swore that I would not transmit anything from him or Khālid bin Mahdūj’. [Yazīd] said: ‘I met Ziyād bin Maymūn and asked him about a Ḥadīth, so he narrated it to me on authority of Bakr al-Muzanī, then I returned to him and he narrated [the same Ḥadīth] to me on authority of Muwarriq; then I returned to him and he narrated it to me on authority of al-Hasan.’ [Al-Hulwānī said]: ‘He [Yazīd] would charge both of them with lying [i.e. Ziyād bin Maymūn and Khālid bin Mahdūj].’ Al-Hulwānī said: ‘I heard [Ḥadīth] from Abd as-Samad and I mentioned Ziyād bin Maymūn near him and he charged him with lying’.

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، . وَذَكَرَ زِيَادَ بْنَ مَيْمُونٍ فَقَالَ حَلَفْتُ أَلاَّ أَرْوِيَ عَنْهُ شَيْئًا وَلاَ عَنْ خَالِدِ بْنِ مَحْدُوجٍ . وَقَالَ لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ فَسَأَلْتُهُ عَنْ حَدِيثٍ فَحَدَّثَنِي بِهِ عَنْ بَكْرٍ الْمُزَنِيِّ ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُوَرِّقٍ ثُمَّ عُدْتُ إِلَيْهِ فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ . وَكَانَ يَنْسُبُهُمَا إِلَى الْكَذِبِ . قَالَ الْحُلْوَانِيُّ سَمِعْتُ عَبْدَ الصَّمَدِ وَذَكَرْتُ عِنْدَهُ زِيَادَ بْنَ مَيْمُونٍ فَنَسَبَهُ إِلَى الْكَذِبِ .

Reference : Sahih Muslim Introduction 75
In-book reference : Introduction, Narration 75

Mahmūd bin Ghaylān narrated to us, he said, I said to Abū Dāwud at-Tayālisī:

‘You transmit a great deal on authority of Abbād bin Mansūr - so how is it that you did not hear the Ḥadīth of ‘the lady perfume seller’ from him which an-Naḍr bin Shumayl transmitted to us?’ [Abū Dāwud] said to me: ‘Be quiet, for Abd ar-Rahma bin Mahdī and I met Ziyād bin Maymūn and asked him, saying to him, ‘Are these Ḥadīth you transmit on authority of Anas?’ [Ziyād] said: ‘Have you seen a man sin and then repent- does Allah not turn to him?’ [Abū Dāwud] said: ‘We said, ‘Yes’.’ [Ziyād] said: ‘I did not hear from Anas whether a little or a lot; if the people did not know, then you two would not know that I did not meet Anas’. Abū Dāwud said: ‘So it reached us afterwards that he was transmitting [from Anas], then Abd ar-Rahman and I went to him and he said: ‘I repented’. Then afterwards he was narrating [again in the same fashion] so we abandoned him ’.

وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ قُلْتُ لأَبِي دَاوُدَ الطَّيَالِسِيِّ قَدْ أَكْثَرْتَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ فَمَا لَكَ لَمْ تَسْمَعْ مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَى لَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ لِيَ اسْكُتْ فَأَنَا لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ فَسَأَلْنَاهُ فَقُلْنَا لَهُ هَذِهِ الأَحَادِيثُ الَّتِي تَرْوِيهَا عَنْ أَنَسٍ فَقَالَ أَرَأَيْتُمَا رَجُلاً يُذْنِبُ فَيَتُوبُ أَلَيْسَ يَتُوبُ اللَّهُ عَلَيْهِ قَالَ قُلْنَا نَعَمْ . قَالَ مَا سَمِعْتُ مِنْ أَنَسٍ مِنْ ذَا قَلِيلاً وَلاَ كَثِيرًا إِنْ كَانَ لاَ يَعْلَمُ النَّاسُ فَأَنْتُمَا لاَ تَعْلَمَانِ أَنِّي لَمْ أَلْقَ أَنَسًا . قَالَ أَبُو دَاوُدَ فَبَلَغَنَا بَعْدُ أَنَّهُ يَرْوِي فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمَنِ فَقَالَ أَتُوبُ . ثُمَّ كَانَ بَعْدُ يُحَدِّثُ . فَتَرَكْنَاهُ .

Reference : Sahih Muslim Introduction 76
In-book reference : Introduction, Narration 76

Hasan al-Hulwānī narrated to us, he said, I heard Shabābah say:

‘Abd ul-Quddūs was narrating to us saying,‘Suwayd bin Aqalah said…’ [when it should be ‘bin Ghafalah’] Shabābah said: ‘And I heard Abd ul-Quddūs saying, ‘The Messenger of Allah, peace and blessings of Allah upon him, prohibited taking a Rawḥ by accident’. [Shabābah] said: ‘So it was said to him, ‘What does this mean?’ [Abd ul-Quddūs] said: ‘It means to make an opening in a wall [thus letting] a breeze enter [by accident]’.’ [He changed the original Ḥadīth, switching ‘Rūḥ’ meaning ‘soul’ to ‘Rawḥ’ or ‘breeze’, and he switched ‘Gharaḍān’ meaning ‘as a target’ to ‘Arḍān’ or ‘accidentally’. All simply by changing a few letters in the words]

Muslim said, I heard Ubayd Allah bin Umar al-Qawārīrī saying, I heard Hammād bin Zayd saying to a man after he sat with Mahdī bin Hilāl for days: ‘What is this salty well [i.e. useless or harmful] which has sprung up in your direction?’ He said: ‘Yes, oh Abā Ismā’īl [in agreement]’.

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، قَالَ سَمِعْتُ شَبَابَةَ، قَالَ كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ سُوَيْدُ بْنُ عَقَلَةَ . قَالَ شَبَابَةُ وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُتَّخَذَ الرَّوْحُ عَرْضًا . قَالَ فَقِيلَ لَهُ أَىُّ شَىْءٍ هَذَا قَالَ يَعْنِي تُتَّخَذُ كُوَّةٌ فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرَّوْحُ .

قَالَ مُسْلِمٌ وَسَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ الْقَوَارِيرِيَّ، يَقُولُ سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ، يَقُولُ لِرَجُلٍ بَعْدَ مَا جَلَسَ مَهْدِيُّ بْنُ هِلاَلٍ بِأَيَّامٍ مَا هَذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قِبَلَكُمْ قَالَ نَعَمْ يَا أَبَا إِسْمَاعِيلَ .

Reference : Sahih Muslim Introduction 77
In-book reference : Introduction, Narration 77

Al-Hasan al-Hulwānī narrated to us, he said, I heard Affān say, I heard Abū Awānah say:

‘A Ḥadīth did not reach me on authority of al-Hasan except I presented it to Abān bin Abī Ayyāsh , then he read it to me ’.

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، قَالَ سَمِعْتُ عَفَّانَ، قَالَ سَمِعْتُ أَبَا عَوَانَةَ، قَالَ مَا بَلَغَنِي عَنِ الْحَسَنِ، حَدِيثٌ إِلاَّ أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عَيَّاشٍ فَقَرَأَهُ عَلَىَّ .

Reference : Sahih Muslim Introduction 78
In-book reference : Introduction, Narration 78

Suwayd bin Sa’īd narrated to us, Alī bin Mus’hir narrated to us, he said:

‘Hamzah az-Zayyāt and I heard from Abān bin Abī Ayyāsh something like one thousand Ḥadīth’. Alī said: ‘So I met Hamzah then he informed me that he saw the Prophet, peace and blessings of Allah upon him, [in a dream], and he produced for him what he heard from Abān. However he [the Prophet] didn’t recognize any except a small amount [like] five or six [Ḥadīth]’.

وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ سَمِعْتُ أَنَا وَحَمْزَةُ الزَّيَّاتُ، مِنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ نَحْوًا مِنْ أَلْفِ حَدِيثٍ . قَالَ عَلِيٌّ فَلَقِيتُ حَمْزَةَ فَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم فِي الْمَنَامِ فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ فَمَا عَرَفَ مِنْهَا إِلاَّ شَيْئًا يَسِيرًا خَمْسَةً أَوْ سِتَّةً .

Reference : Sahih Muslim Introduction 79
In-book reference : Introduction, Narration 79

Abd Allah bin Abd ar-Rahman ad-Dārimī narrated to us, Zakariyyā’ bin Adī informed us, he said, Abū Ishāq al-Fazarī said to me:

‘Write from Baqiyyah what he transmits on authority of those who are well-known, and do not write from him what he transmits on authority of those who are not; do not write from Ismā’īl bin Ayyāsh what he transmits on authority of those who are well-known or otherwise ’.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، قَالَ قَالَ لِي أَبُو إِسْحَاقَ الْفَزَارِيُّ اكْتُبْ عَنْ بَقِيَّةَ، مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلاَ تَكْتُبْ عَنْهُ مَا رَوَى عَنْ غَيْرِ الْمَعْرُوفِينَ، وَلاَ تَكْتُبْ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ، مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلاَ عَنْ غَيْرِهِمْ، .

Reference : Sahih Muslim Introduction 80
In-book reference : Introduction, Narration 80

Ishāq bin Ibrāhīm al-Hanthalī [bin Rāhwayh] narrated to us, he said, I heard one of the companions of Abd Allah [bin al-Mubārak] say, Ibn al-Mubārak said:

‘What an excellent man is Baqiyyah, if it were not for the fact that he would provide a nickname for [those who were better-known by] the birth name, and he would provide the birth name for [those who were better-known by] a nickname. For a long time he would narrated to us on authority of Abī Sa’īd al-Wuhāthī, then when we investigated [we were surprised that] he was Abd ul-Quddūs ’.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ سَمِعْتُ بَعْضَ، أَصْحَابِ عَبْدِ اللَّهِ قَالَ قَالَ ابْنُ الْمُبَارَكِ نِعْمَ الرَّجُلُ بَقِيَّةُ لَوْلاَ أَنَّهُ كَانَ يَكْنِي الأَسَامِيَ وَيُسَمِّي الْكُنَى كَانَ دَهْرًا يُحَدِّثُنَا عَنْ أَبِي سَعِيدٍ الْوُحَاظِيِّ فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ .

Reference : Sahih Muslim Introduction 81
In-book reference : Introduction, Narration 81

Ahmad bin Yūsuf al-Azdī narrated to me, he said, I heard Abd ar-Razzāq saying:

‘I did not see Ibn al-Mubārak express so plainly the charge of ‘lying’ except towards Abd ul-Quddūs; for indeed I heard him saying to him ‘[You are] a liar’.’

وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ، يَقُولُ مَا رَأَيْتُ ابْنَ الْمُبَارَكِ يُفْصِحُ بِقَوْلِهِ كَذَّابٌ إِلاَّ لِعَبْدِ الْقُدُّوسِ فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ كَذَّابٌ .

Reference : Sahih Muslim Introduction 82
In-book reference : Introduction, Narration 82

Abd Allah bin Abd ar-Rahman ad-Dārimī narrated to me, he said:

‘I heard Abū Nu’aym and he mentioned al-Mu’allā bin Urfān, so [Abū Nu’aym] said, [al-Mu’allā] said: ‘Abū Wā’il narrated to us, he said ‘Ibn Mas’ūd attacked us on the day of Siffīn’. So Abū Nu’aym said: ‘Do you think he was raised after death? [Ibn Mas’ūd passed away in 32 or 33H, several years before the day in question]

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ سَمِعْتُ أَبَا نُعَيْمٍ، . وَذَكَرَ الْمُعَلَّى بْنَ عُرْفَانَ فَقَالَ قَالَ حَدَّثَنَا أَبُو وَائِلٍ، قَالَ خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصِفِّينَ . فَقَالَ أَبُو نُعَيْمٍ أَتُرَاهُ بُعِثَ بَعْدَ الْمَوْتِ

Reference : Sahih Muslim Introduction 83
In-book reference : Introduction, Narration 83

Amr bin Alī and Hasan al-Hulwānī narrated to me, both of them on authority of Affān bin Muslim, he said:

'We were near Ismā'īl bin Ulayyah, and a man narrated on authority of another man, so I said: 'Indeed this is not reliable (Thabt)'. So the man said: 'Are you backbiting him?' Ismā'īl said: 'He is not backbiting him; rather he is judging him unreliable'.

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، وَحَسَنٌ الْحُلْوَانِيُّ، كِلاَهُمَا عَنْ عَفَّانَ بْنِ مُسْلِمٍ، قَالَ كُنَّا عِنْدَ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ فَحَدَّثَ رَجُلٌ، عَنْ رَجُلٍ، فَقُلْتُ إِنَّ هَذَا لَيْسَ بِثَبْتٍ . قَالَ فَقَالَ الرَّجُلُ اغْتَبْتَهُ . قَالَ إِسْمَاعِيلُ مَا اغْتَابَهُ . وَلَكِنَّهُ حَكَمَ أَنَّهُ لَيْسَ بِثَبْتٍ .

Reference : Sahih Muslim Introduction 84
In-book reference : Introduction, Narration 84

Abū Ja'far ad-Dārimī narrated to us, Bishr bin Umar narrated to us, he said:

'I asked Mālik bin Anas about Muhammad bin Abd ar-Rahman who transmits on authority of Sa'īd bin al-Musayyib, so he said: 'He is not trustworthy '. I asked him about Sālih, a freed slave of at-Taw'amah, then he said: 'He is not trustworthy'. I asked him about Abūl-Huwayrith , and he said: 'He is not trustworthy'. I asked him about Shu'bah on whose authority Ibn Abī Dhi'b transmitted, and he said: 'He is not trustworthy'. I asked him about Harām bin Uthmān , and he said 'He is not trustworthy'. I asked Mālik about these five and he said: 'They are not trustworthy in terms of their Ḥadīth'. I asked him about another man whose name I forget just now, and he said: 'Did you see him in my book?' I said: 'No'. [Then] he said: 'If he was trustworthy you would see him in my book'.

وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالَ سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الَّذِي، يَرْوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ أَبِي الْحُوَيْرِثِ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي رَوَى عَنْهُ ابْنُ أَبِي ذِئْبٍ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ فَقَالَ لَيْسَ بِثِقَةٍ . وَسَأَلْتُ مَالِكًا عَنْ هَؤُلاَءِ الْخَمْسَةِ فَقَالَ لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ . وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيتُ اسْمَهُ فَقَالَ هَلْ رَأَيْتَهُ فِي كُتُبِي قُلْتُ لاَ . قَالَ لَوْ كَانَ ثِقَةً لَرَأَيْتَهُ فِي كُتُبِي .

Reference : Sahih Muslim Introduction 85
In-book reference : Introduction, Narration 85

Al-Faḍl bin Sahl narrated to me, he said:

'Yahyā bin Ma'īn narrated to me, Hajjāj narrated to us, Ibn Abī Dhi'b narrated to us on authority of Shurahbīl bin Sa'd , and he was imputed [with lying regarding Ḥadīth near the end of his life]'.

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، وَكَانَ، مُتَّهَمًا .

Reference : Sahih Muslim Introduction 86
In-book reference : Introduction, Narration 86

Muhammad bin Abd Allah bin Quhzādh narrated to me, he said, I heard Abū Ishāq at-Tālqānī saying, I heard Ibn al-Mubārak saying:

'If I had to choose between entering Paradise and meeting Abd Allah bin Muharrar, I would have chosen to meet him, then enter Paradise. Then when I saw him, dung was more preferred to me than him'.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ الطَّالَقَانِيَّ، يَقُولُ سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ لَوْ خُيِّرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ وَبَيْنَ أَنْ أَلْقَى عَبْدَ اللَّهِ بْنَ مُحَرَّرٍ لاَخْتَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ فَلَمَّا رَأَيْتُهُ كَانَتْ بَعْرَةٌ أَحَبَّ إِلَىَّ مِنْهُ ‏.‏

Reference : Sahih Muslim Introduction 87
In-book reference : Introduction, Narration 87

Al-Faḍl bin Sahl narrated to me, Walīd bin Sālih narrated to us, he said, Ubayd Allah bin Amr said, Zayd- meaning Ibn Abī Unaysah – said:

‘Do not take [Ḥadīth] from my brother ’.

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا وَلِيدُ بْنُ صَالِحٍ، قَالَ قَالَ عُبَيْدُ اللَّهِ بْنُ عَمْرٍو قَالَ زَيْدٌ يَعْنِي ابْنَ أَبِي أُنَيْسَةَ لاَ تَأْخُذُوا عَنْ أَخِي، ‏.‏

Reference : Sahih Muslim Introduction 88
In-book reference : Introduction, Narration 88

Ahmad bin Ibrāhīm ad-Dawraqī narrated to me, he said, Abd us-Salām al-Wābisī narrated to me, he said, Abd Allah bin Ja’far ar-Raqqī narrated to me, on authority of Ubayd Allah bin Amr, he said:

‘Yahyā bin Abī Unaysah was a liar’.

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ حَدَّثَنِي عَبْدُ السَّلاَمِ الْوَابِصِيُّ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كَانَ يَحْيَى بْنُ أَبِي أُنَيْسَةَ كَذَّابًا ‏.‏

Reference : Sahih Muslim Introduction 89
In-book reference : Introduction, Narration 89

Ahmad bin Ibrāhīm narrated to me, he said, Sulaymān bin Harb narrated to me, on authority of Hammād bin Zayd, he said, Farqad was mentioned near Ayyūb, so he said:

‘Indeed Farqad is not a companion of Ḥadīth’.

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ ذُكِرَ فَرْقَدٌ عِنْدَ أَيُّوبَ فَقَالَ إِنَّ فَرْقَدًا لَيْسَ صَاحِبَ حَدِيثٍ ‏.‏

Reference : Sahih Muslim Introduction 90
In-book reference : Introduction, Narration 90

Abd ur-Rahman bin Bishr al-Abdī narrated to me, he said, I heard Muhammad bin Abd Allah bin Ubayd bin Umayr al-Laythī was mentioned near Yahyā bin Sa’īd al-Qattān, so he weakened him severely. Then it was said to Yahyā:

‘More weak than Ya’qūb bin Atā ’?’ He said: ‘Yes’. Then he said: ‘I did not see anyone transmitting on authority of Muhammad bin Abd Allah bin Ubayd bin Umayr’.

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ، ذُكِرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيُّ فَضَعَّفَهُ جِدًّا . فَقِيلَ لِيَحْيَى أَضْعَفُ مِنْ يَعْقُوبَ بْنِ عَطَاءٍ قَالَ نَعَمْ . ثُمَّ قَالَ مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَرْوِي عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ .

Reference : Sahih Muslim Introduction 91
In-book reference : Introduction, Narration 91

Bishr bin al-Hakam narrated to me, he said, I heard Yahyā bin Sa'īd al-Qattān weaken Hakīm bin Jubayr and Abd al-A'lā; and he weakened Yahyā Mūsā bin Dīnār [there is no 'bin' between 'Yahyā' and 'Mūsā']; [Yahyā] said:

'His Ḥadīth are Rīh or 'wind' [i.e., not established and weak]. [Yahyā] weakened Mūsā bin Dihqān and Īsā bin Abī Īsā al-Madanī. [Muslim] said, 'I heard al-Hasan bin Īsā saying 'Ibn al-Mubārak said to me: 'When you go to Jarīr then write down all of his knowledge except the Ḥadīth of 3 [people] - do not write the Ḥadīth of Ubaydah bin Mu'attib, as-Sarī bin Ismā'īl, or Muhammad bin Sālim'.'

حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ، ضَعَّفَ حَكِيمَ بْنَ جُبَيْرٍ وَعَبْدَ الأَعْلَى وَضَعَّفَ يَحْيَى مُوسَى بْنَ دِينَارٍ قَالَ حَدِيثُهُ رِيحٌ . وَضَعَّفَ مُوسَى بْنَ دِهْقَانَ وَعِيسَى بْنَ أَبِي عِيسَى الْمَدَنِيَّ . قَالَ وَسَمِعْتُ الْحَسَنَ بْنَ عِيسَى، يَقُولُ قَالَ لِيَ ابْنُ الْمُبَارَكِ إِذَا قَدِمْتَ عَلَى جَرِيرٍ فَاكْتُبْ عِلْمَهُ كُلَّهُ إِلاَّ حَدِيثَ ثَلاَثَةٍ لاَ تَكْتُبْ حَدِيثَ عُبَيْدَةَ بْنِ مُعَتِّبٍ وَالسَّرِيِّ بْنِ إِسْمَاعِيلَ وَمُحَمَّدِ بْنِ سَالِمٍ .

Reference : Sahih Muslim Introduction 92
In-book reference : Introduction, Narration 92

Muslim said: Similar instances to what we mentioned from the words of Ahl ul-Ilm regarding those transmitters who are imputed in Ḥadīth, and reports about their defects, are great in number, it would lengthen this book to mention its investigation, and what we [already] mentioned should be sufficient for whoever reflects upon and understands the way of the people [Muhaddithīn] in terms of what they said and clarified of all of that.

Indeed [the Muhaddithīn] concerned themselves with the unveiling of the defects of transmitters of Ḥadīth and narrators of reports; they delivered verdicts in that at the time they were asked when there was a great danger involved considering that the reports are regarding affairs of the Dīn; whether [the transmissions] present a permission or proscription, a command or prohibition, encouragement or admonition.

If the transmitter for it is not a source of truthfulness or reliability, then those who know [his condition], who risk transmitting on his authority, and not declaring [his condition] to others whom are ignorant of his [state], are sinning through doing that, and deceiving the common Muslims, since he should not feel secure in that some of those who heard these reports will act upon them, or act upon some of them, and perhaps they are lies which have no basis, or a majority of them; this along with the fact that authentic reports from the trustworthy chains and the people who are satisfactory [to the majority of Ahl ul-Ilm] are in too great a number to compel relating from those who are not trustworthy and who are not satisfactory.

I do not think highly of those who would permit from the people what we described of these weak narrations and unknown chains, and who judge by these transmissions after knowing what is in them of those who are imputed and weak unless he, through his conveyance and judgment by them, desires to accumulate [status] through that among the commoners, or that it can be said, 'How great is the number of Ḥadīth that so-and-so has gathered and compiled!'. Those who held this ideology regarding knowledge and traversed this path have no share in it and that they were designated as being ignorant is more deserving than for them to be attributed to knowledge.

قَالَ مُسْلِمٌ وَأَشْبَاهُ مَا ذَكَرْنَا مِنْ كَلاَمِ أَهْلِ الْعِلْمِ فِي مُتَّهَمِي رُوَاةِ الْحَدِيثِ وَإِخْبَارِهِمْ عَنْ مَعَايِبِهِمْ كَثِيرٌ يَطُولُ الْكِتَابُ بِذِكْرِهِ عَلَى اسْتِقْصَائِهِ وَفِيمَا ذَكَرْنَا كِفَايَةٌ لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ فِيمَا قَالُوا مِنْ ذَلِكَ وَبَيَّنُوا.

وَإِنَّمَا أَلْزَمُوا أَنْفُسَهُمُ الْكَشْفَ عَنْ مَعَايِبِ رُوَاةِ الْحَدِيثِ وَنَاقِلِي الأَخْبَارِ وَأَفْتَوْا بِذَلِكَ حِينَ سُئِلُوا لِمَا فِيهِ مِنْ عَظِيمِ الْخَطَرِ إِذِ الأَخْبَارُ فِي أَمْرِ الدِّينِ إِنَّمَا تَأْتِي بِتَحْلِيلٍ أَوْ تَحْرِيمٍ أَوْ أَمْرٍ أَوْ نَهْىٍ أَوْ تَرْغِيبٍ أَوْ تَرْهِيبٍ فَإِذَا كَانَ الرَّاوِي لَهَا لَيْسَ بِمَعْدِنٍ لِلصِّدْقِ وَالأَمَانَةِ ثُمَّ أَقْدَمَ عَلَى الرِّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ مِمَّنْ جَهِلَ مَعْرِفَتَهُ كَانَ آثِمًا بِفِعْلِهِ ذَلِكَ غَاشًّا لِعَوَامِّ الْمُسْلِمِينَ إِذْ لاَ يُؤْمَنُ عَلَى بَعْضِ مَنْ سَمِعَ تِلْكَ الأَخْبَارَ أَنْ يَسْتَعْمِلَهَا أَوْ يَسْتَعْمِلَ بَعْضَهَا وَلَعَلَّهَا أَوْ أَكْثَرَهَا أَكَاذِيبُ لاَ أَصْلَ لَهَا مَعَ أَنَّ الأَخْبَارَ الصِّحَاحَ مِنْ رِوَايَةِ الثِّقَاتِ وَأَهْلِ الْقَنَاعَةِ أَكْثَرُ مِنْ أَنْ يُضْطَرَّ إِلَى نَقْلِ مَنْ لَيْسَ بِثِقَةٍ وَلاَ مَقْنَعٍ.

وَلاَ أَحْسِبُ كَثِيرًا مِمَّنْ يُعَرِّجُ مِنَ النَّاسِ عَلَى مَا وَصَفْنَا مِنْ هَذِهِ الأَحَادِيثِ الضِّعَافِ وَالأَسَانِيدِ الْمَجْهُولَةِ وَيَعْتَدُّ بِرِوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا مِنَ التَّوَهُّنِ وَالضَّعْفِ إِلاَّ أَنَّ الَّذِي يَحْمِلُهُ عَلَى رِوَايَتِهَا وَالاِعْتِدَادِ بِهَا إِرَادَةُ التَّكَثُّرِ بِذَلِكَ عِنْدَ الْعَوَامِّ وَلأَنْ يُقَالَ مَا أَكْثَرَ مَا جَمَعَ فُلاَنٌ مِنَ الْحَدِيثِ وَأَلَّفَ مِنَ الْعَدَدِ.

وَمَنْ ذَهَبَ فِي الْعِلْمِ هَذَا الْمَذْهَبَ وَسَلَكَ هَذَا الطَّرِيقَ فَلاَ نَصِيبَ لَهُ فِيهِ وَكَانَ بِأَنْ يُسَمَّى جَاهِلاً أَوْلَى مِنْ أَنْ يُنْسَبَ إِلَى عِلْمٍ .

(5C) Chapter: What is Declared Sound Regarding the Transmission of Some Transmitters On Authority of Others and Warning Against Those Who Make Mistakes in That

(5C) باب مَا تَصِحُّ بِهِ رِوَايَةُ الرُّوَاةِ بَعْضِهِمْ عَنْ بَعْضٍ وَالتَّنْبِيهِ عَلَى مَنْ غَلِطَ فِي ذَلِكَ

Some pretender to knowledge of Ḥadīth from the people of our time made a statement regarding authentication and weakening of chains; a statement that if we were to disregard relating it and disregard mentioning its evil, truly it would be a strong opinion and sound approach, since turning away from the renounced view and dropping any mention of its speaker are most appropriate for putting it to rest; and better suited so as to not draw the attention of the ignorant to it.

Other than for what we fear from the evil results and dangers of the ignorant in innovated matters and their hastening towards believing in the mistakes of those who err and the rejected statements according to the scholars, we think the unveiling of the evil of his statement and refutation of its speaker with the amount which is deserved from refutation is more beneficial upon the creation and more praiseworthy ultimately, if Allah wills.

The speaker who we introduced by way of speaking on the account of his opinion and the reports of the evil of his thinking, alleged that every chain for Ḥadīth which has in it 'so-and-so narrated on authority of so-and-so' [*Mu'an'an*], and he has knowledge that they were contemporaries, and the probability that the Ḥadīth which the narrator transmitted from whom he transmitted, had heard it from him, and spoke face to face with him; without our knowing [for certain] that the narrator heard from the one who transmitted to him, and without finding in any of the transmissions that they ever met and spoke face to face for the purpose of Ḥadīth- that the proof is not established according to him in any report which comes in this manner until he has knowledge of both transmitters meeting in their era one or more times and speaking face to face for the purpose of narration, or he wants a report in which their meeting is clarified, their having met once in their era, or more than that; then if he does not have knowledge of that and there does not come to him an authentic

transmission reporting that this transmitter [who relates] on authority of his companion met him once AND heard from him something- [there] will be no [proof] of his relating the report from whom he transmitted on authority of.

The matter just as we described is a proof [transmitters being contemporaries and the possibility of having met existing] and the report according to him is unresolved until there arrives [the transmitters] hearing from him something from Ḥadīth, a little or a lot, in a transmission [clarifying the 'hearing'] equal to what he narrated [with*Mu'an'an*].

وَقَدْ تَكَلَّمَ بَعْضُ مُنْتَحِلِي الْحَدِيثِ مِنْ أَهْلِ عَصْرِنَا فِي تَصْحِيحِ الأَسَانِيدِ وَتَسْقِيمِهَا بِقَوْلٍ لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ وَذِكْرِ فَسَادِهِ صَفْحًا لَكَانَ رَأْيًا مَتِينًا وَمَذْهَبًا صَحِيحًا.

إِذِ الإِعْرَاضُ عَنِ الْقَوْلِ الْمُطَّرَحِ أَحْرَى لإِمَاتَتِهِ وَإِخْمَالِ ذِكْرِ قَائِلِهِ وَأَجْدَرُ أَنْ لاَ يَكُونَ ذَلِكَ تَنْبِيهًا لِلْجُهَّالِ عَلَيْهِ غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ شُرُورِ الْعَوَاقِبِ وَاغْتِرَارِ الْجَهَلَةِ بِمُحْدَثَاتِ الأُمُورِ وَإِسْرَاعِهِمْ إِلَى اعْتِقَادِ خَطَإِ الْمُخْطِئِينَ وَالأَقْوَالِ السَّاقِطَةِ عِنْدَ الْعُلَمَاءِ رَأَيْنَا الْكَشْفَ عَنْ فَسَادِ قَوْلِهِ وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيقُ بِهَا مِنَ الرَّدِّ أَجْدَى عَلَى الأَنَامِ وَأَحْمَدَ لِلْعَاقِبَةِ إِنْ شَاءَ اللَّهُ.

وَزَعَمَ الْقَائِلُ الَّذِي افْتَتَحْنَا الْكَلاَمَ عَلَى الْحِكَايَةِ عَنْ قَوْلِهِ وَالإِخْبَارِ عَنْ سُوءِ رَوِيَّتِهِ أَنَّ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ فُلاَنٌ عَنْ فُلاَنٍ وَقَدْ أَحَاطَ الْعِلْمُ بِأَنَّهُمَا قَدْ كَانَا فِي عَصْرٍ وَاحِدٍ وَجَائِزٌ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوِي عَمَّنْ رَوَى عَنْهُ قَدْ سَمِعَهُ مِنْهُ وَشَافَهَهُ بِهِ غَيْرَ أَنَّهُ لاَ نَعْلَمُ لَهُ مِنْهُ سَمَاعًا وَلَمْ نَجِدْ فِي شيء مِنَ الرِّوَايَاتِ أَنَّهُمَا الْتَقَيَا قَطُّ أَوْ تَشَافَهَا بِحَدِيثٍ- أَنَّ الْحُجَّةَ لاَ تَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هَذَا الْمَجِيءَ حَتَّى يَكُونَ عِنْدَهُ الْعِلْمُ- بِأَنَّهُمَا قَدِ اجْتَمَعَا مِنْ دَهْرِهِمَا مَرَّةً فَصَاعِدًا أَوْ تَشَافَهَا بِالْحَدِيثِ بَيْنَهُمَا أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا وَتَلاَقِيهِمَا مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَهَا. فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمُ ذَلِكَ وَلَمْ تَأْتِ رِوَايَةٌ صَحِيحَةٌ تُخْبِرُ أَنَّ هَذَا الرَّاوِيَ عَنْ صَاحِبِهِ قَدْ لَقِيَهُ مَرَّةً وَسَمِعَ مِنْهُ شَيْئًا- لَمْ يَكُنْ فِي نَقْلِهِ الْخَبَرَ عَمَّنْ رَوَى عَنْهُ ذَلِكَ وَالأَمْرُ كَمَا وَصَفْنَا حُجَّةٌ وَكَانَ الْخَبَرُ عِنْدَهُ مَوْقُوفًا حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ. قَلَّ أَوْ كَثُرَ فِي رِوَايَةٍ مِثْلِ مَا وَرَدَ.

(6) Chapter: The Soundness of Relying on Ḥadīth Related with the Term Meaning 'On Authority of'

(6) باب صِحَّةِ الاِحْتِجَاجِ بِالْحَدِيثِ الْمُعَنْعَنِ

This statement, may Allah have mercy on you, of accusation regarding the [*Mu'an'an*] chains is an invented one, produced without precedent, and there is no one who supports him from *Ahl ul-Ilm* in that. The widespread opinion, which is agreed upon between *Ahl ul-Ilm*, with reports and transmissions early and recent, is that each trustworthy narrator who transmits a Ḥadīth from his equal, with the feasible probability for [the transmitter] to meet [who he transmits from] and hear from him due to their being together in the same era, even if there never came a report that they met or spoke face to face, then the transmission is affirmed, and [using it as a] proof is appropriate, unless there is clear evidence that this transmitter did not meet who he transmits from or that he did not hear anything from him.

Then as for when the matter is ambiguous regarding the possibility which we explained previously, then the transmission is always [accepted]as coming by way of 'hearing' until there is evidence [otherwise] which we pointed out. Thus it is said to the inventor of this opinion whose speaker is as we have described, or to his defender- you have provided in the sum total of your statement that the report of the single trustworthy narrator on authority of the single trustworthy narrator is a proof which is required to act upon, then you introduced into it the condition afterwards, and you said 'until we know that [the transmitter] had met once or more and heard something from [the one he transmits from]'. So have you found

this condition which you stipulated from anyone [of *Ahl ul-Ilm*] who also required it? And if not then bring me evidence of what you allege. Thus if he claims there is a statement from one of the scholars of the Salaf for what he alleged in introducing the condition in affirming reports, [then] confirm it; [however] neither he, nor others, will ever find a way to produce it, even though he claims about what he alleges there is evidence to rely on. It is said 'What is that evidence?'

Thus if he said: 'I said it since I found transmitters of reports, early and recent, transmitting Ḥadīth from each other, and [the transmitter] did not ever see or hear anything from [from the one he transmits from]. Thus when I saw them permitting the transmission of Ḥadīth between them like this, *Irsāl*, without hearing [between transmitters], while the *Mursal* from the transmissions, in the foundation of our view and that of *Ahl ul-Ilm* in reports, is that it is not a proof; on account of what I described from the weakness, I rely on researching the hearing of the transmitter in each report on authority of [who he transmits from]. Thus when I unexpectedly come upon his hearing from [the one he transmits from] due to the low amount of a thing [i.e. transmissions on his authority], all of what he transmits on his authority becomes fixed to me thereafter. And if knowledge of [his actually hearing from whom he transmits from] is too distant from me, I withhold from the report and according to me it does not have a position of proof due to the possibility of *Irsāl* in it.'

Thus it is said to him: Then if the reason for your weakening the [*Mu'an'an*] report and your abandoning relying on it is due to the possibility of *Irsāl in it*, it obligates you to not affirm a chain of *Mu'an'an* until you see it has hearing [*Simā'*] from its first [transmitter] to its last.

And according to us it is possible that the Ḥadīth [you described] which has come to us on authority of Hishām bin Urwah, on authority of his father, on authority of Ā'ishah- we know with certainty that Hishām heard from his father and that his father heard from Ā'ishah, just as we know that Ā'ishah heard from the Prophet, peace and blessings upon him- it is possible that when Hishām does not say in the transmission that he transmits on authority of his father the words 'I heard' or 'He informed me', that there could be between him and his father another person who informed [Hishām] of it on authority of his father in this transmission, and he did not hear it from his father when he preferred transmitting it *Mursal*, and it is not attributed to who he really heard it from.

Just as that is possible from Hishām, on authority of his father, then it is also possible for his father on authority of Ā'ishah, and like that all chains for Ḥadīth in which the 'hearing' [of each transmitter] from the other is not mentioned. And if it was known in some transmissions that every single one of them did hear from his companion a great deal, then it is still possible for each one of them to drop in some of the transmissions, such that he hears from someone else some of his Ḥadīth, then expedites on authority [of his most famous companion] occasionally, while not designating who he [actually] heard from. And at times he is afraid and designates who he [actually] related the Ḥadīth from and abandons *Irsāl*. What we mention from this is found in Ḥadīth, from the actions of trustworthy Muhaddithīn and A'immah of *Ahl ul-Ilm*; and we will mention several of their transmissions upon the pathway which we mentioned demonstrating through them the great amount of [the above], if Allah, exalted is He, wills. Thus from that [are the following]:

That Ayyūb as-Sakhtiyānī, Ibn al-Mubārak, Wakī', Ibn Numayr, and a group of others transmitted on authority of Hishām bin Urwah, on authority of his father, on authority of Ā'ishah, may Allah be pleased with her, she said: 'I applied scent to the Messenger of Allah, peace and blessings upon him, at the time of entering and leaving*Ihrām*, with the most pleasant [scent] I found'.

Thus Layth bin Sa'd, Dāwud al-Attār, Humayd bin al-Aswad, Wuhayb bin Khālid, and Abū Usāmah transmitted this transmission on authority of none other than Hishām, he said, Uthmān bin Urwah informed me, on authority of Urwah, on authority of Ā'ishah, on authority of the Prophet, peace and blessings upon him; and Hishām transmitted, on authority of his father, on authority of Ā'ishah, she said: 'The Prophet, peace and blessings upon him, when he was in 'Itikaf lowered his head towards me, then I combed [his hair] and I was menstruating'. Then Mālik bin Anas transmitted the exact narration, on authority of az-Zuhrī, on authority of Urwah, on authority of Amrah , on authority of Ā'ishah, on authority of the Prophet, peace and blessings upon him.

Az-Zuhrī and Sālih bin Abī Hassān transmitted on authority of Abī Salamah, on authority of Ā'ishah: 'The Prophet, peace and blessings upon him, would kiss while fasting'.

Thus Yahyā bin Abī Kathīr said about this report regarding 'kissing', Abū Salamah bin Abd ar-Rahman informed me that Umar bin Abd al-Azīz informed him that Urwah informed him that Ā'ishah informed him that: 'The Prophet, peace and blessings upon him, would kiss her while fasting'.

Ibn Uyaynah and others transmitted on authority of Amr bin Dīnār, on authority of Jābir, he said 'The Messenger of Allah, peace and blessings upon him, [allowed us] to eat horse meat and prohibited us from donkey meat'. And Hammād bin Zayd transmitted it, on authority of Amr, on authority of Muhammad bin Alī, on authority of Jābir, on authority of the Prophet, peace and blessings upon him. And this manner of transmitting narrations is abundant, its enumeration being much, and what we mentioned is sufficient for those who possess understanding. Thus when the reason [for weakening these types of transmissions]- according to the one whose opinion we described before in terms of the invalidation of Ḥadīth and weakening them when it is not known that the transmitter heard anything through the one he transmits from- is that *Irsāl* is possible in them, his opinion leads to his being obligated to abandon relying on transmissions of those who are known to have heard through who they transmit from unless there is mention of 'hearing' in the report itself, due to what we clarified before of the A'immah who related reports that at times they would expedite the Ḥadīth as *Irsāl*, and not mention who they heard it from, and at times they would be so inclined, so they would provide the chain for the report in the form that they heard it- they would report [a narration] through 'descent' [from a peer or someone below them in age or status] if it was descended and with 'elevation' [with less narrators between them and the Prophet, peace and blessings upon him] if it was elevated, just as we explained about them. We are not aware of anyone from the *A'immah* of the *Salaf* who when he sought to act upon reports and investigate the soundness or weakness of the chains of transmission like [those of] Ayyūb as-Sakhtiyānī, Ibn Awn, Mālik bin Anas, Shu'bah bin al-Hajjāj, Yahyā bin Sa'īd al-Qattān, Abd ar-Rahman bin Mahdī and those after them from the people of Ḥadīth, he examined the situation regarding [the manner of] 'hearing' in the chains, like what is claimed in the opinion of the one we described previously.

Those who investigated among [the scholars of Ḥadīth] would only investigate the 'hearing' of the transmitters of Ḥadīth they transmitted from when the transmitter was among those who were known for *Tadlīs* in Ḥadīth and famous for it. Thus when they investigated [a transmitter's manner of] 'hearing' in his transmissions and they would research that about him in order to distance themselves from the defect of *Tadlīs*. Thus to research that about the non-*Mudallis*, from the perspective of the one who alleged what he did in the opinion we related, then we have not heard of that from anyone we designated and do not designate from the*A'immah*.

Thus from that is Abd Allah bin Yazīd al-Ansārī , who saw the Prophet, peace and blessings upon him; he transmitted a Ḥadīth on authority of Hudhayfah and Abī Mas'ūd al-Ansārī attributing it to the Prophet, peace and blessings upon him, and there is no mention of 'hearing' in his transmission from either of them . Also, we have not preserved in any of the transmissions that Abd Allah bin Yazīd ever met Hudhayfah or Abū Mas'ūd face to face for Ḥadīth. We have not found mention in an actual transmission his seeing either of them and we have not heard from any of *Ahl ul-Ilm* who have passed or who we have met who charged with weakness these two reports who Abd Allah bin Yazīd transmitted on authority of Hudhayfah and Abū Mas'ūd. Rather according to those we met from *Ahl ul-Ilm* in Ḥadīth those two [reports] and whatever is similar to them are among the authentic and strong chains; they held the view of acting by what was related by them, and relied upon what came from the*Sunan* and *Āthār* [in that manner]. And it is weak and abandoned in the allegation of the one whose view we related before, until 'hearing' of the transmitter is obtained from whoever transmits [them]. And even if we took to enumerating the authentic reports according to*Ahl ul-Ilm* whereof they are weak in the allegation of this speaker and we counted them, truly we would not be able to fully examine its mention and enumerate all of them; rather we prefer to place several as a symbol for what we remain silent on.

Abū Uthmān an-Nahdī and Abū Rāfi' as-Sā'igh both were from among those who witnessed the age of Jahiliyyah [the time before Islam in the Arabian Peninsula] and were among the Companions of the Messenger of Allah, peace and blessings upon him, who witnessed the battle of Badr, and so on and so forth. They both related reports on authority of [the Companions] until they [related Ḥadīth from younger Companions] the likes of Abū Hurayrah and Ibn Umar. Each of these two transmitted a single Ḥadīth on authority of Ubayy bin K'ab, on authority of the Prophet, peace and blessings upon him, and we did not hear in an actual transmission that they had seen Ubayy with their own eyes, or heard anything from him.

Abū Amr ash-Shaybānī witnessed *al-Jahiliyyah* and was an adult during the time of the Prophet, peace and blessings upon him, and Abū Ma'mar Abd Allah bin Sakhbarah each transmitted two reports on authority of Abū Mas'ūd al-Ansārī, on authority of the Prophet, peace and blessings upon him.

Ubayd bin Umayr transmitted a Ḥadīth on authority of Umm Salamah, wife of the Prophet, peace and blessings upon him, on authority of the Prophet, peace and blessings upon him, and Ubayd bin Umayr was born in the time of the Prophet, peace and blessings upon him.

Qays bin Abī Hāzim transmitted three reports on authority of Abū Mas'ūd al-Ansārī, on authority of the Prophet, peace and blessings upon him and he witnessed the time of the Prophet, peace and blessings upon him.

Abd ar-Rahman bin Abī Laylā transmitted a Ḥadīth on authority of Anas bin Mālik, on authority of the Prophet, peace and blessings upon him, and he heard from Umar bin al-Khattāb and accompanied Alī.

Rib'ī bin Hirāsh transmitted two Ḥadīth on authority of Imrān bin Husayn, on authority of the Prophet, peace and blessings upon him; and a Ḥadīth on authority of Abū Bakrah, on authority of the Prophet, peace and blessings upon him. Rib'ī heard from Alī bin Abī Tālib and transmitted on his authority.

Nāfi' bin Jubayr bin Mut'im transmitted a Ḥadīth on authority of Abī Shurayh al-Khuzā'ī, on authority of the Prophet, peace and blessings upon him.

An-Nu'mān bin Abī Ayyāsh transmitted three Ahādīth on authority of Abū Sa'īd al-Khudrī, on authority of the Prophet, peace and blessings upon him.

Atā' bin Yazīd al-Laythī transmitted a Ḥadīth on authority of Tamīm ad-Dārī, on authority of the Prophet, peace and blessings upon him.

Sulaymān bin Yasār transmitted a Ḥadīth on authority of Rāfi' bin Khadīj, on authority of the Prophet, peace and blessings upon him.

Humayd bin Abd ar-Rahman al-Himyarī transmitted narrations on authority of Abū Hurayrah, on authority of the Prophet, peace and blessings upon him. Thus all of these Tabi'īn we named, whose transmissions are on authority of Companions, are not recorded in separate transmissions to have heard directly from them, to our knowledge, and are not recorded to have met them in the course of the actual report. They are sound chains of transmission according to those who possess knowledge of reports and transmissions; we do not know of them ever weakening anything of them or asking about whether they heard from each other, since the 'hearing' of each one of them from his companion is possible, without anyone rejecting [that], due to them all being together in the same time period.

This opinion that the speaker invented, which we related, regarding weakening the Ḥadīth, for the reason which he described, is too inferior to be relied upon or [too inferior] for its mention to be stirred up since it was an invented opinion and a backward discussion which no one from *Ahl ul-Ilm* stated before and those who came after them denounced it. Thus there is no need to for us to refute it with more than what we have already explained since the standing of the speech and its speaker is that which we described, and Allah is the one with whom aid is sought in repelling what differs from the school of the scholars and in Him alone complete trust is placed.

وَهَذَا الْقَوْلُ- يَرْحَمُكَ اللَّهُ- فِي الطَّعْنِ فِي الأَسَانِيدِ قَوْلٌ مُخْتَرَعٌ مُسْتَحْدَثٌ غَيْرُ مَسْبُوقٍ صَاحِبُهُ إِلَيْهِ وَلاَ مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ وَذَلِكَ أَنَّ الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ بِالأَخْبَارِ وَالرِّوَايَاتِ قَدِيمًا وَحَدِيثًا أَنَّ كُلَّ رَجُلٍ ثِقَةٍ رَوَى عَنْ مِثْلِهِ حَدِيثًا وَجَائِزٌ مُمْكِنٌ لَهُ لِقَاؤُهُ وَالسَّمَاعُ مِنْهُ لِكَوْنِهِمَا جَمِيعًا كَانَا فِي عَصْرٍ وَاحِدٍ وَإِنْ لَمْ يَأْتِ فِي خَبَرٍ قَطُّ أَنَّهُمَا اجْتَمَعَا وَلاَ تَشَافَهَا بِكَلاَمٍ فَالرِّوَايَةُ ثَابِتَةٌ وَالْحُجَّةُ بِهَا لاَزِمَةٌ إِلاَّ أَنْ يَكُونَ هُنَاكَ دَلاَلَةٌ بَيِّنَةٌ أَنَّ هَذَا الرَّاوِيَ لَمْ يَلْقَ مَنْ رَوَى عَنْهُ أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئًا فَأَمَّا وَالأَمْرُ مُبْهَمٌ عَلَى الإِمْكَانِ الَّذِي فَسَّرْنَا فَالرِّوَايَةُ عَلَى السَّمَاعِ أَبَدًا حَتَّى تَكُونَ الدَّلاَلَةُ الَّتِي بَيَّنَّا.

فَيُقَالُ لِمُخْتَرِعِ هَذَا الْقَوْلِ الَّذِي وَصَفْنَا مَقَالَتَهُ أَوْ لِلذَّابِّ عَنْهُ قَدْ أَعْطَيْتَ فِي جُمْلَةِ قَوْلِكَ أَنَّ خَبَرَ الْوَاحِدِ الثِّقَةِ عَنِ الْوَاحِدِ الثِّقَةِ حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ ثُمَّ أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدُ فَقُلْتَ حَتَّى نَعْلَمَ أَنَّهُمَا قَدْ كَانَا الْتَقَيَا مَرَّةً فَصَاعِدًا أَوْ سَمِعَ مِنْهُ شَيْئًا فَهَلْ تَجِدُ هَذَا الشَّرْطَ الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ وَإِلاَّ فَهَلُمَّ دَلِيلاً عَلَى مَا زَعَمْتَ.

فَإِنِ ادَّعَى قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ السَّلَفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرِيطَةِ فِي تَثْبِيتِ الْخَبَرِ طُولِبَ بِهِ وَلَنْ يَجِدَ هُوَ وَلاَ غَيْرُهُ إِلَى إِيجَادِهِ سَبِيلاً وَإِنْ هُوَ ادَّعَى فِيمَا زَعَمَ دَلِيلاً يَحْتَجُّ بِهِ قِيلَ لَهُ وَمَا ذَاكَ الدَّلِيلُ فَإِنْ قَالَ قُلْتُهُ لأَنِّي وَجَدْتُ رُوَاةَ الأَخْبَارِ قَدِيمًا وَحَدِيثًا يَرْوِي

أَحَدُهُمْ عَنِ الآخَرِ الْحَدِيثَ وَلَمَّا يُعَايِنْهُ وَلاَ سَمِعَ مِنْهُ شَيْئًا قَطُّ فَلَمَّا رَأَيْتُهُمُ اسْتَجَازُوا رِوَايَةَ الْحَدِيثِ بَيْنَهُمْ هَكَذَا عَلَى الإِرْسَالِ مِنْ غَيْرِ سَمَاعٍ- وَالْمُرْسَلُ مِنَ الرِّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالأَخْبَارِ لَيْسَ بِحُجَّةٍ- احْتَجْتُ لِمَا وَصَفْتُ مِنَ الْعِلَّةِ إِلَى الْبَحْثِ عَنْ سَمَاعِ رَاوِي كُلِّ خَبَرٍ عَنْ رَاوِيهِ فَإِذَا أَنَا هَجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لأَدْنَى شيء ثَبَتَ عِنْدِي بِذَلِكَ جَمِيعُ مَا يَرْوِي عَنْهُ بَعْدُ فَإِنْ عَزَبَ عَنِّي مَعْرِفَةُ ذَلِكَ أَوْقَفْتُ الْخَبَرَ وَلَمْ يَكُنْ عِنْدِي مَوْضِعَ حُجَّةٍ لإِمْكَانِ الإِرْسَالِ فِيهِ.

فَيُقَالُ لَهُ فَإِنْ كَانَتِ الْعِلَّةُ فِي تَضْعِيفِكَ الْخَبَرَ وَتَرْكِكَ الاِحْتِجَاجَ بِهِ إِمْكَانَ الإِرْسَالِ فِيهِ لَزِمَكَ أَنْ لاَ تُثْبِتَ إِسْنَادًا مُعَنْعَنًا حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ؟

وَذَلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ فَبِيَقِينٍ نَعْلَمُ أَنَّ هِشَامًا قَدْ سَمِعَ مِنْ أَبِيهِ وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ يَجُوزُ إِذَا لَمْ يَقُلْ هِشَامٌ فِي رِوَايَةٍ يَرْوِيهَا عَنْ أَبِيهِ سَمِعْتُ أَوْ أَخْبَرَنِي أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرُ أَخْبَرَهُ بِهَا عَنْ أَبِيهِ وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ لَمَّا أَحَبَّ أَنْ يَرْوِيَهَا مُرْسَلاً وَلاَ يُسْنِدَهَا إِلَى مَنْ سَمِعَهَا مِنْهُ.

وَكَمَا يُمْكِنُ ذَلِكَ فِي هِشَامٍ عَنْ أَبِيهِ فَهُوَ أَيْضًا مُمْكِنٌ فِي أَبِيهِ عَنْ عَائِشَةَ.

وَكَذَلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ لَيْسَ فِيهِ ذِكْرُ سَمَاعِ بَعْضِهِمْ مِنْ بَعْضٍ.

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعًا كَثِيرًا فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ ثُمَّ يُرْسِلَهُ عَنْهُ أَحْيَانًا وَلاَ يُسَمِّيَ مَنْ سَمِعَ مِنْهُ وَيَنْشَطَ أَحْيَانًا فَيُسَمِّيَ الرَّجُلَ الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرُكَ الإِرْسَالَ.

وَمَا قُلْنَا مِنْ هَذَا مَوْجُودٌ فِي الْحَدِيثِ مُسْتَفِيضٌ مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ وَأَئِمَّةِ أَهْلِ الْعِلْمِ.

وَسَنَذْكُرُ مِنْ رِوَايَاتِهِمْ عَلَى الْجِهَةِ الَّتِي ذَكَرْنَا عَدَدًا يُسْتَدَلُّ بِهَا عَلَى أَكْثَرَ مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

فَمِنْ ذَلِكَ أَنَّ أَيُّوبَ السَّخْتِيَانِيَّ وَابْنَ الْمُبَارَكِ وَوَكِيعًا وَابْنَ نُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحِلِّهِ وَلِحُرْمِهِ بِأَطْيَبِ مَا أَجِدُ.

فَرَوَى هَذِهِ الرِّوَايَةَ بِعَيْنِهَا اللَّيْثُ بْنُ سَعْدٍ وَدَاوُدُ الْعَطَّارُ وَحُمَيْدُ بْنُ الأَسْوَدِ وَوُهَيْبُ بْنُ خَالِدٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَوَى هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ وَأَنَا حَائِضٌ.

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَوَى الزُّهْرِيُّ وَصَالِحُ بْنُ أَبِي حَسَّانَ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ.

فَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ فِي هَذَا الْخَبَرِ فِي الْقُبْلَةِ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ. وَرَوَى ابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَ أَطْعَمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ.

فَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَهَذَا النَّحْوُ فِي الرِّوَايَاتِ كَثِيرٌ يَكْثُرُ تَعْدَادُهُ وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِذَوِي الْفَهْمِ.

فَإِذَا كَانَتِ الْعِلَّةُ عِنْدَ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ فِي فَسَادِ الْحَدِيثِ وَتَوْهِينِهِ إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاوِيَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئًا إِمْكَانَ الإِرْسَالِ فِيهِ لَزِمَهُ تَرْكُ الاِحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرِوَايَةِ مَنْ يُعْلَمُ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ إِلاَّ فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ لِمَا بَيَّنَّا مِنْ قَبْلُ عَنِ الأَئِمَّةِ الَّذِينَ نَقَلُوا الأَخْبَارَ أَنَّهُمْ كَانَتْ لَهُمْ تَارَاتٌ يُرْسِلُونَ فِيهَا الْحَدِيثَ إِرْسَالاً وَلاَ يَذْكُرُونَ مَنْ سَمِعُوهُ مِنْهُ وَتَارَاتٌ يَنْشَطُونَ فِيهَا فَيُسْنِدُونَ الْخَبَرَ عَلَى هَيْئَةِ مَا سَمِعُوا فَيُخْبِرُونَ بِالنُّزُولِ فِيهِ إِنْ نَزَلُوا وَبِالصُّعُودِ إِنْ صَعِدُوا كَمَا شَرَحْنَا ذَلِكَ عَنْهُمْ.

وَمَا عَلِمْنَا أَحَدًا مِنْ أَئِمَّةِ السَّلَفِ مِمَّنْ يَسْتَعْمِلُ الأَخْبَارَ وَيَتَفَقَّدُ صِحَّةَ الأَسَانِيدِ وَسَقَمَهَا مِثْلَ أَيُّوبَ السَّخْتِيَانِيِّ وَابْنِ عَوْنٍ وَمَالِكِ بْنِ أَنَسٍ وَشُعْبَةَ بْنِ الْحَجَّاجِ وَيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ فَتَّشُوا عَنْ مَوْضِعِ السَّمَاعِ فِي الأَسَانِيدِ كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ.

وَإِنَّمَا كَانَ تَفَقُّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رُوَاةِ الْحَدِيثِ مِمَّنْ رَوَى عَنْهُمْ إِذَا كَانَ الرَّاوِي مِمَّنْ عُرِفَ بِالتَّدْلِيسِ فِي الْحَدِيثِ وَشُهِرَ بِهِ فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ وَيَتَفَقَّدُونَ ذَلِكَ مِنْهُ كَيْ تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّدْلِيسِ.

فَمَنِ ابْتَغَى ذَلِكَ مِنْ غَيْرِ مُدَلِّسٍ عَلَى الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ فَمَا سَمِعْنَا ذَلِكَ عَنْ أَحَدٍ مِمَّنْ سَمَّيْنَا وَلَمْ نُسَمِّ مِنَ الأَئِمَّةِ.

فَمِنْ ذَلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الأَنْصَارِيَّ وَقَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ رَوَى عَنْ حُذَيْفَةَ وَعَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ وَعَنْ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثًا يُسْنِدُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا وَلاَ حَفِظْنَا فِي شيء مِنَ الرِّوَايَاتِ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ شَافَهَ حُذَيْفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ وَلاَ وَجَدْنَا ذِكْرَ رُؤْيَتِهِ إِيَّاهُمَا فِي رِوَايَةٍ بِعَيْنِهَا.

وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى وَلاَ مِمَّنْ أَدْرَكْنَا أَنَّهُ طَعَنَ فِي هَذَيْنِ الْخَبَرَيْنِ اللَّذَيْنِ رَوَاهُمَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ حُذَيْفَةَ وَأَبِي مَسْعُودٍ بِضَعْفٍ فِيهِمَا بَلْ هُمَا وَمَا أَشْبَهَهُمَا عِنْدَ مَنْ لاَقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ مِنْ صِحَاحِ الأَسَانِيدِ وَقَوِيِّهَا يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَ بِهَا وَالاِحْتِجَاجَ بِمَا أَتَتْ مِنْ سُنَنٍ وَآثَارٍ

وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ مِنْ قَبْلُ وَاهِيَةٌ مُهْمَلَةٌ حَتَّى يُصِيبَ سَمَاعَ الرَّاوِي عَمَّنْ رَوَى وَلَوْ ذَهَبْنَا نُعَدِّدُ الأَخْبَارَ الصِّحَاحَ عِنْدَ أَهْلِ الْعِلْمِ مِمَّنْ يَهِنُ بِزَعْمِ هَذَا الْقَائِلِ وَنُحْصِيهَا لَعَجَزْنَا عَنْ تَقَصِّي ذِكْرِهَا وَإِحْصَائِهَا كُلِّهَا وَلَكِنَّا أَحْبَبْنَا أَنْ نَنْصِبَ مِنْهَا عَدَدًا يَكُونُ سِمَةً لِمَا سَكَتْنَا عَنْهُ مِنْهَا.

وَهَذَا أَبُو عُثْمَانَ النَّهْدِيُّ وَأَبُو رَافِعٍ الصَّائِغُ وَهُمَا مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحِبَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَدْرِيِّينَ هَلُمَّ جَرًّا وَنَقَلاَ عَنْهُمُ الأَخْبَارَ حَتَّى نَزَلاَ إِلَى مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَذَوِيهِمَا قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا وَلَمْ نَسْمَعْ فِي رِوَايَةٍ بِعَيْنِهَا أَنَّهُمَا عَايَنَا أُبَيًّا أَوْ سَمِعَا مِنْهُ شَيْئًا.

وَأَسْنَدَ أَبُو عَمْرٍو الشَّيْبَانِيُّ وَهُوَ مِمَّنْ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلاً وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَيْنِ وَأَسْنَدَ عُبَيْدُ بْنُ عُمَيْرٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا وَعُبَيْدُ بْنُ عُمَيْرٍ وُلِدَ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَأَسْنَدَ قَيْسُ بْنُ أَبِي حَازِمٍ وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلاَثَةَ أَخْبَارٍ.

وَأَسْنَدَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَصَحِبَ عَلِيًّا عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا.

وَأَسْنَدَ رِبْعِيُّ بْنُ حِرَاشٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا وَقَدْ سَمِعَ رِبْعِيٌّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَرَوَى عَنْهُ.

وَأَسْنَدَ نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا.

وَأَسْنَدَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ثَلاَثَةَ أَحَادِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَأَسْنَدَ عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ عَنْ تَمِيمٍ الدَّارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا.

وَأَسْنَدَ سُلَيْمَانُ بْنُ يَسَارٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا.

وَأَسْنَدَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ.

فَكُلُّ هَؤُلاَءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رِوَايَتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمَّيْنَاهُمْ لَمْ يُحْفَظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رِوَايَةٍ بِعَيْنِهَا وَلاَ أَنَّهُمْ لَقُوهُمْ فِي نَفْسِ خَبَرٍ بِعَيْنِهِ.

وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالأَخْبَارِ وَالرِّوَايَاتِ مِنْ صِحَاحِ الأَسَانِيدِ لاَ نَعْلَمُهُمْ وَهَّنُوا مِنْهَا شَيْئًا قَطُّ وَلاَ الْتَمَسُوا فِيهَا سَمَاعَ بَعْضِهِمْ مِنْ بَعْضٍ.

إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمْكِنٌ مِنْ صَاحِبِهِ غَيْرُ مُسْتَنْكَرٍ لِكَوْنِهِمْ جَمِيعًا كَانُوا فِي الْعَصْرِ الَّذِي اتَّفَقُوا فِيهِ.

وَكَانَ هَذَا الْقَوْلُ الَّذِي أَحْدَثَهُ الْقَائِلُ الَّذِي حَكَيْنَاهُ فِي تَوْهِينِ الْحَدِيثِ بِالْعِلَّةِ الَّتِي وَصَفَ أَقَلَّ مِنْ أَنْ يُعَرَّجَ عَلَيْهِ وَيُثَارَ ذِكْرُهُ.

إِذْ كَانَ قَوْلاً مُحْدَثًا وَكَلاَمًا خَلْفًا لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفَ وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلَفَ فَلاَ حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرَ مِمَّا شَرَحْنَا.

إِذْ كَانَ قَدْرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدْرَ الَّذِي وَصَفْنَاهُ. وَاللَّهُ الْمُسْتَعَانُ عَلَى دَفْعِ مَا خَالَفَ مَذْهَبَ الْعُلَمَاءِ وَعَلَيْهِ التُّكْلاَنُ.

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كتاب الإيمان

(1) Chapter: Explaining Al-Iman (Faith), Al-Islam, and Al-Ihsan, and The Obligations of Al-Iman With Affirmation of The Qadar of Allah, Glorious And Most High is He. And Explaining The Evidence For Declaring One's Innocence Of One Who Does Not Believe In Al-Qadar, And Having A Harsh View Of His Case

(1) باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدر الله سبحانه وتعالى وبيان الدليل على التبري ممن لا يؤمن بالقدر وإغلاظ القول في حقه

It is narrated on the authority of Yahya b. Ya'mur that the first man who discussed *qadr* (Divine Decree) in Basra was Ma'bad al-Juhani. I along with Humaid b. 'Abdur-Rahman Himyari set out for pilgrimage or for 'Umrah and said:

Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what is talked about*taqdir* (Divine Decree). Accidentally we came across Abdullah ibn Umar ibn al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdur Rahman! There have appeared some people in our land who recite the Qur'an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with

one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَأَنَّ الأَمْرَ أُنُفٌ . قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً . قَالَ صَدَقْتَ . قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ . قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ . قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا . قَالَ " أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي " يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ " .

Reference	: Sahih Muslim 8 a
In-book reference	: Book 1, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 1

It is narrated on the authority of Yahya b. Ya'mur that when Ma'bad discussed the problem pertaining to Divine Decree, we refuted that. He (the narrator) said:

I and Humaid b. Abdur-Rahman Himyari argued. And they carried on the conversation about the purport of the hadith related by Kahmas and its chain of transmission too, and there is some variation of words.

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ قَالُوا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ لَمَّا تَكَلَّمَ مَعْبَدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ أَنْكَرْنَا ذَلِكَ . قَالَ فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حِجَّةً . وَسَاقُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ . وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْصَانُ أَحْرُفٍ .

Reference : Sahih Muslim 8 b
In-book reference : Book 1, Hadith 2
USC-MSA web (English) reference : Book 1, Hadith 2
(deprecated numbering scheme)

It is narrated on the authority of Yahya b. Ya'mur and Humaid b. 'Abdur-Rahman that they said:
We met Abdullah b. 'Umar and we discussed about the Divine Decree, and what they talked about it and he narrated the hadith that has been transmitted by 'Umar (may Allah be pleased with him) from the Apostle (ﷺ). There is a slight variation in that.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالاَ لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ . فَاقْتَصَّ الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ عَنْ عُمَرَ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم وَفِيهِ شَىْءٌ مِنْ زِيَادَةٍ وَقَدْ نَقَصَ مِنْهُ شَيْئًا .

Reference : Sahih Muslim 8 c
In-book reference : Book 1, Hadith 3
USC-MSA web (English) reference : Book 1, Hadith 3
(deprecated numbering scheme)

The same hadith is mentioned through a different chain.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 8 d
In-book reference : Book 1, Hadith 4
USC-MSA web (English) reference : Book 1, Hadith 3
(deprecated numbering scheme)

(1) Chapter: What is Al-Iman (Faith)? Explaining Its Characteristics

(1) باب الإِيمَانُ مَا هُوَ وَبَيَانُ خِصَالِهِ

Abu Huraira reported:
One day the Messenger of Allah (ﷺ) appeared before the public that a man came to him and said: Prophet of Allah, (tell me) what is Iman. Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter. He (again) said: Messenger of Allah, (tell me) what does al-Islam signify. He (the Holy Prophet) replied: Al-Islam signifies that you worship Allah and do not associate anything with Him and you establish obligatory prayer and you pay the obligatory poor-rate (Zakat) and you observe the fast of Ramadan. He (the inquirer) again said: Messenger of Allah, what does al-Ihsan imply? He (the Holy Prophet) replied: That you worship Allah as if you are seeing Him, and in case you fail to see Him, then observe prayer (with this idea in your mind) that (at least) He is seeing you. He (the inquirer) again said: Messenger of Allah, when would there be the hour (of Doom)? He (the Holy Prophet) replied: The one who is asked about it is no better informed than the inquirer. I, however, narrate some of its signs (and these are): when the slave-girl will give birth to he master, when the naked, barefooted would become the chiefs of the people - these are some of the signs of (Doom). (Moreover) when the shepherds of the black (camels) would exult themselves in buildings, this is one of the signs of (Doom). (Doom) is one of the five (happenings wrapped in

the unseen) which no one knows but Allah. Then he (the Messenger of Allah) recited (the verse):" Verily Allah! with Him alone is the knowledge of the hour and He it is Who sends (down the rain) and knows that which is in the wombs and no person knows whatsoever he shall earn tomorrow, and a person knows not in whatsoever land he shall die. Verily Allah is Knowing, Aware. He (the narrator, Abu Huraira) said: Then the person turned back and went away. The Messenger of Allah (ﷺ) said: Bring that man back to me. They (the Companions of the Prophet present there) went to bring him back, but they saw nothing there. Upon this the Messenger of Allah remarked: he was Gabriel, who came to teach the people their religion.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا بَارِزًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ " . قَالَ يَا رَسُولَ اللَّهِ مَا الإِسْلاَمُ قَالَ " الإِسْلاَمُ أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ " . قَالَ يَا رَسُولَ اللَّهِ مَا الإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتِ الْعُرَاةُ الْحُفَاةُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ " . ثُمَّ تَلاَ صلى الله عليه وسلم { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} " . قَالَ ثُمَّ أَدْبَرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رُدُّوا عَلَىَّ الرَّجُلَ " . فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ " .

Reference : Sahih Muslim 8 e
In-book reference : Book 1, Hadith 5
USC-MSA web (English) reference : Book 1, Hadith 4
(deprecated numbering scheme)

This hadith is narrated to us on the authority of Muhammad b. 'Abdullah b. Numair, on the authority of Muhammad b. Bishr, on the authority of Abd Hayyan al-Taymi with the exception that in this narration (instead of the words (Iza Waladat al'amah rabbaha), the words are (Iza Waladat al'amah Ba'laha), i, e, when slave-girl gives birth to her master.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي رِوَايَتِهِ " إِذَا وَلَدَتِ الأَمَةُ بَعْلَهَا " يَعْنِي السَّرَارِيَّ .

Reference : Sahih Muslim 9
In-book reference : Book 1, Hadith 6
USC-MSA web (English) reference : Book 1, Hadith 5
(deprecated numbering scheme)

(1) Chapter: What is Islam? Explaining its characteristics.

(1) باب الإِسْلاَمُ مَا هُوَ وَبَيَانُ خِصَالِهِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Ask me (about matters pertaining to religion), but they (the Companions of the Holy Prophet) were too much overawed out of profound respect for him to ask him (anything). In the meanwhile a man came there, and sat near his knees and said: Messenger of Allah, what al-lslam is? -to which he (the Holy Prophet) replied: You must not associate anything with Allah, and establish prayer, pay the poor-rate (Zakat) and observe (the fasts) of Ramadan. He said: You (have) told the truth. He (again) said: Messenger of Allah, what al-Iman (the faith) is? He (the Holy Prophet) said: That you affirm your faith in Allah, His angels, His Books, His meeting, His Apostles, and that you believe in Resurrection and that you believe in Qadr (Divine Decree) in all its entirety, He (the inquirer) said: You (have) told the truth. He (again) said: Messenger of Allah, what al-Ihsan is? Upon this he (the Holy Prophet) said: (Al-Ihsan implies) that you fear Allah as if you are seeing Him, and though you see Him not, verily He is seeing you. He (the inquirer) said: You (have) told the truth. He (the inquirer) said: When there would be the hour (of Doom)? (Upon this) he (the HolyProphet said: The one who is being asked about it is no better informed than the inquirer himself. I, however, narrate some of its signs (and these are): when you see a slave (woman) giving birth to her master - that is one of the signs of (Doom) ; when you see barefooted, naked, deaf and dumb (ignorant and foolish persons) as the rulers of the earth - that is one of the signs of the Doom. And when you see the shepherds of black camels exult in buildings - that is one of the signs of Doom. The (Doom) is one of the five things (wrapped) in the unseen. No one knows them except Allah. Then (the Holy Prophet) recited (the folowing verse):" Verily Allah! with Him alone is the knowledge of the hour and He it is Who sends down the rain and knows that which is in the wombs and no person knows whatsoever he shall earn on morrow and a person knows not in whatsoever land he shall die. Verily Allah is Knowing, Aware. He (the narrator, Abu Huraira) said: Then the person stood up an (made his way). The Messenger of Allah (ﷺ) said: Bring him back to me. He was searched for, but they (the Companions of the Holy Prophet) could not find him. The Messenger of Allah (ﷺ) thereupon said: He was Gabriel and he wanted to teach you (things pertaining to religion) when you did not ask (them yourselves).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، - وَهُوَ ابْنُ الْقَعْقَاعِ - عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَلُونِي " فَهَابُوهُ أَنْ يَسْأَلُوهُ . فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ . فَقَالَ يَا رَسُولَ اللَّهِ مَا الإِسْلاَمُ قَالَ " لاَ تُشْرِكُ بِاللَّهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ " . قَالَ صَدَقْتَ . قَالَ يَا رَسُولَ اللَّهِ مَا الإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ " . قَالَ صَدَقْتَ . قَالَ يَا رَسُولَ اللَّهِ مَا الإِحْسَانُ قَالَ " أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ صَدَقْتَ . قَالَ يَا رَسُولَ اللَّهِ مَتَى تَقُومُ السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا إِذَا رَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا رَأَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوكَ الأَرْضِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا رَأَيْتَ رِعَاءَ الْبَهْمِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ مِنَ الْغَيْبِ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ " . ثُمَّ قَرَأَ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} قَالَ ثُمَّ قَامَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رُدُّوهُ عَلَىَّ " فَالْتُمِسَ فَلَمْ يَجِدُوهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا جِبْرِيلُ أَرَادَ أَنْ تَعَلَّمُوا إِذْ لَمْ تَسْأَلُوا " .

Reference	: Sahih Muslim 10
In-book reference	: Book 1, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 6

(2) Chapter: Explaining the prayers which are one of the pillars of Islam

(2) باب بَيَانِ الصَّلَوَاتِ الَّتِي هِيَ أَحَدُ أَرْكَانِ الإِسْلاَمِ

It is reported on the authority of Talha b. 'Ubaidullah that a person with dishevelled hair, one of the people of Nejd, came to the Messenger of Allah (ﷺ). We heard the humming of his voice but could not fully discern what he had been saying, till he came nigh to the Messenger of Allah (ﷺ). It was then (disclosed to us) that he was asking questions pertaining to Islam. The Messenger of Allah (ﷺ) said:

Five prayers during the day and the night. (Upon this he said: Am I obliged to say any other (prayer) besides these? He (the Holy Prophet,) said: No, but whatever you observe voluntarily, out of your own free will, and the fasts of Ramadan. The inquirer said: Am I obliged to do anything else besides this? He (the Holy Prophet) said: No, but whatever you do out of your own free will. And the Messenger of Allah told him about the Zakat (poor-rate). The inquirer said: Am I obliged to pay anything else besides this? He (the Holy Prophet) said: No, but whatever you pay voluntarily out of your own free will. The man turned back and was saying: I would neither make any addition to this, nor will decrease anything out of it. The Prophet remarked: He is successful, if he is true to what he affirms.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللَّهِ الثَّقَفِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلاَ نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ " . فَقَالَ هَلْ عَلَىَّ غَيْرُهُنَّ قَالَ " لاَ . إِلاَّ أَنْ تَطَّوَّعَ وَصِيَامُ شَهْرِ رَمَضَانَ " . فَقَالَ هَلْ عَلَىَّ غَيْرُهُ فَقَالَ " لاَ . إِلاَّ أَنْ تَطَّوَّعَ " . وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الزَّكَاةَ فَقَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ . إِلاَّ أَنْ تَطَّوَّعَ " قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ مِنْهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ إِنْ صَدَقَ " .

Reference	: Sahih Muslim 11 a
In-book reference	: Book 1, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 7

Another hadith, the like of which has been narrated by Malik (b. Anas) (and mentioned above) is also reported by Talha b. 'Ubaidullah, with the only variation that the Prophet remarked:

By his father, he shall succeed if he were true (to what he professed), or: By his father, he would enter heaven if he were true (to what he professed).

حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ نَحْوَ حَدِيثِ مَالِكٍ غَيْرَ أَنَّهُ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ " . أَوْ " دَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ " .

Reference	: Sahih Muslim 11 b
In-book reference	: Book 1, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 8

(3) Chapter: Asking about the pillars of Islam

(3) باب السُّؤَالِ عَنْ أَرْكَانِ الإِسْلاَمِ

It is reported on the authority of Anas b. Malik that he said:

We were forbidden that we should ask anything (without the genuine need) from the Holy Prophet. It, therefore, pleased us that an intelligent person from the dwellers of the desert should come and asked him (the Holy Prophet) and we should listen to it. A man from the dwellers of the desert came (to the Holy Prophet) and said: Muhammad, your messenger came to us and told us your assertion that verily Allah had sent you (as a prophet). He (the Holy Prophet) remarked: He told the truth. He (the bedouin) said: Who created the heaven? He (the Holy Prophet) replied: Allah. He (the bedouin again) said: Who created the earth? He (the Holy Prophet) replied: Allah. He (the bedouin again) said: Who raised these mountains and who created in them whatever is created there? He (the Holy Prophet) replied: Allah. Upon this he (the bedouin) remarked: By Him Who created the heaven and created the earth and raised mountains thereupon, has Allah (in fact) sent you? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger also told us that five prayers (had been made) obligatory for us during the day and the night. He (the Holy Prophet) remarked: He told you the truth. He (the bedouin) said: By Him Who sent you, is it Allah Who ordered you about this (i. e. prayers)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger told us that Zakat had been made obligatory in our riches. He (the Holy Prophet) said. He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (Zakat)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadan. He (the Holy Prophet) said: He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (the fasts of Ramadan)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger also told us that pilgrimage (Hajj) to the House (of Ka'bah) had been made obligatory for him who is able to undertake the journey to it. He (the Holy Prophet) said: Yes. The narrator said that he (the bedouin) set off (at the conclusion of this answer, but at the time of his departure) remarked: 'By Him Who sent you with the Truth, I would neither make any addition to them nor would I diminish anything out of them. Upon this the Prophet remarked: If he were true (to what he said) he must enter Paradise.

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ نُهِينَا أَنْ نَسْأَلَ، رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ شَىْءٍ فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ فَيَسْأَلَهُ وَنَحْنُ نَسْمَعُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ قَالَ " صَدَقَ " . قَالَ فَمَنْ خَلَقَ السَّمَاءَ قَالَ " اللَّهُ " . قَالَ فَمَنْ خَلَقَ الأَرْضَ قَالَ " اللَّهُ " . قَالَ فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ . قَالَ " اللَّهُ " . قَالَ فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ آللَّهُ أَرْسَلَكَ قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا . قَالَ " صَدَقَ " . قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا . قَالَ " صَدَقَ " . قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا . قَالَ " صَدَقَ " . قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً . قَالَ " صَدَقَ " . قَالَ ثُمَّ وَلَّى . قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَزِيدُ عَلَيْهِنَّ وَلاَ أَنْقُصُ مِنْهُنَّ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ " .

Reference : Sahih Muslim 12 a
In-book reference : Book 1, Hadith 10
USC-MSA web (English) reference : Book 1, Hadith 9
(deprecated numbering scheme)

It is narrated on the authority of Thabit that Anas said:
We were forbidden in the Holy Qur'an that we should ask about anything from the Messenger of Allah (ﷺ) and then Anas reported the hadith in similar words.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، قَالَ قَالَ أَنَسٌ كُنَّا نُهِينَا فِي الْقُرْآنِ أَنْ نَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ شَىْءٍ . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ .

Reference : Sahih Muslim 12 b
In-book reference : Book 1, Hadith 11
USC-MSA web (English) reference : Book 1, Hadith 10
(deprecated numbering scheme)

(4) Chapter: Explaining the faith by means of which a person is admitted into paradise, and that the one who adheres to what is enjoined upon him will enter paradise

(4) باب بَيَانِ الإِيمَانِ الَّذِي يُدْخَلُ بِهِ الْجَنَّةُ وَأَنَّ مَنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الجَنَّةَ

It is narrated on the authority of Abu Ayyub Ansari that once during the journey of the Prophet (may peace of Allah be upon him) a bedouin appeared before him and caught hold of the nosestring of his she-camel and then said, Messenger of Allah (or Muhammad), inform me about that which takes me near to Paradise and draws me away from the Fire (of Hell). He (the narrator) said:
The Prophet (ﷺ) stopped for a while and cast a glance upon his companions and then said: He was afforded a good opportunity (or he had been guided well). He (the Holy Prophet) addressing the bedouin said: (Repeat) whatever you have uttered. He (the bedouin) repeated that. Upon this the Apostle (ﷺ) remarked: The deed which can draw you near to Paradise and take you away from Hell is, that you worship Allah and associate none with Him, and you establish prayer and pay Zakat, and do good to your kin. After having uttered these words, the Prophet asked the bedouin to release the nosestring of his she-camel.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ، قَالَ حَدَّثَنِي أَبُو أَيُّوبَ، أَنَّ أَعْرَابِيًّا، عَرَضَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي سَفَرٍ . فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ بِزِمَامِهَا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ - أَوْ يَا مُحَمَّدُ - أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا يُبَاعِدُنِي مِنَ النَّارِ . قَالَ فَكَفَّ النَّبِيُّ صلى الله عليه وسلم ثُمَّ نَظَرَ فِي أَصْحَابِهِ ثُمَّ قَالَ " لَقَدْ وُفِّقَ - أَوْ لَقَدْ هُدِيَ - قَالَ كَيْفَ قُلْتَ " . قَالَ فَأَعَادَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ دَعِ النَّاقَةَ " .

Reference : Sahih Muslim 13 a
In-book reference : Book 1, Hadith 12
USC-MSA web (English) reference : Book 1, Hadith 11
(deprecated numbering scheme)

This hadith is transmitted by Muhammad b. Hatim on the authority of Abu Ayyub Ansari.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، قَالاَ حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَبُوهُ، عُثْمَانُ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ، يُحَدِّثُ عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ هَذَا الْحَدِيثِ .

Reference : Sahih Muslim 13 b
In-book reference : Book 1, Hadith 13
USC-MSA web (English) reference : Book 1, Hadith 12
(deprecated numbering scheme)

It is narrated on the authority of Abu Ayyub that a man came to the Prophet (ﷺ) and said:

Direct me to a deed which draws me near to Paradise and takes me away from the Fire (of Hell). Upon this he (the Holy Prophet) said: You worship Allah and never associate anything with Him, establish prayer, and pay Zakat, and do good to your kin. When he turned his back, the Messenger of Allah (ﷺ) remarked: If he adheres to what he has been ordered to do, he would enter Paradise.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ دُلَّنِي عَلَى عَمَلٍ أَعْمَلُهُ يُدْنِينِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ . قَالَ " تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ ذَا رَحِمِكَ " فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الْجَنَّةَ " . وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ " إِنْ تَمَسَّكَ بِهِ " .

Reference : Sahih Muslim 14 a
In-book reference : Book 1, Hadith 14
USC-MSA web (English) reference : Book 1, Hadith 13
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that a bedouin came to the Messenger of Allah (ﷺ) and said:

Messenger of Allah, direct me to a deed by which I may be entitled to enter Paradise. Upon this he (the Holy Prophet) remarked: You worship Allah and never associate anything with Him, establish the obligatory prayer, and pay the Zakat which is incumbent upon you, and observe the fast of Ramadan. He (the bedouin) said: By Him in Whose hand is my life, I will never add anything to it, nor will I diminish anything from it. When he (the bedouin) turned his back, the Prophet (ﷺ) said: He who is pleased to see a man from the dwellers of Paradise should catch a glimpse of him.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ . قَالَ " تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلاَةَ الْمَكْتُوبَةَ وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومُ رَمَضَانَ " . قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ أَزِيدُ عَلَى هَذَا شَيْئًا أَبَدًا وَلاَ أَنْقُصُ مِنْهُ . فَلَمَّا وَلَّى قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا " .

Reference : Sahih Muslim 14 b
In-book reference : Book 1, Hadith 15
USC-MSA web (English) reference : Book 1, Hadith 14
(deprecated numbering scheme)

It is narrated on the authority of Jabir that Nu'man b. Qaufal came to the Prophet (ﷺ) and said:

Would I enter Paradise if I say the obligatory prayers and deny myself that which is forbidden and treat that as lawful what has been made permissible (by the Shari'ah)? The Prophet (ﷺ) replied in the affirmative.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم النُّعْمَانُ بْنُ قَوْقَلٍ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ وَحَرَّمْتُ الْحَرَامَ وَأَحْلَلْتُ الْحَلاَلَ أَأَدْخُلُ الْجَنَّةَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَعَمْ " .

Reference	: Sahih Muslim 15 a
In-book reference	: Book 1, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 15

A similar hadith is narrated on Jabir's authority in which the following words are added:

I will do nothing more.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَأَبِي، سُفْيَانَ عَنْ جَابِرٍ، قَالَ قَالَ النُّعْمَانُ بْنُ قَوْقَلٍ يَا رَسُولَ اللَّهِ ‏.‏ بِمِثْلِهِ ‏.‏ وَزَادَ فِيهِ وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا ‏.‏

Reference	: Sahih Muslim 15 b
In-book reference	: Book 1, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 16

It is narrated on the authority of Jabir that a man once said to the Messenger of Allah (ﷺ):

Shall I enter Paradise in case I say the obligatory prayers, observe the (fasts) of Ramadan and treat that as lawful which has been made permissible (by the Shari'ah) and deny myself that what is forbidden, and make no addition to it? He (the Holy Prophet) replied in the affirmative. He (the inquirer) said: By Allah, I would add nothing to it.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ وَصُمْتُ رَمَضَانَ وَأَحْلَلْتُ الْحَلاَلَ وَحَرَّمْتُ الْحَرَامَ وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا أَأَدْخُلُ الْجَنَّةَ قَالَ " نَعَمْ " ‏.‏ قَالَ وَاللَّهِ لاَ أَزِيدُ عَلَى ذَلِكَ شَيْئًا ‏.‏

Reference	: Sahih Muslim 15 c
In-book reference	: Book 1, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 17

(5) Chapter: Clarifying the pillars of Islam and its grand supports

(5) باب بَيَانِ أَرْكَانِ الإِسْلاَمِ وَدَعَائِمِهِ الْعِظَامِ

It is narrated on the authority of ('Abdullah) son of Umar (may Allah be pleased with them) that the Prophet (may peace of Allah be upon him) said:

(The superstructure of) al-Islam is raised on five (pillars), i. e. the oneness of Allah, the establishment of prayer, payment of Zakat, the, fast of Ramadan, Pilgrimage (to Mecca). A person said (to 'Abdullah b. Umar the narrator):

Which of the two precedes the other-Pilgrimage or the fasts of Rarnadan? Upon this he (the narrator) replied: No (it is not the Pilgrimage first) but the fasts of Ramadan precede the Pilgrimage.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الأَحْمَرَ - عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بُنِيَ الإِسْلاَمُ عَلَى خَمْسَةٍ عَلَى أَنْ يُوَحَّدَ اللَّهُ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَالْحَجِّ " . فَقَالَ رَجُلٌ الْحَجِّ وَصِيَامِ رَمَضَانَ قَالَ لاَ . صِيَامِ رَمَضَانَ وَالْحَجِّ . هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 16 a
In-book reference	: Book 1, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 18

It is narrated on the authority of ('Abdullah) son of 'Umar, that the Prophet (may peace of Allah be upon him) said:

(The superstructure of) al-Islam is raised on five (pillars), i. e. Allah (alone) should be worshipped, and (all other gods) beside Him should be (categorically) denied. Establishment of prayer, the payment of Zakat, Pilgrimage to the House, and the fast of Ramadan (are the other obligatory acts besides the belief in the oneness of Allah and denial of all other gods).

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ الْعَسْكَرِيُّ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ، حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ، قَالَ حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ " .

Reference	: Sahih Muslim 16 b
In-book reference	: Book 1, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 19

It is narrated on the authority of 'Abdullah son of 'Umar that the Messenger of Allah (ﷺ) said:

(The superstructure of) al-Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Muhammad is His bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ أَبِيهِ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ " .

Reference	: Sahih Muslim 16 c
In-book reference	: Book 1, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 20

It is reported on the authority of Ta'us that a man said to 'Abdullah son of 'Umar (may Allah be pleased with him). Why don't you carry out a military expedition? Upon which he replied:

I heard the messenger of Allah (ﷺ) say: Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House.

وَحَدَّثَنِي ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، قَالَ سَمِعْتُ عِكْرِمَةَ بْنَ خَالِدٍ، يُحَدِّثُ طَاوُسًا أَنَّ رَجُلاً، قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ أَلاَ تَغْزُو فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الإِسْلاَمَ بُنِيَ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَحَجِّ الْبَيْتِ " .

Reference : Sahih Muslim 16 d
In-book reference : Book 1, Hadith 22
USC-MSA web (English) reference : Book 1, Hadith 21
(deprecated numbering scheme)

(6) Chapter: The command to believe in Allah and His Messenger (saws) and the laws of Islam, calling people to it, asking about it, memorizing it and conveying it to those who have not heard the message

(6) باب الْأَمْرِ بِالْإِيمَانِ بِاللَّه تَعَالَى وَرَسُولِهِ صَلّى اللَّهُ عَلَيْهِ وَسَلّمَ وَشَرَائِعِ الدِّينِ

It is narrated on the authority of Ibn 'Abbas that a delegation of Abdul Qais came to the Messenger of Allah (ﷺ) and said:

Messenger of Allah, verily ours is a tribe of Rabi'a and there stand between you and us the unbelievers of Mudar and we find no freedom to come to you except in the sacred month. Direct us to an act which we should ourselves perform and invite those who live beside us. Upon this the Prophet remarked: I command you to do four things and prohibit you against four acts. (The four deeds which you are commanded to do are): Faith in Allah, and then he explained it for them and said: Testifying the fact. that there is no god but Allah, that Muhammad is the messenger of Allah, performance of prayer, payment of Zakat, that you pay Khums (one-fifth) of the booty fallen to your lot, and I prohibit you to use round gourd, wine jars, wooden pots or skins for wine. Khalaf b. Hisham has made this addition in his narration: Testifying the fact that there is no god but Allah, and then he with his finger pointed out the oneness of the Lord.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَىَّ مِنْ رَبِيعَةَ وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ فَلاَ نَخْلُصُ إِلَيْكَ إِلاَّ فِي شَهْرِ الْحَرَامِ فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا . قَالَ " آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ الإِيمَانِ بِاللَّهِ - ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ - شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ " . زَادَ خَلَفٌ فِي رِوَايَتِهِ " شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ " . وَعَقَدَ وَاحِدَةً .

Reference : Sahih Muslim 17 a
In-book reference : Book 1, Hadith 23
USC-MSA web (English) reference : Book 1, Hadith 22
(deprecated numbering scheme)

Abu Jamra reported:

I was an interpreter between Ibn Abbas and the people, that a woman happened to come there and asked about nabidh or the pitcher of wine. He replied: A delegation of the people of 'Abdul-Qais came to the Messenger of Allah (ﷺ). He (the Holy Prophet) asked the delegation or the people (of the delegation about their identity). They replied that they belonged to the tribe of Rabi'a. He (the Holy Prophet) welcomed the people or the delegation which were neither humiliated nor put to shame. They (the members of the delegation) said: Messenger of Allah, we come to you from a far-off distance and there lives between you and us a tribe of the unbelievers of Mudar and, therefore, it is not possible for us to come to you except in the sacred months. Thus direct us to a clear command, about which we should inform people beside us and by which we may enter heaven. He (the Holy Prophet) replied: I command you to do four deeds and forbid you to do four (acts), and added: I direct you to affirm belief in Allah alone, and then asked them: Do you know what belief in Allah really implies? They said: Allah and His Messenger know best. The Prophet said: It implies testimony to the fact that there is no god but Allah, and that Muhammad is the messenger of Allah, establishment of prayer, payment of Zakat, fast of Ramadan, that you pay one-fifth of the booty (fallen to your lot) and I forbid you to use gourd, wine jar, or a receptacle for wine. Shu'ba sometimes narrated the word naqir (wooden pot) and sometimes narrated it as muqayyar. The Prophet also said: Keep it in your mind and inform those who have been left behind.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَأَلْفَاظُهُمْ، مُتَقَارِبَةٌ - قَالَ أَبُو بَكْرٍ حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، وَقَالَ الآخَرَانِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، - عَنْ أَبِي جَمْرَةَ، قَالَ كُنْتُ أُتَرْجِمُ بَيْنَ يَدَىِ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَقَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ الْوَفْدُ أَوْ مَنِ الْقَوْمُ " . قَالُوا رَبِيعَةُ . قَالَ " مَرْحَبًا بِالْقَوْمِ أَوْ بِالْوَفْدِ غَيْرَ خَزَايَا وَلاَ النَّدَامَى " . قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ وَإِنَّ بَيْنَنَا وَبَيْنَكَ هَذَا الْحَىَّ مِنْ كُفَّارِ مُضَرَ وَإِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلاَّ فِي شَهْرِ الْحَرَامِ فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا نَدْخُلُ بِهِ الْجَنَّةَ . قَالَ فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ . قَالَ أَمَرَهُمْ بِالإِيمَانِ بِاللَّهِ وَحْدَهُ . وَقَالَ " هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلاَةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ وَأَنْ تُؤَدُّوا خُمُسًا مِنَ الْمَغْنَمِ " . وَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ . قَالَ شُعْبَةُ وَرُبَّمَا قَالَ النَّقِيرِ . قَالَ شُعْبَةُ وَرُبَّمَا قَالَ الْمُقَيَّرِ . وَقَالَ " احْفَظُوهُ وَأَخْبِرُوا بِهِ مِنْ وَرَائِكُمْ " . وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ " مَنْ وَرَاءَكُمْ " وَلَيْسَ فِي رِوَايَتِهِ الْمُقَيَّرِ .

Reference	: Sahih Muslim 17 b
In-book reference	: Book 1, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 23

There is another hadith narrated on the authority of Ibn Abbas (the contents of which are similar to the one) narrated by Shu'ba in which the Prophet (ﷺ) said:

I forbid you to prepare nabidh in a gourd, hollowed block of wood, a varnished jar or receptacle. Ibn Mu'adh made this addition on the authority of his father that the Messenger of Allah said to Ashajj, of the tribe of 'Abdul-Qais: You possess two qualities which are liked by Allah: insight and deliberateness.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ أَخْبَرَنِي أَبِي قَالاَ، جَمِيعًا حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ نَحْوَ حَدِيثِ شُعْبَةَ . وَقَالَ " أَنْهَاكُمْ عَمَّا يُنْبَذُ فِي الدُّبَّاءِ

وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ " . وَزَادَ ابْنُ مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ قَالَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلأَشَجِّ أَشَجِّ عَبْدِ الْقَيْسِ " إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالأَنَاةُ " .

Reference : Sahih Muslim 17 c
In-book reference : Book 1, Hadith 25
USC-MSA web (English) reference : Book 1, Hadith 24
(deprecated numbering scheme)

It is reported on the authority of Qatada that one among the delegates of the 'Abdul-Qais tribe narrated this tradition to him. Sa'id said that Qatada had mentioned the name of Abu Nadra on the authority of Abu Sa'id Khudri who narrated this tradition:

That people from the- tribe of 'Abdul-Qais came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, we belong to the tribe of Rabi'a and there live between you and us the unbelievers of the Mudar tribe and we find it impossible to come to you except in the sacred months; direct us to a deed which we must communicate to those who have been left behind us and by doing which we may enter heaven. Upon this the Messenger of Allah (ﷺ) said: I enjoin upon you four (things) and forbid you to do four (things): worship Allah and associate none with Him, establish prayer, pay Zakat, and observe the fast of Ramadan, and pay the fifth part out of the booty. And I prohibit you from four (things): dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. They (the members of the delegation) said: Do you know what al-naqir is? He replied: Yes, it is a stump which you hollow out and in which you throw small dates. Sa'id said: He (the Holy Prophet) used the word tamar (dates). (The Prophet then added): Then you sprinkle water over it and when its ebullition subsides, you drink it (and you are so intoxicated) that one amongst you, or one amongst them (the other members of your tribe, who were not present there) strikes his cousin with the sword. He (the narrator) said: There was a man amongst us who had sustained injury on this very account due to (intoxication), and he told that he tried to conceal it out of shame from the Messenger of Allah (ﷺ). I, however, inquired from the Messenger of Allah (it we discard those utensils which you have forbidden us to use), then what type of vessels should be used for drink? He (the Holy Prophet) replied: In the waterskin the mouths of which are tied (with a string). They (again) said: Prophet of Allah, our land abounds in rats and water-skins cannot remain preserved. The holy Prophet of Allah (ﷺ) said: (Drink in water-skins) even if these arenibbled by rats. And then (addressing) al-Ashajj of 'Abdul-Qais he said: Verily, you possess two such qualities which Allah loves: insight and deliberateness.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا مَنْ، لَقِيَ الْوَفْدَ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ عَبْدِ الْقَيْسِ . قَالَ سَعِيدٌ وَذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي حَدِيثِهِ هَذَا . أَنَّ أُنَاسًا مِنْ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا نَبِيَّ اللَّهِ إِنَّا حَىٌّ مِنْ رَبِيعَةَ وَبَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ وَلاَ نَقْدِرُ عَلَيْكَ إِلاَّ فِي أَشْهُرِ الْحُرُمِ فَمُرْنَا بِأَمْرٍ نَأْمُرُ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ إِذَا نَحْنُ أَخَذْنَا بِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ اعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ وَصُومُوا رَمَضَانَ وَأَعْطُوا الْخُمُسَ مِنَ الْغَنَائِمِ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ " . قَالُوا يَا نَبِيَّ اللَّهِ مَا عِلْمُكَ بِالنَّقِيرِ قَالَ " بَلَى جِذْعٌ تَنْقُرُونَهُ فَتَقْذِفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ - قَالَ سَعِيدٌ أَوْ قَالَ مِنَ التَّمْرِ - ثُمَّ تَصُبُّونَ فِيهِ مِنَ الْمَاءِ حَتَّى إِذَا سَكَنَ غَلَيَانُهُ شَرِبْتُمُوهُ حَتَّى إِنَّ أَحَدَكُمْ - أَوْ إِنَّ أَحَدَهُمْ - لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ " . قَالَ وَفِي الْقَوْمِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذَلِكَ . قَالَ

وَكُنْتُ أَخْبَأُهَا حَيَاءً مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ فَفِيمَ نَشْرَبُ يَا رَسُولَ اللَّهِ قَالَ " فِي أَسْقِيَةِ الأَدَمِ الَّتِي يُلاَثُ عَلَى أَفْوَاهِهَا " . قَالُوا يَا رَسُولَ اللَّهِ إِنَّ أَرْضَنَا كَثِيرَةُ الْجِرْذَانِ وَلاَ تَبْقَى بِهَا أَسْقِيَةُ الأَدَمِ . فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " وَإِنْ أَكَلَتْهَا الْجِرْذَانُ وَإِنْ أَكَلَتْهَا الْجِرْذَانُ وَإِنْ أَكَلَتْهَا الْجِرْذَانُ " . قَالَ وَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم لأَشَجِّ عَبْدِ الْقَيْسِ " إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالأَنَاةُ " .

Reference : Sahih Muslim 18 a
In-book reference : Book 1, Hadith 26
USC-MSA web (English) reference : Book 1, Hadith 25
(deprecated numbering scheme)

The above hadith has been mentioned with a different chain and slightly different wording.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ حَدَّثَنِي غَيْرُ، وَاحِدٍ، لَقِيَ ذَاكَ الْوَفْدَ . وَذَكَرَ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ وَفْدَ عَبْدِ الْقَيْسِ، لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ غَيْرَ أَنَّ فِيهِ " وَتَذِيفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ أَوِ التَّمْرِ وَالْمَاءِ " . وَلَمْ يَقُلْ قَالَ سَعِيدٌ أَوْ قَالَ مِنَ التَّمْرِ .

Reference : Sahih Muslim 18 b
In-book reference : Book 1, Hadith 27
USC-MSA web (English) reference : Book 1, Hadith 25
(deprecated numbering scheme)

It is narrated on the authority of Abu Said al-Khudri that when the delegation of the tribe of Abdul-Qais came to the Prophet of Allah (ﷺ), (its members) said:

Apostle of Allah, may God enable us to lay down our lives for you, which beverage is good for us? He (the Prophet) said: (Not to speak of beverages, I would lay stress) that you should not drink in the wine jars. They said: Apostle of Allah, may God enable us to lay down our lives for you, do you know what al-naqir is? He (the Holy Prophet) replied: Yes, it is a stump which you hollow out in the middle, and added: Do not use gourd or receptacle (for drink). Use water-skin the mouth of which is tied with a thong (for this purpose).

حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ الْبَصْرِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو قَزَعَةَ، أَنَّ أَبَا نَضْرَةَ، أَخْبَرَهُ وَحَسَنًا، أَخْبَرَهُمَا أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالُوا يَا نَبِيَّ اللَّهِ جَعَلَنَا اللَّهُ فِدَاءَكَ مَاذَا يَصْلُحُ لَنَا مِنَ الأَشْرِبَةِ فَقَالَ " لاَ تَشْرَبُوا فِي النَّقِيرِ " . قَالُوا يَا نَبِيَّ اللَّهِ جَعَلَنَا اللَّهُ فِدَاءَكَ أَوَتَدْرِي مَا النَّقِيرُ قَالَ " نَعَمِ الْجِذْعُ يُنْقَرُ وَسَطُهُ وَلاَ فِي الدُّبَّاءِ وَلاَ فِي الْحَنْتَمَةِ وَعَلَيْكُمْ بِالْمُوكَى " .

Reference : Sahih Muslim 18 c
In-book reference : Book 1, Hadith 28
USC-MSA web (English) reference : Book 1, Hadith 26
(deprecated numbering scheme)

(7) Chapter: Calling people to the twin declaration of faith and the laws of Islam

(7) باب الدُّعَاءِ إِلَى الشَّهَادَتَيْنِ وَشَرَائِعِ الإِسْلاَمِ

It is reported on the authority of Ibn 'Abbas that Mu'adh said:

The Messenger of Allah sent me (as a governor of Yemen) and (at the time of departure) instructed me thus: You will soon find yourself in a community one among the people of the Book, so first call them to testify that there is no god but Allah, that I (Muhammad) am the messenger of Allah, and if they accept this, then tell them Allah has enjoined upon them five prayers during the day and the night and if they accept it, then tell them that Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it don't pick up (as a share of Zakat) the best of their wealths. Beware of the supplication of the oppressed for there is no barrier between him and Allah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَكِيعٌ، - عَنْ زَكَرِيَّاءَ بْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، - قَالَ أَبُو بَكْرٍ رُبَّمَا قَالَ وَكِيعٌ عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُعَاذًا، - قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ . فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ " .

Reference	: Sahih Muslim 19 a
In-book reference	: Book 1, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 27

The above hadith has been mentioned with a different chain with a slightly different wording at the beginning, then follows the same.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ زَكَرِيَّاءَ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ " إِنَّكَ سَتَأْتِي قَوْمًا " بِمِثْلِ حَدِيثِ وَكِيعٍ .

Reference	: Sahih Muslim 19 b
In-book reference	: Book 1, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 27

It is narrated on the authority of Ibn 'Abbas that when the Messenger of Allah (ﷺ) sent Mu'adh towards Yemen (as governor) he said to him:

Verily you would reach a community of the people of the Book, the very first thing to which you should call them is the worship of Allah, may His Glory be Magnificent, and when they become fully aware of Allah, instruct them that He has enjoined five prayers on them during the day and the night, and when they begin observing it, then instruct them that verily Allah has made Zakat obligatory for them which would be collected from the wealthy amongst them and distributed to their needy ones, and when they submit to it, then collect it from them and avoid (the temptation) of selecting the best (items) of their riches.

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، - وَهُوَ ابْنُ الْقَاسِمِ - عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ " إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ عَزَّ وَجَلَّ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِهِمْ " .

Reference : Sahih Muslim 19 c
In-book reference : Book 1, Hadith 31
USC-MSA web (English) reference : Book 1, Hadith 28
(deprecated numbering scheme)

(8) Chapter: The command to fight the people until they say "La ilaha illallah Muhammad Rasul-Allah", and establish Salat, and pay the Zakat, and believe in everything that the prophet (saws) brought. Whoever does that, his life and his wealth are protected except by its right, and his secrets are entrusted to Allah, the most high. Fighting those who withhold Zakat or other than that is one of the duties of Islam and the Iman should be concerned with the Laws of Islam

(8) باب الأَمْرِ بِقِتَالِ النَّاسِ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

It is narrated on the authority of Abu Huraira that when the Messenger of Allah (ﷺ) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. 'Umar b. Khattab said to Abu Bakr:
Why would you fight against the people, when the Messenger of Allah declared: I have been directed to fight against people so long as they do not say: There is no god but Allah, and he who professed it was granted full protection of his property and life on my behalf except for a right? His (other) affairs rest with Allah. Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allah (as zakat) but now they have withheld it. Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat) and I fully recognized that the (stand of Abu Bakr) was right.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ " . فَقَالَ أَبُو بَكْرٍ وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ

الصَّلاَةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ .

Reference	: Sahih Muslim 20
In-book reference	: Book 1, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 29

It is reported on the authority of Abu Huraira that the Messenger of Allah said:

I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professed it was guaranteed the protection of his property and life on my behalf except for the right affairs rest with Allah.

وَحَدَّثَنَا أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ عِيسَى، قَالَ أَحْمَدُ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ " .

Reference	: Sahih Muslim 21 a
In-book reference	: Book 1, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 30

It is reported on the authority of Abu Huraira that he heard the Messenger of Allah say:

I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ، ح وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ " .

Reference	: Sahih Muslim 21 b
In-book reference	: Book 1, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 31

It is narrated on the authority of Jabir that the Messenger of Allah said:

I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an):" Thou art not over them a warden" (lxxxviii, 22).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ " . بِمِثْلِ حَدِيثِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - قَالاَ جَمِيعًا حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلَهَ إِلاَّ اللَّهُ فَإِذَا قَالُوا لاَ إِلَهَ إِلاَّ اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ " . ثُمَّ قَرَأَ { إِنَّمَا أَنْتَ مُذَكِّرٌ * لَسْتَ عَلَيْهِمْ بِمُسَيْطِرٍ}

Reference	: Sahih Muslim 21 c
In-book reference	: Book 1, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 32

It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah said:

I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ " .

Reference	: Sahih Muslim 22
In-book reference	: Book 1, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 33

It Is narrated on the authority of Abu Malik:

I heard the Messenger of Allah (ﷺ) say: He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, an their affairs rest with Allah.

وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ، - يَعْنِيَانِ الْفَزَارِيَّ - عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرُمَ مَالُهُ وَدَمُهُ وَحِسَابُهُ عَلَى اللَّهِ " .

Reference	: Sahih Muslim 23 a
In-book reference	: Book 1, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 34

Abu Malik narrated on the authority of his father that he heard the Apostle (ﷺ) say:

He who held belief in the unity of Allah, and then narrated what has been stated above.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ وَحَّدَ اللَّهَ " ثُمَّ ذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 23 b
In-book reference : Book 1, Hadith 38
USC-MSA web (English) reference : Book 1, Hadith 35
(deprecated numbering scheme)

(9) Chapter: Evidence that the islam of one who becomes muslim on his deathbed is valid, so long as the death thoes have not begun; Abrogation of permission to supplicate for forgiveness for the idolators; Evidence that one who dies an idolator is one of the people of hell and no intervention can save him from that

(9) باب الدَّلِيلِ عَلَى أَنَّ مَنْ مَاتَ عَلَى التَّوْحِيدِ دَخَلَ الْجَنَّةَ قَطْعًا

It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (ﷺ) came to him and found with him Abu Jahl ('Amr b. Hisham) and 'Abdullah b. Abi Umayya ibn al-Mughirah. The Messenger of Allah (ﷺ) said:

My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and be stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse: " It is not meet for the Prophet and for those who believe that they should beg pardon for the polytheists, even though they were their kith and kin, after it had been made known to them that they were the denizens of Hell" (ix. 113) And it was said to the Messenger of Allah (ﷺ): " Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will, and He knoweth best who are the guided" (xxviii, 56).

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ . كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ " . فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ . فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْرِضُهَا عَلَيْهِ وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ . وَأَبَى أَنْ يَقُولَ لاَ إِلَهَ إِلاَّ اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ " . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ

يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ} . وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم { إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}.

Reference : Sahih Muslim 24 a
In-book reference : Book 1, Hadith 39
USC-MSA web (English) reference : Book 1, Hadith 36
(deprecated numbering scheme)

The same hadith is mentioned through a different chain except it ends where it mentions that Allah revealed the verses and it does not mention the verses. There is also a slight variation in words.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ حَدِيثَ صَالِحٍ انْتَهَى عِنْدَ قَوْلِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ . وَلَمْ يَذْكُرِ الآيَتَيْنِ . وَقَالَ فِي حَدِيثِهِ وَيَعُودَانِ فِي تِلْكَ الْمَقَالَةِ . وَفِي حَدِيثِ مَعْمَرٍ مَكَانَ هَذِهِ الْكَلِمَةِ فَلَمْ يَزَالاَ بِهِ .

Reference : Sahih Muslim 24 b
In-book reference : Book 1, Hadith 40
USC-MSA web (English) reference : Book 1, Hadith 36
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle at the time of his death:

Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of judgment. But he (Abu Talib) refused to do so. Then Allah revealed this verse: " Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided" (xxviii. 56).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَمِّهِ عِنْدَ الْمَوْتِ " قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ " . فَأَبَى فَأَنْزَلَ اللَّهُ { إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ} الآيَةَ .

Reference : Sahih Muslim 25 a
In-book reference : Book 1, Hadith 41
USC-MSA web (English) reference : Book 1, Hadith 37
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle (at the time of his death):

Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of judgment. He (Abu Talib) said: Were it not the fear of the Quraysh blaming me (and) saying that it was the fear of (approaching death) that induced me to do so, I would have certainly delighted your eyes. It was then that Allah revealed: " Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided" (xxviii-56).

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَمِّهِ " قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ " . قَالَ لَوْلاَ أَنْ تُعَيِّرَنِي قُرَيْشٌ يَقُولُونَ إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزَعُ لأَقْرَرْتُ بِهَا عَيْنَكَ فَأَنْزَلَ اللَّهُ { إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ}

Reference : Sahih Muslim 25 b
In-book reference : Book 1, Hadith 42
USC-MSA web (English) reference : Book 1, Hadith 38
(deprecated numbering scheme)

(10) Chapter: The evidence that one who dies believing in tawhid will definitely enter paradise

(10) باب مَنْ لَقِيَ اللَّهَ بِالإِيمَانِ وَهُوَ غَيْرُ شَاكٍّ فِيهِ دَخَلَ الْجَنَّةَ وَحَرُمَ عَلَى النَّارِ

It is narrated on the authority of 'Uthman that the Messenger of Allah (ﷺ) said. He who died knowing (fully well) that there is no god but Allah entered Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا ابْنُ عُلَيَّةَ، - عَنْ خَالِدٍ، قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ دَخَلَ الْجَنَّةَ " .

Reference : Sahih Muslim 26 a
In-book reference : Book 1, Hadith 43
USC-MSA web (English) reference : Book 1, Hadith 39
(deprecated numbering scheme)

It is narrated on the authority of Humran that he heard Uthman saying this:
I heard the Messenger of Allah (ﷺ) uttering these words (as stated above).

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، قَالَ سَمِعْتُ حُمْرَانَ، يَقُولُ سَمِعْتُ عُثْمَانَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ مِثْلَهُ سَوَاءً .

Reference : Sahih Muslim 26 b
In-book reference : Book 1, Hadith 44
USC-MSA web (English) reference : Book 1, Hadith 40
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira:
We were accompanying the Apostle (ﷺ) in a march (towards Tabuk). He (the narrator) said: The provisions with the people were almost depleted. He (the narrator) said: (And the situation became so critical) that they (the men of the army) decided to slaughter some of their camels. He (the narrator) said: Upon this Umar said: Messenger of Allah, I wish that you should pool together what has been left out of the provisions with the people and then invoke (the blessings of) Allah upon it. He (the narrator) said: He (the Holy Prophet) did it accordingly. He (the narrator) said: The one who had wheat in his possession came there with wheat. He who had dates with him came there with dates. And Mujahid said: He who possessed stones of dates came there with stones. I (the narrator) said: What did they do with the date-stones. They said: They (the people) sucked them and then drank water over them. He (the narrator

said): He (the Holy Prophet) invoked the blessings (of Allah) upon them (provisions). He (the narrator) said: (And there was such a miraculous increase in the stocks) that the people replenished their provisions fully. He (the narrator) said: At that time he (the Holy Prophet) said: I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who would meet Allah without entertaining any doubt about these (two fundamentals) would enter heaven.

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، قَالَ حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي مَسِيرٍ - قَالَ - فَنَفِدَتْ أَزْوَادُ الْقَوْمِ قَالَ حَتَّى هَمَّ بِنَحْرِ بَعْضِ حَمَائِلِهِمْ - قَالَ - فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَزْوَادِ الْقَوْمِ فَدَعَوْتَ اللَّهَ عَلَيْهَا . قَالَ فَفَعَلَ - قَالَ - فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ وَذُو التَّمْرِ بِتَمْرِهِ - قَالَ وَقَالَ مُجَاهِدٌ وَذُو النَّوَاةِ بِنَوَاهُ - قُلْتُ وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَى قَالَ كَانُوا يَمُصُّونَهُ وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ . قَالَ فَدَعَا عَلَيْهَا - قَالَ - حَتَّى مَلأَ الْقَوْمُ أَزْوِدَتَهُمْ - قَالَ - فَقَالَ عِنْدَ ذَلِكَ " **أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لاَ يَلْقَى اللَّهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا إِلاَّ دَخَلَ الْجَنَّةَ** " .

Reference : Sahih Muslim 27 a
In-book reference : Book 1, Hadith 45
USC-MSA web (English) reference : Book 1, Hadith 41
(deprecated numbering scheme)

It is narrated either on the authority of Abu Huraira or that of Abu Sa'id Khudri. The narrator A'mash has narrated this hadith with a little bit of doubt (about the name of the very first narrator who was in direct contact with the Holy Prophet. He was either Abu Huraira or Abu Sa'id Khudri. Both are equally reliable transmitters of the traditions). He (the narrator) said:

During the time of Tabuk expedition, the (provisions) ran short and the men (of the army) suffered starvation; they said: Messenger of Allah, would you permit us to slay our camels? We would eat them and use their fat. The Messenger of Allah (ﷺ) said: Do as you please. He (the narrator) said: Then 'Umar came there and said: Messenger of Allah, if you do that (if you give your consent and the men begin to slay their camels), the riding animals would become short. But (I would suggest you to) summon them along with the provisions left with them Then invoke Allah's blessings on them (different items of the provisions) It is hoped Allah shall bless them. The Messenger of Allah replied in the affirmative. (the narrator) said: He called for a leather mat to be used as a table cloth and spread it out. Then he called people along with the remaining portions of their provisions. He (the narrator) said: Someone was coming with handful of mote, another was coming with a handful of dates, still another was coming with a portion of bread, till small quantities of these things were collected on the table cloth. He (the narrator said): Then the messenger of Allah invoked blessing (on them) and said: Fill your utensils with these provisions. He (the narrator) said: They filled their vessel to the brim with them, and no one amongst the army (which comprised of 30,000 persons) was left even with a single empty vessel. He (the narrator) aid: They ate to their fill, and there was still a surplus. Upon this the Messenger of Allah (ﷺ) remarked: I bear testimony that there is no god but Allah and I am the messenger of Allah. The man who meets his Lord without harboring any doubt about these two (truths) would never be kept away from Paradise.

حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَوْ عَنْ أَبِي سَعِيدٍ، - شَكَّ الأَعْمَشُ - قَالَ لَمَّا كَانَ غَزْوَةُ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ . قَالُوا يَا رَسُولَ اللَّهِ لَوْ أَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا فَأَكَلْنَا وَادَّهَنَّا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " افْعَلُوا " . قَالَ فَجَاءَ عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ فَعَلْتَ قَلَّ الظَّهْرُ وَلَكِنِ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ ثُمَّ ادْعُ اللَّهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ لَعَلَّ اللَّهَ أَنْ يَجْعَلَ فِي ذَلِكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ " . قَالَ فَدَعَا بِنِطَعٍ فَبَسَطَهُ ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ - قَالَ - فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَةٍ - قَالَ - وَيَجِيءُ الآخَرُ بِكَفِّ تَمْرٍ - قَالَ - وَيَجِيءُ الآخَرُ بِكِسْرَةٍ حَتَّى اجْتَمَعَ عَلَى النِّطَعِ مِنْ ذَلِكَ شَىْءٌ يَسِيرٌ - قَالَ - فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِ بِالْبَرَكَةِ ثُمَّ قَالَ " خُذُوا فِي أَوْعِيَتِكُمْ " . قَالَ فَأَخَذُوا فِي أَوْعِيَتِهِمْ حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلاَّ مَلأُوهُ - قَالَ - فَأَكَلُوا حَتَّى شَبِعُوا وَفَضِلَتْ فَضْلَةٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لاَ يَلْقَى اللَّهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فَيُحْجَبَ عَنِ الْجَنَّةِ " .

Reference : Sahih Muslim 27 b
In-book reference : Book 1, Hadith 46
USC-MSA web (English) reference : Book 1, Hadith 42
(deprecated numbering scheme)

It is narrated on the authority of Ubadah b. Samit that the messenger of Allah (ﷺ) observed:

He who said:" There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his servant and His messenger, that Christ is servant and the son of His slave-girl and he (Christ) His word which He communicated to Mary and is His Spirit, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنِ ابْنِ جَابِرٍ، قَالَ حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ، قَالَ حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، حَدَّثَنَا عُبَادَةُ بْنُ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَابْنُ أَمَتِهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ أَدْخَلَهُ اللَّهُ مِنْ أَىِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ " .

Reference : Sahih Muslim 28 a
In-book reference : Book 1, Hadith 47
USC-MSA web (English) reference : Book 1, Hadith 43
(deprecated numbering scheme)

It is narrated on the authority of Umar b. Hani with the same chain of transmitters with the exception of these words:

Allah would make him (he who affirms these truths) enter Paradise through one of the eight doors which he would like.

وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ، عَنِ الأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِئٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ عَمَلٍ " . وَلَمْ يَذْكُرْ " مِنْ أَىِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ " .

Reference : Sahih Muslim 28 b
In-book reference : Book 1, Hadith 48
USC-MSA web (English) reference : Book 1, Hadith 44
(deprecated numbering scheme)

It is narrated on the authority of Sunabihi that he went to Ubada b. Samit when he was about to die. I burst into tears. Upon this he said to me:

Allow me some time (so that I may talk with you). Why do you weep? By Allah, if I am asked to bear witness, I would certainly testify for you (that you are a believer). Should I be asked to intercede, I would certainly intercede for you, and if I have the power, I would certainly do good to you, and then observed: By Allah, never did I hear anything from the Messenger of Allah (ﷺ) which could have been a source of benefit to you and then not conveyed it to you except this single hadith. That I intend to narrate to you today, since I am going to breathe my last. I heard the Messenger of Allah (ﷺ) say: He who testifies that there is no god but Allah and that Muhammad is the messenger of Allah, Allah would prohibit the fire of Hell for him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ قَالَ دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ فَبَكَيْتُ فَقَالَ مَهْلاً لِمَ تَبْكِي فَوَاللَّهِ لَئِنِ اسْتُشْهِدْتُ لأَشْهَدَنَّ لَكَ وَلَئِنْ شُفِّعْتُ لأَشْفَعَنَّ لَكَ وَلَئِنِ اسْتَطَعْتُ لأَنْفَعَنَّكَ ثُمَّ قَالَ وَاللَّهِ مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَكُمْ فِيهِ خَيْرٌ إِلاَّ حَدَّثْتُكُمُوهُ إِلاَّ حَدِيثًا وَاحِدًا وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ وَقَدْ أُحِيطَ بِنَفْسِي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ " .

Reference : Sahih Muslim 29
In-book reference : Book 1, Hadith 49
USC-MSA web (English) reference : Book 1, Hadith 45
(deprecated numbering scheme)

It is narrated on the authority of Mu'adh b. Jabal:

I was riding behind the Prophet (ﷺ) and there was nothing between him and me but the rear part of the saddle, when he said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He moved along for a few minutes, when again he said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He then again moved along for a few minutes and said: Mu'adh b. Jabal: To which I replied. At your beck and call, and at your pleasure. Messenger of Allah He, (the Holy Prophet) said: Do you know what right has Allah upon His servants? I said: Allah and His Messenger know best. He (the Holy Prophet) said: Verily the right of Allah over His servants is that they should worship Him, not associating anything with Him. He (the Holy Prophet) with Mu'adh behind him, moved along for a few minutes and said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He (the Holy Prophet) said: Do you know what rights have servants upon Allah in case they do it (i. e. they worship Allah without associating anything with Him)? I (Mu'adh b. Jabal) replied: Allah and His Messenger know best. (Upon this) he (the Holy Prophet) remarked: That He would not torment them (with the fire of Hell).

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ كُنْتُ رِدْفَ النَّبِيِّ صلى الله عليه وسلم لَيْسَ بَيْنِي وَبَيْنَهُ إِلاَّ مُؤْخِرَةُ الرَّحْلِ فَقَالَ " يَا مُعَاذَ بْنَ جَبَلٍ " . قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ . ثُمَّ سَارَ سَاعَةً ثُمَّ

قَالَ " يَا مُعَاذَ بْنَ جَبَلٍ " . قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ . ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذَ بْنَ جَبَلٍ " . قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ . قَالَ " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ " . قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا " . ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذَ بْنَ جَبَلٍ " . قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ . قَالَ " هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ " . قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " أَنْ لاَ يُعَذِّبَهُمْ " .

Reference : Sahih Muslim 30 a
In-book reference : Book 1, Hadith 50
USC-MSA web (English) reference : Book 1, Hadith 46
(deprecated numbering scheme)

It is narrated on the authority of Mu'adh b. Jabal that he observed:

I was riding behind the Messenger of Allah (ﷺ) on an ass known as 'Ufair. He (Mu'adh) observed: He (the Holy Prophet) said: Mu'adh, do you know what right has Allah over His bondsmen and what right have His bondsmen over Him? Mu'adh added: I replied: Allah and his Messenger know best. Upon this he (the Prophet remarked: The right of Allah over His bondsmen is that they should worship Allah and should not associate anything with Him, and the right of His bondsmen over Allah, Glorious and Sublime, is that He does not punish him who associates not anything with Him. He (Mu'adh) added: I said to the Messenger of Allah: Should I then give the tidings to the people? He (the Holy Prophet) said: Do not tell them this good news, for they would trust in it alone.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، سَلاَّمُ بْنُ سُلَيْمٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ كُنْتُ رِدْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ قَالَ فَقَالَ " يَا مُعَاذُ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ " . قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلاَ يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لاَ يُعَذِّبَ مَنْ لاَ يُشْرِكُ بِهِ شَيْئًا " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلاَ أُبَشِّرُ النَّاسَ قَالَ " لاَ تُبَشِّرْهُمْ فَيَتَّكِلُوا " .

Reference : Sahih Muslim 30 b
In-book reference : Book 1, Hadith 51
USC-MSA web (English) reference : Book 1, Hadith 47
(deprecated numbering scheme)

It is narrated on the authority of Mu'adh b. Jabal that the Messenger of Allah (ﷺ) said:

Mu'adh, do you know the right of Allah over His bondsmen? He (Mu'adh) said: Allah and His Apostle know best. He (the Messenger of Allah) said: That Allah alone should be worshipped and nothing should be associated with Him. He (the Holy Prophet) said: What right have they (bondsmen) upon Him in case they do it? He (Mu'adh) said: Allah and His Apostle know best. He (the Holy Prophet) said: That He would not punish them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ، وَالأَشْعَثِ بْنِ سُلَيْمٍ، أَنَّهُمَا سَمِعَا الأَسْوَدَ بْنَ هِلاَلٍ، يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ " . قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " أَنْ يُعْبَدَ اللَّهُ وَلاَ يُشْرَكَ بِهِ شَىْءٌ - قَالَ - أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذَلِكَ " . فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " أَنْ لاَ يُعَذِّبَهُمْ " .

Reference : Sahih Muslim 30 c

In-book reference : Book 1, Hadith 52
USC-MSA web (English) reference : Book 1, Hadith 48
(deprecated numbering scheme)

It is narrated on the authority of Aswad b. Hilal that he heard Mu'adh say this:
The Messenger of Allah (ﷺ) called, me and I replied to him. He (the Holy Prophet) said: Do you know the right of Allah upon the people? and then followed the hadith (mentioned above).

حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنِ الأَسْوَدِ بْنِ هِلاَلٍ، قَالَ سَمِعْتُ مُعَاذًا، يَقُولُ دَعَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَجَبْتُهُ فَقَالَ " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى النَّاسِ " . نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 30 d
In-book reference : Book 1, Hadith 53
USC-MSA web (English) reference : Book 1, Hadith 49
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira:
We were sitting around the Messenger of Allah (may peace and blessings be upon him). Abu Bakr and Umar were also there among the audience. In the meanwhile the Messenger of Allah got up and left us, He delayed in coming back to us, which caused anxiety that he might be attacked by some enemy when we were not with him; so being alarmed we got up. I was the first to be alarmed. I, therefore, went out to look for the Messenger of Allah (may peace and blessings be upon him) and came to a garden belonging to the Banu an-Najjar, a section of the Ansar went round it looking for a gate but failed to find one. Seeing a rabi' (i. e. streamlet) flowing into the garden from a well outside, drew myself together, like a fox, and slinked into (the place) where God's Messenger was. He (the Holy Prophet) said: Is it Abu Huraira? I (Abu Huraira) replied: Yes, Messenger of Allah. He (the Holy Prophet) said: What is the matter with you? replied: You were amongst us but got up and went away and delayed for a time, so fearing that you might be attacked by some enemy when we were not with you, we became alarmed. I was the first to be alarmed. So when I came to this garden, I drew myself together as a fox does, and these people are following me. He addressed me as Abu Huraira and gave me his sandals and said: Take away these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allah, being assured of it in his heart, gladden him by announcing that he shall go to Paradise. Now the first one I met was Umar. He asked: What are these sandals, Abu Huraira? I replied: These are the sandals of the Messenger of Allah with which he has sent me to gladden anyone I meet who testifies that there is no god but Allah, being assured of it in his heart, with the announcement that he would go to Paradise. Thereupon 'Umar struck me on the breast and I fell on my back. He then said: Go back, Abu Huraira, So I returned to the Messenger of Allah (ﷺ), and was about to break into tears. 'Umar followed me closely and there he was behind me. The Messenger of Allah (may peace and blessings be on him) said: What is the matter with you, Abu Huraira? I said: I happened to meet 'Umar and conveyed to him the message with which you sent me. He struck me on my breast which made me fall down upon my back and ordered me to go back. Upon this the Messenger of Allah (ﷺ) said: What prompted you to do this, 'Umar? He said: Messenger of Allah, my mother and father be sacrificed to thee, did you send Abu Huraira with your sandals to gladden anyone he met and who testified that there is no god but Allah, and being assured of it in his heart, with the tidings that he would go to Paradise? He said: Yes. Umar said: Please do it not, for I am afraid that people will trust in it alone; let them go on doing (good) deeds. The Messenger of Allah (ﷺ) said: Well, let them.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنِي أَبُو كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ كُنَّا قُعُودًا حَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَعَنَا أَبُو بَكْرٍ وَعُمَرُ فِي نَفَرٍ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ بَيْنِ أَظْهُرِنَا فَأَبْطَأَ عَلَيْنَا وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا وَفَزِعْنَا فَقُمْنَا فَكُنْتُ أَوَّلَ مَنْ فَزِعَ فَخَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى أَتَيْتُ حَائِطًا لِلأَنْصَارِ لِبَنِي النَّجَّارِ فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا فَلَمْ أَجِدْ فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَةٍ - وَالرَّبِيعُ الْجَدْوَلُ - فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَبُو هُرَيْرَةَ " . فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " مَا شَأْنُكَ " . قُلْتُ كُنْتَ بَيْنَ أَظْهُرِنَا فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا فَفَزِعْنَا فَكُنْتُ أَوَّلَ مَنْ فَزِعَ فَأَتَيْتُ هَذَا الْحَائِطَ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ وَهَؤُلاَءِ النَّاسُ وَرَائِي فَقَالَ " يَا أَبَا هُرَيْرَةَ " . وَأَعْطَانِي نَعْلَيْهِ قَالَ " اذْهَبْ بِنَعْلَىَّ هَاتَيْنِ فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ " فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ فَقَالَ مَا هَاتَانِ النَّعْلاَنِ يَا أَبَا هُرَيْرَةَ . فَقُلْتُ هَاتَانِ نَعْلاَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَعَثَنِي بِهِمَا مَنْ لَقِيتُ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ بَشَّرْتُهُ بِالْجَنَّةِ . فَضَرَبَ عُمَرُ بِيَدِهِ بَيْنَ ثَدْيَىَّ فَخَرَرْتُ لاِسْتِي فَقَالَ ارْجِعْ يَا أَبَا هُرَيْرَةَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَجْهَشْتُ بُكَاءً وَرَكِبَنِي عُمَرُ فَإِذَا هُوَ عَلَى أَثَرِي فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكَ يَا أَبَا هُرَيْرَةَ " . قُلْتُ لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثْتَنِي بِهِ فَضَرَبَ بَيْنَ ثَدْيَىَّ ضَرْبَةً خَرَرْتُ لاِسْتِي قَالَ ارْجِعْ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عُمَرُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ " . قَالَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ بَشَّرَهُ بِالْجَنَّةِ . قَالَ " نَعَمْ " . قَالَ فَلاَ تَفْعَلْ فَإِنِّي أَخْشَى أَنْ يَتَّكِلَ النَّاسُ عَلَيْهَا فَخَلِّهِمْ يَعْمَلُونَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَخَلِّهِمْ " .

Reference	: Sahih Muslim 31
In-book reference	: Book 1, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 50

It is reported on the authority of Anas b. Malik that the Prophet of Allah (may peace and blessings be upon him) addressed Mu'adh b. Jabal as he was riding behind him to which he replied:

At thy beck and call, and at thy pleasure, Messenger of Allah. He again called out: Mu'adh, to which he (again) replied: At thy beck and call, and at thy pleasure. He (the Holy Prophet) addressed him (again): Mu'adh, to which he replied: At thy beck and call, and at thy pleasure, Messenger of Allah. Upon this he (the Holy Prophet) observed: If anyone testifies (sincerely from his heart) that there is no god but Allah, and that Muhammad is His bondsman and His messenger, Allah immuned him from Hell. He (Mu'adh) said: Messenger of Allah, should I not then inform people of it, so that they may be of good cheer? He replied: Then they would trust in it alone. Mu'adh told about it at the time of his death, to avoid sinning.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ " يَا مُعَاذُ " . قَالَ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ . قَالَ " يَا مُعَاذُ " . قَالَ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ . قَالَ " يَا مُعَاذُ " . قَالَ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ . قَالَ " مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ " . قَالَ يَا رَسُولَ اللَّهِ أَفَلاَ أُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا قَالَ " إِذًا يَتَّكِلُوا " فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا .

Reference : Sahih Muslim 32
In-book reference : Book 1, Hadith 55
USC-MSA web (English) reference : Book 1, Hadith 51
(deprecated numbering scheme)

It is narrated on the authority of 'Itban b. Malik that he came to Medina and said:
Something had gone wrong with my eyesight. I, therefore, sent (a message to the Holy Prophet): Verily it is my ardent desire that you should kindly grace my house with your presence and observe prayer there so, that I should make that corner a place of worship. He said: The Prophet (ﷺ) came there, and those amongst the Companions whom Allah willed also accompanied him. He entered (my place) and offered prayer at my residence and his Companions began to talk amongst themselves (and this conversation centered round hypocrites), and then the conspicuous one, Malik b. Dukhshum was made the target and they wished that he (the Holy Prophet) should curse him and he should die or he should meet some calamity. In the meanwhile the Messenger of Allah (may peace and blessings be upon him) completed his prayer and said: Does Malik b. Dukhshum not testify the fact that there is no god but Allah and verily I am the messenger of Allah. They replied: He makes a profession of it (no doubt) but does not do it out of (sincere) heart. He (the Holy Prophet) said: He who testifies that there is no god but Allah and I am the messenger of Allah would not enter Hell or its (flames) would not consume him. Anas said: This hadith impressed me very much and I told my son to write it down.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - قَالَ حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عِتْبَانَ بْنِ مَالِكٍ، قَالَ قَدِمْتُ الْمَدِينَةَ فَلَقِيتُ عِتْبَانَ فَقُلْتُ حَدِيثٌ بَلَغَنِي عَنْكَ قَالَ أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّىْءِ فَبَعَثْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أُحِبُّ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي مَنْزِلِي فَأَتَّخِذَهُ مُصَلًّى - قَالَ - فَأَتَى النَّبِيُّ صلى الله عليه وسلم وَمَنْ شَاءَ اللَّهُ مِنْ أَصْحَابِهِ فَدَخَلَ وَهُوَ يُصَلِّي فِي مَنْزِلِي وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ ثُمَّ أَسْنَدُوا عُظْمَ ذَلِكَ وَكِبْرَهُ إِلَى مَالِكِ بْنِ دُخْشُمٍ قَالُوا وَدُّوا أَنَّهُ دَعَا عَلَيْهِ فَهَلَكَ وَوَدُّوا أَنَّهُ أَصَابَهُ شَرٌّ . فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ وَقَالَ " أَلَيْسَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ " . قَالُوا إِنَّهُ يَقُولُ ذَلِكَ وَمَا هُوَ فِي قَلْبِهِ . قَالَ " لاَ يَشْهَدُ أَحَدٌ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ أَوْ تَطْعَمَهُ " . قَالَ أَنَسٌ فَأَعْجَبَنِي هَذَا الْحَدِيثُ فَقُلْتُ لاِبْنِي اكْتُبْهُ فَكَتَبَهُ .

Reference : Sahih Muslim 33 a
In-book reference : Book 1, Hadith 56
USC-MSA web (English) reference : Book 1, Hadith 52
(deprecated numbering scheme)

It is narrated on the authority of Anas that 'Itban b. Malik told him that he became blind. He sent a message to the Messenger of Allah (ﷺ) that he should come and mark a place of worship for him. Thereupon came the Messenger of Allah (ﷺ) and his people and then there was a discussion among them about a man who was known as Malik b. Dukhshum, and subsequently the narrator described the hadith of Sulaiman b. Mughira as stated above.

حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ حَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ، أَنَّهُ عَمِيَ فَأَرْسَلَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ تَعَالَ فَخُطَّ لِي مَسْجِدًا ‏.‏ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَاءَ قَوْمُهُ وَنُعِتَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مَالِكُ بْنُ الدُّخْشُمِ ‏.‏ ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ ‏.‏

Reference : Sahih Muslim 33 b
In-book reference : Book 1, Hadith 57
USC-MSA web (English) reference : Book 1, Hadith 53
(deprecated numbering scheme)

(11) Chapter: Evidence that the one who is content with Allah as his Lord, Islam as his religion and Muhammad (saws) as his prophet, then he is a believer, even if he commits major sins

(11) بَاب الدَّلِيلِ عَلَى أَنَّ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا فَهُوَ مُؤْمِنٌ وَإِنْ ارْتَكَبَ الْمَعَاصِيَ الْكَبَائِرَ

It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying:

He has found the taste of faith (*iman*) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (ﷺ) as his Prophet.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، وَبِشْرُ بْنُ الْحَكَمِ، قَالاَ حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ مُحَمَّدٍ - الدَّرَاوَرْدِيُّ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ ذَاقَ طَعْمَ الإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً ‏"‏

Reference : Sahih Muslim 34
In-book reference : Book 1, Hadith 58
USC-MSA web (English) reference : Book 1, Hadith 54
(deprecated numbering scheme)

(12) Chapter: Clarifying the number of branches of faith, the best and the least of them, the virtue of modesty (Al-Haya') and the fact that it is part of faith

(12) باب بَيَانِ عَدَدِ شُعَبِ الْإِيمَانِ وَأَفْضَلِهَا وَأَدْنَاهَا وَفَضِيلَةِ الْحَيَاءِ وَكَوْنِهِ مِنْ الْإِيمَانِ

It is narrated on the authority of Abu Huraira that the Prophet (ﷺ) said:

Iman has over seventy branches, and modesty is a branch of Iman.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ ‏"‏ ‏.‏

Reference : Sahih Muslim 35 a
In-book reference : Book 1, Hadith 59
USC-MSA web (English) reference : Book 1, Hadith 55
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said:

Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ " .

Reference : Sahih Muslim 35 b
In-book reference : Book 1, Hadith 60
USC-MSA web (English) reference : Book 1, Hadith 56
(deprecated numbering scheme)

Salim reported on the authority of his father that the Prophet (may peace and blessings be upon him) heard a man instruction his brother about modesty. Upon this the Prophet remarked:
Modesty is an ingredient of Iman (faith).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ " الْحَيَاءُ مِنَ الإِيمَانِ " .

Reference : Sahih Muslim 36 a
In-book reference : Book 1, Hadith 61
USC-MSA web (English) reference : Book 1, Hadith 57
(deprecated numbering scheme)

Zuhri has narrated this hadith with the addition of these words:
He (the Holy Prophet) happened to pass by a mass of Ansar who was instructing his brother (about modesty).

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَقَالَ مَرَّ بِرَجُلٍ مِنَ الأَنْصَارِ يَعِظُ أَخَاهُ .

Reference : Sahih Muslim 36 b
In-book reference : Book 1, Hadith 62
USC-MSA web (English) reference : Book 1, Hadith 58
(deprecated numbering scheme)

It is narrated on the authority of 'Imran b. Husain that the Prophet (may peace and blessings be upon him) said:
Modesty brings forth nothing but goodness. Bushair b. Ka'b said: It is recorded in the books of wisdom, there lies sobriety in it and calmness of mind in it, Imran said: I am narrating to you the tradition of the Messenger of Allah (may peace and blessings be upon him) and you talk of your books.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا السَّوَّارِ، يُحَدِّثُ أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " الْحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ " .

فَقَالَ بُشَيْرُ بْنُ كَعْبٍ إِنَّهُ مَكْتُوبٌ فِي الْحِكْمَةِ أَنَّ مِنْهُ وَقَارًا وَمِنْهُ سَكِينَةً ‏.‏ فَقَالَ عِمْرَانُ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتُحَدِّثُنِي عَنْ صُحُفِكَ ‏.‏

Reference : Sahih Muslim 37 a
In-book reference : Book 1, Hadith 63
USC-MSA web (English) reference : Book 1, Hadith 59
(deprecated numbering scheme)

It is narrated on the authority of Qatada. We were sitting with 'Imran b. Husain in a company and Bushair ibn Ka'b was also amongst us. 'Imran narrated to us that on a certain occasion the Messenger of Allah (may peace and blessings be upon him) said:

Modesty is a virtue through and through, or said: Modesty is a goodness complete. Upon this Bushair ibn Ka'b said: Verily we find in certain books or books of (wisdom) that it is God-inspired peace of mind or sobriety for the sake of Allah and there is also a weakness in it. Imran was so much enraged that his eyes became red and he said: I am narrating to you the hadith of the Messenger of Allah (ﷺ) and you are contradicting it. He (the narrator) said: Imran reported the hadith, He (the narrator) said: Bushair repeated, (the same thing). Imran was enraged. He (the narrator) said: We asserted: Verily Bushair is one amongst us. Abu Nujaid! There is nothing wrong, with him (Bushair).

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ إِسْحَاقَ، - وَهُوَ ابْنُ سُوَيْدٍ - أَنَّ أَبَا قَتَادَةَ، حَدَّثَ قَالَ كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ مِنَّا وَفِينَا بُشَيْرُ بْنُ كَعْبٍ فَحَدَّثَنَا عِمْرَانُ، يَوْمَئِذٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الْحَيَاءُ خَيْرٌ كُلُّهُ ‏"‏ ‏.‏ قَالَ أَوْ قَالَ ‏"‏ الْحَيَاءُ كُلُّهُ خَيْرٌ ‏"‏ ‏.‏ فَقَالَ بُشَيْرُ بْنُ كَعْبٍ إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ أَوِ الْحِكْمَةِ أَنَّ مِنْهُ سَكِينَةً وَوَقَارًا لِلَّهِ وَمِنْهُ ضَعْفٌ ‏.‏ قَالَ فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ وَقَالَ أَلاَ أُرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتُعَارِضُ فِيهِ ‏.‏ قَالَ فَأَعَادَ عِمْرَانُ الْحَدِيثَ قَالَ فَأَعَادَ بُشَيْرٌ فَغَضِبَ عِمْرَانُ قَالَ فَمَا زِلْنَا نَقُولُ فِيهِ إِنَّهُ مِنَّا يَا أَبَا نُجَيْدٍ إِنَّهُ لاَ بَأْسَ بِهِ ‏.‏

Reference : Sahih Muslim 37 b
In-book reference : Book 1, Hadith 64
USC-MSA web (English) reference : Book 1, Hadith 60
(deprecated numbering scheme)

Ishaq b. Ibrahim narrates this hadith of the Prophet on the authority of Imran b. Husain, like the one narrated by Ḥammad b. Zaid.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ، حَدَّثَنَا أَبُو نَعَامَةَ الْعَدَوِيُّ، قَالَ سَمِعْتُ حُجَيْرَ بْنَ الرَّبِيعِ الْعَدَوِيَّ، يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ ‏.‏

Reference : Sahih Muslim 37 c
In-book reference : Book 1, Hadith 65
USC-MSA web (English) reference : Book 1, Hadith 61
(deprecated numbering scheme)

(13) Chapter: A phrase that sums up Islam

(13) باب جَامِعِ أَوْصَافِ الإِسْلاَمِ

It is narrated on the authority of Sufyan b. 'Abdulla al-Thaqafi that he said:

I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you. In the hadith of Abu Usama the (words) are: other than you. He (the Holy Prophet) remarked: Say I affirm my faith in Allah and then remain steadfast to it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قُلْ لِي فِي الإِسْلاَمِ قَوْلاً لاَ أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ - وَفِي حَدِيثِ أَبِي أُسَامَةَ غَيْرَكَ - قَالَ " **قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ** " .

Reference : Sahih Muslim 38
In-book reference : Book 1, Hadith 66
USC-MSA web (English) reference : Book 1, Hadith 62
(deprecated numbering scheme)

(14) Chapter: Clarifying the superiority of Islam, and what part of it is best

(14) باب بَيَانِ تَفَاضُلِ الإِسْلاَمِ وَأَىِّ أُمُورِهِ أَفْضَلُ

It is narrated on the authority of 'Abdullah b. 'Amr that a man asked the Messenger of Allah (may peace and blessings be upon him) which of the merits (is superior) in Islam. He (the Holy Prophet) remarked:

That you provide food and extend greetings to one whom you know or do not know.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الإِسْلاَمِ خَيْرٌ قَالَ " **تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ** " .

Reference : Sahih Muslim 39
In-book reference : Book 1, Hadith 67
USC-MSA web (English) reference : Book 1, Hadith 63
(deprecated numbering scheme)

'Abdullah b. Amr b. al-As is reported to have said:

Verily a person asked the Messenger of Allah (may peace and blessings be upon him) who amongst the Muslims was better. Upon this (the Holy Prophet) remarked: From whose hand and tongue the Muslims are safe.

وَحَدَّثَنَا أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ الْمِصْرِيُّ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ إِنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الْمُسْلِمِينَ خَيْرٌ قَالَ " **مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ** " .

Reference : Sahih Muslim 40
In-book reference : Book 1, Hadith 68
USC-MSA web (English) reference : Book 1, Hadith 64
(deprecated numbering scheme)

It is narrated on the authority of Jabir that he heard the (Holy Prophet) say:

A Muslim is he from whose hand and tongue the Muslims are safe.

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَاصِمٍ، - قَالَ عَبْدٌ أَنْبَأَنَا أَبُو عَاصِمٍ، - عَنِ ابْنِ جُرَيْجٍ، أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، يَقُولُ سَمِعْتُ جَابِرًا، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ " ‏.‏

Reference : Sahih Muslim 41
In-book reference : Book 1, Hadith 69
USC-MSA web (English) reference : Book 1, Hadith 65
(deprecated numbering scheme)

It is narrated on the authority of Abu Musa Ash'ari:

I asked the Messenger of Allah which (attribute) of Islam is more excellent. Upon this he remarked: One in which the Muslims are safe, protected from the tongue and hand of (other Muslims).

وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ الإِسْلاَمِ أَفْضَلُ قَالَ " مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ " ‏.‏

Reference : Sahih Muslim 42 a
In-book reference : Book 1, Hadith 70
USC-MSA web (English) reference : Book 1, Hadith 66
(deprecated numbering scheme)

Ibrahim b. Sa'id al-Jauhari has narrated this hadith with the same words in addition to these. The Messenger of Allah (may peace and blessings be upon him) was asked as to who amongst the Muslims is better, and the rest of the hadith was narrated like this.

وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ، بِهَذَا الإِسْنَادِ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ الْمُسْلِمِينَ أَفْضَلُ فَذَكَرَ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 42 b
In-book reference : Book 1, Hadith 71
USC-MSA web (English) reference : Book 1, Hadith 66
(deprecated numbering scheme)

(15) Chapter: Clarification of those characteristics which, if a person attains them, he will find the sweetness of faith

(15) باب بَيَانِ خِصَالٍ مَنِ اتَّصَفَ بِهِنَّ وَجَدَ حَلاَوَةَ الإِيمَانِ

It is reported on the authority of Anas that the Prophet of Allah (may peace and blessings be upon him) said:

There are three qualities for which anyone who is characterised by them will relish the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، - عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ

الإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ " .

Reference : Sahih Muslim 43 a
In-book reference : Book 1, Hadith 72
USC-MSA web (English) reference : Book 1, Hadith 67
(deprecated numbering scheme)

It is reported on the authority of Anas that the Messenger of Allah (ﷺ) said:

There are three qualities for which any one who is characterised by them will relish the savour of faith: that he loves man and he does not love him but for Allah's sake alone; he is to whom Allah and His Messenger are dearer than all else; he who prefers to be thrown into fire than to return to unbelief after Allah has rescued him out of it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الإِيمَانِ مَنْ كَانَ يُحِبُّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ " .

Reference : Sahih Muslim 43 b
In-book reference : Book 1, Hadith 73
USC-MSA web (English) reference : Book 1, Hadith 68
(deprecated numbering scheme)

A similar hadith has been reported on the authority of Anas (with another chain of transmitters) with the exception of these words:
that he again becomes a Jew or a Christian.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَنْبَأَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ غَيْرَ أَنَّهُ قَالَ " مِنْ أَنْ يَرْجِعَ يَهُودِيًّا أَوْ نَصْرَانِيًّا " .

Reference : Sahih Muslim 43 c
In-book reference : Book 1, Hadith 74
USC-MSA web (English) reference : Book 1, Hadith 69
(deprecated numbering scheme)

(16) Chapter: The obligation to love the messenger of Allah (saws) more than one's family, son, father, and all other people; And mentions of an absolute absence of faith regarding one who does not love him with such love

(16) باب وُجُوبِ مَحَبَّةِ رَسُولِ اللَّهِ صَلّىَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنَ الأَهْلِ وَالْوَلَدِ وَالْوَالِدِ وَالنَّاسِ أَجْمَعِينَ وَإِطْلاَقِ عَدَمِ الإِيمَانِ عَلَى مَنْ لَمْ يُحِبَّهُ هَذِهِ الْمَحَبَّةَ

It is reported on the authority of Anas that the Messenger of Allah (ﷺ) said:

No bondsman believes, and, in the hadith narrated by Abdul Warith, no person believes, till I am dearer to him than the members of his household, his wealth and the whole of mankind.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، ح وَحَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُؤْمِنُ عَبْدٌ - وَفِي حَدِيثِ عَبْدِ الْوَارِثِ الرَّجُلُ - حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ " .

Reference : Sahih Muslim 44 a
In-book reference : Book 1, Hadith 75
USC-MSA web (English) reference : Book 1, Hadith 70
(deprecated numbering scheme)

It is reported on the authority of Anas b. Malik that the Messenger of Allah said:

None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ " .

Reference : Sahih Muslim 44 b
In-book reference : Book 1, Hadith 76
USC-MSA web (English) reference : Book 1, Hadith 71
(deprecated numbering scheme)

(17) Chapter: The evidence that one of the attributes of faith is to love for one's brother muslim that one loves for oneself of goodness

(17) باب الدَّلِيلِ عَلَى أَنَّ مِنْ خِصَالِ الإِيمَانِ أَنْ يُحِبَّ لأَخِيهِ الْمُسْلِمِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ

It is narrated on the authority of Anas b. Malik that the Prophet (may peace and blessings be upon him) observed:

"None amongst you believes (truly) until he loves for his brother" - or he said "for his neighbour" - "that which he loves for himself."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ " .

Reference : Sahih Muslim 45 a
In-book reference : Book 1, Hadith 77
USC-MSA web (English) reference : Book 1, Hadith 72
(deprecated numbering scheme)

It is narrated on the authority of Anas that the Prophet (may peace blessings be upon him) observed:

By Him in whose Hand is my life, no, bondsman (truly) believes till he likes for his neighbour, or he (the Holy Prophet) said: for his brother, whatever he likes for himself.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ - أَوْ قَالَ لأَخِيهِ - مَا يُحِبُّ لِنَفْسِهِ " .

Reference : Sahih Muslim 45 b
In-book reference : Book 1, Hadith 78
USC-MSA web (English) reference : Book 1, Hadith 73
(deprecated numbering scheme)

(18) Chapter: Clarifying the prohibition of annoying one's neighbor

(18) باب بَيَانِ تَحْرِيمِ إِيذَاءِ الْجَارِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed:

He will not enter Paradise whose neighbour is not secure from his wrongful conduct.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - قَالَ أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ " .

Reference : Sahih Muslim 46
In-book reference : Book 1, Hadith 79
USC-MSA web (English) reference : Book 1, Hadith 74
(deprecated numbering scheme)

(19) Chapter: Encouragement to honor one's neighbor and guest, and the obligation to remain silent unless one has something good to say, and the fact that all of that is part of faith

(19) باب الْحَثِّ عَلَى إِكْرَامِ الْجَارِ وَالضَّيْفِ وَلُزُومِ الصَّمْتِ إِلاَّ مِنَ الْخَيْرِ وَكَوْنِ ذَلِكَ كُلِّهِ مِنَ الإِيمَانِ

It is reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

He who believes in Allah and the Last Day should either utter good words or better keep silence; and he who believes in Allah and the Last Day should treat his neighbour with kindness and he who believes in Allah and the Last Day should show hospitality to his guest.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " .

Reference : Sahih Muslim 47 a
In-book reference : Book 1, Hadith 80
USC-MSA web (English) reference : Book 1, Hadith 75
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed:

He who believes in Allah and the Last Day does not harm is neighbour, and he who believes in Allah and the Last Day shows hospitality to his guest and he who believes in Allah and the Last Day speaks good or remains silent.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ " .

Reference : Sahih Muslim 47 b
In-book reference : Book 1, Hadith 81
USC-MSA web (English) reference : Book 1, Hadith 76
(deprecated numbering scheme)

Another hadith similar to one narrated (above) by Abu Husain is also reported by Abu Huraira with the exception of these words:

He (the Prophet) said: He should do good to the neighbour.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي حَصِينٍ غَيْرَ أَنَّهُ قَالَ " فَلْيُحْسِنْ إِلَى جَارِهِ " .

Reference : Sahih Muslim 47 c
In-book reference : Book 1, Hadith 82
USC-MSA web (English) reference : Book 1, Hadith 77
(deprecated numbering scheme)

It is narrated on the authority of Abu Shuraih al-Khuzai' that the Prophet (may peace and blessings of Allah be upon him) observed:

He who believes in Allah and the Last Day should do good to his neighbour and he who believes in Allah and the Last Day should show hospitality to the guest and he who believes in Allah and the Last Day should either speak good or better remain silent.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا سُفْيَانُ، - عَنْ عَمْرٍو، أَنَّهُ سَمِعَ نَافِعَ بْنَ جُبَيْرٍ، يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ " .

Reference : Sahih Muslim 48
In-book reference : Book 1, Hadith 83
USC-MSA web (English) reference : Book 1, Hadith 78
(deprecated numbering scheme)

(20) Chapter: Clarifying that forbidding evil is part of faith, faith increases and decreases; Enjoying what is good and forbidding what is evil are obligatory

(20) باب بَيَانِ كَوْنِ النَّهْىِ عَنِ الْمُنْكَرِ، مِنَ الإِيمَانِ وَأَنَّ الإِيمَانَ يَزِيدُ وَيَنْقُصُ وَأَنَّ الأَمْرَ بِالْمَعْرُوفِ وَالنَّهْىَ عَنِ الْمُنْكَرِ وَاجِبَانِ

It is narrated on the authority of Tariq b. Shihab:

It was Marwan who initiated (the practice) of delivering khutbah (address) before the prayer on the 'Id day. A man stood up and said: Prayer should precede khutbah. He (Marwan) remarked, This (practice) has been done away with. Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard the Messenger of Allah

as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلاَةِ مَرْوَانُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ الصَّلاَةُ قَبْلَ الْخُطْبَةِ . فَقَالَ قَدْ تُرِكَ مَا هُنَالِكَ . فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ " .

Reference : Sahih Muslim 49 a
In-book reference : Book 1, Hadith 84
USC-MSA web (English) reference : Book 1, Hadith 79
(deprecated numbering scheme)

The same hadith of the Prophet (may peace and blessings be upon him) has been reported by Abu Sa'id al-Khudri in connection with the story of Marwan.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، فِي قِصَّةِ مَرْوَانَ وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ .

Reference : Sahih Muslim 49 b
In-book reference : Book 1, Hadith 85
USC-MSA web (English) reference : Book 1, Hadith 80
(deprecated numbering scheme)

It is narrated on the authority 'Abdullah b. Mas'ud that the Messenger of Allah (may peace and blessings be upon him) observed:

Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed. Abu Rafi' said: I narrated this hadith to 'Abdullah b. 'Umar; he contradicted me. There happened to come 'Abdullah b. Mas'ud who stayed at Qanat, and 'Abdullah b 'Umar wanted me to accompany him for visiting him (as 'Abdullah b. Mas'ud was ailing), so I went along with him and as we sat (before him) I asked Ibn Mas'ud about this hadith. He narrated it in the same way as I narrated it to Ibn 'Umar.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالُوا حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلاَّ كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ

وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لاَ يَفْعَلُونَ وَيَفْعَلُونَ مَا لاَ يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الإِيمَانِ حَبَّةُ خَرْدَلٍ " . قَالَ أَبُو رَافِعٍ فَحَدَّثْتُهُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَىَّ فَقَدِمَ ابْنُ مَسْعُودٍ فَنَزَلَ بِقَنَاةَ فَاسْتَتْبَعَنِي إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُهُ فَانْطَلَقْتُ مَعَهُ فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثْتُهُ ابْنَ عُمَرَ . قَالَ صَالِحٌ وَقَدْ تُحُدِّثَ بِنَحْوِ ذَلِكَ عَنْ أَبِي رَافِعٍ .

Reference : Sahih Muslim 50 a
In-book reference : Book 1, Hadith 86
USC-MSA web (English) reference : Book 1, Hadith 81
(deprecated numbering scheme)

The same hadith has been transmitted by another chain of narrators on the authority of 'Abdullah b. Mas'ud who observed:

Never was there one among the prophets who had had not disciples who followed his direction and followed his ways. The remaining part of the hadith is like that as narrated by Salih but the arrival of Ibn Mas'ud and the meeting of Ibn 'Umar with him is not mentioned.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنِي الْحَارِثُ بْنُ الْفُضَيْلِ الْخَطْمِيُّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ صلى الله عليه وسلم عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا كَانَ مِنْ نَبِيٍّ إِلاَّ وَقَدْ كَانَ لَهُ حَوَارِيُّونَ يَهْتَدُونَ بِهَدْيِهِ وَيَسْتَنُّونَ بِسُنَّتِهِ " . مِثْلَ حَدِيثِ صَالِحٍ وَلَمْ يَذْكُرْ قُدُومَ ابْنِ مَسْعُودٍ وَاجْتِمَاعَ ابْنِ عُمَرَ مَعَهُ .

Reference : Sahih Muslim 50 b
In-book reference : Book 1, Hadith 87
USC-MSA web (English) reference : Book 1, Hadith 82
(deprecated numbering scheme)

(21) Chapter: People excel over one another in faith, and the superiority of the people of Yemen in faith

(21) باب تَفَاضُلِ أَهْلِ الإِيمَانِ فِيهِ وَرُجْحَانِ أَهْلِ الْيَمَنِ فِيهِ

It is narrated on the authority of Ibn Mas'ud that the Messenger of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said:

Verily Iman is towards this side, and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، قَالَ سَمِعْتُ

قَيْسًا، يَرْوِي عَنْ أَبِي مَسْعُودٍ، قَالَ أَشَارَ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ " أَلاَ إِنَّ الإِيمَانَ هَا هُنَا وَإِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ " .

Reference : Sahih Muslim 51
In-book reference : Book 1, Hadith 88
USC-MSA web (English) reference : Book 1, Hadith 83
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah observed:

There have come the people of Yemen; they are tender of hearts, the belief is that of the Yemenites, the understanding (of the faith) is that of the Yemenites and sagacity is that of the Yemenites.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، أَنْبَأَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " جَاءَ أَهْلُ الْيَمَنِ هُمْ أَرَقُّ أَفْئِدَةً الإِيمَانُ يَمَانٍ وَالْفِقْهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ " .

Reference : Sahih Muslim 52 a
In-book reference : Book 1, Hadith 89
USC-MSA web (English) reference : Book 1, Hadith 84
(deprecated numbering scheme)

Abu Huraira reported the same hadith which is transmitted to us by another chain of transmitters, e. g. Muhammad b. al-Muthanna, Ishaq b. Yusuf Azraq, Ibn 'Aun, etc.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، كِلاَهُمَا عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 52 b
In-book reference : Book 1, Hadith 90
USC-MSA web (English) reference : Book 1, Hadith 85
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (may peace and blessings be upon him) observed: There came to you the people from Yemen; they are tender of hearts and mild of feelings, the understanding is Yemenite, the sagacity is Yemenite.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ، قَالَ قَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَضْعَفُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً الْفِقْهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ " .

Reference : Sahih Muslim 52 c
In-book reference : Book 1, Hadith 91
USC-MSA web (English) reference : Book 1, Hadith 86
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) remarked:

The summit of unbelief is towards the East and the pride and conceitedness is found among the owners of horses and camels who are rude and uncivil, people of the tents, and tranquillity is found among those who rear goats and sheep.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَهْلِ الْخَيْلِ وَالإِبِلِ الْفَدَّادِينَ أَهْلِ الْوَبَرِ وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ " .

Reference : Sahih Muslim 52 d
In-book reference : Book 1, Hadith 92
USC-MSA web (English) reference : Book 1, Hadith 87
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed:
The belief is among the Yemenites, and the unbelief is towards the East, and tranquillity is among those who rear goats and sheep, and pride and simulation is among the uncivil and rude owners of horses and camels.

وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - قَالَ أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الإِيمَانُ يَمَانٍ وَالْكُفْرُ قِبَلَ الْمَشْرِقِ وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَيْلِ وَالْوَبَرِ " .

Reference : Sahih Muslim 52 e
In-book reference : Book 1, Hadith 93
USC-MSA web (English) reference : Book 1, Hadith 88
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira:
I heard the Messenger of Allah saying this: Pride and conceitedness is found among the uncivil owners of the camels and tranquillity is found among the owners of sheep and goats.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْفَخْرُ وَالْخُيَلاَءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ " .

Reference : Sahih Muslim 52 f
In-book reference : Book 1, Hadith 94
USC-MSA web (English) reference : Book 1, Hadith 89
(deprecated numbering scheme)

The same hadith has been narrated by Zuhri with the same chain of authorities with the addition:
The belief is among the Yemenites, the sagacity is that of the Yemenites.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَزَادَ " الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ " .

Reference : Sahih Muslim 52 g
In-book reference : Book 1, Hadith 95

USC-MSA web (English) reference : Book 1, Hadith 90
(deprecated numbering scheme)

Abu Huraira said:

I heard the Prophet (may peace and blessings be upon him) saying: There came the people of Yemen, they are tender of feelings and meek of hearts. The belief is that of the Yemenites, the sagacity is that of the Yemenites, the tranquillity is among the owners of goats and sheep, and pride and conceitedness is among the uncivil owners of the camels, the people of the tents in the direction of sunrise.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " جَاءَ أَهْلُ الْيَمَنِ هُمْ أَرَقُّ أَفْئِدَةً وَأَضْعَفُ قُلُوبًا الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ السَّكِينَةُ فِي أَهْلِ الْغَنَمِ وَالْفَخْرُ وَالْخُيَلاَءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ قِبَلَ مَطْلِعِ الشَّمْسِ " .

Reference : Sahih Muslim 52 h
In-book reference : Book 1, Hadith 96
USC-MSA web (English) reference : Book 1, Hadith 91
(deprecated numbering scheme)

It is reporter on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed:

There came the people of Yemen who are soft of hearts, tender in feelings: the belief is that of the Yemenites, the sagacity is that of the Yemenites and the summit of unbelief is towards the East.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَلْيَنُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ " .

Reference : Sahih Muslim 52 i
In-book reference : Book 1, Hadith 97
USC-MSA web (English) reference : Book 1, Hadith 92
(deprecated numbering scheme)

Qutaiba b. Sa'id and Zubair b. Harb say:

Jarir narrated this on the authority of A'mash with the same chain of narrators (as mentioned above).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ " رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ " .

Reference : Sahih Muslim 52 j
In-book reference : Book 1, Hadith 98
USC-MSA web (English) reference : Book 1, Hadith 93
(deprecated numbering scheme)

Shu'ba narrated the hadith as reported by Jarir with the same chain of narrators with this addition:

Pride and conceitedness is among the owners of the camels and tranquillity and sobriety is found amongst the owners of sheep.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - قَالاَ حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ جَرِيرٍ وَزَادَ " وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَصْحَابِ الإِبِلِ وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ ."

Reference : Sahih Muslim 52 k
In-book reference : Book 1, Hadith 99
USC-MSA web (English) reference : Book 1, Hadith 94
(deprecated numbering scheme)

It is reported on the authority of Jabir b. Abdullah that the Messenger of Allah (may peace and, blessings be upon him) observed:

The callousness of heart and sternness is in the East and faith is among the people of the Hijaz.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غِلَظُ الْقُلُوبِ وَالْجَفَاءُ فِي الْمَشْرِقِ وَالإِيمَانُ فِي أَهْلِ الْحِجَازِ " .

Reference : Sahih Muslim 53
In-book reference : Book 1, Hadith 100
USC-MSA web (English) reference : Book 1, Hadith 95
(deprecated numbering scheme)

(22) Chapter: Clarifying that no one will enter paradise but the believers; loving the believers is part of faith and spreading Salam is a means of attaining that

(22) باب بَيَانِ أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ الْمُؤْمِنُونَ وَأَنَّ مَحَبَّةَ الْمُؤْمِنِينَ مِنَ الإِيمَانِ وَأَنَّ إِفْشَاءَ السَّلاَمِ سَبَبٌ لِحُصُولِهَا

Abu Huraira reported:

The Messenger of Allah (may peace and blessing be upon him) observed: You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i. e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا . أَوَلاَ أَدُلُّكُمْ عَلَى شَىْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلاَمَ بَيْنَكُمْ " .

Reference : Sahih Muslim 54 a
In-book reference : Book 1, Hadith 101
USC-MSA web (English) reference : Book 1, Hadith 96
(deprecated numbering scheme)

Zuhair b. Harb said:

Jarir reported on the authority of A'mash with this chain of transmitters that the Messenger of Allah (ﷺ) observed: By him in Whose hand is my life, you shall not enter Paradise unless you believe. The rest of the hadith is the same as narrated by Abd Mu'awiya and Waki'.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، أَنْبَأَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا " . بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ وَوَكِيعٍ .

Reference : Sahih Muslim 54 b
In-book reference : Book 1, Hadith 102
USC-MSA web (English) reference : Book 1, Hadith 97
(deprecated numbering scheme)

(23) Chapter: Clarifying that the religion is sincerity

(23) باب بَيَانِ أَنَّ الدِّينَ النَّصِيحَةُ

It is narrated on the authority of Tamim ad-Dari that the Messenger of Allah (may peace and blessings be upon him) observed:

Al-Din is a name of sincerity and well wishing. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ، عَنِّي رَجُلاً قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الدِّينُ النَّصِيحَةُ " قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ " .

Reference : Sahih Muslim 55 a
In-book reference : Book 1, Hadith 103
USC-MSA web (English) reference : Book 1, Hadith 98
(deprecated numbering scheme)

Muhammad b. Hatim and others narrate the same hadith of the Apostle (may peace and blessings be upon him) on the authority of Tamim ad-Dari.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمٍ الدَّارِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 55 b
In-book reference : Book 1, Hadith 104
USC-MSA web (English) reference : Book 1, Hadith 99
(deprecated numbering scheme)

Umayya b. Bistam narrates the same hadith of the Messenger of Allah (may peace and blessings be upon him) on the authority of Tamim ad-Dari.

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، - وَهُوَ ابْنُ الْقَاسِمِ - حَدَّثَنَا سُهَيْلٌ، عَنْ عَطَاءِ بْنِ يَزِيدَ، سَمِعَهُ وَهُوَ، يُحَدِّثُ أَبَا صَالِحٍ عَنْ تَمِيمٍ الدَّارِيِّ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 55 c
In-book reference : Book 1, Hadith 105
USC-MSA web (English) reference : Book 1, Hadith 100
(deprecated numbering scheme)

It is narrated on the authority of Jarir that he observed I gave pledge of allegiance to the Messenger of Allah (may peace and blessings be upon him) on the observance of prayer, payment of Zakat, and sincerity and well-wishing for every Muslim.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى إِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ ‏.‏

Reference : Sahih Muslim 56 a
In-book reference : Book 1, Hadith 106
USC-MSA web (English) reference : Book 1, Hadith 101
(deprecated numbering scheme)

Sufyan narrated on the authority of Ziyad b. 'Ilaqa that he heard Jarir b. 'Abdullah saying:
I pledged allegiance to the Messenger of Allah may peace and blessings be upon him) on sincerity and well-wishing for every Muslim.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، سَمِعَ جَرِيرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ بَايَعْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ ‏.‏

Reference : Sahih Muslim 56 b
In-book reference : Book 1, Hadith 107
USC-MSA web (English) reference : Book 1, Hadith 102
(deprecated numbering scheme)

It is narrated on the authority of Jarir that he observed:
I owed allegiance to the Messenger of Allah (may peace and blessings be upon him) on hearing (is commands) and obeying (them) and the Prophet) instructed me (to act) as lay in my power, and sincerity and goodwill for every Muslim.

حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالاَ حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ بَايَعْتُ النَّبِيَّ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ فَلَقَّنَنِي ‏"‏ فِيمَا اسْتَطَعْتَ ‏"‏ ‏.‏ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ ‏.‏ قَالَ يَعْقُوبُ فِي رِوَايَتِهِ قَالَ حَدَّثَنَا سَيَّارٌ ‏.‏

Reference : Sahih Muslim 56 c
In-book reference : Book 1, Hadith 108
USC-MSA web (English) reference : Book 1, Hadith 103
(deprecated numbering scheme)

(24) Chapter: Clarifying that faith decreases because of disobedience and negating it from the one committing the act of disobedience, with the meaning of negating its completion

(24) باب بَيَانِ نُقْصَانِ الإِيمَانِ بِالْمَعَاصِي وَنَفْيِهِ عَنِ الْمُتَلَبِّسِ بِالْمَعْصِيَةِ عَلَى إِرَادَةِ نَفْيِ كَمَالِهِ

Abu Huraira reported that the Messenger of Allah observed:
The fornicator who fornicates is not a believer so long as he commits it and no thief who steals is a believer as long as he commits theft, and no drunkard who drinks wine is a believer as long as he drinks it. 'Abdul-Malik b. Abi Bakr' narrated this on the authority of Abu Bakr b. Abdur-Rahman b. Harith and then said: Abu Huraira made this

addition: No plunderer who plunders a valuable thing that attracts the attention of people is a believer so long as he commits this act.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عِمْرَانَ التُّجِيبِيُّ، أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولاَنِ قَالَ أَبُو هُرَيْرَةَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ " . قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هَؤُلاَءِ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ " وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ " .

Reference	: Sahih Muslim 57 a
In-book reference	: Book 1, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 104

'Abdul-Malik b. Shu'aib narrated this hadith on the authority of Abu Huraira that he observed:
The Messenger of Allah said that a fornicator does not fornicate, and then narrated the hadith like this, and he also made mention of plundering too, but did not mention of a thin having value. Ibn Shihab said: Sa'id b. al-Musayyib and Abu Salama narrated this hadith on the authority of Abu Huraira a hadith like that of Abu Bakr with the exception of (the mention) of plundering.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزْنِي الزَّانِي " . وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ يَذْكُرُ مَعَ ذِكْرِ النُّهْبَةِ وَلَمْ يَذْكُرْ ذَاتَ شَرَفٍ . قَالَ ابْنُ شِهَابٍ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي بَكْرٍ هَذَا إِلاَّ النُّهْبَةَ .

Reference	: Sahih Muslim 57 b
In-book reference	: Book 1, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 105

Muhammad b. Mihran narrates this hadith on the authority of Abu Huraira and made mention of plundering but did not talk of (a thing) having value.

وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، قَالَ أَخْبَرَنِي عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ وَذَكَرَ النُّهْبَةَ وَلَمْ يَقُلْ ذَاتَ شَرَفٍ .

Reference	: Sahih Muslim 57 c
In-book reference	: Book 1, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 106

Imam Muslim has reported this hadith by Hasan b. 'Ali al-Halwani and other traditions.

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، مَوْلَى مَيْمُونَةَ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 57 d
In-book reference : Book 1, Hadith 112
USC-MSA web (English) reference : Book 1, Hadith 107
(deprecated numbering scheme)

It is reported on the authority of Qutaiba b. Sa'id who reported on the authority of Abu Huraira the hadith like that narrated from Zuhri with this exception that in the hadith narrated by 'Ala ' and Safwan b. Sulaim there is no mention of:

People raise there eyes towards him, and in the hadith narrated by Hammam: The believers raise their eyes towards him, and such like words, so long as he plunders (is not) a believer, and these words were added: And no exploiter who makes an exploitation is a believer as long as he exploits It; therefore avoid and shun (these evils).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم كُلُّ هَؤُلاَءِ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ غَيْرَ أَنَّ الْعَلاَءَ وَصَفْوَانَ بْنَ سُلَيْمٍ لَيْسَ فِي حَدِيثِهِمَا " يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ " . وَفِي حَدِيثِ هَمَّامٍ " يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَعْيُنَهُمْ فِيهَا وَهُوَ حِينَ يَنْتَهِبُهَا مُؤْمِنٌ " . [illegible] " وَلاَ يَغُلُّ أَحَدُكُمْ حِينَ يَغُلُّ وَهُوَ مُؤْمِنٌ فَإِيَّاكُمْ إِيَّاكُمْ " .

Reference : Sahih Muslim 57 e
In-book reference : Book 1, Hadith 113
USC-MSA web (English) reference : Book 1, Hadith 108
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira:

A fornicator who fornicates is not a believer as long as he commits fornication, and no one who steals is a believer as long as he commits theft, and no one who drinks wine is a believer as long as he drinks it, and repentance may be accepted after that.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ " .

Reference : Sahih Muslim 57 f
In-book reference : Book 1, Hadith 114
USC-MSA web (English) reference : Book 1, Hadith 109
(deprecated numbering scheme)

Muhammad b. Rafi', Abdur-Razzaq, Sufyan, A'mash narrated this hadith like one narrated by Shu'ba, on the authority of Abu Huraira tracing, it (right to the Holy Prophet).

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَهُ قَالَ " لاَ يَزْنِي الزَّانِي " . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ شُعْبَةَ .

Reference : Sahih Muslim 57 g
In-book reference : Book 1, Hadith 115
USC-MSA web (English) reference : Book 1, Hadith 110
(deprecated numbering scheme)

(25) Chapter: The characteristics of the hypocrite

(25) باب بَيَانِ خِصَالِ الْمُنَافِقِ

It is narrated on the authority of Abdullah b. 'Amr that the Prophet observed:

Four characteristics made anyone who possessed them, a sheer hypocrite; anyone who possessed one of them possessed a characteristic of hypocrisy till be abandons it: when he talked he lied, when he made a covenant he acted treacherously, and when he quarreled he deviated from the truth.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا خَاصَمَ فَجَرَ " . غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ " وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ " .

Reference : Sahih Muslim 58
In-book reference : Book 1, Hadith 116
USC-MSA web (English) reference : Book 1, Hadith 111
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said:

Three are the signs of a hypocrite: when he spoke he told a lie, when he made a promise he acted treacherously against it, when he was trusted he betrayed.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لِيَحْيَى - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي أَبُو سُهَيْلٍ، نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ " .

Reference : Sahih Muslim 59 a
In-book reference : Book 1, Hadith 117
USC-MSA web (English) reference : Book 1, Hadith 112
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (may peace and blessings be upon him) observed:

There are three characteristics of a hypocrite: when he spoke he told a lie, when he made promise he acted treacherously, and when he was trusted he betrayed.

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِنْ عَلاَمَاتِ الْمُنَافِقِ ثَلاَثَةٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ائْتُمِنَ خَانَ " .

Reference : Sahih Muslim 59 b
In-book reference : Book 1, Hadith 118
USC-MSA web (English) reference : Book 1, Hadith 113
(deprecated numbering scheme)

'Uqba b. Mukarram al-'Ami reported that he heard 'Ala' b. 'Abdur-Rahman narrating this hadith with this chain of transmitters and he said:

Three are the signs of a hypocrite, even if he observed fast and prayed and asserted that he was a Muslim.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ أَبُو زُكَيْرٍ، قَالَ سَمِعْتُ الْعَلاَءَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ بِهَذَا الإِسْنَادِ وَقَالَ " آيَةُ الْمُنَافِقِ ثَلاَثٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ " .

Reference : Sahih Muslim 59 c
In-book reference : Book 1, Hadith 119
USC-MSA web (English) reference : Book 1, Hadith 114
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings of Allah be upon him) made observations like them embodied in the hadith narrated by Yahya b. Muhammad on the authority of 'Ala', and added to it:

even if he observed fast and prayed and asserted that he was a Muslim.

وَحَدَّثَنِي أَبُو نَصْرٍ التَّمَّارُ، وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ يَحْيَى بْنِ مُحَمَّدٍ عَنِ الْعَلاَءِ ذَكَرَ فِيهِ " وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ " .

Reference : Sahih Muslim 59 d
In-book reference : Book 1, Hadith 120
USC-MSA web (English) reference : Book 1, Hadith 115
(deprecated numbering scheme)

(26) Chapter: Clarifying the condition of faith for one who says to his muslim brother: "O Kafir (Disbeliever)."

(26) باب بَيَانِ حَالِ إِيمَانِ مَنْ قَالَ لأَخِيهِ الْمُسْلِمِ يَا كَافِرُ

It is reported on the authority of Ibn 'Umar that the Apostle (may peace and blessings be upon him) observed:

When a man calls his brother an unbeliever, it returns (at least) to one of them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا " .

Reference : Sahih Muslim 60 a
In-book reference : Book 1, Hadith 121
USC-MSA web (English) reference : Book 1, Hadith 116
(deprecated numbering scheme)

It is reported on the authority of Ibn 'Umar that the Messenger of Allah (may peace and blessings be upon him) said:

Any person who called his brother: or unbeliever (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of man was confirmed but if it was not true), then it returned to him (to the man who labeled it on his brother Muslim).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا امْرِئٍ قَالَ لأَخِيهِ يَا كَافِرُ . فَقَدْ بَاءَ بِهَا أَحَدُهُمَا إِنْ كَانَ كَمَا قَالَ وَإِلاَّ رَجَعَتْ عَلَيْهِ " .

Reference : Sahih Muslim 60 b
In-book reference : Book 1, Hadith 122
USC-MSA web (English) reference : Book 1, Hadith 117
(deprecated numbering scheme)

(27) Chapter: Clarifying the condition of the fath of one who knowingly denies his father

(27) باب بَيَانِ حَالِ إِيمَانِ مَنْ رَغِبَ عَنْ أَبِيهِ وَهُوَ يَعْلَمُ

It is reported on the authority of Abu Dharr that he heard the Messenger of Allah (may peace and blessings be upon him) saying:

No person who claimed knowingly anyone else as his father besides (his own) committed nothing but infidelity, and he who made a claim of anything, which (in fact) did not belong to him, is not amongst us; he should make his abode in Fire, and he who labeled anyone with unbelief or called him the enemy of Allah, and he was in fact not so, it rebounded on him.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا أَبِي، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، أَنَّ أَبَا الأَسْوَدِ، حَدَّثَهُ عَنْ أَبِي ذَرٍّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلاَّ كَفَرَ وَمَنِ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَمَنْ دَعَا رَجُلاً بِالْكُفْرِ أَوْ قَالَ عَدُوَّ اللَّهِ . وَلَيْسَ كَذَلِكَ إِلاَّ حَارَ عَلَيْهِ " .

Reference : Sahih Muslim 61
In-book reference : Book 1, Hadith 123
USC-MSA web (English) reference : Book 1, Hadith 118
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed:

Do not detest your fathers; he who detested his father committed infidelity.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَرْغَبُوا عَنْ آبَائِكُمْ فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ " .

Reference	: Sahih Muslim 62
In-book reference	: Book 1, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 119

It is reported on the authority of Sa'd b. Abi Waqqas:

Both of my ears heard the Messenger of Allah saying this: He who claimed the fatherhood of anyone else besides his real father knowingly (committed a great sin) ;Paradise is forbidden to him. Abu Bakra asserted that he too heard it from the Messenger of Allah (may peace be upon him).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي عُثْمَانَ، قَالَ لَمَّا ادُّعِيَ زِيَادٌ لَقِيتُ أَبَا بَكْرَةَ فَقُلْتُ لَهُ مَا هَذَا الَّذِي صَنَعْتُمْ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ سَمِعَ أُذُنَاىَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَقُولُ " مَنِ ادَّعَى أَبًا فِي الإِسْلاَمِ غَيْرَ أَبِيهِ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ " . فَقَالَ أَبُو بَكْرَةَ وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 63 a
In-book reference	: Book 1, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 120

Sa'd and Abu Bakra each one of them said:

My ears heard and my hearing preserved it that Muhammad (peace and blessings be upon him) observed: He who claimed for another one his fatherhood besides his own father knowingly that he was not his father-to him Paradise is forbidden.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدٍ، وَأَبِي، بَكْرَةَ كِلاَهُمَا يَقُولُ سَمِعَتْهُ أُذُنَاىَ، وَوَعَاهُ، قَلْبِي مُحَمَّدًا صلى الله عليه وسلم يَقُولُ " مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ " .

Reference	: Sahih Muslim 63 b
In-book reference	: Book 1, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 121

(28) Chapter: Clarifying the words of the prophet (saws): "Insulting A Muslim is an evil action and fighting him is disbelief (Kufr)"

(28) باب بَيَانِ قَوْلِ النَّبِيِّ صلى الله عليه وسلم " سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ "

It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (may peace and blessings be upon him) observed:

Abusing a Muslim is an outrage and fighting against him is unbelief. Zubaid said: I asked Abu Wa'il: Did you hear it from Abdullah narrating if from the Messenger of Allah (may peace and blessings be upon him)? He replied: Yes. But there is mention of the talk between Zubaid and Abu Wa'il in the hadith narrated by Shu'ba.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، وَعَوْنُ بْنُ سَلاَّمٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ** " . قَالَ زُبَيْدٌ فَقُلْتُ لأَبِي وَائِلٍ أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ . وَلَيْسَ فِي حَدِيثِ شُعْبَةَ قَوْلُ زُبَيْدٍ لأَبِي وَائِلٍ .

Reference : Sahih Muslim 64 a
In-book reference : Book 1, Hadith 127
USC-MSA web (English) reference : Book 1, Hadith 122
(deprecated numbering scheme)

Abu Bakr b. Abu Shaiba narrated a hadith like this from the Apostle (may peace and blessings be upon him) on the authority of Abdullah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، كِلاَهُمَا عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 64 b
In-book reference : Book 1, Hadith 128
USC-MSA web (English) reference : Book 1, Hadith 123
(deprecated numbering scheme)

(29) Chapter: Clarifying the meaning of the Statement of the Prophet (saws): "Do not revert to disbelief (Kuffar) after I am Gone, striking one another's necks"

(29) باب " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ "

It is narrated on the authority of Jarir b. 'Abdullah that the Messenger of Allah (may peace and blessings be upon him) asked him on the occasion of the Farewell Pilgrimage to make the people silent and then said:

Do not return to unbelief after me by striking the necks of one another.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعَ أَبَا زُرْعَةَ، يُحَدِّثُ عَنْ جَدِّهِ، جَرِيرٍ قَالَ قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ " اسْتَنْصِتِ النَّاسَ " . ثُمَّ قَالَ " لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ " .

Reference : Sahih Muslim 65
In-book reference : Book 1, Hadith 129
USC-MSA web (English) reference : Book 1, Hadith 124
(deprecated numbering scheme)

Abdullah b. Mu'adh narrated from the Apostle (may peace and blessings be upon him) a hadith like this on the authority on Ibn Umar.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 66 a
In-book reference : Book 1, Hadith 130
USC-MSA web (English) reference : Book 1, Hadith 125
(deprecated numbering scheme)

It is narrated on the authority of Abdullah b. Umar that the Apostle (may peace and blessings be upon him) observed on the occasion of the Farewell Pilgrimage Woe unto you distress unto you! Don't turn back as unbelievers after me by striking the necks of one another.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ " وَيْحَكُمْ - أَوْ قَالَ وَيْلَكُمْ - لاَ تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ " .

Reference : Sahih Muslim 66 b
In-book reference : Book 1, Hadith 131
USC-MSA web (English) reference : Book 1, Hadith 126
(deprecated numbering scheme)

Harmala b. Yahya, Abdullah b. Wahb, Umar b. Muhammad, Ibn Umar narrated like the hadith reported by Shu'ba on the authority of Waqid.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ أَبَاهُ، حَدَّثَهُ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ شُعْبَةَ عَنْ وَاقِدٍ .

Reference : Sahih Muslim 66 c
In-book reference : Book 1, Hadith 132
USC-MSA web (English) reference : Book 1, Hadith 127
(deprecated numbering scheme)

(30) Chapter: Use of the word Kufr with regard to slandering people's lineage and wailing

(30) باب إِطْلاَقِ اسْمِ الْكُفْرِ عَلَى الطَّعْنِ فِي النَّسَبِ وَالنِّيَاحَةِ عَلَى الْمَيِّتِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed:

Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ " .

Reference : Sahih Muslim 67

In-book reference : Book 1, Hadith 133
USC-MSA web (English) reference : Book 1, Hadith 128
(deprecated numbering scheme)

(31) Chapter: Calling a runaway slave a kafirg

(31) باب تَسْمِيَةِ الْعَبْدِ الآبِقِ كَافِرًا

It is narrated on the authority of Jarir that he heard (the Holy Prophet) saying, The slave who fled from his master committed an act of infidelity as long as he would not return to him. Mansur observed:

By God, this hadith was narrated from the Apostle (may peace and blessings be upon him), but I do not like that this should be narrated on my authority here in Basra.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، أَنَّهُ سَمِعَهُ يَقُولُ " أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ حَتَّى يَرْجِعَ إِلَيْهِمْ " . قَالَ مَنْصُورٌ قَدْ وَاللَّهِ رُوِيَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَكِنِّي أَكْرَهُ أَنْ يُرْوَى عَنِّي هَا هُنَا بِالْبَصْرَةِ .

Reference : Sahih Muslim 68
In-book reference : Book 1, Hadith 134
USC-MSA web (English) reference : Book 1, Hadith 129
(deprecated numbering scheme)

It is narrated on the authority of Jarir that the Messenger of Allah (may peace and blessings be upon him) observed:

The slave who fled from his master, responsibility with regard to him was absolved.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ " .

Reference : Sahih Muslim 69
In-book reference : Book 1, Hadith 135
USC-MSA web (English) reference : Book 1, Hadith 130
(deprecated numbering scheme)

Jarir b. Abdullah reported it from the Holy Prophet:

When the slave runs away from his master, his prayer is not accepted.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ كَانَ جَرِيرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلاَةٌ " .

Reference : Sahih Muslim 70
In-book reference : Book 1, Hadith 136
USC-MSA web (English) reference : Book 1, Hadith 131
(deprecated numbering scheme)

(32) Chapter: Clarifying the Kufr of one who says: "We got rain because of the stars."

(32) باب بَيَانِ كُفْرِ مَنْ قَالَ مُطِرْنَا بِالنَّوْءِ

It is narrated on the authority of Zaid b. Khalid al-Juhani:

The Messenger of Allah (may peace and blessings be upon him) led the morning prayer at Hudaybiya. There were some marks of the rainfall during the night. At the conclusion of prayer he turned towards people and observed: Do you know what your Lord has said? They replied: Allah and His Messenger know best. Upon this he (the Holy Prophet) remarked: He (Allah) said: Some of My bondsmen entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Blessing and Mercy of Allah, he is My believer and a disbeliever of stars, and who said: We have had a rainfall due to the rising of such and such (star) disbelieved Me and affirmed his faith in the stars.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ السَّمَاءِ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " قَالَ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ . فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا . فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ " .

Reference	: Sahih Muslim 71
In-book reference	: Book 1, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 132

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said:

Don't you know what your Lord said? He observed: I have never endowed My bondsmen with a favor, but a section amongst them disbelieved it and said: Stars, it was due to the stars.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالَ الْمُرَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَمْ تَرَوْا إِلَى مَا قَالَ رَبُّكُمْ قَالَ مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلاَّ أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ . يَقُولُونَ الْكَوَاكِبُ وَبِالْكَوَاكِبِ " .

Reference	: Sahih Muslim 72 a
In-book reference	: Book 1, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 133

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed:

Allah does not shower His blessings from the heaven that in the morning a group of men disbelieve it (to be a blessing from Allah). Allah sends down rain, but they (the disbelievers) say: Such and such star (is responsible for that).

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، ح وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلاَّ أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ يُنْزِلُ اللَّهُ الْغَيْثَ فَيَقُولُونَ الْكَوْكَبُ كَذَا وَكَذَا " وَفِي حَدِيثِ الْمُرَادِيِّ " بِكَوْكَبِ كَذَا وَكَذَا " .

Reference : Sahih Muslim 72 b
In-book reference : Book 1, Hadith 139
USC-MSA web (English) reference : Book 1, Hadith 134
(deprecated numbering scheme)

It is reported on the authority of Ibn 'Abbas that there was (once) a downpour during the life of the Apostle (may peace and blessings be upon him Upon this the Apostle (may peace and blessings be upon him) observed:

Some people entered the morning with gratitude and some with ingratitude (to Allah). Those who entered with gratitude said: This is the blessing of Allah, and those who entered with ingratitude said: Such and such asterism was right. It was upon this that the verse was revealed: I swear by the setting of the stars to the end and make your provision that you should disbelieve it.

وَحَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا أَبُو زُمَيْلٍ، قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ وَمِنْهُمْ كَافِرٌ قَالُوا هَذِهِ رَحْمَةُ اللَّهِ . وَقَالَ بَعْضُهُمْ لَقَدْ صَدَقَ نَوْءُ كَذَا وَكَذَا " . قَالَ فَنَزَلَتْ هَذِهِ الآيَةُ { فَلاَ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ} حَتَّى بَلَغَ{ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ}

Reference : Sahih Muslim 73
In-book reference : Book 1, Hadith 140
USC-MSA web (English) reference : Book 1, Hadith 135
(deprecated numbering scheme)

(33) Chapter: Evidence that love of the Ansar and Ali (r.a.) is a part of faith and a sign thereof; Hating them is a sign of hypocrisy

(33) باب الدَّلِيلِ عَلَى أَنَّ حُبَّ الأَنْصَارِ وَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ مِنَ الإِيمَانِ وَعَلاَمَاتِهِ وَبُغْضَهُمْ مِنْ عَلاَمَاتِ النِّفَاقِ

It is reported on the authority of Anas that the Messenger of Allah (may peace and blessings Be upon him) observed:

The sign of a hypocrite is the hatred against the Ansar and the sign of a believer is the love for the Ansar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ سَمِعْتُ أَنَسًا، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آيَةُ الْمُنَافِقِ بُغْضُ الأَنْصَارِ وَآيَةُ الْمُؤْمِنِ حُبُّ الأَنْصَارِ " .

Reference : Sahih Muslim 74 a
In-book reference : Book 1, Hadith 141

USC-MSA web (English) reference : Book 1, Hadith 136
(deprecated numbering scheme)

It is narrated on the authority of Anas that the Apostle (may peace and blessings be upon him) said:
The love of the Ansar is the sign of faith and hatred against them is the sign of dissemblance.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " حُبُّ الأَنْصَارِ آيَةُ الإِيمَانِ وَبُغْضُهُمْ آيَةُ النِّفَاقِ " .

Reference : Sahih Muslim 74 b
In-book reference : Book 1, Hadith 142
USC-MSA web (English) reference : Book 1, Hadith 137
(deprecated numbering scheme)

Al-Bara reported it from the Apostle (may peace and blessing be upon him) that he observed with regard to the Ansar, None but the believer loves them, none but the hypocrite hates them. He who loved them loved Allah and he who hated them hated Allah. I (the narrator) said:
Did you hear this hadith from al-Bara'? He said: To me, he narrated it.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، قَالَ حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ فِي الأَنْصَارِ " لاَ يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُهُمْ إِلاَّ مُنَافِقٌ مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ " . قَالَ شُعْبَةُ قُلْتُ لِعَدِيٍّ سَمِعْتَهُ مِنَ الْبَرَاءِ قَالَ إِيَّاىَ حَدَّثَ .

Reference : Sahih Muslim 75
In-book reference : Book 1, Hadith 143
USC-MSA web (English) reference : Book 1, Hadith 138
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said:
A person who believes in Allah and the Last Day never nurses a grudge against the Ansar.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ " .

Reference : Sahih Muslim 76
In-book reference : Book 1, Hadith 144
USC-MSA web (English) reference : Book 1, Hadith 139
(deprecated numbering scheme)

It is narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah observed:
The person who believes in Allah and the Last Day never nurses a grudge against the Ansar.

وَحَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُبْغِضُ الأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ " .

Reference : Sahih Muslim 77

In-book reference : Book 1, Hadith 145
USC-MSA web (English) reference : Book 1, Hadith 140
(deprecated numbering scheme)

Zirr reported:

'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ، قَالَ قَالَ عَلِيٌّ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الأُمِّيِّ صلى الله عليه وسلم إِلَىَّ أَنْ لاَ يُحِبَّنِي إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضَنِي إِلاَّ مُنَافِقٌ ‏.‏

Reference : Sahih Muslim 78
In-book reference : Book 1, Hadith 146
USC-MSA web (English) reference : Book 1, Hadith 141
(deprecated numbering scheme)

(34) Chapter: Clarifying that faith decreases with shortcoming in obedience, and the word Kufr may be used with regard to matters other than dsbelief in Allah, such as ingratitude for blessings and not fulfilling one's duties

(34) باب بَيَانِ نُقْصَانِ الإِيمَانِ بِنَقْصِ الطَّاعَاتِ وَبَيَانِ إِطْلاَقِ لَفْظِ الْكُفْرِ عَلَى غَيْرِ الْكُفْرِ بِاللَّهِ كَكُفْرِ النِّعْمَةِ وَالْحُقُوقِ

It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah observed:

O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الاِسْتِغْفَارَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ ‏"‏ ‏.‏ فَقَالَتِ امْرَأَةٌ مِنْهُنَّ جَزْلَةٌ وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ ‏.‏ قَالَ ‏"‏ تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ ‏"‏ ‏.‏ قَالَتْ يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ قَالَ ‏"‏ أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ فَهَذَا نُقْصَانُ الْعَقْلِ وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ فَهَذَا نُقْصَانُ الدِّينِ ‏"‏ ‏.‏

Reference : Sahih Muslim 79 a
In-book reference : Book 1, Hadith 147
USC-MSA web (English) reference : Book 1, Hadith 142
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Tahir with this chain of transmitters.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنِ ابْنِ الْهَادِ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 79 b
In-book reference : Book 1, Hadith 148
USC-MSA web (English) reference : Book 1, Hadith 142
(deprecated numbering scheme)

A hadith like this as narrated by Ibn 'Umar has also been transmitted by Abu Sa'id al-Khudri.

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

Reference : Sahih Muslim 80 a
In-book reference : Book 1, Hadith 149
USC-MSA web (English) reference : Book 1, Hadith 142
(deprecated numbering scheme)

A hadith like this as narrated by Ibn 'Umar has also been transmitted by Abu Huraira.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 80 b
In-book reference : Book 1, Hadith 150
USC-MSA web (English) reference : Book 1, Hadith 143
(deprecated numbering scheme)

(35) Chapter: Clarifying the usage of the word Kafir for one who abandons Salat

(35) باب بَيَانِ إِطْلاَقِ اسْمِ الْكُفْرِ عَلَى مَنْ تَرَكَ الصَّلاَةَ

It is narrated on the authority of Abu Huraira that when, the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of Abu Kuraib the words are: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي يَقُولُ يَا وَيْلَهُ - وَفِي رِوَايَةِ أَبِي كُرَيْبٍ يَا وَيْلِي - أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ ‏"‏ ‏.‏

Reference : Sahih Muslim 81 a
In-book reference : Book 1, Hadith 151
USC-MSA web (English) reference : Book 1, Hadith 144
(deprecated numbering scheme)

A'mash narrated this hadith with the same chain of transmitters, with this change of words that he (the Satan) said:
I disobeyed and I am doomed to Hell.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ " فَعَصَيْتُ فَلِيَ النَّارُ " ‏.‏

Reference : Sahih Muslim 81 b
In-book reference : Book 1, Hadith 152
USC-MSA web (English) reference : Book 1, Hadith 145
(deprecated numbering scheme)

It is narrated on the authority of Jabir that he heard the Apostle (may peace and blessings be upon him) saying. Verily between man and between polytheism and unbelief is the negligence of prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلاَهُمَا عَنْ جَرِيرٍ، قَالَ يَحْيَى أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلاَةِ " ‏.‏

Reference : Sahih Muslim 82 a
In-book reference : Book 1, Hadith 153
USC-MSA web (English) reference : Book 1, Hadith 146
(deprecated numbering scheme)

It is narrated on the authority of Abu Zubair that he heard Jabir b. 'Abdullah saying. I heard the Messenger of Allah (may peace and blessings be upon him) observing this:
Between man and polytheism and unbelief is the abandonment of salat.

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاَةِ " ‏.‏

Reference : Sahih Muslim 82 b
In-book reference : Book 1, Hadith 154
USC-MSA web (English) reference : Book 1, Hadith 147
(deprecated numbering scheme)

(36) Chapter: Clarifying that faith in Allah most high is the best of deeds

(36) باب بَيَانِ كَوْنِ الإِيمَانِ بِاللَّهِ تَعَالَى أَفْضَلَ الأَعْمَالِ

Abu Huraira reported:
The Messenger of Allah was asked about the best of deeds. He observed: Belief in Allah. He (the inquirer) said: What next? He (the Holy Prophet) replied: Jihad (struggle to the utmost) in the cause of Allah. He (the inquirer) again said: What next? He (the Holy Prophet) replied: Pilgrimage accepted into the grace of the Lord. In the. tradition narrated on the authority of Muhammad b. Ja'far (the words are) that he (the Holy Prophet) said: Belief in Allah and His Messenger. Muhammad b. Rafi and 'Abd b. Humaid, 'Abdur-Razzaq and Ma'mar and Zuhri have narrated a hadith like this on the authority of the same chain of transmitters.

وَحَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ " إِيمَانٌ بِاللَّهِ " . قَالَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ " . قَالَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ " . وَفِي رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ " إِيمَانٌ بِاللَّهِ وَرَسُولِهِ " . وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 83
In-book reference : Book 1, Hadith 155
USC-MSA web (English) reference : Book 1, Hadith 148
(deprecated numbering scheme)

Abu Dharr reported:

I said: Messenger of Allah, which of the deeds is the best? He (the Holy Prophet) replied: Belief in Allah and Jihad in His cause. I again asked: Who is the slave whose emancipation is the best? He (the Holy Prophet) replied: One who is valuable for his master and whose price is high. I said: If I can't afford to do it? He (the Holy Prophet) replied: Help an artisan or make anything for the unskilled (labourer). I (Abu Dharr) said: Messenger of Allah, you see that I am helpless in doing some of these deeds. He (the Holy Prophet) replied: Desist from doing mischief to the people. That is the charity of your person on your behalf.

حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، ح وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ الأَعْمَالِ أَفْضَلُ قَالَ " الإِيمَانُ بِاللَّهِ وَالْجِهَادُ فِي سَبِيلِهِ " . قَالَ قُلْتُ أَىُّ الرِّقَابِ أَفْضَلُ قَالَ " أَنْفَسُهَا عِنْدَ أَهْلِهَا وَأَكْثَرُهَا ثَمَنًا " . قَالَ قُلْتُ فَإِنْ لَمْ أَفْعَلْ قَالَ " تُعِينُ صَانِعًا أَوْ تَصْنَعُ لأَخْرَقَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ قَالَ " تَكُفُّ شَرَّكَ عَنِ النَّاسِ فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ " .

Reference : Sahih Muslim 84 a
In-book reference : Book 1, Hadith 156
USC-MSA web (English) reference : Book 1, Hadith 149
(deprecated numbering scheme)

Muhammad b. Abu Rafi' narrated the hadith on the authority of Abu Dharr with a slight difference.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حَبِيبٍ، مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ غَيْرَ أَنَّهُ قَالَ " فَتُعِينُ الصَّانِعَ أَوْ تَصْنَعُ لأَخْرَقَ " .

Reference : Sahih Muslim 84 b
In-book reference : Book 1, Hadith 157
USC-MSA web (English) reference : Book 1, Hadith 150
(deprecated numbering scheme)

It is narrated on the authority of 'Abdullah b. Mas'ud that he observed. I asked the Messenger of Allah (ﷺ) which deed was the best. He (the Holy Prophet) replied:

Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what? He replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ سَعْدِ بْنِ إِيَاسٍ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَفْضَلُ قَالَ " الصَّلاَةُ لِوَقْتِهَا " . قَالَ قُلْتُ ثُمَّ أَىٌّ قَالَ " بِرُّ الْوَالِدَيْنِ " . قَالَ قُلْتُ ثُمَّ أَىٌّ قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ " . فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلاَّ إِرْعَاءً عَلَيْهِ .

Reference : Sahih Muslim 85 a
In-book reference : Book 1, Hadith 158
USC-MSA web (English) reference : Book 1, Hadith 151
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported:

I said: Messenger of Allah, which of the deeds (takes one) nearer to Paradise? He (the Holy Prophet) replied: Prayer at its proper time, I said: What next, Messenger of Allah? He replied: Kindness to the parents. I said: What next? He replied: Jihad in the cause of Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ، حَدَّثَنَا أَبُو يَعْفُورٍ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ أَىُّ الأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ قَالَ " الصَّلاَةُ عَلَى مَوَاقِيتِهَا " . قُلْتُ وَمَاذَا يَا نَبِيَّ اللَّهِ قَالَ " بِرُّ الْوَالِدَيْنِ " . قُلْتُ وَمَاذَا يَا نَبِيَّ اللَّهِ قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ " .

Reference : Sahih Muslim 85 b
In-book reference : Book 1, Hadith 159
USC-MSA web (English) reference : Book 1, Hadith 152
(deprecated numbering scheme)

It was heard from Abu 'Amr Shaibani that, pointing towards the house of Abdullah, he said:

The owner of this house told me that he asked the Messenger of Allah (ﷺ): Which of the deeds are liked by Allah? He (the Holy Prophet) observed: Prayer at its proper time. I (again) said: What next? He replied: Then goodness to the parents. I (again) said: What then? He replied: Then Jihad in the cause of Allah. He ('Abdullah) said: This is what I was told (by the Holy Prophet). Had I questioned further, he would have made additions for me.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ، قَالَ حَدَّثَنِي صَاحِبُ، هَذِهِ الدَّارِ - وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ - قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ " الصَّلاَةُ عَلَى وَقْتِهَا " . قُلْتُ ثُمَّ أَىٌّ قَالَ " ثُمَّ بِرُّ الْوَالِدَيْنِ " . قُلْتُ ثُمَّ أَىٌّ قَالَ " ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ " قَالَ حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي .

Reference : Sahih Muslim 85 c
In-book reference : Book 1, Hadith 160
USC-MSA web (English) reference : Book 1, Hadith 153
(deprecated numbering scheme)

This hadith has been transmitted by Muhammad b. Bashshar, Muhammad b. Ja'far Shu'ba with this chain of narrators, with the addition that he pointed towards the house of 'Abdullah, but he did not mention his name for us.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ . وَزَادَ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ وَمَا سَمَّاهُ لَنَا .

Reference : Sahih Muslim 85 d
In-book reference : Book 1, Hadith 161
USC-MSA web (English) reference : Book 1, Hadith 154
(deprecated numbering scheme)

It is reported on the authority of 'Abdullah that the Messenger of Allah observed:
The best of' the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَفْضَلُ الأَعْمَالِ - أَوِ الْعَمَلِ - الصَّلاَةُ لِوَقْتِهَا وَبِرُّ الْوَالِدَيْنِ " .

Reference : Sahih Muslim 85 e
In-book reference : Book 1, Hadith 162
USC-MSA web (English) reference : Book 1, Hadith 155
(deprecated numbering scheme)

(37) Chapter: Clarifying that Shirk is the worst of sins, and the worst sins after Shirk

(37) باب كَوْنِ الشِّرْكِ أَقْبَحَ الذُّنُوبِ وَبَيَانِ أَعْظَمِهَا بَعْدَهُ

'Abdullah reported:
I asked the Messenger of Allah (ﷺ): Which sin is the gravest in the eye of Allah? He (the Holy Prophet) replied: That you associate a partner with Allah (despite the fact) that He has created you. He (the reporter) said: I told him (the, Holy Prophet): Verily it is indeed grave. He (the reporter) said: I asked him what the next (gravest sin) was. He (the Holy Prophet) replied: That you kill your child out of fear that he shall join you in food. He (the reporter) said: I asked (him) what the next (gravest sin) was. He (the Holy Prophet) observed: Then (the next gravest sin) is that you commit adultery with the wife of your neighbour.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ " . قَالَ قُلْتُ لَهُ إِنَّ ذَلِكَ لَعَظِيمٌ . قَالَ قُلْتُ ثُمَّ أَىٌّ قَالَ " ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ " . قَالَ قُلْتُ ثُمَّ أَىٌّ قَالَ " ثُمَّ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ " .

Reference : Sahih Muslim 86 a
In-book reference : Book 1, Hadith 163
USC-MSA web (English) reference : Book 1, Hadith 156
(deprecated numbering scheme)

It is narrated on the authority of Abdullah b. Mas'ud that a man said:
Messenger of Allah, which offence is the most grievous in the eye of Allah? He (the Holy Prophet) replied: That you associate a partner with Allah (despite the fact) that He created you. He (the man) said: What next? He (the Holy

Prophet) replied: That you kill your child out of fear that he would join you in food. He (the inquirer) said (again): What next? He (the Holy Prophet) replied: That you commit adultery with the wife of your neighbour. And the Almighty and Exalted Lord testified it (with this verse): All those who call not unto another god along with Allah, and slay not any soul which Allah has forbidden, except in the cause of justice, nor commit fornication, and he who does this shall meet a requital of sin (xxv. 68).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَىُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ " أَنْ تَدْعُوَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ " . قَالَ ثُمَّ أَىٌّ قَالَ " أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ " . قَالَ ثُمَّ أَىٌّ قَالَ " أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ " فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا}

Reference : Sahih Muslim 86 b
In-book reference : Book 1, Hadith 164
USC-MSA web (English) reference : Book 1, Hadith 157
(deprecated numbering scheme)

(38) Chapter: The major sins and the most serious of them

(38) باب بَيَانِ الْكَبَائِرِ وَأَكْبَرِهَا

It is narrated on the authority of 'Abdur-Rahman b. Abu Bakra that his father said:

We were in the company of the Messenger of Allah (ﷺ) that he observed: Should I not inform you about the most grievous of the grave sins? (The Holy Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance. The Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he should become silent.

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرِ بْنِ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ - ثَلاَثًا - الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ " . وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُتَّكِئًا فَجَلَسَ فَمَازَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ .

Reference : Sahih Muslim 87
In-book reference : Book 1, Hadith 165
USC-MSA web (English) reference : Book 1, Hadith 158
(deprecated numbering scheme)

Anas narrated from the Apostle (ﷺ) about the major sins. He (the Holy Prophet) observed:

Associating anyone with Allah, disobedience to parents, killing a person and false utterance.

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - وَهُوَ ابْنُ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْكَبَائِرِ قَالَ " الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ " .

Reference : Sahih Muslim 88 a
In-book reference : Book 1, Hadith 166

USC-MSA web (English) reference : Book 1, Hadith 159
(deprecated numbering scheme)

Ubaidullah b. Abu Bakr said:

I heard Anas b. Malik saying: The Messenger of Allah (ﷺ) talked about the major sins, or he was asked about the major sins. Upon this he observed: Associating anyone with Allah, killing of a person, disobedience to parents. He (the Prophet further) said: Should I not inform you about the gravest of the major sins, and (in this connection) observed: False utterance or false testimony. Shu'ba said. It was most probably" false testimony".

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْكَبَائِرَ - أَوْ سُئِلَ عَنِ الْكَبَائِرِ - فَقَالَ " الشِّرْكُ بِاللَّهِ وَقَتْلُ النَّفْسِ وَعُقُوقُ الْوَالِدَيْنِ " . وَقَالَ " أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ " . قَالَ " قَوْلُ الزُّورِ " . أَوْ قَالَ " شَهَادَةُ الزُّورِ " . قَالَ شُعْبَةُ وَأَكْبَرُ ظَنِّي أَنَّهُ شَهَادَةُ الزُّورِ.

Reference : Sahih Muslim 88 b
In-book reference : Book 1, Hadith 167
USC-MSA web (English) reference : Book 1, Hadith 160
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَأَكْلُ مَالِ الْيَتِيمِ وَأَكْلُ الرِّبَا وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلاَتِ الْمُؤْمِنَاتِ " .

Reference : Sahih Muslim 89
In-book reference : Book 1, Hadith 168
USC-MSA web (English) reference : Book 1, Hadith 161
(deprecated numbering scheme)

It is narrated on the authority of 'Abdullah b. Amr b. al-'As that the Messenger of Allah (ﷺ) observed:

Abusing one's parents is one of the major sins. They (the hearers) said: Messenger of Allah, does a man abuse his parents too? He (the Holy Prophet) replied: Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his (the former's) mother.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ " . قَالُوا يَا رَسُولَ اللَّهِ هَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ قَالَ " نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ " .

Reference : Sahih Muslim 90 a
In-book reference : Book 1, Hadith 169
USC-MSA web (English) reference : Book 1, Hadith 162
(deprecated numbering scheme)

This hadith has also been transmitted on the authority of Sa'd b. Ibrahim with this chain of narrators.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 90 b
In-book reference : Book 1, Hadith 170
USC-MSA web (English) reference : Book 1, Hadith 163
(deprecated numbering scheme)

(39) Chapter: The prohibition of pride and definition of it

(39) باب تَحْرِيمِ الْكِبْرِ وَبَيَانِهِ

It Is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (ﷺ), observed:

He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ يَحْيَى بْنِ حَمَّادٍ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، - أَخْبَرَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ " . قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً . قَالَ " إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ " .

Reference : Sahih Muslim 91 a
In-book reference : Book 1, Hadith 171
USC-MSA web (English) reference : Book 1, Hadith 164
(deprecated numbering scheme)

It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (ﷺ) observed:

None shall enter the Fire (of Hell) who has in his heart the weight of a mustard seed of Iman and none shall enter Paradise who has in his heart the weight of a mustard seed of pride.

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ عَلِيِّ بْنِ مُسْهِرٍ، - قَالَ مِنْجَابٌ أَخْبَرَنَا ابْنُ مُسْهِرٍ، - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ وَلاَ يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءَ " .

Reference : Sahih Muslim 91 b
In-book reference : Book 1, Hadith 172
USC-MSA web (English) reference : Book 1, Hadith 165
(deprecated numbering scheme)

It is narrated on the authority of 'Abdullah that the Messenger of Allah (ﷺ) observed:

He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ " .

Reference : Sahih Muslim 91 c
In-book reference : Book 1, Hadith 173
USC-MSA web (English) reference : Book 1, Hadith 166
(deprecated numbering scheme)

(40) Chapter: The evidence that the one who dies not associating anything with Allah will enter paradise, and the one who dies as idolator will enter the fire

(40) باب مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ مُشْرِكًا دَخَلَ النَّارَ

It is narrated on the authority of Abdullah b. Mas'ud that Waki told (him) that the Messenger of Allah had observed and Ibn Numair asserted:

I heard the Messenger of Allah (ﷺ) saying: He who dies associating anything with Allah would enter the Fire (of Hell). 'Abdullah b. Mas'ud said: I say that he who died without associating anything with Allah entered Paradise.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ وَكِيعٌ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ ابْنُ نُمَيْرٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ " . وَقُلْتُ أَنَا وَمَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ .

Reference : Sahih Muslim 92
In-book reference : Book 1, Hadith 174
USC-MSA web (English) reference : Book 1, Hadith 167
(deprecated numbering scheme)

It is narrated on the authority of Jabir that a man came to the Messenger of Allah (ﷺ) and said:

Messenger of Allah, what are the two things quite unavoidable? He replied: He who dies without associating anyone with Allah would (necessarily) enter Paradise and he who dies associating anything with Allah would enter the (Fire of) Hell.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْمُوجِبَتَانِ فَقَالَ " مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ " .

Reference : Sahih Muslim 93 a
In-book reference : Book 1, Hadith 175
USC-MSA web (English) reference : Book 1, Hadith 168
(deprecated numbering scheme)

It is narrated on the authority of Jabir b. Abdullah:

I heard the Messenger of Allah (ﷺ) saying: He who met Allah without associating anything with Allah entered Paradise and he who met Him associating (anything) with Him entered Fire.

وَحَدَّثَنِي أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالاَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا قُرَّةُ، عَنْ أَبِي الزُّبَيْرِ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ لَقِيَ اللَّهَ لاَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارِ " . قَالَ أَبُو أَيُّوبَ قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ .

Reference : Sahih Muslim 93 b
In-book reference : Book 1, Hadith 176
USC-MSA web (English) reference : Book 1, Hadith 169
(deprecated numbering scheme)

The same hadith has been narrated by Ishaq b. Mansur on the authority of Jabir with another chain of transmitters.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ بِمِثْلِهِ .

Reference : Sahih Muslim 93 c
In-book reference : Book 1, Hadith 177
USC-MSA web (English) reference : Book 1, Hadith 170
(deprecated numbering scheme)

I heard Abu Dharr narrating it from the Apostle (ﷺ) that he observed:

Gabriel came to me and gave me the tidings: Verily he who died amongst your Ummah without associating anything with Allah would enter Paradise. I (the narrator) said: Even if he committed adultery and theft. He (the Holy Prophet) said: (Yes), even if he committed adultery and theft.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ سَمِعْتُ أَبَا ذَرٍّ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " أَتَانِي جِبْرِيلُ - عَلَيْهِ السَّلاَمُ - فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ " . قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ . قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ " .

Reference : Sahih Muslim 94 a
In-book reference : Book 1, Hadith 178
USC-MSA web (English) reference : Book 1, Hadith 171

(deprecated numbering scheme)

Abu Dharr reported,:

I came to the Apostle (may peace be upon him) and he was asleep with a white mantle over him. I again came, he was still asleep, I came again and he had awakened. I sat by his side and (the Holy Prophet) observed: There is none among the bondsmen who affirmed his faith in La illaha ill-Allah there is no God but Allah) and died in this state and did not enter Paradise. I (Abu Dharr) said: Even if he committed adultery and theft? He (the Holy Prophet) replied: (Yes) even though he committed adultery and theft. I (again said): Even if he committed adultery and theft? He replied: (Yes) even though he committed adultery and theft. (Th Holy Prophet repeated it three times) and said for the fourth time: In defiance of Abu Dharr. Abu Dharr then went out and he repeated (these words): In defiance of Abu Dharr.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَحْمَدُ بْنُ خِرَاشٍ، قَالاَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا أَبِي قَالَ، حَدَّثَنِي حُسَيْنٌ الْمُعَلِّمُ، عَنِ ابْنِ بُرَيْدَةَ، أَنَّ يَحْيَى بْنَ يَعْمَرَ، حَدَّثَهُ أَنَّ أَبَا الأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ نَائِمٌ عَلَيْهِ ثَوْبٌ أَبْيَضُ ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ فَجَلَسْتُ إِلَيْهِ فَقَالَ " مَا مِنْ عَبْدٍ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلاَّ دَخَلَ الْجَنَّةَ " . قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ " . قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ " . ثَلاَثًا ثُمَّ قَالَ فِي الرَّابِعَةِ " عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ " قَالَ فَخَرَجَ أَبُو ذَرٍّ وَهُوَ يَقُولُ وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ .

Reference	: Sahih Muslim 94 b
In-book reference	: Book 1, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 172

(41) Chapter: The prohibition of killing a disbeliever after he says La ilaha illallah

(41) باب تَحْرِيمِ قَتْلِ الْكَافِرِ بَعْدَ أَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ

It is narrated on the authority of Miqdad b. Aswad that he said. Messenger of Allah, you just see (here is a point):

If I encountered a person amongst the infidels (in the battlefield) and he attacked me and struck me and cut off one of my hands with the sword. Then he (in order to protect himself from me) took shelter of a tree and said: I become Muslim for Allah's sake. Messenger of Allah, can I kill him after he had uttered this? The Messenger of Allah (ﷺ) said: Do not kill him. I (the narrator) said: Messenger of Allah, he cut off my hand and uttered this after amputating it; should I then kill him? The Messenger of Allah (ﷺ) said: Don't kill him, for I you kill him, verily he would be in a position where you had been before killing him and verily you would be in a position where he had been before uttering (kalima).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، - وَاللَّفْظُ مُتَقَارِبٌ - أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ فَقَاتَلَنِي فَضَرَبَ إِحْدَى يَدَىَّ بِالسَّيْفِ فَقَطَعَهَا . ثُمَّ لاَذَ مِنِّي بِشَجَرَةٍ فَقَالَ أَسْلَمْتُ لِلَّهِ . أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْتُلْهُ " . قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ قَطَعَ يَدِي ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ

قَطَعَهَا أَفَأَقْتُلُهُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقْتُلْهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ " .

Reference : Sahih Muslim 95 a
In-book reference : Book 1, Hadith 180
USC-MSA web (English) reference : Book 1, Hadith 173
(deprecated numbering scheme)

The same hadith has been transmitted by the same chain of narrators. The hadith transmitted by Auza'i and Ibn Juraij contains these words:

I embraced Islam for Allah's sake. and in the hadith narrated by Ma'mar the words are: I knelt down to kill him, that he said; There is no god but Allah.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ أَمَّا الأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ فَفِي حَدِيثِهِمَا قَالَ أَسْلَمْتُ لِلَّهِ . كَمَا قَالَ اللَّيْثُ فِي حَدِيثِهِ . وَأَمَّا مَعْمَرٌ فَفِي حَدِيثِهِ فَلَمَّا أَهْوَيْتُ لأَقْتُلَهُ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ .

Reference : Sahih Muslim 95 b
In-book reference : Book 1, Hadith 181
USC-MSA web (English) reference : Book 1, Hadith 174
(deprecated numbering scheme)

It is narrated by Miqdad, and he was an ally of B. Zuhra and was of those who participated in the Battle of Badr along with the Messenger of Allah, that he said:

Messenger of Allah, here is a point: If I happened to encounter a person amongst the infidels (in the battle). Then he narrated a hadith similar to the one transmitted by Laith.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الْجُنْدَعِيُّ أَنَّ عُبَيْدَ، اللَّهِ بْنَ عَدِيِّ بْنِ الْخِيَارِ أَخْبَرَهُ أَنَّ الْمِقْدَادَ بْنَ عَمْرِو بْنِ الأَسْوَدِ الْكِنْدِيَّ - وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم - أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 95 c
In-book reference : Book 1, Hadith 182
USC-MSA web (English) reference : Book 1, Hadith 175
(deprecated numbering scheme)

It is narrated on the authority of Usama b. Zaid that the Messenger of Allah (ﷺ) sent us in a raiding party. We raided Huraqat of Juhaina in the morning. I caught hold of a man and he said:

There is no god but Allah, I attacked him with a spear. It once occurred to me and I talked about it to the Apostle (ﷺ). The Messenger of Allah (ﷺ) said: Did he profess" There is no god but Allah," and even then you killed him? I said: Messenger of Allah, he made a profession of it out of the fear of the weapon. He (the Holy Prophet) observed: Did you tear his heart in order to find out whether it had professed or not? And he went on repeating it to me till I wished I had embraced Islam that day. Sa'd said: By Allah, I would never kill any Muslim so long as a person with a

heavy belly, i. e., Usama, would not kill. Upon this a person remarked: Did Allah not say this: And fight them until there is no more mischief and religion is wholly for Allah? Sa'd said: We fought so that there should be no mischief, but you and your companions wish to fight so that there should be mischief.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي ظِبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَهَذَا، حَدِيثُ ابْنِ أَبِي شَيْبَةَ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَرِيَّةٍ فَصَبَّحْنَا الْحُرَقَاتِ مِنْ جُهَيْنَةَ فَأَدْرَكْتُ رَجُلاً فَقَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . فَطَعَنْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ فَذَكَرْتُهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَقَتَلْتَهُ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلاَحِ . قَالَ " أَفَلاَ شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لاَ " . فَمَازَالَ يُكَرِّرُهَا عَلَىَّ حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ . قَالَ فَقَالَ سَعْدٌ وَأَنَا وَاللَّهِ لاَ أَقْتُلُ مُسْلِمًا حَتَّى يَقْتُلَهُ ذُو الْبُطَيْنِ . يَعْنِي أُسَامَةَ قَالَ قَالَ رَجُلٌ أَلَمْ يَقُلِ اللَّهُ { وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ} فَقَالَ سَعْدٌ قَدْ قَاتَلْنَا حَتَّى لاَ تَكُونَ فِتْنَةٌ وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةٌ .

Reference	: Sahih Muslim 96 a
In-book reference	: Book 1, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 176

It is narrated on the authority of Usama b. Zaid:

The Messenger of Allah may peace be upon him) sent us to Huraqat, a tribe of Juhaina. We attacked that tribe early in the morning and defeated them and I and a man from the Ansar caught hold of a person (of the defeated tribe). When we overcame him, he said: There is no god but Allah. At that moment the Ansari spared him, but I attacked him with my spear and killed him. The news had already reached the Apostle (peace be upon him), so when we came back he (the Apostle) said to me: Usama, did you kill him after he had made the profession: There is no god but Allah? I said. Messenger of Allah, he did it only as a shelter. The Prophet observed: Did you kill him after he had made the profession that there is no god but Allah? He (the Holy Prophet) went on repeating this to me till I wished I had not embraced Islam before that day.

حَدَّثَنَا يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، حَدَّثَنَا أَبُو ظِبْيَانَ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ، يُحَدِّثُ قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ فَلَمَّا غَشَيْنَاهُ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . فَكَفَّ عَنْهُ الأَنْصَارِيُّ وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ . قَالَ فَلَمَّا قَدِمْنَا بَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ لِي " يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا كَانَ مُتَعَوِّذًا . قَالَ فَقَالَ " أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ " . قَالَ فَمَازَالَ يُكَرِّرُهَا عَلَىَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ .

Reference	: Sahih Muslim 96 b
In-book reference	: Book 1, Hadith 184
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 177

It is narrated by Safwan b. Muhriz that Jundab b. 'Abdullah al-Bajali during the stormy days of Ibn Zubair sent a message to 'As'as b. Salama:

Gather some men of your family so that I should talk to them. He ('As'as) sent a messenger to them (to the members of his family). When they had assembled, Jundab came there with a yellow hooded cloak on him, He said: Talk what you were busy in talking. The talk went on by turns, till there came his (Jundab's) turn. He took off the hooded cloak from his head and said: I have come to you with no other intention but to narrate to you a hadith of your Apostle: Verily the Messenger of Allah (ﷺ) sent a squad of the Muslims to a tribe of the polytheists. Both the armies confronted one another. There was a man among the army of polytheists who (was so dashing that), whenever he intended to kill a man from among the Muslims, he killed him. Amongst the Muslims too was a man looking forward to (an opportunity of) his (the polytheist's) unmindfulness. He (the narrator) said: We talked that he was Usama b, Zaid. When he raised his sword, he (the soldier of the polytheists) uttered:" There is no god but Allah," but he (Usama b. Zaid) killed him. When the messenger of the glad tidings came to the Apostle (ﷺ) he asked him (about the events of the battle) and he informed him about the man (Usama) and what he had done He (the Prophet of Allah) called for him and asked him why he had killed him. He (Usama) said: Messenger of Allah, he struck the Muslims and killed such and such of them. And he even named some of them. (He continued): I attacked him and when he saw the sword he said: There is no god but Allah. The Messenger of Allah (ﷺ) said: Did you kill him? He (Usama) replied in the affirmative. He (the Holy Prophet) remarked: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment? He (Usama) said: Messenger of Allah, beg pardon for me (from your Lord). He (the Holy Prophet) said: What would you do with:" There is no god but Allah" when he would come (before you) on the Day of Judgment? He (the Holy Prophet) added nothing to it but kept saying: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment?

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، أَنَّ خَالِدًا الأَثْبَجَ ابْنَ أَخِي، صَفْوَانَ بْنِ مُحْرِزٍ حَدَّثَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، أَنَّهُ حَدَّثَ أَنَّ جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْبَجَلِيَّ بَعَثَ إِلَى عَسْعَسِ بْنِ سَلاَمَةَ زَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ فَقَالَ اجْمَعْ لِي نَفَرًا مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ . فَبَعَثَ رَسُولاً إِلَيْهِمْ فَلَمَّا اجْتَمَعُوا جَاءَ جُنْدَبٌ وَعَلَيْهِ بُرْنُسٌ أَصْفَرُ فَقَالَ تَحَدَّثُوا بِمَا كُنْتُمْ تَحَدَّثُونَ بِهِ . حَتَّى دَارَ الْحَدِيثُ فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ حَسَرَ الْبُرْنُسَ عَنْ رَأْسِهِ فَقَالَ إِنِّي أَتَيْتُكُمْ وَلاَ أُرِيدُ أَنْ أُخْبِرَكُمْ عَنْ نَبِيِّكُمْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بَعْثًا مِنَ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ وَإِنَّهُمُ الْتَقَوْا فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ وَإِنَّ رَجُلاً مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ قَالَ وَكُنَّا نُحَدَّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ فَلَمَّا رَفَعَ عَلَيْهِ السَّيْفَ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . فَقَتَلَهُ فَجَاءَ الْبَشِيرُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلَهُ فَأَخْبَرَهُ حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ فَدَعَاهُ فَسَأَلَهُ فَقَالَ " لِمَ قَتَلْتَهُ " . قَالَ يَا رَسُولَ اللَّهِ أَوْجَعَ فِي الْمُسْلِمِينَ وَقَتَلَ فُلاَنًا وَفُلاَنًا - وَسَمَّى لَهُ نَفَرًا - وَإِنِّي حَمَلْتُ عَلَيْهِ فَلَمَّا رَأَى السَّيْفَ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقَتَلْتَهُ " . قَالَ نَعَمْ . قَالَ " فَكَيْفَ تَصْنَعُ بِلاَ إِلَهَ إِلاَّ اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ " . قَالَ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي . قَالَ " وَكَيْفَ تَصْنَعُ بِلاَ إِلَهَ إِلاَّ اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ " . قَالَ فَجَعَلَ لاَ يَزِيدُهُ عَلَى أَنْ يَقُولَ " كَيْفَ تَصْنَعُ بِلاَ إِلَهَ إِلاَّ اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 97
In-book reference : Book 1, Hadith 185
USC-MSA web (English) reference : Book 1, Hadith 178
(deprecated numbering scheme)

(42) Chapter: The Saying of the prophet (saws): "Whoever bears weapons against us is not one of us."

(42) باب قَوْلِ النَّبِيِّ - صلى الله تعالى عليه وسلم - " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا "

It is narrated on the authority of Abdullah b. Umar who narrates from the Prophet of Allah (ﷺ) who said:

He who took up arms against us is not of us.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا " .

Reference	: Sahih Muslim 98
In-book reference	: Book 1, Hadith 186
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 179

Iyas b. Salama narrated from his father that the Apostle (ﷺ) observed:

He who draws the sword against us is not of us.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا مُصْعَبٌ، - وَهُوَ ابْنُ الْمِقْدَامِ - حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ سَلَّ عَلَيْنَا السَّيْفَ فَلَيْسَ مِنَّا " .

Reference	: Sahih Muslim 99
In-book reference	: Book 1, Hadith 187
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 180

It is narrated on the authority of Abu Musa Ash'ari:

He who took up arms against us is not of us.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا " .

Reference	: Sahih Muslim 100
In-book reference	: Book 1, Hadith 188
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 181

(43) Chapter: The Saying of the prophet (saws): "Whoever deceives us is not one of us."

(43) باب قَوْلِ النَّبِيِّ - صلى الله تعالى عليه وسلم - " مَنْ غَشَّنَا فَلَيْسَ مِنَّا "

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

He who took up arms against us is not of us and he who acted dishonestly towards us is not of us.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ح وَحَدَّثَنَا أَبُو الأَحْوَصِ، مُحَمَّدُ بْنُ حَيَّانَ حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلاَهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا " .

Reference : Sahih Muslim 101
In-book reference : Book 1, Hadith 189
USC-MSA web (English) reference : Book 1, Hadith 182
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn):

What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower).

وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - قَالَ أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، . أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَلاً فَقَالَ " مَا هَذَا يَا صَاحِبَ الطَّعَامِ " . قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ . قَالَ " أَفَلاَ جَعَلْتَهُ فَوْقَ الطَّعَامِ كَىْ يَرَاهُ النَّاسُ مَنْ غَشَّ فَلَيْسَ مِنِّي " .

Reference : Sahih Muslim 102
In-book reference : Book 1, Hadith 190
USC-MSA web (English) reference : Book 1, Hadith 183
(deprecated numbering scheme)

(44) Chapter: The prohibition of striking one's checks, tearing one's garment and calling with the calls of Jahilliyyah

(44) باب تَحْرِيمِ ضَرْبِ الْخُدُودِ وَشَقِّ الْجُيُوبِ وَالدُّعَاءِ بِدَعْوَى الْجَاهِلِيَّةِ

It is narrated on the authority of Abdullah b. Mas'ud that the Prophet observed:

He is not one of us (one among the Ummah of Islam) who beat the cheeks or tore the front opening of the shirt or uttered the slogans of (the days of) Jahiliya (ignorance). Ibn Numair and Abu Bakr said (instead of the word" au" (or) it is" wa" [and] the words are) and tore and uttered (the slogans) of Jahiliya without" alif".

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ أَوْ شَقَّ الْجُيُوبَ أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ " . هَذَا حَدِيثُ يَحْيَى وَأَمَّا ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ فَقَالاَ " وَشَقَّ وَدَعَا " بِغَيْرِ أَلِفٍ .

Reference : Sahih Muslim 103 a
In-book reference : Book 1, Hadith 191

USC-MSA web (English) reference : Book 1, Hadith 184
(deprecated numbering scheme)

This hadith has been narrated by A'mash with the same chain of narrators and the transmitters said:
He tore and called.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ حَدَّثَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَقَالاَ " وَشَقَّ وَدَعَا " .

Reference : Sahih Muslim 103 b
In-book reference : Book 1, Hadith 192
USC-MSA web (English) reference : Book 1, Hadith 185
(deprecated numbering scheme)

It is narrated on the authority of Abu Burda b. Abu Musa that Abu Musa was afflicted with grave pain and he became unconscious and his head was in the lap of a lady of his household. One of the women of his household walled. He (Abu Musa) was unable (because of weakness) to say anything to her. But when he was a bit recovered he said:
I have no concern with one with whom the Messenger of Allah (ﷺ) has no concern, Verily the Messenger of Allah (ﷺ) has no concern with that woman who wails loudly, shaves her hair and tears (her garment in grief).

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ، حَدَّثَهُ قَالَ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، قَالَ وَجِعَ أَبُو مُوسَى وَجَعًا فَغُشِيَ عَلَيْهِ وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا فَلَمَّا أَفَاقَ قَالَ أَنَا بَرِيءٌ مِمَّا بَرِئَ مِنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ .

Reference : Sahih Muslim 104 a
In-book reference : Book 1, Hadith 193
USC-MSA web (English) reference : Book 1, Hadith 186
(deprecated numbering scheme)

It is narrated on the authority of Abu Burda that Abu Musa fell unconscious and his wife Umm Abdullah came there and wailed loudly. When he felt relief he said:
Don't you know? -and narrated to her: Verily the Messenger of Allah (ﷺ) said: I have no concern with one who shaved her hair, lamented loudly and tore (her clothes in grief).

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، قَالَ سَمِعْتُ أَبَا صَخْرَةَ، يَذْكُرُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، وَأَبِي، بُرْدَةَ بْنِ أَبِي مُوسَى قَالاَ أُغْمِيَ عَلَى أَبِي مُوسَى وَأَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَنَّةٍ . قَالاَ ثُمَّ أَفَاقَ قَالَ أَلَمْ تَعْلَمِي - وَكَانَ يُحَدِّثُهَا - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ " .

Reference : Sahih Muslim 104 b
In-book reference : Book 1, Hadith 194
USC-MSA web (English) reference : Book 1, Hadith 187
(deprecated numbering scheme)

This hadith is narrated on the authority of Abu Musa with this change only:
That (the Holy Prophet) did not say that he had no concern but said: He is not one of us.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُطِيعٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عِيَاضٍ الأَشْعَرِيِّ، عَنِ امْرَأَةِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ أَبِي هِنْدٍ - حَدَّثَنَا عَاصِمٌ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ . غَيْرَ أَنَّ فِي حَدِيثِ عِيَاضٍ الأَشْعَرِيِّ قَالَ " لَيْسَ مِنَّا " . وَلَمْ يَقُلْ " بَرِيءٌ " .

Reference	: Sahih Muslim 104 c
In-book reference	: Book 1, Hadith 195
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 188

(45) Chapter: Clarifying the emphatic prohibition of An-Namimah (Malicious Gossip)

(45) باب بَيَانِ غِلَظِ تَحْرِيمِ النَّمِيمَةِ

It is reported from Hudhaifa that news reached him (the Holy Prophet) that a certain man carried tales. Upon this Hudhaifa remarked:
I heard Allah's Messenger (ﷺ) saying: The tale-bearer shall not enter Paradise.

وَحَدَّثَنِي شَيْبَانُ بْنُ فَرُّوخَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، قَالاَ حَدَّثَنَا مَهْدِيٌّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّهُ بَلَغَهُ أَنَّ رَجُلاً، يَنِمُّ الْحَدِيثَ فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَدْخُلُ الْجَنَّةَ نَمَّامٌ " .

Reference	: Sahih Muslim 105 a
In-book reference	: Book 1, Hadith 196
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 189

It is reported on the authority of Hammam b, al-Harith that a man used to carry tales to the governor. We were sitting in the mosque. the people said:
He is one who carries tales to the governor. He (the narrator) said: Then he came and sat with us. Thereupon Hudhaifa remarked: I heard the Messenger of Allah (ﷺ) saying: The beater of false tales would never enter heaven.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ كَانَ رَجُلٌ يَنْقُلُ الْحَدِيثَ إِلَى الأَمِيرِ فَكُنَّا جُلُوسًا فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ هَذَا مِمَّنْ يَنْقُلُ الْحَدِيثَ إِلَى الأَمِيرِ . قَالَ فَجَاءَ حَتَّى جَلَسَ إِلَيْنَا . فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ " .

Reference : Sahih Muslim 105 b
In-book reference : Book 1, Hadith 197
USC-MSA web (English) reference : Book 1, Hadith 190
(deprecated numbering scheme)

It is narrated on the authority of Hammam b. al-Harith:

We were sitting with Hudhaifa in the mosque. A man came and sat along with us. It was said to Hudhaifa that he was the man who carried tales to the ruler. Hudhaifa remarked with the intention of conveying to him: I have heard the Messenger of Allah (ﷺ) saying: The tale-bearer will not enter Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ كُنَّا جُلُوسًا مَعَ حُذَيْفَةَ فِي الْمَسْجِدِ فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا فَقِيلَ لِحُذَيْفَةَ إِنَّ هَذَا يَرْفَعُ إِلَى السُّلْطَانِ أَشْيَاءَ . فَقَالَ حُذَيْفَةُ - إِرَادَةَ أَنْ يُسْمِعَهُ - سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ " .

Reference : Sahih Muslim 105 c
In-book reference : Book 1, Hadith 198
USC-MSA web (English) reference : Book 1, Hadith 191
(deprecated numbering scheme)

(46) Chapter: Clarifying the emphatic prohibition of letting one's garment hang below the ankles (isbal), reminding others of one's gift and selling goods by means of a false oath; Mention of the three to whom Allah, Most High, will not speak on the day of resurrection, nor look at them, nor sanctify them, and theirs will be a painful torment

(46) باب بَيَانِ غِلَظِ تَحْرِيمِ إِسْبَالِ الإِزَارِ وَالْمَنِّ بِالْعَطِيَّةِ وَتَنْفِيقِ السِّلْعَةِ بِالْحَلِفِ وَبَيَانِ الثَّلاَثَةِ الَّذِينَ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

It is narrated o the authority of Abu Dharr that the Messenger of Allah (may ace he upon him) observed:

Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at them nor would absolve the and there is a painful chastisement for them. The Messenger of Allah (ﷺ) repeated it three times. Abu Dharr remarked: They failed and they lost; who are these persons, Messenger of Allah? Upon this he (the Holy) Prophet) observed: They are: the dragger of lower garment, the recounter of obligation the seller of goods by false oath.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ

إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ " قَالَ فَقَرَأَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مِرَارٍ . قَالَ أَبُو ذَرٍّ خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " الْمُسْبِلُ وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ " .

Reference : Sahih Muslim 106 a
In-book reference : Book 1, Hadith 199
USC-MSA web (English) reference : Book 1, Hadith 192
(deprecated numbering scheme)

It is narrated on the authority of Abu Dharr who narrates that the Prophet (ﷺ) observed:

Three are the persons with whom Allah would not speak on the Day of Resurrection: the bestower of gift who does not give anything but by laying obligation on him, the seller of goods who sells them by taking false oath and one who hangs low his lower garment.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ الْمَنَّانُ الَّذِي لاَ يُعْطِي شَيْئًا إِلاَّ مَنَّهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْفَاجِرِ وَالْمُسْبِلُ إِزَارَهُ " .

Reference : Sahih Muslim 106 b
In-book reference : Book 1, Hadith 200
USC-MSA web (English) reference : Book 1, Hadith 193
(deprecated numbering scheme)

Bishr b. Khalid has narrated this hadith on the authority of Sulaiman with the same chain of transmitters with this addition:

Allah shall neither speak nor look at nor absolve then, and there is a tormenting punishment for them.

وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، قَالَ سَمِعْتُ سُلَيْمَانَ، بِهَذَا الإِسْنَادِ وَقَالَ " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ " .

Reference : Sahih Muslim 106 c
In-book reference : Book 1, Hadith 201
USC-MSA web (English) reference : Book 1, Hadith 194
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. Abu Mu'awiya added: He would not look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ - قَالَ أَبُو مُعَاوِيَةَ وَلاَ يَنْظُرُ إِلَيْهِمْ - وَلَهُمْ عَذَابٌ أَلِيمٌ شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ " .

Reference : Sahih Muslim 107
In-book reference : Book 1, Hadith 202

USC-MSA web (English) reference : Book 1, Hadith 195
(deprecated numbering scheme)

Abu Huraira narrated on the authority of Abu Bakr that the Messenger of Allah (ﷺ) said:

Three are the persons with whom Allah would neither speak on the Day of Resurrection, nor would He look towards them, nor would purify them (from sins), and there would be a tormenting chastisement for them: a person who in the waterless desert has more water (than his need) and he refuses to give it to the traveller and a person who sold a commodity to another person in the afternoon and took an oath of Allah that he had bought it at such and such price and he (the buyer) accepted it to be true though it was not a fact, and a person who pledged allegiance to the Imam but for the sake of the world (material gains). And if the Imam bestowed on him (something) out of that (worldly riches) he stood by his allegiance and if he did not give him, he did not fulfil the allegiance.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلاَةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ وَرَجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللَّهِ لأَخَذَهَا بِكَذَا وَكَذَا فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذَلِكَ وَرَجُلٌ بَايَعَ إِمَامًا لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا فَإِنْ أَعْطَاهُ مِنْهَا وَفَى وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ " .

Reference : Sahih Muslim 108 a
In-book reference : Book 1, Hadith 203
USC-MSA web (English) reference : Book 1, Hadith 196
(deprecated numbering scheme)

The same hadith has been transmitted by another chain of transmitters with the exception of these words:

He offered for sale a commodity to another person.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ " وَرَجُلٌ سَاوَمَ رَجُلاً بِسِلْعَةٍ " .

Reference : Sahih Muslim 108 b
In-book reference : Book 1, Hadith 204
USC-MSA web (English) reference : Book 1, Hadith 197
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira that he (the Messenger of Allah) observed:

Three are the persons with whom Allah would neither speak (on the Day of Resurrection) nor would He look at them, and there would be a painful chastisement for them, a person who took an oath on the goods of a Muslim in the afternoon and then broke it. The rest of the hadith is the same as narrated by A'mash.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - قَالَ أُرَاهُ مَرْفُوعًا - قَالَ " ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ حَلَفَ عَلَى يَمِينٍ بَعْدَ صَلاَةِ الْعَصْرِ عَلَى مَالِ مُسْلِمٍ فَاقْتَطَعَهُ " . وَبَاقِي حَدِيثِهِ نَحْوُ حَدِيثِ الأَعْمَشِ .

Reference : Sahih Muslim 108 c
In-book reference : Book 1, Hadith 205

USC-MSA web (English) reference : Book 1, Hadith 198
(deprecated numbering scheme)

(47) Chapter: Clarifying the emphatic prohibition against killing oneself; The one who kills himself with something will be punished with it in the fire; And that no one will enter Paradise but a muslim

(47) باب غِلَظِ تَحْرِيمِ قَتْلِ الإِنْسَانِ نَفْسَهُ وَإِنَّ مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ فِي النَّارِ وَأَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

He who killed himself with steel (weapon) would be the eternal denizen of the Fire of Hell and he would have that weapon in his hand and would be thrusting that in his stomach for ever and ever, he who drank poison and killed himself would sip that in the Fire of Hell where he is doomed for ever and ever; and he who killed himself by falling from (the top of) a mountain would constantly fall in the Fire of Hell and would live there for ever and ever.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ شَرِبَ سَمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا " .

Reference : Sahih Muslim 109 a
In-book reference : Book 1, Hadith 206
USC-MSA web (English) reference : Book 1, Hadith 199
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، حَدَّثَنَا عَبْثَرٌ، ح وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ بِهَذَا الإِسْنَادِ مِثْلَهُ . وَفِي رِوَايَةِ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ سَمِعْتُ ذَكْوَانَ .

Reference : Sahih Muslim 109 b
In-book reference : Book 1, Hadith 207
USC-MSA web (English) reference : Book 1, Hadith 200
(deprecated numbering scheme)

Thabit b. Dahhak reported that he pledged allegiance to the Messenger of Allah (ﷺ) under the Tree, and verily the Messenger of Allah (ﷺ) observed:

He who took an oath of a religion other than Islam, in the state of being a liar, would became so, as he professed. He who killed himself with a thing would be tormented on the Day of Resurrection with that very thing. One is not obliged to offer votive offering of a thing which is not in his possession.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلاَّمِ بْنِ أَبِي سَلاَّمٍ الدِّمَشْقِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ أَبَا قِلاَبَةَ، أَخْبَرَهُ أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ أَنَّهُ، بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى

يَمِينٍ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ بِشَىْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِي شَىْءٍ لاَ يَمْلِكُهُ " .

Reference : Sahih Muslim 110 a
In-book reference : Book 1, Hadith 208
USC-MSA web (English) reference : Book 1, Hadith 201
(deprecated numbering scheme)

It is narrated on the authority of Thabit b. al-Dahhak that the Messenger of Allah (ﷺ) observes:

None is obliged to give votive offering (of a thing) which is not in his possession and the cursing of a believer is tantamount to killing him, and he who killed himself with a thing in this world would be tormented with that (very thing) on the Day of Resurrection, and he who made a false claim to increase (his wealth), Allah would make no addition but that of paucity, and he who perjured would earn the wrath of God

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لاَ يَمْلِكُ وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ وَمَنْ قَتَلَ نَفْسَهُ بِشَىْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ وَمَنِ ادَّعَى دَعْوَى كَاذِبَةً لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللَّهُ إِلاَّ قِلَّةً وَمَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ فَاجِرَةٍ " .

Reference : Sahih Muslim 110 b
In-book reference : Book 1, Hadith 209
USC-MSA web (English) reference : Book 1, Hadith 202
(deprecated numbering scheme)

It is narrated on the authority of Thabit b. Dahhak that the Messenger of Allah (ﷺ) observed:

He who took deliberately a false oath on a religion other than Islam would become that which he had professed. And he who killed himself with anything Allah would torment him with that in the Fire of Hell.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، كُلُّهُمْ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، عَنْ شُعْبَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ الأَنْصَارِيِّ، ح

Reference : Sahih Muslim 110 c
In-book reference : Book 1, Hadith 210
USC-MSA web (English) reference : Book 1, Hadith 203
(deprecated numbering scheme)

In the hadith narrated by Shu'ba the words are:

Verily the Messenger of Allah (ﷺ) said: He who took an oath on a religion other than Islam as a liar would become so as he said, and he who slaughtered himself with a thing would be slaughtered with that on the Day of Resurrection.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ حَلَفَ بِمِلَّةٍ سِوَى الإِسْلاَمِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ بِشَىْءٍ عَذَّبَهُ اللَّهُ بِهِ فِي نَارِ جَهَنَّمَ

" . هَذَا حَدِيثُ سُفْيَانَ . وَأَمَّا شُعْبَةُ فَحَدِيثُهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ بِمِلَّةٍ سِوَى الإِسْلاَمِ كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ ذَبَحَ نَفْسَهُ بِشَىْءٍ ذُبِحَ بِهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 110 d
In-book reference : Book 1, Hadith 211
USC-MSA web (English) reference : Book 1, Hadith 204
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira:
We participated in the Battle of Hunain along with the Messenger of Allah (ﷺ). He (the Holy Prophet) said about a man who claimed to be a Muslim that he was one of the denizens of the Fire (of Hell). When we were in the thick of the battle that man fought desperately and was wounded. It was said: Messenger of Allah, the person whom you at first called as the denizen of Fire fought desperately and died. Upon this the Messenger of Allah (ﷺ) remarked: He was doomed to the Fire (of Hell). Some men were on the verge of doubt (about his fate) when it was said that he was not dead but fatally wounded. When it was night he could not stand the (pain of his) wound and killed himself. The Apostle (ﷺ) was informed of that. He (the Holy Prophet) observed: Allah is Great, I bear testimony to the fact that I am the servant of Allah and His messenger. He then commanded Bilal to announce to the people that none but a Muslim would enter Paradise. Verily Allah helps this faith even by a sinful person.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، - قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ شَهِدْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حُنَيْنًا فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَى بِالإِسْلاَمِ " هَذَا مِنْ أَهْلِ النَّارِ " فَلَمَّا حَضَرْنَا الْقِتَالَ قَاتَلَ الرَّجُلُ قِتَالاً شَدِيدًا فَأَصَابَتْهُ جِرَاحَةٌ فَقِيلَ يَا رَسُولَ اللَّهِ الرَّجُلُ الَّذِي قُلْتَ لَهُ آنِفًا " إِنَّهُ مِنْ أَهْلِ النَّارِ " فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالاً شَدِيدًا وَقَدْ مَاتَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِلَى النَّارِ " فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ إِنَّهُ لَمْ يَمُتْ وَلَكِنَّ بِهِ جِرَاحًا شَدِيدًا فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الْجِرَاحِ فَقَتَلَ نَفْسَهُ فَأُخْبِرَ النَّبِيُّ صلى الله عليه وسلم بِذَلِكَ فَقَالَ " اللَّهُ أَكْبَرُ أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ " . ثُمَّ أَمَرَ بِلاَلاً فَنَادَى فِي النَّاسِ " إِنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ وَإِنَّ اللَّهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ " .

Reference : Sahih Muslim 111
In-book reference : Book 1, Hadith 212
USC-MSA web (English) reference : Book 1, Hadith 205
(deprecated numbering scheme)

It is reported on the authority of Sahl b. Sa'd al-Sa'idi that there was an encounter between the Messenger of Allah (ﷺ) and the polytheists, and they fought (against one another). At the conclusion of the battle the Messenger of Allah (ﷺ) bent his steps towards his army and they (the enemies) bent their steps towards their army. And there was a person (his name was Quzman and he was one of the hypocrites) among the Companions of the Messenger of Allah (ﷺ) who did not spare a detached (fighter of the enemy) but pursued and killed him with the sword. They (the Companions of the Holy Prophet) said:
None served us better today than this man Upon this the Messenger of Allah (ﷺ) remarked: Verily he is one of the denizens of Fire. One of the people (Muslims) said: I will constantly shadow him. Then this man went out along with

him. He halted whenever he halted, and ran along with him whenever he ran. He (the narrator) said: The man was seriously injured. He (could not stand the pain) and hastened his own death. He placed the blade of the sword on the ground with the tip between his chest and then pressed himself against the sword and killed himself. Then the man (following him) went to the Messenger of Allah (ﷺ) and said: I bear testimony that verily thou art the Messenger of Allah, He (the Holy Prophet) said: What is the matter? He replied: The person about whom you just mentioned that he was one among the denizens of Fire and the people were surprised (at this) and I said to them that I would bring (the news about him) and consequently I went out in search of him till I (found him) to be very seriously injured. He hastened his death. He placed the blade of the sword upon the ground and its tip between his chest and then pressed himself against that and killed himself. Thereupon the Messenger of Allah (ﷺ) remarked: A person performs the deeds which to the people appear to be the deeds befitting the dweller of Paradise, but he is in fact one of the denizens of Hell. And verily a person does an act which in the eyes of public is one which is done by the denizens of Hell, but the person is one among the dwellers of Paradise.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ - حَىٌّ مِنَ الْعَرَبِ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا . فَلَمَّا مَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَسْكَرِهِ وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ وَفِي أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلٌ لاَ يَدَعُ لَهُمْ شَاذَّةً إِلاَّ اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ فَقَالُوا مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلاَنٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ " . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا صَاحِبُهُ أَبَدًا . قَالَ فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ - قَالَ - فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ . قَالَ " وَمَا ذَاكَ " . قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ فَقُلْتُ أَنَا لَكُمْ بِهِ فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ " .

Reference	: Sahih Muslim 112
In-book reference	: Book 1, Hadith 213
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 206

It is reported on the authority of Hasan:

A person belonging to the people of the past suffered from a boil, when it pained him, he drew out an arrow from the quiver and pierced it. And the bleeding did not stop till he died. Your Lord said: I forbade his entrance into Paradise. Then he (Hasan) stretched his hand towards the mosque and said: By God, Jundab transmitted this hadith to me from the Messenger of Allah (ﷺ) in this very mosque.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا الزُّبَيْرِيُّ، - وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ - حَدَّثَنَا شَيْبَانُ، قَالَ سَمِعْتُ الْحَسَنَ، يَقُولُ " إِنَّ رَجُلاً مِمَّنْ كَانَ قَبْلَكُمْ خَرَجَتْ بِهِ قَرْحَةٌ فَلَمَّا آذَتْهُ انْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ فَنَكَأَهَا فَلَمْ يَرْقَإِ الدَّمُ حَتَّى مَاتَ . قَالَ رَبُّكُمْ قَدْ حَرَّمْتُ

عَلَيْهِ الْجَنَّةَ " . ثُمَّ مَدَّ يَدَهُ إِلَى الْمَسْجِدِ فَقَالَ إِي وَاللَّهِ لَقَدْ حَدَّثَنِي بِهَذَا الْحَدِيثِ جُنْدَبٌ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي هَذَا الْمَسْجِدِ .

Reference : Sahih Muslim 113 a
In-book reference : Book 1, Hadith 214
USC-MSA web (English) reference : Book 1, Hadith 207
(deprecated numbering scheme)

It is reported on the authority of Hasan:

Jundab b. 'Abdullah al-Bajali narrated this hadith in this mosque which we can neither forget and at the same time we have no apprehension that Jundab could attribute a lie to the Messenger of Allah (ﷺ). He (the Holy Prophet) observed: A person belonging to the people of the past suffered from a boil, and then the rest of the hadith was narrated.

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ الْحَسَنَ، يَقُولُ حَدَّثَنَا جُنْدَبُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ، فِي هَذَا الْمَسْجِدِ فَمَا نَسِينَا وَمَا نَخْشَى أَنْ يَكُونَ جُنْدَبٌ كَذَبَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَرَجَ بِرَجُلٍ فِيمَنْ كَانَ قَبْلَكُمْ خُرَاجٌ " . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 113 b
In-book reference : Book 1, Hadith 215
USC-MSA web (English) reference : Book 1, Hadith 208
(deprecated numbering scheme)

(48) Chapter: Emphatic prohibition against stealing from the spoils of war; and that no one will enter paradise except the believers

(48) باب غِلَظِ تَحْرِيمِ الْغُلُولِ وَأَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ الْمُؤْمِنُونَ

It is narrated on the authority of 'Umar b. Khattab that when it was the day of Khaibar a party of Companions of the Apostle (ﷺ) came there and said:

So and so is a martyr, till they happened to pass by a man and said: So and so is a martyr. Upon this the Messenger of Allah remarked: Nay, not so verily I have seen him in the Fire for the garment or cloak that he had stolen from the booty, Then the Messenger of Allah (ﷺ) said: Umar son of Khattab, go and announce to the people that none but the believers shall enter Paradise. He ('Umar b. Khattab) narrated: I went out and proclaimed: Verily none but the believers would enter Paradise.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنِي سِمَاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا فُلاَنٌ شَهِيدٌ فُلاَنٌ شَهِيدٌ حَتَّى مَرُّوا عَلَى رَجُلٍ فَقَالُوا فُلاَنٌ شَهِيدٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَلاَّ إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةٍ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا ابْنَ الْخَطَّابِ اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ الْمُؤْمِنُونَ " . قَالَ فَخَرَجْتُ فَنَادَيْتُ " أَلاَ إِنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ الْمُؤْمِنُونَ " .

Reference : Sahih Muslim 114

In-book reference : Book 1, Hadith 216
USC-MSA web (English) reference : Book 1, Hadith 209
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira:
We went to Khaibar along with the Apostle (ﷺ) and Allah granted us victory. We plundered neither gold nor silver but laid our hands on goods, corn and clothes, and then bent our stops to a valley; along with the Messenger of Allah (ﷺ) there was a slave who was presented to him by one Rifa'a b. Zaid of the family of Judham, a tribe of Dubayb. When we got down into the valley the slave of the Messenger of Allah stood up and began to unpack the saddle-bag and was suddenly struck by a (stray) arrow which proved fatal. We said: There is a greeting for him, Messenger of Allah, as he is a martyr. Upon this the Messenger of Allah (ﷺ) remarked: Nay, not so. By Him in Whose hand is the life of Muhammad, the small garment which he stole from the booty on the day of Khaibar but which did not (legitimately) fall to his lot is burning like the Fire (of Hell) on him. The people were greatly perturbed (on hearing this). A person came there with a lace or two laces and said: Messenger of Allah, I found (them) on the day of Khaibar. He (the Holy Prophet) remarked: This is a lace of fire or two laces of fire.

حَدَّثَنِي أَبُو الطَّاهِرِ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدُّؤَلِيِّ، عَنْ سَالِمٍ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى خَيْبَرَ فَفَتَحَ اللَّهُ عَلَيْنَا فَلَمْ نَغْنَمْ ذَهَبًا وَلاَ وَرِقًا غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالثِّيَابَ ثُمَّ انْطَلَقْنَا إِلَى الْوَادِي وَمَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَبْدٌ لَهُ وَهَبَهُ لَهُ رَجُلٌ مِنْ جُذَامٍ يُدْعَى رِفَاعَةَ بْنَ زَيْدٍ مِنْ بَنِي الضُّبَيْبِ فَلَمَّا نَزَلْنَا الْوَادِيَ قَامَ عَبْدُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَحُلُّ رَحْلَهُ فَرُمِيَ بِسَهْمٍ فَكَانَ فِيهِ حَتْفُهُ فَقُلْنَا هَنِيئًا لَهُ الشَّهَادَةُ يَا رَسُولَ اللَّهِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَلاَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ الشَّمْلَةَ لَتَلْتَهِبُ عَلَيْهِ نَارًا أَخَذَهَا مِنَ الْغَنَائِمِ يَوْمَ خَيْبَرَ لَمْ تُصِبْهَا الْمَقَاسِمُ " . قَالَ فَفَزِعَ النَّاسُ . فَجَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ . فَقَالَ يَا رَسُولَ اللَّهِ أَصَبْتُ يَوْمَ خَيْبَرَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " شِرَاكٌ مِنْ نَارٍ أَوْ شِرَاكَانِ مِنْ نَارٍ " .

Reference : Sahih Muslim 115
In-book reference : Book 1, Hadith 217
USC-MSA web (English) reference : Book 1, Hadith 210
(deprecated numbering scheme)

(49) Chapter: The evidence that the one who kills himself is not considered a disbeliever

(49) باب الدَّلِيلِ عَلَى أَنَّ قَاتِلَ نَفْسِهِ لاَ يَكْفُرُ

It is narrated on the authority of Jabir that Tufail son of Amr al-Dausi came to the Apostle (ﷺ) and said:
Do you need strong, fortified protection? The tribe of Daus had a fort in the pre-Islamic days. The Apostle (ﷺ) declined this offer, since it (the privilege of protecting the Holy Prophet) had already been reserved for the Ansar. When the Apostle (ﷺ) migrated to Medina, Tufail son of Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of Medina did not suit him, and he fell sick. He felt very uneasy. So he took hold of an iron head of an arrow and cut his finger-joints. The blood streamed forth from his hands, till he died. Tufail son of Amr saw him in a dream. His state was good and he saw him with his hands wrapped. He (Tufail)

said to him: What treatment did your Allah accord to you? He replied. Allah granted me pardon for my migration to the Apostle (ﷺ): He (Tufail) again said: What is this that I see you wrapping up your hands? He replied: I was told (by Allah): We would not set right anything of yours which you damaged yourself. Tufail narrated this (dream) to the Messenger of Allah (ﷺ). Upon this he prayed: O Allah I grant pardon even to his hands.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُلَيْمَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، - حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيَّ، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنَعَةٍ - قَالَ حِصْنٌ كَانَ لِدَوْسٍ فِي الْجَاهِلِيَّةِ - فَأَبَى ذَلِكَ النَّبِيُّ صلى الله عليه وسلم لِلَّذِي ذَخَرَ اللَّهُ لِلأَنْصَارِ فَلَمَّا هَاجَرَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْمَدِينَةِ هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ فَاجْتَوَوُا الْمَدِينَةَ فَمَرِضَ فَجَزِعَ فَأَخَذَ مَشَاقِصَ لَهُ فَقَطَعَ بِهَا بَرَاجِمَهُ فَشَخَبَتْ يَدَاهُ حَتَّى مَاتَ فَرَآهُ الطُّفَيْلُ بْنُ عَمْرٍو فِي مَنَامِهِ فَرَآهُ وَهَيْئَتُهُ حَسَنَةٌ وَرَآهُ مُغَطِّيًا يَدَيْهِ فَقَالَ لَهُ مَا صَنَعَ بِكَ رَبُّكَ فَقَالَ غَفَرَ لِي بِهِجْرَتِي إِلَى نَبِيِّهِ صلى الله عليه وسلم فَقَالَ مَا لِي أَرَاكَ مُغَطِّيًا يَدَيْكَ قَالَ قِيلَ لِي لَنْ نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ . فَقَصَّهَا الطُّفَيْلُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **اللَّهُمَّ وَلِيَدَيْهِ فَاغْفِرْ** "

Reference	: Sahih Muslim 116
In-book reference	: Book 1, Hadith 218
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 211

(50) Chapter: Regarding the wind which will come just before the resurrection and take the soul of anyone who has any fath in his heart

(50) باب فِي الرِّيحِ الَّتِي تَكُونُ قُرْبَ الْقِيَامَةِ تَقْبِضُ مَنْ فِي قَلْبِهِ شَىْءٌ مِنَ الإِيمَانِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Verily Allah would make a wind to blow from the side of the Yemen more delicate than silk and would spare none but cause him to die who, in the words of Abu 'Alqama, has faith equal to the weight of a grain; while Abdul-'Aziz said: having faith equal to the weight of a dust particle.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، وَأَبُو عَلْقَمَةَ الْفَرْوِيُّ قَالاَ حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **إِنَّ اللَّهَ يَبْعَثُ رِيحًا مِنَ الْيَمَنِ أَلْيَنَ مِنَ الْحَرِيرِ فَلاَ تَدَعُ أَحَدًا فِي قَلْبِهِ - قَالَ أَبُو عَلْقَمَةَ مِثْقَالُ حَبَّةٍ وَقَالَ عَبْدُ الْعَزِيزِ مِثْقَالُ ذَرَّةٍ - مِنْ إِيمَانٍ إِلاَّ قَبَضَتْهُ** " .

Reference	: Sahih Muslim 117
In-book reference	: Book 1, Hadith 219
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 212

(51) Chapter: Encouragement to hasten to do good deeds before the emergence of the Fitnah

(51) باب الْحَثِّ عَلَى الْمُبَادَرَةِ بِالأَعْمَالِ قَبْلَ تَظَاهُرِ الْفِتَنِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods.

حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - قَالَ أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَادِرُوا بِالأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا " .

Reference	: Sahih Muslim 118
In-book reference	: Book 1, Hadith 220
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 213

(52) Chapter: The believer's fear that his good deeds may be lost

(52) باب مَخَافَةِ الْمُؤْمِنِ أَنْ يَحْبَطَ عَمَلُهُ

It is narrated on the authority of Anas b. Malik that when this verse:

" O ye who believe I raise not your voices above the voice of the Prophet, nor shout loud unto him in discourse, as ye shout loud unto one another, lest your deeds should become null and void, while you perceive not" (xlix. 2-5), was revealed. Thabit b. Qais confined himself in his house and said: I am one of the denizens of Fire, and he deliberately avoided coming to the Apostle (ﷺ). The Apostle (ﷺ) asked Sa'd b, Mu'adh about him and said, Abu Amr, how is Thabit? Has he fallen sick? Sa'd said: He is my neighbour, but I do not know of his illness. Sa'd came to him (Thabit), and conveyed to him the message of the Messenger of Allah (ﷺ). Upon this Thabit said: This verse was revealed, and you are well aware of the fact that, amongst all of you, mine is the voice louder than that of the Messenger of Allah, and so I am one amongst the denizens of Fire, Sa'd Informed the Prophet about it. Upon this the Messenger of Allah observed: (Nay, not so) but he (Thabit) is one of the dwellers of Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ} إِلَى آخِرِ الآيَةِ جَلَسَ ثَابِتُ بْنُ قَيْسٍ فِي بَيْتِهِ وَقَالَ أَنَا مِنْ أَهْلِ النَّارِ . وَاحْتَبَسَ عَنِ النَّبِيِّ صلى الله عليه وسلم فَسَأَلَ النَّبِيُّ صلى الله عليه وسلم سَعْدَ بْنَ مُعَاذٍ فَقَالَ " يَا أَبَا عَمْرٍو مَا شَأْنُ ثَابِتٍ أَشْتَكَى " . قَالَ سَعْدٌ إِنَّهُ لَجَارِي وَمَا عَلِمْتُ لَهُ بِشَكْوَى . قَالَ فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ثَابِتٌ أُنْزِلَتْ هَذِهِ الآيَةُ وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتًا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَنَا مِنْ أَهْلِ النَّارِ . فَذَكَرَ ذَلِكَ سَعْدٌ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ " .

Reference	: Sahih Muslim 119 a
In-book reference	: Book 1, Hadith 221
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 214

This hadith has been narrated on the authority of Anas b. Malik by another chain of transmitters in which these words are found:

Thabit b. Qais was the orator of the Ansar, when this verse was revealed: the rest of the hadith is the same with the exception that there is no mention of Sa'd b. Mu'adh in it.

وَحَدَّثَنَا قَطَنُ بْنُ نُسَيْرٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ خَطِيبَ الأَنْصَارِ فَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ . بِنَحْوِ حَدِيثِ حَمَّادٍ . وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ سَعْدِ بْنِ مُعَاذٍ .

Reference : Sahih Muslim 119 b
In-book reference : Book 1, Hadith 222
USC-MSA web (English) reference : Book 1, Hadith 215
(deprecated numbering scheme)

This hadith is also transmitted by Ahmad b. Sa'id, Habban, Sulaiman b. Mughira on the authority of Anas who said:

When the verse was revealed:" Do not raise your voice louder than the voice of the Apostle," no mention was made of Sa'd b, Mu'adh in it.

وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَمَّا نَزَلَتْ { لاَ تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ} وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ فِي الْحَدِيثِ .

Reference : Sahih Muslim 119 c
In-book reference : Book 1, Hadith 223
USC-MSA web (English) reference : Book 1, Hadith 215
(deprecated numbering scheme)

This hadith is narrated on the authority of Anas by another chain of transmitters in which there is no mention of Sa'd b. Mu'adh, but the following words are there:
We observed a man, one of the dwellers of Paradise, walking about amongst us.

وَحَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الأَعْلَى الأَسَدِيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي يَذْكُرُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ . وَاقْتَصَّ الْحَدِيثَ . وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ وَزَادَ فَكُنَّا نَرَاهُ يَمْشِي بَيْنَ أَظْهُرِنَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ .

Reference : Sahih Muslim 119 d
In-book reference : Book 1, Hadith 224
USC-MSA web (English) reference : Book 1, Hadith 216
(deprecated numbering scheme)

(53) Chapter: Will a person be punished for his actions during the Jahlilliyyah?

(53) باب هَلْ يُؤَاخَذُ بِأَعْمَالِ الْجَاهِلِيَّةِ

It is narrated on the authority of Abdullah b. Mas'ud that some people said to the Messenger of Allah (ﷺ):

Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance (before embracing Islam)? Upon his he (the Holy Prophet) remarked: He who amongst you performed good deeds in Islam, He would not be held responsible for them (misdeeds which he committed in ignorance) and he who committed evil (even after embracing Islam) would be held responsible or his misdeeds that he committed in the state of ignorance as well as in that of Islam.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ أُنَاسٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ قَالَ " أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الإِسْلاَمِ فَلاَ يُؤَاخَذُ بِهَا وَمَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالإِسْلاَمِ " .

Reference : Sahih Muslim 120 a
In-book reference : Book 1, Hadith 225
USC-MSA web (English) reference : Book 1, Hadith 217
(deprecated numbering scheme)

It is narrated on the authority of Abdullah b. Mas'ud:

We once said: Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance? He (the Holy Prophet) observed: He who did good deeds in Islam would not be held responsible for what he did in the state of ignorance, but he who committed evil (after having come within the fold of Islam) would be held responsible for his previous and later deeds.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكِيعٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ قَالَ " مَنْ أَحْسَنَ فِي الإِسْلاَمِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ . وَمَنْ أَسَاءَ فِي الإِسْلاَمِ أُخِذَ بِالأَوَّلِ وَالآخِرِ " .

Reference : Sahih Muslim 120 b
In-book reference : Book 1, Hadith 226
USC-MSA web (English) reference : Book 1, Hadith 218
(deprecated numbering scheme)

This hadith has been transmitted by Minjab b. al-Harith Tamimi with the same chain of transmitters.

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 120 c
In-book reference : Book 1, Hadith 227
USC-MSA web (English) reference : Book 1, Hadith 219
(deprecated numbering scheme)

(54) Chapter: Islam destroys that which came before it, as do Hijrah (Emigration) and Hajj

(54) باب كَوْنِ الإِسْلاَمِ يَهْدِمُ مَا قَبْلَهُ وَكَذَا الْهِجْرَةُ وَالْحَجُّ

It is narrated on the authority of Ibn Shamasa Mahri that he said:

We went to Amr b. al-As and he was about to die. He wept for a long time and turned his face towards the wall. His son said: Did the Messenger of Allah (may peace be upon him not give you tidings of this? Did the Messenger of Allah (ﷺ) not give you tidings of this? He (the narrator) said: He turned his face (towards the audience) and said:

The best thing which we can count upon is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. Verily I have passed through three phases. (The first one) in which I found myself averse to none else more than I was averse to the Messenger of Allah (ﷺ) and there was no other desire stronger in me than the one

that I should overpower him and kill him. Had I died in this state, I would have been definitely one of the denizens of Fire. When Allah instilled the love of Islam in my heart, I came to the Apostle (ﷺ) and said: Stretch out your right

hand so that may pledge my allegiance to you. He stretched out his right hand, I withdrew my hand, He (the Holy Prophet) said: What has happened to you, O 'Amr? replied: I intend to lay down some condition. He asked: What condition do you intend to put forward? I said: should be granted pardon. He (the Holy Prophet) observed: Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds), and verily the pilgrimage wipes out all the (previous) misdeeds. And then no one as or dear to me than the Messenger of Allah and none was more sublime in my eyes than he, Never could I, pluck courage to catch a full glimpse of his face due to its splendour. So if I am asked to describe his features, I cannot do that for I have not eyed him fully. Had I died in this state had every reason to hope that I would have bee among the dwellers of Paradise. Then we were responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for the time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy and (in your company) ascertain what answer I can give to the messengers (angels) of Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ كُلُّهُمْ عَنْ أَبِي عَاصِمٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - حَدَّثَنَا الضَّحَّاكُ، - يَعْنِي أَبَا عَاصِمٍ - قَالَ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنِ ابْنِ شَمَاسَةَ الْمَهْرِيِّ، قَالَ حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ . فَبَكَى طَوِيلاً وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ فَجَعَلَ ابْنُهُ يَقُولُ يَا أَبَتَاهُ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا قَالَ فَأَقْبَلَ بِوَجْهِهِ . فَقَالَ إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلاَثٍ لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنِّي وَلاَ أَحَبَّ إِلَىَّ أَنْ أَكُونَ قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ فَلَمَّا جَعَلَ اللَّهُ الإِسْلاَمَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ ابْسُطْ يَمِينَكَ فَلأُبَايِعْكَ . فَبَسَطَ يَمِينَهُ - قَالَ - فَقَبَضْتُ يَدِي . قَالَ " مَا لَكَ يَا عَمْرُو " . قَالَ قُلْتُ أَرَدْتُ أَنْ أَشْتَرِطَ . قَالَ " تَشْتَرِطُ بِمَاذَا " . قُلْتُ أَنْ يُغْفَرَ لِي . قَالَ " أَمَا عَلِمْتَ أَنَّ الإِسْلاَمَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ " . وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَىَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ أَجَلَّ فِي عَيْنِي مِنْهُ وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلأَ عَيْنَىَّ مِنْهُ إِجْلاَلاً لَهُ وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لأَنِّي لَمْ أَكُنْ أَمْلأُ عَيْنَىَّ مِنْهُ وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مُتُّ فَلاَ تَصْحَبْنِي نَائِحَةٌ وَلاَ نَارٌ فَإِذَا دَفَنْتُمُونِي فَشُنُّوا عَلَىَّ التُّرَابَ شَنًّا ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ وَيُقْسَمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي .

Reference : Sahih Muslim 121
In-book reference : Book 1, Hadith 228
USC-MSA web (English) reference : Book 1, Hadith 220
(deprecated numbering scheme)

It is narrated on the authority of Ibn 'Abbas that some persons amongst the polytheist had committed a large number of murders and had excessively indulged in fornication. Then they came to Muhammad (ﷺ) and said:

Whatever you assert and whatever you call to is indeed good. But if you inform us that there is atonement of our past deeds (then we would embrace Islam). Then it was revealed: And those who call not unto another god along with

Allah and slay not any soul which Allah has forbidden except in the cause of justice, nor commit fornication; and he who does this shall meet the requital of sin. Multiplied for him shall be the torment on the Day of Resurrection, and he shall therein abide disgraced, except him who repents a believes and does good deeds. Then these! for the Allah shall change their vices into virtues. Verily Allah is Ever Forgiving, Merciful (xxv. 68-70). Say thou: O my bondsmen woo have committed extravagance against themselves despair not of the Mercy of Allah I Verily Allah will forgive the sins altogether. He is indeed the Forgiving, the Merciful (xxxix. 53).

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، - وَاللَّفْظُ لإِبْرَاهِيمَ - قَالاَ حَدَّثَنَا حَجَّاجٌ، - وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَاسًا، مِنْ أَهْلِ الشِّرْكِ قَتَلُوا فَأَكْثَرُوا وَزَنَوْا فَأَكْثَرُوا ثُمَّ أَتَوْا مُحَمَّدًا صلى الله عليه وسلم فَقَالُوا إِنَّ الَّذِي تَقُولُ وَتَدْعُو لَحَسَنٌ وَلَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً فَنَزَلَ { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا} وَنَزَلَ{ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ}.

Reference	: Sahih Muslim 122
In-book reference	: Book 1, Hadith 229
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 221

(55) Chapter: Clarifying the ruling of the action of an unbeliever if he accepts Islam after it

(55) باب بَيَانِ حُكْمِ عَمَلِ الْكَافِرِ إِذَا أَسْلَمَ بَعْدَهُ

Hakim b. Hizam reported to 'Urwa b. Zubair that he said to the Messenger of Allah:

Do you think that there is any thing for me (of he reward with the Lord) for the deed of religious purification that I did in the state of ignorance? Upon this he (the Messenger of Allah) said to him: You accepted Islam with all the previous virtues that you practised.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ، أَخْبَرَهُ أَنَّهُ، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ هَلْ لِي فِيهَا مِنْ شَىْءٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ " . وَالتَّحَنُّثُ التَّعَبُّدُ .

Reference	: Sahih Muslim 123 a
In-book reference	: Book 1, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 222

Hakim b. Hizam reported to 'Urwa b. Zubair that he said to the Messenger of Allah (ﷺ):

Messenger of Allah, do you think if there is any reward (of the Lord with me on the Day of Resurrection) for the deeds of religious purification that I performed in the state of ignorance, such as charity, freeing a slave, cementing of blood-relations? Upon this he (the Messenger of Allah) said to him: You have accepted Islam with all the previous virtues that you had practised.

وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ الْحُلْوَانِيُّ حَدَّثَنَا وَقَالَ عَبْدٌ، حَدَّثَنِي - يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ، أَخْبَرَهُ أَنَّهُ، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَىْ رَسُولَ اللَّهِ أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صِلَةِ رَحِمٍ أَفِيهَا أَجْرٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ " .

Reference : Sahih Muslim 123 b
In-book reference : Book 1, Hadith 231
USC-MSA web (English) reference : Book 1, Hadith 223
(deprecated numbering scheme)

It is narrate on the authority of Hakim b. Hizam:

I said: Messenger of Allah, I did so some of the deeds in the state of ignorance. (One of the transmitters Hisham b. Urwa explained them as acts of piety. Upon this the Messenger, of Allah remarked: You have embraced Islam with all the previous acts of virtue. I said: By God, I would leave nothing undone in Islam the like of which I did in the state of ignorance.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَشْيَاءَ كُنْتُ أَفْعَلُهَا فِي الْجَاهِلِيَّةِ - قَالَ هِشَامٌ يَعْنِي أَتَبَرَّرُ بِهَا - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ لَكَ مِنَ الْخَيْرِ " . قُلْتُ فَوَاللَّهِ لاَ أَدَعُ شَيْئًا صَنَعْتُهُ فِي الْجَاهِلِيَّةِ إِلاَّ فَعَلْتُ فِي الإِسْلاَمِ مِثْلَهُ .

Reference : Sahih Muslim 123 c
In-book reference : Book 1, Hadith 232
USC-MSA web (English) reference : Book 1, Hadith 224
(deprecated numbering scheme)

Hisham b. Urwa narrated it on the authority of his father:

Hakim b. Hizam freed one hundred slave and donated one hundred camels (for the sake of Allah) during the state of ignorance. Then he freed one hundred slaves and donated one hundred camel (for the sake of Allah) after) he had embraced Islam. He subsequently came to the Apostle (ﷺ). The rest of the hadith is the same as narrated above.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ، أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ ثُمَّ أَعْتَقَ فِي الإِسْلاَمِ مِائَةَ رَقَبَةٍ وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ ثُمَّ أَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 123 d
In-book reference : Book 1, Hadith 233
USC-MSA web (English) reference : Book 1, Hadith 225
(deprecated numbering scheme)

(56) Chapter: Sincerity of Faith and its Purity

(56) باب صِدْقِ الإِيمَانِ وَإِخْلاَصِهِ

It is narrated on the authority of 'Abdullah (b. Mas'ud) that when this verse was revealed:

" It is those who believe and confound not their belief with wrongdoing" (vi. 82), the Companions of the Messenger of Allah wore greatly perturbed. They said: Who amongst us (is so fortunate) that he does not wrong himself? Upon this the Messenger of Allah (ﷺ) remarked: It does not mean that which you presume It implies that which Luqman said to his son: O my son, do not associate anything with Allah, for indeed it is the gravest wrongdoing (xxxi. 13).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا نَزَلَتْ { الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَالُوا أَيُّنَا لاَ يَظْلِمُ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ هُوَ كَمَا تَظُنُّونَ إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لاِبْنِهِ {يَا بُنَىَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

Reference : Sahih Muslim 124 a
In-book reference : Book 1, Hadith 234
USC-MSA web (English) reference : Book 1, Hadith 226
(deprecated numbering scheme)

This hadith is narrated by another chain of transmitters, (namely) lshaq b. Ibrahim. Ibn Idris says:
My father transmitted it from Aban b. Taghlib who heard it from A'mash; then I heard it also from him (A'mash).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى، - وَهُوَ ابْنُ يُونُسَ ح وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ قَالَ أَبُو كُرَيْبٍ قَالَ ابْنُ إِدْرِيسَ حَدَّثَنِيهِ أَوَّلاً أَبِي، عَنْ أَبَانِ بْنِ تَغْلِبَ، عَنِ الأَعْمَشِ، ثُمَّ سَمِعْتُهُ مِنْهُ، .

Reference : Sahih Muslim 124 b
In-book reference : Book 1, Hadith 235
USC-MSA web (English) reference : Book 1, Hadith 227
(deprecated numbering scheme)

(57) Chapter: Clarification that Allah, most high allows a person's thoughts and whatever occurs in his heart, so long as they do not become established, and the clarification that he, glorious is he and most high, does not burden anyone with more than he can bear, and clarifying the ruling on thinking of doing good and bad deeds

(57) باب بَيَانِ أَنَّهُ سُبْحَانَهُ وَتَعَالَى لَمْ يُكَلِّفْ إِلاَّ مَا يُطَاقُ

It is reported on the authority of Abu Huraira that when it was revealed to the Messenger of Allah (ﷺ):

To Allah belongs whatever is in the heavens and whatever is in the earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He Pleases; and Allah is over everything Potent" (ii. 284). the Companions of the Messenger of Allah (ﷺ) felt it hard and severe and they came to the Messenger of Allah (ﷺ) and sat down on their knees and said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is

beyond our power to live up to it. The Messenger of Allah (ﷺ) said: Do you intend to say what the people of two books (Jews and Christians) said before you:" We hear and disobey"? You should rather say:" We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return." And they said:" We hear and we obey, (we seek) Thy forgiveness, Our Lord! and unto Thee is the return." When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards:" The Apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah and His Angels and His Books and His Apostles, saying: We differentiate not between any of His Apostles and they say: We hearken and we obey: (we seek) Thy forgiveness, our Lord! and unto Thee is the return" (ii. 285). When they did that, Allah abrogated this (verse) and the Great, Majestic Allah revealed:" Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake." (The Prophet said:) Yes, our Lord! do not lay on us a burden as Thou didst lay on those before us. (The Prophet said:) Yes, our Lord, impose not on us (burdens) which we have not the strength to bear (The Prophet said:) Yes, and pardon us and grant us protection! and have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people" (ii. 286). He (the Lord) said: Yes.

حَدَّثَنِي مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، وَأُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، - وَاللَّفْظُ لأُمَيَّةَ - قَالاَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، - وَهُوَ ابْنُ الْقَاسِمِ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم{ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ}قَالَ فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم ثُمَّ بَرَكُوا عَلَى الرُّكَبِ فَقَالُوا أَىْ رَسُولَ اللَّهِ كُلِّفْنَا مِنَ الأَعْمَالِ مَا نُطِيقُ الصَّلاَةُ وَالصِّيَامُ وَالْجِهَادُ وَالصَّدَقَةُ وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الآيَةُ وَلاَ نُطِيقُهَا . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ سَمِعْنَا وَعَصَيْنَا بَلْ قُولُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ " . قَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ . فَلَمَّا اقْتَرَأَهَا الْقَوْمُ ذَلَّتْ بِهَا أَلْسِنَتُهُمْ فَأَنْزَلَ اللَّهُ فِي إِثْرِهَا { آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ} فَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللَّهُ تَعَالَى فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} قَالَ نَعَمْ { رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا} قَالَ نَعَمْ { رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ} قَالَ نَعَمْ { وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلاَنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ} قَالَ نَعَمْ .

Reference	: Sahih Muslim 125
In-book reference	: Book 1, Hadith 236
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 228

It is narrated on the authority of Ibn 'Abbas:

When this verse:" Whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it" (ii 284), there entered in their minds something (of that fear) such as had never entered their hearts (before). The Apostle (ﷺ) observed: Say: We have heard and obeyed and submitted ourselves. He (the reporter) said: Allah instilled faith in their hearts and He revealed this verse:" Allah burdens not a soul beyond its capacity. It

gets every good that it earns and it suffers every ill that it earns. Our Lord, call us not to account if we forget or make a mistake. He the (Lord) said: I indeed did it. Our Lord! do not lay on us a burden as Thou didst lay on those before us. He (our Lord) said: I indeed did it. And pardon us, have mercy on us. Thou art our Protector" (ii. 286). He said: I indeed did it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا - وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ آدَمَ بْنِ سُلَيْمَانَ، مَوْلَى خَالِدٍ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ} قَالَ دَخَلَ قُلُوبَهُمْ مِنْهَا شَىْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَىْءٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " قُولُوا سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا " . قَالَ فَأَلْقَى اللَّهُ الإِيمَانَ فِي قُلُوبِهِمْ فَأَنْزَلَ اللَّهُ تَعَالَى { لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} قَالَ قَدْ فَعَلْتُ { رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا} - قَالَ قَدْ فَعَلْتُ { وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلاَنَا} قَالَ قَدْ فَعَلْتُ .

Reference : Sahih Muslim 126
In-book reference : Book 1, Hadith 237
USC-MSA web (English) reference : Book 1, Hadith 229
(deprecated numbering scheme)

(58) Chapter: Allah allows a person's thoughts and whatever occurs in his heart so long as they do not become established

(58) باب تَجَاوُزِ اللَّهِ عَنْ حَدِيثِ النَّفْسِ، وَالْخَوَاطِرِ، بِالْقَلْبِ إِذَا لَمْ تَسْتَقِرَّ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

Verily Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ تَجَاوَزَ لأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ يَتَكَلَّمُوا أَوْ يَعْمَلُوا بِهِ " .

Reference : Sahih Muslim 127 a
In-book reference : Book 1, Hadith 238
USC-MSA web (English) reference : Book 1, Hadith 230
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

Verily the Great and Mighty Allah forgave my people the evil promptings arising in their minds, but they neither talked about them nor acted upon them.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ

قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ تَجَاوَزَ لأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ بِهِ " .

Reference : Sahih Muslim 127 b
In-book reference : Book 1, Hadith 239
USC-MSA web (English) reference : Book 1, Hadith 231
(deprecated numbering scheme)

The same hadith has been narrated by Zuhair b. Harb, Waki, Ishaq b. Mansur, Husain b. 'Ali.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا مِسْعَرٌ، وَهِشَامٌ، ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، جَمِيعًا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 127 c
In-book reference : Book 1, Hadith 240
USC-MSA web (English) reference : Book 1, Hadith 232
(deprecated numbering scheme)

(59) Chapter: If a person thinks of doing a good deed it will be recorded for him, and if he thinks of doing a bad deed it will not be recorded for him

(59) باب إِذَا هَمَّ الْعَبْدُ بِحَسَنَةٍ كُتِبَتْ وَإِذَا هَمَّ بِسَيِّئَةٍ لَمْ تُكْتَبْ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

The Great and the Glorious Lord said (to angels): Whenever My bondsman intends to corn it an evil, do not record it against him, but if he actually commits it, then write it as one evil. And when he intends to do good but does not do it, then take it down is one act of goodness, but if he does it, then write down ten good deeds (in his record).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لأَبِي بَكْرٍ قَالَ إِسْحَاقُ أَخْبَرَنَا سُفْيَانُ، وَقَالَ الآخَرَانِ، حَدَّثَنَا - ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلاَ تَكْتُبُوهَا عَلَيْهِ فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا " .

Reference : Sahih Muslim 128 a
In-book reference : Book 1, Hadith 241
USC-MSA web (English) reference : Book 1, Hadith 233
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

Allah, the Great and Glorious, said: Whenever my bondsman intends to do good, but does not do it, I write one good act for him, but if he puts it into practice I wrote from ten to seven hundred good deeds in favour of him. When he intends to commit an evil, but does not actually do it, do not record it. But if he does it, I write only one evil.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كَتَبْتُهَا عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ وَإِذَا هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ فَإِنْ عَمِلَهَا كَتَبْتُهَا سَيِّئَةً وَاحِدَةً " .

Reference : Sahih Muslim 128 b
In-book reference : Book 1, Hadith 242
USC-MSA web (English) reference : Book 1, Hadith 234
(deprecated numbering scheme)

Abu Huraira reported that Muhammad, the Messenger of Allah (ﷺ), said:

When it occurs to my bondsman that he should do a good deed but he actually does not do it, record one good to him, but if he puts it into practice, I make an entry of ten good acts in his favour. When it occurs to him to do evil, but he does not commit it, I forgive that. But if he commits it, I record one evil against his name. The Messenger of Allah (ﷺ) observed. The angels said: That bondsman of Yours intends to commit evil. though His Lord is more Vigilant than he. Upon this He (the Lord) said: Watch him; if he commits (evil), write it against his name but if he refrains from doing it, write one good deed or him, for he desisted from doing it for My sake. The Messenger of Allah said: He who amongst you is good of faith, all his good acts are multiplied from ten to seven hundred times (and are recorded in his name) and all the evils that he commits are recorded as such (i, e. without increase) till he meets Allah.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَتِ الْمَلاَئِكَةُ رَبِّ ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً - وَهُوَ أَبْصَرُ بِهِ - فَقَالَ ارْقُبُوهُ فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا . وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً - إِنَّمَا تَرَكَهَا مِنْ جَرَّاىَ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلاَمَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ " .

Reference : Sahih Muslim 129
In-book reference : Book 1, Hadith 243
USC-MSA web (English) reference : Book 1, Hadith 235
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةِ ضِعْفٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ وَإِنْ عَمِلَهَا كُتِبَتْ " .

Reference : Sahih Muslim 130
In-book reference : Book 1, Hadith 244
USC-MSA web (English) reference : Book 1, Hadith 236
(deprecated numbering scheme)

It is narrated on the authority of Ibn Abbas that the Messenger of Allah (ﷺ) transmitted it from the Blessed and Great Lord:

Verily Allah recorded the good and the evil and then made it clear that he who intended good but did not do it, Allah recorded one complete good in his favour, but if he intended it and also did it, the Glorious and Great Allah recorded ten to seven hundred virtues and even more to his credit. But it he intended evil, but did not commit it, Allah wrote down full one good in his favour. If he intended that and also committed it, Allah made an entry of one evil against him.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، حَدَّثَنَا أَبُو رَجَاءٍ الْعُطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً " .

Reference : Sahih Muslim 131 a
In-book reference : Book 1, Hadith 245
USC-MSA web (English) reference : Book 1, Hadith 237
(deprecated numbering scheme)

This hadith has been narrated with another chain of transmitters with the addition of these words:

Allah would even wipe out (the evil committed by a man) and Allah does not put to destruction anyone except he who is doomed to destruction.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، فِي هَذَا الإِسْنَادِ بِمَعْنَى حَدِيثِ عَبْدِ الْوَارِثِ . وَزَادَ " وَمَحَاهَا اللَّهُ وَلاَ يَهْلِكُ عَلَى اللَّهِ إِلاَّ هَالِكٌ " .

Reference : Sahih Muslim 131 b
In-book reference : Book 1, Hadith 246
USC-MSA web (English) reference : Book 1, Hadith 238
(deprecated numbering scheme)

(60) Chapter: Clarifying the Waswasah (Whispers, Bad Thoughts) with regard to faith, and what the one who experiences that should say

(60) باب بَيَانِ الْوَسْوَسَةِ فِي الإِيمَانِ وَمَا يَقُولُهُ مَنْ وَجَدَهَا

It is narrated on the authority of Abu Huraira that some people from amongst the Companions of the Apostle (ﷺ) came to him and said:

Verily we perceive in our minds that which every one of us considers it too grave to express. He (the Holy Prophet) said: Do you really perceive it? They said: Yes. Upon this he remarked: That is the faith manifest.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَسَأَلُوهُ إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ ‏.‏ قَالَ ‏"‏ وَقَدْ وَجَدْتُمُوهُ ‏"‏ ‏.‏ قَالُوا نَعَمْ ‏.‏ قَالَ ‏"‏ ذَاكَ صَرِيحُ الإِيمَانِ ‏"‏ ‏.‏

Reference : Sahih Muslim 132 a
In-book reference : Book 1, Hadith 247
USC-MSA web (English) reference : Book 1, Hadith 239
(deprecated numbering scheme)

The same hadith has been transmitted by Muhammad b. 'Amr, Abu Baker b. Ishaq, Abu'l-Jawwab, A'mash and Abu Huraira.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ حَدَّثَنَا أَبُو الْجَوَّابِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ ‏.‏

Reference : Sahih Muslim 132 b
In-book reference : Book 1, Hadith 248
USC-MSA web (English) reference : Book 1, Hadith 240
(deprecated numbering scheme)

It is narrated on the authority of 'Abdullah b. Mas'ud that the Apostle (ﷺ) was asked about evil prompting, to which he replied:

It is pure faith.

حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ الصَّفَّارُ، حَدَّثَنِي عَلِيُّ بْنُ عَثَّامٍ، عَنْ سُعَيْرِ بْنِ الْخِمْسِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْوَسْوَسَةِ قَالَ ‏"‏ تِلْكَ مَحْضُ الإِيمَانِ ‏"‏ ‏.‏

Reference : Sahih Muslim 133
In-book reference : Book 1, Hadith 249
USC-MSA web (English) reference : Book 1, Hadith 241
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Men will continue to question one another till this is propounded: Allah created all things but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، - وَاللَّفْظُ لِهَارُونَ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ آمَنْتُ بِاللَّهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 134 a
In-book reference : Book 1, Hadith 250

USC-MSA web (English) reference : Book 1, Hadith 242
(deprecated numbering scheme)

This hadith has been transmitted by Mahmud b. Ghailan by another chain of transmitters (and the words are):

The Messenger of Allah (ﷺ) said: The Satan will come to everyone of you and say: Who created the heaven, who created the earth? (And the man) replies: It is Allah, Then the remaining part of the hadith was narrated as mentioned above and the words 'His prophets" were added to it.

وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو سَعِيدٍ الْمُؤَدِّبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ السَّمَاءَ مَنْ خَلَقَ الأَرْضَ فَيَقُولُ اللَّهُ " . ثُمَّ ذَكَرَ بِمِثْلِهِ وَزَادَ " وَرُسُلِهِ " .

Reference : Sahih Muslim 134 b
In-book reference : Book 1, Hadith 251
USC-MSA web (English) reference : Book 1, Hadith 243
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah may peace be upon him) observed:

The Satan comes to everyone. of you and says: Who created this and that? till he questions: Who created your Lord? When he comes to that, one should seek refuge in Allah and keep away (from such idle thoughts).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ، قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا وَكَذَا حَتَّى يَقُولَ لَهُ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَهِ " .

Reference : Sahih Muslim 134 c
In-book reference : Book 1, Hadith 252
USC-MSA web (English) reference : Book 1, Hadith 244
(deprecated numbering scheme)

This hadith is transmitted by Urwa b. Zubair on the authority of Abu Huraira (and the words are):

The Satan comes to the bondsman (of Allah) and says: Who created this and that? The remaining part of the hadith is the same.

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْتِي الْعَبْدَ الشَّيْطَانُ فَيَقُولُ مَنْ خَلَقَ كَذَا وَكَذَا " مِثْلَ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ .

Reference : Sahih Muslim 134 d
In-book reference : Book 1, Hadith 253
USC-MSA web (English) reference : Book 1, Hadith 245
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

People will constantly ask you questions pertaining to knowledge till they would say: Allah created us, but who created Allah? he (the narrator) says: he (Abu Huraira) was (at the time of narrating this hadith) catching hold of the hand of a man and he said: Allah and the Messenger told the truth. Two persons have already put me this question, and this is the third one, or he said: One man has put me this question and he is the second one.

حَدَّثَنِي عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ النَّاسُ يَسْأَلُونَكُمْ عَنِ الْعِلْمِ حَتَّى يَقُولُوا هَذَا اللَّهُ خَلَقَنَا فَمَنْ خَلَقَ اللَّهَ " . قَالَ وَهُوَ آخِذٌ بِيَدِ رَجُلٍ فَقَالَ صَدَقَ اللَّهُ وَرَسُولُهُ قَدْ سَأَلَنِي اثْنَانِ وَهَذَا الثَّالِثُ . أَوْ قَالَ سَأَلَنِي وَاحِدٌ وَهَذَا الثَّانِي .

Reference	: Sahih Muslim 135 a
In-book reference	: Book 1, Hadith 254
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 246

It is narrated on the authority of Abu Huraira that he said:

The people will constantly, and the rest of the hadith is the same as that transmitted by 'Abdul-Warith with the exception that there is no mention of the Messenger of Allah in that, but he observed at the end of the hadith: Allah and His Messenger told the truth.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ " لاَ يَزَالُ النَّاسُ " . بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم فِي الإِسْنَادِ وَلَكِنْ قَدْ قَالَ فِي آخِرِ الْحَدِيثِ صَدَقَ اللَّهُ وَرَسُولُهُ .

Reference	: Sahih Muslim 135 b
In-book reference	: Book 1, Hadith 255
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 247

Abu Huraira reported:

The Messenger of Allah (ﷺ) said to me: they (the people) till constantly ask you, Abu Huraira, (about different things pertaining to religion) the they would say: Well, there is Allah, but after all who created Allah? He (Abu Huraira) narrated: Once we were in the mosque that some of the Bedouins came there and said: Well, there is Allah, but who created Allah? He (the narrator) said: I took hold of the pebbles in my fist and flung at them and remarked: Stand up, stand up (go away) my friend (the Holy Prophet) told the truth.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزَالُونَ يَسْأَلُونَكَ يَا أَبَا هُرَيْرَةَ حَتَّى يَقُولُوا هَذَا اللَّهُ فَمَنْ خَلَقَ اللَّهَ " قَالَ فَبَيْنَا أَنَا فِي الْمَسْجِدِ إِذْ جَاءَنِي نَاسٌ مِنَ الأَعْرَابِ فَقَالُوا يَا أَبَا هُرَيْرَةَ هَذَا اللَّهُ فَمَنْ خَلَقَ اللَّهَ قَالَ فَأَخَذَ حَصًى بِكَفِّهِ فَرَمَاهُمْ ثُمَّ قَالَ قُومُوا قُومُوا صَدَقَ خَلِيلِي .

Reference	: Sahih Muslim 135 c
In-book reference	: Book 1, Hadith 256
USC-MSA web (English) reference	: Book 1, Hadith 248

(deprecated numbering scheme)

Yazid b. al-Asamm said:
I heard Abu Huraira saying that the Messenger of Allah (ﷺ) observed: people will certainly ask you about everything till they will propound: Allah created every thing, but who created Allah?

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيَسْأَلَنَّكُمُ النَّاسُ عَنْ كُلِّ شَىْءٍ حَتَّى يَقُولُوا اللَّهُ خَلَقَ كُلَّ شَىْءٍ فَمَنْ خَلَقَهُ " .

Reference : Sahih Muslim 135 d
In-book reference : Book 1, Hadith 257
USC-MSA web (English) reference : Book 1, Hadith 249
(deprecated numbering scheme)

Anas b. Malik transmitted it from the Messenger of Allah (ﷺ) that the Great and Glorious Allah said:
Verily your people would constantly question about this and that till they would say: Well, it is Allah Who created the creation, but who created Allah?

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ الْحَضْرَمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ أُمَّتَكَ لاَ يَزَالُونَ يَقُولُونَ مَا كَذَا مَا كَذَا حَتَّى يَقُولُوا هَذَا اللَّهُ خَلَقَ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ " .

Reference : Sahih Muslim 136 a
In-book reference : Book 1, Hadith 258
USC-MSA web (English) reference : Book 1, Hadith 250
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters with the exception that Ishaq made no mention of this:
Allah said: Verily your people.

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، كِلاَهُمَا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ غَيْرَ أَنَّ إِسْحَاقَ لَمْ يَذْكُرْ قَالَ " قَالَ اللَّهُ إِنَّ أُمَّتَكَ " .

Reference : Sahih Muslim 136 b
In-book reference : Book 1, Hadith 259
USC-MSA web (English) reference : Book 1, Hadith 251
(deprecated numbering scheme)

(61) Chapter: Warning of the Fire for the one who swears a false oath in order to unlawfully take the right of another muslim

(61) باب وَعِيدِ مَنِ اقْتَطَعَ حَقَّ مُسْلِمٍ بِيَمِينٍ فَاجِرَةٍ بِالنَّارِ

It is narrated on the authority of Abu Umama that the Messenger of Allah (ﷺ) observed:

He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him: Messenger of Allah, even if it is something insignificant? He (the Holy Prophet) replied: (Yes) even if it is the twig of the arak tree.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، - قَالَ أَخْبَرَنَا الْعَلاَءُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ مَوْلَى الْحُرَقَةِ - عَنْ مَعْبَدِ بْنِ كَعْبٍ السَّلَمِيِّ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ " . فَقَالَ لَهُ رَجُلٌ وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ قَالَ " وَإِنْ قَضِيبًا مِنْ أَرَاكٍ " .

Reference : Sahih Muslim 137 a
In-book reference : Book 1, Hadith 260
USC-MSA web (English) reference : Book 1, Hadith 252
(deprecated numbering scheme)

This hadith has been transmitted by another chain of narrators:

Abu Bakr b. Abi Shaiba, Ishaq b. Ibrahim, Harun b. Abdullah, Abi Usama, Walid b. Kathir, Muhammad b. Ka'b, his brother Abdullah b. Ka'b and Abi Usama.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللَّهِ بْنَ كَعْبٍ، يُحَدِّثُ أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ، حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 137 b
In-book reference : Book 1, Hadith 261
USC-MSA web (English) reference : Book 1, Hadith 253
(deprecated numbering scheme)

It is narrated on the authority of Abdullah (b. Umar) that the Messenger of Allah (ﷺ) observed:

He who perjured with a view to appropriating the property of a Muslim, and he is in fact a liar and would meet Allah in a state that He would be angry with him. He (the narrator) said: There came Ash'ath b. Qais and said (to the people): What does Abu Abdur-Rahman (the Kunya of Abdullah b. Umar) narrate to you? They replied: So and so. Upon this he remarked: Abu Abdur-Rahman told the truth. This (command) has been revealed in my case. There was a piece of land in Yemen over which I and another person had a claim. I brought the dispute with him to the Messenger of Allah (to decide) He (the Holy Prophet) said: Can you produce an evidence (in your support)? I said: No. He (the Holy Prophet) observed: (Then the decision would be made) on his oath. I said: He would readily take an oath. Upon this the Messenger of Allah (ﷺ) remarked: He who perjured for appropriating the wealth of a Muslim, whereas he is a liar, would meet Allah while He would be angry with him. This verse was then revealed:" Verily those who barter Allah's covenant and their oaths at a small price..." (iii 77).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ " . قَالَ فَدَخَلَ الأَشْعَثُ بْنُ قَيْسٍ

فَقَالَ مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ قَالُوا كَذَا وَكَذَا . قَالَ صَدَقَ أَبُو عَبْدِ الرَّحْمَنِ فِيَّ نَزَلَتْ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ أَرْضٌ بِالْيَمَنِ فَخَاصَمْتُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " هَلْ لَكَ بَيِّنَةٌ " . فَقُلْتُ لاَ . قَالَ " فَيَمِينُهُ " . قُلْتُ إِذًا يَحْلِفُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ " . فَنَزَلَتْ { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} إِلَى آخِرِ الآيَةِ .

Reference : Sahih Muslim 138 a
In-book reference : Book 1, Hadith 262
USC-MSA web (English) reference : Book 1, Hadith 254
(deprecated numbering scheme)

It is narrated on the authority of Abdullah that he heard the Prophet (ﷺ) saying:

He who took an oath in order to entitle himself (to the possession) of a property, whereas he is a liar, would meet Allah in a state that He would be very much angry with him. Then the remaining part of the hadith was narrated as transmitted by A'mash but with the exception of these words: There was a dispute between me and another person in regard to a well. We referred this dispute to the Messenger of Allah (ﷺ). Upon this he remarked: Either (you should produce) two witnesses (to support your contention) or his oath (would be accepted as valid).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً هُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ الأَعْمَشِ غَيْرَ أَنَّهُ قَالَ كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " شَاهِدَاكَ أَوْ يَمِينُهُ " .

Reference : Sahih Muslim 138 b
In-book reference : Book 1, Hadith 263
USC-MSA web (English) reference : Book 1, Hadith 255
(deprecated numbering scheme)

Ibn Mas'ud says:

I heard the Messenger of Allah observing: He who took an oath on the property of a Muslim without legitimate right would meet Allah and He would be angry, with him. Then the Messenger of Allah (ﷺ) in support of his contention recited the verse:" Verily those who barter Allah's covenant and their oaths at a small price.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، سَمِعَا شَقِيقَ بْنَ سَلَمَةَ، يَقُولُ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ حَلَفَ عَلَى مَالِ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ " قَالَ عَبْدُ اللَّهِ ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ { إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً} إِلَى آخِرِ الآيَةِ .

Reference : Sahih Muslim 138 c
In-book reference : Book 1, Hadith 264
USC-MSA web (English) reference : Book 1, Hadith 256
(deprecated numbering scheme)

It is narrated on the authority of Wa'il that there came a person from Hadramaut and another one from Kinda to the Apostle (ﷺ). One who had come from Hadramaut said:

Messenger of Allah, only this man has appropriated my land which belonged to my father. The one who had came from Kinda contended. This is my land and is in my possession: I cultivate it. There is no right for him in it. The Messenger of Allah said to the Hadramite: Have you any evidence (to support you)? He replied in the negative. He (the Messenger of Allah) said: Then your case is to be decided on his oath. He (the Hadramite) said: Messenger of Allah, he is a liar and cares not what he swears and has no regard for anything. Upon this he (the Messenger of Allah) remarked: For you then there is no other help to it. He (the man from Kinda) set out to take an oath. When he turned his back the Messenger of Allah (ﷺ) observed: If he took an oath on his property with a view to usurping it, he would certainly meet his Lord in a state that He would turn away from him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ الْحَنَفِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ هَذَا قَدْ غَلَبَنِي عَلَى أَرْضٍ لِي كَانَتْ لأَبِي . فَقَالَ الْكِنْدِيُّ هِيَ أَرْضِي فِي يَدِي أَزْرَعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْحَضْرَمِيِّ " أَلَكَ بَيِّنَةٌ " . قَالَ لاَ . قَالَ " فَلَكَ يَمِينُهُ " . قَالَ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ فَاجِرٌ لاَ يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَىْءٍ . فَقَالَ " لَيْسَ لَكَ مِنْهُ إِلاَّ ذَلِكَ " فَانْطَلَقَ لِيَحْلِفَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَمَّا أَدْبَرَ " أَمَا لَئِنْ حَلَفَ عَلَى مَالِهِ لِيَأْكُلَهُ ظُلْمًا لَيَلْقَيَنَّ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ " .

Reference : Sahih Muslim 139 a
In-book reference : Book 1, Hadith 265
USC-MSA web (English) reference : Book 1, Hadith 257
(deprecated numbering scheme)

Wa'il reported it on the authority of his father Hujr:

I was with the Messenger of Allah (ﷺ) that two men came there disputing over a piece of land. One of them said: Messenger of Allah, this man appropriated my land without justification in the days of ignorance. The (claimant) was Imru'l-Qais b. 'Abis al-Kindi and his opponent was Rabi'a b. 'Iban He (the Holy Prophet) said (to the claimant): Have you evidence (to substantiate your claim)? He replied: I have no evidence. Upon this he (the Messenger of Allah) remarked: Then his (that is of the defendant) is the oath. He (the claimant) said: In this case he (the defendant) would appropriate this (the property). He (the Holy Prophet) said: There is than no other way left for you but this. He (the narrator) said: When he (the defendant) stood up to take oath, the Messenger of Allah (ﷺ) said: He who appropriated the land wrongfully would meet Allah in a state that He would be angry with him. Ishaq in his narration mentions Rabi'a b. 'Aidan (instead of Rabi'a b. 'Ibdan).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي الْوَلِيدِ، قَالَ زُهَيْرٌ حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ كُنْتُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَاهُ رَجُلاَنِ يَخْتَصِمَانِ فِي أَرْضٍ فَقَالَ أَحَدُهُمَا إِنَّ هَذَا انْتَزَى عَلَى أَرْضِي يَا رَسُولَ اللَّهِ فِي الْجَاهِلِيَّةِ - وَهُوَ امْرُؤُ الْقَيْسِ بْنُ عَابِسٍ الْكِنْدِيُّ وَخَصْمُهُ رَبِيعَةُ بْنُ عِبْدَانَ - قَالَ " بَيِّنَتُكَ " . قَالَ لَيْسَ لِي بَيِّنَةٌ . قَالَ " يَمِينُهُ " . قَالَ إِذًا يَذْهَبُ بِهَا . قَالَ " لَيْسَ لَكَ إِلاَّ ذَاكَ " . قَالَ فَلَمَّا قَامَ لِيَحْلِفَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اقْتَطَعَ أَرْضًا ظَالِمًا لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ " . قَالَ إِسْحَاقُ فِي رِوَايَتِهِ رَبِيعَةُ بْنُ عَيْدَانَ .

Reference : Sahih Muslim 139 b
In-book reference : Book 1, Hadith 266
USC-MSA web (English) reference : Book 1, Hadith 258
(deprecated numbering scheme)

(62) Chapter: The evidence that the blood of one who aims to seize other people's wealth without right may be shed, if he is killed he will be in the fire, and the one who is killed defending his property is a martyr

(62) باب الدَّلِيلِ عَلَى أَنَّ مَنْ قَصَدَ أَخْذَ مَالِ غَيْرِهِ بِغَيْرِ حَقٍّ كَانَ الْقَاصِدُ مُهْدَرَ الدَّمِ فِي حَقِّهِ وَإِنْ قُتِلَ كَانَ فِي النَّارِ وَأَنَّ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ

Abu Huraira reported:
A person came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, what do you think if a man comes to me in order to appropriate my possession? He (the Holy Prophet) said: Don't surrender your possession to him. He (the inquirer) said: If he fights me? He (the Holy Prophet) remarked: Then fight (with him). He (the inquirer) again said: What do you think if I am killed? He (the Holy Prophet) observed: You would be a martyr. He (the inquirer) said: What do you think of him (Messenger of Allah) If I kill him. He (the Holy Prophet) said: he would be in the Fire.

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ مَخْلَدٍ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي قَالَ " فَلاَ تُعْطِهِ مَالَكَ " . قَالَ أَرَأَيْتَ إِنْ قَاتَلَنِي قَالَ " قَاتِلْهُ " . قَالَ أَرَأَيْتَ إِنْ قَتَلَنِي قَالَ " فَأَنْتَ شَهِيدٌ " . قَالَ أَرَأَيْتَ إِنْ قَتَلْتُهُ قَالَ " هُوَ فِي النَّارِ " .

Reference : Sahih Muslim 140
In-book reference : Book 1, Hadith 267
USC-MSA web (English) reference : Book 1, Hadith 259
(deprecated numbering scheme)

It is narrated on the authority of Thabit, that when 'Abdullah b. 'Amr and 'Anbasa b. Abi Sufyan were about to fight against each other, Khalid b. 'As rode to 'Abdullah b. 'Amr and persuaded him (not to do so). Upon this Abdullah b. 'Amr said:
Are you not aware that the Messenger of Allah (ﷺ) had observed:" He who died in protecting his property is a martyr."

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ، أَنَّ ثَابِتًا، مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّهُ، لَمَّا كَانَ بَيْنَ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَبَيْنَ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ تَيَسَّرُوا لِلْقِتَالِ فَرَكِبَ خَالِدُ بْنُ الْعَاصِ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَوَعَظَهُ خَالِدٌ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ " .

Reference : Sahih Muslim 141 a
In-book reference : Book 1, Hadith 268
USC-MSA web (English) reference : Book 1, Hadith 260
(deprecated numbering scheme)

This hadith has been narrated by Muhammad b. Hatim, Muhammad b. Bakr, Ahmad b. 'Uthman Naufali, Abu 'Asim, Ibn Juraij.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 141 b
In-book reference : Book 1, Hadith 269
USC-MSA web (English) reference : Book 1, Hadith 260
(deprecated numbering scheme)

(63) Chapter: One in charge of a matter, who cheats his subjects, deserves the fire

(63) باب اسْتِحْقَاقِ الْوَالِي الْغَاشِّ لِرَعِيَّتِهِ النَّارَ

Hasan reported:
'Ubaidullah b. Ziyad paid a visit to Ma'qil b. Yasar Muzani in his illness of which he (later on) died. (At this juncture) Ma'qil said: I am going to narrate to you a hadith which I have heard from the Messenger of Allah (ﷺ) and which I would not have transmitted if I knew that I would survive. Verily I have heard the Messenger of Allah (ﷺ) say: There is none amongst the bondsmen who was entrusted with the affairs of his subjects and he died in such a state that he was dishonest in his dealings with those over whom he ruled that the Paradise is not forbidden for him.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ . قَالَ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ " .

Reference : Sahih Muslim 142 a
In-book reference : Book 1, Hadith 270
USC-MSA web (English) reference : Book 1, Hadith 261
(deprecated numbering scheme)

Hasan reported:
Ubaidullah b. Ziyad went to see Ma'qil b. Yasir and he was ailing. He ('Ubaidullah) inquired (about his health) to which he (Ma'qil) replied: I am narrating to you a hadith which I avoided narrating to you (before). Verily the Messenger of Allah (ﷺ) observed: Allah does not entrust to his bondsman the responsibility of managing the affairs of his subjects and he dies as a dishonest (ruler) but Paradise is forbidden by Allah for such a (ruler). He (Ibn Ziyad) said: Why did you not narrate it to me before this day? He replied: I (in fact) did not narrate it to you as it was not (fit) for me to narrate that to you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ دَخَلَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ فَسَأَلَهُ فَقَالَ إِنِّي مُحَدِّثُكَ حَدِيثًا لَمْ أَكُنْ حَدَّثْتُكَهُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَسْتَرْعِي اللَّهُ عَبْدًا رَعِيَّةً يَمُوتُ حِينَ يَمُوتُ وَهُوَ غَاشٌّ لَهَا إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ " . قَالَ أَلاَّ كُنْتَ حَدَّثْتَنِي هَذَا قَبْلَ الْيَوْمِ قَالَ مَا حَدَّثْتُكَ أَوْ لَمْ أَكُنْ لأُحَدِّثَكَ .

Reference : Sahih Muslim 142 b
In-book reference : Book 1, Hadith 271
USC-MSA web (English) reference : Book 1, Hadith 262
(deprecated numbering scheme)

Hasan reported:

We were with Ma'qil b. Yasar inquiring about his health that Ubaidullah b. Ziyad came there. Ma'qil said to him: Verily I am going to narrate to you a hadith which I heard from the Messenger of Allah (ﷺ). Then he narrated the hadith like those two (mentioned above).

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنٌ، - يَعْنِي الْجُعْفِيَّ - عَنْ زَائِدَةَ، عَنْ هِشَامٍ، قَالَ قَالَ الْحَسَنُ كُنَّا عِنْدَ مَعْقِلِ بْنِ يَسَارٍ نَعُودُهُ فَجَاءَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ فَقَالَ لَهُ مَعْقِلٌ إِنِّي سَأُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِهِمَا .

Reference : Sahih Muslim 142 c
In-book reference : Book 1, Hadith 272
USC-MSA web (English) reference : Book 1, Hadith 263
(deprecated numbering scheme)

It is narrated on the authority of Abu Malih that Ubaidullah b. Ziyad visited Ma'qil b. Yasar in his illness. Ma'qil said to him:

I am narrating to you a hadith which I would have never narrated to you had I not been in death-bed. I heard Allah's apostle (ﷺ) say: A ruler who has been entrusted with the affairs of the Muslims but he makes no endeavors (for the material and moral uplift) and does not sincerely mean (their welfare) would not enter Paradise along with them.

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلاَ أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلاَّ لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ " .

Reference : Sahih Muslim 142 d
In-book reference : Book 1, Hadith 273
USC-MSA web (English) reference : Book 1, Hadith 264
(deprecated numbering scheme)

(64) Chapter: The disappearance of honesty and faith from some hearts and the appearance of fitnah in some hearts

(64) باب رَفْعِ الأَمَانَةِ وَالإِيمَانِ مِنْ بَعْضِ الْقُلُوبِ وَعَرْضِ الْفِتَنِ عَلَى الْقُلُوبِ

Hudhaifa reported:

The Messenger of Allah (ﷺ) narrated to us two ahadith. I have seen one (crystallized into reality), and I am waiting for the other. He told us: Trustworthiness descended in the innermost (root) of the hearts of people. Then the Qur'an was revealed and they learnt from the Qur'an and they learnt from the Sunnah. Then he (the Holy Prophet) told us about the removal of trustworthiness. He said: The man would have a wink of sleep and trustworthiness would be taken away from his heart leaving the impression of a faint mark. He would again sleep and trustworthiness would

be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it. He (the Holy Prophet) then took up a pebble and rolled it down over his foot and (said): The people would enter into transactions amongst one another and hardly a person would be left who would return (things) entrusted to him. (And there would be so much paucity of honest persons) till it would be said: There in such a such tribe is a trustworthy man. And they would also say about a person: How prudent he is, how broad-minded he is and how intelligent he is, whereas in his heart there would not be faith even to the weight of a mustard seed. I have passed through a time in which I did not care with whom amongst you I entered into a transaction, for if he were a Muslim his faith would compel him to discharge his obligations to me and it he were a Christian or a Jew, the ruler would compel him to discharge his obligations to me. But today I would not enter into a transaction with you except so and so.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ حَدَّثَنَا " أَنَّ الأَمَانَةَ نَزَلَتْ فِي جِذْرِ قُلُوبِ الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ " . ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ قَالَ " يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَىْءٌ - ثُمَّ أَخَذَ حَصًى فَدَحْرَجَهُ عَلَى رِجْلِهِ - فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لاَ يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ إِنَّ فِي بَنِي فُلاَنٍ رَجُلاً أَمِينًا . حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ مَا أَظْرَفَهُ مَا أَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ " . وَلَقَدْ أَتَى عَلَىَّ زَمَانٌ وَمَا أُبَالِي أَيَّكُمْ بَايَعْتُ لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَىَّ دِينُهُ وَلَئِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لَيَرُدَّنَّهُ عَلَىَّ سَاعِيهِ وَأَمَّا الْيَوْمَ فَمَا كُنْتُ لأُبَايِعَ مِنْكُمْ إِلاَّ فُلاَنًا وَفُلاَنًا .

Reference : Sahih Muslim 143 a
In-book reference : Book 1, Hadith 274
USC-MSA web (English) reference : Book 1, Hadith 265
(deprecated numbering scheme)

This hadith has been transmitted by another chain of transmitters:
Ibn Numair, Waki', Ishaq b. Ibrahim, 'Isa b. Yunus on the authority of A'mash.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 143 b
In-book reference : Book 1, Hadith 275
USC-MSA web (English) reference : Book 1, Hadith 266
(deprecated numbering scheme)

(65) Chapter: Clarifying that Islam started as something strange, and will revert to being something strange, and it will retreat between the two Masajid

(65) باب بَيَانِ أَنَّ الإِسْلاَمَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا وَأَنَّهُ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ

It is narrated on the authority of Hudhaifa:

We were sitting in the company of Umar and he said: Who amongst you has heard the Messenger of Allah (ﷺ) talking about the turmoil? Some people said: It is we who heard it. Upon this be remarked: Perhaps by turmoil you presume the unrest of man in regard to his household or neighbour, they replied: Yes. He ('Umar) observed: Such (an unrest) would be done away with by prayer, fasting and charity. But who amongst you has heard from the Apostle (ﷺ) describing that turmoil which would come like the wave of the ocean. Hudhaifa said: The people hushed into silence, I replied: It is I. He ('Umar) said: Ye, well, your father was also very pious. Hudhaifa said: I heard the Messenger of Allah (may peace be, upon him) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion. Hudhaifa said: I narrated to him ('Umar): There is between you and that (turmoil) a closed door, but there is every likelihood of its being broken. 'Umar said: Would it be broken? You have, been rendered fatherless. Had it been opened, it would have been perhaps closed also. I said: No, it would be broken, and I narrated to him: Verily that door implies a person who would be killed or die. There is no mistake in this hadith. Abu Khalid narrated: I said to Sa'd, O Abu Malik, what do you mean by the term" Aswad Murbadda"? He replied: High degree of whiteness in blackness. I said: What is meant by" Alkoozu Mujakhiyyan"? He replied: A vessel turned upside down.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ - عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ الْفِتَنَ فَقَالَ قَوْمٌ نَحْنُ سَمِعْنَاهُ . فَقَالَ لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ قَالُوا أَجَلْ . قَالَ تِلْكَ تُكَفِّرُهَا الصَّلاَةُ وَالصِّيَامُ وَالصَّدَقَةُ وَلَكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَذْكُرُ الْفِتَنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ قَالَ حُذَيْفَةُ فَأَسْكَتَ الْقَوْمُ فَقُلْتُ أَنَا . قَالَ أَنْتَ لِلَّهِ أَبُوكَ . قَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا فَأَىُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءُ وَأَىُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضَ مِثْلِ الصَّفَا فَلاَ تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالأَرْضُ وَالآخَرُ أَسْوَدُ مُرْبَادًّا كَالْكُوزِ مُجَخِّيًا لاَ يَعْرِفُ مَعْرُوفًا وَلاَ يُنْكِرُ مُنْكَرًا إِلاَّ مَا أُشْرِبَ مِنْ هَوَاهُ " . قَالَ حُذَيْفَةُ وَحَدَّثْتُهُ أَنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا يُوشِكُ أَنْ يُكْسَرَ . قَالَ عُمَرُ أَكَسْرًا لاَ أَبَا لَكَ فَلَوْ أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ . قُلْتُ لاَ بَلْ يُكْسَرُ . وَحَدَّثْتُهُ أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ . حَدِيثًا لَيْسَ بِالأَغَالِيطِ . قَالَ أَبُو خَالِدٍ فَقُلْتُ لِسَعْدٍ يَا أَبَا مَالِكٍ مَا أَسْوَدُ مُرْبَادًّا قَالَ شِدَّةُ الْبَيَاضِ فِي سَوَادٍ . قَالَ قُلْتُ فَمَا الْكُوزُ مُجَخِّيًا قَالَ مَنْكُوسًا .

Reference	: Sahih Muslim 144 a
In-book reference	: Book 1, Hadith 276
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 267

It is narrated on the authority of Rib'i (b. Hirash). When Hudhaifa came from 'Umar he sat down to narrate to us and said:

Verily yesterday when I was sitting with the Commander of the believers he asked his companions: When amongst you retains in his memory the utterance of the Messenger of Allah (ﷺ) with regard to the turmoil? -and he cited the

hadith like the hadith narrated on the authority of Abu Khalid, but he did not mention the exposition of his words (Murbaddan) and (Mujakhiyyan).

وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ، حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ رِبْعِيٍّ، قَالَ لَمَّا قَدِمَ حُذَيْفَةُ مِنْ عِنْدِ عُمَرَ جَلَسَ فَحَدَّثَنَا فَقَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمْسِ لَمَّا جَلَسْتُ إِلَيْهِ سَأَلَ أَصْحَابَهُ أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْفِتَنِ وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ أَبِي خَالِدٍ وَلَمْ يَذْكُرْ تَفْسِيرَ أَبِي مَالِكٍ لِقَوْلِهِ " مُرْبَادًّا مُجَخِّيًا " .

Reference : Sahih Muslim 144 b
In-book reference : Book 1, Hadith 277
USC-MSA web (English) reference : Book 1, Hadith 268
(deprecated numbering scheme)

It is transmitted by Rib'i b. Hirash. who narrated it on the authority of Hudhaifa that verily 'Umar said:

Who would narrate to us or who amongst you would narrate to us (and Hudhaifa was one amongst them) what the Messenger of Allah (ﷺ) had said about the turmoil? Hudhaifa said: I will, and recited the hadith like that transmitted by Abu Malik on the authority of Rib'i and he observed in connection with this hadith that Hudhaifa remarked: I am narrating to you a hadith and it has no mistake, and said: That it is transmitted from he Messenger of Allah (ﷺ).

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَعَمْرُو بْنُ عَلِيٍّ، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، أَنَّ عُمَرَ، قَالَ مَنْ يُحَدِّثُنَا أَوْ قَالَ أَيُّكُمْ يُحَدِّثُنَا - وَفِيهِمْ حُذَيْفَةُ - مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْفِتْنَةِ قَالَ حُذَيْفَةُ أَنَا . وَسَاقَ الْحَدِيثَ كَنَحْوِ حَدِيثِ أَبِي مَالِكٍ عَنْ رِبْعِيٍّ وَقَالَ فِي الْحَدِيثِ قَالَ حُذَيْفَةُ حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ وَقَالَ يَعْنِي أَنَّهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 144 c
In-book reference : Book 1, Hadith 278
USC-MSA web (English) reference : Book 1, Hadith 269
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ، قَالَ ابْنُ عَبَّادٍ حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، - يَعْنِي ابْنَ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَدَأَ الإِسْلاَمُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ " .

Reference : Sahih Muslim 145
In-book reference : Book 1, Hadith 279
USC-MSA web (English) reference : Book 1, Hadith 270
(deprecated numbering scheme)

It is narrated on the authority of Ibn 'Umar ('Abdullah b. 'Umar) that the Messenger of Allah (ﷺ) observed:

Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَالْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ، قَالاَ حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ - عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الإِسْلاَمَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ وَهُوَ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا " .

Reference	: Sahih Muslim 146
In-book reference	: Book 1, Hadith 280
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 271

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Verily the faith would recede to Medina just as the serpent crawls back into its hole.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا " .

Reference	: Sahih Muslim 147
In-book reference	: Book 1, Hadith 281
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 272

(66) Chapter: The Disappearance of Faith at the End of Time

(66) باب ذَهَابِ الإِيمَانِ آخِرَ الزَّمَانِ

It is narrated on the authority of Anas that verily the Messenger of Allah (ﷺ) said:

"The Hour (Resurrection) will not occur until 'Allah, Allah' is not said on earth."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى لاَ يُقَالَ فِي الأَرْضِ اللَّهُ اللَّهُ " .

Reference	: Sahih Muslim 148 a
In-book reference	: Book 1, Hadith 282
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 273

It is narrated on the authority of Anas that the Messenger of Allah (ﷺ) said:

"The Hour (Resurrection) will not occur as long as anyone says: 'Allah, Allah.'"

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ اللَّهُ اللَّهُ " .

Reference	: Sahih Muslim 148 b
In-book reference	: Book 1, Hadith 283
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 274

(67) Chapter: Permissibility of concealing one's faith in the case of fear

(67) باب جَوَازِ الاِسْتِسْرَارِ لِلْخَائِفِ

Hudhaifa reported:

We were in the company of the Messenger of Allah (ﷺ) when he said. Count for me those who profess al-Islam. We said: Messenger of Allah, do you entertain any fear concerning us and we are (at this time) between six hundred and seven hundred (in strength). He (the Holy Prophet) remarked: You don't perceive; you may be put to some trial, He (the narrator) said: We actually suffered trial so much so that some of our men were constrained to offer their prayers in concealment.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَحْصُوا لِي كَمْ يَلْفِظُ الإِسْلاَمَ " . قَالَ فَقُلْنَا يَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ إِلَى السَّبْعِمِائَةِ قَالَ " إِنَّكُمْ لاَ تَدْرُونَ لَعَلَّكُمْ أَنْ تُبْتَلَوْا " . قَالَ فَابْتُلِينَا حَتَّى جَعَلَ الرَّجُلُ مِنَّا لاَ يُصَلِّي إِلاَّ سِرًّا .

Reference	: Sahih Muslim 149
In-book reference	: Book 1, Hadith 284
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 275

(68) Chapter: Being kind to one for whose faith there is concern because it is weak; Prohibition of attributing Faith to someone without definitive evidence

(68) باب تَأَلُّفِ قَلْبِ مَنْ يَخَافُ عَلَى إِيمَانِهِ لِضَعْفِهِ وَالنَّهْيِ عَنِ الْقَطْعِ بِالإِيمَانِ مِنْ غَيْرِ دَلِيلٍ قَاطِعٍ

Sa'd narrated it on the authority of his father (Abi Waqqas) that he observed:

The Messenger of Allah (ﷺ) distributed shares (of booty among his Companions). I said: Messenger of Allah! Give it to so and so, for verily he is a believer. Upon this the Messenger of Allah remarked: Or a Muslim. I (the narrator) repeated it (the word" believer") thrice and he (the Holy Prophet) turned his back upon me (and substituted the word)" Muslim," and then observed: I bestow it (this share) to a man out of apprehension lest Allah should throw him prostrate into the fire (of Hell) whereas in fact the other man is dearer to me than he.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَسْمًا فَقُلْتُ يَا رَسُولَ اللَّهِ أَعْطِ فُلاَنًا فَإِنَّهُ مُؤْمِنٌ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوْ مُسْلِمٌ " أَقُولُهَا ثَلاَثًا . وَيُرَدِّدُهَا عَلَىَّ ثَلاَثًا " أَوْ مُسْلِمٌ " ثُمَّ قَالَ " إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَىَّ مِنْهُ مَخَافَةَ أَنْ يَكُبَّهُ اللَّهُ فِي النَّارِ " .

Reference : Sahih Muslim 150 a
In-book reference : Book 1, Hadith 285
USC-MSA web (English) reference : Book 1, Hadith 276
(deprecated numbering scheme)

It is narrated on the authority of Sa'd that the Messenger of Allah (ﷺ) bestowed upon a group of persons (things), and Sa'd was sitting amongst them. Sa'd said:
The Messenger of Allah (ﷺ) ignored some of them. And he who was ignored seemed to be more deserving in my eyes (as compared with others). I (Sa'd) said: Messenger of Allah I why is it that you did not give to such and such (man)? Verily I see him a believer. Upon this the Messenger of Allah (ﷺ) observed: Or a Muslim? I kept quiet for some time but I was again impelled (to express) what I knew about him. I said: Messenger of Allah why is it that you did not give it to such and such? Verily, by Allah, see him a believer. Upon this the Messenger of Allah (ﷺ) remarked: (Nay, not a believer) but a Muslim. He (Sa'd) said: I again kept quite for some time but what I knew about him again impelled me (to express my opinion) and I said: Why is it that you did not give (the share) to so and so: By Allah, verily I see him a believer. The Messenger of Allah (ﷺ) remarked; (Nay, not so) but a Muslim. Verily (at times) I give (a share) to a certain man apprehending that he may not be thrown prostrate in the Fire, whereas the other man (who is not given) is dearer to me (as compared with him).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، سَعْدٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ فِيهِمْ قَالَ سَعْدٌ فَتَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهُمْ مَنْ لَمْ يُعْطِهِ وَهُوَ أَعْجَبُهُمْ إِلَىَّ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَوْ مُسْلِمًا ‏"‏ ‏.‏ قَالَ فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَوْ مُسْلِمًا ‏"‏ ‏.‏ قَالَ فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا عَلِمْتُ مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَوْ مُسْلِمًا ‏.‏ إِنِّي لأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَىَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 150 b
In-book reference : Book 1, Hadith 286
USC-MSA web (English) reference : Book 1, Hadith 277
(deprecated numbering scheme)

Sa'd reported:
The Messenger of Allah (ﷺ) bestowed upon a group of persons (booty) and I was sitting with them. The remaining part of the hadith is the same as mentioned (above) with the additionI stood up and went to the Messenger of Allah (ﷺ) and whispered to him: Why did you omit such and such a man?

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، سَعْدٍ أَنَّهُ قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ ‏.‏ بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ ‏.‏ وَزَادَ فَقُمْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَارَرْتُهُ فَقُلْتُ مَا لَكَ عَنْ فُلاَنٍ ‏.‏

Reference : Sahih Muslim 150 c

In-book reference : Book 1, Hadith 287
USC-MSA web (English) reference : Book 1, Hadith 278
(deprecated numbering scheme)

The same hadith has been narrated on the authority of Muhammad b Sa'd and these words (are also there):
The Messenger of Allah (ﷺ) gave a stroke on my neck or between my two shoulders and said: Sa'd, do you fight with me simply because I gave (a share) to a man?

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ، يُحَدِّثُ هَذَا فَقَالَ فِي حَدِيثِهِ فَضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي ثُمَّ قَالَ " أَقِتَالاً أَىْ سَعْدُ إِنِّي لأُعْطِي الرَّجُلَ " .

Reference : Sahih Muslim 150 d
In-book reference : Book 1, Hadith 288
USC-MSA web (English) reference : Book 1, Hadith 279
(deprecated numbering scheme)

(69) Chapter: Increasing the heart's tranquility with the appearance evidence

(69) باب زِيَادَةِ طُمَأْنِينَةِ الْقَلْبِ بِتَظَاهُرِ الأَدِلَّةِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:
We have more claim to doubt than Ibrahim (ﷺ) when he said: My Lord! Show me how Thou wilt quicken the dead. He said: Believeth thou not? He said: Yes! But that my heart may rest at ease. He (the Holy Prophet) observed: May Lord take mercy on Lot, that he wanted a strong support, and had I stayed (in the prison) as long as Yusuf stayed, I would have responded to him who invited me.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ صلى الله عليه وسلم إِذْ قَالَ{ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي}قَالَ " وَيَرْحَمُ اللَّهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ لأَجَبْتُ الدَّاعِيَ " .

Reference : Sahih Muslim 151 a
In-book reference : Book 1, Hadith 289
USC-MSA web (English) reference : Book 1, Hadith 280
(deprecated numbering scheme)

'Abdullah b. Muhammad narrated the same hadith on the authority of Abu Huraira and in the transmission by Malik the words are that he (the Holy Prophet) recited the verse:
" but that my heart may rest at ease" and completed it.

وَحَدَّثَنِي بِهِ، إِنْ شَاءَ اللَّهُ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، وَأَبَا، عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ وَفِي حَدِيثِ مَالِكٍ " وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي " . قَالَ ثُمَّ قَرَأَ هَذِهِ الآيَةَ حَتَّى جَازَهَا .

Reference : Sahih Muslim 151 b

In-book reference : Book 1, Hadith 290
USC-MSA web (English) reference : Book 1, Hadith 281
(deprecated numbering scheme)

This hadith has also been narrated by Abd b. Humaid Ya'qub, i. e. son of Ibrahim b. Sa'd, Abu Uwais, Zuhri, like the one narrated by Malik with the same chain of transmission and said:

He recited this verse till he completed it.

حَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، قَالَ حَدَّثَنِي يَعْقُوبُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبُو أُوَيْسٍ، عَنِ الزُّهْرِيِّ، كَرِوَايَةِ مَالِكٍ بِإِسْنَادِهِ وَقَالَ ثُمَّ قَرَأَ هَذِهِ الآيَةَ حَتَّى أَنْجَزَهَا .

Reference : Sahih Muslim 151 c
In-book reference : Book 1, Hadith 291
USC-MSA web (English) reference : Book 1, Hadith 282
(deprecated numbering scheme)

(70) Chapter: Obligation of believing that the message of our Prophet Muhammad (saws) is for all people, and the abrogation of all other religions

(70) باب وُجُوبِ الإِيمَانِ بِرِسَالَةِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَمِيعِ النَّاسِ وَنَسْخِ الْمِلَلِ بِمِلَّتِهِ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Qur'an) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنَ الأَنْبِيَاءِ مِنْ نَبِيٍّ إِلاَّ قَدْ أُعْطِيَ مِنَ الآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَى اللَّهُ إِلَىَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 152
In-book reference : Book 1, Hadith 292
USC-MSA web (English) reference : Book 1, Hadith 283
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ وَأَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا يُونُسَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الأُمَّةِ يَهُودِيٌّ وَلاَ نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ " .

Reference : Sahih Muslim 153

In-book reference : Book 1, Hadith 293
USC-MSA web (English) reference : Book 1, Hadith 284
(deprecated numbering scheme)

It is narrated on the authority of Sha'bi that one among the citizens of Khurasan asked him:

0 Abu! some of the people amongst us who belong to Khurasan say that a person who freed his bondswoman and then married her is like one who rode over a sacrificial animal. Sha'bi said: Abu Burda b. Abi Musa narrated it to me on the authority of his father that verily the Messenger of Allah (ﷺ) said: There are three (classes of persons) who would be given a double reward. One who is amongst the People of the Book and believed in his apostle and (lived) to see the time of Apostle Muhammad (ﷺ) and affirmed his faith in him and followed him and attested his truth, for him is the double reward; and the slave of the master who discharges all those obligations that he owes to Allah and discharges his duties that he owes to his master, for him there is a double reward. And a man who had a bondswoman and fed her and fed her well, then taught her good manners, and did that well and later on granted her freedom and married her, for him is the double reward. Then Sha'bi said: Accept this hadith without (giving) anything. Formerly a man was (obliged) to travel to Medina even for a smaller hadith than this.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ صَالِحِ بْنِ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ رَأَيْتُ رَجُلاً مِنْ أَهْلِ خُرَاسَانَ سَأَلَ الشَّعْبِيَّ فَقَالَ يَا أَبَا عَمْرٍو إِنَّ مَنْ قِبَلَنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ فِي الرَّجُلِ إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ . فَقَالَ الشَّعْبِيُّ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " ثَلاَثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ صلى الله عليه وسلم فَآمَنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَلَهُ أَجْرَانِ وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَذَاهَا فَأَحْسَنَ غِذَاءَهَا ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ " . ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ خُذْ هَذَا الْحَدِيثَ بِغَيْرِ شَىْءٍ . فَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَ هَذَا إِلَى الْمَدِينَةِ .

Reference : Sahih Muslim 154 a
In-book reference : Book 1, Hadith 294
USC-MSA web (English) reference : Book 1, Hadith 285
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters like Abu Bakr b. Abi Shaiba, 'Abda b. Sulaiman Ibn Abi 'Umar Sufyan, 'Ubaidullah b. Mu'adh, Shu'ba; all of them heard it from Salih b. Salih.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ صَالِحِ بْنِ صَالِحٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 154 b
In-book reference : Book 1, Hadith 295
USC-MSA web (English) reference : Book 1, Hadith 286
(deprecated numbering scheme)

(71) Chapter: The descent of 'Eisa bin Mariam to judge according to the Shari'ah of our Prophet Muhammad (saws); And how Allah has honored this Ummah; And clarifying the evidence that this religion will not be abrogated; and that a group from it will continue to adhere to the truth and prevail until the day of resurrection

(71) باب نُزُولِ عِيسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ صلى الله عليه وسلم

Abu Huraira reported that the Messenger of Allah (ﷺ) said:

By Him in Whose hand is my life, the son of Mary (ﷺ) will soon descend among you as a just judge. He will break crosses, kill swine and abolish Jizya and the wealth will pour forth to such an extent that no one will accept it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ صلى الله عليه وسلم حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ " .

Reference	: Sahih Muslim 155 a
In-book reference	: Book 1, Hadith 296
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 287

The same hadith is transmitted from Zuhri with the same chain of transmission. But in the tradition narrated by Ibn 'Uyaina the words are:

" impartial leader and just judge" and in the tradition narrated by Yunus: the" judge judging with justice" and" impartial leader" are not mentioned. And in the hadith narrated by Salih like the one transmitted by Laith the words are:" impartial judge". And in the hadith transmitted by Ziyad the words are:" Till one sajda is better than the worldand what it contains. Then Abu Huraira used to say," recite" if you like: Not one of the People of the Book will fail to believe in him before his death.

وَحَدَّثَنَاهُ عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي يُونُسُ، ح وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَفِي رِوَايَةِ ابْنِ عُيَيْنَةَ " إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلاً " . وَفِي رِوَايَةِ يُونُسَ " حَكَمًا عَادِلاً " . وَلَمْ يَذْكُرْ " إِمَامًا مُقْسِطًا " . وَفِي حَدِيثِ صَالِحٍ " حَكَمًا مُقْسِطًا " كَمَا قَالَ اللَّيْثُ . وَفِي حَدِيثِهِ مِنَ الزِّيَادَةِ " وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا " . ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْ { وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ} الآيَةَ .

Reference	: Sahih Muslim 155 b
In-book reference	: Book 1, Hadith 297
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 288

It is narrated on the authority of Abu Huraira that the Messenger or Allah (ﷺ) observed:

I swear by Allah that the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish Jizya and would leave the young she-camel and no one would endeavour to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلاً فَلَيَكْسِرَنَّ الصَّلِيبَ وَلَيَقْتُلَنَّ الْخِنْزِيرَ وَلَيَضَعَنَّ الْجِزْيَةَ وَلَتُتْرَكَنَّ الْقِلاَصُ فَلاَ يُسْعَى عَلَيْهَا وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيَدْعُوَنَّ إِلَى الْمَالِ فَلاَ يَقْبَلُهُ أَحَدٌ " .

Reference : Sahih Muslim 155 c
In-book reference : Book 1, Hadith 298
USC-MSA web (English) reference : Book 1, Hadith 289
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

What will be your state when the son of Mary descends amongst you and there will be an Imam amongst you?

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي نَافِعٌ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ " .

Reference : Sahih Muslim 155 d
In-book reference : Book 1, Hadith 299
USC-MSA web (English) reference : Book 1, Hadith 290
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that he heard the Messenger of Allah (ﷺ) as saying:

What would you do when the son of Mary would descend and lead you?

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَأَمَّكُمْ " .

Reference : Sahih Muslim 155 e
In-book reference : Book 1, Hadith 300
USC-MSA web (English) reference : Book 1, Hadith 291
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

What would you do when the son of Mary would descend amongst you and would lead you as one amongst you? Ibn Abi Dhi'b on the authority of Abu Huraira narrated: Your leader amongst you. Ibn Abi Dhi'b said: Do you know what the words:" He would lead as one amongst you" mean? I said: Explain these to me. He said: He would lead you according to the Book of your: Lord (hallowed be He and most exalted) and the Sunnah of your Apostle (ﷺ).

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمُ ابْنُ مَرْيَمَ فَأَمَّكُمْ مِنْكُمْ " . فَقُلْتُ لاِبْنِ أَبِي ذِئْبٍ إِنَّ الأَوْزَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ عَنْ نَافِعٍ عَنْ أَبِي هُرَيْرَةَ " وَإِمَامُكُمْ مِنْكُمْ " . قَالَ ابْنُ أَبِي ذِئْبٍ تَدْرِي مَا أَمَّكُمْ مِنْكُمْ قُلْتُ تُخْبِرُنِي . قَالَ فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ صلى الله عليه وسلم .

Reference : Sahih Muslim 155 f
In-book reference : Book 1, Hadith 301

USC-MSA web (English) reference : Book 1, Hadith 292
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

I heard the Messenger of Allah (ﷺ) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.

حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالُوا حَدَّثَنَا حَجَّاجٌ، - وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ - قَالَ - فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ صلى الله عليه وسلم فَيَقُولُ أَمِيرُهُمْ تَعَالَ صَلِّ لَنَا . فَيَقُولُ لاَ . إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ . تَكْرِمَةَ اللَّهِ هَذِهِ الأُمَّةَ " .

Reference : Sahih Muslim 156
In-book reference : Book 1, Hadith 302
USC-MSA web (English) reference : Book 1, Hadith 293
(deprecated numbering scheme)

(72) Chapter: Clarifying the time when faith will no longer be accepted

(72) باب بَيَانِ الزَّمَنِ الَّذِي لاَ يُقْبَلُ فِيهِ الإِيمَانُ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

The (Last) Hour shall not came till the sun rises from the place of its setting And on the day when it rises from the place of its setting even if all the people together affirmed their faith, it would not be of any avail to one who did not believe previously and derived no good out of his belief.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ فَيَوْمَئِذٍ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا " .

Reference : Sahih Muslim 157 a
In-book reference : Book 1, Hadith 303
USC-MSA web (English) reference : Book 1, Hadith 294
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters, Abu Bakr b. Abi Shaiba, Ibn Numair, Abu Kuraib, Ibn Fudail. This hadith has also been narrated through several other chains on the authority of Abu Huraira.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا ابْنُ فُضَيْلٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ الْعَلاَءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 157 b
In-book reference : Book 1, Hadith 304
USC-MSA web (English) reference : Book 1, Hadith 295
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the beast of the earth.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، جَمِيعًا عَنْ فُضَيْلِ بْنِ غَزْوَانَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لَهُ - حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثٌ إِذَا خَرَجْنَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الأَرْضِ " .

Reference : Sahih Muslim 158
In-book reference : Book 1, Hadith 305
USC-MSA web (English) reference : Book 1, Hadith 296
(deprecated numbering scheme)

It is narrated on the authority of Abu Dharr that the Messenger of Allah (ﷺ) one day said:

Do you know where the sun goes? They replied: Allah and His Apostle know best. He (the Holy Prophet) observed: Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne and falls prostrate and remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from it rising place and the it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it would be said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. The Messenger of Allah (ﷺ) said. Do you know when it would happen? It would happen at the time when faith will not benefit one who has not previously believed or has derived no good from the faith.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا ابْنُ عُلَيَّةَ، - حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ، - سَمِعَهُ فِيمَا، أَعْلَمُ - عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمًا " أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " إِنَّ هَذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ فَتَخِرُّ سَاجِدَةً وَلاَ

تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا ارْتَفِعِي ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ فَتَخِرُّ سَاجِدَةً وَلاَ تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا ارْتَفِعِي ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا ثُمَّ تَجْرِي لاَ يَسْتَنْكِرُ النَّاسُ مِنْهَا شَيْئًا حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا ذَاكَ تَحْتَ الْعَرْشِ فَيُقَالُ لَهَا ارْتَفِعِي أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكِ فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَدْرُونَ مَتَى ذَاكُمْ ذَاكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا " .

Reference : Sahih Muslim 159 a
In-book reference : Book 1, Hadith 306
USC-MSA web (English) reference : Book 1, Hadith 297
(deprecated numbering scheme)

It is narrated on the authority of Abu Dharr that the Messenger of Allah (ﷺ) one day said:

Do you know where the sun goes? The remaining part of the hadith is the same.

وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ، أَخْبَرَنَا خَالِدٌ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمًا " أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ " بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُلَيَّةَ .

Reference : Sahih Muslim 159 b
In-book reference : Book 1, Hadith 307
USC-MSA web (English) reference : Book 1, Hadith 298
(deprecated numbering scheme)

Abu Dharr reported:

I entered the mosque and the Messenger of Allah (ﷺ) was sitting there. When the sun disappeared (from the sight) he said: O Abu Dharr! Do you know where it goes? He (the narrator) said: Allah and His Apostle know best. He (the Holy Prophet) said. Verily it goes and begs permission, for prostration (to Allah) and the permission is granted to it. Once it would be said: Return to the place whence you came, and then it would rise from its setting place. Then he, after the recitation of 'Abdullah recited it: And that is its appointed term.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ فَلَمَّا غَابَتِ الشَّمْسُ قَالَ " يَا أَبَا ذَرٍّ هَلْ تَدْرِي أَيْنَ تَذْهَبُ هَذِهِ " . قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا " . قَالَ ثُمَّ قَرَأَ فِي قِرَاءَةِ عَبْدِ اللَّهِ وَذَلِكَ مُسْتَقَرٌّ لَهَا .

Reference : Sahih Muslim 159 c
In-book reference : Book 1, Hadith 308
USC-MSA web (English) reference : Book 1, Hadith 299
(deprecated numbering scheme)

Abu Dharr reported:

I asked the Messenger of Allah (ﷺ) the (implication of the) words of Allah, the Exalted: The sun glides to its appointed resting place. He replied: Its appointed resting place is under the Throne.

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الأَشَجُّ، حَدَّثَنَا - وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ قَوْلِ اللَّهِ تَعَالَى { وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا} قَالَ " مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ " .

Reference	: Sahih Muslim 159 d
In-book reference	: Book 1, Hadith 309
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 300

(73) Chapter: The beginning of the revelation to the messenger of Allah (saws)

(73) باب بَدْءِ الْوَحْىِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

A'isha, the wife of the Messenger of Allah (ﷺ), reported:

The first (form) with which was started the revelation to the Messenger of Allah was the true vision in sleep. And he did not see any vision but it came like the bright gleam of dawn. Thenceforth solitude became dear to him and he used to seclude himself in the cave of Hira', where he would engage in tahannuth (and that is a worship for a number of nights) before returning to his family and getting provisions again for this purpose. He would then return to Khadija and take provisions for a like period, till Truth came upon him while he was in the cave of Hira'. There came to him the angel and said: Recite, to which he replied: I am not lettered. He took hold of me [the Apostle said] and pressed me, till I was hard pressed; thereafter he let me off and said: Recite. I said: I am not lettered. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Recite, to which I replied: I am not lettered. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said: Recite in the name of your Lord Who created, created man from a clot of blood. Recite. And your most bountiful Lord is He Who taught the use of pen, taught man what he knew not (al-Qur'an, xcvi. 1-4). Then the Prophet returned therewith, his heart was trembling, and he went to Khadija and said: Wrap me up, wrap me up! So they wrapped him till the fear had left him. He then said to Khadija: O Khadija! what has happened to me? and he informed her of the happening, saying: I fear for myself. She replied: It can't be. Be happy. I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people. Khadija then took him to Waraqa b. Naufal b. Asad b. 'Abd al-'Uzza, and he was the son of Khadija's uncle, i. e., the brother of her father. And he was the man who had embraced Christianity in the Days of Ignorance (i. e. before Islam) and he used to write books in Arabic and, therefore, wrote Injil in Arabic as God willed that he should write. He was very old and had become blind Khadija said to him: O uncle! listen to the son of your brother. Waraqa b. Naufal said: O my nephew! what did you see? The Messenger of Allah (ﷺ), then, informed him what he had seen, and Waraqa said to him: It is namus that God sent down to Musa. Would that I were then (during your prophetic career) a young man. Would that I might be alive when your people would expel you! The Messenger of Allah (ﷺ) said: Will they drive me out? Waraqa said: Yes. Never came a man with a like of what you have brought but met hostilities. If I see your day I shall help you wholeheartedly.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَاáó حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهَا قَالَتْ كَاáó أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْوَحْىِ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاَءُ فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ يَتَحَنَّثُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِيَ أُولاَتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ . قَالَ " مَا أَنَا بِقَارِئٍ - قَالَ - فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . قَالَ قُلْتُ مَا أَنَا بِقَارِئٍ - قَالَ - فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي . فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الإِنْسَانَ مَا لَمْ يَعْلَمْ} " . فَرَجَعَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ " زَمِّلُونِي زَمِّلُونِي " . فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ ثُمَّ قَالَ لِخَدِيجَةَ " أَىْ خَدِيجَةُ مَا لِي " . وَأَخْبَرَهَا الْخَبَرَ قَالَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي " . قَالَتْ لَهُ خَدِيجَةُ كَلاَّ أَبْشِرْ فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَدًا وَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ . فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ . فَقَالَتْ لَهُ خَدِيجَةُ أَىْ عَمِّ اسْمَعْ مِنِ ابْنِ أَخِيكَ . قَالَ وَرَقَةُ بْنُ نَوْفَلٍ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم خَبَرَ مَا رَآهُ فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى صلى الله عليه وسلم يَا لَيْتَنِي فِيهَا جَذَعًا يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَمُخْرِجِيَّ هُمْ " . قَالَ وَرَقَةُ نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلاَّ عُودِيَ وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا " .

Reference : Sahih Muslim 160 a
In-book reference : Book 1, Hadith 310
USC-MSA web (English) reference : Book 1, Hadith 301
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'A'isha with another chain of narrators like one transmitted by Yunus, i. e. the first thing with which the revelation was initiated with the Messenger of Allah (ﷺ) except the words:

By Allah, Allah would never humiliate you, and Khadija said: O son of my uncle! Listen to the son of your brother.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْوَحْىِ . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ . غَيْرَ أَنَّهُ قَالَ فَوَاللَّهِ لاَ يُحْزِنُكَ اللَّهُ أَبَدًا . وَقَالَ قَالَتْ خَدِيجَةُ أَىِ ابْنَ عَمِّ اسْمَعْ مِنِ ابْنِ أَخِيكَ .

Reference : Sahih Muslim 160 b
In-book reference : Book 1, Hadith 311
USC-MSA web (English) reference : Book 1, Hadith 302
(deprecated numbering scheme)

This hadith has been reported from 'A'isha by another chain of transmitters and the words are:
He (the Holy Prophet) came to Khadija an his heart was trembling. The rest of the hadith has been narrated like one transmitted by Yunus and Ma'mar, but the first part is not mentioned, i. e. the first thing with which was started the revelation to the Prophet was the true vision. And these words like those transmitted by Yunus are mentioned thus: By Allah, Allah would never humiliate you. And there is also a mention of the words of Khadija: O son of my uncle! Listen to the son of your brother.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ ابْنُ شِهَابٍ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، يَقُولُ قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ صلى الله عليه وسلم فَرَجَعَ إِلَى خَدِيجَةَ يَرْجُفُ فُؤَادُهُ وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِمَا مِنْ قَوْلِهِ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْوَحْىِ الرُّؤْيَا الصَّادِقَةُ . وَتَابَعَ يُونُسَ عَلَى قَوْلِهِ فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَدًا . وَذَكَرَ قَوْلَ خَدِيجَةَ أَىِ ابْنَ عَمِّ اسْمَعْ مِنِ ابْنِ أَخِيكَ .

Reference	: Sahih Muslim 160 c
In-book reference	: Book 1, Hadith 312
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 303

Jabir b. 'Abdullah al-Ansari who was one of the Companions of the Messenger of Allah (ﷺ) reportedThe Messenger of Allah (ﷺ) told about the intermission of revelation and narrated While I was walking I heard a voice from the sky, and raising my head I saw the angel who had come to me in Hira', sitting on a Throne between heaven and earth I was terror-stricken on that account and came back (to my family) and said:
Wrap me up, wrap me up! So they wrapped me up, and the Blessed and Most Exalted Allah sent down:" You who are shrouded, arise and deliver warning, your Lord magnify, your clothes cleanse, and defilement shun," and" defilement" means idols; and then the revelation was followed continuously.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي يُونُسُ، قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ يُحَدِّثُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْىِ - قَالَ فِي حَدِيثِهِ " فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسًا عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ " قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَجُئِثْتُ مِنْهُ فَرَقًا فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي . فَدَثَّرُونِي فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ} وَهِيَ الأَوْثَانُ قَالَ ثُمَّ تَتَابَعَ الْوَحْىُ .

Reference	: Sahih Muslim 161 a
In-book reference	: Book 1, Hadith 313
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 304

It is narrated on the authority of Jabir b. Abdullah that he heard the Messenger of Allah (ﷺ) says:

The wahi was intermitted for me for a small span of time and while I was walking, and then the hadith like the one narrated by Yunus was transmitted but with the exception of these words: I was terror-stricken till I fell on the ground. Abu Salama said: Defilement means idols. After this the revelation was speeded up and followed rapidly.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " ثُمَّ فَتَرَ الْوَحْىُ عَنِّي فَتْرَةً فَبَيْنَا أَنَا أَمْشِي " ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ " فَجُثِثْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الأَرْضِ " . قَالَ وَقَالَ أَبُو سَلَمَةَ وَالرُّجْزُ الأَوْثَانُ قَالَ ثُمَّ حَمِيَ الْوَحْىُ بَعْدُ وَتَتَابَعَ

Reference : Sahih Muslim 161 b
In-book reference : Book 1, Hadith 314
USC-MSA web (English) reference : Book 1, Hadith 305
(deprecated numbering scheme)

This hadith, the like of one narrated by Yunus has also been transmitted by Ma'mar on the authority of al-Zuhri who narrated:

Allah the Most Glorious and Exalted revealed this:" You who are shrouded, arise and deliver warning, your Lord magnify, your clothes cleanse and defilement shun," before making the prayer obligatory. I felt terror-stricken as narrated by Uqail.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ يُونُسَ وَقَالَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { يَا أَيُّهَا الْمُدَّثِّرُ} إِلَى قَوْلِهِ { وَالرُّجْزَ فَاهْجُرْ} قَبْلَ أَنْ تُفْرَضَ الصَّلاَةُ - وَهِيَ الأَوْثَانُ - قَالَ " فَجُثِثْتُ مِنْهُ " . كَمَا قَالَ عُقَيْلٌ

Reference : Sahih Muslim 161 c
In-book reference : Book 1, Hadith 315
USC-MSA web (English) reference : Book 1, Hadith 306
(deprecated numbering scheme)

Yahya reported:

I asked Abu Salama what was revealed first from the Qur'an. He said:" 0, the shrouded one." I said: Or" Recite." Jabir said: I am narrating to you what was narrated to us by the Messenger of Allah (ﷺ). He said: I stayed in Hira' for one month and when my stay was completed, I come down and went into the heart of the valley. Somebody called me aloud. I looked in front of me, behind me, on the right of my side and on my left, but I did not see any body. I was again called and I looked about but saw nothing. I was called again and raised my head, and there on the Throne in the open atmosphere he, i. e. Gabriel (peace be upon him) was sitting. I began to tremble on account of fear. I came to Khadija and said: Wrap me up. They wrapped me up and threw water on me and Allah, the Exalted and Glorious, sent down this: you who are shrouded! arise and deliver warning, your Lord magnify, your clothes cleanse."

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، قَالَ سَمِعْتُ يَحْيَى، يَقُولُ سَأَلْتُ أَبَا سَلَمَةَ أَىُّ الْقُرْآنِ أُنْزِلَ قَبْلُ قَالَ يَا أَيُّهَا الْمُدَّثِّرُ . فَقُلْتُ أَوِ اقْرَأْ . فَقَالَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ أَىُّ الْقُرْآنِ أُنْزِلَ قَبْلُ قَالَ يَا أَيُّهَا الْمُدَّثِّرُ . فَقُلْتُ أَوِ اقْرَأْ قَالَ

جَابِرٌ أُحَدِّثُكُمْ مَا حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " جَاوَرْتُ بِحِرَاءٍ شَهْرًا فَلَمَّا قَضَيْتُ جِوَارِي نَزَلْتُ فَاسْتَبْطَنْتُ بَطْنَ الْوَادِي فَنُودِيتُ فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي فَلَمْ أَرَ أَحَدًا ثُمَّ نُودِيتُ فَنَظَرْتُ فَلَمْ أَرَ أَحَدًا ثُمَّ نُودِيتُ فَرَفَعْتُ رَأْسِي فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ - يَعْنِي جِبْرِيلَ عَلَيْهِ السَّلاَمُ - فَأَخَذَتْنِي رَجْفَةٌ شَدِيدَةٌ فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ دَثِّرُونِي . فَدَثَّرُونِي فَصَبُّوا عَلَىَّ مَاءً فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ} " .

Reference : Sahih Muslim 161 d
In-book reference : Book 1, Hadith 316
USC-MSA web (English) reference : Book 1, Hadith 307
(deprecated numbering scheme)

Yahya b Abi Kathir has reported this hadith with the same chain of transmitters and narrated:
And there he was sitting on the Throne between the heaven and the earth.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ وَقَالَ " فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالأَرْضِ " .

Reference : Sahih Muslim 161 e
In-book reference : Book 1, Hadith 317
USC-MSA web (English) reference : Book 1, Hadith 308
(deprecated numbering scheme)

(74) Chapter: The night journey on which the messenger of Allah (saws) was taken up into the heavens and the prayers were enjoined

(74) باب الإِسْرَاءِ بِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى السَّمَوَاتِ وَفَرْضِ الصَّلَوَاتِ

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of version. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. Then we ascended to the second heaven. Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side. welcomed me and prayed for my good Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (ﷺ). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he?

He replied: Gabriel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said:" We elevated him (Idris) to the exalted position" (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied: Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shallnot be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُتِيتُ بِالْبُرَاقِ - وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرْفِهِ - قَالَ فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ - قَالَ - فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهِ الأَنْبِيَاءُ - قَالَ - ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ - عَلَيْهِ السَّلاَمُ - بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرِيلُ صلى الله عليه وسلم اخْتَرْتَ الْفِطْرَةَ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ . فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِابْنَىِ الْخَالَةِ عِيسَى ابْنِ مَرْيَمَ وَيَحْيَى

بْنِ زَكَرِيَّاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَرَحَّبَا وَدَعَوَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ جِبْرِيلُ . فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِيُوسُفَ صلى الله عليه وسلم إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلاَمُ - قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قَالَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ قَالَ اللَّهُ عَزَّ وَجَلَّ { وَرَفَعْنَاهُ مَكَانًا عَلِيًّا} ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ . قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ صلى الله عليه وسلم فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ . قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى صلى الله عليه وسلم فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ صلى الله عليه وسلم مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لاَ يَعُودُونَ إِلَيْهِ ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى وَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ وَإِذَا ثَمَرُهَا كَالْقِلاَلِ - قَالَ - فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا . فَأَوْحَى اللَّهُ إِلَىَّ مَا أَوْحَى فَفَرَضَ عَلَىَّ خَمْسِينَ صَلاَةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَنَزَلْتُ إِلَى مُوسَى صلى الله عليه وسلم فَقَالَ مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ قُلْتُ خَمْسِينَ صَلاَةً . قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ يُطِيقُونَ ذَلِكَ فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ . قَالَ فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ يَا رَبِّ خَفِّفْ عَلَى أُمَّتِي . فَحَطَّ عَنِّي خَمْسًا فَرَجَعْتُ إِلَى مُوسَى فَقُلْتُ حَطَّ عَنِّي خَمْسًا . قَالَ إِنَّ أُمَّتَكَ لاَ يُطِيقُونَ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ . - قَالَ - فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي تَبَارَكَ وَتَعَالَى وَبَيْنَ مُوسَى - عَلَيْهِ السَّلاَمُ - حَتَّى قَالَ يَا مُحَمَّدُ إِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ لِكُلِّ صَلاَةٍ عَشْرٌ فَذَلِكَ خَمْسُونَ صَلاَةً . وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةً وَاحِدَةً - قَالَ - فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ " .

Reference	: Sahih Muslim 162 a
In-book reference	: Book 1, Hadith 318
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 309

It is narrated on the the outhority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

(the angels) came to me and took me to the Zamzam and my heart was opened and washed with the water of Zamzam and then I was left (at my place).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُتِيتُ فَانْطَلَقُوا بِي إِلَى زَمْزَمَ فَشُرِحَ عَنْ صَدْرِي ثُمَّ غُسِلَ بِمَاءِ زَمْزَمَ ثُمَّ أُنْزِلْتُ " .

Reference : Sahih Muslim 162 b
In-book reference : Book 1, Hadith 319
USC-MSA web (English) reference : Book 1, Hadith 310
(deprecated numbering scheme)

Anas b. Malik reported that Gabriel came to the Messenger of Allah (ﷺ) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said:
That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to it place. The boys came running to his mother, i. e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said. I myself saw the marks of needle on his breast.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَاهُ جِبْرِيلُ صلى الله عليه وسلم وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ . ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظِئْرَهُ - فَقَالُوا إِنَّ مُحَمَّدًا قَدْ قُتِلَ . فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ . قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمِخْيَطِ فِي صَدْرِهِ .

Reference : Sahih Muslim 162 c
In-book reference : Book 1, Hadith 320
USC-MSA web (English) reference : Book 1, Hadith 311
(deprecated numbering scheme)

Anas b. Malik, while recounting the Night journey of the Prophet (ﷺ), from the mosque of Ka'bah, reported:
Three beings (angels) came to him in the mosque of the Ka'bah, while he was sleeping in the sacred mosque before it (the Command of Night Journey and Accension) was revealed to him. The rest of the hadith is narrated like that of Thabit. However, some portions have occurred before and some of them have occurred after; some have been added and some deleted.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - قَالَ حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا عَنْ لَيْلَةَ، أُسْرِيَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مَسْجِدِ الْكَعْبَةِ أَنَّهُ جَاءَهُ ثَلاَثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ ثَابِتٍ الْبُنَانِيِّ وَقَدَّمَ فِيهِ شَيْئًا وَأَخَّرَ وَزَادَ وَنَقَصَ .

Reference : Sahih Muslim 162
In-book reference : Book 1, Hadith 321
USC-MSA web (English) reference : Book 1, Hadith 312
(deprecated numbering scheme)

Anas b. Malik reported:
Abu Dharr used to relate that the Messenger of Allah (ﷺ) said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by he hand, he

ascended with me to th heaven, and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied. It is Gabriel. He again asked whe he there was someone with him. He replied: Yes, it is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam (peace be upon him) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. Then Gabriel ascended with me to the second heaven. He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He (opened it). Anas b. Malik said: He (the Holy Prophet) mentioned that he found in the heavens Adam, Idris, Jesus, Moses and Abraham (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. When Gabriel and the Messenger of Allah (ﷺ) passed by Idris (peace be upon him) he said: Welcome to the righteous apostle and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (peace be upon him) and he said: Welcome tothe righteous apostle and righteous brother. I said to (Gabriel): Who is he? He replied: It is Moses. Then I passed by Jesus and he said: Welcome to the righteous apostle and righteous brother. I said (to Gabriel): Who is he? He replied: Jesus, son of Mary. He (the Holy Prophet) said: Then I went to Ibrahim (peace be upon him). He said: Welcome to the righteous apostle and righteous son. I asked: Who is he? He (Gabriel) replied: It is Abraham. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (ﷺ) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas told that the Messenger of Allah (ﷺ) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of thut. I then again went to Moses (peace be upon him) and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. whereupon I said: I feel ashamed of my Lord. Gabriel then travelled with me till we came to the farthest lote-tree Many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ صلى الله عليه وسلم فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا قَالَ جِبْرِيلُ - عَلَيْهِ السَّلاَمُ - لِخَازِنِ السَّمَاءِ الدُّنْيَا افْتَحْ . قَالَ مَنْ هَذَا قَالَ هَذَا جِبْرِيلُ . قَالَ هَلْ مَعَكَ أَحَدٌ قَالَ نَعَمْ مَعِيَ مُحَمَّدٌ صلى الله عليه وسلم . قَالَ فَأُرْسِلَ إِلَيْهِ قَالَ نَعَمْ فَفَتَحَ - قَالَ - فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ وَعَنْ يَسَارِهِ أَسْوِدَةٌ - قَالَ - فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى - قَالَ - فَقَالَ مَرْحَبًا بِالنَّبِيِّ

الصَّالِحِ وَالاِبْنِ الصَّالِحِ - قَالَ - قُلْتُ يَا جِبْرِيلُ مَنْ هَذَا قَالَ هَذَا آدَمُ صلى الله عليه وسلم وَهَذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ وَالأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى - قَالَ - ثُمَّ عَرَجَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ . فَقَالَ لِخَازِنِهَا افْتَحْ - قَالَ - فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ خَازِنُ السَّمَاءِ الدُّنْيَا فَفَتَحَ " . فَقَالَ أَنَسُ بْنُ مَالِكٍ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَى وَمُوسَى وَإِبْرَاهِيمَ - صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ - وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ - عَلَيْهِ السَّلاَمُ - فِي السَّمَاءِ الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ . قَالَ " فَلَمَّا مَرَّ جِبْرِيلُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بِإِدْرِيسَ - صَلَوَاتُ اللَّهِ عَلَيْهِ - قَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ - قَالَ - ثُمَّ مَرَّ فَقُلْتُ مَنْ هَذَا فَقَالَ هَذَا إِدْرِيسُ - قَالَ - ثُمَّ مَرَرْتُ بِمُوسَى - عَلَيْهِ السَّلاَمُ - فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ - قَالَ - قُلْتُ مَنْ هَذَا قَالَ هَذَا مُوسَى - قَالَ - ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالأَخِ الصَّالِحِ . قُلْتُ مَنْ هَذَا قَالَ عِيسَى ابْنُ مَرْيَمَ - قَالَ - ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ - عَلَيْهِ السَّلاَمُ - فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالاِبْنِ الصَّالِحِ - قَالَ - قُلْتُ مَنْ هَذَا قَالَ هَذَا إِبْرَاهِيمُ " . قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الأَنْصَارِيَّ كَانَا يَقُولاَنِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ الأَقْلاَمِ " . قَالَ ابْنُ حَزْمٍ وَ أَنَسُ بْنُ مَالِكٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَفَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً - قَالَ - فَرَجَعْتُ بِذَلِكَ حَتَّى أَمُرَّ بِمُوسَى فَقَالَ مُوسَى عَلَيْهِ السَّلاَمُ مَاذَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ - قَالَ - قُلْتُ فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلاَةً . قَالَ لِي مُوسَى عَلَيْهِ السَّلاَمُ فَرَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ - قَالَ - فَرَاجَعْتُ رَبِّي فَوَضَعَ شَطْرَهَا - قَالَ - فَرَجَعْتُ إِلَى مُوسَى - عَلَيْهِ السَّلاَمُ - فَأَخْبَرْتُهُ قَالَ رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ - قَالَ - فَرَاجَعْتُ رَبِّي فَقَالَ هِيَ خَمْسٌ وَهْىَ خَمْسُونَ لاَ يُبَدَّلُ الْقَوْلُ لَدَىَّ - قَالَ - فَرَجَعْتُ إِلَى مُوسَى فَقَالَ رَاجِعْ رَبَّكَ . فَقُلْتُ قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي - قَالَ - ثُمَّ انْطَلَقَ بِي جِبْرِيلُ حَتَّى نَأْتِيَ سِدْرَةَ الْمُنْتَهَى فَغَشِيَهَا أَلْوَانٌ لاَ أَدْرِي مَا هِيَ - قَالَ - ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ وَإِذَا تُرَابُهَا الْمِسْكُ " .

Reference : Sahih Muslim 163
In-book reference : Book 1, Hadith 322
USC-MSA web (English) reference : Book 1, Hadith 313
(deprecated numbering scheme)

Anas b. Malik reported on the authority of Malik b. Sa sa', perhaps a person of his tribe, that the Prophet of Allah (ﷺ) said:

I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was again said: Who is with thee? He replied: Muhammad (ﷺ). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet)

said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam (peace be upon him). And he (the narrator) narrated the whole account of the hadith. (The Holy Prophet) observed that he met Jesus in the second heaven, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth (peace and blessings of Allah be upon them). Then we travelled on till we reached the sixth heaven and came to Moses (peace be upon him) and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter Paradise in greater numbers than my followers. Then we travelled on till we reached the seventh heaven and I came to Ibrahim. He (the narrator) narrat- ed in this hadith that the Prophet of Allah (ﷺ) told that he saw four rivers which flowed from (the root of the lote-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: ' Gabriel! what are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are the Nile and the Euphrates. Then the Bait-ul-Ma'mur was raised up to me. I said: O Gabriel! what is this? He replied: It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ - لَعَلَّهُ قَالَ - عَنْ مَالِكِ بْنِ صَعْصَعَةَ، - رَجُلٌ مِنْ قَوْمِهِ - قَالَ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلاً يَقُولُ أَحَدُ الثَّلاَثَةِ بَيْنَ الرَّجُلَيْنِ . فَأُتِيتُ فَانْطُلِقَ بِي فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءِ زَمْزَمَ فَشُرِحَ صَدْرِي إِلَى كَذَا وَكَذَا " . قَالَ قَتَادَةُ فَقُلْتُ لِلَّذِي مَعِي مَا يَعْنِي قَالَ إِلَى أَسْفَلِ بَطْنِهِ " فَاسْتُخْرِجَ قَلْبِي فَغُسِلَ بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً ثُمَّ أُتِيتُ بِدَابَّةٍ أَبْيَضَ يُقَالُ لَهُ الْبُرَاقُ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ يَقَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ صلى الله عليه وسلم فَقِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ نَعَمْ - قَالَ - فَفَتَحَ لَنَا وَقَالَ مَرْحَبًا بِهِ وَلَنِعْمَ الْمَجِيءُ جَاءَ - قَالَ - فَأَتَيْنَا عَلَى آدَمَ صلى الله عليه وسلم " . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ . وَذَكَرَ أَنَّهُ لَقِيَ فِي السَّمَاءِ الثَّانِيَةِ عِيسَى وَيَحْيَى - عَلَيْهِمَا السَّلاَمُ - وَفِي الثَّالِثَةِ يُوسُفَ وَفِي الرَّابِعَةِ إِدْرِيسَ وَفِي الْخَامِسَةِ هَارُونَ - صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّمَ - قَالَ " ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّادِسَةِ فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلاَمُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ . فَلَمَّا جَاوَزْتُهُ بَكَى فَنُودِيَ مَا يُبْكِيكَ قَالَ رَبِّ هَذَا غُلاَمٌ بَعَثْتَهُ بَعْدِي يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي . - قَالَ - ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ فَأَتَيْتُ عَلَى إِبْرَاهِيمَ " . وَقَالَ فِي الْحَدِيثِ وَحَدَّثَ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَنَّهُ رَأَى أَرْبَعَةَ أَنْهَارٍ يَخْرُجُ مِنْ أَصْلِهَا نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ " فَقُلْتُ يَا جِبْرِيلُ مَا هَذِهِ الأَنْهَارُ قَالَ أَمَّا النَّهْرَانِ الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ . ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ فَقُلْتُ يَا جِبْرِيلُ مَا هَذَا قَالَ هَذَا الْبَيْتُ الْمَعْمُورُ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرُ مَا عَلَيْهِمْ . ثُمَّ أُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا خَمْرٌ وَالآخَرُ لَبَنٌ فَعُرِضَا عَلَىَّ فَاخْتَرْتُ اللَّبَنَ فَقِيلَ أَصَبْتَ أَصَابَ اللَّهُ بِكَ أُمَّتُكَ عَلَى الْفِطْرَةِ . ثُمَّ فُرِضَتْ عَلَىَّ كُلَّ يَوْمٍ خَمْسُونَ صَلاَةً " . ثُمَّ ذَكَرَ قِصَّتَهَا إِلَى آخِرِ الْحَدِيثِ .

Reference : Sahih Muslim 164 a
In-book reference : Book 1, Hadith 323
USC-MSA web (English) reference : Book 1, Hadith 314
(deprecated numbering scheme)

It is reported on the authority of Malik b. Sa'sa' that the Messenger of Allah (ﷺ) narrated the hadith (mentioned above) and added to it:

I was brought a gold basin full of wisdom and faith, and then the (part of the body) right from the upper end of the chest to the lower part of the abdomen was opened and it was washed with the water of Zamzam and then flled with wisdom and faith.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ " فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا فَشُقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ فَغُسِلَ بِمَاءِ زَمْزَمَ ثُمَّ مُلِئَ حِكْمَةً وَإِيمَانًا " .

Reference : Sahih Muslim 164 b
In-book reference : Book 1, Hadith 324
USC-MSA web (English) reference : Book 1, Hadith 315
(deprecated numbering scheme)

Qatada reported that he heard Abu al-'Aliya saying that the cousin of your Prophet (ﷺ), i. e. Ibn Abbas, told him:

The Messenger of Allah (ﷺ), while narrating his night journey observed: Musa (peace be upon him) was a man of high stature as if he was of the people of the Shanu'a (tribe), and Jesus was a well-built person having curly hair. He also mentioned Malik, the guardian of Hell, and Dajjal.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا الْعَالِيَةِ، يَقُولُ حَدَّثَنِي ابْنُ عَمِّ، نَبِيِّكُمْ صلى الله عليه وسلم - يَعْنِي ابْنَ عَبَّاسٍ - قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أُسْرِيَ بِهِ فَقَالَ " مُوسَى آدَمُ طُوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ " . وَقَالَ " عِيسَى جَعْدٌ مَرْبُوعٌ " . وَذَكَرَ مَالِكًا خَازِنَ جَهَنَّمَ وَذَكَرَ الدَّجَّالَ .

Reference : Sahih Muslim 165 a
In-book reference : Book 1, Hadith 325
USC-MSA web (English) reference : Book 1, Hadith 316
(deprecated numbering scheme)

Abu al-'Aliya reported:

Ibn Abbas, the son of your Prophet's uncle, told us that the Messenger of Allah (ﷺ) had observed: On the night of my night journey I passed by Moses b. 'Imran (peace be upon him), a man light brown in complexion, tall. well-built as if he was one of the men of the Shanu'a, and saw Jesus son of Mary as a medium-statured man with white and red complexion and crisp hair, and I was shown Malik the guardian of Fire, and Dajjal amongst the signs which were shown to me by Allah. He (the narrator) observed: Then do not doubt his (i. e. of the Holy Prophet) meeting with him (Moses). Qatada elucidated it thus: Verily the Messenger of Allah (ﷺ), met Moses (peace be upon him).

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، حَدَّثَنَا ابْنُ عَمِّ، نَبِيِّكُمْ صلى الله عليه وسلم ابْنُ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى بْنِ عِمْرَانَ - عَلَيْهِ السَّلاَمُ - رَجُلٌ آدَمُ طُوَالٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبِطَ الرَّأْسِ " . وَأُرِيَ مَالِكًا خَازِنَ النَّارِ وَالدَّجَّالَ . فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ فَلاَ تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ . قَالَ كَانَ قَتَادَةُ يُفَسِّرُهَا أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَدْ لَقِيَ مُوسَى عَلَيْهِ السَّلاَمُ .

Reference : Sahih Muslim 165 b
In-book reference : Book 1, Hadith 326
USC-MSA web (English) reference : Book 1, Hadith 317
(deprecated numbering scheme)

Abu al-'Aliya narrated it on the authority of Ibn 'Abbas that the Messenger of Allah (ﷺ) passed through the valley of Azraq, and he asked:

Which valley is this? They said: This is the valley of Azraq, and he observed: (I perceive) as if I am seeing Moses (peace be upon him) coming down from the mountain track, and he is calling upon Allah loudly (saying: Here I am! at your service!). Then he came to the mountain track of Harsha. He (the Holy Prophet) said: Which is this mountain track? They said: It is the mountain track of Harsha. He observed (I feel) as If I am seeing Yunus (Jonah- peace be upon him) son of Matta on a well- built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibres of date-palm, and he is calling upon Allah (saying: Here I am! at your service, my Lord!). Ibn Hanbal said in the hadith narrated by him: Hushaim said that the meaning of khulba was fibre of date-palm.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَسُرَيْجُ بْنُ يُونُسَ، قَالاَ حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِوَادِي الأَزْرَقِ فَقَالَ " أَىُّ وَادٍ هَذَا " . فَقَالُوا هَذَا وَادِي الأَزْرَقِ . قَالَ " كَأَنِّي أَنْظُرُ إِلَى مُوسَى - عَلَيْهِ السَّلاَمُ - هَابِطًا مِنَ الثَّنِيَّةِ وَلَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ " . ثُمَّ أَتَى عَلَى ثَنِيَّةِ هَرْشَى . فَقَالَ " أَىُّ ثَنِيَّةٍ هَذِهِ " . قَالُوا ثَنِيَّةُ هَرْشَى قَالَ " كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى - عَلَيْهِ السَّلاَمُ - عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ خِطَامُ نَاقَتِهِ خُلْبَةٌ وَهُوَ يُلَبِّي " . قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ قَالَ هُشَيْمٌ يَعْنِي لِيفًا .

Reference : Sahih Muslim 166 a
In-book reference : Book 1, Hadith 327
USC-MSA web (English) reference : Book 1, Hadith 318
(deprecated numbering scheme)

Abu al-'Aliya narrated it on the authority of Ibn 'Abbas that he said:

We travelled with the Messenger of Allah (ﷺ) between Mecca and Medina and we passed by a valley. He (the Holy Prophet) asked: Which valley is this? They said: This is the valley of Azraq Upon this he (the Holy Prophet) remarked: (I feel) as if I am seeing Moses (peace be upon him), and then he described something about his complexion and hair, which Diwud (the narrator) could not remember. He (Moses, as described by the Holy Prophet) was keeping his fingers in his ears and was responding loudly to Allah (saying: I am as Thy service, my Lord) while passing through that valley. We then travelled (further) till we came to the mountain trail. He (the Holy Prophet) said: Which mountain trail is this? They said: It is the Harsha or Lift. He (the Holy Prophet) said: (I

perceive) as if I am seeing Yunus on a red camel, with a cloak of wool around him. The halter of his camel was that of the fibre of date-palm, and he was passing through the valley saying: I am at Thy service! my Lord.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَمَرَرْنَا بِوَادٍ فَقَالَ " أَىُّ وَادٍ هَذَا " . فَقَالُوا وَادِي الأَزْرَقِ . فَقَالَ " كَأَنِّي أَنْظُرُ إِلَى مُوسَى صلى الله عليه وسلم فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئًا لَمْ يَحْفَظْهُ دَاوُدُ وَاضِعًا إِصْبَعَيْهِ فِي أُذُنَيْهِ لَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ مَارًّا بِهَذَا الْوَادِي " . قَالَ " ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَى ثَنِيَّةٍ فَقَالَ " أَىُّ ثَنِيَّةٍ هَذِهِ " . قَالُوا هَرْشَى أَوْ لِفْتٌ . فَقَالَ " كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَى نَاقَةٍ حَمْرَاءَ عَلَيْهِ جُبَّةُ صُوفٍ خِطَامُ نَاقَتِهِ لِيفٌ خُلْبَةٌ مَارًّا بِهَذَا الْوَادِي مُلَبِّيًا " .

Reference : Sahih Muslim 166 b
In-book reference : Book 1, Hadith 328
USC-MSA web (English) reference : Book 1, Hadith 319
(deprecated numbering scheme)

It is narrated on the authority of Mujahid that he said:

We were with Ibn 'Abbas and (the people) talked about al-Dajjal. (One of them remarked. There is written between his eyes (the word) Kafir (infidel). The narrator said: Ibn 'Abbas remarked: I did not hear him (the Holy Prophet) say it, but he said: So far as Ibrahim is concerned. you may see your companion and so far as Moses is concerned, he is a well-built man with wheat complexion (riding) on a red camel with its halter made of the fibre of date-palm (and I perceive) as if I am seeing towards him as he is going down in the valley saying: I am at Thy service! my Lord.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، قَالَ كُنَّا عِنْدَ ابْنِ عَبَّاسٍ فَذَكَرُوا الدَّجَّالَ فَقَالَ إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ . قَالَ فَقَالَ ابْنُ عَبَّاسٍ لَمْ أَسْمَعْهُ . قَالَ ذَاكَ وَلَكِنَّهُ قَالَ " أَمَّا إِبْرَاهِيمُ فَانْظُرُوا إِلَى صَاحِبِكُمْ وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي " .

Reference : Sahih Muslim 166 c
In-book reference : Book 1, Hadith 329
USC-MSA web (English) reference : Book 1, Hadith 320
(deprecated numbering scheme)

It is narrated on the authority of Jabir that the Messenger of Allah (ﷺ) said:

There appeared before me the apostles, and Moses was among men as if he was one of the people of Shanu'a, and I saw Jesus son of Mary (peace be upon him) and I saw nearest in resemblance with him was 'Urwa b. Mas'ud, and I saw Ibrahim (blessings of Allah be upon him) and I see your companions much in resemblance with him, i. e. his personality, and I saw Gabriel (peace be upon him) and I saw Dihya nearest in resemblance to him; but in the narration of Ibn Rumh it is Dihya b. Khalifa.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عُرِضَ عَلَىَّ الأَنْبِيَاءُ فَإِذَا مُوسَى ضَرْبٌ مِنَ الرِّجَالِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ - عَلَيْهِ السَّلاَمُ - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ وَرَأَيْتُ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - وَرَأَيْتُ جِبْرِيلَ - عَلَيْهِ السَّلاَمُ - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ " . وَفِي رِوَايَةِ ابْنِ رُمْحٍ " دِحْيَةُ بْنُ خَلِيفَةَ " .

Reference : Sahih Muslim 167
In-book reference : Book 1, Hadith 330
USC-MSA web (English) reference : Book 1, Hadith 321
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

When I was taken for the night journey I met Moses peace be upon him). The Apostle of Allah (ﷺ) gave his description thus: He was a man, I suppose-and he (the narrator) was somewhat doubtful (that the Prophet observed): (Moses) was a man erect in stature with straight hair on his head as it he was one of the men of the Shanu'a; and I met Jesus and the Messenger of Allah (ﷺ) described him as one having a medium stature and a red complexion as if he had (just) come out of the bath He observed: I saw Ibrahim (peace be upon him) and amongst his children I have the greatest resemblance with him. He said: There were brought to me two vessels. In one of them was milk and in the other one there was wine. And it was said to me: Select any one you like. So I selected the vessel containing milk and drank it. He (the angel) said: You have been guided on al-fitra or you have attained al-fitra. Had you selected wine, your Ummah would have been misled.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ عَبْدٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى - عَلَيْهِ السَّلاَمُ - " . فَنَعَتَهُ النَّبِيُّ صلى الله عليه وسلم " فَإِذَا رَجُلٌ - حَسِبْتُهُ قَالَ - مُضْطَرِبٌ رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ - قَالَ - وَلَقِيتُ عِيسَى " . فَنَعَتَهُ النَّبِيُّ صلى الله عليه وسلم " فَإِذَا رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ " . - يَعْنِي حَمَّامًا - قَالَ " وَرَأَيْتُ إِبْرَاهِيمَ - صَلَوَاتُ اللَّهِ عَلَيْهِ - وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ - قَالَ - فَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الآخَرِ خَمْرٌ فَقِيلَ لِي خُذْ أَيَّهُمَا شِئْتَ . فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ . فَقَالَ هُدِيتَ الْفِطْرَةَ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ " .

Reference : Sahih Muslim 168
In-book reference : Book 1, Hadith 331
USC-MSA web (English) reference : Book 1, Hadith 322
(deprecated numbering scheme)

(75) Chapter: Mentioning Al-Masih Son of Mariam and Al-Masih ad-Dajjal

(75) باب فِي ذِكْرِ الْمَسِيحِ ابْنِ مَرْيَمَ وَالْمَسِيحِ الدَّجَّالِ

It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah (ﷺ) said:

I found myself one night near the Ka'bah, and I saw a man with wheat complexion amongst the fair-complexioned men that you ever saw. He had a lock of hair the most beautiful of the locks that you ever saw. He had combed it. Water was trickling out of them. He was leaning on two men, or on the shoulders of two men, and he was circumscribing the Ka'bah. I asked, What is he? It was said: He is al-Masih son of Mary. Then I saw another person, stout and having too much curly hair, and blind in his right eye as if it was a full swollen grape. I asked Who is he? It was said: He is al-Masih al-Dajjal.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَرَانِي لَيْلَةً عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلاً آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً

مُتَّكِئًا عَلَى رَجُلَيْنِ - أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ - يَطُوفُ بِالْبَيْتِ فَسَأَلْتُ مَنْ هَذَا فَقِيلَ هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ . ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرِ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ فَسَأَلْتُ مَنْ هَذَا فَقِيلَ هَذَا الْمَسِيحُ الدَّجَّالُ " .

Reference : Sahih Muslim 169 a
In-book reference : Book 1, Hadith 332
USC-MSA web (English) reference : Book 1, Hadith 323
(deprecated numbering scheme)

It is narrated on the authority of 'Abdulldh b. Umar that one day the Messenger of Allah (ﷺ) mentioned in the presence of people about al-Masih al-Dajjal. He said:

Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Masih al-Dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah (ﷺ) said: I was shown in a dream in the night that near the Ka'bah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his bands on the shoulders of two persons and amidst them was making a circuit around the Ka'bah. I said: Who is he? They replied: Al-Masih son of Mary. And I saw behind him a man with intensely curly hair, blind of right eye. Amongst the persons I have ever seen Ibn Qatan has the greatest resemblance with him. He was making a circuit around the Ka'bah by placing both his hands on the shoulders of two persons. I said: Who is he? They said; It is al-Masih al-Dajjal.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنَا أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مُوسَى، - وَهُوَ ابْنُ عُقْبَةَ - عَنْ نَافِعٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا بَيْنَ ظَهْرَانَىِ النَّاسِ الْمَسِيحَ الدَّجَّالَ فَقَالَ " إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ أَلاَ إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ " . قَالَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرَانِي اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكَعْبَةِ فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ أُدْمِ الرِّجَالِ تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ رَجِلُ الشَّعْرِ يَقْطُرُ رَأْسُهُ مَاءً . وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَىْ رَجُلَيْنِ وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ فَقُلْتُ مَنْ هَذَا فَقَالُوا الْمَسِيحُ ابْنُ مَرْيَمَ . وَرَأَيْتُ وَرَاءَهُ رَجُلاً جَعْدًا قَطَطًا أَعْوَرَ عَيْنِ الْيُمْنَى كَأَشْبَهِ مَنْ رَأَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنٍ وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَىْ رَجُلَيْنِ يَطُوفُ بِالْبَيْتِ فَقُلْتُ مَنْ هَذَا قَالُوا هَذَا الْمَسِيحُ الدَّجَّالُ " .

Reference : Sahih Muslim 169 b
In-book reference : Book 1, Hadith 333
USC-MSA web (English) reference : Book 1, Hadith 324
(deprecated numbering scheme)

It is narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) said:

I saw near the Ka'bah a man of fair complexion with straight hair, placing his hands on two persons. Water was flowing from his head or it was trickling from his head. I asked: Who is he? They said: He is Jesus son of Mary or al-Masih son of Mary. The narrator) says: I do not remember which word it was. He (the Holy Prophet) said: And I saw behind him a man with red complexion and thick curly hair, blind in the right eye. I saw in him the greatest resemblance with Ibn Qitan I asked: Who is he? They replied: It is al-Masih al-Dajjal.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَأَيْتُ عِنْدَ الْكَعْبَةِ رَجُلاً آدَمَ سَبِطَ الرَّأْسِ وَاضِعًا يَدَيْهِ عَلَى رَجُلَيْنِ . يَسْكُبُ رَأْسُهُ - أَوْ يَقْطُرُ رَأْسُهُ - فَسَأَلْتُ مَنْ هَذَا فَقَالُوا عِيسَى ابْنُ مَرْيَمَ أَوِ الْمَسِيحُ ابْنُ مَرْيَمَ - لاَ نَدْرِي أَىَّ ذَلِكَ قَالَ - وَرَأَيْتُ وَرَاءَهُ رَجُلاً أَحْمَرَ جَعْدَ الرَّأْسِ أَعْوَرَ الْعَيْنِ الْيُمْنَى أَشْبَهُ مَنْ رَأَيْتُ بِهِ ابْنُ قَطَنٍ فَسَأَلْتُ مَنْ هَذَا فَقَالُوا الْمَسِيحُ الدَّجَّالُ " .

Reference : Sahih Muslim 169 c
In-book reference : Book 1, Hadith 334
USC-MSA web (English) reference : Book 1, Hadith 325
(deprecated numbering scheme)

It is narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (ﷺ) said:

When the Quraish belied me, I was staying in Hatim and Allah lifted before me Bait-ul-Maqdis and I began to narrate to them (the Quraish of Mecca) its signs while I was in fact looking at it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَمَّا كَذَّبَتْنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلاَ اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ " .

Reference : Sahih Muslim 170
In-book reference : Book 1, Hadith 335
USC-MSA web (English) reference : Book 1, Hadith 326
(deprecated numbering scheme)

'Abdullah reported on the authority of his father 'Umar b. Khattab that he heard from the Messenger of Allah (may peace he upon him) say:

I was sleeping when I saw myself making circuit around the Ka'bah, and I saw there a man of fair complexion with straight hair between two men. Water was flowing from his head or water was falling from his head. I said: Who is he? They answered: He is the son of Mary. Then I moved forward and cast a glance and there was a bulky man of red complexion with thick locks of hair on his head, blind of one eye as it his eye was a swollen grape. I asked: Who is he? They said: He is Dajjal. He had close resemblance with Ibn Qatan amongst men.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ آدَمُ سَبِطُ الشَّعْرِ بَيْنَ رَجُلَيْنِ يَنْطِفُ رَأْسُهُ مَاءً - أَوْ يُهَرَاقُ رَأْسُهُ مَاءً - قُلْتُ مَنْ هَذَا قَالُوا هَذَا ابْنُ مَرْيَمَ . ثُمَّ ذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ . قُلْتُ مَنْ هَذَا قَالُوا الدَّجَّالُ . أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ " .

Reference : Sahih Muslim 171
In-book reference : Book 1, Hadith 336
USC-MSA web (English) reference : Book 1, Hadith 327
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

I found myself in Hijr and the Quraish were asking me about my might journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of apostles. I saw Moses saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'a. I saw Jesus son of Mary (peace be upon him) offering prayer, of all of men he had the closest resemblance with 'Urwa b. Masu'd al-Thaqafi. I saw Ibrahim (peace be upon him) offering prayer; he had the closest resemblance with your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَاىَ فَسَأَلَتْنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا . فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ قَالَ فَرَفَعَهُ اللَّهُ لِي أَنْظُرُ إِلَيْهِ مَا يَسْأَلُونِي عَنْ شَىْءٍ إِلاَّ أَنْبَأْتُهُمْ بِهِ وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الأَنْبِيَاءِ فَإِذَا مُوسَى قَائِمٌ يُصَلِّي فَإِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَإِذَا عِيسَى ابْنُ مَرْيَمَ - عَلَيْهِ السَّلاَمُ - قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ وَإِذَا إِبْرَاهِيمُ - عَلَيْهِ السَّلاَمُ - قَائِمٌ يُصَلِّي أَشْبَهُ النَّاسِ بِهِ صَاحِبُكُمْ - يَعْنِي نَفْسَهُ - فَحَانَتِ الصَّلاَةُ فَأَمَمْتُهُمْ فَلَمَّا فَرَغْتُ مِنَ الصَّلاَةِ قَالَ قَائِلٌ يَا مُحَمَّدُ هَذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ . فَالْتَفَتُّ إِلَيْهِ فَبَدَأَنِي بِالسَّلاَمِ " .

Reference : Sahih Muslim 172
In-book reference : Book 1, Hadith 337
USC-MSA web (English) reference : Book 1, Hadith 328
(deprecated numbering scheme)

(76) Chapter: About (The Lote-Tree of the Utmost Boundary)

(76) باب فِي ذِكْرِ سِدْرَةِ الْمُنْتَهَى

It is narrated on the authority of Abdullah (b. Umar) that when the Messenger of Allah (ﷺ) was taken for the Night journey, he was taken to Sidrat-ul-Muntaha, which is situated on the sixth heaven, where terminates everything that ascends from the earth and is held there, and where terminates every- thing that descends from above it and is held there. (It is with reference to this that) Allah said:

" When that which covers covered the lote-tree" (al-Qur'an, Iiii. 16). He (the narrator) said: (It was) gold moths. He (the narrator further) said: The Messenger of Allah (ﷺ) was given three (things): he was given five prayers, be was given the concluding verses of Sura al-Baqara, and remission of serious Sins for those among his Ummah who associate not anything with Allah

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى وَهِيَ فِي السَّمَاءِ السَّادِسَةِ إِلَيْهَا يَنْتَهِي مَا

يُعْرَجُ بِهِ مِنَ الأَرْضِ فَيُقْبَضُ مِنْهَا وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا فَيُقْبَضُ مِنْهَا قَالَ { إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى} قَالَ فَرَاشٌ مِنْ ذَهَبٍ . قَالَ فَأُعْطِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثًا أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْمُقْحِمَاتُ .

Reference : Sahih Muslim 173
In-book reference : Book 1, Hadith 338
USC-MSA web (English) reference : Book 1, Hadith 329
(deprecated numbering scheme)

Al-Shaibini reported to us:

I asked Zirr b. Hubaish about the words of Allah (the Mighty and Great):" So he was (at a distance) of two bows or nearer" (al-Qur'an, Iiii 8). He said: Ibn Mas'ud informed me that, verily, the Messenger of Allah (ﷺ) saw Gabriel and he had six hundred wings.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا عَبَّادٌ، - وَهُوَ ابْنُ الْعَوَّامِ - حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ، عَزَّ وَجَلَّ { فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى} قَالَ أَخْبَرَنِي ابْنُ مَسْعُودٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ .

Reference : Sahih Muslim 174 a
In-book reference : Book 1, Hadith 339
USC-MSA web (English) reference : Book 1, Hadith 330
(deprecated numbering scheme)

Al-Shaibani narrated on the authority of Zirr who narrated it on this authority of Abdullah that the (words of Allah):

" The heart belied not what he saw" (al Qur'an, Iiii. 11) imply that he saw Gabriel (peace be upon him) and he had six hundred wings.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الشَّيْبَانِيِّ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ { مَا كَذَبَ الْفُؤَادُ مَا رَأَى} قَالَ رَأَى جِبْرِيلَ - عَلَيْهِ السَّلاَمُ - لَهُ سِتُّمِائَةِ جَنَاحٍ .

Reference : Sahih Muslim 174 b
In-book reference : Book 1, Hadith 340
USC-MSA web (English) reference : Book 1, Hadith 331
(deprecated numbering scheme)

Zirr b. Hubaish narrated it on the authority of 'Abdullah (that the words of Allah):

" Certainly he saw of the greatest signs of Allah" (al-Qur'an, liii. 18) imply that he saw Gabriel in his (original) form and he had six hundred wings.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، سَمِعَ زِرَّ بْنَ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ، قَالَ { لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى} قَالَ رَأَى جِبْرِيلَ فِي صُورَتِهِ لَهُ سِتُّمِائَةِ جَنَاحٍ .

Reference : Sahih Muslim 174 c
In-book reference : Book 1, Hadith 341
USC-MSA web (English) reference : Book 1, Hadith 332
(deprecated numbering scheme)

(77) Chapter: The Meaning of the Saying of Allah, The Mighty and Sublime: And indeed he saw him at a second descent (another time)"; And did the prophet (saws) see his lord on the night of the Isra?

(77) باب مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى} وَهَلْ رَأَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ لَيْلَةَ الإِسْرَاءِ

It is narrated on the authority of Abu Huraira that the (words of Allah):

" And certainly he saw him in another descent" (al-Qur'an, Iiii. 13) imply that he saw Gabriel.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، { وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى} قَالَ رَأَى جِبْرِيلَ ‏.‏

Reference	: Sahih Muslim 175
In-book reference	: Book 1, Hadith 342
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 333

It is narrated on the authority of Ibn 'Abbas that he (the Holy Prophet) saw (Allah) with, his heart.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ رَآهُ بِقَلْبِهِ ‏.‏

Reference	: Sahih Muslim 176 a
In-book reference	: Book 1, Hadith 343
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 334

It is narrated on the authority of Ibn Abbas that the words:

" The heart belied not what he saw" (al-Qur'an, Iiii. 11) and" Certainly he saw Him in another descent" (al-Qur'an, Iiii. 13) imply that he saw him twice with his heart.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ جَمِيعًا عَنْ وَكِيعٍ، - قَالَ الأَشَجُّ حَدَّثَنَا وَكِيعٌ، - حَدَّثَنَا الأَعْمَشُ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ أَبِي جَهْمَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ { مَا كَذَبَ الْفُؤَادُ مَا رَأَى} { وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى} قَالَ رَآهُ بِفُؤَادِهِ مَرَّتَيْنِ ‏.‏

Reference	: Sahih Muslim 176 b
In-book reference	: Book 1, Hadith 344
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 335

Abu Bakr b. Abi Shaiba narrated it on the same authorities.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، حَدَّثَنَا أَبُو جَهْمَةَ، بِهَذَا الإِسْنَادِ ‏.‏

Reference	: Sahih Muslim 176 c
In-book reference	: Book 1, Hadith 345
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 336

It is narrated on the authority of Masruq that he said:

I was resting at (the house of) 'A'isha that she said: O Abu 'A'isha (kunya of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah. I asked that they were. She said: He who

presumed that Muhammad (ﷺ) saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said:" And truly he saw him on the clear horizon" (Al-Qur'an, Surat at-Takwir, 81:23) and" he saw Him in another descent" (Al-Qur'an, Surat Najm 53:13)? She said: I am the first of this Ummah who asked the Messenger of Allah (ﷺ) about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware" (Al-Qur'an, Surat al-An`am 6:103)? (She, i.e. 'A'isha, further said): Have you not heard that, verily, Allah says: "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Al-Qur'an, Surat ash-Shura, 42:51) She said: He who presumes that the Messenger of Allah (ﷺ) concealed anything from the Book of Allah fabricates the greatest lie against Allah. Allah says: "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Al-Qur'an, Surat al-Ma'idah, 5:67). She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say, 'None in the heavens and earth knows the unseen except Allah , and they do not perceive when they will be resurrected.'" (Al-Qur'an, Surat an-Naml, 27:65).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ كُنْتُ مُتَّكِئًا عِنْدَ عَائِشَةَ فَقَالَتْ يَا أَبَا عَائِشَةَ ثَلاَثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ . قُلْتُ مَا هُنَّ قَالَتْ مَنْ زَعَمَ أَنَّ مُحَمَّدًا صلى الله عليه وسلم رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ . قَالَ وَكُنْتُ مُتَّكِئًا فَجَلَسْتُ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْظِرِينِي وَلاَ تَعْجَلِينِي أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ { وَلَقَدْ رَآهُ بِالأُفُقِ الْمُبِينِ} { وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى} . فَقَالَتْ أَنَا أَوَّلُ هَذِهِ الأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّمَا هُوَ جِبْرِيلُ لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ سَادًّا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الأَرْضِ " . فَقَالَتْ أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ { لاَ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ { وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ} قَالَتْ وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَتَمَ شَيْئًا مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ وَاللَّهُ يَقُولُ { يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ} . قَالَتْ وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ وَاللَّهُ يَقُولُ { قُلْ لاَ يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالأَرْضِ الْغَيْبَ إِلاَّ اللَّهُ} .

Reference	: Sahih Muslim 177 a
In-book reference	: Book 1, Hadith 346
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 337

Dawud reported on the same authorities the hadith as narrated above by Ibn 'Uliyya and added:
She ('A'isha) said: If Muhammad were to conceal anything which was sent to him, he would have certainly concealed this verse:" And when thou saidst to him on whom Allah had conferred favour and thou too had conferred favour:

Keep thy wife to thyself and fear Allah, and thou wast concealing in thy heart that which Allah was going to disclose, and thou wast fearing men while Allah has a better right that thou shouldst fear Him."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا دَاوُدُ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ وَزَادَ قَالَتْ وَلَوْ كَانَ مُحَمَّدٌ صلى الله عليه وسلم كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَذِهِ الآيَةَ { وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ}

Reference : Sahih Muslim 177 b
In-book reference : Book 1, Hadith 347
USC-MSA web (English) reference : Book 1, Hadith 338
(deprecated numbering scheme)

Masruq reported:
I asked 'A'isha if Muhammad (ﷺ) had seen his Lord. She replied: Hallowed be Allah, my hair stood on end when you said this, and he (Masruq) narrated the hadith as narrated above. The hadith reported by Diwud is more complete and longer.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْتُ عَائِشَةَ هَلْ رَأَى مُحَمَّدٌ صلى الله عليه وسلم رَبَّهُ فَقَالَتْ سُبْحَانَ اللَّهِ لَقَدْ قَفَّ شَعْرِي لِمَا قُلْتَ . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ . وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ .

Reference : Sahih Muslim 177 c
In-book reference : Book 1, Hadith 348
USC-MSA web (English) reference : Book 1, Hadith 339
(deprecated numbering scheme)

Masruq reported:
I said to 'A'isha: What about the words of Allah:" Then he drew nigh and came down, so he was at a distance of two bows or closer still: so He revealed to His servant what He revealed" (al-Qur'an, liii. 8-10)? She said: It implies Gabriel. He used to come to him (the Holy Prophet) in the shape of men; but he came at this time in his true form and blocked up the horizon of the sky.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا زَكَرِيَّاءُ، عَنِ ابْنِ أَشْوَعَ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، قَالَ قُلْتُ لِعَائِشَةَ فَأَيْنَ قَوْلُهُ { ثُمَّ دَنَا فَتَدَلَّى * فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى} قَالَتْ إِنَّمَا ذَاكَ جِبْرِيلُ صلى الله عليه وسلم كَانَ يَأْتِيهِ فِي صُورَةِ الرِّجَالِ وَإِنَّهُ أَتَاهُ فِي هَذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ فَسَدَّ أُفُقَ السَّمَاءِ .

Reference : Sahih Muslim 177 d
In-book reference : Book 1, Hadith 349
USC-MSA web (English) reference : Book 1, Hadith 340
(deprecated numbering scheme)

(78) Chapter: The saying of the Prophet (saws): "Light, How could I see Him?" and: "I saw Light"

(78) باب فِي قَوْلِهِ عَلَيْهِ السَّلاَمُ " نُورٌ أَنَّى أَرَاهُ " . وَفِي قَوْلِهِ " رَأَيْتُ نُورًا "

It is narrated on the authority of Abu Dharr:

I asked the Messenger of Allah (ﷺ): Did you see thy Lord? He said: (He is) Light; how could I see Him?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم هَلْ رَأَيْتَ رَبَّكَ قَالَ " **نُورٌ أَنَّى أَرَاهُ** " .

Reference : Sahih Muslim 178 a
In-book reference : Book 1, Hadith 350
USC-MSA web (English) reference : Book 1, Hadith 341
(deprecated numbering scheme)

Abdullah b. Shaqiq reported:

I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired of him, and he replied: I saw Light.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لأَبِي ذَرٍّ لَوْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم لَسَأَلْتُهُ فَقَالَ عَنْ أَىِّ شَىْءٍ كُنْتَ تَسْأَلُهُ قَالَ كُنْتُ أَسْأَلُهُ هَلْ رَأَيْتَ رَبَّكَ قَالَ أَبُو ذَرٍّ قَدْ سَأَلْتُ فَقَالَ " **رَأَيْتُ نُورًا** " .

Reference : Sahih Muslim 178 b
In-book reference : Book 1, Hadith 351
USC-MSA web (English) reference : Book 1, Hadith 342
(deprecated numbering scheme)

(79) Chapter: The saying of the Prophet (saws): "Allah does not sleep" and "His veil is light, and if he were to remove it, the splendour of his face would burn all of his creation, as far as hs sght reaches".

(79) باب فِي قَوْلِهِ عَلَيْهِ السَّلاَمُ: «إِنَّ اللَّهَ لاَ يَنَامُ». وَفِي قَوْلِهِ: «حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لأَحْرَقَ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

Abu Musa reported:

The Messenger ofallah (ﷺ) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day. and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word" light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِخَمْسِ كَلِمَاتٍ فَقَالَ " **إِنَّ اللَّهَ عَزَّ وَجَلَّ لاَ يَنَامُ وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ حِجَابُهُ النُّورُ - وَفِي رِوَايَةِ أَبِي بَكْرٍ النَّارُ - لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ** " . - وَفِي رِوَايَةِ أَبِي بَكْرٍ عَنِ الأَعْمَشِ وَلَمْ يَقُلْ حَدَّثَنَا .

Reference : Sahih Muslim 179 a

In-book reference : Book 1, Hadith 352
USC-MSA web (English) reference : Book 1, Hadith 343
(deprecated numbering scheme)

A'mash has narrated this hadith on the same authority and said:
The Messenger of Allah (ﷺ) was standing amongst us and he told us four things. He then narrated the hadith like the one reported by Abu Mua'wiya, but did not mention the words" His creation" and said: His veil is the light.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَرْبَعِ كَلِمَاتٍ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ وَلَمْ يَذْكُرْ " مِنْ خَلْقِهِ " . وَقَالَ حِجَابُهُ النُّورُ .

Reference : Sahih Muslim 179 b
In-book reference : Book 1, Hadith 353
USC-MSA web (English) reference : Book 1, Hadith 344
(deprecated numbering scheme)

Abu Musa reported:
The Messenger of Allah (znay peace be upon him) was standing amongst us and (he said) four (things): Verily Allah dock not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَرْبَعٍ " إِنَّ اللَّهَ لاَ يَنَامُ وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ وَعَمَلُ اللَّيْلِ بِالنَّهَارِ " .

Reference : Sahih Muslim 179 c
In-book reference : Book 1, Hadith 354
USC-MSA web (English) reference : Book 1, Hadith 345
(deprecated numbering scheme)

(80) Chapter: Affirming that the believers will see their Lord, Glorious is he and most high, in the hereafter

(80) باب إِثْبَاتِ رُؤْيَةِ الْمُؤْمِنِينَ فِي الآخِرَةِ رَبَّهُمْ سُبْحَانَهُ وَتَعَالَى

'Abdullah b. Qais transmitted on the authority of his father (Abu Musa Ash'ari) that the Apostle (ﷺ) said:
There would be two gardens (in Paradise) the vessels and contents of which would be of silver, and two gardens whose vessels and contents would be of gold. The only thing intervening to hinder the people from looking at their Lord will be the mantle of Grandeur over His face in the Garden of Eden.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ، - وَاللَّفْظُ لأَبِي غَسَّانَ قَالَ حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، - حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ " .

Reference : Sahih Muslim 180
In-book reference : Book 1, Hadith 355
USC-MSA web (English) reference : Book 1, Hadith 346
(deprecated numbering scheme)

Suhaib reported the Apostle (ﷺ) saying:

When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would he dearer to them than the sight of their Lord, the Mighty and the Glorious.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 181 a
In-book reference : Book 1, Hadith 356
USC-MSA web (English) reference : Book 1, Hadith 347
(deprecated numbering scheme)

Hammad b. Salama narrated it on the same authority and added:
He then recited the verse:" Those who do good will have the best reward and even more" (x. 26)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، بِهَذَا الإِسْنَادِ وَزَادَ ثُمَّ تَلاَ هَذِهِ الآيَةَ { لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ}

Reference : Sahih Muslim 181 b
In-book reference : Book 1, Hadith 357
USC-MSA web (English) reference : Book 1, Hadith 348
(deprecated numbering scheme)

(81) Chapter: Knowing about the seeing

(81) باب مَعْرِفَةِ طَرِيقِ الرُّؤْيَةِ

Abu Haraira reported:
The people said to the Messenger of Allah (ﷺ): Messenger of Allah, shall we see our Lord on the Day of Resurrection? The Messenger of Allah (ﷺ) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allah. no. He (the Holy Prophet) said: Verily you would see Him like this (as you see the sun and the moon). God will gather people on the Day of Resurrection and say: Let every people follow what they worshipped. Those who worshipped the sun would follow the sun, and those who worshipped the moon would follow the moon, and those who worshipped the devils would follow the devils. This Ummah (of Islam) alone would be left behind and there would be hypocrites too amongst it. Allah would then come to them in a form other than His own Form, recognisable to them, and would say: I am your Lord. They would say: We take refuge with Allah from thee. We will stay here till our Lord comes to us. and when our Lord would come we

would recognise Him. Subsequently Allah would come to them in His own Form, recognisable to them, and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell; and I (the Holy Prophet) and my Ummah would be the first to pass over it; and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! grant safety, grant safety. In Hell, there would be long spits like the thorns of Sa'dan He (the Holy Prophet) said: Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation. When Allah would finish judging His bondsmen and because of His mercy decide to take out of Hell such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy. those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration, for Hell-fire will devour everything (limb) of the sons of Adam except the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt, and the water of life would be poured over them, and they will sprout as seed does In the silt carried by flood. Then Allah would finish judging amongst His bondsmen; but a man who will be the last to enter Paradise will remain facing Hell and will say: O my Lord I turn my face away from Hell, for its air has poisoned me ard its blaze has burnt me. He will then call to Allah as long as Allah would wish that he should call to Him. Then Allah, Blessed and Exalted, would say: If I did that, perhaps you would ask for more than that. He would say: I would not ask You more than this, and he would give his Lord covenants and agreements as Allah wished, and so He would turn his face away from the Fire When he turns towards the Paradise and sees it, he will remain silent as long as Allah wishes him to remain so. He will then say: O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord! and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Thy greatness, and he will give His Lord promises and covenants as Allah had wished. He would then bring him to the gate of the Paradise, and when he would stand at the gate of the Paradise, it would lay open before him. and he would see the bounty and the joy that there is in it. He would remain quiet as long as Allah would desire him to remain silent. He would then say: O my Lord, admit me to Paradise. Allah. Blessed and Exalted, would say: Did you not give covenants and agreements that you would not ask for anything more than what I had granted you? Woe to you! son of Adam, how treacherous you are! And he would say: O my Lord, I do not wish to be the most miserable of Thy creatures. He would continue calling upon Allah till Allah, Blessed and Exalted, would laugh. When Allah would laugh at him, He would say: Enter the Paradise. When he would enter, Allah would say: State your wish. He would express his wishes till Allah would remind him (the desire of) such and such (things). When his desires would be exhausted Allah would say: That is for thee and, besides it, the like of it also. 'Ata' b. Yazid said: Abu Sa'id al-Khudri was with Abu Huraira and be did not reject anything from the hadith narrated by him, but when Abu Huraira narrated:" Allah said to that man; ind its like along with it," Abu Sa'id said:" Ten like it along with it," O Abu Huraira. Abu Huraira said: I do not remember except the words:" That is for you and a similar one along with it." Abu Sa'id said: I bear witness to the fact that I remembered from the Messenger of Allah (ﷺ) his words:" That is for thee and ten like it." Abu Huraira said: That man was the last of those deserving of Paradise to enter Paradise.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ نَاسًا قَالُوا لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ " . قَالُوا لاَ يَا رَسُولَ اللَّهِ . قَالَ " هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ " . قَالُوا لاَ يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ . فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا فَيَأْتِيهِمُ اللَّهُ - تَبَارَكَ وَتَعَالَى - فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ . فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ . فَيَأْتِيهِمُ اللَّهُ تَعَالَى فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ . فَيَقُولُونَ أَنْتَ رَبُّنَا . فَيَتَّبِعُونَهُ وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَىْ جَهَنَّمَ فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ إِلاَّ الرُّسُلُ وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ . وَفِي جَهَنَّمَ كَلاَلِيبُ مِثْلُ شَوْكِ السَّعْدَانِ هَلْ رَأَيْتُمُ السَّعْدَانَ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهُ لاَ يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلاَّ اللَّهُ تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمُ الْمُؤْمِنُ بَقِيَ بِعَمَلِهِ وَمِنْهُمُ الْمُجَازَى حَتَّى يُنَجَّى حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ الْمَلاَئِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا مِمَّنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَرْحَمَهُ مِمَّنْ يَقُولُ لاَ إِلَهَ إِلاَّ اللَّهُ . فَيَعْرِفُونَهُمْ فِي النَّارِ يَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ تَأْكُلُ النَّارُ مِنِ ابْنِ آدَمَ إِلاَّ أَثَرَ السُّجُودِ حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ . فَيُخْرَجُونَ مِنَ النَّارِ وَقَدِ امْتَحَشُوا فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ فَيَنْبُتُونَ مِنْهُ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ ثُمَّ يَفْرُغُ اللَّهُ تَعَالَى مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ فَيَقُولُ أَىْ رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا وَأَحْرَقَنِي ذَكَاؤُهَا فَيَدْعُو اللَّهَ مَا شَاءَ اللَّهُ أَنْ يَدْعُوَهُ ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى هَلْ عَسَيْتَ إِنْ فَعَلْتُ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ . فَيَقُولُ لاَ أَسْأَلُكَ غَيْرَهُ . وَيُعْطِي رَبَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ مَا شَاءَ اللَّهُ فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَآهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ أَىْ رَبِّ قَدِّمْنِي إِلَى بَابِ الْجَنَّةِ . فَيَقُولُ اللَّهُ لَهُ أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ لاَ تَسْأَلُنِي غَيْرَ الَّذِي أَعْطَيْتُكَ وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ . فَيَقُولُ أَىْ رَبِّ وَيَدْعُو اللَّهَ حَتَّى يَقُولَ لَهُ فَهَلْ عَسَيْتَ إِنْ أَعْطَيْتُكَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ . فَيَقُولُ لاَ وَعِزَّتِكَ . فَيُعْطِي رَبَّهُ مَا شَاءَ اللَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ فَإِذَا قَامَ عَلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ أَىْ رَبِّ أَدْخِلْنِي الْجَنَّةَ . فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ أَلَيْسَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لاَ تَسْأَلَ غَيْرَ مَا أُعْطِيتَ وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ . فَيَقُولُ أَىْ رَبِّ لاَ أَكُونُ أَشْقَى خَلْقِكَ . فَلاَ يَزَالُ يَدْعُو اللَّهَ حَتَّى يَضْحَكَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ فَإِذَا ضَحِكَ اللَّهُ مِنْهُ قَالَ ادْخُلِ الْجَنَّةَ . فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ تَمَنَّهْ . فَيَسْأَلُ رَبَّهُ وَيَتَمَنَّى حَتَّى إِنَّ اللَّهَ لَيُذَكِّرُهُ مِنْ كَذَا وَكَذَا حَتَّى إِذَا انْقَطَعَتْ بِهِ الأَمَانِيُّ قَالَ اللَّهُ تَعَالَى ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ " . قَالَ عَطَاءُ بْنُ يَزِيدَ وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لاَ يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا . حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ أَنَّ اللَّهَ قَالَ لِذَلِكَ الرَّجُلِ وَمِثْلُهُ مَعَهُ . قَالَ أَبُو سَعِيدٍ وَعَشَرَةُ أَمْثَالِهِ مَعَهُ يَا أَبَا هُرَيْرَةَ . قَالَ أَبُو هُرَيْرَةَ مَا حَفِظْتُ إِلاَّ قَوْلَهُ ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ . قَالَ أَبُو سَعِيدٍ أَشْهَدُ أَنِّي

حَفِظْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَوْلَهُ ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ . قَالَ أَبُو هُرَيْرَةَ وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ .

Reference : Sahih Muslim 182 a
In-book reference : Book 1, Hadith 358
USC-MSA web (English) reference : Book 1, Hadith 349
(deprecated numbering scheme)

Abu Huraira reported:
The people said to the Messenger of Allah (ﷺ): Messenger of Allah I shall we see our Lord on the Day of Resurrection? The rest of the hadith was narrated according to the narration of Ibrahim b. Sa'd.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا لِلنَّبِيِّ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ وَسَاقَ الْحَدِيثَ بِمِثْلِ مَعْنَى حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ .

Reference : Sahih Muslim 182 b
In-book reference : Book 1, Hadith 359
USC-MSA web (English) reference : Book 1, Hadith 350
(deprecated numbering scheme)

Hammam b. Munabbih said:
This is what Abu Huraira transmitted to us from the Messenger of Allah (ﷺ), and he narrated many of them;- one of them was: The Messenger of Allah (ﷺ) said: The lowest in rank among you in Paradise would be asked: Desire (whatever you like). And he would express his desire and again and again express a desire. tHe would be asked: Have you expressed your desire? He would say: Yes. Then He (Allah) would say: For thee is (granted) what thou desirest, and the like of it along with it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَدْنَى مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ تَمَنَّ . فَيَتَمَنَّى وَيَتَمَنَّى فَيَقُولُ لَهُ هَلْ تَمَنَّيْتَ فَيَقُولُ نَعَمْ . فَيَقُولُ لَهُ فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ " .

Reference : Sahih Muslim 182 c
In-book reference : Book 1, Hadith 360
USC-MSA web (English) reference : Book 1, Hadith 351
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
Some people during the lifetime of the Messenger of Allah (ﷺ) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (ﷺ) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all

who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall Into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one Is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like:" Surely Allah wrongs not the weight of an atom;

and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، فِي زَمَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ " . قَالَ " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْوًا لَيْسَ مَعَهَا سَحَابٌ وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَيْسَ فِيهَا سَحَابٌ " . قَالُوا لاَ يَا رَسُولَ اللَّهِ . قَالَ " مَا تُضَارُّونَ فِي رُؤْيَةِ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَّنَ مُؤَذِّنٌ لِيَتَّبِعْ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ . فَلاَ يَبْقَى أَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللَّهِ سُبْحَانَهُ مِنَ الأَصْنَامِ وَالأَنْصَابِ إِلاَّ يَتَسَاقَطُونَ فِي النَّارِ حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ وَفَاجِرٍ وَغُبَّرِ أَهْلِ الْكِتَابِ فَيُدْعَى الْيَهُودُ فَيُقَالُ لَهُمْ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عُزَيْرَ ابْنَ اللَّهِ . فَيُقَالُ كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ فَمَاذَا تَبْغُونَ قَالُوا عَطِشْنَا يَا رَبَّنَا فَاسْقِنَا . فَيُشَارُ إِلَيْهِمْ أَلاَ تَرِدُونَ فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ . ثُمَّ يُدْعَى النَّصَارَى فَيُقَالُ لَهُمْ مَا كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ . فَيُقَالُ لَهُمْ كَذَبْتُمْ . مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ . فَيُقَالُ لَهُمْ مَاذَا تَبْغُونَ فَيَقُولُونَ عَطِشْنَا يَا رَبَّنَا فَاسْقِنَا . - قَالَ - فَيُشَارُ إِلَيْهِمْ أَلاَ تَرِدُونَ فَيُحْشَرُونَ إِلَى جَهَنَّمَ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كَانَ يَعْبُدُ اللَّهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ أَتَاهُمْ رَبُّ الْعَالَمِينَ سُبْحَانَهُ وَتَعَالَى فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا . قَالَ فَمَا تَنْتَظِرُونَ تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ . قَالُوا يَا رَبَّنَا فَارَقْنَا النَّاسَ فِي الدُّنْيَا أَفْقَرَ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ . فَيَقُولُ أَنَا رَبُّكُمْ . فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ لاَ نُشْرِكُ بِاللَّهِ شَيْئًا - مَرَّتَيْنِ أَوْ ثَلاَثًا - حَتَّى إِنَّ بَعْضَهُمْ لَيَكَادُ أَنْ يَنْقَلِبَ . فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا فَيَقُولُونَ نَعَمْ . فَيُكْشَفُ عَنْ سَاقٍ فَلاَ يَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلاَّ أَذِنَ اللَّهُ لَهُ بِالسُّجُودِ وَلاَ يَبْقَى مَنْ كَانَ يَسْجُدُ اتِّقَاءً وَرِيَاءً إِلاَّ جَعَلَ اللَّهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَى قَفَاهُ . ثُمَّ يَرْفَعُونَ رُءُوسَهُمْ وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ فَقَالَ أَنَا رَبُّكُمْ . فَيَقُولُونَ أَنْتَ رَبُّنَا . ثُمَّ يُضْرَبُ الْجِسْرُ عَلَى جَهَنَّمَ وَتَحِلُّ الشَّفَاعَةُ وَيَقُولُونَ اللَّهُمَّ سَلِّمْ سَلِّمْ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْجِسْرُ قَالَ " دَحْضٌ مَزِلَّةٌ . فِيهِ خَطَاطِيفُ وَكَلاَلِيبُ وَحَسَكٌ تَكُونُ بِنَجْدٍ فِيهَا شُوَيْكَةٌ يُقَالُ لَهَا السَّعْدَانُ فَيَمُرُّ الْمُؤْمِنُونَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ وَكَالرِّيحِ وَكَالطَّيْرِ وَكَأَجَاوِيدِ الْخَيْلِ

وَالرِّكَابِ فَنَاجٍ مُسَلَّمٌ وَمَخْدُوشٌ مُرْسَلٌ وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ . حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْكُمْ مِنْ أَحَدٍ بِأَشَدَّ مُنَاشَدَةً لِلَّهِ فِي اسْتِقْصَاءِ الْحَقِّ مِنَ الْمُؤْمِنِينَ لِلَّهِ يَوْمَ الْقِيَامَةِ لإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ يَقُولُونَ رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ . فَيُقَالُ لَهُمْ أَخْرِجُوا مَنْ عَرَفْتُمْ . فَتُحَرَّمُ صُوَرُهُمْ عَلَى النَّارِ فَيُخْرِجُونَ خَلْقًا كَثِيرًا قَدْ أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقَيْهِ وَإِلَى رُكْبَتَيْهِ ثُمَّ يَقُولُونَ رَبَّنَا مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْتَنَا بِهِ . فَيَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَذَرْ فِيهَا أَحَدًا مِمَّنْ أَمَرْتَنَا . ثُمَّ يَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَذَرْ فِيهَا مِمَّنْ أَمَرْتَنَا أَحَدًا . ثُمَّ يَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَذَرْ فِيهَا خَيْرًا " . وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ إِنْ لَمْ تُصَدِّقُونِي بِهَذَا الْحَدِيثِ فَاقْرَءُوا إِنْ شِئْتُمْ { إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا} " فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ شَفَعَتِ الْمَلاَئِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلاَّ أَرْحَمُ الرَّاحِمِينَ فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ أَلاَ تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ مَا يَكُونُ إِلَى الشَّمْسِ أُصَيْفِرُ وَأُخَيْضِرُ وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضَ " . فَقَالُوا يَا رَسُولَ اللَّهِ كَأَنَّكَ كُنْتَ تَرْعَى بِالْبَادِيَةِ قَالَ " فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ هَؤُلاَءِ عُتَقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلاَ خَيْرٍ قَدَّمُوهُ ثُمَّ يَقُولُ ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ . فَيَقُولُونَ رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ . فَيَقُولُ لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا فَيَقُولُونَ يَا رَبَّنَا أَىُّ شَىْءٍ أَفْضَلُ مِنْ هَذَا . فَيَقُولُ رِضَاىَ فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا " .

Reference : Sahih Muslim 183 a
In-book reference : Book 1, Hadith 361
USC-MSA web (English) reference : Book 1, Hadith 352
(deprecated numbering scheme)

It is narrated on the authority of Abu Sa'id al-Khudri:
We said: Messenger of Allah, shall we see our Lord? The Messenger of Allah (ﷺ) said: Do you feel any trouble in seeing the sun on a cloudless day? We said: No. And the remaining part of the hadith has been narrated to the end like the hadith transmitted by Hafs b. Maisara with the addition of these words: Without the deed that they did or any good that they had sent before. It would be said to them: For you is whatever you see (in it) and with it the like of it. Abu Sa'id said: I have come to know that the bridge would be thinner even than the hair and sharper than the sword; and in the hadith narrated by Laith these words are not found: They would say, O our Lord! Thou hast bestowed upon us (favours) which thou didst not bestow on anyone else in the world.

قَالَ مُسْلِمٌ قَرَأْتُ عَلَى عِيسَى بْنِ حَمَّادٍ زُغْبَةَ الْمِصْرِيِّ هَذَا الْحَدِيثَ فِي الشَّفَاعَةِ وَقُلْتُ لَهُ أُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْكَ أَنَّكَ سَمِعْتَ مِنَ اللَّيْثِ بْنِ سَعْدٍ فَقَالَ نَعَمْ . قُلْتُ لِعِيسَى بْنِ حَمَّادٍ أَخْبَرَكُمُ اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَنَرَى رَبَّنَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ " . قُلْنَا لاَ . وَسُقْتُ الْحَدِيثَ حَتَّى انْقَضَى آخِرُهُ وَهُوَ نَحْوُ حَدِيثِ حَفْصِ بْنِ

مَيْسَرَةَ . وَزَادَ بَعْدَ قَوْلِهِ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلاَ قَدَمٍ قَدَّمُوهُ " فَيُقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ " . قَالَ أَبُو سَعِيدٍ بَلَغَنِي أَنَّ الْجِسْرَ أَدَقُّ مِنَ الشَّعْرَةِ وَأَحَدُّ مِنَ السَّيْفِ . وَلَيْسَ فِي حَدِيثِ اللَّيْثِ " فَيَقُولُونَ رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ " وَمَا بَعْدَهُ فَأَقَرَّ بِهِ عِيسَى بْنُ حَمَّادٍ .

Reference : Sahih Muslim 183 b
In-book reference : Book 1, Hadith 362
USC-MSA web (English) reference : Book 1, Hadith 353
(deprecated numbering scheme)

Abu Bakr b. Abi Shaiba, Ja'far b. 'Aun, Hisham b. Sa'd, Zaid b. Aslam narrated the hadith as transmitted by Hafs b. Maisara, with certain additions and omissions.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، بِإِسْنَادِهِمَا نَحْوَ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَى آخِرِهِ وَقَدْ زَادَ وَنَقَصَ شَيْئًا .

Reference : Sahih Muslim 183 c
In-book reference : Book 1, Hadith 363
USC-MSA web (English) reference : Book 1, Hadith 354
(deprecated numbering scheme)

(82) Chapter: Intercession and bringing those who believed in tawhid out of the Fire

(82) باب إِثْبَاتِ الشَّفَاعَةِ وَإِخْرَاجِ الْمُوَحِّدِينَ مِنَ النَّارِ

Abu Sa'id al-Khudri reported:

Verily the Messenger of Allah (ﷺ) said: Allah will admit into Paradise those deserving of Paradise, and He will admit whom He wishes out of His Mercy, and admit those condemned to Hell into the Fire (of Hell). He would then say: See, he whom you find having as much faith in his heart as a grain of mustard, bring him out. They will then be brought out burned and turned to charcoal, and would be cast into the river of life, and they would sprout aj does a seed in the silt carried away by flood. Have you not seen that it comes out yellow (fresh) and intertwined?

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ يُدْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ ثُمَّ يَقُولُ انْظُرُوا مَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ . فَيُخْرَجُونَ مِنْهَا حُمَمًا قَدِ امْتَحَشُوا . فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ أَوِ الْحَيَا فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحِبَّةُ إِلَى جَانِبِ السَّيْلِ أَلَمْ تَرَوْهَا كَيْفَ تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً " .

Reference : Sahih Muslim 184 a
In-book reference : Book 1, Hadith 364
USC-MSA web (English) reference : Book 1, Hadith 355
(deprecated numbering scheme)

This hadith is transmitted by 'Amr b. Yahya with the same chain of transmitters who narrated:

They would be cast into the river which is called (the river of) life, and (both the narrators) did not doubt the hadith. The text transmitted by Khalid is: just as seeds sprout beside the flood water; and in the hadith of Wuhaib it is: Just as the seed sprouts in the silt or deposit left by flood.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وُهَيْبٌ، ح وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، كِلاَهُمَا عَنْ عَمْرِو بْنِ يَحْيَى، بِهَذَا الإِسْنَادِ وَقَالاَ فَيُلْقَوْنَ فِي نَهْرٍ يُقَالُ لَهُ الْحَيَاةُ . وَلَمْ يَشُكَّا . وَفِي حَدِيثِ خَالِدٍ كَمَا تَنْبُتُ الْغُثَاءَةُ فِي جَانِبِ السَّيْلِ . وَفِي حَدِيثِ وُهَيْبٍ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِئَةٍ أَوْ حَمِيلَةِ السَّيْلِ .

Reference	: Sahih Muslim 184 b
In-book reference	: Book 1, Hadith 365
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 356

It is reported by Abu Sa'id that the Messenger of Allah (ﷺ) said:

The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (al-Qur'an, xx. 47; lxxxvii. 13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator)" on account of their misdeeds," He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.

وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لاَ يَمُوتُونَ فِيهَا وَلاَ يَحْيَوْنَ وَلَكِنْ نَاسٌ أَصَابَتْهُمُ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ . فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ " . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ كَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ كَانَ بِالْبَادِيَةِ .

Reference	: Sahih Muslim 185 a
In-book reference	: Book 1, Hadith 366
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 357

Abu Nadra narrated it from Abu Sa'id al-Khudri who reported it from the Apostle (ﷺ) a similar (hadith) up to the words:

" in the mud of the flood," and he did not mention (the words narrated) after it.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ إِلَى قَوْلِهِ " فِي حَمِيلِ السَّيْلِ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference	: Sahih Muslim 185 b
In-book reference	: Book 1, Hadith 367
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 358

(83) Chapter: The Last of the people of the Fire to be brought out of it

(83) باب آخِرِ أَهْلِ النَّارِ خُرُوجًا

Abdullah b. Mas'ud reported that the Messenger of Allah (ﷺ) said:

I know the last of the inhabitants of Fire to be taken out therefrom, and the last of the inhabitants of Paradise to enter it. A man will come out of the Fire crawling. Then Allah, the Blessed and Exalted will say to him: Go and enter Paradise. So he would come to it and it would appear to him as if it were full. He would go back and say: O my Lord! I found it full. Allah, the Blessed and Exalted, would say to him: Go and enter Paradise. He would come and perceive as if it were full. He would return and say: O my Lord! I found it full. Allah would say to him: Go and enter Paradise, for there is for you the like of the world and ten times like it, or for you is ten times the like of this world. He (the narrator) said. He (that man) would say: Art Thou making a fun of me? or Art Thou laughing at me. though Thou art the King? He (the narrator) said: I saw the Messenger of Allah laugh till his front teeth were visible. And it was said: That would be the lowest rank among the inhabitants of Paradise.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، كِلاَهُمَا عَنْ جَرِيرٍ، قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى . فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ - قَالَ - فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى فَيَقُولُ اللَّهُ لَهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا أَوْ إِنَّ لَكَ عَشَرَةَ أَمْثَالِ الدُّنْيَا - قَالَ - فَيَقُولُ أَتَسْخَرُ بِي - أَوْ أَتَضْحَكُ بِي - وَأَنْتَ الْمَلِكُ " قَالَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ . قَالَ فَكَانَ يُقَالُ ذَاكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً .

Reference	: Sahih Muslim 186 a
In-book reference	: Book 1, Hadith 368
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 359

It is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (may peace be upon him said:

I recognise the last of the inhabitants of Fire to be taken out thereof. A man will come out of it crawling. It will be said to him: Go and enter Paradise. He (the Holy Prophet) said: He would go there to enter Paradise, but would find persons who have already occupied all its apartments. It would be said to him: Do you recall the time when you were in it (in the Hell)? He would say: Yes. It would be said to him: Express any desire. And he would express the desire. It would be said to him: For thee is that which thou desireth and ten times the world (worldly resources). He (the Holy Prophet) said: He would say: Art Thou making a fun of me, though Thou art the King? I saw the Messenger of Allah laugh till his front teeth were visible.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا فَيُقَالُ لَهُ انْطَلِقْ فَادْخُلِ الْجَنَّةَ - قَالَ - فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ فَيُقَالُ لَهُ أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ فَيَقُولُ نَعَمْ . فَيُقَالُ لَهُ تَمَنَّ . فَيَتَمَنَّى فَيُقَالُ لَهُ لَكَ الَّذِي تَمَنَّيْتَ وَعَشَرَةُ أَضْعَافِ الدُّنْيَا - قَالَ - فَيَقُولُ أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ " قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ .

Reference : Sahih Muslim 186 b
In-book reference : Book 1, Hadith 369
USC-MSA web (English) reference : Book 1, Hadith 360
(deprecated numbering scheme)

Ibn Mas'ud reported:

Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (ﷺ) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he ldesirer of Paradise) sai Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً وَتَسْفَعُهُ النَّارُ مَرَّةً فَإِذَا مَا جَاوَزَهَا الْتَفَتَ إِلَيْهَا فَقَالَ تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ لَقَدْ أَعْطَانِيَ اللَّهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الأَوَّلِينَ وَالآخِرِينَ . فَتُرْفَعُ لَهُ شَجَرَةٌ فَيَقُولُ أَىْ رَبِّ أَدْنِنِي مِنْ هَذِهِ الشَّجَرَةِ فَلأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا . فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا ابْنَ آدَمَ لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا . فَيَقُولُ لاَ يَا رَبِّ . وَيُعَاهِدُهُ أَنْ لاَ يَسْأَلَهُ غَيْرَهَا وَرَبُّهُ يَعْذِرُهُ لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الأُولَى فَيَقُولُ أَىْ رَبِّ أَدْنِنِي مِنْ هَذِهِ لأَشْرَبَ مِنْ مَائِهَا وَأَسْتَظِلَّ بِظِلِّهَا لاَ أَسْأَلُكَ غَيْرَهَا . فَيَقُولُ يَا ابْنَ آدَمَ أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا فَيَقُولُ لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلُنِي غَيْرَهَا . فَيُعَاهِدُهُ أَنْ لاَ

يَسْأَلَهُ غَيْرَهَا وَرَبُّهُ يَعْذِرُهُ لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيهِ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا . ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الأُولَيَيْنِ . فَيَقُولُ أَىْ رَبِّ أَدْنِنِي مِنْ هَذِهِ لأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا لاَ أَسْأَلُكَ غَيْرَهَا . فَيَقُولُ يَا ابْنَ آدَمَ أَلَمْ تُعَاهِدْنِي أَنْ لاَ تَسْأَلَنِي غَيْرَهَا قَالَ بَلَى يَا رَبِّ هَذِهِ لاَ أَسْأَلُكَ غَيْرَهَا . وَرَبُّهُ يَعْذِرُهُ لأَنَّهُ يَرَى مَا لاَ صَبْرَ لَهُ عَلَيْهَا فَيُدْنِيهِ مِنْهَا فَإِذَا أَدْنَاهُ مِنْهَا فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ فَيَقُولُ أَىْ رَبِّ أَدْخِلْنِيهَا . فَيَقُولُ يَا ابْنَ آدَمَ مَا يَصْرِينِي مِنْكَ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا قَالَ يَا رَبِّ أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ " . فَضَحِكَ ابْنُ مَسْعُودٍ فَقَالَ أَلاَ تَسْأَلُونِّي مِمَّ أَضْحَكُ فَقَالُوا مِمَّ تَضْحَكُ قَالَ هَكَذَا ضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَقَالُوا مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ قَالَ " مِنْ ضِحْكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ فَيَقُولُ إِنِّي لاَ أَسْتَهْزِئُ مِنْكَ وَلَكِنِّي عَلَى مَا أَشَاءُ قَادِرٌ " .

Reference : Sahih Muslim 187
In-book reference : Book 1, Hadith 370
USC-MSA web (English) reference : Book 1, Hadith 361
(deprecated numbering scheme)

(84) Chapter: The Status of the Lowest people in paradise

(84) باب أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً فِيهَا

It is transmitted from Abu Sa'id al-Khudri that, verily, the Messenger of Allah (ﷺ) said:

Amongst the inhabitants of Paradise the lowest in rank will be the person whose face Allah would turn away from the Fire towards the Paradise, and make a shady tree appear before him. He would say: O my Lord! direct my steps to this tree so that I (should enjoy) its shade; and the rest of the hadith is like that narrated by Ibn Mas'ud, but he did not mention:" He (Allah) would say: O son of Adam! what will bring an end to your making requests to Me" to the end of the tradition. In it, he added: Allah will remind him: Ask such and such, and when his expectations would be realised, Allah would say: That is for you, and ten times as much. He said that he would then enter his house and his two wives with large and dark eyes would enter after him. They will say: Praise be to Allah, Who has created you for us and us for you. He will say: No one has been given the like of what I have been given.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً رَجُلٌ صَرَفَ اللَّهُ وَجْهَهُ عَنِ النَّارِ قِبَلَ الْجَنَّةِ وَمَثَّلَ لَهُ شَجَرَةً ذَاتَ ظِلٍّ فَقَالَ أَىْ رَبِّ قَدِّمْنِي إِلَى هَذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا " . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ وَلَمْ يَذْكُرْ " فَيَقُولُ يَا ابْنَ آدَمَ مَا يَصْرِينِي مِنْكَ " . إِلَى آخِرِ الْحَدِيثِ وَزَادَ فِيهِ " وَيُذَكِّرُهُ اللَّهُ سَلْ كَذَا وَكَذَا فَإِذَا انْقَطَعَتْ بِهِ الأَمَانِيُّ قَالَ اللَّهُ هُوَ لَكَ وَعَشَرَةُ أَمْثَالِهِ - قَالَ - ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعِينِ فَتَقُولاَنِ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَاكَ لَنَا وَأَحْيَانَا لَكَ - قَالَ - فَيَقُولُ مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ " .

Reference : Sahih Muslim 188
In-book reference : Book 1, Hadith 371
USC-MSA web (English) reference : Book 1, Hadith 362
(deprecated numbering scheme)

The same hadith has been by AlMughirah bin Shu’bah attributing it to the Messenger of Allah (ﷺ).

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ، وَابْنِ، أَبْجَرَ عَنِ الشَّعْبِيِّ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، رِوَايَةً إِنْ شَاءَ اللَّهُ ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ، وَعَبْدُ الْمَلِكِ بْنُ سَعِيدٍ، سَمِعَا الشَّعْبِيَّ، يُخْبِرُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ سَمِعْتُهُ عَلَى الْمِنْبَرِ، يَرْفَعُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 189 a
In-book reference : Book 1, Hadith 372
USC-MSA web (English) reference : Book 1, Hadith 362
(deprecated numbering scheme)

It is reported on the authority of al-Mughira b. Shu'ba that the Messenger of Allah (ﷺ) said:

Moses asked his Lord: Who amongst the inhabitants of Paradise is the lowest to rank? He (Allah) said: The person who would be admitted into Paradise last of all among those deserving of Paradise who are admitted to it. I would be said to him: Enter Paradise. He would say: O my Lord! how (should I enter) while the people have settled in their apartments and taken the shares (portions)? It would be said to him: Would you be pleased if there be for you like the kingdom of a king amongst the kings of the world? He would say: I am pleased my Lord. He (Allah) would say: For you is that, and like that, and like that, and like that, and that. He would say at the fifth (point): I am well pleased. My Lord. He (Allah) would say: It is for you and, ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. He (Moses) said: (Which is) the highest of their (inhabitants of Paradise) ranks? He (Allah) said: They are those whom I choose. I establish their honour with My own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, no ear has heard and no human mind has perceived: and this is sub- stantiated by the Book of Allah, Exalted and Great:" So no soul knows what delight of the eye is hidden for them; a reward for what they did" (xxxii. 17).

قَالَ وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا مُطَرِّفٌ، وَابْنُ، أَبْجَرَ سَمِعَا الشَّعْبِيَّ، يَقُولُ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يُخْبِرُ بِهِ النَّاسَ عَلَى الْمِنْبَرِ قَالَ سُفْيَانُ رَفَعَهُ أَحَدُهُمَا - أُرَاهُ ابْنَ أَبْجَرَ - قَالَ " سَأَلَ مُوسَى رَبَّهُ مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً قَالَ هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ ادْخُلِ الْجَنَّةَ . فَيَقُولُ أَىْ رَبِّ كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِمْ فَيُقَالُ لَهُ أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا فَيَقُولُ رَضِيتُ رَبِّ . فَيَقُولُ لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ . فَقَالَ فِي الْخَامِسَةِ رَضِيتُ رَبِّ . فَيَقُولُ هَذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ وَلَكَ مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ . فَيَقُولُ رَضِيتُ رَبِّ . قَالَ رَبِّ فَأَعْلاَهُمْ مَنْزِلَةً قَالَ أُولَئِكَ الَّذِينَ أَرَدْتُ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي وَخَتَمْتُ عَلَيْهَا فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ " . قَالَ وَمِصْدَاقُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ { فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ} الآيَةَ .

Reference : Sahih Muslim 189 b
In-book reference : Book 1, Hadith 373
USC-MSA web (English) reference : Book 1, Hadith 363
(deprecated numbering scheme)

Sha'bi reported he had heard al-Mughira b. Shu'ba say on the pulpit that Moses (peace be upon him) had asked Allah, Exalted and Great, about the reward of the lowest of the inhabitants of Paradise, and the remaining part of hadith is the same (as narrated) above.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ عَلَى الْمِنْبَرِ إِنَّ مُوسَى - عَلَيْهِ السَّلاَمُ - سَأَلَ اللَّهَ عَزَّ وَجَلَّ عَنْ أَخَسِّ أَهْلِ الْجَنَّةِ مِنْهَا حَظًّا ‏.‏ وَسَاقَ الْحَدِيثَ بِنَحْوِهِ ‏.‏

Reference : Sahih Muslim 189 c
In-book reference : Book 1, Hadith 374
USC-MSA web (English) reference : Book 1, Hadith 364
(deprecated numbering scheme)

Abu Dharr reported that Allah's Messenger (ﷺ) said:

I know the last of the inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said: Present his minor sins to him, and withhold from him his serious Sins. Then the minor sins would be placed before him, and it would be said: On such and such a day you did so and so and on such and such a day you did so and so. He would say: Yes. It will not be possible for him to deny, while he would be afraid lest serious sins chould be presented before him. It would be said to him: In place of every evil deed you will have good deed He will say: My Lord! I have done things I do not see here. I indeed saw the Messenger of Allah laugh till his front teeth were exposed.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنِّي لأَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا رَجُلٌ يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ فَيُقَالُ اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَارْفَعُوا عَنْهُ كِبَارَهَا ‏.‏ فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ فَيُقَالُ عَمِلْتَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا ‏.‏ فَيَقُولُ نَعَمْ ‏.‏ لاَ يَسْتَطِيعُ أَنْ يُنْكِرَ وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ ‏.‏ فَيُقَالُ لَهُ فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً ‏.‏ فَيَقُولُ رَبِّ قَدْ عَمِلْتُ أَشْيَاءَ لاَ أَرَاهَا هَا هُنَا ‏"‏ ‏.‏ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ ‏.‏

Reference : Sahih Muslim 190 a
In-book reference : Book 1, Hadith 375
USC-MSA web (English) reference : Book 1, Hadith 365
(deprecated numbering scheme)

This hadith is also narrated by another chain of narrators, i. e. Ibn Numair, Abu Mu'awiya, Waki', Abu Bakr b. Abi Shaiba, Abu Kuraib, A'mash.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 190 b
In-book reference : Book 1, Hadith 376
USC-MSA web (English) reference : Book 1, Hadith 366
(deprecated numbering scheme)

It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see. carefully. that which concerns" elevated people". He (the narrator) said:

Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would

say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared:" There is no god but Allah" and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، كِلاَهُمَا عَنْ رَوْحٍ، قَالَ عُبَيْدُ اللَّهِ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ الْقَيْسِيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُسْأَلُ عَنِ الْوُرُودِ، فَقَالَ نَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ كَذَا، وَكَذَا، انْظُرْ أَىْ ذَلِكَ فَوْقَ النَّاسِ - قَالَ - فَتُدْعَى الأُمَمُ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ الأَوَّلُ فَالأَوَّلُ ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذَلِكَ فَيَقُولُ مَنْ تَنْظُرُونَ فَيَقُولُونَ نَنْظُرُ رَبَّنَا . فَيَقُولُ أَنَا رَبُّكُمْ . فَيَقُولُونَ حَتَّى نَنْظُرَ إِلَيْكَ . فَيَتَجَلَّى لَهُمْ يَضْحَكُ - قَالَ - فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ وَيُعْطَى كُلُّ إِنْسَانٍ مِنْهُمْ - مُنَافِقٍ أَوْ مُؤْمِنٍ - نُورًا ثُمَّ يَتَّبِعُونَهُ وَعَلَى جِسْرِ جَهَنَّمَ كَلاَلِيبُ وَحَسَكٌ تَأْخُذُ مَنْ شَاءَ اللَّهُ ثُمَّ يَطْفَأُ نُورُ الْمُنَافِقِينَ ثُمَّ يَنْجُو الْمُؤْمِنُونَ فَتَنْجُو أَوَّلُ زُمْرَةٍ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ سَبْعُونَ أَلْفًا لاَ يُحَاسَبُونَ ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَإِ نَجْمٍ فِي السَّمَاءِ ثُمَّ كَذَلِكَ ثُمَّ تَحِلُّ الشَّفَاعَةُ وَيَشْفَعُونَ حَتَّى يَخْرُجَ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً فَيُجْعَلُونَ بِفِنَاءِ الْجَنَّةِ وَيَجْعَلُ أَهْلُ الْجَنَّةِ يَرُشُّونَ عَلَيْهِمُ الْمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّىْءِ فِي السَّيْلِ وَيَذْهَبُ حُرَاقُهُ ثُمَّ يَسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشَرَةُ أَمْثَالِهَا مَعَهَا .

Reference	: Sahih Muslim 191 a
In-book reference	: Book 1, Hadith 377
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 367

Jabir reported that he had heard with his ears the Apostle (ﷺ) saying:

Allah will bring out people from the Fire and admit them into Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، يَقُولُ سَمِعَهُ مِنَ النَّبِيِّ، صلى الله عليه وسلم بِأُذُنِهِ يَقُولُ " إِنَّ اللَّهَ يُخْرِجُ نَاسًا مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ " .

Reference	: Sahih Muslim 191 b
In-book reference	: Book 1, Hadith 378
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 368

Hammad b. Zaid, reported:

I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating from the Messenger of Allah (ﷺ) that Allah would bring out people from the Fire through intercession. He said: Yes.

حَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ قُلْتُ لِعَمْرِو بْنِ دِينَارٍ أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يُخْرِجُ قَوْمًا مِنَ النَّارِ بِالشَّفَاعَةِ " . قَالَ نَعَمْ .

Reference : Sahih Muslim 191 c
In-book reference : Book 1, Hadith 379
USC-MSA web (English) reference : Book 1, Hadith 369
(deprecated numbering scheme)

Jabir b. 'Abdullah repotted:

The Messenger of Allah (ﷺ) said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their faces; and they would enter Paradise.

حَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ، قَالَ حَدَّثَنِي يَزِيدُ الْفَقِيرُ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ قَوْمًا يُخْرَجُونَ مِنَ النَّارِ يَحْتَرِقُونَ فِيهَا إِلاَّ دَارَاتِ وُجُوهِهِمْ حَتَّى يَدْخُلُونَ الْجَنَّةَ " .

Reference : Sahih Muslim 191 d
In-book reference : Book 1, Hadith 380
USC-MSA web (English) reference : Book 1, Hadith 370
(deprecated numbering scheme)

Yazid al-Faqir said:

This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to past by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Prophet (ﷺ). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narrateth, whereas Allah sayeth:" Verily whomsoever Thou shall commit to the Fire, Thou indeed humillateth him" (al-Qur'an, iii. 192) ; and All those who endeavoured to get out of that would be thrown back into it" (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: Have you heard about' the (exalted) position of Muhammad (ﷺ), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (ﷺ) is that of great glory and that is by which Allah would bring out whornsoever He would wish to bring out. He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one or the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (ﷺ)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim.

وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا أَبُو عَاصِمٍ، - يَعْنِي مُحَمَّدَ بْنَ أَبِي أَيُّوبَ - قَالَ حَدَّثَنِي يَزِيدُ الْفَقِيرُ، قَالَ كُنْتُ قَدْ شَغَفَنِي رَأْىٌ مِنْ رَأْىِ الْخَوَارِجِ فَخَرَجْنَا فِي عِصَابَةٍ ذَوِي عَدَدٍ نُرِيدُ أَنْ نَحُجَّ ثُمَّ نَخْرُجَ عَلَى النَّاسِ - قَالَ - فَمَرَرْنَا عَلَى الْمَدِينَةِ فَإِذَا جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ الْقَوْمَ - جَالِسٌ إِلَى سَارِيَةٍ - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيِّينَ - قَالَ - فَقُلْتُ لَهُ يَا صَاحِبَ رَسُولِ اللَّهِ مَا هَذَا الَّذِي تُحَدِّثُونَ وَاللَّهُ يَقُولُ { إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ} وَ { كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا} فَمَا هَذَا الَّذِي تَقُولُونَ قَالَ فَقَالَ أَتَقْرَأُ الْقُرْآنَ قُلْتُ نَعَمْ . قَالَ فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ - عَلَيْهِ السَّلاَمُ - يَعْنِي الَّذِي يَبْعَثُهُ اللَّهُ فِيهِ قُلْتُ نَعَمْ . قَالَ فَإِنَّهُ مَقَامُ مُحَمَّدٍ صلى الله عليه وسلم الْمَحْمُودُ الَّذِي يُخْرِجُ اللَّهُ بِهِ مَنْ يُخْرِجُ . - قَالَ - ثُمَّ نَعَتَ وَضْعَ الصِّرَاطِ وَمَرَّ النَّاسِ عَلَيْهِ - قَالَ - وَأَخَافُ أَنْ لاَ أَكُونَ أَحْفَظُ ذَاكَ - قَالَ - غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْمًا يَخْرُجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا - قَالَ - يَعْنِي فَيَخْرُجُونَ كَأَنَّهُمْ عِيدَانُ السَّمَاسِمِ . قَالَ فَيَدْخُلُونَ نَهَرًا مِنْ أَنْهَارِ الْجَنَّةِ فَيَغْتَسِلُونَ فِيهِ فَيَخْرُجُونَ كَأَنَّهُمُ الْقَرَاطِيسُ . فَرَجَعْنَا قُلْنَا وَيْحَكُمْ أَتُرَوْنَ الشَّيْخَ يَكْذِبُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَجَعْنَا فَلاَ وَاللَّهِ مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ .

Reference	: Sahih Muslim 191 e
In-book reference	: Book 1, Hadith 381
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 371

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the He))) and say: O my Lord, when Thou hast brought me out from it, do not throw me back into it, and Allah would rescue him from it.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ، وَثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَخْرُجُ مِنَ النَّارِ أَرْبَعَةٌ فَيُعْرَضُونَ عَلَى اللَّهِ فَيَلْتَفِتُ أَحَدُهُمْ فَيَقُولُ أَىْ رَبِّ إِذْ أَخْرَجْتَنِي مِنْهَا فَلاَ تُعِدْنِي فِيهَا . فَيُنْجِيهِ اللَّهُ مِنْهَا " .

Reference	: Sahih Muslim 192
In-book reference	: Book 1, Hadith 382
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 372

Anas b Malik reported:

The Messenger of Allah (ﷺ) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam andsay, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not

in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and con- ferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; you better go to Muhammad (ﷺ), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allah (ﷺ) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extrol my Lord with the praise which my Lord would teach me. I shall then inter- cede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then ard fall down in pros- tration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extrol my Lord with praise that He would teach me. I would theft intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at tLe third time or at the fourth time: O my Lord, none has been left in the Fire, but thise restrained by the Holy Qur'an, i e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative".

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُّونَ لِذَلِكَ - وَقَالَ ابْنُ عُبَيْدٍ فَيُلْهَمُونَ لِذَلِكَ - فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا - قَالَ - فَيَأْتُونَ آدَمَ صلى الله عليه وسلم فَيَقُولُونَ أَنْتَ آدَمُ أَبُو الْخَلْقِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا . فَيَقُولُ لَسْتُ هُنَاكُمْ - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ مِنْهَا - وَلَكِنِ ائْتُوا نُوحًا أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ - قَالَ - فَيَأْتُونَ نُوحًا صلى الله عليه وسلم فَيَقُولُ لَسْتُ هُنَاكُمْ - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ مِنْهَا - وَلَكِنِ ائْتُوا إِبْرَاهِيمَ صلى الله عليه وسلم الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلاً . فَيَأْتُونَ إِبْرَاهِيمَ صلى الله عليه وسلم فَيَقُولُ لَسْتُ هُنَاكُمْ - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ مِنْهَا - وَلَكِنِ ائْتُوا مُوسَى صلى الله عليه وسلم الَّذِي كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَاةَ . قَالَ فَيَأْتُونَ مُوسَى - عَلَيْهِ السَّلاَمُ - فَيَقُولُ لَسْتُ هُنَاكُمْ - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ مِنْهَا - وَلَكِنِ ائْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ . فَيَأْتُونَ عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ . وَلَكِنِ ائْتُوا مُحَمَّدًا صلى الله عليه وسلم عَبْدًا قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ " . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَيَأْتُونِي فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي فَإِذَا أَنَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللَّهُ فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ قُلْ تُسْمَعْ سَلْ تُعْطَهْ اشْفَعْ تُشَفَّعْ . فَأَرْفَعُ رَأْسِي فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ

يُعَلِّمُنِيهِ رَبِّي ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ فَأَقَعُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ قُلْ تُسْمَعْ سَلْ تُعْطَهْ اشْفَعْ تُشَفَّعْ . فَأَرْفَعُ رَأْسِي فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ - قَالَ فَلاَ أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ - فَأَقُولُ يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ أَىْ وَجَبَ عَلَيْهِ الْخُلُودُ " . - قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ قَالَ قَتَادَةُ أَىْ وَجَبَ عَلَيْهِ الْخُلُودُ .

Reference : Sahih Muslim 193 a
In-book reference : Book 1, Hadith 383
USC-MSA web (English) reference : Book 1, Hadith 373
(deprecated numbering scheme)

Anas reported:

The Messenger of Allah (ﷺ) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i. e. the trjuble for it), (and the remaining part of the hadith w,) uld be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُّونَ بِذَلِكَ أَوْ يُلْهَمُونَ ذَلِكَ " . بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ وَقَالَ فِي الْحَدِيثِ " ثُمَّ آتِيهِ الرَّابِعَةَ - أَوْ أَعُودُ الرَّابِعَةَ - فَأَقُولُ يَا رَبِّ مَا بَقِيَ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ " .

Reference : Sahih Muslim 193 b
In-book reference : Book 1, Hadith 384
USC-MSA web (English) reference : Book 1, Hadith 374
(deprecated numbering scheme)

Anas b. Malik reported:

The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيُلْهَمُونَ لِذَلِكَ " بِمِثْلِ حَدِيثِهِمَا وَذَكَرَ فِي الرَّابِعَةِ " فَأَقُولُ يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ الْقُرْآنُ أَىْ وَجَبَ عَلَيْهِ الْخُلُودُ " .

Reference : Sahih Muslim 193 c
In-book reference : Book 1, Hadith 385
USC-MSA web (English) reference : Book 1, Hadith 375
(deprecated numbering scheme)

Anas b. Malik reported:

Verily the Apostle (ﷺ) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Messenger of Allah (ﷺ) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، وَهِشَامٌ، صَاحِبُ الدَّسْتَوَائِيِّ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً " . زَادَ ابْنُ مِنْهَالٍ فِي رِوَايَتِهِ قَالَ يَزِيدُ فَلَقِيتُ شُعْبَةَ فَحَدَّثْتُهُ بِالْحَدِيثِ فَقَالَ شُعْبَةُ حَدَّثَنَا بِهِ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِالْحَدِيثِ . إِلاَّ أَنَّ شُعْبَةَ جَعَلَ مَكَانَ الذَّرَّةِ ذُرَةً قَالَ يَزِيدُ صَحَّفَ فِيهَا أَبُو بِسْطَامٍ .

Reference	: Sahih Muslim 193 d
In-book reference	: Book 1, Hadith 386
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 376

Ma'bad b. Hilal al 'Anazi reported:

We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (ﷺ) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; you better go to Muhammad (ﷺ). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it

would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people. my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raisevour head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that. This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ، ح وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ، قَالَ انْطَلَقْنَا إِلَى أَنَسِ بْنِ مَالِكٍ وَتَشَفَّعْنَا بِثَابِتٍ فَانْتَهَيْنَا إِلَيْهِ وَهُوَ يُصَلِّي الضُّحَى فَاسْتَأْذَنَ لَنَا ثَابِتٌ فَدَخَلْنَا عَلَيْهِ وَأَجْلَسَ ثَابِتًا مَعَهُ عَلَى سَرِيرِهِ فَقَالَ لَهُ يَا أَبَا حَمْزَةَ إِنَّ إِخْوَانَكَ مِنْ أَهْلِ الْبَصْرَةِ يَسْأَلُونَكَ أَنْ تُحَدِّثَهُمْ حَدِيثَ الشَّفَاعَةِ . قَالَ حَدَّثَنَا مُحَمَّدٌ صلى الله عليه وسلم قَالَ " إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ اشْفَعْ لِذُرِّيَّتِكَ . فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ - عَلَيْهِ السَّلاَمُ - فَإِنَّهُ خَلِيلُ اللَّهِ . فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى - عَلَيْهِ السَّلاَمُ - فَإِنَّهُ كَلِيمُ اللَّهِ . فَيُؤْتَى مُوسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى - عَلَيْهِ السَّلاَمُ - فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ . فَيُؤْتَى عِيسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ صلى الله عليه وسلم فَأُوتَى فَأَقُولُ أَنَا لَهَا . فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي فَأَقُومُ بَيْنَ يَدَيْهِ فَأَحْمَدُهُ بِمَحَامِدَ لاَ أَقْدِرُ عَلَيْهِ الآنَ يُلْهِمُنِيهِ اللَّهُ ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ لِي يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَقُولُ رَبِّ أُمَّتِي أُمَّتِي . فَيُقَالُ انْطَلِقْ فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا . فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَرْجِعُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ لِي يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ . فَأَقُولُ أُمَّتِي أُمَّتِي . فَيُقَالُ لِي انْطَلِقْ

فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنْهَا . فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُودُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ لِي يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي . فَيُقَالُ لِي انْطَلِقْ فَمَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ فَأَنْطَلِقُ فَأَفْعَلُ " . هَذَا حَدِيثُ أَنَسٍ الَّذِي أَنْبَأَنَا بِهِ فَخَرَجْنَا مِنْ عِنْدِهِ فَلَمَّا كُنَّا بِظَهْرِ الْجَبَّانِ قُلْنَا لَوْ مِلْنَا إِلَى الْحَسَنِ فَسَلَّمْنَا عَلَيْهِ وَهُوَ مُسْتَخْفٍ فِي دَارِ أَبِي خَلِيفَةَ - قَالَ - فَدَخَلْنَا عَلَيْهِ فَسَلَّمْنَا عَلَيْهِ فَقُلْنَا يَا أَبَا سَعِيدٍ جِئْنَا مِنْ عِنْدِ أَخِيكَ أَبِي حَمْزَةَ فَلَمْ نَسْمَعْ مِثْلَ حَدِيثٍ حَدَّثَنَاهُ فِي الشَّفَاعَةِ قَالَ هِيهِ . فَحَدَّثْنَاهُ الْحَدِيثَ . فَقَالَ هِيهِ . قُلْنَا مَا زَادَنَا . قَالَ قَدْ حَدَّثَنَا بِهِ مُنْذُ عِشْرِينَ سَنَةً وَهُوَ يَوْمَئِذٍ جَمِيعٌ وَلَقَدْ تَرَكَ شَيْئًا مَا أَدْرِي أَنَسِيَ الشَّيْخُ أَوْ كَرِهَ أَنْ يُحَدِّثَكُمْ فَتَتَّكِلُوا . قُلْنَا لَهُ حَدِّثْنَا . فَضَحِكَ وَقَالَ خُلِقَ الإِنْسَانُ مِنْ عَجَلٍ مَا ذَكَرْتُ لَكُمْ هَذَا إِلاَّ وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمُوهُ " ثُمَّ أَرْجِعُ إِلَى رَبِّي فِي الرَّابِعَةِ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ لِي يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَسَلْ تُعْطَ وَاشْفَعْ تُشَفَّعْ . فَأَقُولُ يَا رَبِّ ائْذَنْ لِي فِيمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . قَالَ لَيْسَ ذَاكَ لَكَ - أَوْ قَالَ لَيْسَ ذَاكَ إِلَيْكَ - وَلَكِنْ وَعِزَّتِي وَكِبْرِيَائِي وَعَظَمَتِي وَجِبْرِيَائِي لأُخْرِجَنَّ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ " . قَالَ فَأَشْهَدُ عَلَى الْحَسَنِ أَنَّهُ حَدَّثَنَا بِهِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ أُرَاهُ قَالَ قَبْلَ عِشْرِينَ سَنَةً وَهُوَ يَوْمَئِذٍ جَمِيعٌ .

Reference	: Sahih Muslim 193 e
In-book reference	: Book 1, Hadith 387
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 377

Abu Huraira reported:

Meat was one day brought to the Messenger of Allah (ﷺ) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a" Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has

overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (ﷺ). They would come to me and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاتَّفَقَا فِي سِيَاقِ الْحَدِيثِ إِلاَّ مَا يَزِيدُ أَحَدُهُمَا مِنَ الْحَرْفِ بَعْدَ الْحَرْفِ - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً فَقَالَ " أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَهَلْ تَدْرُونَ بِمَ ذَاكَ يَجْمَعُ اللَّهُ يَوْمَ الْقِيَامَةِ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ وَمَا لاَ يَحْتَمِلُونَ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ أَلاَ تَرَوْنَ مَا أَنْتُمْ فِيهِ أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ ائْتُوا آدَمَ . فَيَأْتُونَ آدَمَ فَيَقُولُونَ يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلاَئِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا فَيَقُولُ آدَمُ إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ . فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى الأَرْضِ وَسَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى مَا نَحْنُ فِيهِ أَلاَ تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى إِبْرَاهِيمَ صلى الله عليه وسلم . فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ أَنْتَ

نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ إِبْرَاهِيمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ . وَذَكَرَ كَذَبَاتِهِ نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى . فَيَأْتُونَ مُوسَى صلى الله عليه وسلم فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَّلَكَ اللَّهُ بِرِسَالاَتِهِ وَبِتَكْلِيمِهِ عَلَى النَّاسِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ أَلاَ تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ مُوسَى صلى الله عليه وسلم إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا نَفْسِي نَفْسِي اذْهَبُوا إِلَى عِيسَى صلى الله عليه وسلم . فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ وَكَلِمَةٌ مِنْهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى مَا نَحْنُ فِيهِ أَلاَ تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ عِيسَى صلى الله عليه وسلم إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ - وَلَمْ يَذْكُرْ لَهُ ذَنْبًا - نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ صلى الله عليه وسلم فَيَأْتُونِّي فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ وَغَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَ تَرَى مَا نَحْنُ فِيهِ أَلاَ تَرَى مَا قَدْ بَلَغَنَا فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللَّهُ عَلَىَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ لأَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ اشْفَعْ تُشَفَّعْ . فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي . فَيُقَالُ يَا مُحَمَّدُ أَدْخِلِ الْجَنَّةَ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى " .

Reference : Sahih Muslim 194 a
In-book reference : Book 1, Hadith 388
USC-MSA web (English) reference : Book 1, Hadith 378
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that there was placed before the Messenger of Allah a cup of soft bread, soup and meat. He took part of the foreleg which he liked most. He sliced (with his teeth) a slice (out of that) and said:

I would be the leader of mankind on the Day of Resurrection. He then sliced (that meat) for the second time and said: I am the leader of mankind on the Day of Resurrection. When he saw that his companions did not ask him (about this assertion) he said: Why don't you say: How would that be? They said: How would be it, Messenger of Allah? He said: People would stand before the Lord of the worlds. And the rest of the hadith was narrated like the one transmitted by Abu Hayyan, on the authority of Abu Zur'a, and in the story of Ibrahim, this addition was made. He said and made mention of his words with regard to the star: This is my Lord. And his words with regard to their gods: But the big among them has done that. And his words: I am ailing. He (the Holy Prophet) said: By Him in Whose Hand is the life of Muhammad, the distance between two leaves of the door from their supporting frames is as the distance between Mecca and Hajar or Hajar and Mecca. I do not remember how he said it (whether Mecca and Hajar or Hajar and Mecca).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ وُضِعَتْ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَصْعَةٌ مِنْ ثَرِيدٍ وَلَحْمٍ فَتَنَاوَلَ الذِّرَاعَ وَكَانَتْ أَحَبَّ الشَّاةِ إِلَيْهِ فَنَهَسَ نَهْسَةً فَقَالَ " أَنَا سَيِّدُ النَّاسِ يَوْمَ

الْقِيَامَةِ " . ثُمَّ نَهَسَ أُخْرَى فَقَالَ " أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ " . فَلَمَّا رَأَى أَصْحَابَهُ لاَ يَسْأَلُونَهُ قَالَ " أَلاَ تَقُولُونَ كَيْفَهْ " . قَالُوا كَيْفَهْ يَا رَسُولَ اللَّهِ قَالَ " يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ " . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ وَزَادَ فِي قِصَّةِ إِبْرَاهِيمَ فَقَالَ وَذَكَرَ قَوْلَهُ فِي الْكَوْكَبِ هَذَا رَبِّي . وَقَوْلَهُ لآلِهَتِهِمْ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا . وَقَوْلَهُ إِنِّي سَقِيمٌ . قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ إِلَى عِضَادَتَىِ الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرٍ أَوْ هَجَرٍ وَمَكَّةَ " . قَالَ لاَ أَدْرِي أَىَّ ذَلِكَ قَالَ .

Reference : Sahih Muslim 194 b
In-book reference : Book 1, Hadith 389
USC-MSA web (English) reference : Book 1, Hadith 379
(deprecated numbering scheme)

It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (ﷺ) said:

Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. So they would come to Muhammad (ﷺ). He would then be permitted (to open the door of Paradise). Trustworthiness and kinship would be despatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in trasversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell.

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ بْنِ خَلِيفَةَ الْبَجَلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو مَالِكٍ عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ فَيَأْتُونَ آدَمَ فَيَقُولُونَ يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ . فَيَقُولُ وَهَلْ أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلاَّ خَطِيئَةُ أَبِيكُمْ آدَمَ لَسْتُ بِصَاحِبِ ذَلِكَ اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ - قَالَ - فَيَقُولُ إِبْرَاهِيمُ لَسْتُ بِصَاحِبِ ذَلِكَ إِنَّمَا كُنْتُ خَلِيلاً مِنْ وَرَاءَ وَرَاءَ اعْمِدُوا إِلَى مُوسَى صلى الله عليه وسلم الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا . فَيَأْتُونَ مُوسَى صلى الله عليه وسلم فَيَقُولُ لَسْتُ بِصَاحِبِ ذَلِكَ اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللَّهِ وَرُوحِهِ . فَيَقُولُ عِيسَى صلى الله عليه وسلم لَسْتُ بِصَاحِبِ ذَلِكَ . فَيَأْتُونَ مُحَمَّدًا صلى الله

عليه وسلم فَيَقُومُ فَيُؤْذَنُ لَهُ وَتُرْسَلُ الأَمَانَةُ وَالرَّحِمُ فَتَقُومَانِ جَنَبَتَىِ الصِّرَاطِ يَمِينًا وَشِمَالاً فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ " . قَالَ قُلْتُ بِأَبِي أَنْتَ وَأُمِّي أَىُّ شَىْءٍ كَمَرِّ الْبَرْقِ قَالَ " أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ ثُمَّ كَمَرِّ الرِّيحِ ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ تَجْرِي بِهِمْ أَعْمَالُهُمْ وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ رَبِّ سَلِّمْ سَلِّمْ حَتَّى تَعْجِزَ أَعْمَالُ الْعِبَادِ حَتَّى يَجِيءَ الرَّجُلُ فَلاَ يَسْتَطِيعُ السَّيْرَ إِلاَّ زَحْفًا - قَالَ - وَفِي حَافَتَىِ الصِّرَاطِ كَلاَلِيبُ مُعَلَّقَةٌ مَأْمُورَةٌ بِأَخْذِ مَنْ أُمِرَتْ بِهِ فَمَخْدُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ " . وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفًا .

Reference : Sahih Muslim 195
In-book reference : Book 1, Hadith 390
USC-MSA web (English) reference : Book 1, Hadith 380
(deprecated numbering scheme)

(85) Chapter: Regarding the saying of the Prophet (saws): "I will be the first of the people to intercede concerning Paradise, and I will be the Prophet with the Greatest Number of Followers."

(85) باب فِي قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ وَأَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعًا»

Anas b. Malik reported:
The Messenger of Allah (ﷺ) said: I would be the first among people to intercede in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ وَأَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعًا " .

Reference : Sahih Muslim 196 a
In-book reference : Book 1, Hadith 391
USC-MSA web (English) reference : Book 1, Hadith 381
(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) said: Amongst the apostles I would have the largest following on the Day of Resurrection, and I would be the first to knock at the door of Paradise.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَكْثَرُ الأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ " .

Reference : Sahih Muslim 196 b
In-book reference : Book 1, Hadith 392
USC-MSA web (English) reference : Book 1, Hadith 382
(deprecated numbering scheme)

Anas b. Malik said:

The Apostle of Allah (ﷺ) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there woald be an apostle among the apostles who would be testified to by only one man from his people.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الأَنْبِيَاءِ مَا صُدِّقْتُ وَإِنَّ مِنَ الأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلاَّ رَجُلٌ وَاحِدٌ " .

Reference : Sahih Muslim 196 c
In-book reference : Book 1, Hadith 393
USC-MSA web (English) reference : Book 1, Hadith 383
(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ . فَيَقُولُ بِكَ أُمِرْتُ لاَ أَفْتَحُ لأَحَدٍ قَبْلَكَ " .

Reference : Sahih Muslim 197
In-book reference : Book 1, Hadith 394
USC-MSA web (English) reference : Book 1, Hadith 384
(deprecated numbering scheme)

(86) Chapter: The Prophet (saws) will defer his supplication in order to intercede for his ummah

(86) باب اخْتِبَاءِ النَّبِيِّ صلى الله عليه وسلم دَعْوَةَ الشَّفَاعَةِ لأُمَّتِهِ

Abu Huraira reported:
Verity the Messenger of Allah (ﷺ) said: There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, my prayer for intercession of my Ummah on the Day of Resurrection.

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا فَأُرِيدُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 198 a
In-book reference : Book 1, Hadith 395
USC-MSA web (English) reference : Book 1, Hadith 385
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ نَبِيٍّ دَعْوَةٌ وَأَرَدْتُ إِنْ شَاءَ اللَّهُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 198 b
In-book reference : Book 1, Hadith 396
USC-MSA web (English) reference : Book 1, Hadith 386
(deprecated numbering scheme)

'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (ﷺ).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، مِثْلَ ذَلِكَ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 198 c
In-book reference : Book 1, Hadith 397
USC-MSA web (English) reference : Book 1, Hadith 387
(deprecated numbering scheme)

Amr b. Abu Sufyan reported:
Abu Huraira said to Ka'b al-Ahbar that the Messenger of Allah (ﷺ) had said: For every apostle there Is a (special) prayer by which he would pray (to his Lord). I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (ﷺ)? Abu Huraira said: Yes.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَمْرَو بْنَ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيَّ، أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ لِكَعْبِ الأَحْبَارِ إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا فَأَنَا أُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ " . فَقَالَ كَعْبٌ لأَبِي هُرَيْرَةَ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو هُرَيْرَةَ نَعَمْ .

Reference : Sahih Muslim 198 d
In-book reference : Book 1, Hadith 398
USC-MSA web (English) reference : Book 1, Hadith 388
(deprecated numbering scheme)

Abu Huraira said:
The Prophet of Allah (ﷺ) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللَّهِ شَيْئًا " .

Reference : Sahih Muslim 199 a
In-book reference : Book 1, Hadith 399
USC-MSA web (English) reference : Book 1, Hadith 389
(deprecated numbering scheme)

Abu Huraira said:
The Messenger of Allah (ﷺ) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would he granted for him. I have, however, reserved my prayer for the intercession of my Ummab on the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، - وَهُوَ ابْنُ الْقَعْقَاعِ - عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا فَيُسْتَجَابُ لَهُ فَيُؤْتَاهَا وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 199 b
In-book reference : Book 1, Hadith 400
USC-MSA web (English) reference : Book 1, Hadith 390
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ زِيَادٍ - قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ فَاسْتُجِيبَ لَهُ وَإِنِّي أُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أُؤَخِّرَ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 199 c
In-book reference : Book 1, Hadith 401
USC-MSA web (English) reference : Book 1, Hadith 391
(deprecated numbering scheme)

Anas b. Malik reported:
Verily the Messenger of Allah (ﷺ) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ حَدَّثَنَا - وَاللَّفْظُ، لأَبِي غَسَّانَ - قَالُوا حَدَّثَنَا مُعَاذٌ، - يَعْنُونَ ابْنَ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لأُمَّتِهِ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 200 a
In-book reference : Book 1, Hadith 402
USC-MSA web (English) reference : Book 1, Hadith 392
(deprecated numbering scheme)

This hadith is narrated with the same chain of narrators by Qatada.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي خَلَفٍ، قَالاَ حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ ح

Reference : Sahih Muslim 200 b
In-book reference : Book 1, Hadith 403
USC-MSA web (English) reference : Book 1, Hadith 393
(deprecated numbering scheme)

Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said:

" He was endowed," and in the hadith reported by Abu Usama (the words are):" It is reported from the Messenger of Allah (ﷺ)."

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِ وَكِيعٍ قَالَ قَالَ " أُعْطِيَ " . وَفِي حَدِيثِ أَبِي أُسَامَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 200 c
In-book reference : Book 1, Hadith 404
USC-MSA web (English) reference : Book 1, Hadith 394
(deprecated numbering scheme)

Muhammad b. 'Abd al-A'la reported it to me:

Mu'tamir narrated to us on the authority of his father who transmitted it liom Anas that verity the Messenger of Allah (ﷺ) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ فَذَكَرَ نَحْوَ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ .

Reference : Sahih Muslim 200 d
In-book reference : Book 1, Hadith 405
USC-MSA web (English) reference : Book 1, Hadith 395
(deprecated numbering scheme)

Abu Zubair heard Jabir b. Abdullah reporting it from the Messenger of Allah (ﷺ):

For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ عَنِ النَّبِيِّ صلى الله عليه وسلم " لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فِي أُمَّتِهِ وَخَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 201
In-book reference : Book 1, Hadith 406
USC-MSA web (English) reference : Book 1, Hadith 396
(deprecated numbering scheme)

(87) Chapter: The supplication of the Prophet (saws) for his ummah and his weeping out of compassion for them

(87) باب دُعَاءِ النَّبِيِّ صلى الله عليه وسلم لأُمَّتِهِ وَبُكَائِهِ شَفَقَةً عَلَيْهِمْ

'Abdullah b. Amr b. al-'As reported:

Verily the Messenger of Allah (ﷺ) recited the words of Allah, the Great and Glorious, that Ibrahim uttered. My Lord! lo! they have led many of mankind astray:" But whoso followeth me, he verily is of me" (al-Qur'an, xiv. 35) and Jesus (peace be upon him) said:" If thou punisheth them, lo! they are Thy slaves, and if Thou forgiveth them-verily Thou art the Mighty, the Wise" (al-Qur'an, v 117). Then he raised his hands and said: O Lord, my Ummah, my Ummah, and wept; so Allah the High and the Exalted said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: What makes thee weep? So Gabriel (peace be upon him) came to him and asked him, and the Messenger of Allah (ﷺ) informed him what he had said (though Allah knew it fully well). Upon this Allah said: O Gabriel, go to Muhammad any say: Verily We will please thee with regard to your Ummah and would not displease thee.

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ، حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَلاَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ { رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي} الآيَةَ . وَقَالَ عِيسَى عَلَيْهِ السَّلاَمُ { إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} فَرَفَعَ يَدَيْهِ وَقَالَ " اللَّهُمَّ أُمَّتِي أُمَّتِي " . وَبَكَى فَقَالَ اللَّهُ عَزَّ وَجَلَّ يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَرَبُّكَ أَعْلَمُ فَسَلْهُ مَا يُبْكِيكَ فَأَتَاهُ جِبْرِيلُ - عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ - فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَا قَالَ . وَهُوَ أَعْلَمُ . فَقَالَ اللَّهُ يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلاَ نَسُوءُكَ .

Reference : Sahih Muslim 202
In-book reference : Book 1, Hadith 407
USC-MSA web (English) reference : Book 1, Hadith 397
(deprecated numbering scheme)

(88) Chapter: Clarifying that whoever died upon disbelief then he is in the Fire, and no intercession or relationship with those who are close to Allah will be of any avail for him

(88) باب بَيَانِ أَنَّ مَنْ مَاتَ عَلَى الْكُفْرِ فَهُوَ فِي النَّارِ وَلاَ تَنَالُهُ شَفَاعَةٌ وَلاَ تَنْفَعُهُ قَرَابَةُ الْمُقَرَّبِينَ

Anas reported:

Verily, a person said: Messenger of Allah, where is my father? He said: (He) is in the Fire. When he turned away, he (the Holy Prophet) called him and said: Verily my father and your father are in the Fire.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ أَيْنَ أَبِي قَالَ " فِي النَّارِ " . فَلَمَّا قَفَّى دَعَاهُ فَقَالَ " إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ " .

Reference : Sahih Muslim 203
In-book reference : Book 1, Hadith 408
USC-MSA web (English) reference : Book 1, Hadith 398
(deprecated numbering scheme)

(89) Chapter: Regarding the saying of Allah, the most High: "And warn your tribe of near kindred."

(89) باب فِي قَوْلِهِ تَعَالَى: {وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ}

Abu Huraira reported:

When this verse was revealed:" And warn thy nearest kindred (al-Qur'an, xxvi. 214), the Messenger of Allah (ﷺ) called the Quraish; so they gathered and he gave them a general warning. Then he made a particular (reference to certain tribes) and said: O sons of Ka'b b. Luwayy, rescue yourselves from the Fire; O sons of Murra b. Ka'b, rescue yourselves from the Fire: O sons of Abd Shams, rescue yourselves from the Fire; 0 sons of Abd Manaf rescue yourselves from the Fire; O sons of Hashim, rescue yourselves from the Fire; 0 sons of Abd al-Muttalib, rescue yourselves from the Fire; O Fatimah, rescue thyself from the Fire, for I have no power (to protect you) from Allah in anything except this that I would sustain relationship with you.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا أُنْزِلَتْ هَذِهِ الآيَةُ { وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم قُرَيْشًا فَاجْتَمَعُوا فَعَمَّ وَخَصَّ فَقَالَ " يَا بَنِي كَعْبِ بْنِ لُؤَىٍّ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي مُرَّةَ بْنِ كَعْبٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ شَمْسٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ مَنَافٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي هَاشِمٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا فَاطِمَةُ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ فَإِنِّي لاَ أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبَلاَلِهَا " .

Reference	: Sahih Muslim 204 a
In-book reference	: Book 1, Hadith 409
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 399

The same hadith is narrated by Ubaidallah b. Umar al-Qawariri from Abu 'Uwana, who transmitted it to 'Abd al-Malik b. 'Umair on the same chain of transmitter and the hadith of Jarir is more perfect and comprehensive.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الإِسْنَادِ وَحَدِيثُ جَرِيرٍ أَتَمُّ وَأَشْبَعُ .

Reference	: Sahih Muslim 204 b
In-book reference	: Book 1, Hadith 410
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 400

It is narrated on the authority of 'A'isha that when this verse was revealed:

" And warn thy nearest kindred," the Messenger of Allah (ﷺ) stood up on Safa' and said: O Fatima, daughter of Muhammad. O Safiya, daughter of 'Abd al-Muttalib, O sons of 'Abd al-Muttalib. I have nothing which can avail you against Allah; you may ask me what you want of my worldly belongings.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، وَيُونُسُ بْنُ بُكَيْرٍ، قَالاَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا نَزَلَتْ { وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الصَّفَا فَقَالَ " يَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ يَا بَنِي عَبْدِ الْمُطَّلِبِ لاَ أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ " .

Reference : Sahih Muslim 205
In-book reference : Book 1, Hadith 411
USC-MSA web (English) reference : Book 1, Hadith 401
(deprecated numbering scheme)

Abu Huraira reported:
When (this verse) was revealed to him:" Warn your nearest kinsmen." the Messenger of Allah (ﷺ) said: O people of Quraish, buy yourselves from Allah, I cannot avail you at all against Allah; O sons of Abd al-Muttalib. I cannot avail you at all against Allah; 0 Abbas b. 'Abd al- Muttalib, I cannot avail you at all against Allah; O Safiya (aunt of the Messenger of Allah), I cannot avail you at all against Allah; 0 Fatima, daughter of Muhammad, ask me whatever you like, but I cannot avail you at all against Allah.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أُنْزِلَ عَلَيْهِ { وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} " يَا مَعْشَرَ قُرَيْشٍ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا بَنِي عَبْدِ الْمُطَّلِبِ لاَ أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا عَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لاَ أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا يَا فَاطِمَةُ بِنْتَ رَسُولِ اللَّهِ سَلِينِي بِمَا شِئْتِ لاَ أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا " .

Reference : Sahih Muslim 206 a
In-book reference : Book 1, Hadith 412
USC-MSA web (English) reference : Book 1, Hadith 402
(deprecated numbering scheme)

This hadith is narrated from the Apostle (ﷺ) by another chain of narrators, 'Amr al-Naqid, Mu'awiya b. 'Amr, Abdullah b. Dhakwan, A'raj on the authority of Abu Huraira.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ هَذَا .

Reference : Sahih Muslim 206 b
In-book reference : Book 1, Hadith 413
USC-MSA web (English) reference : Book 1, Hadith 403
(deprecated numbering scheme)

Qabisa b. al-Mukhariq and Zuhair b. 'Amr reported:
When this verse was revealed:" And warn thy nearest kindred," the Messenger of Allah (ﷺ) set off towards a rock of the hill and ascended the highest of the rocks and then called: 0 sons of 'Abd Manaf! I am a warner; my similitude and your similitude is like a man who saw the enemy and went to guard his people, but, being afraid they might get there before him, he shouted: Be on your guard!

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ قَبِيصَةَ بْنِ الْمُخَارِقِ، وَزُهَيْرِ بْنِ عَمْرٍو، قَالاَ لَمَّا نَزَلَتْ { وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} قَالَ انْطَلَقَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلَى رَضْمَةٍ مِنْ جَبَلٍ فَعَلاَ أَعْلاَهَا حَجَرًا ثُمَّ

نَادَى " يَا بَنِي عَبْدِ مَنَافَاهْ إِنِّي نَذِيرٌ إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ أَهْلَهُ فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ يَا صَبَاحَاهْ " .

Reference : Sahih Muslim 207 a
In-book reference : Book 1, Hadith 414
USC-MSA web (English) reference : Book 1, Hadith 404
(deprecated numbering scheme)

This hadith is narrated from the Messenger of Allah (ﷺ) by another chain of narrators, Muhammad b. Abd al-A'la, Mu'tamir, Abu 'Uthman, Zuhair b. 'Amr, Qabisa b. Mukhariq.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ زُهَيْرِ بْنِ عَمْرٍو، وَقَبِيصَةَ بْنِ مُخَارِقٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ .

Reference : Sahih Muslim 207 b
In-book reference : Book 1, Hadith 415
USC-MSA web (English) reference : Book 1, Hadith 405
(deprecated numbering scheme)

It is reported on the authority of Ibn 'Abbas that when this verse was revealed:

" And warn thy nearest kindred" (and thy group of selected people among them) the Messenger of Allah (ﷺ) set off till he climbed Safa' and called loudly: Be on your guard! They said: Who is it calling aloud? They said: Muhammad. They gathered round him, and he said: O sons of so and so, O sons of so and so, O sons of 'Abd Manaf, O sons of 'Abd al-Muttalib, and they gathered around him. He (the Apostle) said: If I were to inform you that there were horsemen emerging out of the foot of this mountain, would you believe me? They said: We have not experienced any lie from you. He said: Well, I am a warner to you before a severe torment. He (the narrator) said that Abu Lahab then said: Destruction to you! Is it for this you have gathered us? He (the Holy Prophet) then stood up, and this verse was revealed:" Perish the hands of Abu Lahab, and he indeed perished" (cxi. 1). A'mash recited this to the end of the Sura.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ} وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ . خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى صَعِدَ الصَّفَا فَهَتَفَ " يَا صَبَاحَاهْ " . فَقَالُوا مَنْ هَذَا الَّذِي يَهْتِفُ قَالُوا مُحَمَّدٌ . فَاجْتَمَعُوا إِلَيْهِ فَقَالَ " يَا بَنِي فُلاَنٍ يَا بَنِي فُلاَنٍ يَا بَنِي فُلاَنٍ يَا بَنِي عَبْدِ مَنَافٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ " فَاجْتَمَعُوا إِلَيْهِ فَقَالَ " أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ " . قَالُوا مَا جَرَّبْنَا عَلَيْكَ كَذِبًا . قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ " . قَالَ فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَمَا جَمَعْتَنَا إِلاَّ لِهَذَا ثُمَّ قَامَ فَنَزَلَتْ هَذِهِ السُّورَةُ تَبَّتْ يَدَا أَبِي لَهَبٍ وَقَدْ تَبَّ . كَذَا قَرَأَ الأَعْمَشُ إِلَى آخِرِ السُّورَةِ .

Reference : Sahih Muslim 208 a
In-book reference : Book 1, Hadith 416
USC-MSA web (English) reference : Book 1, Hadith 406
(deprecated numbering scheme)

This hadith was narrated by A'mash on the authority of the same chain of narrators and he said:

One day the Messenger of Allah (ﷺ) climbed the hill of Safa' and said: Be on your guard, and the rest of the hadith was narrated like the hadith transmitted by Usama; he made no mention of the revelation of the verse:" Warn thy nearest kindred."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ قَالَ صَعِدَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ الصَّفَا فَقَالَ " يَا صَبَاحَاهْ " . بِنَحْوِ حَدِيثِ أَبِي أُسَامَةَ وَلَمْ يَذْكُرْ نُزُولَ الآيَةِ { وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ}

Reference : Sahih Muslim 208 b
In-book reference : Book 1, Hadith 417
USC-MSA web (English) reference : Book 1, Hadith 407
(deprecated numbering scheme)

(90) Chapter: The Intercession of the Prophet (saws) for Abu Talib and the reduction of his punishment as a result

(90) باب شَفَاعَةِ النَّبِيِّ صلى الله عليه وسلم لأَبِي طَالِبٍ وَالتَّخْفِيفِ عَنْهُ بِسَبَبِهِ

It is reported on the authority of 'Abbas b. Abd al-Muttalib that he said:
Messenger of Allah, have you benefited Abu Talib in any way for he defended you and was fervent in your defence? The Messenger of Allah (may peace he upon him) said: Yes; he would be in the most shallow part of the Fire: and but for me he would have been in the lowest part of Hell.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَىْءٍ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ قَالَ " نَعَمْ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ وَلَوْلاَ أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ " .

Reference : Sahih Muslim 209 a
In-book reference : Book 1, Hadith 418
USC-MSA web (English) reference : Book 1, Hadith 408
(deprecated numbering scheme)

Abdullah b. al-Harith reported:
I heard Abbas say: I said: Messenger of Allah, verily Abu Talib defended you and helped you; would it be beneficial for him? He (the Holy Prophet) said: Yes; I found him in the lowest part of the Fire and I brought him to the shallow part.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ سَمِعْتُ الْعَبَّاسَ، يَقُولُ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا طَالِبٍ كَانَ يَحُوطُكَ وَيَنْصُرُكَ فَهَلْ نَفَعَهُ ذَلِكَ قَالَ " نَعَمْ وَجَدْتُهُ فِي غَمَرَاتٍ مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَى ضَحْضَاحٍ " .

Reference : Sahih Muslim 209 b
In-book reference : Book 1, Hadith 419
USC-MSA web (English) reference : Book 1, Hadith 409
(deprecated numbering scheme)

This hadith is narrated from the Apostle (ﷺ) like one narrated by Abu 'Uwana on the authority of the chain of transmitters like Muhammad b. Hatim, Yahya b. Sa'id, Abu Sufyan, 'Abbas b. 'Abd al-Muttalib and others.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ، قَالَ أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ أَبِي عَوَانَةَ .

Reference : Sahih Muslim 209 c
In-book reference : Book 1, Hadith 420
USC-MSA web (English) reference : Book 1, Hadith 410
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
A mention was made of his uncle Abu Talib before the Messenger of Allah (ﷺ) He said: My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire which would reach his ankles and his brain would be boiling.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذُكِرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ فَقَالَ " لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنْ نَارٍ يَبْلُغُ كَعْبَيْهِ يَغْلِي مِنْهُ دِمَاغُهُ " .

Reference : Sahih Muslim 210
In-book reference : Book 1, Hadith 421
USC-MSA web (English) reference : Book 1, Hadith 411
(deprecated numbering scheme)

(91) Chapter: The least severely punished of the people of the Fire

(91) باب أَهْوَنِ أَهْلِ النَّارِ عَذَابًا

Abu Sa'id al-Khudri reported:
Verily, the Messenger of Allah (ﷺ) said: The least tormented of the inhabitants of the Fire would be he who would wear two shoes of Fire and his brain would boil on account of the heat of the shoes.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَدْنَى أَهْلِ النَّارِ عَذَابًا يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ " .

Reference : Sahih Muslim 211
In-book reference : Book 1, Hadith 422
USC-MSA web (English) reference : Book 1, Hadith 412
(deprecated numbering scheme)

Ibn 'Abbas reported:
The Prophet (ﷺ) said: Among the inhabitants of the Fire Abu Talib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ وَهُوَ مُنْتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاغُهُ " .

Reference : Sahih Muslim 212
In-book reference : Book 1, Hadith 423
USC-MSA web (English) reference : Book 1, Hadith 413
(deprecated numbering scheme)

Nu'man b. Bashir was delivering an address and saying:
I heard the Messenger of Allah (ﷺ) say: the least suffering for the inhabitants of Hell on the Day of Resurrection would be for the man under whose soles would be placed two embers and his brain would boil on account of them.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَخْطُبُ وَهُوَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ " .

Reference : Sahih Muslim 213 a
In-book reference : Book 1, Hadith 424
USC-MSA web (English) reference : Book 1, Hadith 414
(deprecated numbering scheme)

Nu'man b. Bashir reported:
The Messenger of Allah (ﷺ) said: Verily the least suffering for the inhabitants of Fire would be for him who would have two shoes and two laces of Fire (on his feet), and with these would boil his brain as boils the cooking vessel, and he would think that he would not see anyone in a more grievous torment than him, whereas he would be in the least torment.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلاَنِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا وَإِنَّهُ لأَهْوَنُهُمْ عَذَابًا " .

Reference : Sahih Muslim 213 b
In-book reference : Book 1, Hadith 425
USC-MSA web (English) reference : Book 1, Hadith 415
(deprecated numbering scheme)

(92) Chapter: The evidence that whoever dies upon disbelief, no good deed will benefit him

(92) باب الدَّلِيلِ عَلَى أَنَّ مَنْ مَاتَ عَلَى الْكُفْرِ لاَ يَنْفَعُهُ عَمَلٌ

'A'isha reported:
I said: Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection.

حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ وَيُطْعِمُ الْمِسْكِينَ فَهَلْ ذَاكَ نَافِعُهُ قَالَ " لاَ يَنْفَعُهُ إِنَّهُ لَمْ يَقُلْ يَوْمًا رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ " .

Reference : Sahih Muslim 214
In-book reference : Book 1, Hadith 426
USC-MSA web (English) reference : Book 1, Hadith 416
(deprecated numbering scheme)

(93) Chapter: Allegiance to the believers, and forsaking others and disavowing them

(93) باب مُوَالاَةِ الْمُؤْمِنِينَ وَمُقَاطَعَةِ غَيْرِهِمْ وَالْبَرَاءَةِ مِنْهُمْ

'Amr b. 'As reported:

I heard it from the Messenger of Allah (ﷺ) quite audibly and not secretly: Behold! the posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends.

حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم جِهَارًا غَيْرَ سِرٍّ يَقُولُ " أَلاَ إِنَّ آلَ أَبِي - يَعْنِي فُلاَنًا - لَيْسُوا لِي بِأَوْلِيَاءَ إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ " .

Reference : Sahih Muslim 215
In-book reference : Book 1, Hadith 427
USC-MSA web (English) reference : Book 1, Hadith 417
(deprecated numbering scheme)

(94) Chapter: The Evidence that groups of Muslims will enter Paradise without being called to account, and without being punished

(94) باب الدَّلِيلِ عَلَى دُخُولِ طَوَائِفَ مِنَ الْمُسْلِمِينَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلاَ عَذَابٍ

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Seventy thousand (persons) of my Ummah would enter Paradise without rendering an account. Upon this a person said: Messenger of Allah. pray to Allah that He make me one of them. He (the Holy Prophet) said: O Allah! make him one of them. Then another stood up and said: Messenger of Allah, pray to Allah that He make me one of them. He (the Holy Prophet) said: 'Ukkasha has preceded you in this matter.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمِ بْنِ عُبَيْدِ اللَّهِ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " اللَّهُمَّ اجْعَلْهُ مِنْهُمْ " . ثُمَّ قَامَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ " .

Reference : Sahih Muslim 216 a
In-book reference : Book 1, Hadith 428
USC-MSA web (English) reference : Book 1, Hadith 418
(deprecated numbering scheme)

Muhammad b. Ziyad reported:
I heard Abu Huraira narrate this: I heard it from the Messenger of Allah (ﷺ) saying a hadith like one narrated by al-Rabi'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏.‏ بِمِثْلِ حَدِيثِ الرَّبِيعِ ‏.‏

Reference : Sahih Muslim 216 b
In-book reference : Book 1, Hadith 429
USC-MSA web (English) reference : Book 1, Hadith 419
(deprecated numbering scheme)

Abu Huraira reported:
I heard it from the Messenger of Allah (ﷺ) saying: A group of my Ummah consisting of seventy thousand persons would enter Paradise; their faces would be as bright as the brightness of the full moon. Abd Huraira said: 'Ukkasha b. Mihsan al-Asadi then stood up wrapping the blanket around him and said: Messenger of Allah, supplicate (before) Allah that He should make me one among them. Upon this the Messenger of Allah (ﷺ) said: O Allah, make him among them. Then stood up a man from the Ansa and said: Messenger of Allah, pray to Allah that He should make me one among them. The Messenger of Allah (ﷺ) said: 'Ukkasha has preceded you in this matter.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ ‏"‏ ‏.‏ قَالَ أَبُو هُرَيْرَةَ فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأَسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ‏"‏ ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ سَبَقَكَ بِهَا عُكَّاشَةُ ‏"‏ ‏.‏

Reference : Sahih Muslim 216 c
In-book reference : Book 1, Hadith 430
USC-MSA web (English) reference : Book 1, Hadith 420
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whom faces would be bright like the moon.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، قَالَ حَدَّثَنِي أَبُو يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا زُمْرَةٌ وَاحِدَةٌ مِنْهُمْ عَلَى صُورَةِ الْقَمَرِ ‏"‏ ‏.‏

Reference : Sahih Muslim 217
In-book reference : Book 1, Hadith 431
USC-MSA web (English) reference : Book 1, Hadith 421
(deprecated numbering scheme)

It is reported on the authority of 'Imran that the Messenger of Allah (ﷺ) said:

Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be of those (fortunate persons)? He (the Holy Prophet) said: Those who do not cauterise and practise charm, but repose trust in their Lord, 'Ukkasha then stood up and said: Supplicate (before) Allah that He should make me one among them. He (the Holy Prophet) said: Thou art one among them He (the narrator) said: A man stood up and said: Apostle of Allah, supplicate (before) Allah that He should make me one among them. He (the Prophet said: 'Ukkasha has preceded you (in this matter).

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ الْبَاهِلِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ سِيرِينَ - قَالَ حَدَّثَنِي عِمْرَانُ، قَالَ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ " . قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " هُمُ الَّذِينَ لاَ يَكْتَوُونَ وَلاَ يَسْتَرْقُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " . فَقَامَ عُكَّاشَةُ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " أَنْتَ مِنْهُمْ " . قَالَ فَقَامَ رَجُلٌ فَقَالَ يَا نَبِيَّ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ " .

Reference : Sahih Muslim 218 a
In-book reference : Book 1, Hadith 432
USC-MSA web (English) reference : Book 1, Hadith 422
(deprecated numbering scheme)

'Imran b. Husain reported:

Verily the Messenger of Allah (ﷺ) said: Seventy thousand men of my Ummah would enter Paradise without rendering account. They (the companions of the Holy Prophet) said: Who would be those, Messenger of Allah? He (the Holy Prophet) said: They would be those who neither practise charm, not take omens, nor do they cauterise, but they repose their trust in their Lord.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ الثَّقَفِيُّ، حَدَّثَنَا الْحَكَمُ بْنُ الأَعْرَجِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ " . قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ وَلاَ يَتَطَيَّرُونَ وَلاَ يَكْتَوُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " .

Reference : Sahih Muslim 218 b
In-book reference : Book 1, Hadith 433
USC-MSA web (English) reference : Book 1, Hadith 423
(deprecated numbering scheme)

Abu Hazim narrated it on the authority of Ibn Sa'd that the Messenger of Allah (ﷺ) said:

Seventy thousand persons or seven hundred thousand persons (Abu Hazim does not remember the exact number) would enter Paradise holding and supporting one another, and the first among them would not enter till the last among them would enter (therein) ; (they would enter simultaneously) and their faces would be bright like the full moon.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةِ أَلْفٍ - لاَ يَدْرِي أَبُو حَازِمٍ أَيُّهُمَا قَالَ - مُتَمَاسِكُونَ آخِذٌ بَعْضُهُمْ بَعْضًا لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ " .

Reference : Sahih Muslim 219
In-book reference : Book 1, Hadith 434
USC-MSA web (English) reference : Book 1, Hadith 424
(deprecated numbering scheme)

Husain b. 'Abd al-Rahman reported:

I was with Sa'id b. Jubair when he said: Who amongst you saw a star shooting last night? I said: It was I; then I said: I was in fact not (busy) in prayer, but was stung by a scorpion (and that is the reason why I was awake and had a glimpse of the shooting star). He said: Then what did you do? I said: I practised charm. He said: What urged you to do this? I said: (I did this according to the implied suggestion) of the hadith which al-Shu'ba narrated. He said: What did al-Shu'ba narrate to you? I said: Buraida b. Husaib al-Aslami narrated to us. The charm is of no avail except in case of the (evil influence) of an eye or the sting of a scorpion. He said: He who acted according to what he had heard (from the Holy Prophet) acted rightly, but Ibn 'Abbas narrated to us from the Messenger of Allah (ﷺ) that he said: There were brought before me the peoples and I saw an apostle and a small group (of his followers) along with him, another (apostle) and one or two persons (along with him) and (still another) apostle having no one with him. When a very large group was brought to me I conceived as if it were my Ummah. Then it was said to me: It is Moses and his people. You should look at the horizon, and I saw a very huge group. It was again said to me: See the other side of the horizon, and there was (also) a very huge group. It was said to me: This is your Ummah, and amongst them there were seventy thousand persons who would be made to enter Paradise without rendering any account and without (suffering) any torment. He then stood up and went to his house. Then the people began to talk about the people who would be admitted to Paradise without rendering any account and without (suffering) any torment. Some of them said: They may be those who (have had the good fortune of living) in the company of the Messenger of Allah (ﷺ) and some of them said: They be those who were born in Islam and did not associate anything with Allah. Some people mentioned other things. Thereupon came forth the Messenger of Allah (ﷺ) before them and he said: What was that which you were talking about? They informed him. He said: They are those persons who neither practise charm, nor ask others to practise it, nor do they take omens, and repose their trust in their Lord. Upon this 'Ukkasha b. Mihsan stood up and said: Supplicate for me that He should make me one among them. Upon this he (Messenger of Allah) said: Thou are one among them. Then another man stood up and said: Supplicate before Allah that He should make me one among them. Upon this he said: 'Ukkisha has preceded you.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَّ الْبَارِحَةَ قُلْتُ أَنَا . ثُمَّ قُلْتُ أَمَا إِنِّي لَمْ أَكُنْ فِي صَلاَةٍ وَلَكِنِّي لُدِغْتُ . قَالَ فَمَاذَا صَنَعْتَ قُلْتُ اسْتَرْقَيْتُ . قَالَ فَمَا حَمَلَكَ عَلَى ذَلِكَ قُلْتُ حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ . فَقَالَ وَمَا حَدَّثَكُمُ الشَّعْبِيُّ قُلْتُ حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الأَسْلَمِيِّ أَنَّهُ قَالَ لاَ رُقْيَةَ إِلاَّ مِنْ عَيْنٍ أَوْ حُمَةٍ . فَقَالَ قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَى مَا سَمِعَ وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عُرِضَتْ عَلَىَّ الأُمَمُ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهَيْطُ وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلاَنِ وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي فَقِيلَ لِي هَذَا مُوسَى صلى الله عليه وسلم وَقَوْمُهُ وَلَكِنِ انْظُرْ إِلَى الأُفُقِ . فَنَظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ فَقِيلَ لِي انْظُرْ إِلَى الأُفُقِ الآخَرِ . فَإِذَا سَوَادٌ عَظِيمٌ فَقِيلَ لِي هَذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلاَ عَذَابٍ " . ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ فَخَاضَ النَّاسُ فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلاَ عَذَابٍ فَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ صلى الله عليه وسلم . وَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الإِسْلاَمِ وَلَمْ يُشْرِكُوا بِاللَّهِ . وَذَكَرُوا أَشْيَاءَ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا الَّذِي تَخُوضُونَ فِيهِ " . فَأَخْبَرُوهُ فَقَالَ " هُمُ الَّذِينَ لاَ يَرْقُونَ وَلاَ يَسْتَرْقُونَ وَلاَ

يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " . فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . فَقَالَ " أَنْتَ مِنْهُمْ " ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . فَقَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ " .

Reference : Sahih Muslim 220 a
In-book reference : Book 1, Hadith 435
USC-MSA web (English) reference : Book 1, Hadith 425
(deprecated numbering scheme)

Ibn 'Abbas reported:
The Messenger of Allah (ﷺ) said: Peoples would be presented to me (on the Day of Resurrection), and then the remaining part of the hadith was narrated like the one transmitted by Hushaim, but he made no mention of the first portion.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عُرِضَتْ عَلَىَّ الأُمَمُ " . ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ نَحْوَ حَدِيثِ هُشَيْمٍ وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِ .

Reference : Sahih Muslim 220 b
In-book reference : Book 1, Hadith 436
USC-MSA web (English) reference : Book 1, Hadith 426
(deprecated numbering scheme)

(95) Chapter: Clarifying that this ummah will form half of the People of Paradise

(95) باب كَوْنِ هَذِهِ الأُمَّةِ نِصْفَ أَهْلِ الْجَنَّةِ

Abdullah b. Mas'ud reported:
The Messenger of Allah (ﷺ) addressing us said: Aren't you pleased that you should constitute one-fourth of the inhabitants of Paradise? He (the narrator) said: We glorified (our Lord, i. e. we called aloud Allah-o Akbar, Allah is the Greatest). He, then, again said: Aren't you pleased that you should constitute one-third of the inhabitants of Paradise? He (the narrator) said: We glorified (our Lord) and he (the Holy Prophet) then again said: I hope that you would constitute half of the inhabitants of Paradise and I shall explain to you its (reason). The believers among the unbelievers would not be more than a white hair on (the body of a) black ox or a black hair on (the body of a) white ox.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ " قَالَ فَكَبَّرْنَا . ثُمَّ قَالَ " أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ " قَالَ فَكَبَّرْنَا . ثُمَّ قَالَ " إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ مَا الْمُسْلِمُونَ فِي الْكُفَّارِ إِلاَّ كَشَعْرَةٍ بَيْضَاءَ فِي ثَوْرٍ أَسْوَدَ أَوْ كَشَعْرَةٍ سَوْدَاءَ فِي ثَوْرٍ أَبْيَضَ " .

Reference : Sahih Muslim 221 a
In-book reference : Book 1, Hadith 437
USC-MSA web (English) reference : Book 1, Hadith 427
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported:
We, about forty men, were with the Messenger of Allah (ﷺ) in a camp when he said: Aren't you pleased that they should constitute one-fourth of the inhabitants of Paradise? He (the narrator) said: Yes. He (the Holy Prophet) again

said: Aren't you pleased that you should constitute one-third of the inhabitants of Paradise? They said: Yes. Upon this he again said: By Him in Whose Hand is my life, I hope that you would constitute one-half of the inhabitants of Paradise and the reason is that no one would be admitted into Paradise but a believer and you are no more among the polytheists than as a white hair on the skin of a black ox or a black hair on the skin of a red ox.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ رَجُلاً فَقَالَ " أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ قَالَ قُلْنَا نَعَمْ . فَقَالَ " أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ " فَقُلْنَا نَعَمْ . فَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ وَذَاكَ أَنَّ الْجَنَّةَ لاَ يَدْخُلُهَا إِلاَّ نَفْسٌ مُسْلِمَةٌ وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلاَّ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ " .

Reference	: Sahih Muslim 221 b
In-book reference	: Book 1, Hadith 438
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 428

Abdullah b Mas'ud reported:

The Messenger of Allah (ﷺ) addressed us and then supported his back (by reclining) against a leather tent and said: Behold, no one but a believing person would enter Paradise. O Allah, (see) have I conveyed (it not)? 0 Allah, be witness (to it that I have conveyed it). (Then addressing the companions) he said: Don't you like that you should constitute one-fourth of the inhabitants of Paradise? We said: Yes, Messenger of Allah. He again said: Don't you like that you should constitute one-third of the inhabitants of Paradise? They said: Yes, Messenger of Allah. He said: I hope that you would constitute one- half of the inhabitants of Paradise and you would be among the peoples of the world, like a black hair on (the body of) a white ox or like a white hair on the body of a black ox.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكٌ، - وَهُوَ ابْنُ مِغْوَلٍ - عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَسْنَدَ ظَهْرَهُ إِلَى قُبَّةِ أَدَمٍ فَقَالَ " أَلاَ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ اشْهَدْ . أَتُحِبُّونَ أَنَّكُمْ رُبُعُ أَهْلِ الْجَنَّةِ " . فَقُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ . فَقَالَ " أَتُحِبُّونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " إِنِّي لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الأُمَمِ إِلاَّ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ " .

Reference	: Sahih Muslim 221 c
In-book reference	: Book 1, Hadith 439
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 429

(96) Chapter: Allah will say to Adam: "Bring out the Portion of the Fire; Nine Hundred and Ninety-Nine Out of Every Thousand."

(96) باب قَوْلِهِ يَقُولُ اللَّهُ لآدَمَ أَخْرِجْ بَعْثَ النَّارِ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ

Abu Sa'id reported: The Messenger of Allah (ﷺ) said: Allah, the High and Glorious, would say: O Adam I and he would say: At Thy service, at thy beck and call, O Lord, and the good is in Thy Hand. Allah would say: Bring forth the group of (the denizens of) Fire. He (Adam) would say: Who are the denizens of Hell? It would be said: They are out of every thousand nine hundred and ninety-nine. He (the Holy Prophet) said: It is at this juncture that every child

would become white-haired and every pregnant woman would abort and you would see people in a state of intoxication, and they would not be in fact intoxicated but grievous will be the torment of Allah. He (the narrator) said: This had a very depressing effect upon them (upon the companions of the Holy Prophet) and they said: Messenger of Allah, who amongst us would be (that unfortunate) person (who would be doomed to Hell)? He said: Good tidings for you, Yajuj Majuj would be those thousands (who would be the denizens of Hell) and a person (selected for Paradise) would be amongst you. He (the narrator) further reported that he (the Messenger of Allah) again said: By Him in Whose Hand is thy life, I hope that you would constitute one-fourth of the inhabitants of Paradise. We extolled Allah and we glorified (Him). He (the Holy Prophet) again said: BY Him in Whose Hand is my life, I wish you would constitute one-third of the inhabitants of Paradise. We extolled Allah and Glorified (Him). He (the Holy Prophet) again said: By Him in Whose Hand is my life, I hope that you would constitute half of the inhabitants of Paradise. Your likeness among the people is the likeness of a white hair on the skin of a black ox or a strip on the foreleg of an ass.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ - قَالَ - يَقُولُ أَخْرِجْ بَعْثَ النَّارِ . قَالَ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ . قَالَ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ " . قَالَ فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ . قَالُوا يَا رَسُولَ اللَّهِ أَيُّنَا ذَلِكَ الرَّجُلُ فَقَالَ " أَبْشِرُوا فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا وَمِنْكُمْ رَجُلٌ " . قَالَ ثُمَّ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَطْمَعُ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ " . فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا ثُمَّ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ " . فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا ثُمَّ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ إِنَّ مَثَلَكُمْ فِي الأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ " .

Reference	: Sahih Muslim 222 a
In-book reference	: Book 1, Hadith 440
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 430

The same hadith has been narrated from A'mash on the authority of the same chain of transmitters with the exception of these words:

You would be no more among men (on the Day of Resurrection) but like a white hair on (the body of) a black ox, or like a black hair on (the body of) a white ox, and he made no mention of: a strip on the foreleg of an ass.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُمَا قَالاَ " مَا أَنْتُمْ يَوْمَئِذٍ فِي النَّاسِ إِلاَّ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الأَبْيَضِ " . وَلَمْ يَذْكُرَا " كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ " .

Reference	: Sahih Muslim 222 b
In-book reference	: Book 1, Hadith 441
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 1, Hadith 431

2 - The Book of Purification (223 - 292)

كتاب الطهارة

(1) Chapter: Merit Of Wudu'

(1) باب فَضْلِ الْوُضُوءِ

Abu Malik at-Ash'ari reported:

The Messenger of Allah (ﷺ) said: Cleanliness is half of faith and al-Hamdu Liliah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and al-Hamdu Liliah (Praise be to Allah) fill upwhat is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبَانٌ، حَدَّثَنَا يَحْيَى، أَنَّ زَيْدًا، حَدَّثَهُ أَنَّ أَبَا سَلاَّمٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الطُّهُورُ شَطْرُ الإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ . وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلآنِ - أَوْ تَمْلأُ - مَا بَيْنَ السَّمَوَاتِ وَالأَرْضِ وَالصَّلاَةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا " .

Reference	: Sahih Muslim 223
In-book reference	: Book 2, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 432

(2) Chapter: Purification Is Essential For Prayer

(2) باب وُجُوبِ الطَّهَارَةِ لِلصَّلاَةِ

It was narrated from Simak bin Harb, that Mus'ab bin Sa'd said:

"' 'Abdullah bin 'Umar came to visit Ibn 'Amir when he was sick and he said: 'Won't you supplicate to Allah for me, O Ibn 'Umar ?' He said: 'I heard the Messenger of Allah (ﷺ) say: "No Salat is accepted without Wudu' (purification), and no charity (is accepted) that comes from Ghulul [1] " and you were the governor of Al-Basrah.' " [1] Goods pilfered from the spoils of war prior to their authorized distribution.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ عَلَى ابْنِ عَامِرٍ يَعُودُهُ وَهُوَ مَرِيضٌ فَقَالَ أَلاَ تَدْعُو اللَّهَ لِي يَا ابْنَ عُمَرَ . قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُورٍ وَلاَ صَدَقَةٌ مِنْ غُلُولٍ " . وَكُنْتَ عَلَى الْبَصْرَةِ .

Reference	: Sahih Muslim 224a
In-book reference	: Book 2, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 433

A hadith like this is narrated from the Apostle (ﷺ) with the same chain of transmitters by Muhammad b. Muthanna, Ibn Bashshar, Muhammad b. Ja'far, Shu'ba.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، قَالَ أَبُو بَكْرٍ وَوَكِيعٌ عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ سِمَاكِ بْنِ حَرْبٍ، بِهَذَا الإِسْنَادِ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 224b
In-book reference : Book 2, Hadith 3
USC-MSA web (English) reference : Book 2, Hadith 434
(deprecated numbering scheme)

Hammam b. Munabbih who is the brother of Wahb b. Munabbih said:

This is what has been transmitted to us by Abu Huraira from Muhammad, the Messenger of Allah (ﷺ) and then narrated a hadith out of them and observed that the Messenger of Allah (ﷺ) said: The prayer of none amongst you would be accepted in a state of impurity until he performs ablution.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تُقْبَلُ صَلاَةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ ‏"‏ ‏.‏

Reference : Sahih Muslim 225
In-book reference : Book 2, Hadith 4
USC-MSA web (English) reference : Book 2, Hadith 435
(deprecated numbering scheme)

(3) Chapter: How To Perform Ablution

(3) باب صِفَةِ الْوُضُوءِ وَكَمَالِهِ

Humran, the freed slave of 'Uthman, said:

Uthman b. 'Affan called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: I saw the Messenger of Allah (ﷺ) perform ablution like this ablution of mine. Then the Messenger of Allah (ﷺ) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated. Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ، أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ - رضى الله عنه - دَعَا بِوَضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى

مِثْلَ ذَلِكَ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . قَالَ ابْنُ شِهَابٍ وَكَانَ عُلَمَاؤُنَا يَقُولُونَ هَذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلاَةِ .

Reference : Sahih Muslim 226a
In-book reference : Book 2, Hadith 5
USC-MSA web (English) reference : Book 2, Hadith 436
(deprecated numbering scheme)

Humran, the freed slave of 'Uthman said:

I saw Uthman call for a vessel (of water) and poured water over his hands three times and then washed them. Then he put his right hand in the vessel and rinsed his mouth and cleaned his nose. Then he washed his face three times and his hands up to the elbow three times; then wiped his head, then washed his feet three times. Then he said that the Messenger of Allah (ﷺ) had said: He who performed ablution like this ablution of mine and offered two raklahs of prayer without allowing his thoughts to be distracted, all his previous sins would be expiated.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِإِنَاءٍ فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلاَثَ مِرَارٍ فَغَسَلَهُمَا ثُمَّ أَدْخَلَ يَمِينَهُ فِي الإِنَاءِ فَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Reference : Sahih Muslim 226b
In-book reference : Book 2, Hadith 6
USC-MSA web (English) reference : Book 2, Hadith 437
(deprecated numbering scheme)

(4) Chapter: The Merit Of Wudu And That Of Prayer After It

(4) باب فَضْلِ الْوُضُوءِ وَالصَّلاَةِ عَقِبَهُ

Humran. the freed slave of 'Uthman. said:

I heard from 'Uthman b. 'Affan and he was in the courtyard of the mosque, when the Mu'adhdhin (announcer of the prayer) came to him at the time of afternoon prayer. So the ('Uthman) called for the ablution water and performed ablution and then said: By Allah, I am narrating to you a hadith. If there were not a verse in the Book of Allah, I would have never narrated it to you. I heard Allah's Messenger (ﷺ) say: If a Muslim performs ablution and does it well and offers prayer, all his (sins) daring the period from one prayer to another would be pardoned by Allah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ قَالَ سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ، وَهُوَ بِفِنَاءِ الْمَسْجِدِ فَجَاءَهُ الْمُؤَذِّنُ عِنْدَ الْعَصْرِ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ ثُمَّ قَالَ وَاللَّهِ لأُحَدِّثَنَّكُمْ حَدِيثًا لَوْلاَ آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَتَوَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ فَيُصَلِّي صَلاَةً إِلاَّ غَفَرَ اللَّهُ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاَةِ الَّتِي تَلِيهَا " .

Reference : Sahih Muslim 227a
In-book reference : Book 2, Hadith 7
USC-MSA web (English) reference : Book 2, Hadith 438
(deprecated numbering scheme)

This hadith is also narrated on the authority with the same chain of transmitters and in the hadith of Abu Usama the words are:
" He who performed the ablution well and then offered the obligatory prayer."

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ أَبِي أُسَامَةَ " فَيُحْسِنُ وُضُوءَهُ ثُمَّ يُصَلِّي الْمَكْتُوبَةَ " .

Reference : Sahih Muslim 227b
In-book reference : Book 2, Hadith 8
USC-MSA web (English) reference : Book 2, Hadith 439
(deprecated numbering scheme)

Humran reported when 'Uthman performed ablution he said:
By Allah, I am narrating to you a hadith had there not been this verse in the Book of Allah. I would not have narrated it to you. Verily I heard the Messenger of Allah (ﷺ) say: Not a person is there who performed ablution, and did it well, then offered prayer, but his sins (which he committed) were not pardoned between the prayer that he offered and the next one. 'Urwa said: The verse is this:" Those who suppress the clear proofs and the guidance which We have sent down"... to His words:" the Cursers" (ii. 15).

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ وَلَكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ، أَنَّهُ قَالَ فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ وَاللَّهِ لأُحَدِّثَنَّكُمْ حَدِيثًا وَاللَّهِ لَوْلاَ آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمُوهُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ ثُمَّ يُصَلِّي الصَّلاَةَ إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلاَةِ الَّتِي تَلِيهَا " . قَالَ عُرْوَةُ الآيَةُ { إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى} إِلَى قَوْلِهِ { اللاَّعِنُونَ}

Reference : Sahih Muslim 227c
In-book reference : Book 2, Hadith 9
USC-MSA web (English) reference : Book 2, Hadith 440
(deprecated numbering scheme)

'Amr b Sa'id b al-As reported:
I was, with Uthman that he called for ablution water and said: I heard Allah's Messenger (ﷺ) say: When the time for a prescribed prayer comees, if any Muslim perform ablution well and offers his prayer) with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies to for all times.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلاَهُمَا عَنْ أَبِي الْوَلِيدِ، قَالَ عَبْدٌ حَدَّثَنِي أَبُو الْوَلِيدِ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ، حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ كُنْتُ عِنْدَ عُثْمَانَ فَدَعَا بِطَهُورٍ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلاَةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً وَذَلِكَ الدَّهْرَ كُلَّهُ " .

Reference : Sahih Muslim 228
In-book reference : Book 2, Hadith 10
USC-MSA web (English) reference : Book 2, Hadith 441
(deprecated numbering scheme)

Humran, the freed slave of 'Uthman reported:

I brought for Uthman b. 'Affan the ablution water. He performed ablution and then said: Verily the people narrate from the Messenger of Allah (ﷺ) a hadith. I do not know what these are. but (I know this fact) that I saw the Messenger of Allah (ﷺ) perform ablution like this ablution of mine and then he said: He who performed ablution like this, all his previous sins would be expiated and his prayer and going towards the mosque would have an extra reward. In the tradition narrated by Ibn 'Abda (the words are):" I came to Uthman and he performed ablution."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، قَالاَ حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ الدَّرَاوَرْدِيُّ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ قَالَ أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ بِوَضُوءٍ فَتَوَضَّأَ ثُمَّ قَالَ إِنَّ نَاسًا يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَادِيثَ لاَ أَدْرِي مَا هِيَ إِلاَّ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا ثُمَّ قَالَ " مَنْ تَوَضَّأَ هَكَذَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَكَانَتْ صَلاَتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً " . وَفِي رِوَايَةِ ابْنِ عَبْدَةَ أَتَيْتُ عُثْمَانَ فَتَوَضَّأَ .

Reference : Sahih Muslim 229
In-book reference : Book 2, Hadith 11
USC-MSA web (English) reference : Book 2, Hadith 442
(deprecated numbering scheme)

Abu Anas reported that Uthman performed ablution at Maqi'aid and said:

Should I not show you the ablution performed by Allah's Messenger (ﷺ)? And he then washed (the different parts of the body) three times. 4" Qutaiba has added in his narration the words:" There were with him (with Uthman) Companions of Allah's Messenger (ﷺ)."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ وَأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ، أَنَّ عُثْمَانَ، تَوَضَّأَ بِالْمَقَاعِدِ فَقَالَ أَلاَ أُرِيكُمْ وُضُوءَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ تَوَضَّأَ ثَلاَثًا ثَلاَثًا . وَزَادَ قُتَيْبَةُ فِي رِوَايَتِهِ قَالَ سُفْيَانُ قَالَ أَبُو النَّضْرِ عَنْ أَبِي أَنَسٍ قَالَ وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 230
In-book reference : Book 2, Hadith 12
USC-MSA web (English) reference : Book 2, Hadith 443
(deprecated numbering scheme)

Humran b. Aban reported:

I used to fetch water for 'Uthman for his purification. Never was there a day that he did not take a bath with a small quantity of water. And Uthman said: The Messenger of Allah (ﷺ) at the time of our returning from our prayer told us (certain things pertaining to purification). Mis'ar said: I find that it was afternoon prayer. He said: I do not know whether I should tell you a thing or keep quiet. We said: Messenger of Allah, tell us if it is good and if it is otherwise, Allah and His Apostle know better. Upon this he said: A Muslim who purifies (himself) and completes purification as

enjoined upon him by Allah and then offers the prayers, that will be expiation (of his sins he committed) between these (prayers).

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ وَكِيعٍ، قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ، قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، قَالَ كُنْتُ أَضَعُ لِعُثْمَانَ طَهُورَهُ فَمَا أَتَى عَلَيْهِ يَوْمٌ إِلاَّ وَهُوَ يُفِيضُ عَلَيْهِ نُطْفَةً . وَقَالَ عُثْمَانُ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ انْصِرَافِنَا مِنْ صَلاَتِنَا هَذِهِ - قَالَ مِسْعَرٌ أُرَاهَا الْعَصْرَ - فَقَالَ " مَا أَدْرِي أُحَدِّثُكُمْ بِشَىْءٍ أَوْ أَسْكُتُ " . فَقُلْنَا يَا رَسُولَ اللَّهِ إِنْ كَانَ خَيْرًا فَحَدِّثْنَا وَإِنْ كَانَ غَيْرَ ذَلِكَ فَاللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " مَا مِنْ مُسْلِمٍ يَتَطَهَّرُ فَيُتِمُّ الطُّهُورَ الَّذِي كَتَبَ اللَّهُ عَلَيْهِ فَيُصَلِّي هَذِهِ الصَّلَوَاتِ الْخَمْسَ إِلاَّ كَانَتْ كَفَّارَاتٍ لِمَا بَيْنَهَا " .

Reference	: Sahih Muslim 231a
In-book reference	: Book 2, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 444

Jami' b. Shaddad reported:

I heard Humran b. Aban narrate to Abu Burda in this very mosque during the governorship of Bishr that 'Uthman b. Alfan said: The Messenger of Allah (ﷺ) observed: He who completed ablution as Allah, the Exalted, enjoined upon him, his obligatory prayers would be explatious (for his minor sins that he would commit) during (the interval) between them. This hadith is transmitted by Ibn Mu'adh, and in the hadith narrated by Ghundar, the words" during the governorship of Bishr" are omitted and there is no mention of the obligatory prayers.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ جَمِيعًا حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، يُحَدِّثُ أَبَا بُرْدَةَ فِي هَذَا الْمَسْجِدِ فِي إِمَارَةِ بِشْرٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ " . هَذَا حَدِيثُ ابْنِ مُعَاذٍ وَلَيْسَ فِي حَدِيثِ غُنْدَرٍ فِي إِمَارَةِ بِشْرٍ وَلاَ ذِكْرُ الْمَكْتُوبَاتِ .

Reference	: Sahih Muslim 231b
In-book reference	: Book 2, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 445

Humran, the freed slave of Uthman reported:

One day Uthman b. Affan performed the ablution well, and then said: I saw Allah's Messenger (ﷺ) perform ablution, the best ablution, and then observed: He who performed ablution like this and then went towards the mosque and nothing (but the love of) prayer urged him (to do so), all his previous (minor) sins would be expiated.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ وَأَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ قَالَ تَوَضَّأَ عُثْمَانُ بْنُ عَفَّانَ يَوْمًا وُضُوءًا حَسَنًا ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ " مَنْ تَوَضَّأَ هَكَذَا ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ غُفِرَ لَهُ مَا خَلاَ مِنْ ذَنْبِهِ " .

Reference	: Sahih Muslim 232a
In-book reference	: Book 2, Hadith 15

USC-MSA web (English) reference : Book 2, Hadith 446
(deprecated numbering scheme)

Humran, the freed slave of 'Uthman b. 'Affan, reported on the authority of 'Uthman b. 'Affan that he heard Allah's Messenger (ﷺ) say:

He who performed ablution for prayer and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah would pardon his sins.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ الْحُكَيْمَ بْنَ عَبْدِ اللَّهِ الْقُرَشِيَّ، حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وَعَبْدَ اللَّهِ بْنَ أَبِي سَلَمَةَ حَدَّثَاهُ أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُمَا عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ تَوَضَّأَ لِلصَّلاَةِ فَأَسْبَغَ الْوُضُوءَ ثُمَّ مَشَى إِلَى الصَّلاَةِ الْمَكْتُوبَةِ فَصَلاَّهَا مَعَ النَّاسِ أَوْ مَعَ الْجَمَاعَةِ أَوْ فِي الْمَسْجِدِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ " .

Reference : Sahih Muslim 232b
In-book reference : Book 2, Hadith 16
USC-MSA web (English) reference : Book 2, Hadith 447
(deprecated numbering scheme)

(5) Chapter: The five daily prayers, from one Jumu`ah to the next, and from one Ramadan to the next, are an expiation for whatever (sins) come in between, so long as one avoids major sins

(5) باب الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرُ.

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، - أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الصَّلاَةُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَةٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرُ " .

Reference : Sahih Muslim 233a
In-book reference : Book 2, Hadith 17
USC-MSA web (English) reference : Book 2, Hadith 448
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (way peace be upon him) said:

Five prayers and one Friday prayer to (the next) Friday prayer are expiatious (for the sins committed in the intervals) between them.

حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، أَخْبَرَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ " .

Reference : Sahih Muslim 233b
In-book reference : Book 2, Hadith 18
USC-MSA web (English) reference : Book 2, Hadith 449
(deprecated numbering scheme)

Abu Huraira reported:
Verily the Messenger of Allah (ﷺ) said: Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiatious for the (sins) committed in between (their intervals) provided one shuns the major sins.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ أَبِي صَخْرٍ، أَنَّ عُمَرَ بْنَ إِسْحَاقَ، مَوْلَى زَائِدَةَ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ " .

Reference : Sahih Muslim 233c
In-book reference : Book 2, Hadith 19
USC-MSA web (English) reference : Book 2, Hadith 450
(deprecated numbering scheme)

(6) Chapter: Adh-Dhikr (the remembrance) which is recommended following wudu'

(6) باب الذِّكْرِ الْمُسْتَحَبِّ عَقِبَ الْوُضُوءِ

'Uqba b. 'Amir reported:
We were entrusted with the task of tending the camels. On my turn when I came back in the evening after grazing them in the pastures, I found Allah's Messenger (ﷺ) stand and address the people. I heard these words of his: If any Muslim performs ablution well, then stands and prays two rak'ahs setting about them with his heart as well as his face, Paradise would be guaranteed to him. I said: What a fine thing is this! And a narrator who was before me said: The first was better than even this. When I cast a glance, I saw that it was 'Umair who said: I see that you have just come and observed: If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ، - يَعْنِي ابْنَ يَزِيدَ - عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، ح

وَحَدَّثَنِي أَبُو عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ كَانَتْ عَلَيْنَا رِعَايَةُ الإِبِلِ فَجَاءَتْ نَوْبَتِي فَرَوَّحْتُهَا بِعَشِيٍّ فَأَدْرَكْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا يُحَدِّثُ النَّاسَ فَأَدْرَكْتُ مِنْ قَوْلِهِ " مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ إِلاَّ وَجَبَتْ لَهُ الْجَنَّةُ " . قَالَ فَقُلْتُ مَا أَجْوَدَ هَذِهِ . فَإِذَا قَائِلٌ بَيْنَ يَدَىَّ يَقُولُ الَّتِي قَبْلَهَا أَجْوَدُ . فَنَظَرْتُ فَإِذَا عُمَرُ قَالَ إِنِّي قَدْ رَأَيْتُكَ جِئْتَ آنِفًا قَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيُسْبِغُ - الْوُضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ إِلاَّ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ " .

Reference : Sahih Muslim 234a

In-book reference : Book 2, Hadith 20
USC-MSA web (English) reference : Book 2, Hadith 451
(deprecated numbering scheme)

Uqba b. 'Amir al-Juhani reported:
Verily the Messenger of Allah (ﷺ) said and then narrated (the hadith) like one (mentioned above) except (this) that he said: He who performed ablution and said: I testify that there is no god but Allah, the One, there is no associate with Him and I testify that Muhammad is His servant and His Messenger.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، وَأَبِي، عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرِ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالَ فَذَكَرَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ " مَنْ تَوَضَّأَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ " .

Reference : Sahih Muslim 234b
In-book reference : Book 2, Hadith 21
USC-MSA web (English) reference : Book 2, Hadith 452
(deprecated numbering scheme)

(7) Chapter: Another description of wudu'

(7) باب فِي وُضُوءِ النَّبِيِّ صلى الله عليه وسلم

'Abdullah b. Zaid b. 'Asim al-Ansari, who was a Companion (of the Holy Prophet), reported:
It was said to him (by people): Perform for us the ablution (as it was performed) by the Messenger of Allah (way peace be upon him). He ('Abdullah b. Zaid) called for a vessel (of water), and poured water from it on his hands and washed them three times. Then he inserted his hand (in the vessel) and brought it (water) out, rinsed his mouth and snuffed up water from the palm of one hand doing that three times, He again inserted his hand and brought it out and washed his face three times, then inserted his hand and brought it out and washed each arm up to the elbow twice, then inserted his hand and brought it out and wiped his head both front and back with his hands. He then washed his feet up to the ankles, and then said: This is how God's Messenger (peace be upon him) performed ablution.

حَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الأَنْصَارِيِّ، - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ قِيلَ لَهُ تَوَضَّأْ لَنَا وُضُوءَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَدَعَا بِإِنَاءٍ فَأَكْفَأَ مِنْهَا عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ فَفَعَلَ ذَلِكَ ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ هَكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 235a
In-book reference : Book 2, Hadith 22
USC-MSA web (English) reference : Book 2, Hadith 453
(deprecated numbering scheme)

This hadith is narrated by Amr b. Yahya with the same chain of transmitters, but there is no mention of ankles.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ، - هُوَ ابْنُ بِلاَلٍ - عَنْ عَمْرِو بْنِ يَحْيَى، بِهَذَا الإِسْنَادِ نَحْوَهُ وَلَمْ يَذْكُرِ الْكَعْبَيْنِ .

Reference : Sahih Muslim 235b
In-book reference : Book 2, Hadith 23
USC-MSA web (English) reference : Book 2, Hadith 454
(deprecated numbering scheme)

Malik b. Anas narrated it from 'Amr b. Yahya with the same chain of transmitters, transmitters and mentioned the rinsing (of mouth) and snuffing (of water into the nostrils) three times, but he did not mention" from one palm," and made this addition:

He moved them (his hands) for wiping to the front of his head and then the nape of his neck, then bringing them back till he reached the place from which he had begun, after which he washed his feet.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَى، بِهَذَا الإِسْنَادِ وَقَالَ مَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا . وَلَمْ يَقُلْ مِنْ كَفٍّ وَاحِدَةٍ . وَزَادَ بَعْدَ قَوْلِهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ وَغَسَلَ رِجْلَيْهِ .

Reference : Sahih Muslim 235c
In-book reference : Book 2, Hadith 24
USC-MSA web (English) reference : Book 2, Hadith 455
(deprecated numbering scheme)

Babz reported:

This hadith has been narrated by Wuwb on the authority of 'Amr b. Yahyi with the same chain of transmitters and it has been mentioned therein: He rinsed his mouth. snuffed up water in nostrils and cleaned the nose with three handfuls and wiped his head moving (his hand) in front and then back once. Bahz said: Wuhaib narrated this hadith to me and Wuhaib said: Amr b. Yahya narrated to me this hadith twice.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، بِمِثْلِ إِسْنَادِهِمْ وَاقْتَصَّ الْحَدِيثَ وَقَالَ فِيهِ فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ مِنْ ثَلاَثِ غَرَفَاتٍ . وَقَالَ أَيْضًا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَدْبَرَ مَرَّةً وَاحِدَةً . قَالَ بَهْزٌ أَمْلَى عَلَىَّ وُهَيْبٌ هَذَا الْحَدِيثَ . وَقَالَ وُهَيْبٌ أَمْلَى عَلَىَّ عَمْرُو بْنُ يَحْيَى هَذَا الْحَدِيثَ مَرَّتَيْنِ .

Reference : Sahih Muslim 235d
In-book reference : Book 2, Hadith 25
USC-MSA web (English) reference : Book 2, Hadith 456
(deprecated numbering scheme)

'Abdullah b. Zaid b. 'Asim al-Mazini reported:

He saw Allah's Messenger (ﷺ) perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَبُو الطَّاهِرِ، قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ حَبَّانَ بْنَ وَاسِعٍ، حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ، يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ فَمَضْمَضَ ثُمَّ اسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا وَيَدَهُ الْيُمْنَى ثَلاَثًا وَالأُخْرَى ثَلاَثًا وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدِهِ وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا . قَالَ أَبُو الطَّاهِرِ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ .

Reference : Sahih Muslim 236
In-book reference : Book 2, Hadith 26
USC-MSA web (English) reference : Book 2, Hadith 457
(deprecated numbering scheme)

(8) Chapter: While Cleaning The Nose And Using Of Pebbles In Toilet, The Odd Number Is Preferable

(8) باب الإِيتَارِ فِي الاِسْتِنْثَارِ وَالاِسْتِجْمَارِ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

When anyone wipes himself with pebbles (after answering the call of nature) he must make use of an odd number and when any one of you performs ablution he must snuff in his nose water and then clean it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَمْرٌو النَّاقِدُ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ، - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ وِتْرًا وَإِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لْيَنْتَثِرْ " .

Reference : Sahih Muslim 237a
In-book reference : Book 2, Hadith 27
USC-MSA web (English) reference : Book 2, Hadith 458
(deprecated numbering scheme)

Hammam b. Munabbih reported:

This is what Abu Huraira transmitted to us from Muhammad, the Messenger of Allah (ﷺ), and he mentioned a number of a hadith, of which this is one: that the Messenger of Allah (ﷺ) said: When anyone amongst you (performs ablution) he must snuff his nostrils with water and then clean them.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْتَنْشِقْ بِمَنْخِرَيْهِ مِنَ الْمَاءِ ثُمَّ لْيَنْتَثِرْ " .

Reference : Sahih Muslim 237b
In-book reference : Book 2, Hadith 28
USC-MSA web (English) reference : Book 2, Hadith 459
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (way peace he upon him) said: When anyone performs ablution he must clean his nose and when anyone wipes himself with pebbles (after answering the call of nature) he must do that odd number of times.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ " .

Reference	: Sahih Muslim 237c
In-book reference	: Book 2, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 460

It has been transmitted by Abu Huraira and Abu Sa'id al-Khudri (both of them the reputed Companions of the Holy Prophet) that the Messenger of Allah (ﷺ) said like that.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، وَأَبَا، سَعِيدٍ الْخُدْرِيَّ يَقُولاَنِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference	: Sahih Muslim 237d
In-book reference	: Book 2, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 461

Abu Huraira reported:

The Apostle of Allah (ﷺ) said. When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil spends the night in the interior of his nose.

حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلاَثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيَاشِيمِهِ " .

Reference	: Sahih Muslim 238
In-book reference	: Book 2, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 462

Jabir b. 'Abdullah reported that he heard the Messenger of Allah (ﷺ) say:

When anyone wipes himself with pebbles (after answering the call of nature) he should do this odd number of times.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيُوتِرْ " .

Reference	: Sahih Muslim 239
In-book reference	: Book 2, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 463

(9) Chapter: The Washing Of Feet Properly Is An Integral Part Of Wudu

(9) باب وُجُوبِ غَسْلِ الرِّجْلَيْنِ بِكَمَالِهِمَا

Salim, the freed slave of Shaddad, said:

I came to 'A'isha, the wife of the Prophet (ﷺ), on the day when Sa'db. Abi Waqqas died. 'Abd al-Rahman b. Abu Bakr also came there and he performed ablution in her presence. She (Hadrat 'A'isha) said: Abd al-Rahman, complete the ablution as I heard the Allah's Messenger (ﷺ) say: Woe to the heels because of hell-fire.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَبُو الطَّاهِرِ، وَأَحْمَدُ بْنُ عِيسَى، قَالُوا أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سَالِمٍ، مَوْلَى شَدَّادٍ قَالَ دَخَلْتُ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم يَوْمَ تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَدَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ فَتَوَضَّأَ عِنْدَهَا فَقَالَتْ يَا عَبْدَ الرَّحْمَنِ أَسْبِغِ الْوُضُوءَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ " .

Reference	: Sahih Muslim 240a
In-book reference	: Book 2, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 464

Abdullah, the freed slave of Shahddad, came to 'A'isha and transmitted from her a hadith like this (which she narrated) from the Prophet (ﷺ).

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا عَبْدِ اللَّهِ، مَوْلَى شَدَّادِ بْنِ الْهَادِ حَدَّثَهُ أَنَّهُ، دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 240b
In-book reference	: Book 2, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 465

Salim, the freed slave of Mahri, reported:

I and 'Abd al-Rahman b. Abu Bakr went out (in order to join) the funeral procession of Sa'd b. Abi Waqqas and passed by the door of the residence of 'A'isha, and then he transmitted a hadith like this from her who (narrated it) from the Prophet (ﷺ).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ قَالاَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي - أَوْ، حَدَّثَنَا - أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي سَالِمٌ، مَوْلَى الْمَهْرِيِّ قَالَ خَرَجْتُ أَنَا وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فِي جَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فَمَرَرْنَا عَلَى بَابِ حُجْرَةِ عَائِشَةَ فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference	: Sahih Muslim 240c
In-book reference	: Book 2, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 466

Salim, the freed slave of Shaddad b. al-Had said:

I was in the presence of 'A'isha, and then narrated on her authority a hadith like this from the Prophet (way peace be upon him).

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنِي نُعَيْمُ بْنُ عَبْدِ اللَّهِ، عَنْ سَالِمٍ، مَوْلَى شَدَّادِ بْنِ الْهَادِ قَالَ كُنْتُ أَنَا مَعَ، عَائِشَةَ - رضى الله عنها - فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 240d
In-book reference : Book 2, Hadith 36
USC-MSA web (English) reference : Book 2, Hadith 467
(deprecated numbering scheme)

'Abdullah b. 'Amr reported:
We returned from Mecca to Medina with the Messenger of Allah (ﷺ), and when we came to some water on the way, some of the people were in a hurry at the time of the afternoon prayer and performed ablution hurriedly; and when we reached them, their heels were dry, no water had touched them. The Prophet (ﷺ) said: Woe to (dry) heels, because of Hell-fire. Make your ablution thorough.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يِسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ رَجَعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مَكَّةَ إِلَى الْمَدِينَةِ حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ فَتَوَضَّئُوا وَهُمْ عِجَالٌ فَانْتَهَيْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلُوحُ لَمْ يَمَسَّهَا الْمَاءُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ " .

Reference : Sahih Muslim 241a
In-book reference : Book 2, Hadith 37
USC-MSA web (English) reference : Book 2, Hadith 468
(deprecated numbering scheme)

In the hadith transmitted by Shu'ba these words are not there:
" Complete the Wudu," and there is the name of Abu Yahya al-A'raj (a narrator).

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِ شُعْبَةَ " أَسْبِغُوا الْوُضُوءَ " . وَفِي حَدِيثِهِ عَنْ أَبِي يَحْيَى الأَعْرَجِ .

Reference : Sahih Muslim 241b
In-book reference : Book 2, Hadith 38
USC-MSA web (English) reference : Book 2, Hadith 469
(deprecated numbering scheme)

'Abdullah b. Amr reported:
The Messenger of Allah (ﷺ) lagged behind us on a journey. We travelled (back) and be took him; and then came the time of the afternoon prayer, and as we were going to wipe our feet he (the Holy Prophet) called out: Woe to the heels because of Hell-fire.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ جَمِيعًا عَنْ أَبِي عَوَانَةَ، - قَالَ أَبُو كَامِلٍ حَدَّثَنَا أَبُو عَوَانَةَ، - عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ تَخَلَّفَ عَنَّا النَّبِيُّ صلى الله عليه وسلم فِي سَفَرٍ سَافَرْنَاهُ فَأَدْرَكَنَا وَقَدْ حَضَرَتْ صَلاَةُ الْعَصْرِ فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا فَنَادَى " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ " .

Reference : Sahih Muslim 241c
In-book reference : Book 2, Hadith 39
USC-MSA web (English) reference : Book 2, Hadith 470
(deprecated numbering scheme)

Abu Huraira reported:
Allah's Apostle (ﷺ) saw a man who did not wash his heel and he remarked: Woe to the heels because of hell-fire.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ زِيَادٍ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلاً لَمْ يَغْسِلْ عَقِبَيْهِ فَقَالَ " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ " .

Reference : Sahih Muslim 242a
In-book reference : Book 2, Hadith 40
USC-MSA web (English) reference : Book 2, Hadith 471
(deprecated numbering scheme)

Abu Huraira reported:
He saw people perform ablution with the help of a water jar and he said: Complete the Wudu for i heard Abu al-Qasim (ﷺ) say: Woe to the hamstrings because of hell-fire.

حَدَّثَنَا قُتَيْبَةُ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ رَأَى قَوْمًا يَتَوَضَّئُونَ مِنَ الْمِطْهَرَةِ فَقَالَ أَسْبِغُوا الْوُضُوءَ فَإِنِّي سَمِعْتُ أَبَا الْقَاسِمِ صلى الله عليه وسلم يَقُولُ " وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ " .

Reference : Sahih Muslim 242b
In-book reference : Book 2, Hadith 41
USC-MSA web (English) reference : Book 2, Hadith 472
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: Woe to the heels because of hell-fire.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ " .

Reference : Sahih Muslim 242c
In-book reference : Book 2, Hadith 42
USC-MSA web (English) reference : Book 2, Hadith 473
(deprecated numbering scheme)

(10) Chapter: It Is Obligatory To Wash All Parts Of The Body Necessary For Purification

(10) باب وُجُوبِ اسْتِيعَابِ جَمِيعِ أَجْزَاءِ مَحَلِّ الطَّهَارَةِ

Jabir reported:
'Umar b. Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah (ﷺ) saw that and said: Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ، أَنَّ رَجُلاً، تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفُرٍ عَلَى قَدَمِهِ فَأَبْصَرَهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " ارْجِعْ فَأَحْسِنْ وُضُوءَكَ " . فَرَجَعَ ثُمَّ صَلَّى .

Reference : Sahih Muslim 243
In-book reference : Book 2, Hadith 43
USC-MSA web (English) reference : Book 2, Hadith 474
(deprecated numbering scheme)

(11) Chapter: Purging Of Sins With Ablution Water

(11) باب خُرُوجِ الْخَطَايَا مَعَ مَاءِ الْوُضُوءِ

Abu Huraira reported:

Allah's Messenger (ﷺ) said: When a bondsman-a Muslim or a believer-washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، ح وَحَدَّثَنَا أَبُو الطَّاهِرِ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوِ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلاَهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ " .

Reference : Sahih Muslim 244
In-book reference : Book 2, Hadith 44
USC-MSA web (English) reference : Book 2, Hadith 475
(deprecated numbering scheme)

Uthman b. 'Affan reported:

The Messenger of Allah (way peace be upon him) said: He who performed ablution well, his sins would come out from his body, even coming out from under his nails.

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ، حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ، عَنْ عَبْدِ الْوَاحِدِ، - وَهُوَ ابْنُ زِيَادٍ - حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ " .

Reference : Sahih Muslim 245
In-book reference : Book 2, Hadith 45
USC-MSA web (English) reference : Book 2, Hadith 476
(deprecated numbering scheme)

(12) Chapter: The recommendation to increase the area washed for the forehead, arms and legs well when performing wudu'

(12) باب اسْتِحْبَابِ إِطَالَةِ الْغُرَّةِ وَالتَّحْجِيلِ فِي الْوُضُوءِ

Nu'aim b. 'Abdullah al-Mujmir reported:

I saw Abu Huraira perform ablution. He washed his face and washed it well. He then washed his right hand including a portion of his arm. He then washed his left hand including a portion of his arm. He then wiped his head. He then washed his right foot including his shank, and then washed his left foot including shank, and then said: This is how I saw Allah's Messenger (ﷺ) perform his ablution. And (Abu Huraira) added that the Messenger of Allah (ﷺ) had observed: You shall have your faces hands and feet bright on the Day of Resurrection because of your perfect ablution. He who can afford among you, let him increase the brightness of his forehead and that of hands and legs.

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ بْنِ دِينَارٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، قَالَ رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ فَغَسَلَ وَجْهَهُ فَأَسْبَغَ الْوُضُوءَ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي الْعَضُدِ ثُمَّ يَدَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي الْعَضُدِ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي السَّاقِ ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي السَّاقِ ثُمَّ قَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ . وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنْتُمُ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ مِنْ إِسْبَاغِ الْوُضُوءِ فَمَنِ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحْجِيلَهُ " .

Reference	: Sahih Muslim 246a
In-book reference	: Book 2, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 477

Nu'aim b. 'Abdallah reported:

He saw Abu Huraira perform ablution. He washed his face and washed his hands up to the arms. He then washed his feet and reached up to the shanks and then said: I heard Allah's Messenger (ﷺ) say: My people would come with bright faces and bright hands and feet on account of the marks of ablution, so he who can increase the lustre of his forehead (and that of his hands and legs) should do so.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ رَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَنْكِبَيْنِ ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ " .

Reference	: Sahih Muslim 246b
In-book reference	: Book 2, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 478

Abu Huraira reported:

Verily Allah's Messenger (ﷺ) said: My Cistern has its dimensions wider than the distance between Aila and Aden, and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom just as a man prevents the camels of the people from his fountain. They said: Messenger of Allah, will you recognise us on that day? He said: Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا مَرْوَانُ، - عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، سَعْدِ بْنِ طَارِقٍ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ وَأَحْلَى مِنَ الْعَسَلِ بِاللَّبَنِ وَلآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ وَإِنِّي لأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ " . قَالُوا يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا يَوْمَئِذٍ قَالَ " نَعَمْ لَكُمْ سِيمَا لَيْسَتْ لأَحَدٍ مِنَ الأُمَمِ تَرِدُونَ عَلَىَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ " .

Reference : Sahih Muslim 247a
In-book reference : Book 2, Hadith 48
USC-MSA web (English) reference : Book 2, Hadith 479
(deprecated numbering scheme)

Abu Huraira reported the Messenger of Allah (ﷺ) said:

My people would come to me on the Cistern and I would drive away persons (from it) just as a person drives away other people's camels from his camels. They (the hearers) said: Apostle of Allah, would you recognize us? He replied: Yea, you would have a mark which other people will not have. You would come to me with a white blaze on your foreheads and white marks on your feet because of the traces of ablution. A group among you would be prevented from coming to me, and they would not meet me, and I would say: O my Lord, they are my companions. Upon this an angel would reply to me saying: Do you know what these people did after you.

حَدَّثَنَا أَبُو كُرَيْبٍ، وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى، - وَاللَّفْظُ لِوَاصِلٍ - قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرِدُ عَلَىَّ أُمَّتِي الْحَوْضَ وَأَنَا أَذُودُ النَّاسَ عَنْهُ كَمَا يَذُودُ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ " . قَالُوا يَا نَبِيَّ اللَّهِ أَتَعْرِفُنَا قَالَ " نَعَمْ لَكُمْ سِيمَا لَيْسَتْ لأَحَدٍ غَيْرِكُمْ تَرِدُونَ عَلَىَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ وَلَيُصَدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلاَ يَصِلُونَ فَأَقُولُ يَا رَبِّ هَؤُلاَءِ مِنْ أَصْحَابِي فَيُجِيبُنِي مَلَكٌ فَيَقُولُ وَهَلْ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ " .

Reference : Sahih Muslim 247b
In-book reference : Book 2, Hadith 49
USC-MSA web (English) reference : Book 2, Hadith 480
(deprecated numbering scheme)

Hudhaifa reported:

The Messenger of Allah (ﷺ) said: My Cistern is bigger than the space between Aila and Aden. By Him in Whose Hand is my life, I will drive away persons (from it) just as a person drives away unknown camels from his cistern. They (the companions) said: Messenger of Allah, would you recognise us? He said: Yes, you would come to me with white faces, and white hands and feet on account of the traces of ablution. None but you would have (this mark).

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ حَوْضِي لأَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَذُودُ عَنْهُ الرِّجَالَ كَمَا يَذُودُ الرَّجُلُ الإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ " . قَالُوا يَا رَسُولَ اللَّهِ وَتَعْرِفُنَا قَالَ " نَعَمْ تَرِدُونَ عَلَىَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ لَيْسَتْ لأَحَدٍ غَيْرِكُمْ " .

Reference : Sahih Muslim 248
In-book reference : Book 2, Hadith 50
USC-MSA web (English) reference : Book 2, Hadith 481
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, if God so wills, are about to join you. I love to see my brothers." They (the hearers) said: Aren't we your brothers, O Messenger of Allah? He said: You are my companions, and our brothers are those who have, so far, not come into the world. They said: Messenger of Allah, how would you recognise those persons of your Ummah who have not yet been born? He said: Supposing a man had horses with white blazes on foreheads and legs among horses which were all black, tell me, would he not recognise his own horses? They said: Certainly, O Messenger of Allah. He said: They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them. Some people would be driven away from my Cistern as the stray camel is driven away. I would call out: Come, come. Then it would be said (to me): These people changed themselves after you, and I would say: Be off, be off.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَسُرَيْجُ بْنُ يُونُسَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى الْمَقْبُرَةَ فَقَالَ " السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا " . قَالُوا أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ قَالَ " أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ " . فَقَالُوا كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ فَقَالَ " أَرَأَيْتَ لَوْ أَنَّ رَجُلاً لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَىْ خَيْلٍ دُهْمٍ بُهْمٍ أَلاَ يَعْرِفُ خَيْلَهُ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ أَلاَ لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ أُنَادِيهِمْ أَلاَ هَلُمَّ . فَيُقَالُ إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ . فَأَقُولُ سُحْقًا سُحْقًا " .

Reference : Sahih Muslim 249a
In-book reference : Book 2, Hadith 51
USC-MSA web (English) reference : Book 2, Hadith 482
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (may peace The upon him) went out to the graveyard and said: Peace be upon you, the abode of the believing people. and If Allah so wills we shall join you.... (and so on and so forth) like the hadith narrated by Isma'il b. Ja'far except the words of Malik: Then some persons would be driven away from my Cistern.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، جَمِيعًا عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ " السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ " . بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ غَيْرَ أَنَّ حَدِيثَ مَالِكٍ " فَلَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي " .

Reference : Sahih Muslim 249b
In-book reference : Book 2, Hadith 52
USC-MSA web (English) reference : Book 2, Hadith 483
(deprecated numbering scheme)

(13) Chapter: Adornment (in the hereafter) will reach as far as the wudu' reached

(13) باب تَبْلُغُ الْحِلْيَةُ حَيْث يَبْلُغُ الْوَضُوءُ

Abu Hazim reported:

I was (standing) behind Abu Huraira and he was performing the ablution for prayer. He extended the (washing) of his hand that it went up to his armpit. I said to him: O Abu Huraira, what is this ablution? He said: O of the tribe of Faruukh, you are here; if I knew that you were here, I would have never performed ablution like this; I have heard my Friend (ﷺ) say. In a believer adornment would reach the places where ablution reaches.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا خَلَفٌ، - يَعْنِي ابْنَ خَلِيفَةَ - عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، قَالَ كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلاَةِ فَكَانَ يَمُدُّ يَدَهُ حَتَّى تَبْلُغَ إِبْطَهُ فَقُلْتُ لَهُ يَا أَبَا هُرَيْرَةَ مَا هَذَا الْوُضُوءُ فَقَالَ يَا بَنِي فَرُّوخَ أَنْتُمْ هَا هُنَا لَوْ عَلِمْتُ أَنَّكُمْ هَا هُنَا مَا تَوَضَّأْتُ هَذَا الْوُضُوءَ سَمِعْتُ خَلِيلِي صلى الله عليه وسلم يَقُولُ " تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ " .

Reference : Sahih Muslim 250
In-book reference : Book 2, Hadith 53
USC-MSA web (English) reference : Book 2, Hadith 484
(deprecated numbering scheme)

(14) Chapter: It Is Commendable To Include Forehead In Washing The Face And Elbow And Ankle In Washing The Hands And Feet, While Performing Ablution

(14) باب فَضْلِ إِسْبَاغِ الْوُضُوءِ عَلَى الْمَكَارِهِ

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Should I not suggest to you that by which Allah obliterates the sins and elevates the ranks (of a man). They (the hearers) said: Yes, Messenger of Allah. He said: Performing the ablution thoroughly despite odds, tranverside of more paces towards the mosque, and waiting for the next prayer after observing a prayer, and that is mindfulness.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ فَذَلِكُمُ الرِّبَاطُ " .

Reference : Sahih Muslim 251a
In-book reference : Book 2, Hadith 54
USC-MSA web (English) reference : Book 2, Hadith 485
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ali' b. 'Abd al-Rahman with the same chain of transmitters and there is no mention of the word of al-Ribat in the hadith transmitted by Shu'ba and in the badith narrated by Malik" Ribat" has been mentioned twice. This is the" Ribat" for you, this is the" Ribat" for you.

حَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، بِهَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِ شُعْبَةَ ذِكْرُ الرِّبَاطِ وَفِي حَدِيثِ مَالِكٍ ثِنْتَيْنِ " فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ " .

Reference : Sahih Muslim 251b
In-book reference : Book 2, Hadith 55
USC-MSA web (English) reference : Book 2, Hadith 486
(deprecated numbering scheme)

(15) Chapter: Pertaining To Tooth-stick (brushing The Teeth)

(15) باب السِّوَاكِ

Abu Huraira reported:

The Apostle (ﷺ) said: Were it not that I might over-burden the believers-and in the hadith transmitted by Zuhair" people" -I would have ordered them to use toothstick at every time of prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ - وَفِي حَدِيثِ زُهَيْرٍ عَلَى أُمَّتِي - لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ " .

Reference : Sahih Muslim 252
In-book reference : Book 2, Hadith 56
USC-MSA web (English) reference : Book 2, Hadith 487
(deprecated numbering scheme)

Miqdam b. Shuraih narrated it from his father who said:

I asked A'isha what Allah's Apostle (ﷺ) did first when he entered his house, and she replied: He used tooth-stick (first of all).

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ قُلْتُ بِأَىِّ شَىْءٍ كَانَ يَبْدَأُ النَّبِيُّ صلى الله عليه وسلم إِذَا دَخَلَ بَيْتَهُ قَالَتْ بِالسِّوَاكِ .

Reference : Sahih Muslim 253a
In-book reference : Book 2, Hadith 57
USC-MSA web (English) reference : Book 2, Hadith 488
(deprecated numbering scheme)

'A'isha reported:

Whenever Allah's Messenger (ﷺ) entered his house, he used tooth-stick first of all.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسِّوَاكِ .

Reference : Sahih Muslim 253b
In-book reference : Book 2, Hadith 58
USC-MSA web (English) reference : Book 2, Hadith 489
(deprecated numbering scheme)

Abu Musa reported:
I went to the Apostle (ﷺ) and found one end of the tooth-stick upon his tongue (i. e. he was rinsing his mouth).

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ، - وَهُوَ ابْنُ جَرِيرٍ الْمَعْوَلِيُّ - عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ .

Reference : Sahih Muslim 254
In-book reference : Book 2, Hadith 59
USC-MSA web (English) reference : Book 2, Hadith 490
(deprecated numbering scheme)

Huddaifa reported:
Whenever the Messenger of Allah (ﷺ) got up for Tahajjud prayer, he cleansed his mouth with the tooth-stick.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ لِيَتَهَجَّدَ يَشُوصُ فَاهُ بِالسِّوَاكِ .

Reference : Sahih Muslim 255a
In-book reference : Book 2, Hadith 60
USC-MSA web (English) reference : Book 2, Hadith 491
(deprecated numbering scheme)

This hadith is reported from Hudaifa by another chain of transmitters. Whenever he (the Holy Prophet) got up in the night, they (the transmitters) have not mentioned the words:
for offering Tahajjud prayer.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، كِلاَهُمَا عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ . بِمِثْلِهِ وَلَمْ يَقُولُوا لِيَتَهَجَّدَ .

Reference : Sahih Muslim 255b
In-book reference : Book 2, Hadith 61
USC-MSA web (English) reference : Book 2, Hadith 492
(deprecated numbering scheme)

(493) Hudaifa reported:
Whenever he (the Holy Prophet) got up for prayer during the night, he cleansed his mouth with the tooth-stick.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَحُصَيْنٌ، وَالأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ .

Reference : Sahih Muslim 255c
In-book reference : Book 2, Hadith 62
USC-MSA web (English) reference : Book 2, Hadith 493
(deprecated numbering scheme)

Ibn 'Abbas reported that he spent a night at the house of the Messenger of Allah (ﷺ), The Apostle of Allah (way peace be upon him) got up for prayer in the latter part of the night. He went out and looked towards the sky and then recited this verse (190th) of AI-i-'Imran:

" Verily in the creation of the heavens and the earth and the alternation of night and day." up to the (words)" save us from the torment of Hell." He then returned to his house, used the tooth-stick, performed the ablution, and then got up and offered the prayer. He than lay down on the bed. and again got up and went out and looked towards the sky and recited this verse (mentioned above), then returned, used the tooth-stick, performed ablution and again offered the prayer.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ، أَنَّ ابْنَ عَبَّاسٍ، حَدَّثَهُ أَنَّهُ، بَاتَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَقَامَ نَبِيُّ اللَّهِ صلى الله عليه وسلم مِنْ آخِرِ اللَّيْلِ فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ ثُمَّ تَلاَ هَذِهِ الآيَةَ فِي آلِ عِمْرَانَ{ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ}حَتَّى بَلَغَ { فَقِنَا عَذَابَ النَّارِ} ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى ثُمَّ اضْطَجَعَ ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ فَتَلاَ هَذِهِ الآيَةَ ثُمَّ رَجَعَ فَتَسَوَّكَ فَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى .

Reference : Sahih Muslim 256
In-book reference : Book 2, Hadith 63
USC-MSA web (English) reference : Book 2, Hadith 494
(deprecated numbering scheme)

(16) Chapter: Characteristics Of Fitra

(16) باب خِصَالِ الْفِطْرَةِ

Abu Huraira reported:

Five are the acts quite akin to the Fitra, or five are the acts of Fitra: circumcision, shaving the pubes, cutting the nails, plucking the hair under the armpits and clipping the moustache.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ سُفْيَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا ابْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْفِطْرَةُ خَمْسٌ - أَوْ خَمْسٌ مِنَ الْفِطْرَةِ - الْخِتَانُ وَالاِسْتِحْدَادُ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبْطِ وَقَصُّ الشَّارِبِ " .

Reference : Sahih Muslim 257a
In-book reference : Book 2, Hadith 64
USC-MSA web (English) reference : Book 2, Hadith 495
(deprecated numbering scheme)

Abu Huraira reported:

Five are the acts of fitra: circumcision, removing the pubes, clipping the moustache, cutting the nails, plucking the hair under the armpits.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " الْفِطْرَةُ خَمْسٌ الاِخْتِتَانُ وَالاِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبْطِ " .

Reference : Sahih Muslim 257b
In-book reference : Book 2, Hadith 65
USC-MSA web (English) reference : Book 2, Hadith 496
(deprecated numbering scheme)

Anas reported:
A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected far more than forty nights.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ جَعْفَرٍ، - قَالَ يَحْيَى أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، - عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ أَنَسٌ وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الأَظْفَارِ وَنَتْفِ الإِبْطِ وَحَلْقِ الْعَانَةِ أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً .

Reference : Sahih Muslim 258
In-book reference : Book 2, Hadith 66
USC-MSA web (English) reference : Book 2, Hadith 497
(deprecated numbering scheme)

Ibn Umar said:
The Apostle of Allah (ﷺ) said: Trim closely the moustache, and let the beard grow.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى " .

Reference : Sahih Muslim 259a
In-book reference : Book 2, Hadith 67
USC-MSA web (English) reference : Book 2, Hadith 498
(deprecated numbering scheme)

Ibn Umar said:
The Apostle of Allah (ﷺ) ordered us to trim the moustache closely and spare the beard.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرِ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحْيَةِ .

Reference : Sahih Muslim 259b
In-book reference : Book 2, Hadith 68
USC-MSA web (English) reference : Book 2, Hadith 499
(deprecated numbering scheme)

Ibn Umar said:

The Messenger of Allah (may peace be opon him) said: Act against the polytheists, trim closely the moustache and grow beard.

حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَالِفُوا الْمُشْرِكِينَ أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللِّحَى " .

Reference : Sahih Muslim 259c
In-book reference : Book 2, Hadith 69
USC-MSA web (English) reference : Book 2, Hadith 500
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.

حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، مَوْلَى الْحُرَقَةِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحَى خَالِفُوا الْمَجُوسَ " .

Reference : Sahih Muslim 260
In-book reference : Book 2, Hadith 70
USC-MSA web (English) reference : Book 2, Hadith 501
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (may peace be npon him) said: Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ " . قَالَ زَكَرِيَّاءُ قَالَ مُصْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ . زَادَ قُتَيْبَةُ قَالَ وَكِيعٌ انْتِقَاصُ الْمَاءِ يَعْنِي الاِسْتِنْجَاءَ .

Reference : Sahih Muslim 261a
In-book reference : Book 2, Hadith 71
USC-MSA web (English) reference : Book 2, Hadith 502
(deprecated numbering scheme)

This hadith has been narrated by Mus'ab b. Shaiba with the same chain of transmitters except for these words:

" His father said: I forgot the tenth one."

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، فِي هَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ قَالَ أَبُوهُ وَنَسِيتُ الْعَاشِرَةَ .

Reference : Sahih Muslim 261b
In-book reference : Book 2, Hadith 72
USC-MSA web (English) reference : Book 2, Hadith 503
(deprecated numbering scheme)

(17) Chapter: How To Cleanse Oneself After Relieving Oneself

(17) باب الاِسْتِطَابَةِ

Salman reported that it was said to him:
Your Apostle (ﷺ) teaches you about everything, even about excrement. He replied: Yes, he has forbidden us to face the Qibla at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ قِيلَ لَهُ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ صلى الله عليه وسلم كُلَّ شَىْءٍ حَتَّى الْخِرَاءَةَ . قَالَ فَقَالَ أَجَلْ لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ أَوْ أَنْ نَسْتَنْجِيَ بِأَقَلَّ مِنْ ثَلاَثَةِ أَحْجَارٍ أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ .

Reference : Sahih Muslim 262a
In-book reference : Book 2, Hadith 73
USC-MSA web (English) reference : Book 2, Hadith 504
(deprecated numbering scheme)

Salman said that (one among) the polytheists remarked:
I see that your friend even teaches you about the excrement. He replied; Yes, he has in fact forbidden us that anyone amongst us should cleanse himself with his right hand, or face the Qibla. He has forbidden the use of dung or bone for it, and he has also instructed us not to use less than three pebbles (for this purpose).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ قَالَ لَنَا الْمُشْرِكُونَ إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ حَتَّى يُعَلِّمَكُمُ الْخِرَاءَةَ . فَقَالَ أَجَلْ إِنَّهُ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ أَوْ يَسْتَقْبِلَ الْقِبْلَةَ وَنَهَى عَنِ الرَّوْثِ وَالْعِظَامِ وَقَالَ " لاَ يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلاَثَةِ أَحْجَارٍ " .

Reference : Sahih Muslim 262b
In-book reference : Book 2, Hadith 74
USC-MSA web (English) reference : Book 2, Hadith 505
(deprecated numbering scheme)

Jabir reported:
The Messenger of Allah (ﷺ) forbade the use of bone or the droppings of camels for wiping (after excretion).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُتَمَسَّحَ بِعَظْمٍ أَوْ بِبَعْرٍ .

Reference : Sahih Muslim 263
In-book reference : Book 2, Hadith 75
USC-MSA web (English) reference : Book 2, Hadith 506
(deprecated numbering scheme)

Abu Ayyub reported:

The Apostle of Allah (ﷺ) said: Whenever you go to the desert, neither turn your face nor turn your back towards the Qibla while answering the call of nature, but face towards the east or the west. Abu Ayyub said: When we came to Syria we found that the latrines already built there were facing towards the Qibla. We turned our faces away from them and begged forgiveness of the Lord. He said: Yes.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح قَالَ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ سَمِعْتَ الزُّهْرِيَّ، يَذْكُرُ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا أَتَيْتُمُ الْغَائِطَ فَلاَ تَسْتَقْبِلُوا الْقِبْلَةَ وَلاَ تَسْتَدْبِرُوهَا بِبَوْلٍ وَلاَ غَائِطٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا " . قَالَ أَبُو أَيُّوبَ فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ فَنَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ قَالَ نَعَمْ .

Reference : Sahih Muslim 264
In-book reference : Book 2, Hadith 76
USC-MSA web (English) reference : Book 2, Hadith 507
(deprecated numbering scheme)

Abu Huraira said:

When any one amongst you squats for answering the call of nature, he should neither turn his face towards the Qibla nor turn his back towards it.

وَحَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا جَلَسَ أَحَدُكُمْ عَلَى حَاجَتِهِ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا " .

Reference : Sahih Muslim 265
In-book reference : Book 2, Hadith 77
USC-MSA web (English) reference : Book 2, Hadith 508
(deprecated numbering scheme)

Wasi' b. Habban reported:

I was offering my prayer in the mosque and Abdullah b. Umar was sitting there reclining with his back towards the Qibla. After completing my prayer. I went to him from one side. Abdullah said: People say when you go to the latrine, you should neither turn your face towards the Qibla nor towards Bait-ul-Maqdis. 'Abdullah said (farther): I went up to the roof of the house and saw the Messenger of Allah (ﷺ) squatting on two bricks for relieving himself with his face towards Bait-al-Maqdis.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، قَالَ كُنْتُ أُصَلِّي فِي الْمَسْجِدِ وَعَبْدُ اللَّهِ بْنُ عُمَرَ مُسْنِدٌ ظَهْرَهُ إِلَى الْقِبْلَةِ فَلَمَّا قَضَيْتُ صَلاَتِي انْصَرَفْتُ إِلَيْهِ مِنْ شِقِّي فَقَالَ عَبْدُ اللَّهِ يَقُولُ نَاسٌ إِذَا قَعَدْتَ لِلْحَاجَةِ تَكُونُ لَكَ فَلاَ تَقْعُدْ مُسْتَقْبِلَ الْقِبْلَةِ وَلاَ بَيْتِ الْمَقْدِسِ - قَالَ عَبْدُ اللَّهِ - وَلَقَدْ رَقِيتُ عَلَى ظَهْرِ بَيْتٍ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاعِدًا عَلَى لَبِنَتَيْنِ مُسْتَقْبِلاً بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ ‏.‏

Reference	: Sahih Muslim 266a
In-book reference	: Book 2, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 509

Abdullah b. Umar said:

I went up to the roof of the house of my sister Hafsa and saw the Messenger of Allah (ﷺ) relieving himself facing Syria. with his back to the Qibla.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنِ ابْنِ عُمَرَ، قَالَ رَقِيتُ عَلَى بَيْتِ أُخْتِي حَفْصَةَ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاعِدًا لِحَاجَتِهِ مُسْتَقْبِلَ الشَّامِ مُسْتَدْبِرَ الْقِبْلَةِ ‏.‏

Reference	: Sahih Muslim 266b
In-book reference	: Book 2, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 510

(18) Chapter: The prohibition of cleaning oneself with the right hand

(18) باب النَّهْىِ عَنْ الاِسْتِنْجَاءِ، بِالْيَمِينِ

Abu Qatada reported it from his father:

The Messenger of Allah (ﷺ) said: None of you should hold penis with his right hand while urinating, or wipe himself with his right hand in privy and should not breathe into the vessel (from which he drinks).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ هَمَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ وَلاَ يَتَمَسَّحْ مِنَ الْخَلاَءِ بِيَمِينِهِ وَلاَ يَتَنَفَّسْ فِي الإِنَاءِ ‏"‏ ‏.‏

Reference	: Sahih Muslim 267a
In-book reference	: Book 2, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 511

Abu Qatada reported it from his father that the Messenger of Allah (ﷺ) said:

When anyone amongst you enters the privy he should not touch his penis with his right hand.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَاَ
رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَخَلَ أَحَدُكُمُ الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ " .

Reference : Sahih Muslim 267b
In-book reference : Book 2, Hadith 81
USC-MSA web (English) reference : Book 2, Hadith 512
(deprecated numbering scheme)

Aba Qatada reported:

The Messenger of Allah (way peace be upon him) forbade (us) to breathe into the venel, to touch the penis with the right hand and to wipe after relieving with right hand.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَتَنَفَّسَ فِي الإِنَاءِ وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ .

Reference : Sahih Muslim 267c
In-book reference : Book 2, Hadith 82
USC-MSA web (English) reference : Book 2, Hadith 513
(deprecated numbering scheme)

(19) Chapter: Starting From The Right Hand Side For Ablution, Etc

(19) باب التَّيَمُّنِ فِي الطُّهُورِ وَغَيْرِهِ

'A'isha reported:

The Messenger of Allah (way peace be upon him) loved to start from the right-hand side for performing ablution, for combing (the hair) and wearing the shoes.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ .

Reference : Sahih Muslim 268a
In-book reference : Book 2, Hadith 83
USC-MSA web (English) reference : Book 2, Hadith 514
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) loved to start from the right-hand side in his every act i. e. in wearing shoes, in combing (his hair) and in performing ablution.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ فِي شَأْنِهِ كُلِّهِ فِي نَعْلَيْهِ وَتَرَجُّلِهِ وَطُهُورِهِ .

Reference : Sahih Muslim 268b
In-book reference : Book 2, Hadith 84
USC-MSA web (English) reference : Book 2, Hadith 515
(deprecated numbering scheme)

(20) Chapter: Easing Is Forbidden In The Streets And Under The Shade

(20) باب النَّهْىِ عَنِ التَّخَلِّي، فِي الطُّرُقِ وَالظِّلاَلِ

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Be on your guard against two things which provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest).

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اتَّقُوا اللَّعَّانَيْنِ " . قَالُوا وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ " .

Reference	: Sahih Muslim 269
In-book reference	: Book 2, Hadith 85
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 516

(21) Chapter: Cleaning oneself with water after defecating

(21) باب الاِسْتِنْجَاءِ بِالْمَاءِ مِنَ التَّبَرُّزِ

Anas b. Malik reported:

The Messenger of Allah (ﷺ) entered an enclosure while a servant was following him with a jar of water and he was the youngest amongst us and he placed it by the side of a lote-tree. When the Messenger of Allah, (ﷺ) relieved himself, he came out and had cleansed himself with water.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ حَائِطًا وَتَبِعَهُ غُلاَمٌ مَعَهُ مِيضَأَةٌ هُوَ أَصْغَرُنَا فَوَضَعَهَا عِنْدَ سِدْرَةٍ فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم حَاجَتَهُ فَخَرَجَ عَلَيْنَا وَقَدِ اسْتَنْجَى بِالْمَاءِ .

Reference	: Sahih Muslim 270
In-book reference	: Book 2, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 517

Anas b. Malik reported:

When the Messenger of Allah (ﷺ) entered the privy, a servant and I used to carry a skin of water, and a pointed staff, and he would cleanse himself with water.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَغُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُ الْخَلاَءَ فَأَحْمِلُ أَنَا وَغُلاَمٌ نَحْوِي إِدَاوَةً مِنْ مَاءٍ وَعَنَزَةً فَيَسْتَنْجِي بِالْمَاءِ .

Reference	: Sahih Muslim 271a
In-book reference	: Book 2, Hadith 87
USC-MSA web (English) reference	: Book 2, Hadith 518

(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) went to a far-off place in the desert (hidden from the sight of human beings) for relieving himself. Then I brought water for him and he cleansed himself.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَبَرَّزُ لِحَاجَتِهِ فَآتِيهِ بِالْمَاءِ فَيَتَغَسَّلُ بِهِ .

Reference	: Sahih Muslim 271b
In-book reference	: Book 2, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 519

(22) Chapter: Wiping Over The Socks

(22) باب الْمَسْحِ عَلَى الْخُفَّيْنِ

Hummam reported:
Jarir urinated, then performed ablution and wiped over the socks. It was said to him: Do you do like this? He said: Yes, I saw that the Messenger of Allah (ﷺ) urinated, then performed ablution and then wiped over his shoes. A'mash said: Ibrahim had observed that this hadith was a surprise for them (the people) because Jarir had embraced Islam after the revelation of Surat al-Ma'ida.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، - وَاللَّفْظُ لِيَحْيَى - قَالَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ بَالَ جَرِيرٌ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ تَفْعَلُ هَذَا . فَقَالَ نَعَمْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَالَ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ . قَالَ الأَعْمَشُ قَالَ إِبْرَاهِيمُ كَانَ يُعْجِبُهُمْ هَذَا الْحَدِيثُ لأَنَّ إِسْلاَمَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ .

Reference	: Sahih Muslim 272a
In-book reference	: Book 2, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 520

This hadith is narrated on the same authority from A'mash by another chain of transmitters like one transmitted by Abu Mu'awyia. The hadith reported by 'Isa and Sufyan has these words also:
" This hadith surprised the friends of Abdullab'" for Jarir had embraced Islam after the revelation of al-Ma'ida.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، كُلُّهُمْ عَنِ الأَعْمَشِ، فِي هَذَا الإِسْنَادِ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنَّ فِي، حَدِيثِ عِيسَى وَسُفْيَانَ قَالَ فَكَانَ أَصْحَابُ عَبْدِ اللَّهِ يُعْجِبُهُمْ هَذَا الْحَدِيثُ لأَنَّ إِسْلاَمَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ .

Reference	: Sahih Muslim 272b
In-book reference	: Book 2, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 521

Hudhaifa reported:

I was with the Messenger of Allah (ﷺ) when he came to the dumping ground of filth belonging to a particular tribe. He urinated while standing, and I went aside. He (the Holy Prophet) asked me to come near him and I went so near to him that I stood behind his heels. He then performed ablution and wiped over his socks.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فَانْتَهَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِمًا فَتَنَحَّيْتُ فَقَالَ " ادْنُهْ " . فَدَنَوْتُ حَتَّى قُمْتُ عِنْدَ عَقِبَيْهِ فَتَوَضَّأَ فَمَسَحَ عَلَى خُفَّيْهِ .

Reference : Sahih Muslim 273a
In-book reference : Book 2, Hadith 91
USC-MSA web (English) reference : Book 2, Hadith 522
(deprecated numbering scheme)

Abu Wa'il reported:

Abu Musa inflicted extreme rigour upon himself in the matter of urination and urinated in a bottle and said: When the skin of anyone amongst the people of Israel was besmeared with urine, he cut that portion with a cutter. Hudhaifa said: I wish that'your friend should not inflict such an extreme rigour. I and the Messenger of Allah (ﷺ) were going together till we reached the dumping ground of filth behind an enclosure. He stood up as one among you would stand up. and he urinated, I tried to turn away from him, but he beckoned to me, so I went to him and I stood behind him, till he had relieved himself.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ كَانَ أَبُو مُوسَى يُشَدِّدُ فِي الْبَوْلِ وَيَبُولُ فِي قَارُورَةٍ وَيَقُولُ إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ جِلْدَ أَحَدِهِمْ بَوْلٌ قَرَضَهُ بِالْمَقَارِيضِ . فَقَالَ حُذَيْفَةُ لَوَدِدْتُ أَنَّ صَاحِبَكُمْ لاَ يُشَدِّدُ هَذَا التَّشْدِيدَ فَلَقَدْ رَأَيْتُنِي أَنَا وَرَسُولُ اللَّهِ صلى الله عليه وسلم نَتَمَاشَى فَأَتَى سُبَاطَةً خَلْفَ حَائِطٍ فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ فَبَالَ فَانْتَبَذْتُ مِنْهُ فَأَشَارَ إِلَىَّ فَجِئْتُ فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ .

Reference : Sahih Muslim 273b
In-book reference : Book 2, Hadith 92
USC-MSA web (English) reference : Book 2, Hadith 523
(deprecated numbering scheme)

The son of Mughira b. Shu'ba reported:

The Messenger of Allah (ﷺ) went out for relieving himself. Mughira went with him carrying a jug full of water. When he (the Holy Prophet) came back after relieving himself, he poured water over him and he performed ablution and wiped over his socks; and in the narration of Ibn Rumh there is" till" instead of" when".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ . وَفِي رِوَايَةِ ابْنِ رُمْحٍ مَكَانَ حِينَ حَتَّى .

Reference : Sahih Muslim 274a
In-book reference : Book 2, Hadith 93

USC-MSA web (English) reference : Book 2, Hadith 524
(deprecated numbering scheme)

This hadith has been transmitted with the same chain of transmitters by Yahya b. Sa'id with the addition of these words:

" He washed his face and hands, and wiped his head and then wiped his socks."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، بِهَذَا الإِسْنَادِ وَقَالَ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ ثُمَّ مَسَحَ عَلَى الْخُفَّيْنِ .

Reference : Sahih Muslim 274b
In-book reference : Book 2, Hadith 94
USC-MSA web (English) reference : Book 2, Hadith 525
(deprecated numbering scheme)

Mughira b. Shu'ba reported:

I was with the Messenger of Allah (ﷺ) one night. He came down (from the ride) and relieved himself. He then came and I poured water upon him from the jar that I carried with me. He performed ablution and wiped over his socks.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنِ الأَسْوَدِ بْنِ هِلاَلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ بَيْنَا أَنَا مَعَ، رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ إِذْ نَزَلَ فَقَضَى حَاجَتَهُ ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ كَانَتْ مَعِي فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ .

Reference : Sahih Muslim 274c
In-book reference : Book 2, Hadith 95
USC-MSA web (English) reference : Book 2, Hadith 526
(deprecated numbering scheme)

Mughira b. Shu'ba reported:

I was in the company of the Messenger of Allah (ﷺ) on a journey when he said: Mughira take hold of this jar (of water). I took hold of it and I went out with him. (I stopped but) the Messenger of Allah (ﷺ) proceeded on till he was out of my sight. He relieved himself and then came back and he was wearing a tight-sleeved Syrian gown. He tried to get his forearms out. but the sleeve of the gown was very narrow, so he brought his hands out from under the gown. I poured water over (his hands) and he performed ablution for prayer, then wiped over his socks and prayed.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَقَالَ " يَا مُغِيرَةُ خُذِ الإِدَاوَةَ " . فَأَخَذْتُهَا ثُمَّ خَرَجْتُ مَعَهُ فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى تَوَارَى عَنِّي فَقَضَى حَاجَتَهُ ثُمَّ جَاءَ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ فَذَهَبَ يُخْرِجُ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا فَصَبَبْتُ عَلَيْهِ فَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى .

Reference : Sahih Muslim 274d
In-book reference : Book 2, Hadith 96
USC-MSA web (English) reference : Book 2, Hadith 527
(deprecated numbering scheme)

Mughira b. Shu'ba reported:

The Messenger of Allah (ﷺ) went out for relieving himself. When he came back I brought for him a jar (of water) and poured water upon his hands and He washed his face. He tried to wash his forearms, but as the (sleeves of the) gown were tight. He, therefore, brought them out from under the gown. He then washed them, wiped his head, and wiped his socks and then prayed.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا عِيسَى، - حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيَقْضِيَ حَاجَتَهُ فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالإِدَاوَةِ فَصَبَبْتُ عَلَيْهِ فَغَسَلَ يَدَيْهِ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَهُمَا وَمَسَحَ رَأْسَهُ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى بِنَا ‏.‏

Reference : Sahih Muslim 274e
In-book reference : Book 2, Hadith 97
USC-MSA web (English) reference : Book 2, Hadith 528
(deprecated numbering scheme)

'Urwa b. Mughira reported his father having said:

I was one night with the Messenger of Allah (ﷺ) on a journey. He said to me: Have you any water with you? I said: Yes. He (the Holy Prophet) came down from his ride and went on till he disappeared in the darkness of night. He then came back and I poured water for him from the jar. He washed his face, He had a woollen gown on him and he could not bring out his forearms from it (i. e. from its sleeves) and consequently he brought them out from under his gown. He washed his forearms, wiped over his head. I then bent down to take off his socks. But he said: Leave them, for my feet were clean when I put them in, and he only wiped over them.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ، قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فِي مَسِيرٍ فَقَالَ لِي ‏"‏ أَمَعَكَ مَاءٌ ‏"‏ ‏.‏ قُلْتُ نَعَمْ ‏.‏ فَنَزَلَ عَنْ رَاحِلَتِهِ فَمَشَى حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الإِدَاوَةِ فَغَسَلَ وَجْهَهُ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ ثُمَّ أَهْوَيْتُ لأَنْزِعَ خُفَّيْهِ فَقَالَ ‏"‏ دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ ‏"‏ ‏.‏ وَمَسَحَ عَلَيْهِمَا ‏.‏

Reference : Sahih Muslim 274f
In-book reference : Book 2, Hadith 98
USC-MSA web (English) reference : Book 2, Hadith 529
(deprecated numbering scheme)

'Urwah al Mughira reported it from his father:

He (Mughira) helped the Apostle (ﷺ) in performing the ablution, and he performed it and wiped over his shoes. He (Mughira) said to him (about the washing of the feet after putting them off), but he (the Holy Prophet) said: I put them (feet) in when these were clean.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، أَنَّهُ وَضَّأَ النَّبِيَّ صلى الله عليه وسلم فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقَالَ لَهُ فَقَالَ ‏"‏ إِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ ‏"‏ ‏.‏

Reference : Sahih Muslim 274g
In-book reference : Book 2, Hadith 99
USC-MSA web (English) reference : Book 2, Hadith 530
(deprecated numbering scheme)

(23) Chapter: Wiping (over) The Forelock And Turban

(23) باب الْمَسْحِ عَلَى النَّاصِيَةِ وَالْعِمَامَةِ

'Urwa b. al Mughira b. Shu'ba reported it on the authority of his father that he said:

The Messenger of Allah (ﷺ) lagged behind (in a journey) and I also lagged behind along with him. After having relieved himself he said: Have you any water with you? I brought to him a jar of water; he washed his palms, and face, and when he tried to get his forearms out (he could not) for the sleeve of the gown was tight. He, therefore, brought them out from under the gown and, throwing it over his shoulders, he washed his forearm. He then wiped his forelock and his turban and his socks. He then mounted and I also mounted (the ride) and came to the people. They had begun the prayer with 'Abd ar-Rabmin b. 'Anf leading them and had completed a rak'a. When he perceived the presence of the Messenger of Allah (ﷺ) he began to retire. He (the Holy Prophet) signed to him to continue and offered prayer along with them. Then when he had pronounced the salutation, the Apostle (ﷺ) got up and I also got up with him, and we offered the rak'a which had been finished before we came.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ، قَالَ تَخَلَّفَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَخَلَّفْتُ مَعَهُ فَلَمَّا قَضَى حَاجَتَهُ قَالَ " أَمَعَكَ مَاءٌ " . فَأَتَيْتُهُ بِمَطْهَرَةٍ فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ ثُمَّ ذَهَبَ يَحْسِرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ وَأَلْقَى الْجُبَّةَ عَلَى مَنْكِبَيْهِ وَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ ثُمَّ رَكِبَ وَرَكِبْتُ فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ قَامُوا فِي الصَّلاَةِ يُصَلِّي بِهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً فَلَمَّا أَحَسَّ بِالنَّبِيِّ صلى الله عليه وسلم ذَهَبَ يَتَأَخَّرُ فَأَوْمَأَ إِلَيْهِ فَصَلَّى بِهِمْ فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ صلى الله عليه وسلم وَقُمْتُ فَرَكَعْنَا الرَّكْعَةَ الَّتِي سَبَقَتْنَا .

Reference : Sahih Muslim 274h
In-book reference : Book 2, Hadith 100
USC-MSA web (English) reference : Book 2, Hadith 531
(deprecated numbering scheme)

Ibn Mughira narrated it from his father:

The Apostle of Allah (ﷺ) wiped over his socks and over his forehead and over his turban.

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، قَالَ حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَسَحَ عَلَى الْخُفَّيْنِ وَمُقَدَّمِ رَأْسِهِ وَعَلَى عِمَامَتِهِ .

Reference : Sahih Muslim 274i
In-book reference : Book 2, Hadith 101
USC-MSA web (English) reference : Book 2, Hadith 532
(deprecated numbering scheme)

This hadith has been transmitted by Ibn Mughira on the authority of his father by another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 274j
In-book reference : Book 2, Hadith 102
USC-MSA web (English) reference : Book 2, Hadith 533
(deprecated numbering scheme)

Bakr reported that he had heard from the son of Mughira that verily the Messenger of Allah (ﷺ) performed ablution and wiped over his forehead and wiped over his turban and over his socks.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ، قَالَ بَكْرٌ وَقَدْ سَمِعْتُ مِنِ ابْنِ الْمُغِيرَةِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ فَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى الْخُفَّيْنِ .

Reference : Sahih Muslim 274k
In-book reference : Book 2, Hadith 103
USC-MSA web (English) reference : Book 2, Hadith 534
(deprecated numbering scheme)

It is narrated from Bilal that the Messenger of Allah (ﷺ) wiped over the socks and turban, and in the hadith transmitted by 'Isa b. Yaunus the words are:
" Bilal narrated it to me."

This tradition is transmitted by A'mash with this addition;, I saw the Messenger of Allah (ﷺ)."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلاَلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ . وَفِي حَدِيثِ عِيسَى حَدَّثَنِي الْحَكَمُ حَدَّثَنِي بِلاَلٌ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا عَلِيٌّ - يَعْنِي ابْنَ مُسْهِرٍ - عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 275
In-book reference : Book 2, Hadith 104
USC-MSA web (English) reference : Book 2, Hadith 535
(deprecated numbering scheme)

(24) Chapter: Time Limit For Wiping Over The Shoes

(24) باب التَّوْقِيتِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ

Shuraih b. Hani said:
I came to 'A'isha to ask her about wiping over the socks. She said: You better ask ('Ali) son of Abu Talib for he used to travel with Allah's Messenger (ﷺ). We asked him and he said: The Messenger of Allah (ﷺ) stipulated (the upper limit) of three days and three nights for a traveller and one day and one night for the resident.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلاَئِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، قَالَ أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ، عَلَى الْخُفَّيْنِ فَقَالَتْ عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَسَلْهُ فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَسَأَلْنَاهُ فَقَالَ جَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ . قَالَ وَكَانَ سُفْيَانُ إِذَا ذَكَرَ عَمْرًا أَثْنَى عَلَيْهِ .

Reference : Sahih Muslim 276a
In-book reference : Book 2, Hadith 105
USC-MSA web (English) reference : Book 2, Hadith 537
(deprecated numbering scheme)

This hadith is narrated by Ubaidullah b. 'Amr and Zaid b. Abu Unaisa with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 276b
In-book reference : Book 2, Hadith 106
USC-MSA web (English) reference : Book 2, Hadith 538
(deprecated numbering scheme)

Shuraib b. Hani reported:

I asked 'A'isha about wiping over the shoes. She said: You better go to 'Ali, for he knows more about this than I. I, therefore, came to 'Ali and he narrated from the Apostle (ﷺ) like this.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ، عَلَى الْخُفَّيْنِ فَقَالَتِ ائْتِ عَلِيًّا فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي فَأَتَيْتُ عَلِيًّا فَذَكَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 276c
In-book reference : Book 2, Hadith 107
USC-MSA web (English) reference : Book 2, Hadith 539
(deprecated numbering scheme)

(25) Chapter: The permissibility of performing all the prayers with one wudu’

(25) باب جَوَازِ الصَّلَوَاتِ كُلِّهَا بِوُضُوءٍ وَاحِدٍ

Sulaiman b. Buraida narrated it from his father that the Messenger of Allah (ﷺ) offered prayers with one ablution on the day of the Conquest (of Mecca) and wiped over the socks. 'Umar said to him:

You have today done something that you have not been accustomed to before. He (the Holy Prophet) said: 0 'Umar, I have done that on purpose.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خُفَّيْهِ فَقَالَ لَهُ عُمَرُ لَقَدْ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ . قَالَ " عَمْدًا صَنَعْتُهُ يَا عُمَرُ " .

Reference : Sahih Muslim 277
In-book reference : Book 2, Hadith 108
USC-MSA web (English) reference : Book 2, Hadith 540
(deprecated numbering scheme)

(26) Chapter: It Is Undesirable To Put One's Hand In The Utensil Before Washing It

(26) باب كَرَاهَةِ غَمْسِ الْمُتَوَضِّئِ وَغَيْرِهِ يَدَهُ الْمَشْكُوكَ فِي نَجَاسَتِهَا فِي الإِنَاءِ قَبْلَ غَسْلِهَا ثَلاَثًا

Abu Huraira said:

When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was during the night.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، قَالاَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يَغْمِسْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلاَثًا فَإِنَّهُ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ " .

Reference : Sahih Muslim 278a
In-book reference : Book 2, Hadith 109
USC-MSA web (English) reference : Book 2, Hadith 541
(deprecated numbering scheme)

This hadith is transmitted from Abu Huraira by another chain of transmitters.

حَدَّثَنَا أَبُو كُرَيْبٍ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ، وَأَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، فِي حَدِيثِ أَبِي مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . وَفِي حَدِيثِ وَكِيعٍ قَالَ يَرْفَعُهُ بِمِثْلِهِ .

Reference : Sahih Muslim 278b
In-book reference : Book 2, Hadith 110
USC-MSA web (English) reference : Book 2, Hadith 542
(deprecated numbering scheme)

Zahri and Ibn Musayyab have both transmitted a hadith like this from Abu Huraira who narrated it from the Apostle (ﷺ).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، ح وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، كِلاَهُمَا عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 278c
In-book reference : Book 2, Hadith 111
USC-MSA web (English) reference : Book 2, Hadith 543
(deprecated numbering scheme)

Abu Huraira reported:

The Apostle of Allah (ﷺ) said: When anyone amongst you wakes up from sleep, he should wash his hands three times before putting it in the utensil, for he does not know where his hand was during the night.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، قَالَ حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَلْيُفْرِغْ عَلَى يَدِهِ ثَلاَثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي إِنَائِهِ فَإِنَّهُ لاَ يَدْرِي فِيمَ بَاتَتْ يَدُهُ " .

Reference : Sahih Muslim 278d
In-book reference : Book 2, Hadith 112
USC-MSA web (English) reference : Book 2, Hadith 544
(deprecated numbering scheme)

This hadith has been transmitted through other chains of transmitters on the authority of Abu Huraira in which it is reported that the Messenger of Allah (ﷺ) made a mention of washing the hand, and did not instruct to wash it three times. But the hadith narrated from Jabir and Ibn Musayyab. Abu Salama, and Abdullah b. Shaqiq, Abu Salih, Abla Razin, there is a mention of" three times".

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنِي أَبُو كُرَيْبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ مَخْلَدٍ - عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح وَحَدَّثَنَا الْحُلْوَانِيُّ، وَابْنُ، رَافِعٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالاَ جَمِيعًا أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، فِي رِوَايَتِهِمْ جَمِيعًا عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ كُلُّهُمْ يَقُولُ حَتَّى يَغْسِلَهَا . وَلَمْ يَقُلْ وَاحِدٌ مِنْهُمْ ثَلاَثًا . إِلاَّ مَا قَدَّمْنَا مِنْ رِوَايَةِ جَابِرٍ وَابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ شَقِيقٍ وَأَبِي صَالِحٍ وَأَبِي رَزِينٍ فَإِنَّ فِي حَدِيثِهِمْ ذِكْرَ الثَّلاَثِ .

Reference : Sahih Muslim 278e
In-book reference : Book 2, Hadith 113
USC-MSA web (English) reference : Book 2, Hadith 545
(deprecated numbering scheme)

(27) Chapter: Instructions Pertaining To The Licking Of A Dog

(27) باب حُكْمِ وُلُوغِ الْكَلْبِ

Abu Huraira reported the Messenger of Allah (ﷺ) to have said:

When a dog licks a utensil belonging to any one of you, (the thing contained in it) should be thrown away and then (the utensil) should be washed seven times.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا الأَعْمَشُ، عَنْ أَبِي رَزِينٍ، وَأَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ ثُمَّ لْيَغْسِلْهُ سَبْعَ مِرَارٍ " .

Reference : Sahih Muslim 279a
In-book reference : Book 2, Hadith 114
USC-MSA web (English) reference : Book 2, Hadith 546
(deprecated numbering scheme)

This hadith has been transmitted by another chain of transmitters in which there is no mention of" throwing away".
وَحَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَلَمْ يَقُلْ فَلْيُرِقْهُ .

Reference : Sahih Muslim 279b
In-book reference : Book 2, Hadith 115
USC-MSA web (English) reference : Book 2, Hadith 547
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: When a dog drinks out of a vessel belonging to any one of you, he must wash it seven times.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ " .

Reference : Sahih Muslim 279c
In-book reference : Book 2, Hadith 116
USC-MSA web (English) reference : Book 2, Hadith 548
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: The purification of the utensil belonging to any one of you, after it is licked by a dog, lies in washing it seven times, using sand for the first time.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " طُهُورُ إِنَاءِ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أُولاَهُنَّ بِالتُّرَابِ " .

Reference : Sahih Muslim 279d
In-book reference : Book 2, Hadith 117
USC-MSA web (English) reference : Book 2, Hadith 549
(deprecated numbering scheme)

Hammam b. Munabbih reported:
Of the a hadith narrated by Abu Huraira from Muhammad, the Messenger of Allah (ﷺ), one is this: The Messenger of Allah (ﷺ) said: The purification of the utensil belonging to one amongst you, after it is licked by a dog, lies in washing it seven times.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " طُهُورُ إِنَاءِ أَحَدِكُمْ إِذَا وَلَغَ الْكَلْبُ فِيهِ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ " .

Reference	: Sahih Muslim 279e
In-book reference	: Book 2, Hadith 118
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 550

Ibn Mughaffal reported:

The Messenger of Allah (ﷺ) ordered killing of the dogs, and then said: What about them, i. e. about other dogs? and then granted concession (to keep) the dog for hunting and the dog for (the security) of the herd, and said: When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ، قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلِ الْكِلاَبِ ثُمَّ قَالَ " مَا بَالُهُمْ وَبَالُ الْكِلاَبِ " . ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ وَقَالَ " لَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوهُ الثَّامِنَةَ فِي التُّرَابِ " .

Reference	: Sahih Muslim 280a
In-book reference	: Book 2, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 551

A hadith like this has been narrated from Shu'ba with the same chain of transmitters except for the fact that in the hadith transmitted by Yahya those words are:

" He (the Holy Prophet) gave concession in the case of the dog for looking after the herd, for hunting and for watching the cultivated land," and there is no mention of this addition (i. e. concession in case of watching the cultivated lands) except in the hadith transmitted by Yahya.

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ مِنَ الزِّيَادَةِ وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ وَلَيْسَ ذَكَرَ الزَّرْعَ فِي الرِّوَايَةِ غَيْرُ يَحْيَى .

Reference	: Sahih Muslim 280b
In-book reference	: Book 2, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 2, Hadith 552

(28) Chapter: It Is Forbidden To Urinate In Stagnant Water

(28) باب النَّهْىِ عَنِ الْبَوْلِ، فِي الْمَاءِ الرَّاكِدِ

Jabir reported:

The Messenger of Allah (ﷺ) forbade to urinate in stagnant water.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ .

Reference : Sahih Muslim 281
In-book reference : Book 2, Hadith 121
USC-MSA web (English) reference : Book 2, Hadith 553
(deprecated numbering scheme)

Abu Huraira reported:
the Messenger of Allah (ﷺ) said: None amongst you should urinate in standing water, and then wash in it.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ " .

Reference : Sahih Muslim 282a
In-book reference : Book 2, Hadith 122
USC-MSA web (English) reference : Book 2, Hadith 554
(deprecated numbering scheme)

Hammam b. Munabbih said:
Of the ahadith narrated to us by Abfi Huraira from Muhammad the Messenger of Allah (ﷺ) one is this: The Messenger or Allah (ﷺ) said: You should not urinate in standing water, that is not flowing, then wash in it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبُلْ فِي الْمَاءِ الدَّائِمِ الَّذِي لاَ يَجْرِي ثُمَّ تَغْتَسِلُ مِنْهُ " .

Reference : Sahih Muslim 282b
In-book reference : Book 2, Hadith 123
USC-MSA web (English) reference : Book 2, Hadith 555
(deprecated numbering scheme)

(29) Chapter: It Is Forbidden To Wash Oneself In Standing Water

(29) باب النَّهْىِ عَنْ الاِغْتِسَالِ، فِي الْمَاءِ الرَّاكِدِ

Abu Huraira reported the Messenger of Allah (ﷺ) saying:

None of you must wash in standing water when he is in a state of Junub. And Abu Huraira was asked how it was to be done; he said: It was to be taken out in handfuls.

وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَبُو الطَّاهِرِ، وَأَحْمَدُ بْنُ عِيسَى، جَمِيعًا عَنِ ابْنِ وَهْبٍ، - قَالَ هَارُونُ حَدَّثَنَا ابْنُ وَهْبٍ، - أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، أَنَّ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ " . فَقَالَ كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ قَالَ يَتَنَاوَلُهُ تَنَاوُلاً .

Reference : Sahih Muslim 283
In-book reference : Book 2, Hadith 124

USC-MSA web (English) reference : Book 2, Hadith 556
(deprecated numbering scheme)

(30) Chapter: It Is Obligatory To Cleanse The Mosque When There Are Impurities In It And The Earth Becomes Clean Of Impurities With The Help Of Water Without Scraping (the Part Of It)

(30) باب وُجُوبِ غَسْلِ الْبَوْلِ وَغَيْرِهِ مِنَ النَّجَاسَاتِ إِذَا حَصُلَتْ فِي الْمَسْجِدِ وَأَنَّ الأَرْضَ تَطْهُرُ بِالْمَاءِ مِنْ غَيْرِ حَاجَةٍ إِلَى حَفْرِهَا

Anas reported:

A Bedouin urinated in the mosque. Some of the persons stood up (to reprimand him or to check him from doing so), but the Messenger of Allah (ﷺ) said: Leave him alone; don't interrupt him. He (the narrator) said: And when he had finished, he called for a bucket of water and poured it over.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ أَعْرَابِيًّا، بَالَ فِي الْمَسْجِدِ فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعُوهُ وَلاَ تُزْرِمُوهُ " . قَالَ فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصَبَّهُ عَلَيْهِ .

Reference : Sahih Muslim 284a
In-book reference : Book 2, Hadith 125
USC-MSA web (English) reference : Book 2, Hadith 557
(deprecated numbering scheme)

Anas b. Malik narrated that a desert Arab (Bedouin) stood in a corner of the mosque and urinated there. The people (the Companions of the Prophet who were present there) shouted, but the Messenger of Allah (ﷺ) said:

Leave him alone. When he had finished, the Messenger of Allah (ﷺ) ordered that a bucket (of water) should be brought and poured over it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنِ الدَّرَاوَرْدِيِّ، - قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، - عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَذْكُرُ أَنَّ أَعْرَابِيًّا، قَامَ إِلَى نَاحِيَةٍ فِي الْمَسْجِدِ فَبَالَ فِيهَا فَصَاحَ بِهِ النَّاسُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعُوهُ " . فَلَمَّا فَرَغَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَنُوبٍ فَصُبَّ عَلَى بَوْلِهِ .

Reference : Sahih Muslim 284b
In-book reference : Book 2, Hadith 126
USC-MSA web (English) reference : Book 2, Hadith 558
(deprecated numbering scheme)

Anas b. Malik reported:

While we were in the mosque with Allah's Messenger (ﷺ), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger (ﷺ) said: Stop, stop, but the Messenger of Allah (ﷺ) said: Don't interrupt him; leave him alone. They left him alone, and when he finished urinating, Allah's Messenger (ﷺ) called him and said to him: These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an, or Allah's Messenger said something like that. He (the narrator)

said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured It over.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، - وَهُوَ عَمُّ إِسْحَاقَ - قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم مَهْ مَهْ . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُزْرِمُوهُ دَعُوهُ " . فَتَرَكُوهُ حَتَّى بَالَ . ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَعَاهُ فَقَالَ لَهُ " إِنَّ هَذِهِ الْمَسَاجِدَ لاَ تَصْلُحُ لِشَىْءٍ مِنْ هَذَا الْبَوْلِ وَلاَ الْقَذَرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلاَةِ وَقِرَاءَةِ الْقُرْآنِ " . أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ فَأَمَرَ رَجُلاً مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ .

Reference : Sahih Muslim 285
In-book reference : Book 2, Hadith 127
USC-MSA web (English) reference : Book 2, Hadith 559
(deprecated numbering scheme)

(31) Chapter: Pertaining To The Urine Of The Suckling Babe, And How It Is To Be Washed Away

(31) باب حُكْمِ بَوْلِ الطِّفْلِ الرَّضِيعِ وَكَيْفِيَّةِ غَسْلِهِ

A'isha, the wife of the Apostle (ﷺ) said:

Babies were brought to the Messenger of Allah (ﷺ) and he blessed them, and after having chewed (something, e. g. dates or any other sweet thing) he rubbed there with their soft palates. A baby was brought to him and he passed water over him (over his garment), so he asked water to be brought and sprinkled it, but he did not wash it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُؤْتَى بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ فَأُتِيَ بِصَبِيٍّ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَأَتْبَعَهُ بَوْلَهُ وَلَمْ يَغْسِلْهُ .

Reference : Sahih Muslim 286a
In-book reference : Book 2, Hadith 128
USC-MSA web (English) reference : Book 2, Hadith 560
(deprecated numbering scheme)

A'isha reported:

A suckling babe was brought to the Messenger of Allah (way peace be upon him) and he urinated in his tap. He (the Holy Prophet) sent for water and poured it over.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِصَبِيٍّ يَرْضَعُ فَبَالَ فِي حِجْرِهِ فَدَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ .

Reference : Sahih Muslim 286b
In-book reference : Book 2, Hadith 129
USC-MSA web (English) reference : Book 2, Hadith 561

(deprecated numbering scheme)

Hisham narrated the hadith like one transmitted by Ibn Numair (the above mentioned one) with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ ‏.‏

Reference : Sahih Muslim 286c
In-book reference : Book 2, Hadith 130
USC-MSA web (English) reference : Book 2, Hadith 562
(deprecated numbering scheme)

Umm Qais daughter of Mihsan reported that she came to the Messenger of Allah (ﷺ) with her child. who was not yet weaned, and she placed him in his lap; and he urinated in his (Holy Prophet's) lap. He (the Holy Prophet) did nothing more than spraying water over it.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، أَنَّهَا أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِابْنٍ لَهَا لَمْ يَأْكُلِ الطَّعَامَ فَوَضَعَتْهُ فِي حِجْرِهِ فَبَالَ - قَالَ - فَلَمْ يَزِدْ عَلَى أَنْ نَضَحَ بِالْمَاءِ ‏.‏

Reference : Sahih Muslim 287a
In-book reference : Book 2, Hadith 131
USC-MSA web (English) reference : Book 2, Hadith 563
(deprecated numbering scheme)

This hadith has also been narrated from al-Zuhri with the same chain of narrators. (but for the words):

" He (the Holy Prophet) sent for water and sprinkled it over."

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَقَالَ فَدَعَا بِمَاءٍ فَرَشَّهُ ‏.‏

Reference : Sahih Muslim 287b
In-book reference : Book 2, Hadith 132
USC-MSA web (English) reference : Book 2, Hadith 564
(deprecated numbering scheme)

Ubaidullah b. Abdullah b. 'Utba b. Mas'ud said:

Umm Qais, daughter of Mihsan, was among the earliest female emigrants who took the oath of allegiance to the Messenger of Allah (ﷺ), and she was the sister of 'Ukkasha b. Mihsan, one amongst the sons of Asad b. Khuzaima.

He (the narrator) said: She (Umm Qais) told me that she came to the Messenger of Allah (may peace he upon him) with her son and he had not attained the age of eating food. He (the narrator, 'Ubaidullah), said: She told me that her son passed urine in the lap of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) sent for water and sprayed it over his garment (over that part which was contaminated with the urine of the child) and he did not wash it thoroughly.

وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ، - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهِيَ

أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ أَحَدُ بَنِي أَسَدِ بْنِ خُزَيْمَةَ - قَالَ أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ - قَالَ عُبَيْدُ اللَّهِ - أَخْبَرَتْنِي أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حِجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَاءٍ فَنَضَحَهُ عَلَى ثَوْبِهِ وَلَمْ يَغْسِلْهُ غَسْلاً .

Reference : Sahih Muslim 287c
In-book reference : Book 2, Hadith 133
USC-MSA web (English) reference : Book 2, Hadith 565
(deprecated numbering scheme)

(32) Chapter: Washing Away Of'the Semen From The Garment And Its Scraping

(32) باب حكْمِ الْمَنِيِّ

Alqama and Aswad reported:

A person stayed in the house of A'isha and in the morning began to wash his garment. A'isha said: In case you saw it (i. e. drop of semen), it would have served the purpose (of purifying the garment) if you had simply washed that spot; and in case you did not see it, it would have been enough to sprinkle water around it, for when I saw that on the garment of the Messenger of Allah (ﷺ). I simply scraped it off and he offered prayer, while putting that on.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، أَنَّ رَجُلاً، نَزَلَ بِعَائِشَةَ فَأَصْبَحَ يَغْسِلُ ثَوْبَهُ فَقَالَتْ عَائِشَةُ إِنَّمَا كَانَ يُجْزِئُكَ إِنْ رَأَيْتَهُ أَنْ تَغْسِلَ مَكَانَهُ فَإِنْ لَمْ تَرَ نَضَحْتَ حَوْلَهُ وَلَقَدْ رَأَيْتُنِي أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرْكًا فَيُصَلِّي فِيهِ .

Reference : Sahih Muslim 288a
In-book reference : Book 2, Hadith 134
USC-MSA web (English) reference : Book 2, Hadith 566
(deprecated numbering scheme)

Al-Aawad and Hammam reported A'isha as saying:

I used to scrape off the (drop of) semen from the garment of the Messenger of Allah (ﷺ).

وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، وَهَمَّامٍ، عَنْ عَائِشَةَ، فِي الْمَنِيِّ قَالَتْ كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 288b
In-book reference : Book 2, Hadith 135
USC-MSA web (English) reference : Book 2, Hadith 567
(deprecated numbering scheme)

Qutaiba b. Sa'id, Ishaq b. Ibrahim, Ibn Abi 'Aruba, Abu Ma'shar, Abu Bakr b. Abu Shaiba, Mansur and Mughira have all transmitted from Ibrahim, who transmitted it on the authority of A'isha's narration pertaining to the scraping off of the (drop) of semen from the garment of the Messenger of Allah (ﷺ) like the hadith of Khalid on the authority of Abu Ma'shar.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ هِشَامِ بْنِ حَسَّانَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، جَمِيعًا عَنْ أَبِي مَعْشَرٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، ح وَحَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ وَاصِلٍ الأَحْدَبِ، ح وَحَدَّثَنِي ابْنُ حَاتِمٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، وَمُغِيرَةَ، كُلُّ هَؤُلاَءِ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، فِي حَتِّ الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَحْوَ حَدِيثِ خَالِدٍ عَنْ أَبِي مَعْشَرٍ .

Reference : Sahih Muslim 288c
In-book reference : Book 2, Hadith 136
USC-MSA web (English) reference : Book 2, Hadith 568
(deprecated numbering scheme)

Hammam narrated the hadith from A'isha like the (above-mentioned) traditions.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ، بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 288d
In-book reference : Book 2, Hadith 137
USC-MSA web (English) reference : Book 2, Hadith 569
(deprecated numbering scheme)

'Amr b. Maimun said:

I asked Sulaiman b. Yasar whether the semen that gets on to the garment of a person should be washed or not. He replied: A'isha told me: The Messenger of Allah (ﷺ) washed the semen, and then went out for prayer in that very garment and I saw the mark of washing on it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الْمَنِيِّ، يُصِيبُ ثَوْبَ الرَّجُلِ أَيَغْسِلُهُ أَمْ يَغْسِلُ الثَّوْبَ فَقَالَ أَخْبَرَتْنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَغْسِلُ الْمَنِيَّ ثُمَّ يَخْرُجُ إِلَى الصَّلاَةِ فِي ذَلِكَ الثَّوْبِ وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغَسْلِ فِيهِ .

Reference : Sahih Muslim 289a
In-book reference : Book 2, Hadith 138
USC-MSA web (English) reference : Book 2, Hadith 570
(deprecated numbering scheme)

Abu Kuraib, Ibn al-Mubarak, Ibn Abu Za'ida all of them narrated from Amr b. Maimun with the same chain of transmitters. Ibn Abu Za'ida narrated as was transmitted from Ibn Bishr that the Messenger of Allah (ﷺ) washed semen, and in the hadith transmitted on the authority of Ibn Mabarak and Abdul Wahid the words are:

" She (A'isha) reported: I used to wash it from the garment of the Messenger of Allah (ﷺ)."

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، وَابْنُ أَبِي زَائِدَةَ، كُلُّهُمْ عَنْ عَمْرِو بْنِ مَيْمُونٍ، بِهَذَا الإِسْنَادِ أَمَّا ابْنُ أَبِي زَائِدَةَ فَحَدِيثُهُ كَمَا قَالَ ابْنُ بِشْرٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَغْسِلُ الْمَنِيَّ وَأَمَّا ابْنُ الْمُبَارَكِ وَعَبْدُ الْوَاحِدِ فَفِي حَدِيثِهِمَا قَالَتْ كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 289b
In-book reference : Book 2, Hadith 139
USC-MSA web (English) reference : Book 2, Hadith 571
(deprecated numbering scheme)

Abdullah b. Shihab al-Khaulani reported:

I stayed in the house of 'A'isha and had a wet dream (and perceived its effect on my garment), so (in the morning) I dipped both (the clothes) in water. This (act of mine) was watched by a maid-servant of A'isha and she informed her. She (Hadrat A'isha) sent me a message: Whatprompted you to act like this with your clothes? He (the narrator) said: I told that I saw in a dream what a sleeper sees. She said: Did you find (any mark of the fluid) on your clothes? I said: No. She said: Had you found anything you should have washed it. Incase I found that (semen) on the garment of the Messenger of Allah (ﷺ) dried up, I scraped it off with my nails.

وَحَدَّثَنَا أَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شِهَابٍ الْخَوْلاَنِيِّ، قَالَ كُنْتُ نَازِلاً عَلَى عَائِشَةَ فَاحْتَلَمْتُ فِي ثَوْبَىَّ فَغَمَسْتُهُمَا فِي الْمَاءِ فَرَأَتْنِي جَارِيَةٌ لِعَائِشَةَ فَأَخْبَرَتْهَا فَبَعَثَتْ إِلَىَّ عَائِشَةُ فَقَالَتْ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ بِثَوْبَيْكَ قَالَ قُلْتُ رَأَيْتُ مَا يَرَى النَّائِمُ فِي مَنَامِهِ . قَالَتْ هَلْ رَأَيْتَ فِيهِمَا شَيْئًا . قُلْتُ لاَ . قَالَتْ فَلَوْ رَأَيْتَ شَيْئًا غَسَلْتَهُ لَقَدْ رَأَيْتُنِي وَإِنِّي لأَحُكُّهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَابِسًا بِظُفُرِي .

Reference : Sahih Muslim 290
In-book reference : Book 2, Hadith 140
USC-MSA web (English) reference : Book 2, Hadith 572
(deprecated numbering scheme)

(33) Chapter: The Impurity Of The Blood Of Menses And Its Washing

(33) باب نَجَاسَةِ الدَّمِ وَكَيْفِيَّةِ غَسْلِهِ

Asma (daughter of Abu Bakr) reported:

A woman came to the Messenger of Allah (ﷺ) and said: What should one do if the blood of menses smears the garment of one amongst us? He (the Holy Prophet) replied: She should scrape it, then rub it with water, then pour water over it and then offer prayer in it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ حَدَّثَتْنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ إِحْدَانَا يُصِيبُ ثَوْبَهَا مِنْ دَمِ الْحَيْضَةِ كَيْفَ تَصْنَعُ بِهِ قَالَ " تَحُتُّهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ ثُمَّ تَنْضَحُهُ ثُمَّ تُصَلِّي فِيهِ " .

Reference : Sahih Muslim 291a
In-book reference : Book 2, Hadith 141
USC-MSA web (English) reference : Book 2, Hadith 573
(deprecated numbering scheme)

This tradition is narrated by Abu Kuraib, Ibn Numair, Abu Tahir, Ibn Wahb, Yahya b. 'Abdullah b. Salim, Malik b. Anas, 'Amr b. Harith on the authority of Hisham b. 'Urwa, with the same chain of transmitters like one transmitted by Yahya b. Sa'id like the above-mentioned.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ سَالِمٍ، وَمَالِكُ بْنُ أَنَسٍ، وَعَمْرُو بْنُ الْحَارِثِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ مِثْلَ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ .

Reference : Sahih Muslim 291b
In-book reference : Book 2, Hadith 142
USC-MSA web (English) reference : Book 2, Hadith 574

(deprecated numbering scheme)

(34) Chapter: Proof Of The Impurity Of Urine And That It Is Obligatory To Safeguard Oneself From It

(34) باب الدَّلِيلِ عَلَى نَجَاسَةِ الْبَوْلِ وَوُجُوبِ الاِسْتِبْرَاءِ مِنْهُ

Ibn Abbas reported:

The Messenger of Allah (ﷺ) happened to pass by two graves and said: They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales and the other did not keep himself safe from being defiled by urine. He then called for a fresh twig and split it into two parts, and planted them on each grave and then said: Perhaps, their punishment way be mitigated as long as these twigs remain fresh.

وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى قَبْرَيْنِ فَقَالَ " أَمَا إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ وَأَمَّا الآخَرُ فَكَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِهِ " . قَالَ فَدَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا ثُمَّ قَالَ " لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا " .

Reference	: Sahih Muslim 292a
In-book reference	: Book 2, Hadith 143
USC-MSA web (English) reference	: Book 2, Hadith 575
(deprecated numbering scheme)	

This hadith is transmitted from A'mash by Abmad b. Yusuf al-Azdi, Mu'alla b. Asad, Abd al-Wahid, Sulaiman with the same chain of transmitters but for the words:

" The other did not keep himself safe from being defiled by urine."

حَدَّثَنِيهِ أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ سُلَيْمَانَ الأَعْمَشِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " وَكَانَ الآخَرُ لاَ يَسْتَنْزِهُ عَنِ الْبَوْلِ أَوْ مِنَ الْبَوْلِ " .

Reference	: Sahih Muslim 292b
In-book reference	: Book 2, Hadith 144
USC-MSA web (English) reference	: Book 2, Hadith 576
(deprecated numbering scheme)	

3 - The Book of Menstruation (293 - 376)

كتاب الحيض

(1) Chapter: Lying With One In Menstruation Above The Waist-wrapper

(1) باب مُبَاشَرَةِ الْحَائِضِ فَوْقَ الإِزَارِ

'A'isha reported:

When anyone amongst us (amongst the wives of the Holy Prophet) menstruated, the Messenger of Allah (ﷺ) asked her to tie a waist-wrapper over her (body) and then embraced her.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَمَرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَأْتَزِرُ بِإِزَارٍ ثُمَّ يُبَاشِرُهَا ‏.‏

Reference	: Sahih Muslim 293 a
In-book reference	: Book 3, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 577

'A'isha reported:

When anyone amongst us was menstruating the Messenger of Allah (ﷺ) asked her to tie waist-wrapper daring the time when the menstrual blood profusely flowed and then embraced her; and she ('A'isha) observed: And who amongst you can have control over his desires as the Messenger of Allah (ﷺ) had over his desires.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا أَبُو إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَمَرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا ‏.‏ قَالَتْ وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْلِكُ إِرْبَهُ ‏.‏

Reference	: Sahih Muslim 293 b
In-book reference	: Book 3, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 578

Maimuna (the wife of the Holy Prophet) reported:

The Messenger of Allah (ﷺ) contacted and embraced his wives over the waist-wrapper when they were menstruating.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُبَاشِرُ نِسَاءَهُ فَوْقَ الإِزَارِ وَهُنَّ حُيَّضٌ ‏.‏

Reference	: Sahih Muslim 294
In-book reference	: Book 3, Hadith 3

USC-MSA web (English) reference : Book 3, Hadith 579
(deprecated numbering scheme)

(2) Chapter: Lying down with a menstruating woman under a single cover

(2) باب الاِضْطِجَاعِ مَعَ الْحَائِضِ فِي لِحَافٍ وَاحِدٍ

Kuraibthe freed slave of Ibn Abbas, reported:
I heard it from Maimuna, the wife of the Messenger of Allah (way peace be upon him): The Messenger of Allah (ﷺ) used to lie with me when I menstruated, and there was a cloth between me and him.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ مَيْمُونَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَضْطَجِعُ مَعِي وَأَنَا حَائِضٌ وَبَيْنِي وَبَيْنَهُ ثَوْبٌ ‏.‏

Reference : Sahih Muslim 295
In-book reference : Book 3, Hadith 4
USC-MSA web (English) reference : Book 3, Hadith 580
(deprecated numbering scheme)

Umm Salama reported:
While I was lying with the Messenger of Allah (ﷺ) in a bed cover I menstruated, so I slipped away and I took up the clothes (which I wore) in menses. Upon this the Messenger of Allah (ﷺ) said: Have you menstruated? I said: Yes. He called me and I lay down

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ، بَيْنَمَا أَنَا مُضْطَجِعَةٌ، مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْخَمِيلَةِ إِذْ حِضْتُ فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حِيْضَتِي فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَنُفِسْتِ ‏"‏ ‏.‏ قُلْتُ نَعَمْ ‏.‏ فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ ‏.‏ قَالَتْ وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلاَنِ فِي الإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ ‏.‏

Reference : Sahih Muslim 296
In-book reference : Book 3, Hadith 5
USC-MSA web (English) reference : Book 3, Hadith 581
(deprecated numbering scheme)

(3) Chapter: The Menstruating Woman Is Permitted To Wash The Head Of Her Husband, Comb His Hair, And Her Left-over As Clean, And One Is Permitted To Recline In Her Lap And Recite The Qur'an

(3) باب جَوَازِ غَسلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ وَطَهَارَةِ سُؤْرِهَا وَالاِتِّكَاءِ فِي حِجْرِهَا وَقِرَاءَةِ الْقُرْآنِ فِيهِ

It is reported from 'A'isha that she observed:
When the Messenger of Allah (ﷺ) was in I'tikaf, he inclined his head towards me and I combedhis hair, and he did not enter the house but for the natural calls (for relieving himself).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا اعْتَكَفَ يُدْنِي إِلَىَّ رَأْسَهُ فَأُرَجِّلُهُ وَكَانَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةِ الإِنْسَانِ .

Reference : Sahih Muslim 297 a
In-book reference : Book 3, Hadith 6
USC-MSA web (English) reference : Book 3, Hadith 582
(deprecated numbering scheme)

'Amra daughter of 'Abd al-Rahman reported:
'A'isha, wife of the Messenger of Allah (ﷺ) observed: When I was (in I'tikaf), I entered the house for the call of nature, and while passing I inquired after the health of the sick (in the. family), and when the Messenger of Allah (ﷺ) was (in I'tikaf), he put out his head towards me, while he himself was in the mosque, and I combed his hair; and he did not enter the house except for the call of nature so long as he was In I'tikaf; and Ibn Rumh stated: As long as they (the Prophet and his wives) were among the observers of I'tikaf.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، قَالَ أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ إِنْ كُنْتُ لأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ وَالْمَرِيضُ فِيهِ فَمَا أَسْأَلُ عَنْهُ إِلاَّ وَأَنَا مَارَّةٌ وَإِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُدْخِلُ عَلَىَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ وَكَانَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا . وَقَالَ ابْنُ رُمْحٍ إِذَا كَانُوا مُعْتَكِفِينَ .

Reference : Sahih Muslim 297 b
In-book reference : Book 3, Hadith 7
USC-MSA web (English) reference : Book 3, Hadith 583
(deprecated numbering scheme)

'A'isha, the wife of the Apostle (may peace he upon him), reported:
The Messenger of Allah (ﷺ) put out from the mosque his head for me as he was in I'tikaf, and I washed it in the state that I was menstruating.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخْرِجُ إِلَىَّ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُجَاوِرٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ .

Reference : Sahih Muslim 297 c
In-book reference : Book 3, Hadith 8
USC-MSA web (English) reference : Book 3, Hadith 584
(deprecated numbering scheme)

'Urwa reported it from 'A'isha that she observed:
The Messenger of Allah (ﷺ) inclined his head towards me (from the mosque) while I was in my apartment and I combed it in a state of menstruation.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ هِشَامٍ، أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُدْنِي إِلَىَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي فَأُرَجِّلُ رَأْسَهُ وَأَنَا حَائِضٌ .

Reference : Sahih Muslim 297 d
In-book reference : Book 3, Hadith 9
USC-MSA web (English) reference : Book 3, Hadith 585
(deprecated numbering scheme)

Al-Aswad narrated it from 'A'isha that she observed:
I used to wash the head of the Messenger of Allah (ﷺ), while I was in a state of menstruation.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْسِلُ رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا حَائِضٌ .

Reference : Sahih Muslim 297 e
In-book reference : Book 3, Hadith 10
USC-MSA web (English) reference : Book 3, Hadith 586
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) said to me: Get me the mat from the mosque. I said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ " . قَالَتْ فَقُلْتُ إِنِّي حَائِضٌ . فَقَالَ " إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ " .

Reference : Sahih Muslim 298 a
In-book reference : Book 3, Hadith 11
USC-MSA web (English) reference : Book 3, Hadith 587
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) ordered me that I should get him the mat from the mosque. I said: I am menstruating. He (the Holy Prophet) said: Do get me that, for menstruation is not in your hand.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ حَجَّاجٍ، وَابْنِ أَبِي غَنِيَّةَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أُنَاوِلَهُ الْخُمْرَةَ مِنَ الْمَسْجِدِ . فَقُلْتُ إِنِّي حَائِضٌ . فَقَالَ " تَنَاوَلِيهَا فَإِنَّ الْحَيْضَةَ لَيْسَتْ فِي يَدِكِ " .

Reference : Sahih Muslim 298 b
In-book reference : Book 3, Hadith 12
USC-MSA web (English) reference : Book 3, Hadith 588
(deprecated numbering scheme)

Abu Huraira reported:

While the Messenger of Allah (ﷺ) was in the mosque, he said: O 'A'isha, get me that garment. She said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand, and she, therefore, got him that.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ حَاتِمٍ كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، - قَالَ زُهَيْرٌ حَدَّثَنَا يَحْيَى، - عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ فَقَالَ " يَا عَائِشَةُ نَاوِلِينِي الثَّوْبَ " . فَقَالَتْ إِنِّي حَائِضٌ . فَقَالَ " إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ " فَنَاوَلَتْهُ .

Reference : Sahih Muslim 299
In-book reference : Book 3, Hadith 13
USC-MSA web (English) reference : Book 3, Hadith 589
(deprecated numbering scheme)

'A'isha reported:
I would drink when I was menstruating, then I would hand it (the vessel) to the Apostle (ﷺ) and he would put his mouth where mine had been, and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to the Apostle (ﷺ) and he would put his mouth where mine had been. Zuhair made no mention of (the Holy Prophet's) drinking.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ صلى الله عليه وسلم فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ ثُمَّ أُنَاوِلُهُ النَّبِيَّ صلى الله عليه وسلم فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ . وَلَمْ يَذْكُرْ زُهَيْرٌ فَيَشْرَبُ .

Reference : Sahih Muslim 300
In-book reference : Book 3, Hadith 14
USC-MSA web (English) reference : Book 3, Hadith 590
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) would recline in my lap when I was menstruating, and recite the Qur'an.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَكِّيُّ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَّكِئُ فِي حِجْرِي وَأَنَا حَائِضٌ فَيَقْرَأُ الْقُرْآنَ .

Reference : Sahih Muslim 301
In-book reference : Book 3, Hadith 15
USC-MSA web (English) reference : Book 3, Hadith 591
(deprecated numbering scheme)

Thabit narrated it from Anas:
Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (ﷺ) asked The Apostle (ﷺ), and Allah, the Exalted revealed:" And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (ﷺ) said: Do everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr

came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contactwith them (as the Jews do). The face of the Messenger of Allah (way peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Messenger of Allah (ﷺ). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ الْيَهُودَ، كَانُوا إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ فَسَأَلَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم النَّبِيَّ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ تَعَالَى { وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ} إِلَى آخِرِ الآيَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اصْنَعُوا كُلَّ شَىْءٍ إِلاَّ النِّكَاحَ " . فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئًا إِلاَّ خَالَفَنَا فِيهِ فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالاَ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا . فَلاَ نُجَامِعُهُنَّ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَرْسَلَ فِي آثَارِهِمَا فَسَقَاهُمَا فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا .

Reference : Sahih Muslim 302
In-book reference : Book 3, Hadith 16
USC-MSA web (English) reference : Book 3, Hadith 592
(deprecated numbering scheme)

(4) Chapter: On Al-madhi

(4) باب الْمَذْىِ

'Ali reported:

I was one whose prostatic fluid flowed readily and I was ashamed to ask the Apostle (ﷺ) about it, because of the position of his daughter. I, therefore, asked Miqdad. b. al-Asad and he inquired of him (the Holy Prophet). He (the Holy Prophet) said: He should wash his male organ and perform ablution.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ وَهُشَيْمٌ عَنِ الأَعْمَشِ، عَنْ مُنْذِرِ بْنِ يَعْلَى، - وَيُكْنَى أَبَا يَعْلَى - عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ، قَالَ كُنْتُ رَجُلاً مَذَّاءً وَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ صلى الله عليه وسلم لِمَكَانِ ابْنَتِهِ فَأَمَرْتُ الْمِقْدَادَ بْنَ الأَسْوَدِ فَسَأَلَهُ فَقَالَ " يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ " .

Reference : Sahih Muslim 303 a
In-book reference : Book 3, Hadith 17
USC-MSA web (English) reference : Book 3, Hadith 593
(deprecated numbering scheme)

'Ali reported:

I felt shy of asking about prostatic fluid from the Apostle (ﷺ) because of Fatimah. I, therefore, asked al-Miqdad (to ask on my behalf) and he asked. He (the Holy Prophet) said: Ablution is obligatory in such a case.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي سُلَيْمَانُ، قَالَ سَمِعْتُ مُنْذِرًا، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ، أَنَّهُ قَالَ اسْتَحْيَيْتُ أَنْ أَسْأَلَ، النَّبِيَّ صلى الله عليه وسلم عَنِ الْمَذْىِ مِنْ أَجْلِ فَاطِمَةَ فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ فَقَالَ " مِنْهُ الْوُضُوءُ " .

Reference : Sahih Muslim 303 b
In-book reference : Book 3, Hadith 18
USC-MSA web (English) reference : Book 3, Hadith 594
(deprecated numbering scheme)

Ibn 'Abbas reported it from 'Ali:
We sent al-Miqdad b. al-Aswad to the Messenger of Allah (ﷺ) to ask him what must be done about prostatic fluid which flows from (the private part of) a person. The Messenger of Allah (ﷺ) said: Perform ablution and wash your sexual organ.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَرْسَلْنَا الْمِقْدَادَ بْنَ الأَسْوَدِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ عَنِ الْمَذْىِ يَخْرُجُ مِنَ الإِنْسَانِ كَيْفَ يَفْعَلُ بِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَوَضَّأْ وَانْضَحْ فَرْجَكَ " .

Reference : Sahih Muslim 303 c
In-book reference : Book 3, Hadith 19
USC-MSA web (English) reference : Book 3, Hadith 595
(deprecated numbering scheme)

(5) Chapter: Washing Of Face And Hands After Waking Up From Sleep

(5) باب غَسْلِ الْوَجْهِ وَالْيَدَيْنِ إِذَا اسْتَيْقَظَ مِنَ النَّوْمِ

Ibn 'Abbas reported:
The Apostle (ﷺ) woke up at night; relieved himself, and then washed his face and hands and then again slept.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ مِنَ اللَّيْلِ فَقَضَى حَاجَتَهُ ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ .

Reference : Sahih Muslim 304
In-book reference : Book 3, Hadith 20
USC-MSA web (English) reference : Book 3, Hadith 596
(deprecated numbering scheme)

(6) Chapter: It Is Permissible For A Person To Sleep After Sexual Intercourse (without A Bath) And The Desirability Of Ablution For Him, And Washing Of The Sexual Organ As He Intends To Fat, Drink, Or Sleep Or Cohabit

(6) باب جَوَازِ نَوْمِ الْجُنُبِ وَاسْتِحْبَابِ الْوُضُوءِ لَهُ وَغَسْلِ الْفَرْجِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَوْ يُجَامِعَ

'A'isha reported:

Whenever the Messenger of Allah (ﷺ) intended to sleep after having sexual intercourse, he performed ablution as for the prayer before going to sleep.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ قَبْلَ أَنْ يَنَامَ .

Reference : Sahih Muslim 305 a
In-book reference : Book 3, Hadith 21
USC-MSA web (English) reference : Book 3, Hadith 597
(deprecated numbering scheme)

'A'isha reported:
Whenever the Messenger of Allah (ﷺ) had sexual intercourse and intended to eat or sleep, he performed the ablution of prayer.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، وَوَكِيعٌ، وَغُنْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ .

Reference : Sahih Muslim 305 b
In-book reference : Book 3, Hadith 22
USC-MSA web (English) reference : Book 3, Hadith 598
(deprecated numbering scheme)

This hadith has been transmitted by Shu'ba with the same chain of transmitters. Ibn at-Muthanna said in his narration:
AI-Hakam narrated to us who heard from Ibrahim narrating that.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ قَالَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ حَدَّثَنَا الْحَكَمُ، سَمِعْتُ إِبْرَاهِيمَ، يُحَدِّثُ .

Reference : Sahih Muslim 305 c
In-book reference : Book 3, Hadith 23
USC-MSA web (English) reference : Book 3, Hadith 599
(deprecated numbering scheme)

Ibn 'Umar reported:
Umar said: Is one amongst us permitted to sleep in a state of impurity (i. e. after having sexual intercourse)? He (the Holy Prophet) said: Yes, after performing ablution.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ - وَاللَّفْظُ لَهُمَا - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، - قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، قَالَ يَا رَسُولَ اللَّهِ أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ " **نَعَمْ إِذَا تَوَضَّأَ** " .

Reference : Sahih Muslim 306 a

In-book reference : Book 3, Hadith 24
USC-MSA web (English) reference : Book 3, Hadith 600
(deprecated numbering scheme)

Ibn 'Umar said:

'Umar asked the verdict of the Shari'ah from the Apostle (ﷺ) thus: Is it permissible for any one of us to sleep in a state of impurity? He (the Prophet said: Yes, he must perform ablution and then sleep and take a bath when he desires.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، اسْتَفْتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ هَلْ يَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ " نَعَمْ لِيَتَوَضَّأْ ثُمَّ لْيَنَمْ حَتَّى يَغْتَسِلَ إِذَا شَاءَ " .

Reference : Sahih Muslim 306 b
In-book reference : Book 3, Hadith 25
USC-MSA web (English) reference : Book 3, Hadith 601
(deprecated numbering scheme)

Ibn Umar reported:

Umar b. al-Khattab said to the Messenger of Allah (ﷺ), that he became Junbi during the night. The Messenger of Allah (ﷺ) said to him: Perform ablution, wash your sexual organ and then go to sleep.

وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ تُصِيبُهُ جَنَابَةٌ مِنَ اللَّيْلِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ " .

Reference : Sahih Muslim 306 c
In-book reference : Book 3, Hadith 26
USC-MSA web (English) reference : Book 3, Hadith 602
(deprecated numbering scheme)

'Abdullah b. Abu'l-Qais reported:

I asked 'A'isha about the Witr (prayer) of the Messenger of Allah (ﷺ) and made mention of a hadith, then I said: What did he do after having sexual intercourse? Did he take a bath before going to sleep or did he sleep before taking a bath? She said: He did all these. Some- times he took a bath and then slept, and sometimes he performed ablution only and went to sleep. I (the narrator) said: Praise be to Allah Who has made things easy (for human beings).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ وِتْرِ، رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ الْحَدِيثَ قُلْتُ كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا اغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ . قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً .

Reference : Sahih Muslim 307 a
In-book reference : Book 3, Hadith 27
USC-MSA web (English) reference : Book 3, Hadith 603
(deprecated numbering scheme)

This hadith has been transmitted with the same chain of transmitters from Mu'awyia b. Salih by Zuhair b. Harb, 'Abd al-Rahman b. Mahdi, Harun b. Sa'id al-'Aili and Ibn Wahb.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ح وَحَدَّثَنِيهِ هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 307 b
In-book reference : Book 3, Hadith 28
USC-MSA web (English) reference : Book 3, Hadith 604
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The Messenger of Allah (ﷺ) said: When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution. In the hadith transmitted by Abu Bakr. (the words are):" Between the two (acts) there should be an ablution," or he (the narrator) said:" Then he intended that it should be repeated."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، ح وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ ‏"‏ ‏.‏ زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ بَيْنَهُمَا وُضُوءًا وَقَالَ ثُمَّ أَرَادَ أَنْ يُعَاوِدَ ‏.‏

Reference : Sahih Muslim 308
In-book reference : Book 3, Hadith 29
USC-MSA web (English) reference : Book 3, Hadith 605
(deprecated numbering scheme)

Anas reported:
The Messenger of Allah (ﷺ) used to have sexual intercourse with his wives with a single bath.

وَحَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا مِسْكِينٌ، - يَعْنِي ابْنَ بُكَيْرٍ الْحَذَّاءَ - عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ ‏.‏

Reference : Sahih Muslim 309
In-book reference : Book 3, Hadith 30
USC-MSA web (English) reference : Book 3, Hadith 606
(deprecated numbering scheme)

(7) Chapter: Bathing Is Obligatory For A Woman After Experiencing Orgasm In Dream

(7) باب وُجُوبِ الْغُسْلِ عَلَى الْمَرْأَةِ بِخُرُوجِ الْمَنِيِّ مِنْهَا

Anas b. Malik reported:
Umm Sulaim who was the grandmother of Ishaq came to the Messenger of Allah (ﷺ) in the presence of 'A'isha and said to him: Messenger of Allah, in case or woman sees what a man sees in dream and she experiences in dream what a man experiences (i. e. experiences orgasm)? Upon this 'A'isha remarked: O Umm Sulaim, you brought humiliation to women;may your right hand be covered with dust. He (the Holy Prophet) said to 'A'isha: Let your hand be covered with dust, and (addressing Umm Sulaim) said: Well, O Umm Sulaim, she should take a bath if she sees that (i. e. she experiences orgasm in dream).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ قَالَ إِسْحَاقُ بْنُ أَبِي طَلْحَةَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ جَاءَتْ أُمُّ سُلَيْمٍ - وَهِيَ جَدَّةُ إِسْحَاقَ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ لَهُ وَعَائِشَةُ عِنْدَهُ يَا رَسُولَ اللَّهِ الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي الْمَنَامِ فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ . فَقَالَتْ عَائِشَةُ يَا أُمَّ سُلَيْمٍ فَضَحْتِ النِّسَاءَ تَرِبَتْ يَمِينُكِ . فَقَالَ لِعَائِشَةَ " بَلْ أَنْتِ فَتَرِبَتْ يَمِينُكِ نَعَمْ فَلْتَغْتَسِلْ يَا أُمَّ سُلَيْمٍ إِذَا رَأَتْ ذَاكِ " .

Reference : Sahih Muslim 310
In-book reference : Book 3, Hadith 31
USC-MSA web (English) reference : Book 3, Hadith 607
(deprecated numbering scheme)

Anas b. Malik reported that Umm Sulaim narrated it that she asked the Messenger of Allah (ﷺ) about a woman who sees in a dream what a man sees (sexual dream). The Messenger of Allah (may peace be upon bi m) said:

In case a woman sees that, she must take a bath. Umm Sulaim said: I was bashful on account of that and said: Does it happen? Upon this the Messenger of Allah (ﷺ) said: Yes (it does happen), otherwise how can (a child) resemble her? Man's discharge (i. e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate.

حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ أَنَّهَا، سَأَلَتْ نَبِيَّ اللَّهِ صلى الله عليه وسلم عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكِ الْمَرْأَةُ فَلْتَغْتَسِلْ " . فَقَالَتْ أُمُّ سُلَيْمٍ وَاسْتَحْيَيْتُ مِنْ ذَلِكَ قَالَتْ وَهَلْ يَكُونُ هَذَا فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " نَعَمْ فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ إِنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَبْيَضُ وَمَاءَ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ فَمِنْ أَيِّهِمَا عَلاَ أَوْ سَبَقَ يَكُونُ مِنْهُ الشَّبَهُ " .

Reference : Sahih Muslim 311
In-book reference : Book 3, Hadith 32
USC-MSA web (English) reference : Book 3, Hadith 608
(deprecated numbering scheme)

Anas b. Malik reported:

A woman asked the Messenger of Allah (way peace be upon him) about a woman who sees in her dream what a man sees in his dream (sexual dream). He (the Holy Prophet) said: If she experiences what a man experiences, she should take a bath.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا صَالِحُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَأَلَتِ امْرَأَةٌ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فِي مَنَامِهِ فَقَالَ " إِذَا كَانَ مِنْهَا مَا يَكُونُ مِنَ الرَّجُلِ فَلْتَغْتَسِلْ " .

Reference : Sahih Muslim 312
In-book reference : Book 3, Hadith 33
USC-MSA web (English) reference : Book 3, Hadith 609
(deprecated numbering scheme)

Umm Salama reported:

Umm Sulaim went to the Messenger of Allah (ﷺ) and said: Apostle of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream? Upon this the Messenger of Allah (ﷺ) said: Yes, when she sees the liquid (vaginal secretion). Umm Salama said: Messenger of Allah, does a woman have sexual dream? He (the Holy Prophet) said: Let your hand be covered with dust, in what way does her child resemble her?

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ إِذَا رَأَتِ الْمَاءَ " . فَقَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ وَتَحْتَلِمُ الْمَرْأَةُ فَقَالَ " تَرِبَتْ يَدَاكِ فَبِمَ يُشْبِهُهَا وَلَدُهَا " .

Reference : Sahih Muslim 313 a
In-book reference : Book 3, Hadith 34
USC-MSA web (English) reference : Book 3, Hadith 610
(deprecated numbering scheme)

This hadith with the same sense (as narrated above) bus been transmitted from Hisham b. 'Urwa with the same chain of narrators but with this addition that she (Umm Salama) said:

" You humiliated the women.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ مِثْلَ مَعْنَاهُ وَزَادَ قَالَتْ قُلْتُ فَضَحْتِ النِّسَاءَ .

Reference : Sahih Muslim 313 b
In-book reference : Book 3, Hadith 35
USC-MSA web (English) reference : Book 3, Hadith 611
(deprecated numbering scheme)

'A'isha the wife of the Apostle (ﷺ) narrated:

Umm Sulaim, the mother of Bani Abu Talha, came to the Messenger of Allah (ﷺ), and a hadith (like that) narrated by Hisham was narrated but for these words. A'isha said: I expressed disapproval to her, saying: Does a woman see a sexual dream?

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ أُمَّ سُلَيْمٍ أُمَّ بَنِي أَبِي طَلْحَةَ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . بِمَعْنَى حَدِيثِ هِشَامٍ غَيْرَ أَنَّ فِيهِ قَالَ قَالَتْ عَائِشَةُ فَقُلْتُ لَهَا أُفٍّ لَكِ أَتَرَى الْمَرْأَةُ ذَلِكِ

Reference : Sahih Muslim 314 a
In-book reference : Book 3, Hadith 36
USC-MSA web (English) reference : Book 3, Hadith 612
(deprecated numbering scheme)

It is reported on the authority of 'A'isha that a woman came to the Messenger of Allah (ﷺ) and inquired:

Should a woman wash herself when she sees a sexual dream and sees (the marks) of liquid? He (the Holy Prophet) said: Yes. 'A'isha said to her: May your hand be covered with dust and injured. She narrated: The Messenger of Allah (ﷺ) said: Leave her alone. In what way does the child resemble her but for the fact that when the genes contributed by woman prevail upon those of man, the child resembles the maternal family, and when the genes of man prevail upon those of woman the child resembles the paternal family.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، وَسَهْلُ بْنُ عُثْمَانَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالَ سَهْلٌ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ مُسَافِعِ بْنِ عَبْدِ اللَّهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتِ الْمَاءَ فَقَالَ " نَعَمْ " . فَقَالَتْ لَهَا عَائِشَةُ تَرِبَتْ يَدَاكِ وَأُلَّتْ . قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعِيهَا وَهَلْ يَكُونُ الشَّبَهُ إِلاَّ مِنْ قِبَلِ ذَلِكِ إِذَا عَلاَ مَاؤُهَا مَاءَ الرَّجُلِ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ وَإِذَا عَلاَ مَاءُ الرَّجُلِ مَاءَهَا أَشْبَهَ أَعْمَامَهُ " .

Reference	: Sahih Muslim 314 b
In-book reference	: Book 3, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 613

(8) Chapter: The Characteristic Of The Male Reproductive Substance (sperm) And Female Reproductive Substance (ovum), And That The Offspring Is Produced By The Contribution Of Both

(8) باب بَيَانِ صِفَةِ مَنِيِّ الرَّجُلِ وَالْمَرْأَةِ وَأَنَّ الْوَلَدَ مَخْلُوقٌ مِنْ مَائِهِمَا

Thauban, the freed slave of the Messenger of Allah (ﷺ), said:

While I was standing beside the Messenger of Allah (ﷺ) one of the rabbis of the Jews came and said: Peace be upon you, O Muhammad. I pushed him backwith a push that he was going to fall. Upon this he said: Why do you push me? I said: Why don't you say: O Messenger of Allah? The Jew said: We call him by the name by which he was named by his family. The Messenger of Allah (ﷺ) said: My name is Muhammad with which I was named by my family. The Jew said: I have come to ask you (something). The Messenger of Allah (ﷺ) said: Should that thing be of any benefit to you, if I tell you that? He (the Jew) said: I will lend my ears to it. The Messenger of Allah (ﷺ) drew a line with the help of the stick that he had with him and then said: Ask (whatever you like). Thereupon the Jew said: Where would the human beings be on the Daywhen the earth would change into another earth and the heavens too (would change into other heavens)? The Messenger of Allah (ﷺ) said: They would be in darkness beside the Bridge. He (the Jew) again said: Who amongst people would be the first to cross (this bridge).? He said: They would be the poor amongst the refugees. The Jew said: What would constitute their breakfast when they would enter Paradise? He (the Holy Prophet) replied: A caul of the fish-liver. He (the Jew) said. What would be their food alter this? He (the Holy Prophet) said: A bullockwhich was fed in the different quarters of Paradise would be slaughtered for them. He (the Jew) said: What would be their drink? He (the Holy Prophet) said: They would be given drink from the fountain which is named" Salsabil". He (the Jew) said: I have come to ask you about a thing which no one amongst the people on the earth knows except an apostle or one or two men besides him. He (the Holy Prophet) said: Would it benefit you if I tell you that? He (the Jew) said: I would lend ears to that. He then said: I have come to ask you

about the child. He (the Holy Prophet) said: The reproductive substance of man is white and that of woman (i. e. ovum central portion) yellow, and when they have sexual intercourse and the male's substance (chromosomes and genes) prevails upon the female's substance (chromosomes and genes), it is the male child that is created by Allah's Decree, and when the substance of the female prevails upon the substance contributed by the male, a female child is formed by the Decree of Allah. The Jew said: What you have said is true; verily you are an Apostle. He then returned and went away. The Messenger of Allah (ﷺ) said: He asked me about such and such things of which I have had no knowledge till Allah gave me that.

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ - حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، - يَعْنِي أَخَاهُ - أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، قَالَ حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ، أَنَّ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حَدَّثَهُ قَالَ كُنْتُ قَائِمًا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ السَّلاَمُ عَلَيْكَ يَا مُحَمَّدُ . فَدَفَعْتُهُ دَفْعَةً كَادَ يُصْرَعُ مِنْهَا فَقَالَ لِمَ تَدْفَعُنِي فَقُلْتُ أَلاَ تَقُولُ يَا رَسُولَ اللَّهِ . فَقَالَ الْيَهُودِيُّ إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي " . فَقَالَ الْيَهُودِيُّ جِئْتُ أَسْأَلُكَ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيَنْفَعُكَ شَىْءٌ إِنْ حَدَّثْتُكَ " . قَالَ أَسْمَعُ بِأُذُنَىَّ فَنَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعُودٍ مَعَهُ . فَقَالَ " سَلْ " . فَقَالَ الْيَهُودِيُّ أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَوَاتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ " . قَالَ فَمَنْ أَوَّلُ النَّاسِ إِجَازَةً قَالَ " فُقَرَاءُ الْمُهَاجِرِينَ " . قَالَ الْيَهُودِيُّ فَمَا تُحْفَتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ قَالَ " زِيَادَةُ كَبِدِ النُّونِ " قَالَ فَمَا غِذَاؤُهُمْ عَلَى إِثْرِهَا قَالَ " يُنْحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا " . قَالَ فَمَا شَرَابُهُمْ عَلَيْهِ قَالَ " مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلاً " . قَالَ صَدَقْتَ . قَالَ وَجِئْتُ أَسْأَلُكَ عَنْ شَىْءٍ لاَ يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الأَرْضِ إِلاَّ نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلاَنِ . قَالَ " يَنْفَعُكَ إِنْ حَدَّثْتُكَ " . قَالَ أَسْمَعُ بِأُذُنَىَّ . قَالَ جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ قَالَ " مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ فَإِذَا اجْتَمَعَا فَعَلاَ مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ أَذْكَرَا بِإِذْنِ اللَّهِ وَإِذَا عَلاَ مَنِيُّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ آنَثَا بِإِذْنِ اللَّهِ " . قَالَ الْيَهُودِيُّ لَقَدْ صَدَقْتَ وَإِنَّكَ لَنَبِيٌّ ثُمَّ انْصَرَفَ فَذَهَبَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ وَمَا لِي عِلْمٌ بِشَىْءٍ مِنْهُ حَتَّى أَتَانِيَ اللَّهُ بِهِ " .

Reference	: Sahih Muslim 315 a
In-book reference	: Book 3, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 614

This tradition has been narrated by Mu'awyia b. Salim with the same chain of transmitters except for the words:

I was sitting beside the Messenger of Allah" and some other minor alterations.

وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَالَ زَائِدَةُ كَبِدِ النُّونِ . وَقَالَ أَذْكَرَ وَآنَثَ . وَلَمْ يَقُلْ أَذْكَرَا وَآنَثَا .

Reference	: Sahih Muslim 315 b
In-book reference	: Book 3, Hadith 39

USC-MSA web (English) reference : Book 3, Hadith 615
(deprecated numbering scheme)

(9) Chapter: Bathing After Sexual Intercourse Or Seminal Emission

(9) باب صِفَةِ غُسْلِ الْجَنَابَةِ

'A'isha reported:

When Allah's Messenger (ﷺ) bathed because of sexual intercourse, he first washed his hands: he then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer'. He then took some water and put his fingers and moved them through the roots of his hair. And when he found that these had been properly mois- tened, then poured three handfuls on his head and then poured water over his body and subsequently washed his feet.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ فَرْجَهُ ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ يَأْخُذُ الْمَاءَ فَيُدْخِلُ أَصَابِعَهُ فِي أُصُولِ الشَّعْرِ حَتَّى إِذَا رَأَى أَنْ قَدِ اسْتَبْرَأَ حَفَنَ عَلَى رَأْسِهِ ثَلاَثَ حَفَنَاتٍ ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ ثُمَّ غَسَلَ رِجْلَيْهِ .

Reference : Sahih Muslim 316 a
In-book reference : Book 3, Hadith 40
USC-MSA web (English) reference : Book 3, Hadith 616
(deprecated numbering scheme)

This hadith is narrated by Abu Kuraib. Ibn Numair and others, all on the authority of Hisham with the same chain of transmitters, but in their narration these words are not there:
" washed his feet."

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامٍ، فِي هَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِهِمْ غَسْلُ الرِّجْلَيْنِ .

Reference : Sahih Muslim 316 b
In-book reference : Book 3, Hadith 41
USC-MSA web (English) reference : Book 3, Hadith 617
(deprecated numbering scheme)

Hisham narrated it from his father, who narrated it on the authority of 'A'isha that when the Apostle (ﷺ) took a bath because of sexual inter-course, he first washed the palms of his hands three times, and then the whole hadith was transmitted like that based on the authority of Abu Mu'awyia, but no mention is made of the washing of feet.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اغْتَسَلَ مِنَ الْجَنَابَةِ فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلاَثًا ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ وَلَمْ يَذْكُرْ غَسْلَ الرِّجْلَيْنِ .

Reference : Sahih Muslim 316 c
In-book reference : Book 3, Hadith 42
USC-MSA web (English) reference : Book 3, Hadith 618
(deprecated numbering scheme)

'Urwa has narrated it on the authority of 'A'isha that when Allah's Messenger (ﷺ) took a bath because of sexual intercourse, he first washed his hands before dipping one of them into the basin, and then performed ablu- tion as is done for prayer.

وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي الإِنَاءِ ثُمَّ تَوَضَّأَ مِثْلَ وُضُوئِهِ لِلصَّلاَةِ .

Reference	: Sahih Muslim 316 d
In-book reference	: Book 3, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 619

Ibn 'Abbas reported it on the authority of Maimuna, his mother's sister, that she said:
I placed water near the Messenger of Allah (ﷺ) to take a bath because of sexual intercourse. He washed the palms of his bands twice or thrice and then put his hand In the basin and poured water over his private parts and washed them with his left hand. He then struck his hand against the earth and rubbed it with force and then performed ablution for the prayer and then poured three handfuls of water on his head and then washed his whole body after which he moved aside from that place and washed his feet, and then I brought a towel (so that he may wipe his body). but he returned it.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنِي عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَدَّثَتْنِي خَالَتِي، مَيْمُونَةُ قَالَتْ أَدْنَيْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم غُسْلَهُ مِنَ الْجَنَابَةِ فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ ثُمَّ أَفْرَغَ بِهِ عَلَى فَرْجِهِ وَغَسَلَهُ بِشِمَالِهِ ثُمَّ ضَرَبَ بِشِمَالِهِ الأَرْضَ فَدَلَكَهَا دَلْكًا شَدِيدًا ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلاَثَ حَفَنَاتٍ مِلْءَ كَفِّهِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ ثُمَّ تَنَحَّى عَنْ مَقَامِهِ ذَلِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ .

Reference	: Sahih Muslim 317 a
In-book reference	: Book 3, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 620

This hadith is narrated by A'mash with the same chain of transmitters, but in the hadith narrated by Yahya b. Yahya and Abu Kuraib there is no mention of:
" Pouring of three handfuls of water on the head." and in the hadith narrated by Waki' all the features of ablution have been recorded: rinsing (of mouth), snuffing of water (in the nostrils) ; and in the hadith transmitted by Abu Mu'awyia, there is no mention of a towel.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَالأَشَجُّ وَإِسْحَاقُ كُلُّهُمْ عَنْ وَكِيعٍ، ح وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . وَلَيْسَ فِي حَدِيثِهِمَا إِفْرَاغُ ثَلاَثِ حَفَنَاتٍ عَلَى الرَّأْسِ وَفِي حَدِيثِ وَكِيعٍ وَصْفُ الْوُضُوءِ كُلِّهِ يَذْكُرُ الْمَضْمَضَةَ وَالاِسْتِنْشَاقَ فِيهِ وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ ذِكْرُ الْمِنْدِيلِ .

Reference	: Sahih Muslim 317 b
In-book reference	: Book 3, Hadith 45
USC-MSA web (English) reference	: Book 3, Hadith 621

(deprecated numbering scheme)

Ibn Abbas narrated It on the authority of Maimuna that the Messenger of Allah (ﷺ) was given a towel, but he did not rub (his body) with it, but he did like this with water, i. e. he shook it off.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِمِنْدِيلٍ فَلَمْ يَمَسَّهُ وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا يَعْنِي يَنْفُضُهُ ‏.‏

Reference : Sahih Muslim 317 c
In-book reference : Book 3, Hadith 46
USC-MSA web (English) reference : Book 3, Hadith 622
(deprecated numbering scheme)

'A'isha reported:
When the Messenger of Allah (ﷺ) took a bath because of sexual intercourse, he called for a vessel and took a handful of water from it and first (washed) the right side of his head, then left, and then took a handful (of water) and poured it on his head.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنِي أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَىْءٍ نَحْوَ الْحِلاَبِ فَأَخَذَ بِكَفِّهِ بَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ ثُمَّ الأَيْسَرِ ثُمَّ أَخَذَ بِكَفَّيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ ‏.‏

Reference : Sahih Muslim 318
In-book reference : Book 3, Hadith 47
USC-MSA web (English) reference : Book 3, Hadith 623
(deprecated numbering scheme)

(10) Chapter: The Quantity Of Water That Is Desirable For A Bath Because Of Sexual Intercourse, Bathing Of The Male And Female With One Vessel In The Same Condition And Washing Of One Of Them With The Left-over Of The Other

(10) باب الْقَدْرِ الْمُسْتَحَبِّ مِنَ الْمَاءِ فِي غُسْلِ الْجَنَابَةِ وَغُسْلِ الرَّجُلِ وَالْمَرْأَةِ فِي إِنَاءٍ وَاحِدٍ فِي حَالَةٍ وَاحِدَةٍ وَغُسْلِ أَحَدِهِمَا بِفَضْلِ الآخَرِ

'A'isha reported:
The Messenger of Allah (ﷺ) washed himself with water from a vessel (measuring seven to eight seers) because of sexual intercourse.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ هُوَ الْفَرَقُ مِنَ الْجَنَابَةِ ‏.‏

Reference : Sahih Muslim 319 a
In-book reference : Book 3, Hadith 48
USC-MSA web (English) reference : Book 3, Hadith 624
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) took a bath from the vessel (which contained seven to eight seers, i. e. fifteen to sixteen pounds) of water And I and he (the Holy Prophet) took a bath from the same vessel. And in the hadith narrated by Sufyan the words are:" from one vessel". Qutaiba said: Al-Faraq is three Sa' (a cubic measuring of varying magnitude).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلُ فِي الْقَدَحِ وَهُوَ الْفَرَقُ وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي الإِنَاءِ الْوَاحِدِ . وَفِي حَدِيثِ سُفْيَانَ مِنْ إِنَاءٍ وَاحِدٍ . قَالَ قُتَيْبَةُ قَالَ سُفْيَانُ وَالْفَرَقُ ثَلاَثَةُ آصُعٍ .

Reference : Sahih Muslim 319 b
In-book reference : Book 3, Hadith 49
USC-MSA web (English) reference : Book 3, Hadith 625
(deprecated numbering scheme)

Abu Salamab. 'Abd al-Rahman reported:
I along with the foster brother of 'A'isha went to her and he asked about the bath of the Apostle (ﷺ) because of sexual intercourse. She called for a vessel equal to a Sa' and she took a bath. and there was a curtain between us and her. She poured water on her head thrice and he (Abu Salama) said: The wives of the Apostle (ﷺ) collectedhair on their heads and these lopped up to ears (and did rot go beyond that).

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ أَنَا وَأَخُوهَا، مِنَ الرَّضَاعَةِ فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ، صلى الله عليه وسلم مِنَ الْجَنَابَةِ فَدَعَتْ بِإِنَاءٍ قَدْرِ الصَّاعِ فَاغْتَسَلَتْ وَبَيْنَنَا وَبَيْنَهَا سِتْرٌ وَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلاَثًا . قَالَ وَكَانَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم يَأْخُذْنَ مِنْ رُءُوسِهِنَّ حَتَّى تَكُونَ كَالْوَفْرَةِ .

Reference : Sahih Muslim 320
In-book reference : Book 3, Hadith 50
USC-MSA web (English) reference : Book 3, Hadith 626
(deprecated numbering scheme)

Salama b. Abd al-Rahman narrated it on the authority of A'isha that when the Messenger of Allah (ﷺ) took a bath, he started from the right hand and poured water over it and washed it, and then poured water on the impurity with the right band and washed it away with the help of the left hand. and after having removed it, he poured water on his head. A'isha said:
I and the Messenger of Allah (ﷺ) took a bath from the same vessel, after sexual intercourse.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ قَالَتْ عَائِشَةُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَغَسَلَهَا ثُمَّ صَبَّ الْمَاءَ عَلَى الأَذَى الَّذِي

بِهِ بِيَمِينِهِ وَغَسَلَ عَنْهُ بِشِمَالِهِ حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ صَبَّ عَلَى رَأْسِهِ . قَالَتْ عَائِشَةُ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ وَنَحْنُ جُنُبَانِ .

Reference : Sahih Muslim 321 a
In-book reference : Book 3, Hadith 51
USC-MSA web (English) reference : Book 3, Hadith 627
(deprecated numbering scheme)

Hafsa, daughter of 'Abd al-Rahman b. Abu Bakr, reported that 'A'isha narrated to her that she and the Messenger of Allah (ﷺ) took a bath from the same vessel which contained water equal to three Mudds or thereabout.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، - وَكَانَتْ تَحْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ - أَنَّ عَائِشَةَ، أَخْبَرَتْهَا أَنَّهَا، كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ صلى الله عليه وسلم فِي إِنَاءٍ وَاحِدٍ يَسَعُ ثَلاَثَةَ أَمْدَادٍ أَوْ قَرِيبًا مِنْ ذَلِكَ .

Reference : Sahih Muslim 321 b
In-book reference : Book 3, Hadith 52
USC-MSA web (English) reference : Book 3, Hadith 628
(deprecated numbering scheme)

'A'isha reported:
I and the Messenger (ﷺ) took a bath from the same vessel and our hands alternated into it in the state that we had had sexual intercourse.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، قَالَ حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ تَخْتَلِفُ أَيْدِينَا فِيهِ مِنَ الْجَنَابَةِ .

Reference : Sahih Muslim 321 c
In-book reference : Book 3, Hadith 53
USC-MSA web (English) reference : Book 3, Hadith 629
(deprecated numbering scheme)

'A'isha reported:
I and the Messenger of Allah (ﷺ) took a bath from one vessel which was placed between me and him and he would get ahead of me, so that I would say: Spare (some water for) me, spare (some water for) me; and she said that they had had sexual intercourse.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم مِنْ إِنَاءٍ - بَيْنِي وَبَيْنَهُ - وَاحِدٍ فَيُبَادِرُنِي حَتَّى أَقُولَ دَعْ لِي دَعْ لِي . قَالَتْ وَهُمَا جُنُبَانِ .

Reference : Sahih Muslim 321 d
In-book reference : Book 3, Hadith 54
USC-MSA web (English) reference : Book 3, Hadith 630
(deprecated numbering scheme)

Ibn Abbas said:

Maimuna (the wife of the Holy Prophet) reported to me that she and the Messenger of Allah (ﷺ) took a bath from one vessel.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَخْبَرَتْنِي مَيْمُونَةُ، أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ صلى الله عليه وسلم فِي إِنَاءٍ وَاحِدٍ ‏.‏

Reference : Sahih Muslim 322
In-book reference : Book 3, Hadith 55
USC-MSA web (English) reference : Book 3, Hadith 631
(deprecated numbering scheme)

Ibn Abbas reported that the Messenger of Allah (ﷺ) took a bath with the water left over by Maimuna.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، قَالَ أَكْبَرُ عِلْمِي وَالَّذِي يَخْطُرُ عَلَى بَالِي أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَنِي أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ ‏.‏

Reference : Sahih Muslim 323
In-book reference : Book 3, Hadith 56
USC-MSA web (English) reference : Book 3, Hadith 632
(deprecated numbering scheme)

Zainab bint Umm Salama (the wife of the Holy Prophet) reported that Umm Salama and the Messenger of Allah (ﷺ) took a bath from the same vessel.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ، كَانَتْ هِيَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلاَنِ فِي الإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ ‏.‏

Reference : Sahih Muslim 324
In-book reference : Book 3, Hadith 57
USC-MSA web (English) reference : Book 3, Hadith 633
(deprecated numbering scheme)

Anas reported that the Messenger of Allah (may peace he upon him) took a bath with five Makkuks of water and performed ablution with one Makkuk. Ibn Muthanna has used the words five Makakiyya, and Ibn Mu'adh narrated it from 'Abdullah b. 'Abdullah and he made no mention of Ibn Jabr.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلُ بِخَمْسِ مَكَاكِيكَ وَيَتَوَضَّأُ بِمَكُّوكٍ ‏.‏ وَقَالَ ابْنُ الْمُثَنَّى بِخَمْسِ مَكَاكِيَّ ‏.‏ وَقَالَ ابْنُ مُعَاذٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ وَلَمْ يَذْكُرِ ابْنَ جَبْرٍ ‏.‏

Reference : Sahih Muslim 325 a
In-book reference : Book 3, Hadith 58
USC-MSA web (English) reference : Book 3, Hadith 634
(deprecated numbering scheme)

Anas said:

The Apostle of Allah (ﷺ) performed ablution with one Mudd and took bath with a Sa' up to five Mudds.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنِ ابْنِ جَبْرٍ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ ‏.‏

Reference : Sahih Muslim 325 b
In-book reference : Book 3, Hadith 59
USC-MSA web (English) reference : Book 3, Hadith 635
(deprecated numbering scheme)

Safina reported:
The Messenger of Allah (ﷺ) took a bath with one g' of water because of sexual intercourse and performed ablution with one Mudd.

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، وَعَمْرُو بْنُ عَلِيٍّ، كِلاَهُمَا عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، - قَالَ أَبُو كَامِلٍ حَدَّثَنَا بِشْرٌ، - حَدَّثَنَا أَبُو رَيْحَانَةَ، عَنْ سَفِينَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُغَسِّلُهُ الصَّاعُ مِنَ الْمَاءِ مِنَ الْجَنَابَةِ وَيُوَضِّؤُهُ الْمُدُّ ‏.‏

Reference : Sahih Muslim 326 a
In-book reference : Book 3, Hadith 60
USC-MSA web (English) reference : Book 3, Hadith 636
(deprecated numbering scheme)

Safina reported that Abu Bakr, the Companion of the Messenger of Allah (way peace be upon him), observed:
The Messenger of Allah (ﷺ) took a bath with one Sa' of water and performed ablution with one Mudd (of water) ; and in the hadith narrated by Ibn Hujr the words are: One Mudd sufficed for his (Holy Prophet's) ablution. And Ibn Hujr said that (his Shaikh) Isma'il was much advanced in age, and it was because of this that he could not fully rely on him for this tradition.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ، - قَالَ أَبُو بَكْرٍ - صَاحِبُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْتَسِلُ بِالصَّاعِ وَيَتَطَهَّرُ بِالْمُدِّ ‏.‏ وَفِي حَدِيثِ ابْنِ حُجْرٍ أَوْ قَالَ وَيُطَهِّرُهُ الْمُدُّ ‏.‏ وَقَالَ وَقَدْ كَانَ كَبِرَ وَمَا كُنْتُ أَثِقُ بِحَدِيثِهِ ‏.‏

Reference : Sahih Muslim 326 b
In-book reference : Book 3, Hadith 61
USC-MSA web (English) reference : Book 3, Hadith 637
(deprecated numbering scheme)

(11) Chapter: The Desirability Of Pourtng Water Thrice On The Head And Other Parts (of The Body)

(11) باب اسْتِحْبَابِ إِفَاضَةِ الْمَاءِ عَلَى الرَّأْسِ وَغَيْرِهِ ثَلاَثًا

Jubair b. Mut'im reported:

The people contended amongst themselves in the presence of the Messenger of Allah (ﷺ) with regard to bathing. Some of them said: We wash our heads like this and this. Upon this the Messenger (ﷺ) said: As for me I pour three handfuls of water upon my head.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ بَعْضُ الْقَوْمِ أَمَّا أَنَا فَإِنِّي أَغْسِلُ رَأْسِي كَذَا وَكَذَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا أَنَا فَإِنِّي أُفِيضُ عَلَى رَأْسِي ثَلاَثَ أَكُفٍّ " .

Reference : Sahih Muslim 327 a
In-book reference : Book 3, Hadith 62
USC-MSA web (English) reference : Book 3, Hadith 638
(deprecated numbering scheme)

Jubair b. Mut'im reported it from the Messenger of Allah (ﷺ) that a mention was made before him about bathing because of sexual intercourse and he said:
I pour water over my head thrice.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ ذُكِرَ عِنْدَهُ الْغُسْلُ مِنَ الْجَنَابَةِ فَقَالَ " أَمَّا أَنَا فَأُفْرِغُ عَلَى رَأْسِي ثَلاَثًا " .

Reference : Sahih Muslim 327 b
In-book reference : Book 3, Hadith 63
USC-MSA web (English) reference : Book 3, Hadith 639
(deprecated numbering scheme)

Jabir b. Abdullah reported:
A delegation of the Thaqif said to the Messenger of Allah (ﷺ): Our land is cold; what about our bathing then? He (the Holy Prophet) said: I pour water thrice over my head.

Ibn Salim in his narration reported:" The delegation of the Thaqif said: Messenger of Allah."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْمَاعِيلُ بْنُ سَالِمٍ، قَالاَ أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ وَفْدَ ثَقِيفٍ سَأَلُوا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ فَكَيْفَ بِالْغُسْلِ فَقَالَ " أَمَّا أَنَا فَأُفْرِغُ عَلَى رَأْسِي ثَلاَثًا " . قَالَ ابْنُ سَالِمٍ فِي رِوَايَتِهِ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا أَبُو بِشْرٍ وَقَالَ إِنَّ وَفْدَ ثَقِيفٍ قَالُوا يَا رَسُولَ اللَّهِ .

Reference : Sahih Muslim 328
In-book reference : Book 3, Hadith 64
USC-MSA web (English) reference : Book 3, Hadith 640
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
When the Messenger of Allah (ﷺ) took a bath because of sexual intercourse, he poured three handfuls of water upon his head. Hasan b. Muhammad said to him (the narrator): My hair is thick. Upon this Jabir observed. I said to him: O son of my brother, the hair of the Messenger of Allah (ﷺ) was thicker than your hair and these were more fine (than yours).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اغْتَسَلَ مِنْ جَنَابَةٍ صَبَّ عَلَى رَأْسِهِ ثَلاَثَ حَفَنَاتٍ مِنْ مَاءٍ . فَقَالَ لَهُ الْحَسَنُ بْنُ مُحَمَّدٍ إِنَّ شَعْرِي كَثِيرٌ . قَالَ جَابِرٌ فَقُلْتُ لَهُ يَا ابْنَ أَخِي كَانَ شَعْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَكْثَرَ مِنْ شَعْرِكَ وَأَطْيَبَ .

Reference : Sahih Muslim 329
In-book reference : Book 3, Hadith 65
USC-MSA web (English) reference : Book 3, Hadith 642
(deprecated numbering scheme)

(12) Chapter: Law Of Shari'ah Pertaining To The Plaited Hair Of The Woman Who Takes A Bath

(12) باب حُكْمِ ضَفَائِرِ الْمُغْتَسِلَةِ

Umm Salama reported:

I said: Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? He (the Holy Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، قَالَ إِسْحَاقُ أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي فَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ قَالَ " لاَ إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَى رَأْسِكِ ثَلاَثَ حَثَيَاتٍ ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطْهُرِينَ " .

Reference : Sahih Muslim 330 a
In-book reference : Book 3, Hadith 66
USC-MSA web (English) reference : Book 3, Hadith 643
(deprecated numbering scheme)

This hadith has been narrated by Amr al-Naqid, Yazid b. Harun, 'Abd b. Humaid, Abd al-Razzaq, Thauri, Ayyub b. Musa, with the same chain of transmitters. In hadith narrated by Abd al-Razzaq there is a mention of the menstruation and of the sexual intercourse. The rest of the hadith has been transmitted like that of Ibn 'Uyaina.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالاَ أَخْبَرَنَا الثَّوْرِيُّ، عَنْ أَيُّوبَ بْنِ مُوسَى، فِي هَذَا الإِسْنَادِ وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ فَأَنْقُضُهُ لِلْحَيْضَةِ وَالْجَنَابَةِ فَقَالَ " لاَ " ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ .

Reference : Sahih Muslim 330 b
In-book reference : Book 3, Hadith 67
USC-MSA web (English) reference : Book 3, Hadith 644
(deprecated numbering scheme)

This hadith is narrated by the same chain of transmitters by Ahmad al. Darimi, Zakariya b. 'Adi, Yazid, i. e. ' Ibn Zurai', Rauh b. al-Qasim, Ayyub b. Musa with the same chain of transmitters, and there is a mention of these words:

" Should I undo the plait and wash it, because of sexual intercourse?" and there is no mention of menstruation.

وَحَدَّثَنِيهِ أَحْمَدُ الدَّارِمِيُّ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - عَنْ رَوْحِ بْنِ الْقَاسِمِ، حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، بِهَذَا الإِسْنَادِ وَقَالَ أَفَأَحُلُّهُ فَأَغْسِلُهُ مِنَ الْجَنَابَةِ . وَلَمْ يَذْكُرِ الْحَيْضَةَ .

Reference : Sahih Muslim 330 c
In-book reference : Book 3, Hadith 68
USC-MSA web (English) reference : Book 3, Hadith 645
(deprecated numbering scheme)

'Ubaid b. Umair reported:

It was conveyed to 'A'isha that 'Abdullah b. 'Amr ordered the women to undo the (plaits) of hair on their heads. She said: How strange it is for Ibn 'Amr that he orders the women to undo the plaits of their head while taking a bath; why does he not order them to shave their beads? I and the Messenger of Allah (ﷺ) took bath from one vessel. I did no more than this that I poured three handfuls of water over my head.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ يَحْيَى أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ بَلَغَ عَائِشَةَ أَنَّ عَبْدَ، اللَّهِ بْنَ عَمْرٍو يَأْمُرُ النِّسَاءَ إِذَا اغْتَسَلْنَ أَنْ يَنْقُضْنَ رُءُوسَهُنَّ فَقَالَتْ يَا عَجَبًا لاِبْنِ عَمْرٍو هَذَا يَأْمُرُ النِّسَاءَ إِذَا اغْتَسَلْنَ أَنْ يَنْقُضْنَ رُءُوسَهُنَّ أَفَلاَ يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُءُوسَهُنَّ لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ وَلاَ أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلاَثَ إِفْرَاغَاتٍ .

Reference : Sahih Muslim 331
In-book reference : Book 3, Hadith 69
USC-MSA web (English) reference : Book 3, Hadith 646
(deprecated numbering scheme)

(13) Chapter: The Desirability Of Using Musk At The Spot Of Blood While Bathing After Menstruation

(13) باب اسْتِحْبَابِ اسْتِعْمَالِ الْمُغْتَسِلَةِ مِنَ الْحَيْضِ فِرْصَةً مِنْ مِسْكٍ فِي مَوْضِعِ الدَّمِ

'A'isha reported:

A woman asked the Messenger of Allah (ﷺ) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. 'Uyaina gave a demonstration by covering his face (as the Prophet had done). 'A'isha reported: I dragged her to my side for I had understood what the Messenger of Allah (ﷺ) intended and, therefore, said: Apply this cotton with musk to the trace of blood. Ibn 'Umar in his hadith (has mentioned the words of 'A'isha thus): Apply it to the marks of blood.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ مَنْصُورِ ابْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ سَأَلَتِ امْرَأَةٌ النَّبِيَّ صلى الله عليه وسلم كَيْفَ تَغْتَسِلُ مِنْ حَيْضَتِهَا قَالَ فَذَكَرَتْ أَنَّهُ عَلَّمَهَا كَيْفَ تَغْتَسِلُ ثُمَّ تَأْخُذُ فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرُ بِهَا . قَالَتْ كَيْفَ أَتَطَهَّرُ بِهَا قَالَ " تَطَهَّرِي بِهَا . سُبْحَانَ اللَّهِ " . وَاسْتَتَرَ - وَأَشَارَ

لَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِيَدِهِ عَلَى وَجْهِهِ - قَالَ قَالَتْ عَائِشَةُ وَاجْتَذَبْتُهَا إِلَيَّ وَعَرَفْتُ مَا أَرَادَ النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ تَتَبَّعِي بِهَا أَثَرَ الدَّمِ . وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ فَقُلْتُ تَتَبَّعِي بِهَا آثَارَ الدَّمِ .

Reference : Sahih Muslim 332 a
In-book reference : Book 3, Hadith 70
USC-MSA web (English) reference : Book 3, Hadith 647
(deprecated numbering scheme)

'A'isha reported:
A woman asked the Messenger of Allah (ﷺ) how he should wash herself after the menstrual period. He (the Holy Prophet) said: Take a cotton with musk and purity yourself, and the rest of the hadith was narrated like that of Sufyan.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهْرِ فَقَالَ " **خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا** " . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ .

Reference : Sahih Muslim 332 b
In-book reference : Book 3, Hadith 71
USC-MSA web (English) reference : Book 3, Hadith 648
(deprecated numbering scheme)

'A'isha reported:
Asma (daughter of Shakal) asked the Messenger of Allah (ﷺ) about washing after menstruation. He said: Everyone amongst you should use water (mixed with the leaves of) the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it. Asma' said: How should she cleanse herself with the help of that? Upon this he (the Messenger of Allah) observed: Praise be to Allah, she should cleanse herself. 'A'isha said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after sexual intercourse. He (the Holy Prophet) said: She should take water and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of the hair (of her) head and then pour water on her. 'A'isha said: How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، قَالَ سَمِعْتُ صَفِيَّةَ، تُحَدِّثُ عَنْ عَائِشَةَ، أَنَّ أَسْمَاءَ، سَأَلَتِ النَّبِيَّ صلى الله عليه وسلم عَنْ غُسْلِ الْمَحِيضِ فَقَالَ " تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ فَتُحْسِنُ الطُّهُورَ ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكًا شَدِيدًا حَتَّى تَبْلُغَ شُئُونَ رَأْسِهَا ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ . ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا " . فَقَالَتْ أَسْمَاءُ وَكَيْفَ تَطَهَّرُ بِهَا فَقَالَ " سُبْحَانَ اللَّهِ تَطَهَّرِينَ بِهَا " . فَقَالَتْ عَائِشَةُ كَأَنَّهَا تُخْفِي ذَلِكَ تَتَبَّعِينَ أَثَرَ الدَّمِ . وَسَأَلَتْهُ عَنْ غُسْلِ الْجَنَابَةِ فَقَالَ " تَأْخُذُ مَاءً فَتَطَهَّرُ فَتُحْسِنُ الطُّهُورَ - أَوْ تُبْلِغُ الطُّهُورَ - ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ حَتَّى تَبْلُغَ شُئُونَ رَأْسِهَا ثُمَّ تُفِيضُ عَلَيْهَا الْمَاءَ " . فَقَالَتْ عَائِشَةُ نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ .

Reference : Sahih Muslim 332 c
In-book reference : Book 3, Hadith 72
USC-MSA web (English) reference : Book 3, Hadith 649
(deprecated numbering scheme)

This hadith is narrated by 'Ubaidullah b. Mu'adh with the same chain of transmitters (but for the words) that he (the Holy Prophet) said:
Cleanse yourself with it, and he covered (his face on account of shyness).

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ نَحْوَهُ وَقَالَ قَالَ " سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا " . وَاسْتَتَرَ .

Reference : Sahih Muslim 332 d
In-book reference : Book 3, Hadith 73
USC-MSA web (English) reference : Book 3, Hadith 650
(deprecated numbering scheme)

'A'isha reported:
Asma' b. Shakal came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, how one amongst us should take a bath after the menstruation, and the rest of the hadith is the same and there is no mention of bathing because of sexual intercourse.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنْ أَبِي الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَتْ أَسْمَاءُ بِنْتُ شَكَلٍ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهُرَتْ مِنَ الْحَيْضِ وَسَاقَ الْحَدِيثَ وَلَمْ يَذْكُرْ فِيهِ غُسْلَ الْجَنَابَةِ .

Reference : Sahih Muslim 332 e
In-book reference : Book 3, Hadith 74
USC-MSA web (English) reference : Book 3, Hadith 651
(deprecated numbering scheme)

(14) Chapter: The Woman Who Has A Prolonged Flow Of Blood, Her Bathing And Prayer

(14) باب الْمُسْتَحَاضَةِ وَغُسْلِهَا وَصَلاَتِهَا

'A'isha reported:
Fatimah b. Abu Hubaish came to the Apostle (ﷺ) and said: I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified; should I, therefore, abandon prayer? He (the Holy Prophet) said: Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ فَقَالَ " لاَ إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي " .

Reference : Sahih Muslim 333 a
In-book reference : Book 3, Hadith 75
USC-MSA web (English) reference : Book 3, Hadith 652

(deprecated numbering scheme)

The hadith narrated by Waki' and with its chain of narrators has been transmitted on the authority of Hisham b. 'Urwa, but in the hadith narrated by Qutaiba on the authority of Jarir, the words are:
" There came Fatimah b. Abu Hubaish, b. 'Abd al-Muttalib b. Asad, and she was a woman amongst us," and in the hadith of Hammid b. Zaid there is an addition of these words:" We abandoned mentioning him."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِمِثْلِ حَدِيثِ وَكِيعٍ وَإِسْنَادِهِ . وَفِي حَدِيثِ قُتَيْبَةَ عَنْ جَرِيرٍ جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ أَسَدٍ وَهِيَ امْرَأَةٌ مِنَّا . قَالَ وَفِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ زِيَادَةُ حَرْفٍ تَرَكْنَا ذِكْرَهُ .

Reference : Sahih Muslim 333 b
In-book reference : Book 3, Hadith 76
USC-MSA web (English) reference : Book 3, Hadith 653
(deprecated numbering scheme)

'A'isha reported:
Umm Habiba b. Jahsh thus asked for a verdict from the Messenger of Allah (ﷺ): I am a woman whose blood keeps flowing (after the menstrual period). He (the Holy Prophet) said: That is only a vein, so take a bath and offer prayer; and she took a bath at the time of every prayer. Laith b. Sa'd said: Ibn Shihab made no mention that the Messenger of Allah (ﷺ) had ordered her to take a bath at the time of every prayer, but she did it of her own accord. And in the tradition transmitted by Ibn Rumh there is no mention of Umm Habiba (and there is mention of the daughter of Jahsh only.)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتِ اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنِّي أُسْتَحَاضُ . فَقَالَ " إِنَّمَا ذَلِكِ عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي " . فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاَةٍ . قَالَ اللَّيْثُ بْنُ سَعْدٍ لَمْ يَذْكُرِ ابْنُ شِهَابٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلاَةٍ وَلَكِنَّهُ شَىْءٌ فَعَلَتْهُ هِيَ . وَقَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ ابْنَةُ جَحْشٍ وَلَمْ يَذْكُرْ أُمَّ حَبِيبَةَ .

Reference : Sahih Muslim 334 a
In-book reference : Book 3, Hadith 77
USC-MSA web (English) reference : Book 3, Hadith 654
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ) reported:
Umm Habiba b. Jahsh who was the sister-in-law of the Messenger of Allah (ﷺ) and the wife of 'Abd al-Rahman b. Auf, remained mustahada for seven years, and she, therefore, asked for the verdict of Shari'ah from the Messenger of Allah (ﷺ) about it The Messenger of Allah (ﷺ) said: This is not menstruation, but (blood from) a vein: so bathe yourself and offer prayer. 'A'isha said: She took a bath in the wash-tub placed in the apartment of her sister Zainab b. Jahsh, till the redness of the blood came over the water. Ibn Shihab said: I narrated it to Abu Bakr b. 'Abd al-

Rahman b. al-Harith b. Hisham about it who observed: May Allah have mercy on Hinda! would that she listened to this verdict. By Lord, she wept for not offering prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - خَتَنَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - اسْتُحِيضَتْ سَبْعَ سِنِينَ فَاسْتَفْتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنَّ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي " . قَالَتْ عَائِشَةُ فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ . قَالَ ابْنُ شِهَابٍ فَحَدَّثْتُ بِذَلِكَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ فَقَالَ يَرْحَمُ اللَّهُ هِنْدًا لَوْ سَمِعَتْ بِهَذِهِ الْفُتْيَا وَاللَّهِ إِنْ كَانَتْ لَتَبْكِي لأَنَّهَا كَانَتْ لاَ تُصَلِّي .

Reference : Sahih Muslim 334 b
In-book reference : Book 3, Hadith 78
USC-MSA web (English) reference : Book 3, Hadith 655
(deprecated numbering scheme)

This hadith has been thus reported by another chain of transmitters:
Umm Habiba b. Jahsh came to the Messenger of Allah (ﷺ) and she had been a mustahada for seven years, and the rest of the hadith was narrated like that of 'Amr b. al-Harith up to the words:" There came the redness of the blood over water." and nothing was narrated beyond it.

وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتِ اسْتُحِيضَتْ سَبْعَ سِنِينَ بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ إِلَى قَوْلِهِ تَعْلُوَ حُمْرَةُ الدَّمِ الْمَاءَ . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 334 c
In-book reference : Book 3, Hadith 79
USC-MSA web (English) reference : Book 3, Hadith 656
(deprecated numbering scheme)

The hadith has been narrated by 'A'isha through another chain of transmitters (in these words):
I The daughter of jahsh had been mustabida for seven years," and the rest of the hadith is the same (as mentioned above).

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّ ابْنَةَ جَحْشٍ، كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 334 d
In-book reference : Book 3, Hadith 80
USC-MSA web (English) reference : Book 3, Hadith 657
(deprecated numbering scheme)

On the authority of 'A'isha:

Umm Habiba asked the Messenger of Allah (ﷺ) about the blood (which flows beyond the period of menstruation). 'A'isha said: I saw her wash-tub full of blood. The Messenger of Allah (ﷺ) said: Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this (after the period of usual courses) bathe yourself and offer prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الدَّمِ فَقَالَتْ عَائِشَةُ رَأَيْتُ مِرْكَنَهَا مَلآنَ دَمًا فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي وَصَلِّي " .

Reference : Sahih Muslim 334 e
In-book reference : Book 3, Hadith 81
USC-MSA web (English) reference : Book 3, Hadith 658
(deprecated numbering scheme)

'A'isha, the wife of the Apostle (ﷺ), said:

Umm Habiba b. Jahsh who was the spouse of Abd al- Rahman b. Auf made a complaint to the Messenger of Allah (ﷺ) about blood (which flows beyond the menstrual period). He said to her: Remain away (from prayer) equal (to the length of time) that your menstruation holds you back. After this, bathe yourself. And she washed herself before every prayer.

حَدَّثَنِي مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ، حَدَّثَنِي أَبِي، حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَكَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الدَّمَ فَقَالَ لَهَا " امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي " . فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلاَةٍ .

Reference : Sahih Muslim 334 f
In-book reference : Book 3, Hadith 82
USC-MSA web (English) reference : Book 3, Hadith 659
(deprecated numbering scheme)

(15) Chapter: It Is Obligatory For A Menstruating Woman To Complete The Abandoned Fasts But Not The Abandoned Prayers

(15) باب وُجُوبِ قَضَاءِ الصَّوْمِ عَلَى الْحَائِضِ دُونَ الصَّلاَةِ

Mu'adha reported:

A woman asked 'A'isha: Should one amongst us complete prayers abandoned during the period of menses? 'A'isha said: Are you a Haruriya? When any one of us during the time of the Messenger of Allah (ﷺ) was in her menses (and abandoned prayer) she was not required to complete them.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ مُعَاذَةَ، ح وَحَدَّثَنَا حَمَّادٌ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ، أَنَّ امْرَأَةً، سَأَلَتْ عَائِشَةَ فَقَالَتْ أَتَقْضِي إِحْدَانَا الصَّلاَةَ أَيَّامَ مَحِيضِهَا فَقَالَتْ عَائِشَةُ أَحَرُورِيَّةٌ أَنْتِ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ لاَ تُؤْمَرُ بِقَضَاءٍ .

Reference : Sahih Muslim 335 a
In-book reference : Book 3, Hadith 83
USC-MSA web (English) reference : Book 3, Hadith 660
(deprecated numbering scheme)

It is reported from Mu'adha that she asked 'A'isha:

Should a menstruating woman complete the prayer (abandoned during the menstrual period)? 'A'isha said: Are you a Hurariya? The wives of the Messenger of Allah (ﷺ) have had their monthly courses, (but) did he order them to make compensation (for the abandoned prayers)? Muhammad b. Ja'far said: (Compensation) denotes their completion.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ، قَالَ سَمِعْتُ مُعَاذَةَ، أَنَّهَا سَأَلَتْ عَائِشَةَ أَتَقْضِي الْحَائِضُ الصَّلاَةَ فَقَالَتْ عَائِشَةُ أَحَرُورِيَّةٌ أَنْتِ قَدْ كُنَّ نِسَاءُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَحِضْنَ أَفَأَمَرَهُنَّ أَنْ يَجْزِينَ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ تَعْنِي يَقْضِينَ .

Reference : Sahih Muslim 335 b
In-book reference : Book 3, Hadith 84
USC-MSA web (English) reference : Book 3, Hadith 661
(deprecated numbering scheme)

Mu'adha said:

I asked 'A'isha: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course). but she does not complete the prayers? She (Hadrat 'A'isha) said: Are you a Haruriya? I said: I am not a Haruriya, but I simply want to inquire. She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، قَالَتْ سَأَلْتُ عَائِشَةَ فَقُلْتُ مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلاَ تَقْضِي الصَّلاَةَ فَقَالَتْ أَحَرُورِيَّةٌ أَنْتِ قُلْتُ لَسْتُ بِحَرُورِيَّةٍ وَلَكِنِّي أَسْأَلُ . قَالَتْ كَانَ يُصِيبُنَا ذَلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلاَ نُؤْمَرُ بِقَضَاءِ الصَّلاَةِ .

Reference : Sahih Muslim 335 c
In-book reference : Book 3, Hadith 85
USC-MSA web (English) reference : Book 3, Hadith 662
(deprecated numbering scheme)

(16) Chapter: One Should Draw Around A Curtain While Taking A Bath

(16) باب تَسَتُّرِ الْمُغْتَسِلِ بِثَوْبٍ وَنَحْوِهِ

Umm Hani b. Abu Talib reported:

I went to the Messenger of Allah (ﷺ) on the day of the conquest (of Mecca) and found him take a bath. while his daughter Fatimah was holding a curtain around him.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ . وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ .

Reference : Sahih Muslim 336 a
In-book reference : Book 3, Hadith 86
USC-MSA web (English) reference : Book 3, Hadith 663
(deprecated numbering scheme)

Umm Hani b. Abu Talib reported:
It was the day of the conquest (of Mecca) that she went to the Messenger of Allah (ﷺ) and he was staying at a higher part (of that city). The Messenger of Allah (ﷺ) got up for his bath. Fatimah held a curtain around him (in order to provide him privacy). He then put on his garments and wrapped himself with that and then offered eight rak'ahs of the forenoon prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلٍ حَدَّثَهُ أَنَّ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّهُ، لَمَّا كَانَ عَامُ الْفَتْحِ أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ بِأَعْلَى مَكَّةَ . قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى غُسْلِهِ فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَى .

Reference : Sahih Muslim 336 b
In-book reference : Book 3, Hadith 87
USC-MSA web (English) reference : Book 3, Hadith 664
(deprecated numbering scheme)

This hadith is narrated by Sa'id b. Abu Hind with the same chain of transmitters and said:
His (the Holy Prophet's) daughter Fatimah provided him privacy with the help of his cloth, and when he had taken a bath he took it up and wrapped it around him and then stood and offered eight rak'ahs of the forenoon prayer.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، بِهَذَا الإِسْنَادِ وَقَالَ فَسَتَرَتْهُ ابْنَتُهُ فَاطِمَةُ بِثَوْبِهِ فَلَمَّا اغْتَسَلَ أَخَذَهُ فَالْتَحَفَ بِهِ ثُمَّ قَامَ فَصَلَّى ثَمَانَ سَجَدَاتٍ وَذَلِكَ ضُحًى .

Reference : Sahih Muslim 336 c
In-book reference : Book 3, Hadith 88
USC-MSA web (English) reference : Book 3, Hadith 665
(deprecated numbering scheme)

Maimuna reported:
I placed water for the Apostle (ﷺ) and provided privacy for him, and he took a bath.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا مُوسَى الْقَارِئُ، حَدَّثَنَا زَائِدَةُ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، قَالَتْ وَضَعْتُ لِلنَّبِيِّ صلى الله عليه وسلم مَاءً وَسَتَرْتُهُ فَاغْتَسَلَ .

Reference : Sahih Muslim 337
In-book reference : Book 3, Hadith 89
USC-MSA web (English) reference : Book 3, Hadith 666
(deprecated numbering scheme)

(17) Chapter: It Is Forbidden To See The Private Parts Of Someone Else

(17) باب تَحْرِيمِ النَّظَرِ إِلَى الْعَوْرَاتِ

'Abd al-Rahman, the son of Abu Sa'id al-Khudri, reported from his father:
The Messenger of Allah (ﷺ) said: A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلاَ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلاَ يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ وَلاَ تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ " .

Reference : Sahih Muslim 338 a
In-book reference : Book 3, Hadith 90
USC-MSA web (English) reference : Book 3, Hadith 667
(deprecated numbering scheme)

This hadith has been narrated by Ibn Abu Fudaik and Dabbik b. 'Uthman with the same chain of transmitters and they observed:
Private parts of man are the nakedness (which is concealed).

وَحَدَّثَنِيهِ هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهَذَا الإِسْنَادِ وَقَالاَ - مَكَانَ عَوْرَةِ - عُرْيَةِ الرَّجُلِ وَعُرْيَةِ الْمَرْأَةِ .

Reference : Sahih Muslim 338 b
In-book reference : Book 3, Hadith 91
USC-MSA web (English) reference : Book 3, Hadith 668
(deprecated numbering scheme)

(18) Chapter: It Is Permissible To Take A Bath Naked In Complete Privacy

(18) باب جَوَازِ الاِغْتِسَالِ عُرْيَانًا فِي الْخَلْوَةِ

Amongst the traditions narrated from Muhammad, the Messenger of Allah (ﷺ) on the authority of Abu Huraira, the one is that Banu Isra'il used to take a bath naked, and they looked at the private parts of one another. Moses (peace be upon him), however, took a bath alone (in privacy) ; and they said (tauntingly):
By Allah, nothing prohibits Moses to take a bath along with us, but sacrotal hernia. He (Moses) once went for a bath and placed his clothes on a stone and the stone moved on with his clothes. Moses ran after it saying: 0 stone, my clothes,0 stone, my clothes, and Banu Isra'il had the chance to see the private parts of Moses, and said: By Allah, Moses does not suffer from any ailment. The stone then stopped, till Moses had been seen by them, and he then took hold of his clothes and struck the stone. Abu Huraira said: By Allah, there are the marks of six or seven strokes made by Moses on the stone.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً يَنْظُرُ

بَعْضُهُمْ إِلَى سَوْأَةِ بَعْضٍ وَكَانَ مُوسَى - عَلَيْهِ السَّلاَمُ - يَغْتَسِلُ وَحْدَهُ فَقَالُوا وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ - قَالَ - فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ فَفَرَّ الْحَجَرُ بِثَوْبِهِ - قَالَ - فَجَمَحَ مُوسَى بِإِثْرِهِ يَقُولُ ثَوْبِي حَجَرُ ثَوْبِي حَجَرُ . حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى سَوْأَةِ مُوسَى قَالُوا وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ . فَقَامَ الْحَجَرُ حَتَّى نُظِرَ إِلَيْهِ - قَالَ - فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا " . قَالَ أَبُو هُرَيْرَةَ وَاللَّهِ إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ ضَرْبُ مُوسَى بِالْحَجَرِ .

Reference : Sahih Muslim 339
In-book reference : Book 3, Hadith 92
USC-MSA web (English) reference : Book 3, Hadith 669
(deprecated numbering scheme)

(19) Chapter: Utmost Care For Keeping-private Parts Of Body Concealed

(19) باب الاِعْتِنَاءِ بِحِفْظِ الْعَوْرَةِ

Jabir b. 'Abdullah reported:

When the Ka'ba was constructed the Messenger of Allah (ﷺ) and Abbas went and lifted stones. Abbas said to the Messenger of Allah (ﷺ): Place your lower garment on your shoulder (so that you may protect yourself from the roughness and hardness of stones). He (the Holy Prophet) did this, but fell down upon the ground in a state of unconciousness and his eyes were turned towards the sky. He then stood up and said: My lower garment, my lower garment; and this wrapper was tied around him. In the hadith transmitted by Ibn Rafi', there is the word:" On his neck" and he did not say:" Upon his shoulder."

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ، لَهُمَا - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ صلى الله عليه وسلم وَعَبَّاسٌ يَنْقُلاَنِ حِجَارَةً فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ صلى الله عليه وسلم اجْعَلْ إِزَارَكَ عَلَى عَاتِقِكَ مِنَ الْحِجَارَةِ . فَفَعَلَ فَخَرَّ إِلَى الأَرْضِ وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ ثُمَّ قَامَ فَقَالَ " [illegible] " . فَشَدَّ عَلَيْهِ إِزَارَهُ . قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ عَلَى رَقَبَتِكَ . وَلَمْ يَقُلْ عَلَى عَاتِقِكَ .

Reference : Sahih Muslim 340 a
In-book reference : Book 3, Hadith 93
USC-MSA web (English) reference : Book 3, Hadith 670
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

The Messenger of Allah (ﷺ) was carrying along with them (his people) stones for the Ka'ba and there was a waist wrapper around him. His uncle," Abbas, said to him: 0 son of my brother! if you take off the lower garment and place it on the shoulders underneath the stones, it would be better. He (the Holy Prophet) took it off and placed it on his shoulder and fell down unconscious. He (the narrator) said: Never was he seen naked after that day.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ يَا ابْنَ أَخِي لَوْ

حَلَلْتَ إِزَارَكَ فَجَعَلْتَهُ عَلَى مَنْكِبِكَ دُونَ الْحِجَارَةِ - قَالَ - فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبِهِ فَسَقَطَ مَغْشِيًّا عَلَيْهِ - قَالَ - فَمَا رُؤِيَ بَعْدَ ذَلِكَ الْيَوْمِ عُرْيَانًا .

Reference : Sahih Muslim 340 b
In-book reference : Book 3, Hadith 94
USC-MSA web (English) reference : Book 3, Hadith 671
(deprecated numbering scheme)

Al-Miswar b. Makhrama reported:

I was carrying a heavy stone and my lower garment was loose, and it, therefore, slipped off (so soon) that I could not place the stone (on the ground) and carry to its proper place. Upon this the Messenger of Allah (ﷺ) said: Return to your cloth (lower garment), take it (and tie it around your waist) and do not walk naked.

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الأَنْصَارِيُّ، أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ أَقْبَلْتُ بِحَجَرٍ أَحْمِلُهُ ثَقِيلٍ وَعَلَىَّ إِزَارٌ خَفِيفٌ - قَالَ - فَانْحَلَّ إِزَارِي وَمَعِيَ الْحَجَرُ لَمْ أَسْتَطِعْ أَنْ أَضَعَهُ حَتَّى بَلَغْتُ بِهِ إِلَى مَوْضِعِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْجِعْ إِلَى ثَوْبِكَ فَخُذْهُ وَلاَ تَمْشُوا عُرَاةً " .

Reference : Sahih Muslim 341
In-book reference : Book 3, Hadith 95
USC-MSA web (English) reference : Book 3, Hadith 672
(deprecated numbering scheme)

(20) Chapter: Concealing One's Private Parts While Relieving Oneself

(20) باب مَا يُسْتَتَرُ بِهِ لِقَضَاءِ الْحَاجَةِ

'Abdullah b. Ja'far reported:

The Messenger of Allah (ﷺ) one day made me mount behind him and he confided to me something secret which I would not disclose to anybody; and the Messenger of Allah (ﷺ) liked the concealment provided by a lofty place or cluster of dates (while answering the call of nature), Ibn Asma' said in his narration: It implied an enclosure of the date-trees.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، قَالاَ حَدَّثَنَا مَهْدِيٌّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ أَرْدَفَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ خَلْفَهُ فَأَسَرَّ إِلَىَّ حَدِيثًا لاَ أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم لِحَاجَتِهِ هَدَفٌ أَوْ حَائِشُ نَخْلٍ . قَالَ ابْنُ أَسْمَاءَ فِي حَدِيثِهِ يَعْنِي حَائِطَ نَخْلٍ .

Reference : Sahih Muslim 342
In-book reference : Book 3, Hadith 96
USC-MSA web (English) reference : Book 3, Hadith 673
(deprecated numbering scheme)

(21) Chapter: Emission Of Semen Makes Bath Obligatory

(21) باب إِنَّمَا الْمَاءُ مِنَ الْمَاءِ

Sa'id al-Khudri narrated it from his father:

I went to Quba' with the Messenger of Allah (ﷺ) on Monday till we reached (the habitation) of Banu Salim. The Messenger of Allah (ﷺ) stood at the door of 'Itban and called him loudly. So he came out dragging his lower garnment. Upon this the Messenger of Allah (ﷺ) said: We have made this man to make haste 'Itban said: Messenger of Allah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)? The Messenger of Allah (ﷺ) said: It is with the seminal emission that bath becomes obligatory.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ شَرِيكٍ، - يَعْنِي ابْنَ أَبِي نَمِرٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الاِثْنَيْنِ إِلَى قُبَاءٍ حَتَّى إِذَا كُنَّا فِي بَنِي سَالِمٍ وَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى بَابِ عِتْبَانَ فَصَرَخَ بِهِ فَخَرَجَ يَجُرُّ إِزَارَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعْجَلْنَا الرَّجُلَ " . فَقَالَ عِتْبَانُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ الرَّجُلَ يُعْجَلُ عَنِ امْرَأَتِهِ وَلَمْ يُمْنِ مَاذَا عَلَيْهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الْمَاءُ مِنَ الْمَاءِ " .

Reference : Sahih Muslim 343 a
In-book reference : Book 3, Hadith 97
USC-MSA web (English) reference : Book 3, Hadith 674
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The Apostle of Allah (ﷺ) observed: Bathing is obligatory in case of seminal emission.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، حَدَّثَهُ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّمَا الْمَاءُ مِنَ الْمَاءِ " .

Reference : Sahih Muslim 343 b
In-book reference : Book 3, Hadith 98
USC-MSA web (English) reference : Book 3, Hadith 679
(deprecated numbering scheme)

Abu al. 'Ala' b. al-Shikhkhir said:
The Messenger of Allah (ﷺ) abrogated some of his commands by others, just as the Qur'an abrogates some part with the other.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو الْعَلاَءِ بْنُ الشِّخِّيرِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْسَخُ حَدِيثُهُ بَعْضُهُ بَعْضًا كَمَا يَنْسَخُ الْقُرْآنُ بَعْضُهُ بَعْضًا .

Reference : Sahih Muslim 344
In-book reference : Book 3, Hadith 99
USC-MSA web (English) reference : Book 3, Hadith 675
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The Messenger of Allah (ﷺ) happened to pass by (the house) of a man amongst the Ansar, and he sent for him. He came out and water was trickling down from his head. Upon this he (the Holy Prophet) said: Perhaps we put you to

haste. He said: Yes. Messenger of Allah. He (the Holy Prophet) said: When you made haste or semen is not emitted, bathing is not obligatory for you, but ablution is binding. Ibn Bashshir has narrated it with a minor alteration.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ فَأَرْسَلَ إِلَيْهِ فَخَرَجَ وَرَأْسُهُ يَقْطُرُ فَقَالَ " لَعَلَّنَا أَعْجَلْنَاكَ " . قَالَ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " إِذَا أُعْجِلْتَ أَوْ أَقْحَطْتَ فَلاَ غُسْلَ عَلَيْكَ وَعَلَيْكَ الْوُضُوءُ " . وَقَالَ ابْنُ بَشَّارٍ " إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ " .

Reference : Sahih Muslim 345
In-book reference : Book 3, Hadith 100
USC-MSA web (English) reference : Book 3, Hadith 676
(deprecated numbering scheme)

Ubayy Ibn Ka'b reported:

I arked the Messenger of Allah (ﷺ) about a man who has sexual intercourse with his wife, but leaves her before orgasm. Upon this he (the Holy Prophet) said: He should wash the secretion of his wife, and then perform ablution and ofier prayer.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ ثُمَّ يُكْسِلُ فَقَالَ " يَغْسِلُ مَا أَصَابَهُ مِنَ الْمَرْأَةِ ثُمَّ يَتَوَضَّأُ وَيُصَلِّي " .

Reference : Sahih Muslim 346 a
In-book reference : Book 3, Hadith 101
USC-MSA web (English) reference : Book 3, Hadith 677
(deprecated numbering scheme)

Ubayy ibn Ka'b narrated it from the Messenger of Allah (ﷺ) that he said:

If a person has sexual intercourse with his wife, but does not experience orgasm, he should wash his organ and perform an ablution.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، حَدَّثَنِي أَبِي، عَنِ الْمَلِيِّ، عَنِ الْمَلِيِّ، - يَعْنِي ō بِقَوْلِهِ الْمَلِيِّ عَنِ الْمَلِيِّ أَبُو أَيُّوبَ، - عَنْ أُبَىِّ بْنِ كَعْبٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ فِي الرَّجُلِ يَأْتِي أَهْلَهُ ثُمَّ لاَ يُنْزِa قَالَ " يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ " .

Reference : Sahih Muslim 346 b
In-book reference : Book 3, Hadith 102
USC-MSA web (English) reference : Book 3, Hadith 678
(deprecated numbering scheme)

Zaid b. Khalid al-Jubani reported that he askad Uthman b. 'Affan:

What is your opinion about the man who has sexual intercourse with his wife, but does not experience orgasm? Uthman said: He should perform ablution as he does for prayer, and wash his organ. 'Uthmin also said: I have heard it from the Messenger of Allah (ﷺ).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، ح وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، - وَاللَّفْظُ لَهُ - حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَخْبَرَهُ أَنَّهُ، سَأَلَ عُثْمَانَ بْنَ عَفَّانَ قَالَ قُلْتُ أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُمْنِ قَالَ عُثْمَانُ " يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ وَيَغْسِلُ ذَكَرَهُ " . قَالَ عُثْمَانُ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 347 a
In-book reference	: Book 3, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 680

Abu Ayyub reported that he had heard like this from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ، قَالَ يَحْيَى وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ، سَمِعَ ذَلِكَ، مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 347 b
In-book reference	: Book 3, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 681

(22) Chapter: Abrogation Of (the Command That) Bath Is Obligatory (only) Because Of Seminal Emission And Instead Contact Of The Circumcised Parts Makes Bath Obligatory

(22) باب نَسْخِ " الْمَاءُ مِنَ الْمَاءِ " وَوُجُوبِ الْغُسْلِ بِالْتِقَاءِ الْخِتَانَيْنِ

Abu Huraira reported:

The Apostle of Allah (ﷺ) said: When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female). In the hadith of Matar the words are: Even if there is no orgasm. Zuhair has narrated it with a minor alteration of words.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو غَسَّانَ الْمِسْمَعِيُّ ح وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، وَمَطَرٍ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ " . وَفِي حَدِيثِ مَطَرٍ " وَإِنْ لَمْ يُنْزِلْ " . قَالَ زُهَيْرٌ مِنْ بَيْنِهِمْ " بَيْنَ أَشْعُبِهَا الأَرْبَعِ " .

Reference	: Sahih Muslim 348 a
In-book reference	: Book 3, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 682

This hadith is narrated by Qatida with the same chain of transmitters, but with minor alterations. Here instead of the word - (jahada, (ijtahada) has been used, and the words;" Even if there is no orgasm" have been omitted.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ " ثُمَّ اجْتَهَدَ " وَلَمْ يَقُلْ " وَإِنْ لَمْ يُنْزِلْ " .

Reference	: Sahih Muslim 348 b

In-book reference : Book 3, Hadith 106
USC-MSA web (English) reference : Book 3, Hadith 683
(deprecated numbering scheme)

Abu Musa reported:

There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only- when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: 0 Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said: Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come across one well informed! The Messenger of Allah (ﷺ) said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا هِشَامٌ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، قَالَ - وَلاَ أَعْلَمُهُ إِلاَّ عَنْ أَبِي بُرْدَةَ، - عَنْ أَبِي مُوسَى، قَالَ اخْتَلَفَ فِي ذَلِكَ رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ فَقَالَ الأَنْصَارِيُّونَ لاَ يَجِبُ الْغُسْلُ إِلاَّ مِنَ الدَّفْقِ أَوْ مِنَ الْمَاءِ . وَقَالَ الْمُهَاجِرُونَ بَلْ إِذَا خَالَطَ فَقَدْ وَجَبَ الْغُسْلُ . قَالَ قَالَ أَبُو مُوسَى فَأَنَا أَشْفِيكُمْ مِنْ ذَلِكَ . فَقُمْتُ فَاسْتَأْذَنْتُ عَلَى عَائِشَةَ فَأُذِنَ لِي فَقُلْتُ لَهَا يَا أُمَّاهْ - أَوْ يَا أُمَّ الْمُؤْمِنِينَ - إِنِّي أُرِيدُ أَنْ أَسْأَلَكِ عَنْ شَىْءٍ وَإِنِّي أَسْتَحْيِيكِ . فَقَالَتْ لاَ تَسْتَحْيِي أَنْ تَسْأَلَنِي عَمَّا كُنْتَ سَائِلاً عَنْهُ أُمَّكَ الَّتِي وَلَدَتْكَ فَإِنَّمَا أَنَا أُمُّكَ . قُلْتُ فَمَا يُوجِبُ الْغُسْلَ قَالَتْ عَلَى الْخَبِيرِ سَقَطْتَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ وَمَسَّ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ " .

Reference : Sahih Muslim 349
In-book reference : Book 3, Hadith 107
USC-MSA web (English) reference : Book 3, Hadith 684
(deprecated numbering scheme)

'A'isha the wife of the Messenger of Allah (ﷺ) reported. A person asked the Messenger of Allah (ﷺ) about one who has sexual intercourse with his wife and parts away (without orgasm) whether bathing is obligatory for him. 'A'isha was sitting by him. The Messenger of Allah (ﷺ) said:

I and she (the Mother of the Faithful) do it and then take a bath.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ إِنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُكْسِلُ هَلْ عَلَيْهِمَا الْغُسْلُ وَعَائِشَةُ جَالِسَةٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَفْعَلُ ذَلِكَ أَنَا وَهَذِهِ ثُمَّ نَغْتَسِلُ " .

Reference : Sahih Muslim 350
In-book reference : Book 3, Hadith 108

USC-MSA web (English) reference : Book 3, Hadith 685
(deprecated numbering scheme)

(23) Chapter: Ablution Is Essential When One Taizes Something Cooked With The Help Of Fire

(23) باب الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ

Zaid b Thabit reported:

I heard the Messenger of Allah (ﷺ) say this: Ablution is obligatory (for one who takes anything) touched by fire.

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ خَارِجَةَ بْنَ زَيْدٍ الأَنْصَارِيَّ، أَخْبَرَهُ أَنَّ أَبَاهُ زَيْدَ بْنَ ثَابِتٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ "

Reference : Sahih Muslim 351
In-book reference : Book 3, Hadith 109
USC-MSA web (English) reference : Book 3, Hadith 686
(deprecated numbering scheme)

'Abdullah b. Ibrahim b. Qariz reported that he found Abu Huraira performing ablution in the mosque, who said:

I am performing ablution because of having eaten pieces of cheese, for I heard the Messenger of Allah (ﷺ) say: Perform ablution (after eating anything) touched by fire.

قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، أَنَّ عَبْدَ اللَّهِ بْنَ إِبْرَاهِيمَ بْنِ قَارِظٍ، أَخْبَرَهُ أَنَّهُ، وَجَدَ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ فَقَالَ إِنَّمَا أَتَوَضَّأُ مِنْ أَثْوَارِ أَقِطٍ أَكَلْتُهَا لأَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تَوَضَّئُوا مِمَّا مَسَّتِ النَّارُ " .

Reference : Sahih Muslim 352
In-book reference : Book 3, Hadith 110
USC-MSA web (English) reference : Book 3, Hadith 687
(deprecated numbering scheme)

'Urwa reported on the authority of'A'isha, the wife of the Messenger of Allah (ﷺ), saying this:

The Messenger of Allah (ﷺ) said. Perform ablution (after eating) anything touched by fire.

قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ عُثْمَانَ، وَأَنَا أُحَدِّثُهُ، هَذَا الْحَدِيثَ . أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ عَنِ الْوُضُوءِ، مِمَّا مَسَّتِ النَّارُ فَقَالَ عُرْوَةُ سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَوَضَّئُوا مِمَّا مَسَّتِ النَّارُ " .

Reference : Sahih Muslim 353
In-book reference : Book 3, Hadith 111
USC-MSA web (English) reference : Book 3, Hadith 688
(deprecated numbering scheme)

(24) Chapter: Abrogation Of The Hadith That Ablution Is Obligatory For Him Who Takes Something Cooked With The Help Of Fire

(24) باب نَسْخِ " الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ "

Ibn 'Abbas reported:

The Messenger of Allah (ﷺ) took (meat of) goat's shoulder and offered prayer and did not perform ablution.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

Reference	: Sahih Muslim 354 a
In-book reference	: Book 3, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 689

Ibn 'Abbas reported:

The Messenger of Allah (ﷺ) took flesh from the bone or meat, and then offered prayer and did not perform ablution, and (in fact) he did not touch water.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، ح وَحَدَّثَنِي الزُّهْرِيُّ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَكَلَ عَرْقًا - أَوْ لَحْمًا - ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً .

Reference	: Sahih Muslim 354 b
In-book reference	: Book 3, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 690

Ja'far b. Amr b. Umayya al-Damari reported on the authority of his father who said:

I saw the Messenger of Allah (ﷺ) take slices from goat's shoulder, and then eat them, and then offer prayer without having performed ablution.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يَحْتَزُّ مِنْ كَتِفٍ يَأْكُلُ مِنْهَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

Reference	: Sahih Muslim 355 a
In-book reference	: Book 3, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 691

Ja'far b. 'Amr b. Umayya al-Damari reported on the authority of his father who said:

I saw the Messenger of Allah (ﷺ) take slices from goat's shoulder and then eat them. He was called for prayer and he got'up, leaving aside the knife, and offered prayer but did not perform ablution.

حَدَّثَنِي أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فَأَكَلَ مِنْهَا فَدُعِيَ إِلَى الصَّلاَةِ فَقَامَ وَطَرَحَ السِّكِّينَ وَصَلَّى وَلَمْ يَتَوَضَّأْ . قَالَ ابْنُ شِهَابٍ وَحَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِذَلِكَ .

Reference : Sahih Muslim 355 b
In-book reference : Book 3, Hadith 115
USC-MSA web (English) reference : Book 3, Hadith 692
(deprecated numbering scheme)

Ibn 'Abbas reported it on the authority of Maimuana, the wife of the Messenger of Allah (ﷺ), that the Messenger of Allah (ﷺ) took (a piece of goat's) shoulder at her place, and then offered prayer but did not perform ablution.

قَالَ عَمْرٌو وَحَدَّثَنِي بُكَيْرُ بْنُ الأَشَجِّ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم أَكَلَ عِنْدَهَا كَتِفًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

Reference : Sahih Muslim 356 a
In-book reference : Book 3, Hadith 116
USC-MSA web (English) reference : Book 3, Hadith 693
(deprecated numbering scheme)

This hadith has been narrated by Ibn 'Abbas on the authority of Maimuna. the wife of the Apostle (ﷺ), by another chain of transmitters.

قَالَ عَمْرٌو حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ يَعْقُوبَ بْنِ الأَشَجِّ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم بِذَلِكَ .

Reference : Sahih Muslim 356 b
In-book reference : Book 3, Hadith 117
USC-MSA web (English) reference : Book 3, Hadith 694
(deprecated numbering scheme)

Abu Rafi' reported:
I testify that I used to roast the liver of the goat for the Messenger of Allah (may peace be tipcn him) and then he offered praver but did not perform ablution.

قَالَ عَمْرٌو حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي رَافِعٍ، قَالَ أَشْهَدُ لَكُنْتُ أَشْوِي لِرَسُولِ اللَّهِ صلى الله عليه وسلم بَطْنَ الشَّاةِ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

Reference : Sahih Muslim 357
In-book reference : Book 3, Hadith 118
USC-MSA web (English) reference : Book 3, Hadith 695
(deprecated numbering scheme)

Ibn Abbas reported:
The Apostle (ﷺ) took milk and then called for water and rinsed (his mouth) and said: It contains greasiness.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم شَرِبَ لَبَنًا ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ وَقَالَ " إِنَّ لَهُ دَسَمًا " .

Reference : Sahih Muslim 358 a
In-book reference : Book 3, Hadith 119
USC-MSA web (English) reference : Book 3, Hadith 696
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters.
وَحَدَّثَنِي أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، وَأَخْبَرَنِي عَمْرٌو، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الأَوْزَاعِيِّ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِ عُقَيْلٍ عَنِ الزُّهْرِيِّ، مِثْلَهُ .

Reference : Sahih Muslim 358 b
In-book reference : Book 3, Hadith 120
USC-MSA web (English) reference : Book 3, Hadith 697
(deprecated numbering scheme)

Ibn Abbas reported:
The Messenger of Allah (ﷺ) dressed himself, and then went out for prayer, when he was presented with bread and meat. He took three morsels out of that, and then offered prayer along with other people and did not touch water.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَمَعَ عَلَيْهِ ثِيَابَهُ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ فَأُتِيَ بِهَدِيَّةٍ خُبْزٍ وَلَحْمٍ فَأَكَلَ ثَلاَثَ لُقَمٍ ثُمَّ صَلَّى بِالنَّاسِ وَمَا مَسَّ مَاءً .

Reference : Sahih Muslim 359 a
In-book reference : Book 3, Hadith 121
USC-MSA web (English) reference : Book 3, Hadith 698
(deprecated numbering scheme)

This hadith is narrated by Muhammad b. 'Amr b. Ata' with these words:
I was with Ibn 'Abbas, and Ibn 'Abbas saw the Messenger of Allah (ﷺ) doing like this, and it is also said that the words are: He (the Holy Prophet) offered prayer; and the word" people" is not mentioned.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، قَالَ كُنْتُ مَعَ ابْنِ عَبَّاسٍ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ حَلْحَلَةَ وَفِيهِ أَنَّ ابْنَ عَبَّاسٍ، شَهِدَ ذَلِكَ مِنَ النَّبِيِّ صلى الله عليه وسلم . وَقَالَ صَلَّى وَلَمْ يَقُلْ بِالنَّاسِ .

Reference : Sahih Muslim 359 b
In-book reference : Book 3, Hadith 122
USC-MSA web (English) reference : Book 3, Hadith 699
(deprecated numbering scheme)

(25) Chapter: The Question Of Ablution After Eating The Flesh Of The Camel

(25) باب الْوُضُوءِ مِنْ لُحُومِ الإِبِلِ

Jabir b. Samura reported:

A man asked the Messenger of Allah (may peace he upon him) whether he should perform ablution after (eating) mutton. He (the Messenger of Allah) said: Perform ablution it you so desire, and if you do not wish, do not perform it. He (again) asked: Should I perform ablution (after eating) camel's flesh? He said: Yes, perform ablution (after eating) camel's flesh. He (again) said: May I say prayer in the sheepfolds? He (the Messenger of Allah) said: Yes. He (the narrator) again said: May I say prayer where camels lie down? He (the Holy Prophet) said: No.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَأَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ قَالَ " إِنْ شِئْتَ فَتَوَضَّأْ وَإِنْ شِئْتَ فَلاَ تَوَضَّأْ " . قَالَ أَتَوَضَّأُ مِنْ لُحُومِ الإِبِلِ قَالَ " نَعَمْ فَتَوَضَّأْ مِنْ لُحُومِ الإِبِلِ " . قَالَ أُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَالَ " نَعَمْ " . قَالَ أُصَلِّي فِي مَبَارِكِ الإِبِلِ قَالَ " لاَ " .

Reference : Sahih Muslim 360 a
In-book reference : Book 3, Hadith 123
USC-MSA web (English) reference : Book 3, Hadith 700
(deprecated numbering scheme)

This hadith is also narrated by another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنْ سِمَاكٍ، ح وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، كُلُّهُمْ عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي كَامِلٍ عَنْ أَبِي عَوَانَةَ .

Reference : Sahih Muslim 360 b
In-book reference : Book 3, Hadith 124
USC-MSA web (English) reference : Book 3, Hadith 701
(deprecated numbering scheme)

(26) Chapter: A MAN WHO IS SURE OF HIS PURIFICATION, BUT ENTERTAINS DOUBT OF ANYTHING BREAKING IT, CAN SAFELY OFFER PRAYER WITHOUT PERFORMING A NEW ABLUTION

(26) باب الدَّلِيلِ عَلَى أَنَّ مَنْ تَيَقَّنَ الطَّهَارَةَ ثُمَّ شَكَّ فِي الْحَدَثِ فَلَهُ أَنْ يُصَلِّيَ بِطَهَارَتِهِ تِلْكَ

'Abbad b. Tamim reported from his uncle that a person made a complaint to the Apostle (ﷺ) that he entertained (doubt) as it something had happened to him breaking his ablution. He (the Holy Prophet) said:

He should not return (from prayer) unless he hears a sound or perceives a smell (of passing wind). Abu Bakr and Zuhair b. Harb have pointed out in their narrations that it was 'Abdullah b. Zaid.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، شُكِيَ إِلَى النَّبِيِّ صلى الله عليه وسلم الرَّجُلُ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّىْءَ فِي الصَّلاَةِ قَالَ " لاَ يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا " . قَالَ أَبُو بَكْرٍ وَزُهَيْرُ بْنُ حَرْبٍ فِي رِوَايَتِهِمَا هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ .

Reference : Sahih Muslim 361
In-book reference : Book 3, Hadith 125
USC-MSA web (English) reference : Book 3, Hadith 702
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: If any one of you has pain in his abdomen, but is doubtful whether or not anything has issued from him, be should not leave the mosque unless he hears a sound or perceives a smell.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ أَخَرَجَ مِنْهُ شَىْءٌ أَمْ لاَ فَلاَ يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا " .

Reference : Sahih Muslim 362
In-book reference : Book 3, Hadith 126
USC-MSA web (English) reference : Book 3, Hadith 703
(deprecated numbering scheme)

(27) Chapter: Purification Of The Skins Of The Dead Animals By Tanning Them

(27) باب طَهَارَةِ جُلُودِ الْمَيْتَةِ بِالدِّبَاغِ

The freed slave-girl of Maimuna was given a goat in charity but it died. The Messenger of Allah (ﷺ) happened to pass by that (carcass). Upon this be said:
Why did you not take off its skin? You could put it to use, after tanning it. They (the Companions) said: It was dead. Upon, this he (the Messenger of Allah) said: Only its eating is prohibited. Abu bakr and Ibn Umar in their narrations said: It is narrated from Maimuna (may Allah be pleased with her).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ تُصُدِّقَ عَلَى مَوْلاَةٍ لِمَيْمُونَةَ بِشَاةٍ فَمَاتَتْ فَمَرَّ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " هَلاَّ أَخَذْتُمْ إِهَابَهَا فَدَبَغْتُمُوهُ فَانْتَفَعْتُمْ بِهِ " . فَقَالُوا إِنَّهَا مَيْتَةٌ . فَقَالَ " إِنَّمَا حَرُمَ أَكْلُهَا " . قَالَ أَبُو بَكْرٍ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا عَنْ مَيْمُونَةَ رضى الله عنها .

Reference : Sahih Muslim 363 a
In-book reference : Book 3, Hadith 127
USC-MSA web (English) reference : Book 3, Hadith 704
(deprecated numbering scheme)

Ibn 'Abbas said:
The Messenger of Allah (ﷺ) saw a dead goat, which had been given in charity to the freed slave-girl of Maimuna. The Messenger of Allah (ﷺ) said: Why don't you make use of its skin? They (the Companions around the Holy Prophet) said: It is dead. Upon this he said: It is the eating (of the dead animal) which is prohibited.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَجَدَ شَاةً مَيْتَةً أُعْطِيَتْهَا مَوْلاَةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلاَّ انْتَفَعْتُمْ بِجِلْدِهَا " . قَالُوا إِنَّهَا مَيْتَةٌ . فَقَالَ " إِنَّمَا حَرُمَ أَكْلُهَا " .

Reference : Sahih Muslim 363 b
In-book reference : Book 3, Hadith 128
USC-MSA web (English) reference : Book 3, Hadith 705
(deprecated numbering scheme)

This hadith is narrated by Ibn Shihab with the same chain of transmitters as transmitted by Yunus.

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ بِنَحْوِ رِوَايَةِ يُونُسَ .

Reference : Sahih Muslim 363 c
In-book reference : Book 3, Hadith 129
USC-MSA web (English) reference : Book 3, Hadith 706
(deprecated numbering scheme)

Ibn Abbas reported:

The Messenger of Allah (ﷺ) happened to pass by a goat thrown (away) which had been in fact given to the freed slave-girl of Maimuna as charity. Upon this the Messenger of Allah (way peace he upon him) said: Why did they not get its skin? They had better tan it and make use of it.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِشَاةٍ مَطْرُوحَةٍ أُعْطِيَتْهَا مَوْلاَةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَّ أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ " .

Reference : Sahih Muslim 363 d
In-book reference : Book 3, Hadith 130
USC-MSA web (English) reference : Book 3, Hadith 707
(deprecated numbering scheme)

Ibn'Abbas reported on the authority of Maimuna that someone amongst the wives of the Messenger of Allah (ﷺ) had a domestic animal and it died. Upon this the Messenger of Allah (ﷺ) said:

Why did you not take off its skin and make use of that?

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَخْبَرَنِي عَطَاءٌ، مُنْذُ حِينٍ قَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّ مَيْمُونَةَ، أَخْبَرَتْهُ أَنَّ دَاجِنَةً كَانَتْ لِبَعْضِ نِسَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَاتَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَّ أَخَذْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ " .

Reference : Sahih Muslim 364
In-book reference : Book 3, Hadith 131
USC-MSA web (English) reference : Book 3, Hadith 708
(deprecated numbering scheme)

Ibn 'Abbas reported:

The Apostle of Allah (ﷺ) happened to pass by (the dead body) of the goat which belonged to the freed slave-girl of Maimuna and said: Why did you not make use of its skin?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِشَاةٍ لِمَوْلاَةٍ لِمَيْمُونَةَ فَقَالَ " أَلاَّ انْتَفَعْتُمْ بِإِهَابِهَا " .

Reference : Sahih Muslim 365
In-book reference : Book 3, Hadith 132
USC-MSA web (English) reference : Book 3, Hadith 709
(deprecated numbering scheme)

Abdullah b. Abbas said:
I heard the Messenger of Allah (ﷺ) say: When the skin is tanned it becomes purified.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ وَعْلَةَ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا دُبِغَ الإِهَابُ فَقَدْ طَهُرَ " .

Reference : Sahih Muslim 366 a
In-book reference : Book 3, Hadith 133
USC-MSA web (English) reference : Book 3, Hadith 710
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn 'Abbas by another chain of transmitters.
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ يَعْنِي حَدِيثَ يَحْيَى بْنِ يَحْيَى .

Reference : Sahih Muslim 366 b
In-book reference : Book 3, Hadith 134
USC-MSA web (English) reference : Book 3, Hadith 711
(deprecated numbering scheme)

Abu al-Khair reported:
I saw Ibn Wa'la al-Saba'i wear a fur. I touched it. He said: Why do you touch it? I asked Ibn 'Abbas saying: We are the inhabitants of the western regions, and there (live) with us Berbers and Magians. They bring with them rams and slaughter them, but we do not eat (the meat of the animals) slaughtered by them, and they come with skins full of fat. Upon this Ibn 'Abbas said: We asked the Messenger of Allah (ﷺ) about this and he said: Its tanning makes it pure.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَقَالَ ابْنُ مَنْصُورٍ، أَخْبَرَنَا عَمْرُو بْنُ الرَّبِيعِ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ أَبَا الْخَيْرِ، حَدَّثَهُ قَالَ رَأَيْتُ عَلَى ابْنِ وَعْلَةَ السَّبَئِيِّ فَرْوًا فَمَسِسْتُهُ فَقَالَ مَا لَكَ تَمَسُّهُ قَدْ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قُلْتُ إِنَّا نَكُونُ بِالْمَغْرِبِ وَمَعَنَا الْبَرْبَرُ وَالْمَجُوسُ نُؤْتَى بِالْكَبْشِ قَدْ ذَبَحُوهُ وَنَحْنُ لاَ نَأْكُلُ ذَبَائِحَهُمْ وَيَأْتُونَا بِالسِّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكَ . فَقَالَ ابْنُ عَبَّاسٍ قَدْ سَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " دِبَاغُهُ طَهُورُهُ " .

Reference : Sahih Muslim 366 c
In-book reference : Book 3, Hadith 135
USC-MSA web (English) reference : Book 3, Hadith 712
(deprecated numbering scheme)

Ibn Wa'la al-Saba'i reported:

I asked 'Abdullah b. 'Abbas saying: We are the inhabitants of the western regions. The Magians come to us with skins full of water and fat. He said: Drink. I said to him: Is it your own opinion? Ibn Abbas said: I heard the Messenger of Allah (ﷺ) say: Tanning purifies it (the skin).

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ الرَّبِيعِ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي الْخَيْرِ، حَدَّثَهُ قَالَ حَدَّثَنِي ابْنُ وَعْلَةَ السَّبَئِيُّ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قُلْتُ إِنَّا نَكُونُ بِالْمَغْرِبِ فَيَأْتِينَا الْمَجُوسُ بِالأَسْقِيَةِ فِيهَا الْمَاءُ وَالْوَدَكُ فَقَالَ اشْرَبْ ‏.‏ فَقُلْتُ أَرَأْىٌ تَرَاهُ فَقَالَ ابْنُ عَبَّاسٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ دِبَاغُهُ طَهُورُهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 366 d
In-book reference : Book 3, Hadith 136
USC-MSA web (English) reference : Book 3, Hadith 713
(deprecated numbering scheme)

(28) Chapter: Tayammum

(28) باب التَّيَمُّمِ

'A'isha reported:

We went with the Messenger of Allah (ﷺ) on one of his journeys and when we reached the place Baida' or Dhat al-jaish, my necklace was broken (and fell somewhere). The Messenger of Allah (way peace be upon him) along with other people stayed there for searching it. There was neither any water at that place nor was there any water with them (the Companions of the Holy Prophet). Some persons came to my father Abu Bakr and said: Do you see what 'A'isha has done? She has detained the Messenger of Allah (ﷺ) and persons accompanying him, and there is neither any water here or with them. So Abu Bakr came there and the Messenger of Allah (ﷺ) was sleeping with his head on my thigh. He (Abu Bakr) said: You have detained the Messenger of Allah (ﷺ) and other persons and there is neither water here nor with them. She ('A'isha) said: Abu Bakr scolded me and uttered what Allah wanted him to utter and nudged my hips with his hand. And there was nothing to prevent me from stirring but for the fact that the messenger of Allah (ﷺ) was lying upon my thigh. The Messenger of Allah (ﷺ) slept till it was dawn at a waterless place. So Allah revealed the verses pertaining to tayammum and they (the Prophet and his Companions) performed tayammum. Usaid b. al-Hudair who was one of the leaders said: This is not the first of your blessings,0 Family to Abu Bakr. 'A'isha said: We made the came) stand which was my mount and found the necklace under it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِذَاتِ الْجَيْشِ - انْقَطَعَ عِقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْتِمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ فَقَالُوا أَلاَ تَرَى إِلَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَبِالنَّاسِ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ ‏.‏ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ حَبَسْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ ‏.‏ قَالَتْ فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكَانُ

رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى فَخِذِي فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا . فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ - وَهُوَ أَحَدُ النُّقَبَاءِ - مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ . فَقَالَتْ عَائِشَةُ فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ .

Reference : Sahih Muslim 367 a
In-book reference : Book 3, Hadith 137
USC-MSA web (English) reference : Book 3, Hadith 714
(deprecated numbering scheme)

'A'isha reported she had borrowed from Asma' (her sister) a necklace and it was lost. The Messenger of Allah (ﷺ) sent men to search for it. As it was the time for prayer, they offered prayer without ablution (as water was not available there). When they came to the Messenger of Allah (ﷺ), they made a complaint about it, and the verses pertaining to tayammum were revealed. Upon this Usaid b. Hadair said (to 'A'isha):

May Allah grant you a good reward! Never has been there an occasion when you were beset with difficulty and Allah did not make you come out of that and made it an occasion of blessing for the Muslims.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، بِشْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلاَدَةً فَهَلَكَتْ فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا فَأَدْرَكَتْهُمُ الصَّلاَةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ فَلَمَّا أَتَوُا النَّبِيَّ صلى الله عليه وسلم شَكَوْا ذَلِكَ إِلَيْهِ فَنَزَلَتْ آيَةُ التَّيَمُّمِ . فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ جَزَاكِ اللَّهُ خَيْرًا فَوَاللَّهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلاَّ جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجًا وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً .

Reference : Sahih Muslim 367 b
In-book reference : Book 3, Hadith 138
USC-MSA web (English) reference : Book 3, Hadith 715
(deprecated numbering scheme)

Shaqiq reported:

I was sitting in the company of Abdullah and Abu Musa when Abu Musa said: 0 'Abd al-Rahman (kunya of 'Abdullah b. Mas'ud), what would you like a man to do about the prayer if he experiences a seminal emission or has sexual intercourse but does not find water for a month? 'Abdullah said: He should not perform tayammum even if he does not find water for a month. 'Abdullah said: Then what about the verse in Sura Ma'ida:" If you do not find water, betake yourself to clean dust"? 'Abdullah said: If they were granted concession on the basis of this verse, there is a possibility that they would perform tayammum with dust on finding water very cold for themselves. Abu Musa said to Abdullah: You have not heard the words of 'Ammar: The Messenger of Allah (ﷺ) sent me on an errand and I had a seminal emission, but could find no water, and rolled myself in dust just as a beast rolls itself. I came to the Messenger of Allah (ﷺ) then and made a mention of that to him and he (the Holy Prophet) said: It would have been enough for you to do thus. Then he struck the ground with his hands once and wiped his right hand with the help of his left hand and the exterior of his palms and his face. 'Abdullah said: Didn't you see that Umar was not fully satisfied with the words of 'Ammar only?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى يَا أَبَا عَبْدِ الرَّحْمَنِ أَرَأَيْتَ لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا كَيْفَ يَصْنَعُ بِالصَّلاَةِ فَقَالَ عَبْدُ اللَّهِ لاَ يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا . فَقَالَ أَبُو مُوسَى فَكَيْفَ بِهَذِهِ الآيَةِ فِي سُورَةِ الْمَائِدَةِ { فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا} فَقَالَ عَبْدُ اللَّهِ لَوْ رُخِّصَ لَهُمْ فِي هَذِهِ الآيَةِ - لأَوْشَكَ إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ . فَقَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ ثُمَّ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ " إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا " . ثُمَّ ضَرَبَ بِيَدَيْهِ الأَرْضَ ضَرْبَةً وَاحِدَةً ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ وَظَاهِرَ كَفَّيْهِ وَوَجْهَهُ . فَقَالَ عَبْدُ اللَّهِ أَوَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ

Reference : Sahih Muslim 368 a
In-book reference : Book 3, Hadith 139
USC-MSA web (English) reference : Book 3, Hadith 716
(deprecated numbering scheme)

This hadith is narrated by Shaqiq with the same chain of transmitters but with the alteration of these words:
He (the Holy Prophet) struck hands upon the earth, and then shook them and then wiped his face and palm.

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، قَالَ قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنَّهُ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا " . وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ فَنَفَضَ يَدَيْهِ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ .

Reference : Sahih Muslim 368 b
In-book reference : Book 3, Hadith 140
USC-MSA web (English) reference : Book 3, Hadith 717
(deprecated numbering scheme)

Abd al-Rabmin b. Abza narrated It on the authority of his father that a man came to 'Umar and said:
I am (at times) affected by seminal emission but find no water. He ('Umar) told him not to say prayer. 'Ammar then said. Do you remember,0 Commander of the Faithful, when I and you were in a military detachment and we had had a seminal emission and did not find water (for taking bath) and you did not say prayer, but as for myself I rolled in dust and said prayer, and (when it was mentioned before) the Apostle (ﷺ) said: It was enough for you to strike the ground with your hands and then blow (the dust) and then wipe your face and palms. Umar said: 'Ammar, fear Allah. He said: If you so like, I would not narrate it. A hadith like this has been transmitted with the same chain of transmitters but for the words: 'Umar said: We hold you responsible for what you claim."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ - عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي الْحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَتَى عُمَرَ فَقَالَ إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً . فَقَالَ لاَ تُصَلِّ . فَقَالَ عَمَّارٌ أَمَا تَذْكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا فَلَمْ نَجِدْ مَاءً فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ وَصَلَّيْتُ .

فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الأَرْضَ ثُمَّ تَنْفُخَ ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ " . فَقَالَ عُمَرُ اتَّقِ اللَّهَ يَا عَمَّارُ . قَالَ إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ . قَالَ الْحَكَمُ وَحَدَّثَنِيهِ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ مِثْلَ حَدِيثِ ذَرٍّ قَالَ وَحَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ فِي هَذَا الإِسْنَادِ الَّذِي ذَكَرَ الْحَكَمُ فَقَالَ عُمَرُ نُوَلِّيكَ مَا تَوَلَّيْتَ .

Reference : Sahih Muslim 368 c
In-book reference : Book 3, Hadith 141
USC-MSA web (English) reference : Book 3, Hadith 718
(deprecated numbering scheme)

'Abd al-Rahman b. Abza mnated it on the authority of his father that a man came to Umar and said:
I have had a seminal emission but I found no water, and the rest of the hadith is the same but with this addition: 'Amr said: 0 Commander of the Faithful, because of the right given to you by Allah over me, if you desire, I would not narrate this hadith to anyone.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ سَمِعْتُ ذَرًّا، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، قَالَ قَالَ الْحَكَمُ وَقَدْ سَمِعْتُهُ مِنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَتَى عُمَرَ فَقَالَ إِنِّي أَجْنَبْتُ فَلَمْ أَجِدْ مَاءً . وَسَاقَ الْحَدِيثَ وَزَادَ فِيهِ قَالَ عَمَّارٌ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ شِئْتَ لِمَا جَعَلَ اللَّهُ عَلَىَّ مِنْ حَقِّكَ لاَ أُحَدِّثُ بِهِ أَحَدًا وَلَمْ يَذْكُرْ حَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ.

Reference : Sahih Muslim 368 d
In-book reference : Book 3, Hadith 142
USC-MSA web (English) reference : Book 3, Hadith 719
(deprecated numbering scheme)

Umair, the freed slave of Ibn 'Abbas, reported:
I and 'Abd al-Rahmin b. Yasir, the freed slave of Maimuna, the wife of the Apostle (way peace be upon him). came to the house of Abu'l-Jahm b. al-Harith al-Simma Ansari and he said: The Messenger of Allah (ﷺ) came from the direction of Bi'r Jamal and a man met him; he saluted him but the Messenger of Allah (ﷺ) made no response, till he (the Holy Prophet) came to the wall, wiped his face and hands and then returned his salutations.

قَالَ مُسْلِمٌ وَرَوَى اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ عُمَيْرٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ أَقْبَلْتُ أَنَا وَعَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ، مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حَتَّى دَخَلْنَا عَلَى أَبِي الْجَهْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ فَقَالَ أَبُو الْجَهْمِ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نَحْوِ بِئْرِ جَمَلٍ فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ وَجْهَهُ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ .

Reference : Sahih Muslim 369
In-book reference : Book 3, Hadith 143
USC-MSA web (English) reference : Book 3, Hadith 720
(deprecated numbering scheme)

Ibn Umar reported:
A person happened to pass by the Messenger of Allah (ﷺ) when he was making water and saluted him, but he did not respond to his salutation.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، مَرَّ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَبُولُ فَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ .

Reference : Sahih Muslim 370
In-book reference : Book 3, Hadith 144
USC-MSA web (English) reference : Book 3, Hadith 721
(deprecated numbering scheme)

(29) Chapter: A MUSLIM IS NOT DEFILED

(29) باب الدَّلِيلِ عَلَى أَنَّ الْمُسْلِمَ لاَ يَنْجُسُ

Abu Huraira reported that he met the Messenger of Allah (ﷺ) on one of the paths leading to Medina in a state of (sexual) defilement and he slipped away and took a bath. The Apostle of Allah (ﷺ) searched for him and when he came, he said to him:

0 Abu Huraira, where were you? He said: Messenger of Allah, you met when I was (sexually) defiled and I did not like to sit in your company before taking a bath. Upon this the Messenger of Allah (ﷺ) said: Hallowed be Allah, verily a believer is never defiled.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - قَالَ حُمَيْدٌ حَدَّثَنَا ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ لَقِيَهُ النَّبِيُّ صلى الله عليه وسلم فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ فَانْسَلَّ فَذَهَبَ فَاغْتَسَلَ فَتَفَقَّدَهُ النَّبِيُّ صلى الله عليه وسلم فَلَمَّا جَاءَهُ قَالَ " أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ " . قَالَ يَا رَسُولَ اللَّهِ لَقِيتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ لاَ يَنْجُسُ " .

Reference : Sahih Muslim 371
In-book reference : Book 3, Hadith 145
USC-MSA web (English) reference : Book 3, Hadith 722
(deprecated numbering scheme)

Hudhaifa reported:

The Messenger of Allah (ﷺ) happened to meet him and he was (sexually) defiled, and he slipped away and took a bath and then came and said: I was (sexually) defiled. Upon this he (the Holy Prophet) remarked: A Muslim is never defiled.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَقِيَهُ وَهُوَ جُنُبٌ فَحَادَ عَنْهُ فَاغْتَسَلَ ثُمَّ جَاءَ فَقَالَ كُنْتُ جُنُبًا . قَالَ " إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ " .

Reference : Sahih Muslim 372
In-book reference : Book 3, Hadith 146
USC-MSA web (English) reference : Book 3, Hadith 723
(deprecated numbering scheme)

(30) Chapter: Remembrance Of Allah Even In A State Of Sexual Defilement

(30) باب ذِكْرِ اللَّهِ تَعَالَى فِي حَالِ الْجَنَابَةِ وَغَيْرِهَا

'A'isha said:
The Apostle of Allah (ﷺ) used to remember Allah at all moments.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَإِبْرَاهِيمُ بْنُ مُوسَى قَالاَ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ ‏.‏

Reference : Sahih Muslim 373
In-book reference : Book 3, Hadith 147
USC-MSA web (English) reference : Book 3, Hadith 724
(deprecated numbering scheme)

(31) Chapter: It Is Permissible To Eat Without Ablution And There Is No Abhorrence In It And Performing Of Ablution Immediately (after That) Is Not Essential

(31) باب جَوَازِ أَكْلِ الْمُحْدِثِ الطَّعَامَ وَأَنَّهُ لاَ كَرَاهَةَ فِي ذَلِكَ وَأَنَّ الْوُضُوءَ لَيْسَ عَلَى الْفَوْرِ

Ibn 'Abbas reported:
The Apostle of Allah (ﷺ) came out of the privy, and he was presented with some food, and the people reminded him about ablution, but he said: Am I to say prayer that I should perform ablution?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ مِنَ الْخَلاَءِ فَأُتِيَ بِطَعَامٍ فَذَكَرُوا لَهُ الْوُضُوءَ فَقَالَ ‏"‏ أُرِيدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأَ ‏"‏ ‏.‏

Reference : Sahih Muslim 374 a
In-book reference : Book 3, Hadith 148
USC-MSA web (English) reference : Book 3, Hadith 725
(deprecated numbering scheme)

Ibn 'Abbas reported:
We were with the Messenger of Allah (ﷺ) and he had come out of the privy. Food was presented to him. It was said to him (by the Companions around him): Wouldn't you perform ablution? Upon this he said: Why, am I to say prayer that I should perform ablution?

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَجَاءَ مِنَ الْغَائِطِ وَأُتِيَ بِطَعَامٍ فَقِيلَ لَهُ أَلاَ تَوَضَّأُ فَقَالَ ‏"‏ لِمَ أَأُصَلِّي فَأَتَوَضَّأَ ‏"‏ ‏.‏

Reference : Sahih Muslim 374 b
In-book reference : Book 3, Hadith 149
USC-MSA web (English) reference : Book 3, Hadith 726
(deprecated numbering scheme)

Ibn 'Abbas reported:
The Messenger of Allah (ﷺ) went to the privy and when he came back, he was presented with food. It was said to him; Messenger of Allah, wouldn't you perform ablution. He said: Why, am I to say prayer?

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، مَوْلَى آلِ السَّائِبِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ ذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْغَائِطِ فَلَمَّا جَاءَ قُدِّمَ لَهُ طَعَامٌ فَقِيلَ يَا رَسُولَ اللَّهِ أَلاَ تَوَضَّأُ . قَالَ " لِمَ أَلِلصَّلاَةِ " .

Reference : Sahih Muslim 374 c
In-book reference : Book 3, Hadith 150
USC-MSA web (English) reference : Book 3, Hadith 727
(deprecated numbering scheme)

Ibn Abbas, reported:
The Apostle of Allah (ﷺ) came out of the privy after relieving himself, and food was brought to him and he took it, and did not touch water. In another narration transmitted by Sa'id b. al-Huwairith it is like this: It was said to the Messenger of Allah (ﷺ) You have not performed ablution. He said: I do not intend to say prayer that I should perform ablution.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ حُوَيْرِثٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَضَى حَاجَتَهُ مِنَ الْخَلاَءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَأَكَلَ وَلَمْ يَمَسَّ مَاءً . قَالَ وَزَادَنِي عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ أَنَّ النَّبِيَّ صلى الله عليه وسلم قِيلَ لَهُ إِنَّكَ لَمْ تَوَضَّأْ قَالَ " مَا أَرَدْتُ صَلاَةً فَأَتَوَضَّأَ " . وَزَعَمَ عَمْرٌو أَنَّهُ سَمِعَ مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ .

Reference : Sahih Muslim 374 d
In-book reference : Book 3, Hadith 151
USC-MSA web (English) reference : Book 3, Hadith 728
(deprecated numbering scheme)

(32) Chapter: What Should Be Utiered While Entering The Privy?

(32) باب مَا يَقُولُ إِذَا أَرَادَ دُخُولَ الْخَلاَءِ

Anas reported:
When the Messenger of Allah (ﷺ) entered the privy, and in the hadith transmitted by Hushaim (the words are): When the Messenger of Allah (ﷺ) entered the lavatory, be used to say: O Allah, I seek refuge in Thee from wicked and noxious things.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ، يَحْيَى أَيْضًا أَخْبَرَنَا هُشَيْمٌ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، - فِي حَدِيثِ حَمَّادٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ الْخَلاَءَ وَفِي حَدِيثِ هُشَيْمٍ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا دَخَلَ الْكَنِيفَ قَالَ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ " .

Reference : Sahih Muslim 375 a
In-book reference : Book 3, Hadith 152
USC-MSA web (English) reference : Book 3, Hadith 729
(deprecated numbering scheme)

This hadith is also transmitted by 'Abd al-'Aziz with the same chain of transmitters, and the words are:

I seek refuge with Allah from the wicked and noxious things.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ، بِهَذَا الإِسْنَادِ وَقَالَ " أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ " .

Reference	: Sahih Muslim 375 b
In-book reference	: Book 3, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 730

(33) Chapter: Ablution Does Not Break By Dozing In A Sitting Posture

(33) باب الدَّلِيلِ عَلَى أَنَّ نَوْمَ الْجَالِسِ لاَ يَنْقُضُ الْوُضُوءَ

Anas reported:

(The people) stood up for prayer and the Messenger of Allah (ﷺ) was whispering to a man, and in the narration of 'Abd al-Warith (the words are): The Apostle of Allah (ﷺ) was having a private conversation with a man, and did not start the prayer till the people dozed off.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، ح وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ أُقِيمَتِ الصَّلاَةُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم نَجِيٌّ لِرَجُلٍ - وَفِي حَدِيثِ عَبْدِ الْوَارِثِ وَنَبِيُّ اللَّهِ صلى الله عليه وسلم يُنَاجِي الرَّجُلَ - فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ .

Reference	: Sahih Muslim 376 a
In-book reference	: Book 3, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 731

Anas b. Malik reported:

(The people) stood up for prayer and the Messenger of Allah (ﷺ) was talking in whispers with a man, and he did not discontinue the conversation till his Companions dozed off; he then came and led the prayer.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ أُقِيمَتِ الصَّلاَةُ وَالنَّبِيُّ صلى الله عليه وسلم يُنَاجِي رَجُلاً فَلَمْ يَزَلْ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ ثُمَّ جَاءَ فَصَلَّى بِهِمْ .

Reference	: Sahih Muslim 376 b
In-book reference	: Book 3, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 732

Qatida reported:

I heard Anas as saying that the Companion of the Messenger of Allah (ﷺ) dozed off and then offered prayer and did not perform ablution. He (the narrator) said: I asked him if he had actually heard it from Anas. He said: By Allah. yes.

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - وَهُوَ ابْنُ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَنَامُونَ ثُمَّ يُصَلُّونَ وَلاَ يَتَوَضَّئُونَ قَالَ قُلْتُ سَمِعْتَهُ مِنْ أَنَسٍ قَالَ إِي وَاللَّهِ .

Reference	: Sahih Muslim 376 c
In-book reference	: Book 3, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 733

Anas reported:

(The people) stood up for the night prayer when a man spoke forth: I need to say something. The Apostle of Allah (ﷺ) entered into secret conversation with him, till the people dozed off or some of the people (dozed off), and then they said the prayer.

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّهُ قَالَ أُقِيمَتْ صَلاَةُ الْعِشَاءِ فَقَالَ رَجُلٌ لِي حَاجَةٌ . فَقَامَ النَّبِيُّ صلى الله عليه وسلم يُنَاجِيهِ حَتَّى نَامَ الْقَوْمُ - أَوْ بَعْضُ الْقَوْمِ - ثُمَّ صَلَّوْا .

Reference	: Sahih Muslim 376 d
In-book reference	: Book 3, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 3, Hadith 734

4 - The Book of Prayers (377 - 519)

كتاب الصلاة

(1) Chapter: The Beginning Of The Adhan

(1) باب بَدْءِ الأَذَانِ

Ibn Umar reported:

When the Muslims came to Medina, they gathered and sought to know the time of prayer but no one summoned them. One day they discussed the matter, and some of them said: Use something like the bell of the Christians and some of them said: Use horn like that of the Jews. Umar said: Why may not a be appointed who should call (people) to prayer? The Messenger of Allah (ﷺ) said: O Bilal, get up and summon (the people) to prayer.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالاَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي نَافِعٌ، مَوْلَى ابْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَوَاتِ وَلَيْسَ يُنَادِي بِهَا أَحَدٌ فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ فَقَالَ بَعْضُهُمُ اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى وَقَالَ بَعْضُهُمْ قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ فَقَالَ عُمَرُ أَوَلاَ تَبْعَثُونَ رَجُلاً يُنَادِي بِالصَّلاَةِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بِلاَلُ قُمْ فَنَادِ بِالصَّلاَةِ " .

Reference : Sahih Muslim 377
In-book reference : Book 4, Hadith 1
USC-MSA web (English) reference : Book 4, Hadith 735
(deprecated numbering scheme)

(2) Chapter: The Command to say the phrases of the Adhan twice and the phrases of the iqamah once, except the phrase, "Prayer is about to begin," which is to be said twice

(2) باب الأَمْرِ بِشَفْعِ الأَذَانِ وَإِيتَارِ الإِقَامَةِ

Anas reported:

Bilal was commanded (by the Messenger of Allah) to repeat (the phrases of) Adhan twice and once in Iqama. The narrator said: I made a mention of it before Ayyub who said: Except for saying: Qamat-is-Salat [the time for prayer has come].

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، جَمِيعًا عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ، الأَذَانَ وَيُوتِرَ الإِقَامَةَ . زَادَ يَحْيَى فِي حَدِيثِهِ عَنِ ابْنِ عُلَيَّةَ فَحَدَّثْتُ بِهِ أَيُّوبَ فَقَالَ إِلاَّ الإِقَامَةَ .

Reference : Sahih Muslim 378 a
In-book reference : Book 4, Hadith 2
USC-MSA web (English) reference : Book 4, Hadith 736
(deprecated numbering scheme)

Anas b. Malik reported:

They (the Companions) discussed that they should know the timings of prayer by means of something recognized by all. Some of them said that fire should be lighted or a bell should be rung. But Bilal was ordered to repeat the phrases twice in Adhan, and once in Iqama.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ ذَكَرُوا أَنْ يُعْلِمُوا، وَقْتَ الصَّلاَةِ بِشَىْءٍ يَعْرِفُونَهُ فَذَكَرُوا أَنْ يُنَوِّرُوا نَارًا أَوْ يَضْرِبُوا نَاقُوسًا فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ .

Reference : Sahih Muslim 378 b
In-book reference : Book 4, Hadith 3
USC-MSA web (English) reference : Book 4, Hadith 737
(deprecated numbering scheme)

This hadith is transmitted by Khalid Hadhdha with the same chain of transmitters (and the words are):

When the majority of the people discussed they should know, like the hadith narrated by al-Thaqafi (mentioned above) except for the words:" They (the people) should kindle fire."

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهَذَا الإِسْنَادِ لَمَّا كَثُرَ النَّاسُ ذَكَرُوا أَنْ يُعْلِمُوا . بِمِثْلِ حَدِيثِ الثَّقَفِيِّ غَيْرَ أَنَّهُ قَالَ أَنْ يُورُوا نَارًا .

Reference : Sahih Muslim 378 c
In-book reference : Book 4, Hadith 4
USC-MSA web (English) reference : Book 4, Hadith 738
(deprecated numbering scheme)

Anas reported:

Bilal was commanded (by the Holy Prophet) to repeat the phrases twice in Adhan, and once in lqama.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، قَالاَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ، الأَذَانَ وَيُوتِرَ الإِقَامَةَ .

Reference : Sahih Muslim 378 d
In-book reference : Book 4, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 739
(deprecated numbering scheme)

(3) Chapter: Description Of The Adhan (3) باب صِفَةِ الأَذَانِ

Abu Mahdhura said that the Messenger of Allah (ﷺ) taught him Adhan like this:

Allah is the Greatest, Allah is the Greatest; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah, and it should be again repeated: I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Come to the prayer (twice). Come to success (twice). Ishaq added: Allah is the Greatest, Allah is the Greatest; there Is no god but Allah.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ أَبُو غَسَّانَ حَدَّثَنَا مُعَاذٌ، وَقَالَ، إِسْحَاقُ أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، صَاحِبِ الدَّسْتَوَائِيِّ وَحَدَّثَنِي أَبِي، عَنْ عَامِرٍ الأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم عَلَّمَهُ هَذَا الأَذَانَ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - ثُمَّ يَعُودُ فَيَقُولُ - أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَىَّ عَلَى الصَّلاَةِ - مَرَّتَيْنِ - حَىَّ عَلَى الْفَلاَحِ - مَرَّتَيْنِ " . زَادَ إِسْحَاقُ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اللَّهُ " .

Reference : Sahih Muslim 379
In-book reference : Book 4, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 740
(deprecated numbering scheme)

(4) Chapter: It Is Recommended To Have Two Mu'adhdhin In A Single Masjid

(4) باب اسْتِحْبَابِ اتِّخَاذِ مُؤَذِّنَيْنِ لِلْمَسْجِدِ الْوَاحِدِ

Ibn Umar reported:
The Messenger of Allah (ﷺ) had two Mu'adhdhins, Bilal and 'Abdullah b. Umm Maktum, who (latter) was blind.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مُؤَذِّنَانِ بِلاَلٌ وَابْنُ أُمِّ مَكْتُومٍ الأَعْمَى .

Reference : Sahih Muslim 380 a
In-book reference : Book 4, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 741
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'A'isha by another chain of transmitters.
وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ، مِثْلَهُ .

Reference : Sahih Muslim 380 b
In-book reference : Book 4, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 742
(deprecated numbering scheme)

(5) Chapter: It Is Permissible For A Blind Man To Call The Adhan So long As There Is A Man With Him Who Sees

(5) باب جَوَازِ أَذَانِ الأَعْمَى إِذَا كَانَ مَعَهُ بَصِيرٌ

A'isha reported:
Ibn Umm Maktum used to pronounce Adhan at the behest of the Messenger of Allah (ﷺ) (despite the fact) that he was blind.

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ مَخْلَدٍ - عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَذِّنُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ أَعْمَى .

Reference : Sahih Muslim 381 a
In-book reference : Book 4, Hadith 9
USC-MSA web (English) reference : Book 4, Hadith 743
(deprecated numbering scheme)

A hadith like this has been transmitted by Hisham.

وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ، وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 381 b
In-book reference : Book 4, Hadith 10
USC-MSA web (English) reference : Book 4, Hadith 744
(deprecated numbering scheme)

(6) Chapter: Refraining From Attacking People In Dar Al-Kufr (Non-Muslim Lands) If The Adhan Is Heard Among Them

(6) باب الإِمْسَاكِ عَنِ الإِغَارَةِ، عَلَى قَوْمٍ فِي دَارِ الْكُفْرِ إِذَا سُمِعَ فِيهِمُ الأَذَانُ

Anas b. Malik reported:

The Messenger of Allah (ﷺ) used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man say: Allah is the Greatest, Allah is the Greatest, the Messenger of Allah (ﷺ) remarked: He is following al-Fitra (al-Islam). Then hearing him say: I testify that there is no god but Allah. there is no god but Allah, the Messenger of Allah (ﷺ) said: You have come out of the Fire (of Hell). They looked at him and found that he was a goat herd.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ حَمَّادِ بْنِ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُغِيرُ إِذَا طَلَعَ الْفَجْرُ وَكَانَ يَسْتَمِعُ الأَذَانَ فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ وَإِلاَّ أَغَارَ فَسَمِعَ رَجُلاً يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَى الْفِطْرَةِ " . ثُمَّ قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَرَجْتَ مِنَ النَّارِ " . فَنَظَرُوا فَإِذَا هُوَ رَاعِي مِعْزًى .

Reference : Sahih Muslim 382
In-book reference : Book 4, Hadith 11
USC-MSA web (English) reference : Book 4, Hadith 745
(deprecated numbering scheme)

(7) Chapter: It Is Recommended For The One Who Hears The Mu'adhdhin To Repeat His Words, Then To Send Salat Upon The Prophet (saws) And Ask Allah To Grant Him Al-Wasilah

(7) باب اسْتِحْبَابِ الْقَوْلِ مِثْلَ قَوْلِ الْمُؤَذِّنِ لِمَنْ سَمِعَهُ ثُمَّ يُصَلِّي عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَسْأَلُ اللهَ لَهُ الْوَسِيلَةَ

Abu Sa'id al-Khudri reported:

When you hear the call (to prayer), repeat what the Mu'adhdhin pronounces.

حَدَّثَنِي يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ " .

Reference : Sahih Muslim 383
In-book reference : Book 4, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 746
(deprecated numbering scheme)

'Abdullah b. Amr b. al-As reported Allah's Messenger (ﷺ) as saying:

When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ حَيْوَةَ، وَسَعِيدِ بْنِ أَبِي أَيُّوبَ، وَغَيْرِهِمَا، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَىَّ فَإِنَّهُ مَنْ صَلَّى عَلَىَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ " .

Reference : Sahih Muslim 384
In-book reference : Book 4, Hadith 13
USC-MSA web (English) reference : Book 4, Hadith 747
(deprecated numbering scheme)

'Umar b. al-Khattab reported:

The Messenger of Allah (ﷺ) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but Allah, and he who makes a re- sponse from the heart: There is no god but Allah, he will enter Paradise.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ جَهْضَمٍ الثَّقَفِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ . فَقَالَ أَحَدُكُمُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ . ثُمَّ قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ . قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ثُمَّ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . ثُمَّ قَالَ حَىَّ عَلَى الصَّلاَةِ . قَالَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ . ثُمَّ قَالَ حَىَّ عَلَى الْفَلاَحِ . قَالَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ . ثُمَّ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ . قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ . ثُمَّ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ " .

Reference : Sahih Muslim 385
In-book reference : Book 4, Hadith 14
USC-MSA web (English) reference : Book 4, Hadith 748
(deprecated numbering scheme)

Sa'd b. Abu Waqqas reported:

The Messenger of Allah (ﷺ) said: If anyone says on hearing the Mu'adhdhin: I testify that there is no god but Allah alone. Who has no partner, and that Muhammad is His servant and His Messenger, (and that) I am satisfied with Allah as my Lord, with Muhammad as Messenger. and with Islam as din (code of life), his sins would be forgiven. In the narration transmitted by Ibn Rumh the words are:" He who said on hearing the Mu'adhdhin and verity I testify." ' Qutaiba has not mentioned his words:" And I."

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْقُرَشِيِّ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولاً وَبِالإِسْلاَمِ دِينًا . غُفِرَ لَهُ ذَنْبُهُ " . قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ " مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ " . وَلَمْ يَذْكُرْ قُتَيْبَةُ قَوْلَهُ وَأَنَا .

Reference : Sahih Muslim 386
In-book reference : Book 4, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 749
(deprecated numbering scheme)

(8) Chapter: The Virtue Of the Adhan, And The Shaitan Flees When He Hears It

(8) باب فَضْلِ الأَذَانِ وَهَرَبِ الشَّيْطَانِ عِنْدَ سَمَاعِهِ

Yahya narrated it on the authority of his uncle that he had been sitting in the company of Mu'awiya b. Abu Sufyan when the Mu'adhdhin called (Muslims) to prayer. Mu'awiya said:

I heard the Messenger of Allah (ﷺ) saying The Mu'adhdhins will have the longest necks on the Day of Resurrection.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدَةُ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمِّهِ، قَالَ كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَجَاءَهُ الْمُؤَذِّنُ يَدْعُوهُ إِلَى الصَّلاَةِ فَقَالَ مُعَاوِيَةُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ " . وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو عَامِرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عِيسَى بْنِ طَلْحَةَ، قَالَ سَمِعْتُ مُعَاوِيَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 387
In-book reference : Book 4, Hadith 16
USC-MSA web (English) reference : Book 4, Hadith 750
(deprecated numbering scheme)

Abu Sufyan reported it on the authority of Jabir that he had heard the Messenger of Allah (ﷺ) say:

When Satan hears the call to prayer, he runs away to a distance like that of Rauha. Sulaimin said: I asked him about Rauha. He replied: It is at a distance of thirty-six miles from Medina.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلاَةِ ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ " . قَالَ سُلَيْمَانُ فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ . فَقَالَ هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلاَثُونَ مِيلاً .

Reference : Sahih Muslim 388 a
In-book reference : Book 4, Hadith 17
USC-MSA web (English) reference : Book 4, Hadith 751
(deprecated numbering scheme)

Abu Mu'awiya narrated it on the authority of A'mash with the same chain of transmitters.
وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 388 b
In-book reference : Book 4, Hadith 18
USC-MSA web (English) reference : Book 4, Hadith 752
(deprecated numbering scheme)

AbuHuraira reported the Messenger of Allah (ﷺ) as saying:

When Satan hears the call to prayer, he turns back and breaks the wind so as not to bear the call being made, but when the call is finished he turns round and distracts (the minds of those who pray), and when he bears the Iqama he again runs away so as not to hear its voice and when it subsides, he comes back and distracts (the minds of those who stand for prayer).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلاَةِ أَحَالَ لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ صَوْتَهُ فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ فَإِذَا سَمِعَ الإِقَامَةَ ذَهَبَ حَتَّى لاَ يَسْمَعَ صَوْتَهُ فَإِذَا سَكَتَ رَجَعَ فَوَسْوَسَ " .

Reference : Sahih Muslim 389 a
In-book reference : Book 4, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 753
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: When the Mu'adhdhin calls to prayer, Satan runs back vehemently.

حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَذَّنَ الْمُؤَذِّنُ أَدْبَرَ الشَّيْطَانُ وَلَهُ حُصَاصٌ " .

Reference : Sahih Muslim 389 b
In-book reference : Book 4, Hadith 20
USC-MSA web (English) reference : Book 4, Hadith 754
(deprecated numbering scheme)

Suhail reported that his father sent him to Banu Haritha along with a boy or a man. Someone called him by his name from an enclosure. He (thenarrator) said:
The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said: If I knew that you would meet such a situation I would have never sent you (there), but (bear in wind) whenever you hear such a call (from the evil spirits) pronounce the Adhan. for I have heard Abu Huraira say that the Messenger of Allah (may peace be upbn him) said: Whenever Adhan is proclaimed, Satan runs back vehemently.

حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، قَالَ أَرْسَلَنِي أَبِي إِلَى بَنِي حَارِثَةَ - قَالَ - وَمَعِي غُلاَمٌ لَنَا - أَوْ صَاحِبٌ لَنَا - فَنَادَاهُ مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ - قَالَ - وَأَشْرَفَ الَّذِي مَعِي عَلَى الْحَائِطِ فَلَمْ يَرَ شَيْئًا فَذَكَرْتُ ذَلِكَ لأَبِي فَقَالَ لَوْ شَعَرْتُ أَنَّكَ تَلْقَى هَذَا لَمْ أُرْسِلْكَ وَلَكِنْ إِذَا سَمِعْتَ صَوْتًا فَنَادِ بِالصَّلاَةِ فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ الشَّيْطَانَ إِذَا نُودِيَ بِالصَّلاَةِ وَلَّى وَلَهُ حُصَاصٌ " .

Reference : Sahih Muslim 389 c
In-book reference : Book 4, Hadith 21
USC-MSA web (English) reference : Book 4, Hadith 755
(deprecated numbering scheme)

Abu Huraira reported:
The Apostle (ﷺ) said When the call to prayer is made, Satan runs back and breaks wind so as not to hear the call being made, and when the call is finished. he turns round. When Iqama is proclaimed he turns his back, and when it is finished he turns round to distract a man, saying: Re- member such and such; remember such and such, referring to something the man did not have in his mind, with the result that he does not know how much he has prayed.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ التَّأْذِينُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ لَهُ اذْكُرْ كَذَا وَاذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ حَتَّى يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى " .

Reference : Sahih Muslim 389 d
In-book reference : Book 4, Hadith 22
USC-MSA web (English) reference : Book 4, Hadith 756
(deprecated numbering scheme)

A hadith like it has been narrated by Abu Huraira but for these words:
" He (the man saying the prayer) does not know how much he has prayed.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَيْفَ صَلَّى " .

Reference : Sahih Muslim 389 e
In-book reference : Book 4, Hadith 23
USC-MSA web (English) reference : Book 4, Hadith 757
(deprecated numbering scheme)

(9) Chapter: It Is Recommended To Raise The Hands Level With The Shoulders When Saying The Opening Takbir, When Bowing And When Rising From Bowing. But That Is Not To Be Done When Rising From The Prostration

(9) باب اسْتِحْبَابِ رَفْعِ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ مَعَ تَكْبِيرَةِ الإِحْرَامِ وَالرُّكُوعِ وَفِي الرَّفْعِ مِنَ الرُّكُوعِ وَأَنَّهُ لاَ يَفْعَلُهُ إِذَا رَفَعَ مِنَ السُّجُودِ

Salim narrated it on the authority of his father who reported:
I saw the Messenger of Allah (ﷺ) raising his hands apposite the shoulders at the time of beginning the prayer and before bowing down and after coming back to the position after bowing. but he did not raise them between two prostrations.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِيَحْيَى قَالَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ وَقَبْلَ أَنْ يَرْكَعَ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ وَلاَ يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ .

Reference : Sahih Muslim 390 a
In-book reference : Book 4, Hadith 24
USC-MSA web (English) reference : Book 4, Hadith 758
(deprecated numbering scheme)

Ibn Umar reported that the Messenger of Allah (ﷺ), when he stood up for prayer, used to raise his hands apposite the shoulders and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did like it and when he raised himself from the ruku' (bowing posture) he again did like it, but he did not do it at the time of raising his head from prostration.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ لِلصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ كَبَّرَ فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ وَلاَ يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ .

Reference : Sahih Muslim 390 b
In-book reference : Book 4, Hadith 25
USC-MSA web (English) reference : Book 4, Hadith 759
(deprecated numbering scheme)

This hadith has been transmitted with the same chain of transmitters by al. Zuhri as narrated by Ibn Juraij (who) said. When the Messenger of Allah (ﷺ) stood up for prayer, he raised hands (to the height) apposite the shoulders and then recited takbir.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنٌ، - وَهُوَ ابْنُ الْمُثَنَّى - حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ، أَخْبَرَنَا يُونُسُ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ كَمَا قَالَ ابْنُ جُرَيْجٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ لِلصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ كَبَّرَ .

Reference : Sahih Muslim 390 c
In-book reference : Book 4, Hadith 26
USC-MSA web (English) reference : Book 4, Hadith 760
(deprecated numbering scheme)

Abu Qilaba reported that he saw Malik b. Huwairith raising his hands at the beginning of prayer and raising his hands before kneeling down, and raising his hands after lifting his head from the state of kneeling, and he narrated that the Messenger of Allah (ﷺ) used to do like this.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ إِذَا صَلَّى كَبَّرَ ثُمَّ رَفَعَ يَدَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَفْعَلُ هَكَذَا ‏.‏

Reference	: Sahih Muslim 391 a
In-book reference	: Book 4, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 761

Malik b. Huwairith reported:

The Messenger of Allah (ﷺ) raised his hands apposite his ears at the time of reciting the takbir (i. e. at the time of beginning the prayer) and then again raised his hands apposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears).

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ ‏"‏ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ‏"‏ ‏.‏ فَعَلَ مِثْلَ ذَلِكَ ‏.‏

Reference	: Sahih Muslim 391 b
In-book reference	: Book 4, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 762

This hadith has been transmitted by Qatada with the same chain of transmitters that he saw the Messenger of Allah (ﷺ) doing this (i.e. raising his hands) till they were opposite the lobes of ears.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ أَنَّهُ رَأَى نَبِيَّ اللَّهِ صلى الله عليه وسلم وَقَالَ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ ‏.‏

Reference	: Sahih Muslim 391 c
In-book reference	: Book 4, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 763

(10) Chapter: Affirming The Takbir For Every Movement Up Or Down In The Prayer, Except When Rising From Ruku' When One Should Say: Sami'aAllahu Liman Hamidah (Allah Hears Those Who Praise Him)

(10) باب إِثْبَاتِ التَّكْبِيرِ فِي كُلِّ خَفْضٍ وَرَفْعٍ فِي الصَّلاَةِ إِلاَّ رَفْعَهُ مِنَ الرُّكُوعِ فَيَقُولُ فِيهِ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Abu Salama reported:

Abu Huraira led prayer for them and recited takbir when he bent and raised himself (in ruku' and sujud) and after completing (the prayer) he said: By Allah I say prayer which has the best resemblance with the prayer of the Prophet (ﷺ) amongst you.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُصَلِّي لَهُمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ فَلَمَّا انْصَرَفَ قَالَ وَاللَّهِ إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 392 a
In-book reference : Book 4, Hadith 30
USC-MSA web (English) reference : Book 4, Hadith 764
(deprecated numbering scheme)

Abu Huraira reported:
When the Messenger of Allah (ﷺ) got up for prayer, he would say the takbir (Allah-o-Akbar) when standing, then say the takbir when bowing. then say:" Allah listened to him who praised him," when coming to the erect position after bowing, then say while standing:" To Thee, our Lord, be the praise", then recite the takbir when getting down for prostration, then say the takbir on raising his head, then say the takbir on prostrating himself, then say the takbir on raising his head. He would do that throughout the whole prayer till he would complete it, and he would say the takbir when he would get up at the end of two rak'as after adopting the sitting posture. Abu Huraira said: My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ ثُمَّ يَقُولُ وَهُوَ قَائِمٌ " رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي الصَّلاَةِ كُلِّهَا حَتَّى يَقْضِيَهَا وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَثْنَى بَعْدَ الْجُلُوسِ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 392 b
In-book reference : Book 4, Hadith 31
USC-MSA web (English) reference : Book 4, Hadith 765
(deprecated numbering scheme)

Ibn al-Harith reported:
He had heard Abu Huraira say: The Messenger of Allah (ﷺ) recited takbir on standing for prayer, and the rest of the hadith is like that transmitted by Ibn Juraij (recorded above), but he did not mention Abu Huraira as saying:" My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (ﷺ)."

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنٌ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ إِلَى الصَّلاَةِ يُكَبِّرُ حِينَ يَقُومُ بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ . إِنِّي أَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 392 c
In-book reference : Book 4, Hadith 32
USC-MSA web (English) reference : Book 4, Hadith 766
(deprecated numbering scheme)

Abu Salama b. 'Abd al-Rahman reported.. When Marwan appointed Abu Huraira as his deputy in Medina, he recited takbir whenever he got up for obligatory prayer, and the rest of the hadith is the same as transmitted by Ibn Juraij (but with the addition of these words):

On completing the prayer with salutation, and he turned to the people in the mosque and said....

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ - حِينَ يَسْتَخْلِفُهُ مَرْوَانُ عَلَى الْمَدِينَةِ - إِذَا قَامَ لِلصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ . فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَفِي حَدِيثِهِ فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَشْبَهُكُمْ صَلاَةً بِرَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 392 d
In-book reference	: Book 4, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 767

Abu Salama reported that Abu Huraira recited takbir in prayer on all occasions of rising and kneeling. We said:

O Abu Huraira, what is this takbir? He said: Verily it is the prayer of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُكَبِّرُ فِي الصَّلاَةِ كُلَّمَا رَفَعَ وَوَضَعَ . فَقُلْنَا يَا أَبَا هُرَيْرَةَ مَا هَذَا التَّكْبِيرُ قَالَ إِنَّهَا لَصَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 392 e
In-book reference	: Book 4, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 768

Suhail reported on the authority of his father that Abu Huraira used to recite takbir on all occasions of rising and bending (in prayer) and narrated that the Messenger of Allah (ﷺ) used to do like that.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَفْعَلُ ذَلِكَ .

Reference	: Sahih Muslim 392 f
In-book reference	: Book 4, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 769

Mutarrif reported:

I and 'Imran b. Husain said prayer behind 'Ali b. Abu, Talib. He recited takbir when he prostrated, and he recited takbir when he raised his head and he recited takbir while rising up (from the sitting position at the end of two rak'ahs). When we had finished our prayer, 'Imran caught hold of my hand and said: He (Hadrat Ali) has led prayer like Muhammad (ﷺ) or he said: He in fact recalled to my mind the prayer of Muhammad (may peace be upon him.)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَخَلَفُ بْنُ هِشَامٍ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ غَيْلاَنَ، عَنْ مُطَرِّفٍ، قَالَ صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ، خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ

فَلَمَّا انْصَرَفْنَا مِنَ الصَّلاَةِ - قَالَ - أَخَذَ عِمْرَانُ بِيَدِي ثُمَّ قَالَ لَقَدْ صَلَّى بِنَا هَذَا صَلاَةَ مُحَمَّدٍ صلى الله عليه وسلم . أَوْ قَالَ قَدْ ذَكَّرَنِي هَذَا صَلاَةَ مُحَمَّدٍ صلى الله عليه وسلم .

Reference : Sahih Muslim 393
In-book reference : Book 4, Hadith 36
USC-MSA web (English) reference : Book 4, Hadith 770
(deprecated numbering scheme)

(11) Chapter: It Is Obligatory To Recite Al-Fatihah In Every Rak'ah; If A Person Cannot Recite Al-Fatihah Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage

(11) باب وُجُوبِ قِرَاءَةِ الْفَاتِحَةِ فِي كُلِّ رَكْعَةٍ وَإِنَّهُ إِذَا لَمْ يُحْسِنِ الْفَاتِحَةَ وَلاَ أَمْكَنَهُ تَعَلُّمُهَا قَرَأَ مَا تَيَسَّرَ لَهُ مِنْ غَيْرِهَا

'Ubada b. as-Samit reported from the Messenger of Allah (may peace be upon him):
He who does not recite Fatihat al-Kitab is not credited with having observed the prayer.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُفْيَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ " .

Reference : Sahih Muslim 394 a
In-book reference : Book 4, Hadith 37
USC-MSA web (English) reference : Book 4, Hadith 771
(deprecated numbering scheme)

Ubada b. as-Samit reported:
The Messenger of Allah (ﷺ) said: He who does not recite Umm al-Qur'an is not credited with having observed the prayer.

حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ صَلاَةَ لِمَنْ لَمْ يَقْتَرِئْ بِأُمِّ الْقُرْآنِ " .

Reference : Sahih Muslim 394 b
In-book reference : Book 4, Hadith 38
USC-MSA web (English) reference : Book 4, Hadith 772
(deprecated numbering scheme)

Mahmud b. al-Rabi', on whose face the Messenger of Allah (ﷺ) squirted water from the well, reported on the authority of 'Ubada b. as- Samit that the Messenger of Allah (ﷺ) said:

He who does not recite Umm al-Qur'an is not credited with having observed prayer.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ الَّذِي، مَجَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي وَجْهِهِ مِنْ بِئْرِهِمْ أَخْبَرَهُ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ " .

Reference : Sahih Muslim 394 c
In-book reference : Book 4, Hadith 39
USC-MSA web (English) reference : Book 4, Hadith 773
(deprecated numbering scheme)

This hadith has also been transmitted by Ma'mar from al-Zuhri with the same chain of transmitters with the addition of these words:
" and something more".

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَزَادَ فَصَاعِدًا .

Reference : Sahih Muslim 394 d
In-book reference : Book 4, Hadith 40
USC-MSA web (English) reference : Book 4, Hadith 774
(deprecated numbering scheme)

Abu Huraira reported:
The Apostle of Allah (ﷺ) said: If anyone observes prayer in which he does not recite Umm al-Qur'an, It is deficient [he said this three times] and not complete. It was said to Abu Huraira: At times we are behind the Imam. He said: Recite it inwardly, for he had heard the Messenger of Allah (ﷺ) declare that Allah the Exalted had said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: Master of the Day of judg- ment, He remarks: My servant has glorified Me. and sometimes He would say: My servant entrusted (his affairs) to Me. And when he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom Thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray, He (Allah) says: This is for My servant, and My servant will receive what he asks for. Sufyan said: 'Ala b. 'Abd al-Rahman b. Ya'qub narrated it to me when I went to him and he was confined to his home on account of illness, and I asked him about it.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهْىَ خِدَاجٌ " - ثَلاَثًا - غَيْرُ تَمَامٍ " . فَقِيلَ لأَبِي هُرَيْرَةَ إِنَّا نَكُونُ وَرَاءَ الإِمَامِ . فَقَالَ اقْرَأْ بِهَا فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} . قَالَ اللَّهُ تَعَالَى حَمِدَنِي عَبْدِي وَإِذَا قَالَ { الرَّحْمَنِ الرَّحِيمِ} . قَالَ

اللَّهُ تَعَالَى أَثْنَى عَلَيَّ عَبْدِي . وَإِذَا قَالَ { مَالِكِ يَوْمِ الدِّينِ} . قَالَ مَجَّدَنِي عَبْدِي - وَقَالَ مَرَّةً فَوَّضَ إِلَيَّ عَبْدِي - فَإِذَا قَالَ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} . قَالَ هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ . فَإِذَا قَالَ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ} . قَالَ هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ " . قَالَ سُفْيَانُ حَدَّثَنِي بِهِ الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ دَخَلْتُ عَلَيْهِ وَهُوَ مَرِيضٌ فِي بَيْتِهِ فَسَأَلْتُهُ أَنَا عَنْهُ .

Reference : Sahih Muslim 395 a
In-book reference : Book 4, Hadith 41
USC-MSA web (English) reference : Book 4, Hadith 775
(deprecated numbering scheme)

It is naratted on the authority of Abu Huraira that he had heard the Messenger of Allah (ﷺ) say:

He who observed prayer but he did not recite the Umm al-Qur'an in it, and the rest of the hadith is the same as transmitted by Sufyan, and in this hadith the words are:" Allah the Most High said: the prayer is divided into two halves between Me and My servant. The half of it is for Me and the half of it is for My servant."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، أَنَّ أَبَا السَّائِبِ، مَوْلَى بَنِي عَبْدِ اللَّهِ بْنِ هِشَامِ بْنِ زُهْرَةَ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى صَلاَةً فَلَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ " . بِمِثْلِ حَدِيثِ سُفْيَانَ وَفِي حَدِيثِهِمَا " قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي " .

Reference : Sahih Muslim 395 b
In-book reference : Book 4, Hadith 42
USC-MSA web (English) reference : Book 4, Hadith 776
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: He who said his prayer, but did not recite the opening chapter of al-Kitab, his prayer is incomplete. He repeated it thrice.

حَدَّثَنِي أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُوَيْسٍ، أَخْبَرَنِي الْعَلاَءُ، قَالَ سَمِعْتُ مِنْ أَبِي وَمِنْ أَبِي السَّائِبِ، وَكَانَا، جَلِيسَىْ أَبِي هُرَيْرَةَ قَالاَ قَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهْىَ خِدَاجٌ " . يَقُولُهَا ثَلاَثًا بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 395 c
In-book reference : Book 4, Hadith 43
USC-MSA web (English) reference : Book 4, Hadith 777
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: One is not credited with having observed the prayer without the recitation (of al-Fatiha). So said Abu Huraira: (The prayer in which) the Messenger of Allah (ﷺ) recited in a loud voice, we also

recited that loudly for you (and the prayer in which) he recited inwardly we also recited inwardly for you (to give you a practical example of the prayer of the Holy Prophet).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، قَالَ سَمِعْتُ عَطَاءً، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ صَلاَةَ إِلاَّ بِقِرَاءَةٍ " . قَالَ أَبُو هُرَيْرَةَ فَمَا أَعْلَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَعْلَنَّاهُ لَكُمْ وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ .

Reference : Sahih Muslim 396 a
In-book reference : Book 4, Hadith 44
USC-MSA web (English) reference : Book 4, Hadith 778
(deprecated numbering scheme)

'Ata' narrated on the authority of Abu Huraira who said that one should recite (al-Fatiha) in every (rak'ah of) prayer. What we heard (i. e. recitation) from the Messenger of Allah (ﷺ), we made you listen to that. And that which he (recited) inwardly, we (recited) inwardly for you. A person said to him:

If I add nothing to the (recitation) of the Umm al Qur'an (Surat al-Fatiha), would it make the prayer incomplete? He (AbuHuraira) said: If you add to that (if you recite some of verses of the Qur'an along with Surat at-Fatiha) that is better for you. But if you are contented with it (Surat al-Fatiha) only, it is sufficient for you.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِعَمْرٍو - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ فِي كُلِّ الصَّلاَةِ يَقْرَأُ فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَسْمَعْنَاكُمْ وَمَا أَخْفَى مِنَّا أَخْفَيْنَا مِنْكُمْ . فَقَالَ لَهُ رَجُلٌ إِنْ لَمْ أَزِدْ عَلَى أُمِّ الْقُرْآنِ فَقَالَ إِنْ زِدْتَ عَلَيْهَا فَهُوَ خَيْرٌ وَإِنِ انْتَهَيْتَ إِلَيْهَا أَجْزَأَتْ عَنْكَ .

Reference : Sahih Muslim 396 b
In-book reference : Book 4, Hadith 45
USC-MSA web (English) reference : Book 4, Hadith 779
(deprecated numbering scheme)

'Ata' reported it on the authority of Abu Huraira who said:

Recitation (of Surat al-Fatiha) in every (rak'ah) of prayer in essential. (The recitation) that we listened to from the Messenger of Allah (ﷺ) we made you listen to it. And that which he recited inwardly to us, we recited it inwardly for you. And he who recites Umm al-Qur'an, it is enough for him (to complete the prayer), and he who adds to it (recites some other verses of the Holy Qur'an along with Surat al-Fatiha), it is preferable for him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَطَاءٍ، قَالَ قَالَ أَبُو هُرَيْرَةَ فِي كُلِّ صَلاَةٍ قِرَاءَةٌ فَمَا أَسْمَعَنَا النَّبِيُّ صلى الله عليه وسلم أَسْمَعْنَاكُمْ وَمَا أَخْفَى مِنَّا أَخْفَيْنَاهُ مِنْكُمْ وَمَنْ قَرَأَ بِأُمِّ الْكِتَابِ فَقَدْ أَجْزَأَتْ عَنْهُ وَمَنْ زَادَ فَهُوَ أَفْضَلُ .

Reference : Sahih Muslim 396 c
In-book reference : Book 4, Hadith 46
USC-MSA web (English) reference : Book 4, Hadith 780
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (ﷺ). The Mes- senger of Allah (ﷺ) returned his salutation and said: Go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Messenger of Allah (may peace be upon. him) and saluted him. The Messenger of Allah (ﷺ) returned the salutation and said: Go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who hast sent you with Truth, whatever better I can do than this, please teach me. He (the Holy Prophet) said: When you get up to pray, recite takbir, and then recite whatever you conveniently can from the Qur'an, then bow down and remain quietly in that position, then raise yourself and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم السَّلاَمَ قَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ " . فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى ثُمَّ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَعَلَيْكَ السَّلاَمُ " . ثُمَّ قَالَ " ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ " . حَتَّى فَعَلَ ذَلِكَ ثَلاَثَ مَرَّاتٍ فَقَالَ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَ هَذَا عَلِّمْنِي . قَالَ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا " .

Reference : Sahih Muslim 397 a
In-book reference : Book 4, Hadith 47
USC-MSA web (English) reference : Book 4, Hadith 781
(deprecated numbering scheme)

Abu Huraira reported:
A person entered the mosque and said prayer while the Messenger of Allah (ﷺ) was sitting in a nook (of the mosque), and the rest of the hadith is the same as mentioned above, but with this addition:" When you get up to pray, perform the ablution completely, and then turn towards the Qibla and recite takbir (Allah o Akbar =Allah is the Most Great)."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي قَالاَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي نَاحِيَةٍ وَسَاقَا الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ وَزَادَا فِيهِ " إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبِغِ الْوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ " .

Reference : Sahih Muslim 397 b
In-book reference : Book 4, Hadith 48
USC-MSA web (English) reference : Book 4, Hadith 782
(deprecated numbering scheme)

(12) Chapter: Prohibiting The Follower From Reciting Aloud Behind An Imam

(12) باب نَهْىِ الْمَأْمُومِ عَنْ جَهْرِهِ، بِالْقِرَاءَةِ خَلْفَ إِمَامِهِ

lmrin b. Husain reported:

The Messenger of Allah (may peace beupon him) led us In Zuhr or 'Asr prayer (noon or the afternoon prayer). (On concluding it) he said: Who recited behind me (the verses): Sabbih Isma Rabbik al-a'la (Glorify the name of thy Lord, the Most High)? There upon a person said: It was I, but I in- tended nothing but goodness. I felt that some one of you was disputing with me in it (or he was taking out from my tongue what I was reciting), said the Prophet (ﷺ).

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ أَبِي عَوَانَةَ، قَالَ سَعِيدٌ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الظُّهْرِ - أَوِ الْعَصْرِ - فَقَالَ " أَيُّكُمْ قَرَأَ خَلْفِي بِسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى " . فَقَالَ رَجُلٌ أَنَا وَلَمْ أُرِدْ بِهَا إِلاَّ الْخَيْرَ . قَالَ " قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا " .

Reference : Sahih Muslim 398 a
In-book reference : Book 4, Hadith 49
USC-MSA web (English) reference : Book 4, Hadith 783
(deprecated numbering scheme)

'Imran b. Husain reported:

The Messenger of Allah (ﷺ) observed the Zuhr prayer and a person recited Sabbih Isma Rabbik al-a'la (Glorify the name of thy Lord, the Most High) behind him. When he (the Holy Pro- phet) concluded the prayer he said: Who amongst you recited (the above-mentioned verse) or who amongst you was the reciter? A person said: It was I. Upon this he (the Holy Prophet) observed: I thought as if someone amongst you was disputing with me (in what I was reciting).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى، يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ بِسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى فَلَمَّا انْصَرَفَ قَالَ " أَيُّكُمْ قَرَأَ " أَوْ " أَيُّكُمُ الْقَارِئُ " فَقَالَ رَجُلٌ أَنَا . فَقَالَ " قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا " .

Reference : Sahih Muslim 398 b
In-book reference : Book 4, Hadith 50
USC-MSA web (English) reference : Book 4, Hadith 784
(deprecated numbering scheme)

This hadith has been narrated by Qatada with the same chain of transmitters that the Messenger of Allah (ﷺ) observed Zuhr prayer and said:

I felt that someone amongst you was disputing with me (in what I was reciting).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ وَقَالَ " قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا " .

Reference : Sahih Muslim 398 c
In-book reference : Book 4, Hadith 51
USC-MSA web (English) reference : Book 4, Hadith 785
(deprecated numbering scheme)

(13) Chapter: The Proof Of Those Who Say That The Basmalah Should Not Be Recited Aloud

(13) باب حُجَّةِ مَنْ قَالَ لاَ يَجْهَرُ بِالْبَسْمَلَةِ

Anas reported:
I observed prayer along with the Messenger of Allah (ﷺ) and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ كِلاَهُمَا عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسٍ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ ‏{‏ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ‏}‏ ‏.‏

Reference : Sahih Muslim 399 a
In-book reference : Book 4, Hadith 52
USC-MSA web (English) reference : Book 4, Hadith 786
(deprecated numbering scheme)

Shu'ba reported it with the same chain of transmitters. with she addition of these words:
" I said to Qatada: Did you hear it from Anas? He replied in the affir- mative and added: We had inquired of him about it."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ ‏.‏ وَزَادَ قَالَ شُعْبَةُ فَقُلْتُ لِقَتَادَةَ أَسَمِعْتَهُ مِنْ أَنَسٍ قَالَ نَعَمْ نَحْنُ سَأَلْنَاهُ عَنْهُ ‏.‏

Reference : Sahih Muslim 399 b
In-book reference : Book 4, Hadith 53
USC-MSA web (English) reference : Book 4, Hadith 787
(deprecated numbering scheme)

'Abda reported:
'Umar b. al-Khattab used to recite loudly these words: Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee,0 Allah, and Thine is the Praise, and Blessed is Thy Name. and Exalted is Thy Majesty. and there is no other object of worship beside Thee]. Qatada informed in writing that Anas b. Malik had narrated to him: I observed prayer behind the Messenger of Allah (ﷺ) and Abu Bakr and Umar and 'Uthman. They started (loud recitation) with: AI-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir- Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَبْدَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ يَجْهَرُ بِهَؤُلاَءِ الْكَلِمَاتِ يَقُولُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ ‏.‏ وَعَنْ قَتَادَةَ أَنَّهُ كَتَبَ إِلَيْهِ يُخْبِرُهُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ حَدَّثَهُ قَالَ صَلَّيْتُ خَلْفَ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكَانُوا يَسْتَفْتِحُونَ بِـ ‏{‏ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ‏}‏ لاَ يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ قِرَاءَةٍ وَلاَ فِي آخِرِهَا ‏.‏

Reference : Sahih Muslim 399 c

In-book reference : Book 4, Hadith 54
USC-MSA web (English) reference : Book 4, Hadith 788
(deprecated numbering scheme)

It is reported on the authority of Abu Talha that he had heard Anas b. Malik narrating this.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَذْكُرُ ذَلِكَ ‏.‏

Reference : Sahih Muslim 399 d
In-book reference : Book 4, Hadith 55
USC-MSA web (English) reference : Book 4, Hadith 789
(deprecated numbering scheme)

(14) Chapter: The Proof Of Those Who Say That The Bismillah Is A Verse At The Beginning Of Every Surah, Except Bara'ah (At-Tawbah)

(14) باب حُجَّةِ مَنْ قَالَ الْبَسْمَلَةُ آيَةٌ مِنْ أَوَّلِ كُلِّ سُورَةٍ سِوَى بَرَاءَةَ

Anas reported:

One day the Messenger of Allah (ﷺ) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Sura has just been revealed to me, and then recited: In the name of Allah, the Compassionate, the Merciful. Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Prophet (ﷺ) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you. Ibn Hujr made this addition in the hadith:" He (the Holy Prophet) was sitting amongst us in the mosque, and He (Allah) said: (You don't know) what he innovated after you"

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، قَالَ بَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ أُنْزِلَتْ عَلَىَّ آنِفًا سُورَةٌ ‏"‏ ‏.‏ فَقَرَأَ ‏"‏ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ‏{‏ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ وَانْحَرْ * إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ‏}‏ ‏"‏ ‏.‏ ثُمَّ قَالَ ‏"‏ أَتَدْرُونَ مَا الْكَوْثَرُ ‏"‏ ‏.‏ فَقُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ ‏.‏ قَالَ ‏"‏ فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ عَلَيْهِ خَيْرٌ كَثِيرٌ هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ آنِيَتُهُ عَدَدُ النُّجُومِ فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ رَبِّ إِنَّهُ مِنْ أُمَّتِي ‏.‏ فَيَقُولُ مَا تَدْرِي مَا أَحْدَثَتْ بَعْدَكَ ‏"‏ ‏.‏ زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ بَيْنَ أَظْهُرِنَا فِي الْمَسْجِدِ ‏.‏ وَقَالَ ‏"‏ مَا أَحْدَثَ بَعْدَكَ ‏"‏ ‏.‏

Reference : Sahih Muslim 400 a
In-book reference : Book 4, Hadith 56
USC-MSA web (English) reference : Book 4, Hadith 790
(deprecated numbering scheme)

Mukhtar b. Fulful reported that he had heard Anas b. Malik say that the Messenger of Allah (ﷺ) dozed off, and the rest of the hadith is the same as transmitted by Mus-hir except for the words that he (the Holy Prophet) said:

It (Kauthar) is a canal which my Lord the Exalted and the Glorious has promised me in Paradise. There is a tank over it, but he made no mention of the tumblers like the number of the stars.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ أَخْبَرَنَا ابْنُ فُضَيْلٍ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ أَغْفَى رَسُولُ اللَّهِ صلى الله عليه وسلم إِغْفَاءَةً . بِنَحْوِ حَدِيثِ ابْنِ مُسْهِرٍ غَيْرَ أَنَّهُ قَالَ " نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ عَلَيْهِ حَوْضٌ " . وَلَمْ يَذْكُرْ " آنِيَتُهُ عَدَدُ النُّجُومِ " .

Reference : Sahih Muslim 400 b
In-book reference : Book 4, Hadith 57
USC-MSA web (English) reference : Book 4, Hadith 791
(deprecated numbering scheme)

(15) Chapter: The Placing Of The Right Hand Over The Left Hand After The First Takbir In Prayer (takbir-i-tahrima) Below The Chest And Above The Navel And Then Placing Them Apposite The Shoulders In Prostration

(15) باب وَضْعِ يَدِهِ الْيُمْنَى عَلَى الْيُسْرَى بَعْدَ تَكْبِيرَةِ الإِحْرَامِ تَحْتَ صَدْرِهِ فَوْقَ سُرَّتِهِ وَوَضْعِهِمَا فِي السُّجُودِ عَلَى الأَرْضِ حَذْوَ مَنْكِبَيْهِ

Wa'il b. Hujr report d:

He saw the Messenger of Allah (ﷺ) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down, and when (he came back to the erect position) he recited:" Allah listened to him who praised Him." And when he prostrated, he prostrated between his two palms.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلًى، لَهُمْ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِيهِ، وَائِلِ بْنِ حُجْرٍ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلاَةِ كَبَّرَ - وَصَفَ هَمَّامٌ حِيَالَ أُذُنَيْهِ - ثُمَّ الْتَحَفَ بِثَوْبِهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ ثُمَّ رَفَعَهُمَا ثُمَّ كَبَّرَ فَرَكَعَ فَلَمَّا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . رَفَعَ يَدَيْهِ فَلَمَّا سَجَدَ سَجَدَ بَيْنَ كَفَّيْهِ .

Reference : Sahih Muslim 401
In-book reference : Book 4, Hadith 58
USC-MSA web (English) reference : Book 4, Hadith 792
(deprecated numbering scheme)

(16) Chapter: The Tashah-hud In The Prayer

(16) باب التَّشَهُّدِ فِي الصَّلاَةِ

'Abdullah (b. Mas'ud) said:

While observing prayer behind the Messenger of Allah (ﷺ) we used to recite: Peace be upon Allah, peace be upon so and so. One day the Messenger of Allah (ﷺ) said to us: Verily Allah is Himself Peace. When any one of you sits during the prayer. he should say: All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you,0 Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants, for when he says this it reaches every upright servant in heaven and earth (and say further): I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger. Then he may choose any supplication which pleases him and offer it.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نَقُولُ فِي الصَّلاَةِ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم السَّلاَمُ عَلَى اللَّهِ السَّلاَمُ عَلَى فُلاَنٍ . فَقَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ " إِنَّ اللَّهَ هُوَ السَّلاَمُ فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ " .

Reference : Sahih Muslim 402 a
In-book reference : Book 4, Hadith 59
USC-MSA web (English) reference : Book 4, Hadith 793
(deprecated numbering scheme)

Shu'ba has narrated this on the authority of Mansur with the same chain of transmitters, but he made no mention of this:

" Then he may choose any supplication which pleases him."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَلَمْ يَذْكُرْ " ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ " .

Reference : Sahih Muslim 402 b
In-book reference : Book 4, Hadith 60
USC-MSA web (English) reference : Book 4, Hadith 794
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mansur with the same chain of transmitters and he made a mention of this:

" Then he may choose any supplication which pleases him or which he likes."

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ مِثْلَ حَدِيثِهِمَا وَذَكَرَ فِي الْحَدِيثِ " ثُمَّ لْيَتَخَيَّرْ بَعْدُ مِنَ الْمَسْأَلَةِ مَا شَاءَ أَوْ مَا أَحَبَّ " .

Reference : Sahih Muslim 402 c
In-book reference : Book 4, Hadith 61
USC-MSA web (English) reference : Book 4, Hadith 795
(deprecated numbering scheme)

Abdullah b. Mas'ud reported:

We were sitting with the Apostle (ﷺ) in prayer, and the rest of the hadith is the same as narrated by Mansur He (also said): After (reciting tashahud) he may choose any prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الصَّلاَةِ . بِمِثْلِ حَدِيثِ مَنْصُورٍ وَقَالَ " ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الدُّعَاءِ " .

Reference : Sahih Muslim 402 d
In-book reference : Book 4, Hadith 62
USC-MSA web (English) reference : Book 4, Hadith 796
(deprecated numbering scheme)

Ibn Mas'ud is reported to have said:
The Messenger of Allah (ﷺ) taught me tashahhud taking my hand within his palms, in the same way as he taught me a Sura of the Qur'an, and he narrated it as narrated above.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ عَلَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم التَّشَهُّدَ كَفِّي بَيْنَ كَفَّيْهِ كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ . وَاقْتَصَّ التَّشَهُّدَ بِمِثْلِ مَا اقْتَصُّوا .

Reference : Sahih Muslim 402 e
In-book reference : Book 4, Hadith 63
USC-MSA web (English) reference : Book 4, Hadith 797
(deprecated numbering scheme)

Ibn 'Abbas reported:
The Messenger of Allah (ﷺ) used to teach us tashahbud just as he used to teach us a Sura of the Qur'an, and he would say: All services rendered by., words, acts of worship. and all good thirgs are due to Allah. Peace be upon you,0 Prophet. and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah. In the narration of Ibn Rumb (the words are):" As he would teach us the Qur'an."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ فَكَانَ يَقُولُ " التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ " . وَفِي رِوَايَةِ ابْنِ رُمْحٍ كَمَا يُعَلِّمُنَا الْقُرْآنَ .

Reference : Sahih Muslim 403 a
In-book reference : Book 4, Hadith 64
USC-MSA web (English) reference : Book 4, Hadith 798
(deprecated numbering scheme)

Tawus narrated it on the authority of Ibn 'Abbas that he said:
The Messenger of Allah (ﷺ) used to teach us tashahhud as he would teach us a Sura of the Qur'an.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ، حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ .

Reference : Sahih Muslim 403 b
In-book reference : Book 4, Hadith 65
USC-MSA web (English) reference : Book 4, Hadith 799
(deprecated numbering scheme)

Hattan b. 'Abdullah al-Raqiishi reported:

I observed prayer with Abu Musu al-Ash'ari and when he was in the qa'dah, one among the people said: The prayer has been made obligatory along with piety and Zakat. He (the narrator) said: When Abu Musa had finished the prayer after salutation he tuined (towards the people) and said: Who amongst you said such and such a thing? A hush fell on the people. He again said.. Who amongst you has said such and such a thing? A hush fell on the people. He (Abu Musa) said: Hattan, It is perhaps you that have uttered it. He (Hattan) said No. I have not uttered it. I was afraid that you might be annoyed with me on account of this. A person amongst the people said: It was I who said it, and In this I intended nothing but good. Abu Musa said: Don't you know what you have to recite in your prayers? Verily the Messenger of Allah (ﷺ) addressed us and explained to us all Its aspects and taught us how to observe prayer (properly). He (the Holy Prophet) said: When you pray make your rows straight and let anyone amongst you act as your Imim. Recite the takbir when he recites it and when be recites: Not of those with whom Thou art angry. nor of those who go astray, say: Amin. Allah would respond you. And when he (the Imim) recites the takbir, you may also recite the takbir, for the Imam bows before you and raises himself before you. Then the Messenger of Allah (ﷺ) said: The one is equivalent to the other. And when he says: Allah listens to him who praises Him, you should say: 0 Allah, our. Lord, to Thee be the praise, for Allah, the Exalted and Glorious, has vouchsafed (us) through the tongue of His Apostle (ﷺ) that Allah listens to him who praises Him. And when he (the Imim) recites the takbir and prostrates, you should also recite the takbir and prostrate, for the Imim prostrates before you and raises himself before you. The Messenger' of Allah (ﷺ) said: The one is equi- valent to the other. And when he (the Imim) sits for Qa'da (for tashahhud) the first words of every one amongst you should be: All services rendered by words, acts of worship and all good things are due to Allah. Peace be upon you,0 Apostle, and Allah's mercy and blessings. Peace be upon us and upon the upright servants of Allah. I testify that there is no god but Allah, and I testify that Mubammad is His servant and His Messenger.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ صَلَّيْتُ مَعَ أَبِي مُوسَى الأَشْعَرِيِّ صَلاَةً فَلَمَّا كَانَ عِنْدَ الْقَعْدَةِ قَالَ رَجُلٌ مِنَ الْقَوْمِ أُقِرَّتِ الصَّلاَةُ بِالْبِرِّ وَالزَّكَاةِ - قَالَ - فَلَمَّا قَضَى أَبُو مُوسَى الصَّلاَةَ وَسَلَّمَ انْصَرَفَ فَقَالَ أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا قَالَ فَأَرَمَّ الْقَوْمُ ثُمَّ قَالَ أَيُّكُمُ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا فَأَرَمَّ الْقَوْمُ فَقَالَ لَعَلَّكَ يَا حِطَّانُ قُلْتَهَا قَالَ مَا قُلْتُهَا وَلَقَدْ رَهِبْتُ أَنْ تَبْكَعَنِي بِهَا . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا قُلْتُهَا وَلَمْ أُرِدْ بِهَا إِلاَّ الْخَيْرَ . فَقَالَ أَبُو مُوسَى أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلاَتِكُمْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَنَا فَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلاَتَنَا فَقَالَ " إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لْيَؤُمَّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ فَقُولُوا آمِينَ . يُجِبْكُمُ اللَّهُ فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ سَمِعَ

اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ . يَسْمَعُ اللَّهُ لَكُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَتِلْكَ بِتِلْكَ . وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمُ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ " .

Reference : Sahih Muslim 404 a
In-book reference : Book 4, Hadith 66
USC-MSA web (English) reference : Book 4, Hadith 800
(deprecated numbering scheme)

Qatida has narrated a badith like this with another chain of transmitters. In the badith transmitted by Jarir on the authority of Sulaiman, Qatida's further words are:

When (the Qur'in) is recited (in prayer), you should observe silence, and (the following words are) not found in the hadith narrated by anyone except by Abu Kamil who heard it from Abu 'Awina (and the words are): Verily Allah vouchsafed through the tongue of the Messenger of Allah (ﷺ) this: Allah listens to him who praises Him. Abu Ishaq (a student of Imam Muslim) said: Abu Bakr the son of Abu Nadr's sister has (critically) discussed this hadith. Imam Muslim said: Whom can you find a more authentic transmitter of badith than Sulaiman? Abu Bakr said to him (Imam Muslim): What about the hadith narrated by Abd Huraira, i. e. the hadith that when the Qur'in is recited (in pray er) observe silence? He (Abu Bakr again) said: Then, why. have you not included it (in your compilation)? He (Imam Muslim) said: I have not included in this every hadith which I deem authentic; I have recorded only such ahadith on which there is an agreement (amongst the Muhaddithin apart from their being authentic).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، ح وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، كُلُّ هَؤُلاَءِ عَنْ قَتَادَةَ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ . وَفِي حَدِيثِ جَرِيرٍ عَنْ سُلَيْمَانَ عَنْ قَتَادَةَ مِنَ الزِّيَادَةِ " وَإِذَا قَرَأَ فَأَنْصِتُوا " . وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ " فَإِنَّ اللَّهَ قَالَ عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . إِلاَّ فِي رِوَايَةِ أَبِي كَامِلٍ وَحْدَهُ عَنْ أَبِي عَوَانَةَ . قَالَ أَبُو إِسْحَاقَ قَالَ أَبُو بَكْرٍ ابْنُ أُخْتِ أَبِي النَّضْرِ فِي هَذَا الْحَدِيثِ فَقَالَ مُسْلِمٌ تُرِيدُ أَحْفَظَ مِنْ سُلَيْمَانَ فَقَالَ لَهُ أَبُو بَكْرٍ فَحَدِيثُ أَبِي هُرَيْرَةَ فَقَالَ هُوَ صَحِيحٌ يَعْنِي وَإِذَا قَرَأَ فَأَنْصِتُوا . فَقَالَ هُوَ عِنْدِي صَحِيحٌ . فَقَالَ لِمَ لَمْ تَضَعْهُ هَا هُنَا قَالَ لَيْسَ كُلُّ شَىْءٍ عِنْدِي صَحِيحٍ وَضَعْتُهُ هَا هُنَا . إِنَّمَا وَضَعْتُ هَا هُنَا مَا أَجْمَعُوا عَلَيْهِ .

Reference : Sahih Muslim 404 b
In-book reference : Book 4, Hadith 67
USC-MSA web (English) reference : Book 4, Hadith 801
(deprecated numbering scheme)

This hadith has been transmitted by Qatida with the same chain of transmitters (and the words are):
" Allah, the Exalted and the Glorious, commanded it through the tongue of His Apostle (may peace be upon-him): Allah listens to him who praises Him."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ " فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَضَى عَلَى لِسَانِ نَبِيِّهِ صلى الله عليه وسلم سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " .

Reference : Sahih Muslim 404 c
In-book reference : Book 4, Hadith 68
USC-MSA web (English) reference : Book 4, Hadith 802
(deprecated numbering scheme)

(17) Chapter: Sending Salat Upon The Prophet (saws) After The Tashah-hud

(17) باب الصَّلاَةِ عَلَى النَّبِيِّ صلى الله عليه وسلم بَعْدَ التَّشَهُّدِ

Abdullah b. Zaid-he who was shown the call (for prayer in a dream) narrated it on the authority of Abu Mas'ud al-Ansari who said:

We were sitting in the company of Sa'id b. 'Ubida when the Messenger of Allah (ﷺ) came to us. Bashir b. S'ad said: Allah has commanded us to bless you. Messenger of Allah! But how should we bless you? He (the narrator) said: The Messenger of Allah (ﷺ) kept quiet (and we were so much perturbed over his silence) that we wished we had not asked him. The Messenger of Allah (ﷺ) then said: (For blessing me) say:" 0 Allah, bless Muhammad and the members of his household as Thou didst bless the mernbers of Ibrahim's household. Grant favours to Muhammad and the members of his household as Thou didst grant favours to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious" ; and salutation as you know.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيَّ، - وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي كَانَ أُرِيَ النِّدَاءَ بِالصَّلاَةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُولُوا " اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ . وَالسَّلاَمُ كَمَا قَدْ عَلِمْتُمْ " .

Reference : Sahih Muslim 405
In-book reference : Book 4, Hadith 69
USC-MSA web (English) reference : Book 4, Hadith 803
(deprecated numbering scheme)

Ibn Abi Laila reported:

Ka'b b. 'Ujra met me and said: Should I not offer you a present (and added): The Messenger of Allah (ﷺ) came to us and we said: We have learnt how to invoke peace upon you; (kindly tell us) how we should bless you. He (the Holy Prophet) said: Say:" O Allah: bless Muhammad and his family as Thou didst bless the family of Ibrahim. Verily Thou art Praiseworthy and Glorious, O Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى، قَالَ لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلاَ أُهْدِي لَكَ هَدِيَّةً خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْنَا قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ " .

Reference : Sahih Muslim 406 a
In-book reference : Book 4, Hadith 70
USC-MSA web (English) reference : Book 4, Hadith 804
(deprecated numbering scheme)

A hadith like this has been narrated by Mis'ar on the authority of al-Hakam, but in the hadith transmitted by Mis'ar these words are not found:
" Should I not offer you a present?"

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، وَمِسْعَرٍ، عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ مِثْلَهُ . وَلَيْسَ فِي حَدِيثِ مِسْعَرٍ أَلاَ أُهْدِي لَكَ هَدِيَّةً

Reference : Sahih Muslim 406 b
In-book reference : Book 4, Hadith 71
USC-MSA web (English) reference : Book 4, Hadith 805
(deprecated numbering scheme)

A hadith like this has been narrated by al-Hakam except that he said:
" Bless Muhammad (ﷺ)" and he did not say:" O Allah I

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، وَعَنْ مِسْعَرٍ، وَعَنْ مَالِكِ بْنِ مِغْوَلٍ، كُلُّهُمْ عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ " وَبَارِكْ عَلَى مُحَمَّدٍ " . وَلَمْ يَقُلِ اللَّهُمَّ .

Reference : Sahih Muslim 406 c
In-book reference : Book 4, Hadith 72
USC-MSA web (English) reference : Book 4, Hadith 806
(deprecated numbering scheme)

Abu Humaid as-Sa'idi reported:
They (the Companions of the Holy Prophet) said: Apostle of Allah, how should we bless you? He (the Holy Prophet) observed: Say:" O Allah! bless Muhammad, his wives and his offspring as Thou didst bless Ibrahim, and grant favours to Muhammad, and his wives and his offspring as Thou didst grant favours to the family of Ibrahim; Thou art Praiseworthy and Glorious."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا رَوْحٌ، وَعَبْدُ اللَّهِ بْنُ نَافِعٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا رَوْحٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ، أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ " .

Reference : Sahih Muslim 407
In-book reference : Book 4, Hadith 73
USC-MSA web (English) reference : Book 4, Hadith 807
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: He who blesses me once, Allah would bless him ten times.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ صَلَّى عَلَىَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا " .

Reference : Sahih Muslim 408
In-book reference : Book 4, Hadith 74
USC-MSA web (English) reference : Book 4, Hadith 808
(deprecated numbering scheme)

(18) Chapter: Saying "Sami'a Allahu liman Hamidah," Rabbana wa lakal-hamd," and "Amin"

(18) باب التَّسْمِيعِ وَالتَّحْمِيدِ وَالتَّأْمِينِ

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: When the Imam says:" Allah listens to him who praises Him." you should say:" O Allah, our Lord for Thee is the praise." for if what anyone says synchronises with what the angels say, his past sins will be forgiven.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ "
قَالَ الإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ . فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Reference : Sahih Muslim 409 a
In-book reference : Book 4, Hadith 75
USC-MSA web (English) reference : Book 4, Hadith 809
(deprecated numbering scheme)

A hadith like this is narrated by Abu Huraira by another chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ سُمَىٍّ .

Reference : Sahih Muslim 409 b
In-book reference : Book 4, Hadith 76
USC-MSA web (English) reference : Book 4, Hadith 810
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: SayAmin when the Imam says Amin, for it anyone's utterance of Amin synchronises with that of the angels, he will be forgiven his past sins.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . قَالَ ابْنُ شِهَابٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " آمِينَ " .

Reference : Sahih Muslim 410 a
In-book reference : Book 4, Hadith 77
USC-MSA web (English) reference : Book 4, Hadith 811
(deprecated numbering scheme)

Abu Huraira said:
I heard from the Messenger of Allah (ﷺ) the hadith like one transmitted by Malik, but he made no mention of the words of Shihab.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ مَالِكٍ وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ .

Reference : Sahih Muslim 410 b
In-book reference : Book 4, Hadith 78
USC-MSA web (English) reference : Book 4, Hadith 812
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: When anyone amongst you utters Amin in prayer and the angels in the sky also utter Amin, and this (utterance of the one) synchronises with (that of) the other, all his previous sins are pardoned.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا يُونُسَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَالَ أَحَدُكُمْ فِي الصَّلاَةِ آمِينَ . وَالْمَلاَئِكَةُ فِي السَّمَاءِ آمِينَ . فَوَافَقَ إِحْدَاهُمَا الأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Reference : Sahih Muslim 410 c
In-book reference : Book 4, Hadith 79
USC-MSA web (English) reference : Book 4, Hadith 813
(deprecated numbering scheme)

Abu Harare reported:
The Messenger of Allah (ﷺ) said: When anyone amongst you utters Amin and the angels In the heaven also utter Amin and (the Amin) of the one synchronises with (that of) the other, all his previous sins are pardoned.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَالَ أَحَدُكُمْ آمِينَ . وَالْمَلاَئِكَةُ فِي السَّمَاءِ آمِينَ . فَوَافَقَتْ إِحْدَاهُمَا الأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Reference : Sahih Muslim 410 d
In-book reference : Book 4, Hadith 80
USC-MSA web (English) reference : Book 4, Hadith 814
(deprecated numbering scheme)

'A hadith like this is transmitted by Ma'mar from Hammam b. Munabbih on the authority of Abu Huraira who reported it from the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 410 e
In-book reference : Book 4, Hadith 81
USC-MSA web (English) reference : Book 4, Hadith 815
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: When the reciter (Imam) utters:" Not of those on whom (is Thine) wrath and not the erring ones," and (the person) behind him utters Amin and his utterance synchronises with that of the dwellers of heavens, all his previous sins would be pardoned.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَالَ الْقَارِئُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ ‏.‏ فَقَالَ مَنْ خَلْفَهُ آمِينَ ‏.‏ فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 410 f
In-book reference : Book 4, Hadith 82
USC-MSA web (English) reference : Book 4, Hadith 816
(deprecated numbering scheme)

(19) Chapter: Following The Imam

(19) باب ائْتِمَامِ الْمَأْمُومِ بِالإِمَامِ

Anas b. Malik reported:

The Apostle of Allah (ﷺ) fell down from a horse and his right side was grazed. We went to him to inquire after his health when the time of prayer came. He led us in prayer in a sitting posture and we said prayer behind him sitting, and when he finished the prayer hesaid: The Imam is appointed only to be followed; so when he recites takbir, you should also recite that; when he prostrates, you should also prostrate; when he rises up, you should also rise up, and when he said" God listens to him who praises Him," you should say:" Our Lord, to Thee be the praise," and when he prays sitting, all of you should pray sitting.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ سُفْيَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ سَقَطَ النَّبِيُّ صلى الله عليه وسلم عَنْ فَرَسٍ فَجُحِشَ شِقُّهُ الأَيْمَنُ فَدَخَلْنَا عَلَيْهِ نَعُودُهُ فَحَضَرَتِ الصَّلاَةُ فَصَلَّى بِنَا قَاعِدًا فَصَلَّيْنَا وَرَاءَهُ قُعُودًا فَلَمَّا قَضَى الصَّلاَةَ قَالَ ‏"‏ إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ‏.‏ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ ‏.‏ وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ ‏"‏ ‏.‏

Reference : Sahih Muslim 411 a
In-book reference : Book 4, Hadith 83

USC-MSA web (English) reference : Book 4, Hadith 817
(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) fell down from a horse and he was grazed and he led the prayer for us sitting, and the rest of the hadith is the same.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ خَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى لَنَا قَاعِدًا . ثُمَّ ذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 411 b
In-book reference : Book 4, Hadith 84
USC-MSA web (English) reference : Book 4, Hadith 818
(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) fell down from a horse and his right side was grazed, and the rest of the hadith is the same with the addition of these words:" When he (the Imam) says prayer standing, you should also do so."

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صُرِعَ عَنْ فَرَسٍ فَجُحِشَ شِقُّهُ الأَيْمَنُ بِنَحْوِ حَدِيثِهِمَا وَزَادَ " فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا " .

Reference : Sahih Muslim 411 c
In-book reference : Book 4, Hadith 85
USC-MSA web (English) reference : Book 4, Hadith 819
(deprecated numbering scheme)

Anas reported:
The Messenger of Allah (ﷺ) rode a horse and fell down from it and his right side was grazed, and the rest of the hadith is the same, and (these words) are found in it:" When he (the Imam) says prayer in an erect posture, you should also say it in an erect posture."

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الأَيْمَنُ . بِنَحْوِ حَدِيثِهِمْ وَفِيهِ " إِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا " .

Reference : Sahih Muslim 411 d
In-book reference : Book 4, Hadith 86
USC-MSA web (English) reference : Book 4, Hadith 820
(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) fell down from his horse and his right side was grazed, and the rest of the hadith is the same. In this hadith there are no additions (of words) as transmitted by Yunus and Malik.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسٌ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَقَطَ مِنْ فَرَسِهِ فَجُحِشَ شِقُّهُ الأَيْمَنُ . وَسَاقَ الْحَدِيثَ وَلَيْسَ فِيهِ زِيَادَةُ يُونُسَ وَمَالِكٍ .

Reference : Sahih Muslim 411 e
In-book reference : Book 4, Hadith 87
USC-MSA web (English) reference : Book 4, Hadith 821
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) fell ill and some of his Companions came to inquire after his health. The Messenger of Allah (may peace he upon him) said prayer sitting, while (his Companions) said it (behind him) standing. He (the Holy Prophet) directed them by his gesture to sit down, and they sat down (in prayer). After finishing the (prayer) lie (the Holy Prophet) said: The Imam is appointed so that be should be followed, so bow down when lie bows down, and rise rip when he rises up and say (prayer) sitting when he (the Imam) says (it) sitting.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتِ اشْتَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسًا فَصَلَّوْا بِصَلاَتِهِ قِيَامًا فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا . فَجَلَسُوا فَلَمَّا انْصَرَفَ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا " .

Reference : Sahih Muslim 412 a
In-book reference : Book 4, Hadith 88
USC-MSA web (English) reference : Book 4, Hadith 822
(deprecated numbering scheme)

This hadith is narrated with the same chain of transmitters by Hisham b. 'Urwa.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ حَدَّثَنَا أَبِي جَمِيعًا، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 412 b
In-book reference : Book 4, Hadith 89
USC-MSA web (English) reference : Book 4, Hadith 823
(deprecated numbering scheme)

Jabir reported:
The Messenger of Allah (ﷺ) was ill and we said prayer behind him and he was sitting. And Abu Bakr was making audible to the people his takbir. As he paid his attention towards us he saw us standing and (directed us to sit down) with a gesture. So we sat down and said our prayer with his prayer in a sitting posture. After uttering salutation he said: You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don't do that; follow your Imams. If they say prayer standing, you should also do so, and if they say prayer sitting, you should also say prayer sitting.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ اشْتَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَامًا فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلاَتِهِ قُعُودًا فَلَمَّا سَلَّمَ قَالَ " إِنْ كِدْتُمْ آنِفًا لَتَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ فَلاَ تَفْعَلُوا ائْتَمُّوا بِأَئِمَّتِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا " .

Reference : Sahih Muslim 413 a
In-book reference : Book 4, Hadith 90
USC-MSA web (English) reference : Book 4, Hadith 824
(deprecated numbering scheme)

Jabir said:

The Messenger of Allah (ﷺ) led the prayer and Abu Bakr was behind him. When the Messenger of Allah (ﷺ) recited the takbir, Abu Bakr also recited (it) in order to make it audible to us. And the rest of the hadith is like one transmitted by Laith.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ خَلْفَهُ فَإِذَا كَبَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَبَّرَ أَبُو بَكْرٍ لِيُسْمِعَنَا . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 413 b
In-book reference : Book 4, Hadith 91
USC-MSA web (English) reference : Book 4, Hadith 825
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: The Imam is appointed, so that he should be followed, so don't be at variance with him. Recite takbir when he recites it; bow down when he bows down and when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the Praise." And when he (the Imam) prostrates, you should also prostrate, and when he says prayer sitting, you should all observe prayer sitting.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا الإِمَامُ لِيُؤْتَمَّ بِهِ فَلاَ تَخْتَلِفُوا عَلَيْهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ . وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ " .

Reference : Sahih Muslim 414 a
In-book reference : Book 4, Hadith 92
USC-MSA web (English) reference : Book 4, Hadith 826
(deprecated numbering scheme)

A hadith like this has been transmitted by Hammam b. Munabbih from the Messenger of Allah (ﷺ) on the authority of Abu Huraira.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 414 b
In-book reference : Book 4, Hadith 93
USC-MSA web (English) reference : Book 4, Hadith 827
(deprecated numbering scheme)

(20) Chapter: The Prohibition Of Preceding The Imam In Saying The Takbir Or Anything Else

(20) باب النَّهْىِ عَنْ مُبَادَرَةِ الإِمَامِ، بِالتَّكْبِيرِ وَغَيْرِهِ

Abu Huraira reported:

The Messenger of Allah (ﷺ) while teaching us (the principles of faith), said: Do not try to go ahead of the Imam, recite takbir when he recites it. and when he says:" Nor of those who err," you should say Amin, bow down when lie bows down, and when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the praise".

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ، خَشْرَمٍ قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُنَا يَقُولُ " لاَ تُبَادِرُوا الإِمَامَ إِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ وَلاَ الضَّالِّينَ . فَقُولُوا آمِينَ . وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ " .

Reference	: Sahih Muslim 415 a
In-book reference	: Book 4, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 828

Abu Huraira reported from the Messenger of Allah (ﷺ) (a hadith) like it, except the words:

" Nor of those who err, say Amin" and added:" And don't rise up ahead of him."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ إِلاَّ قَوْلَهُ " وَلاَ الضَّالِّينَ . فَقُولُوا آمِينَ " . " وَلاَ تَرْفَعُوا قَبْلَهُ " .

Reference	: Sahih Muslim 415 b
In-book reference	: Book 4, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 829

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Verily the Imam is a shield, say prayer sitting when he says prayer sitting. And when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the praise." and when the utterance of the people of the earth synchronises with that of the beings of heaven (angels), all the previous sins would be pardoned.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى، - وَهُوَ ابْنُ عَطَاءٍ - سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الإِمَامُ جُنَّةٌ فَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ . فَإِذَا وَافَقَ قَوْلُ أَهْلِ الأَرْضِ قَوْلَ أَهْلِ السَّمَاءِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Reference	: Sahih Muslim 416
In-book reference	: Book 4, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 830

Abu Huraira reported Allah's Messenger (ﷺ) saying:

The Imam is appointed to be followed. So recite takbir when he recites it, and bow down when he bows down and when he utters:" Allah listens to him who praises Him," say" O Allah, our Lord, for Thee be the praise." And when he prays, standing, you should pray standing. And when he prays sitting, all of you should pray sitting.

حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ . وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ " .

Reference	: Sahih Muslim 417
In-book reference	: Book 4, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 831

(21) Chapter: If The Imam Experiences An Excuse, From Illness, Or Travelling, Etc. He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The Imam Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting Imam For Those Who Are Able To Stand

(21) باب اسْتِخْلاَفِ الإِمَامِ إِذَا عَرَضَ لَهُ عُذْرٌ مِنْ مَرَضٍ وَسَفَرٍ وَغَيْرِهِمَا مَنْ يُصَلِّي بِالنَّاسِ وَأَنَّ مَنْ صَلَّى خَلْفَ إِمَامٍ جَالِسٍ لِعَجْزِهِ عَنِ الْقِيَامِ لَزِمَهُ الْقِيَامُ إِذَا قَدَرَ عَلَيْهِ وَنَسْخِ الْقُعُودِ خَلْفَ الْقَاعِدِ فِي حَقِّ مَنْ قَدَرَ عَلَى الْقِيَامِ

Ubaidullah b. Abdullah reported:

I visited 'A'isha and asked her to tell about the illness of the Messenger of Allah (ﷺ). She agreed and said: The Apostle (ﷺ) was seriously ill and he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) said: Put some water in the tub for me. We did accordingly and he (the Holy Prophet) took a bath;and, when he was about to move with difficulty, he fainted. When he came round, he again said: Have the people said prayer? We said: No, they are waiting for you, Messenger of Allah. He (the Holy Prophet) again said: Put some water for me in the tub. We did accordingly and he took a bag, but when he was about to move with difficultyhe fainted. When he came round, he asked whether the people had prayed. We said: No, they are waiting for you, Messenger of Allah. He said: Put some water for me in the tub. We did accordingly and he took a bath and he was about to move with difficulty when he fainted. When he came roundhe said: Have the people saidprayer? We said: No, they are waiting for you, Messenger of Allah. She ('A'isha) said: The people were staying in the mosque and waiting for the Messenger of Allah (ﷺ) to lead the last (night) prayer. She ('A'isha) said: The Messenger of Allah (ﷺ) sent (instructions) to Abu Bakr to lead the people in prayer. When the messenger came, he told him (Abd Bakr): The Messenger of Allah (ﷺ) has ordered you to lead the people in prayer. Abu Bakr who was a man of very tenderly feelings asked Umar to lead the prayer. 'Umar said: You are more entitled to that. Abu Bakr led the prayers during those days. Afterwards the Messenger of Allah (ﷺ) felt some relief and he went out supported by two men, one of them was al-'Abbas, to the noon prayer. Abu Bakr was leading the people in prayer. When Abu Bakr saw him. he began to withdraw, but the Messenger of Allah (ﷺ) told him not to withdraw. He told his two (companions) to seat him down beside him (Abu Bakr). They seated him by the side of Abu Bakr. Abu Bakr said the prayer standing while following the prayer of the Apostle (way peace be upon him) and the people Bald prayer

(standing) while following the prayer of Abu Bakr. The Apostle (ﷺ) was seated. Ubaidullah said: I visited 'Abdullah b. 'Abbas, and said: Should I submit to you what 'A'isha had told about the illness of the Apostle (ﷺ)? He said: Go ahead. I submitted to him what had been transmitted by her ('A'isha). He objected to none of it, only asking whether she had named to him the man who accompanied al-'Abbas. I said: No. He said: It was 'Ali.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ لَهَا أَلاَ تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ بَلَى ثَقُلَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَصَلَّى النَّاسُ " . قُلْنَا لاَ وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ . قَالَ " ضَعُوا لِي مَاءً فِي الْمِخْضَبِ " . فَفَعَلْنَا فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ " أَصَلَّى النَّاسُ " . قُلْنَا لاَ وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ . فَقَالَ " ضَعُوا لِي مَاءً فِي الْمِخْضَبِ " . فَفَعَلْنَا فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ " أَصَلَّى النَّاسُ " . قُلْنَا لاَ وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ . فَقَالَ " ضَعُوا لِي مَاءً فِي الْمِخْضَبِ " . فَفَعَلْنَا فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ " أَصَلَّى النَّاسُ " . فَقُلْنَا لاَ وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ . قَالَتْ وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم لِصَلاَةِ الْعِشَاءِ الآخِرَةِ - قَالَتْ - فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أَبِي بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فَأَتَاهُ الرَّسُولُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ . فَقَالَ أَبُو بَكْرٍ وَكَانَ رَجُلاً رَقِيقًا يَا عُمَرُ صَلِّ بِالنَّاسِ . قَالَ فَقَالَ عُمَرُ أَنْتَ أَحَقُّ بِذَلِكَ . قَالَتْ فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الأَيَّامَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلاَةِ الظُّهْرِ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم أَنْ لاَ يَتَأَخَّرَ وَقَالَ لَهُمَا " أَجْلِسَانِي إِلَى جَنْبِهِ " . فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ وَكَانَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلاَةِ النَّبِيِّ صلى الله عليه وسلم وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ وَالنَّبِيُّ صلى الله عليه وسلم قَاعِدٌ . قَالَ عُبَيْدُ اللَّهِ فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ لَهُ أَلاَ أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ هَاتِ . فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ قُلْتُ لاَ . قَالَ هُوَ عَلِيٌّ .

Reference	: Sahih Muslim 418 a
In-book reference	: Book 4, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 832

'A'isha reported:

It was in the house ofMaimuna that the Messenger of Allah (ﷺ) first fell ill. He asked permission from his wives to stay in her ('A'isha's) house during his illness. They granted him permission. She ('A'isha) narrated: He (the Holy Prophet) went out (for prayer) with his hand over al-Fadl b. 'Abbas and on the other hand there was another person and (due to weakness) his feet dragged on the earth. 'Ubaidullah said: I narrated this hadith to the son of 'Abbas ('Abdullah b. 'Abbas) and he said: Do you know who the man was whose name 'A'isha did not mention? It was 'Ali.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ قَالَتْ، أَوَّلُ مَا اشْتَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِ مَيْمُونَةَ

فَاسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِهَا وَأَذِنَّ لَهُ - قَالَتْ - فَخَرَجَ وَيَدٌ لَهُ عَلَى الْفَضْلِ بْنِ عَبَّاسٍ وَيَدٌ لَهُ عَلَى رَجُلٍ آخَرَ وَهُوَ يَخُطُّ بِرِجْلَيْهِ فِي الأَرْضِ . فَقَالَ عُبَيْدُ اللَّهِ فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ فَقَالَ أَتَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ هُوَ عَلِيٌّ .

Reference : Sahih Muslim 418 b
In-book reference : Book 4, Hadith 99
USC-MSA web (English) reference : Book 4, Hadith 833
(deprecated numbering scheme)

'A'isha, the wife of the Apostle (ﷺ), said:

When the Messenger of Allah (ﷺ) fell ill and his illness became serious, he asked permission from his wives to stay in my house during his illness. They gave him permission to do so. He stepped out (of'A'isha's apartment for prayer) supported by two persons. (He was so much weak) that his feet dragged on the ground and he was being supported by 'Abbas b. 'Abd al-Muttalib and another person. 'Ubaidullah said: I informed 'Abdullah (b. 'Abbas) about that which 'A'isha had said. 'Abdullah b. 'Abbas said: Do you know the man whose name 'A'isha did not mention? He said: No. Ibn 'Abbas said: It was 'Ali.

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَّ لَهُ فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاَهُ فِي الأَرْضِ بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ . قَالَ عُبَيْدُ اللَّهِ فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قَالَ قُلْتُ لاَ . قَالَ ابْنُ عَبَّاسٍ هُوَ عَلِيٌّ .

Reference : Sahih Muslim 418 c
In-book reference : Book 4, Hadith 100
USC-MSA web (English) reference : Book 4, Hadith 834
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), said:

I tried to dissuade the Messenger of Allah (ﷺ) from it (i. e. from appointing Abu Bakr as the Imam.) and my insistence upon it was not due to the fact that I entertained any apprehension in my mind that the people would not love the man who would occupy his (Prophet's) place (i. e. who would be appointed as his caliph) and I feared that the people would be superstitious about one who would occupy his place. I, therefore, desired that the Messenger of Allah (ﷺ) should leave Abu Bakr aside in this matter.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلاَّ أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قَامَ مَقَامَهُ أَبَدًا وَإِلاَّ أَنِّي كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ مَقَامَهُ أَحَدٌ إِلاَّ تَشَاءَمَ النَّاسُ بِهِ فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَبِي بَكْرٍ .

Reference : Sahih Muslim 418 d
In-book reference : Book 4, Hadith 101
USC-MSA web (English) reference : Book 4, Hadith 835

(deprecated numbering scheme)

'A'isha reported:

When the Messenger of Allah (ﷺ) came to my house, he said: Ask Abu Bakr to lead people in prayer. 'A'isha narrated: I said, Messenger of Allah, Abu Bakr is a man of tenderly feelings; as he recites the Qur'an, he cannot help shedding tears: so better command anyone else to lead the prayer. By Allah, there is nothing disturbing in it for me but the idea that the people may not takeevil omen with regard to one who is the first to occupy the place of the Messenger of Allah (ﷺ). I tried to dissuade him (the Holy Prophet) twice or thrice (from appointing my father as an Imam in prayer), but he ordered Abu Bakr to lead the people in prayer and said: You women are like those (who had) surrounded Yusuf.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْتِي قَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ إِذَا قَرَأَ الْقُرْآنَ لاَ يَمْلِكُ دَمْعَهُ فَلَوْ أَمَرْتَ غَيْرَ أَبِي بَكْرٍ . قَالَتْ وَاللَّهِ مَا بِي إِلاَّ كَرَاهِيَةُ أَنْ يَتَشَاءَمَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ فَرَاجَعْتُهُ مَرَّتَيْنِ أَوْ ثَلاَثًا فَقَالَ " لِيُصَلِّ بِالنَّاسِ أَبُو بَكْرٍ فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ " .

Reference : Sahih Muslim 418 e
In-book reference : Book 4, Hadith 102
USC-MSA web (English) reference : Book 4, Hadith 836
(deprecated numbering scheme)

'A'isha reported:

When the Messenger of Allah (ﷺ) was confined to bed, Bilal came to him to summon him to prayer. He (the Holy Prophet) said: Ask Abu Bakr to lead the people in prayer. She ('A'isha) reported: I said: Messenger of Allah, Abu! Bakr is a tenderhearted man, go when]be would stand at your place (he would be so overwhelmed by feelings) that he would not be able to make the people hear anything (his recitation would not be audible to the followers in prayer). You should better order Umar (to lead the prayer). He (the Holy Prophet) said: Ask Abu Bakr to lead people in- prayer. She ('A'isha) said: I asked Hafsa to (convey) my impression to him (the Holy Prophet) that Abu Bakr was a tenderhearted man, so when he would stand at his place, he would not be able to make the people bear anything. He better order Umar. Hafsa conveyed this (message of Hadrat 'A'isha) to him (the Holy Prophet). The Messenger of Allah (ﷺ) said: (You are behaving) as if you are the females who had gathered around Yusuf. Order Abd Bakr to lead the people in prayer. She ('A'isha) reported: So Abu Bakr was ordered to lead the people in prayer. As the prayer began, the Messenger of Allah (may peace he upon him) felt some relief; he got up and moved supported by two persons and his feet dragged on earth (due to excessive weakness). 'A'isha reported: As he (the Holy Prophet) entered the mosque. Abu Bakr perceived his (arrival). He was about to with. draw, but the Messenger of Allah (ﷺ) by the gesture (of This hand) told him to keep standing at his place. The Messenger of Allah (ﷺ) came and seated himself on the left side of Abu Bakr. She ('A'isha) reported: The Messenger of Allah (ﷺ) was leading people in prayer sitting. Abu Bakr was following the prayer of the Apostle (ﷺ) in a standing posture and the people were following the prayer of Abu Bakr.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ إِنَّهُ مَتَى يَقُمْ مَقَامَكَ لاَ يُسْمِعِ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ . فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " . قَالَتْ فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لاَ يُسْمِعِ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ . فَقَالَتْ لَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ . مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " . قَالَتْ فَأَمَرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ - قَالَتْ - فَلَمَّا دَخَلَ فِي الصَّلاَةِ وَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نَفْسِهِ خِفَّةً فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ وَرِجْلاَهُ تَخُطَّانِ فِي الأَرْضِ - قَالَتْ - فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ ذَهَبَ يَتَأَخَّرُ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم قُمْ مَكَانَكَ . فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ - قَالَتْ - فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِالنَّاسِ جَالِسًا وَأَبُو بَكْرٍ قَائِمًا يَقْتَدِي أَبُو بَكْرٍ بِصَلاَةِ النَّبِيِّ صلى الله عليه وسلم وَيَقْتَدِي النَّاسُ بِصَلاَةِ أَبِي بَكْرٍ .

Reference	: Sahih Muslim 418 f
In-book reference	: Book 4, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 837

A'mash reported:

When the Messenger of Allah (ﷺ) suffered from illness of which he died, and in the hadith transmitted by Ibn Mus-hir, the words are: The Messenger of Allah (ﷺ) was brought till he was seated by his (Abu Bakr's) side and the Apostle (ﷺ) led the people in prayer and Abu Bakr was making takbir audible to them, and in the hadith transmitted by 'Isa the (words are):" The Messenger of Allah (ﷺ) sat and led the people in prayer and Abu Bakr was by his side and he was making (takbir) audible to the people."

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَهُ وَفِي حَدِيثِهِمَا لَمَّا مَرِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ . وَفِي حَدِيثِ ابْنِ مُسْهِرٍ فَأُتِيَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى أُجْلِسَ إِلَى جَنْبِهِ وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي بِالنَّاسِ وَأَبُو بَكْرٍ يُسْمِعُهُمُ التَّكْبِيرَ . وَفِي حَدِيثِ عِيسَى فَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَأَبُو بَكْرٍ إِلَى جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ .

Reference	: Sahih Muslim 418 g
In-book reference	: Book 4, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 838

'A'isha reported:

The Messenger of Allah (ﷺ) ordered Abu Bakr that he should lead people in prayer during his illness, and he led them In prayer. 'Urwa said: The Messenger of Allah (ﷺ) felt relief and went (to the mosque) and Abd Bakr was leading the people in prayer. When Abel Bakr saw him he began to withdraw, but the Messenger of Allah (ﷺ) signed

him to remain where he was. The Messenger of Allah (ﷺ) sat opposite to Abu Bakr by his side. Abu Bakr said prayer following the prayer of the Messenger of Allah (ﷺ), and the people said prayer following the prayer of Abu Bakr.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ فَكَانَ يُصَلِّي بِهِمْ . قَالَ عُرْوَةُ فَوَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ وَإِذَا أَبُو بَكْرٍ يَؤُمُّ النَّاسَ فَلَمَّا رَآهُ أَبُو بَكْرٍ اسْتَأْخَرَ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىْ كَمَا أَنْتَ فَجَلَسَ رَسُولُ اللَّهِ حِذَاءَ أَبِي بَكْرٍ إِلَى جَنْبِهِ . فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ .

Reference : Sahih Muslim 418 h
In-book reference : Book 4, Hadith 105
USC-MSA web (English) reference : Book 4, Hadith 839
(deprecated numbering scheme)

Anas b. Malik reported, Abu Bakr led them in prayer due to the illness of the Messenger of Allah (ﷺ) of which be died. It was a Monday and they stood in rows for prayer. The Messenger of Allah (ﷺ) drew aside the curtain of ('A'isha's) apartment and looked at us while he was standing, and his (Prophet's) face was (as bright) as the paper of the Holy Book. The Messenger of Allah (ﷺ) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allah (ﷺ), Abu Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allah (ﷺ) had come out for prayer. The Messenger of Allah (ﷺ) with the help of his hand signed to them to complete their prayer. The Messenger of Allah (ﷺ) went back (to his apartment) and drew the curtain. He (the narrator) said:
The Messenger of Allah (ﷺ) breathed his last on that very day.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ الآخَرَانِ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - وَحَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ، كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي تُوُفِّيَ فِيهِ حَتَّى إِذَا كَانَ يَوْمُ الاِثْنَيْنِ - وَهُمْ صُفُوفٌ فِي الصَّلاَةِ - كَشَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم سِتْرَ الْحُجْرَةِ فَنَظَرَ إِلَيْنَا وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ . ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم ضَاحِكًا - قَالَ - فَبُهِتْنَا وَنَحْنُ فِي الصَّلاَةِ مِنْ فَرَحٍ بِخُرُوجِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَارِجٌ لِلصَّلاَةِ فَأَشَارَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ أَنْ أَتِمُّوا صَلاَتَكُمْ - قَالَ - ثُمَّ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَرْخَى السِّتْرَ - قَالَ - فَتُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَوْمِهِ ذَلِكَ .

Reference : Sahih Muslim 419 a
In-book reference : Book 4, Hadith 106
USC-MSA web (English) reference : Book 4, Hadith 840
(deprecated numbering scheme)

Anas reported:

The last glance that I have had of the Messenger of Allah (ﷺ) (before his death) was that when he on Monday drew the curtain aside. The hadith transmitted by Salih is perfect and complete.

وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كَشَفَ السِّتَارَةَ يَوْمَ الاِثْنَيْنِ بِهَذِهِ الْقِصَّةِ وَحَدِيثُ صَالِحٍ أَتَمُّ وَأَشْبَعُ ‏.‏

Reference : Sahih Muslim 419 b
In-book reference : Book 4, Hadith 107
USC-MSA web (English) reference : Book 4, Hadith 841
(deprecated numbering scheme)

This hadith is narrated on the authority of Anas b. Malik by another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ لَمَّا كَانَ يَوْمُ الاِثْنَيْنِ ‏.‏ بِنَحْوِ حَدِيثِهِمَا ‏.‏

Reference : Sahih Muslim 419 c
In-book reference : Book 4, Hadith 108
USC-MSA web (English) reference : Book 4, Hadith 842
(deprecated numbering scheme)

Anas reported:

The Apostle of Allah (ﷺ) did not come to us for three days. When the prayer was about to start. Abu Bakr stepped forward (to lead the prayer), and the Messenger of Allah (ﷺ) lifted the curtain. When the face of the Messenger of Allah (ﷺ) became visible to us, we (found) that no sight was more endearing to us than the face of the Messenger of Allah (ﷺ) as it appeared to us. The Apostle of Allah (ﷺ) with the gesture of his hand directed Abu Bakr to step forward (and lead the prayer). The Apostle of Allah (ﷺ) then drew the curtain, and we could not see him till he died.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ لَمْ يَخْرُجْ إِلَيْنَا نَبِيُّ اللَّهِ صلى الله عليه وسلم ثَلاَثًا فَأُقِيمَتِ الصَّلاَةُ فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بِالْحِجَابِ فَرَفَعَهُ فَلَمَّا وَضَحَ لَنَا وَجْهُ نَبِيِّ اللَّهِ صلى الله عليه وسلم مَا نَظَرْنَا مَنْظَرًا قَطُّ كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ صلى الله عليه وسلم حِينَ وَضَحَ لَنَا - قَالَ - فَأَوْمَأَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ وَأَرْخَى نَبِيُّ اللَّهِ صلى الله عليه وسلم الْحِجَابَ فَلَمْ نَقْدِرْ عَلَيْهِ حَتَّى مَاتَ ‏.‏

Reference : Sahih Muslim 419 d
In-book reference : Book 4, Hadith 109
USC-MSA web (English) reference : Book 4, Hadith 843
(deprecated numbering scheme)

Abu Musa reported:

When the Messenger of Allah (ﷺ) became ill and illness became serious he ordered Abu Bakr to lead the people in prayer. Upon this 'A'isha said: Messenger of Allah, Abd Bakr is a man of tenderly feelings: when he would stand in your place (he would be so much overwhelmed -by grief that) he would not be able to lead the people in prayer. He (the Holy Prophet) said: You order Abu Bakr to lead the people in prayer, and added: You are like the female

companions of Yusuf. So Abu Bakr led the prayer (during this period of illness) in the life of the Messenger of Allah (ﷺ).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ مَرِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاشْتَدَّ مَرَضُهُ فَقَالَ " مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ " . فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ مَتَى يَقُمْ مَقَامَكَ لاَ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ فَقَالَ " مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ " . قَالَ فَصَلَّى بِهِمْ أَبُو بَكْرٍ حَيَاةَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 420
In-book reference	: Book 4, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 844

(22) Chapter: The Congregation Appointing Someone To Lead Them If The Imam Is Delayed And If There Is No Fear Of Negative Repercussions

(22) باب تَقْدِيمِ الْجَمَاعَةِ مَنْ يُصَلِّي بِهِمْ إِذَا تَأَخَّرَ الإِمَامُ وَلَمْ يَخَافُوا مَفْسَدَةً بِالتَّقْدِيمِ

Sahl b. Sa'd al-Sa'idi reported:

The Messenger of Allah (ﷺ) went to the tribe of Bani Amr b. Auf in order to bring reconciliation amongst (its members), and It was a time of prayer. The Mu'adhdhin came to Abu Bakr and said: Would you lead the prayer in case I recite takbir (tahrima, with which the prayer begins)? He (Abu Bakr) said: Yes. He (the narrator) said: He (Abu Bakr) started (leading) the prayer. The people were engaged in observing prayer when the Messenger of Allah (ﷺ) happened to come there and made his way (through the people) till he stood in a row. The people began to clap (their hands), but Abu Bakr paid no heed (to it) in prayer. When the people clapped more vigorously, he (Abu Bakr) then paid heed and saw the Messenger of Allah (ﷺ) there. (He was about to withdraw when) the Messenger of Allah (ﷺ) signed to him to keep standing at his place. Abu Bakr lifted his hands and praised Allah for what the Messenger of Allah (ﷺ) had commanded him and then Abu Bakr withdrew himself till he stood in the midst of the row and the Messenger of Allah (ﷺ) stepped forward and led the prayer. When (the prayer) was over, he (the Holy Prophet) said: 0 Abu Bakr, what prevented you from standing (at that place) as I ordered you to do? Abu Bakr said: It does not become the son of Abu Quhafa to lead prayer before the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said (to the people) around him: What is it that I saw you clapping so vigorously? (Behold) when anything happens in prayer, say: Subha Allah, for when you would utter it, it would attract the attention, while clapping of hands is meant for women.

حَدَّثَنِي يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ فَحَانَتِ الصَّلاَةُ فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ فَقَالَ أَتُصَلِّي بِالنَّاسِ فَأُقِيمُ قَالَ نَعَمْ . قَالَ فَصَلَّى أَبُو بَكْرٍ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ فِي الصَّلاَةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ فَصَفَّقَ النَّاسُ - وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي الصَّلاَةِ - فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنِ امْكُثْ مَكَانَكَ فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم

مِنْ ذَلِكَ ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ وَتَقَدَّمَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى ثُمَّ انْصَرَفَ فَقَالَ " يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ " . قَالَ أَبُو بَكْرٍ مَا كَانَ لاِبْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمُ التَّصْفِيقَ مَنْ نَابَهُ شَىْءٌ فِي صَلاَتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ " .

Reference : Sahih Muslim 421 a
In-book reference : Book 4, Hadith 111
USC-MSA web (English) reference : Book 4, Hadith 845
(deprecated numbering scheme)

This hadith is transmitted by Sahl b. Sa'd in the same way as narrated by Malik, with the exception of these words:

" Abu Bakr lifted his hands and praised Allah and retraced his (steps) till he stood in a row."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ - وَقَالَ قُتَيْبَةُ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ - كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِمِثْلِ حَدِيثِ مَالِكٍ . وَفِي حَدِيثِهِمَا فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ .

Reference : Sahih Muslim 421 b
In-book reference : Book 4, Hadith 112
USC-MSA web (English) reference : Book 4, Hadith 846
(deprecated numbering scheme)

Sahl b. Sa'd al-Sa'idi reported:

The Apostle of Allah (ﷺ) went to Bani Amr b. 'Auf in order to bring about reconciliation amongst them. The rest of the hadith is the same but with (the addition of these words):" The Messenger of Allah (ﷺ) came and made his way through the rows till he came to the first row and Abu Bakr retraced his steps."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ، أَخْبَرَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ ذَهَبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ . بِمِثْلِ حَدِيثِهِمْ وَزَادَ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَرَقَ الصُّفُوفَ حَتَّى قَامَ عِنْدَ الصَّفِّ الْمُقَدَّمِ . وَفِيهِ أَنَّ أَبَا بَكْرٍ رَجَعَ الْقَهْقَرَى .

Reference : Sahih Muslim 421 c
In-book reference : Book 4, Hadith 113
USC-MSA web (English) reference : Book 4, Hadith 847
(deprecated numbering scheme)

Mughira b. Shu'ba reported that he participated In the expedition of Tabuk along with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) went out to answer the call of nature before the morning prayer. and I carried along with him a jar (full of water). When the Messenger of Allah (ﷺ) came back to me (after relieving himself). I began to pour water upon his hands out of the jar and he washed his hands three times, then washed his face three times. He then tried to tuck up the sleeves of his cloak upon his forearms but since the sleeves were tight he inserted his hands in the cloak and

then brought out his forearms up to the elbow below the cloak, and then wiped over his shoes and then moved on. Mughira said:

I also moved along with him till he came to the people and (he found) that they had been saying their prayer under the Imamah of 'Abd al-Rahman b. 'Auf. The Messenger of Allah (ﷺ) could get one rak ah out of two and said (this) last rak'ah along with the people. When Abd al-Rahman b. 'Auf pronounced the salutation, the Messenger of Allah (ﷺ) got up to complete the prayer. This made the Muslims terrified and most of them began to recite the glory of the Lord. When the Messenger of Allah (ﷺ) finished his prayer, he turned towards them and then said: You did well, or said with a sense of joy: You did the right thing that you said prayer at the appointed hour.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حَدِيثِ، عَبَّادِ بْنِ زِيَادٍ أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم تَبُوكَ - قَالَ الْمُغِيرَةُ - فَتَبَرَّزَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِبَلَ الْغَائِطِ فَحَمَلْتُ مَعَهُ إِدَاوَةً قَبْلَ صَلاَةِ الْفَجْرِ فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَىَّ أَخَذْتُ أُهَرِيقُ عَلَى يَدَيْهِ مِنَ الإِدَاوَةِ وَغَسَلَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمَّا جُبَّتِهِ فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ حَتَّى أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ . وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ ثُمَّ أَقْبَلَ - قَالَ الْمُغِيرَةُ - فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى لَهُمْ فَأَدْرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِحْدَى الرَّكْعَتَيْنِ فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الآخِرَةَ فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُتِمُّ صَلاَتَهُ فَأَفْزَعَ ذَلِكَ الْمُسْلِمِينَ فَأَكْثَرُوا التَّسْبِيحَ فَلَمَّا قَضَى النَّبِيُّ صلى الله عليه وسلم صَلاَتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ " أَحْسَنْتُمْ " . أَوْ قَالَ " قَدْ أَصَبْتُمْ " . يَغْبِطُهُمْ أَنْ صَلَّوُا الصَّلاَةَ لِوَقْتِهَا .

Reference	: Sahih Muslim 274 l
In-book reference	: Book 4, Hadith 114
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 848

This hadith is narrated by Hamza b. Mughira by another chain of trans- mitters (but with the addition of these words):

I made up my mind to hold Abd al-Rahman b. 'Auf back, but the Messenger of Allah (ﷺ) said: Leave him."

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَالْحُلْوَانِيُّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ، نَحْوَ حَدِيثِ عَبَّادٍ قَالَ الْمُغِيرَةُ فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعْهُ " .

Reference	: Sahih Muslim 274 m
In-book reference	: Book 4, Hadith 115
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 849

(23) Chapter: Men Saying The Tasbih And Women Clapping If They Notice Anything During The Prayer

(23) باب تَسْبِيحِ الرَّجُلِ وَتَصْفِيقِ الْمَرْأَةِ إِذَا نَابَهُمَا شَىْءٌ فِي الصَّلاَةِ

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Glorification of Allah is for men and clapping of hands is meant for women (if something happens in prayer). Harmala added in his narration that Ibn Shihab told him: I saw some of the scholars glorifying Allah and making a gesture.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ " . زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ قَالَ ابْنُ شِهَابٍ وَقَدْ رَأَيْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُشِيرُونَ .

Reference : Sahih Muslim 422 a
In-book reference : Book 4, Hadith 116
USC-MSA web (English) reference : Book 4, Hadith 850
(deprecated numbering scheme)

This hadith is narrated on the authority of Abu Huraira by another chain of transmitters.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَاضٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 422b
In-book reference : Book 4, Hadith 117
USC-MSA web (English) reference : Book 4, Hadith 851
(deprecated numbering scheme)

This hadith is transmitted by Muhammad b. Rafi', Abu'I-Razzaq. Ma'mar, Hammam on the authority of Abu Huraira with the addition of (the word)" prayer".

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ وَزَادَ " فِي الصَّلاَةِ " .

Reference : Sahih Muslim 422 c
In-book reference : Book 4, Hadith 118
USC-MSA web (English) reference : Book 4, Hadith 852
(deprecated numbering scheme)

(24) Chapter: The Command To Perform The Prayer Properly, To Complete It, And To Have Khushu' In It

(24) باب الأَمْرِ بِتَحْسِينِ الصَّلاَةِ وَإِتْمَامِهَا وَالْخُشُوعِ فِيهَا

Abu Huraira reported:

one day the Messenger of Allah (ﷺ) led the prayer. Then turning (towards his Companions) he said: 0 you, the man, why don't you say your prayer well? Does the observer of prayer not see how he is performing the prayer for he performs it for himself? By Allah, I see behind me as I see In front of me.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، - يَعْنِي ابْنَ كَثِيرٍ - حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا ثُمَّ انْصَرَفَ فَقَالَ " يَا فُلاَنُ أَلاَ تُحْسِنُ صَلاَتَكَ أَلاَ يَنْظُرُ الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي فَإِنَّمَا يُصَلِّي لِنَفْسِهِ إِنِّي وَاللَّهِ لأُبْصِرُ مَنْ وَرَائِي كَمَا أُبْصِرُ مَنْ بَيْنَ يَدَىَّ " .

Reference : Sahih Muslim 423
In-book reference : Book 4, Hadith 119
USC-MSA web (English) reference : Book 4, Hadith 853
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Do you find me seeing towards the Qibla only? By Allah, your bowing and your prostrating are not hidden from my view. Verily I see them behind my back.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " هَلْ تَرَوْنَ قِبْلَتِي هَا هُنَا فَوَاللَّهِ مَا يَخْفَى عَلَىَّ رُكُوعُكُمْ وَلاَ سُجُودُكُمْ إِنِّي لأَرَاكُمْ وَرَاءَ ظَهْرِي " .

Reference : Sahih Muslim 424
In-book reference : Book 4, Hadith 120
USC-MSA web (English) reference : Book 4, Hadith 854
(deprecated numbering scheme)

Anas b. Malik reported. The Messenger of Allah (ﷺ) said:

Perform bowing and prostration well. By Allah. I see you even if you are behind me, or he said'. (1 see you) behind my back when you bow or prostrate.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لأَرَاكُمْ مِنْ بَعْدِي - وَرُبَّمَا قَالَ مِنْ بَعْدِ ظَهْرِي - [illegible] رَكَعْتُمْ وَسَجَدْتُمْ " .

Reference : Sahih Muslim 425 a
In-book reference : Book 4, Hadith 121
USC-MSA web (English) reference : Book 4, Hadith 855
(deprecated numbering scheme)

Anas reported:

The Apostle of Allah (ﷺ) said: Complete the bowing and prostration well. By Allah, I see you behind my back as to how you bow and prostrate or when you bow and prostrate.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ " . وَفِي حَدِيثِ سَعِيدٍ " إِذَا رَكَعْتُمْ وَإِذَا سَجَدْتُمْ " .

Reference : Sahih Muslim 425 b
In-book reference : Book 4, Hadith 122

USC-MSA web (English) reference : Book 4, Hadith 856
(deprecated numbering scheme)

(25) Chapter: The Prohibition Of Preceding The Imam While Bowing, Prostrating And So On

(25) باب النَّهْىِ عَنْ سَبْقِ الإِمَامِ، بِرُكُوعٍ أَوْ سُجُودٍ وَنَحْوِهِمَا

Anas reported:

The Messenger of Allah (ﷺ) one day led us in the prayer. and when he completed the Prayer he turned his face towards us and said: 0 People, I am your Imam, so do not precede me in bowing and prostration and in standing and turning (faces, i. e. In pronouncing salutation), for I see you in front of me and behind me, and then said: By Him in Whose hand Is the life of Muhammad, if you could see what I see, you would have laughed little and wept much more. They said: What did you see, Messenger of Allah? He replied: (I saw) Paradise and Hell.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ حُجْرٍ، وَاللَّفْظُ، لأَبِي بَكْرٍ قَالَ ابْنُ حُجْرٍ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَلَمَّا قَضَى الصَّلاَةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " أَيُّهَا النَّاسُ إِنِّي إِمَامُكُمْ فَلاَ تَسْبِقُونِي بِالرُّكُوعِ وَلاَ بِالسُّجُودِ وَلاَ بِالْقِيَامِ وَلاَ بِالاِنْصِرَافِ فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي - ثُمَّ قَالَ - وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا " . قَالُوا وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ قَالَ " رَأَيْتُ الْجَنَّةَ وَالنَّارَ " .

Reference : Sahih Muslim 426 a
In-book reference : Book 4, Hadith 123
USC-MSA web (English) reference : Book 4, Hadith 857
(deprecated numbering scheme)

This hadith is narrated by Anas with another chain of transmitters, and in the hadith transmitted by Jarir there is no mention of" turning (faces)".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ فُضَيْلٍ، جَمِيعًا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَلَيْسَ فِي حَدِيثِ جَرِيرٍ " وَلاَ بِالاِنْصِرَافِ " .

Reference : Sahih Muslim 426 b
In-book reference : Book 4, Hadith 124
USC-MSA web (English) reference : Book 4, Hadith 858
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Does the man who lifts his head ahead of the Imam (from prostration) not fear that Allah may change his head into the head of an ass?

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَّادٍ، - قَالَ خَلَفٌ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ قَالَ مُحَمَّدٌ صلى الله عليه وسلم " أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ " .

Reference : Sahih Muslim 427 a
In-book reference : Book 4, Hadith 125
USC-MSA web (English) reference : Book 4, Hadith 859
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: Does the man who lifts his head before the Imam not fear that Allah may change his face into that of an ass?

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلاَتِهِ قَبْلَ الإِمَامِ أَنْ يُحَوِّلَ اللَّهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ " .

Reference : Sahih Muslim 427 b
In-book reference : Book 4, Hadith 126
USC-MSA web (English) reference : Book 4, Hadith 860
(deprecated numbering scheme)

This hadith has been narrated by Abu Huraira by another chain of transmitters except for the words narrated by Rabi' b. Muslim:
" Allah may make his face like the face of an ass."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، وَعَبْدُ الرَّحْمَنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعًا عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ " أَنْ يَجْعَلَ اللَّهُ وَجْهَهُ وَجْهَ حِمَارٍ " .

Reference : Sahih Muslim 427 c
In-book reference : Book 4, Hadith 127
USC-MSA web (English) reference : Book 4, Hadith 861
(deprecated numbering scheme)

(26) Chapter: The Prohibition On Lifting Ones Gaze To The Heavens When in Salat

(26) باب النَّهْىِ عَنْ رَفْعِ الْبَصَرِ، إِلَى السَّمَاءِ فِي الصَّلاَةِ

Jabir b. Samura reported:
The Messenger of Allah (ﷺ) said: The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلاَةِ أَوْ لاَ تَرْجِعُ إِلَيْهِمْ " .

Reference : Sahih Muslim 428
In-book reference : Book 4, Hadith 128
USC-MSA web (English) reference : Book 4, Hadith 862
(deprecated numbering scheme)

Abu Huraira reported:
People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَعَمْرُو بْنُ سَوَّادٍ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلاَةِ إِلَى السَّمَاءِ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ " .

Reference : Sahih Muslim 429
In-book reference : Book 4, Hadith 129
USC-MSA web (English) reference : Book 4, Hadith 863
(deprecated numbering scheme)

(27) Chapter: The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One's Hand And Raising It When Saying The Salam; And Completing The First Rows, Aligning In Them, And The Command To Come Together

(27) باب الأَمْرِ بَالسُّكُونِ فِي الصَّلاَةِ وَالنَّهْيِ عَنِ الإِشَارَةِ بِالْيَدِ وَرَفْعِهَا عِنْدَ السَّلاَمِ وَإِتْمَامِ الصُّفُوفِ الأُوَلِ وَالتَّرَاصِّ فِيهَا وَالأَمْرِ بِالاِجْتِمَاعِ

Jabir b. Samura reported:

The Messenger of Allah (ﷺ) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer. He (the narrator) said: He then again came to us and saw us (sitting) in circles; he said: How is it that I see you in separate groups? He (the narrator) said: He again came to us and said: Why don't you draw yourselves up in rows as angels do in the presence of their Lord? We said: Messenger of Allah, bow do the angels draw themselves up in rows in the presence of their Lord? He (the Holy Prophet) said: They make the first rows complete and keep close together in the row.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ اسْكُنُوا فِي الصَّلاَةِ " . قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَرَآنَا حَلَقًا فَقَالَ " مَا لِي أَرَاكُمْ عِزِينَ " . قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ " أَلاَ تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا " . فَقُلْنَا يَا رَسُولَ اللَّهِ وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا قَالَ " يُتِمُّونَ الصُّفُوفَ الأُوَلَ وَيَتَرَاصُّونَ فِي الصَّفِّ " .

Reference : Sahih Muslim 430 a
In-book reference : Book 4, Hadith 130
USC-MSA web (English) reference : Book 4, Hadith 864
(deprecated numbering scheme)

This hadith has been narrated by A'mash with the same chain of transmitters.

وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، قَالاَ جَمِيعًا حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 430 b
In-book reference : Book 4, Hadith 131
USC-MSA web (English) reference : Book 4, Hadith 865
(deprecated numbering scheme)

Jabir b. Samura reported:

When we said prayer with the Messenger of Allah (ﷺ), we pronounced: Peace be upon you and Mercy of Allah, peace be upon you and Mercy of Allah, and made gesture with the hand on both the sides. Upon this the Messenger of Allah (may peace be upon him said: What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مِسْعَرٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ الْقِبْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قُلْنَا السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ‏.‏ وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ عَلاَمَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ ‏"‏ ‏.‏

Reference	: Sahih Muslim 431 a
In-book reference	: Book 4, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 866

Jabir b. Samura reported:

We said our prayer with the Messenger of Allah (ﷺ) and, while pronouncing salutations, we made gestures with our hands (indicating)" Peace be upon you, peace be upon you." The Messenger of Allah (ﷺ) looked towards us and said: Why is it that you make gestures with your hands like the tails of headstrong horses? When any one of you pronounces salutation (in prayer) he should only turn his face towards his companion and should not make a gesture with his hand.

وَحَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ، - يَعْنِي الْقَزَّازَ - عَنْ عُبَيْدِ اللَّهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا السَّلاَمُ عَلَيْكُمْ السَّلاَمُ عَلَيْكُمْ فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلاَ يُومِئْ بِيَدِهِ ‏"‏ ‏.‏

Reference	: Sahih Muslim 431 b
In-book reference	: Book 4, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 867

(28) Chapter: Straightening The Rows; The Virtue Of The Front Row And Then The Next; Competing With One Another For The Front Row; The People Of Virtue Should Take Precedence And Be Closest To The Imam

(28) باب تَسْوِيَةِ الصُّفُوفِ وَإِقَامَتِهَا وَفَضْلِ الأَوَّلِ فَالأَوَّلِ مِنْهَا وَالاِزْدِحَامِ عَلَى الصَّفِّ الأَوَّلِ وَالْمُسَابَقَةِ إِلَيْهَا وَتَقْدِيمِ أُولِي الْفَضْلِ وَتَقْرِيبِهِمْ مِنَ الإِمَامِ

Abu Mas'ud reported:

The Messenger of Allah (may peace he upon him) used to touch our shoulders in prayer and say: Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me,

then those who are next to them, then those who are next to them. Abu Mas'ud said: Now-a-days there is much dissension amongst you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ التَّيْمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْسَحُ مَنَاكِبَنَا فِي الصَّلاَةِ وَيَقُولُ " اسْتَوُوا وَلاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ لِيَلِنِي مِنْكُمْ أُولُو الأَحْلاَمِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ " . قَالَ أَبُو مَسْعُودٍ فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلاَفًا .

Reference	: Sahih Muslim 432 a
In-book reference	: Book 4, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 868

This hadith is narrated by Ibn Uyaina with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ، أَخْبَرَنَا جَرِيرٌ، ح قَالَ وَحَدَّثَنَا ابْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، ح قَالَ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 432 b
In-book reference	: Book 4, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 869

Abdullah b. Mas'ud reported:

The Messenger of Allah (ﷺ) said: Let those who are sedate and prudent be near me, then those who are next to them (saying it tliree tinies), and beware of the tumult of the markets.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنِي خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِيَلِنِي مِنْكُمْ أُولُو الأَحْلاَمِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ - ثَلاَثًا - وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ " .

Reference	: Sahih Muslim 432 c
In-book reference	: Book 4, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 870

Anas b. Malik reported:

The Messenger of Allah (ﷺ) said: Straighten your rows. for the straightening of a row is a part of the perfection of prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلاَةِ " .

Reference	: Sahih Muslim 433
In-book reference	: Book 4, Hadith 137
USC-MSA web (English) reference	: Book 4, Hadith 871

(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) said: Complete the rows, for I can see you behind my back.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، - وَهُوَ ابْنُ صُهَيْبٍ - عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتِمُّوا الصُّفُوفَ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي " .

Reference : Sahih Muslim 434
In-book reference : Book 4, Hadith 138
USC-MSA web (English) reference : Book 4, Hadith 872
(deprecated numbering scheme)

Hammam b. Munabbih reported:
This is what was transmitted to us by Abu Huraira from the Messenger of Allah (ﷺ) and, while making a mention of a few ahadith, said: (The Messengerof Allah directed us thus): Establish rows in prayer, for the making of a row (straight) is one of the merits of prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ " أَقِيمُوا الصَّفَّ فِي الصَّلاَةِ فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلاَةِ " .

Reference : Sahih Muslim 435
In-book reference : Book 4, Hadith 139
USC-MSA web (English) reference : Book 4, Hadith 873
(deprecated numbering scheme)

Nu'man b. Bashir reported:
I heard the Messenger of Allah (ﷺ) say: Straighten your rows, or Allah would create dissension amongst you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْغَطَفَانِيَّ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ " .

Reference : Sahih Muslim 436 a
In-book reference : Book 4, Hadith 140
USC-MSA web (English) reference : Book 4, Hadith 874
(deprecated numbering scheme)

Nu'man b. Bashir reported:
The Messenger of Allah (may peace-be upon him) used to straighten our rows as it lie were straightening an arrow with their help until be saw that we had learnt it from him. One day he came out, stood up (for prayer) and was about to say: Allah is the Greatest, when he saw a man, whose chest was bulging out from the row, so he said: Servants of Allah, you hint straighten your rows or Allah would create dissension amongst you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتَّى كَادَ يُكَبِّرُ فَرَأَى رَجُلاً بَادِيًا صَدْرُهُ مِنَ الصَّفِّ فَقَالَ " عِبَادَ اللَّهِ لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ " .

Reference : Sahih Muslim 436 b
In-book reference : Book 4, Hadith 141
USC-MSA web (English) reference : Book 4, Hadith 875
(deprecated numbering scheme)

Abu 'Awana reported this hadith with the same chain of transmitters.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 436 c
In-book reference : Book 4, Hadith 142
USC-MSA web (English) reference : Book 4, Hadith 876
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: If the people were to know what excellence is there in the Adhan and in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that. And if they were to know what excellence lies in joining the prayer in the first takbir (prayer), they would have vied with one another. And if they were to know what excellence lies in the night prayer and morning prayer, they would have definitely come even if crawling (on their knees).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوًا " .

Reference : Sahih Muslim 437
In-book reference : Book 4, Hadith 143
USC-MSA web (English) reference : Book 4, Hadith 877
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:

The Messenger of Allah (ﷺ) saw (a tendency) among his Companions to go to the back, so he said to them: Come forward and follow my lead, and let those who come after you follow your lead. People will continue to keep back till Allah will put them at the back.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى فِي أَصْحَابِهِ تَأَخُّرًا فَقَالَ لَهُمْ " تَقَدَّمُوا فَائْتَمُّوا بِي وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ لاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ " .

Reference : Sahih Muslim 438 a
In-book reference : Book 4, Hadith 144
USC-MSA web (English) reference : Book 4, Hadith 878

(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:

The Messenger of Allah (ﷺ) saw people at the end of the mosque, and then the (above-mentioned hadith) was narrated.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ، حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم قَوْمًا فِي مُؤَخَّرِ الْمَسْجِدِ ‏.‏ فَذَكَرَ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 438 b
In-book reference : Book 4, Hadith 145
USC-MSA web (English) reference : Book 4, Hadith 879
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: If you were to know, or if they were to know, what (excellence) lies in the first rows, there would have been drawing of lots (for filling them) ; and Ibn Harb said: For (occupying) the first row there would have been drawing of lots.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ، وَمُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ، قَالاَ حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ خِلاَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لَوْ تَعْلَمُونَ - أَوْ يَعْلَمُونَ - مَا فِي الصَّفِّ الْمُقَدَّمِ لَكَانَتْ قُرْعَةً ‏"‏ ‏.‏ وَقَالَ ابْنُ حَرْبٍ ‏"‏ الصَّفِّ الأَوَّلِ مَا كَانَتْ إِلاَّ قُرْعَةً ‏"‏ ‏.‏

Reference : Sahih Muslim 439
In-book reference : Book 4, Hadith 146
USC-MSA web (English) reference : Book 4, Hadith 880
(deprecated numbering scheme)

It was narrated from Abu Huraira that the Messenger of Allah (ﷺ) said:

The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 440 a
In-book reference : Book 4, Hadith 147
USC-MSA web (English) reference : Book 4, Hadith 881
(deprecated numbering scheme)

This hadith is narrated by Suhail with the same chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 440 b
In-book reference : Book 4, Hadith 148
USC-MSA web (English) reference : Book 4, Hadith 882
(deprecated numbering scheme)

(29) Chapter: The Command To Women Who Are Praying Behind Men Not To Raise Their Heads From Prostration Before The Men Have Done So

(29) باب أَمْرِ النِّسَاءِ الْمُصَلِّيَاتِ وَرَاءَ الرِّجَالِ أَنْ لاَ يَرْفَعْنَ رُءُوسَهُنَّ مِنَ السُّجُودِ حَتَّى يَرْفَعَ الرِّجَالُ

Sahl b. Sa'd reported:

I saw men having tied (the ends) of their lower garments around their necks, like children, due to shortage of cloth and offering their prayers behind the Messenger of Allah (ﷺ). One of the proclaimers said: O womenfolk, do not lift your heads till men raise (them).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِمْ فِي أَعْنَاقِهِمْ مِثْلَ الصِّبْيَانِ مِنْ ضِيقِ الأُزُرِ خَلْفَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ قَائِلٌ يَا مَعْشَرَ النِّسَاءِ لاَ تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ ‏.‏

Reference	: Sahih Muslim 441
In-book reference	: Book 4, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 883

(30) Chapter: Women Going Out To The Masjid So Long As No Fitnah Results From That; and They Should Not Go Out Wearing Perfume

(30) باب خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ إِذَا لَمْ يَتَرَتَّبْ عَلَيْهِ فِتْنَةٌ وَأَنَّهَا لاَ تَخْرُجُ مُطَيَّبَةً

Salim narrated it from his father ('Abdullah b. Umar) that the Messenger of Allah (ﷺ) said:

When women ask permission for going to the mosque, do not prevent them.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، سَمِعَ سَالِمًا، يُحَدِّثُ عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا اسْتَأْذَنَتْ أَحَدَكُمُ امْرَأَتُهُ إِلَى الْمَسْجِدِ فَلاَ يَمْنَعْهَا ‏"‏ ‏.‏

Reference	: Sahih Muslim 442 a
In-book reference	: Book 4, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 884

Abdullah b. Umar reported:

I heard Allah's Messenger (ﷺ) say: Don't prevent your women from going to the mosque when they seek your permission. Bilal b. 'Abdullah said: By Allah, we shall certainly prevent them. On this'Abdullah b. Umar turned towards him and reprimanded him to harshly as I had never heard him do before. He ('Abdullah b. Umar) said: I am narrating to you that which comes from the Messenger of Allah (ﷺ) and you (have the audicity) to say: By Allah, we shall certainly prevent them.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ لاَ تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ إِذَا اسْتَأْذَنَّكُمْ إِلَيْهَا ‏"‏ ‏.‏ قَالَ فَقَالَ بِلاَلُ بْنُ

عَبْدِ اللَّهِ وَاللَّهِ لَنَمْنَعُهُنَّ ‏.‏ قَالَ فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئًا مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ أُخْبِرُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَقُولُ وَاللَّهِ لَنَمْنَعُهُنَّ ‏.‏

Reference : Sahih Muslim 442 b
In-book reference : Book 4, Hadith 151
USC-MSA web (English) reference : Book 4, Hadith 885
(deprecated numbering scheme)

Ibn 'Umar reported:
'The Messenger of Allah (ﷺ) said: Do not prevent the maid-servants of Allah from going to the mosque.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَابْنُ، إِدْرِيسَ قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 442 c
In-book reference : Book 4, Hadith 152
USC-MSA web (English) reference : Book 4, Hadith 886
(deprecated numbering scheme)

lbn Umar reported:
I heard the Messeinger of Allah (ﷺ) say: When your women seek your permission for going to the mosque, you grant them (permission).

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، قَالَ سَمِعْتُ سَالِمًا، يَقُولُ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْمَسَاجِدِ فَأْذَنُوا لَهُنَّ ‏"‏ ‏.‏

Reference : Sahih Muslim 442 d
In-book reference : Book 4, Hadith 153
USC-MSA web (English) reference : Book 4, Hadith 887
(deprecated numbering scheme)

Ibn 'Umar reported:
The Messenger of Allah (ﷺ) said: Do not prevent women from going to the mosque at night. A boy said to 'Abdullah b. Umar: We would never let them go out, that they may not be caught in evil. He (the narrator) said: Ibn Umar reprimanded him and said.. I am saying that the Messenger of Allah (ﷺ) said this, but you say: We would not allow!

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ ‏"‏ ‏.‏ فَقَالَ ابْنٌ لِعَبْدِ اللَّهِ بْنِ عُمَرَ لاَ نَدَعُهُنَّ يَخْرُجْنَ فَيَتَّخِذْنَهُ دَغَلاً ‏.‏ قَالَ فَزَبَرَهُ ابْنُ عُمَرَ وَقَالَ أَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَقُولُ لاَ نَدَعُهُنَّ ‏.‏

Reference : Sahih Muslim 442 e
In-book reference : Book 4, Hadith 154
USC-MSA web (English) reference : Book 4, Hadith 888
(deprecated numbering scheme)

A hadith like this has been narrated by A'mash with the same chain of transmitters.

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 442 f
In-book reference : Book 4, Hadith 155
USC-MSA web (English) reference : Book 4, Hadith 889
(deprecated numbering scheme)

Ibn 'Umar reported:

Grant permission to women for going to the mosque in the night. His son who was called Waqid said: Then they would make mischief. He (the narrator) said: He thumped his (son's) chest and said: I am narrating to you the hadith of the Messenger of Allah (ﷺ), and you say: No!

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، وَابْنُ، رَافِعٍ قَالاَ حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ " . فَقَالَ ابْنٌ لَهُ يُقَالُ لَهُ وَاقِدٌ إِذًا يَتَّخِذْنَهُ دَغَلاً . قَالَ فَضَرَبَ فِي صَدْرِهِ وَقَالَ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتَقُولُ لاَ .

Reference : Sahih Muslim 442 g
In-book reference : Book 4, Hadith 156
USC-MSA web (English) reference : Book 4, Hadith 890
(deprecated numbering scheme)

Ibn Umar reported:

The Messenger of Allah (ﷺ) said: Do not deprive women of their share of the mosques, when they seek permission from you. Bilal said: By Allah, we would certainly prevent them. 'Abdullah said: I say that the Messenger of Allah (ﷺ) said it and you say: We would certainly prevent them!

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا سَعِيدٌ، - يَعْنِي ابْنَ أَبِي أَيُّوبَ - حَدَّثَنَا كَعْبُ بْنُ عَلْقَمَةَ، عَنْ بِلاَلِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ إِذَا اسْتَأْذَنُوكُمْ " فَقَالَ بِلاَلٌ وَاللَّهِ لَنَمْنَعُهُنَّ . فَقَالَ لَهُ عَبْدُ اللَّهِ أَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَقُولُ أَنْتَ لَنَمْنَعُهُنَّ .

Reference : Sahih Muslim 442 h
In-book reference : Book 4, Hadith 157
USC-MSA web (English) reference : Book 4, Hadith 891
(deprecated numbering scheme)

Zainab Thaqafiya reported:

The Messenger of Allah (ﷺ) said: When any one of you (women) participates in the 'Isha' prayer, she should not perfume herself that night.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْنَبَ الثَّقَفِيَّةَ، كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلاَ تَطَيَّبْ تِلْكَ اللَّيْلَةَ " .

Reference : Sahih Muslim 443 a
In-book reference : Book 4, Hadith 158
USC-MSA web (English) reference : Book 4, Hadith 892
(deprecated numbering scheme)

Zainab, the wife of Abdullah (b. 'Umar), reported:
The Messenger of Allah (ﷺ) said to us: When any one of you comes to the mosque, she should not apply perfume.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلاَ تَمَسَّ طِيبًا " .

Reference : Sahih Muslim 443 b
In-book reference : Book 4, Hadith 159
USC-MSA web (English) reference : Book 4, Hadith 893
(deprecated numbering scheme)

Abu Huraira said:
The Messenger of Allah (ﷺ) said: Whoever (woman) fumigates herself with perfume should not join us in the 'Isha' prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ يَحْيَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلاَ تَشْهَدْ مَعَنَا الْعِشَاءَ الآخِرَةَ " .

Reference : Sahih Muslim 444
In-book reference : Book 4, Hadith 160
USC-MSA web (English) reference : Book 4, Hadith 894
(deprecated numbering scheme)

'Amra, daughter of Abd al-Rahmin, reported:
I heard 'A'isha, the wife of the Messenger of Allah (ﷺ). say: If the Messenger of Allah (ﷺ) had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of BaniIsra'il were prevented.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا سَمِعَتْ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ لَوْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ . قَالَ فَقُلْتُ لِعَمْرَةَ أَنِسَاءُ بَنِي إِسْرَائِيلَ مُنِعْنَ الْمَسْجِدَ قَالَتْ نَعَمْ .

Reference : Sahih Muslim 445 a
In-book reference : Book 4, Hadith 161
USC-MSA web (English) reference : Book 4, Hadith 895
(deprecated numbering scheme)

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، ح قَالَ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، ح قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 445 b
In-book reference : Book 4, Hadith 162
USC-MSA web (English) reference : Book 4, Hadith 896
(deprecated numbering scheme)

(31) Chapter: Moderation When Reciting Qur'an In A Prayer When It Is To Be Recited Out Loud, And Making it Neither Too Loud Nor Too Soft, And When There Is The Fear Of Negative Consequences If It Is Recited Out Loud

(31) باب التَّوَسُّطِ فِي الْقِرَاءَةِ فِي الصَّلاَةِ الْجَهْرِيَّةِ بَيْنَ الْجَهْرِ وَالإِسْرَارِ إِذَا خَافَ مِنَ الْجَهْرِ مَفْسَدَةً

Ibn 'Abbas reported:

The word of (Allah) Great and Glorious: 'And utter not thy prayer loudly, nor be low in it" (xvii. 110) was revealed as the Messenger of Allah (may peace beupon him) was hiding himself in Mecca. When he led his Companions in prayer he raised his voice (while reciting the) Qur'an. And when the polytheists heard that, they reviled the Qur'an and Him Who revealed it and him who brought it. Upon this Allah, the Exalted, said to His Apostle (ﷺ): Utter not thy prayer so loudly that the polytheists may hear thy recitation and (recite it) not so low that it may be inaudible to your Companions. Make them hear the Qur'an, but do not recite it loudly and seek a (middle) way between these. Recite between loud and low tone.

حَدَّثَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرٌو النَّاقِدُ جَمِيعًا عَنْ هُشَيْمٍ، - قَالَ ابْنُ الصَّبَّاحِ حَدَّثَنَا هُشَيْمٌ، - أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ { وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} قَالَ نَزَلَتْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُتَوَارٍ بِمَكَّةَ فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ صلى الله عليه وسلم { وَلاَ تَجْهَرْ بِصَلاَتِكَ} فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ { وَلاَ تُخَافِتْ بِهَا} عَنْ أَصْحَابِكَ أَسْمِعْهُمُ الْقُرْآنَ وَلاَ تَجْهَرْ ذَلِكَ الْجَهْرَ وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً يَقُولُ بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ .

Reference : Sahih Muslim 446
In-book reference : Book 4, Hadith 163
USC-MSA web (English) reference : Book 4, Hadith 897
(deprecated numbering scheme)

'A'isha reported that so far as these words of (Allah) Glorious and High are concerned:

" And utter not thy prayer loudly, not be low in it" (xvii. 110) relate to supplication (du'a').

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ { وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا} قَالَتْ أُنْزِلَ هَذَا فِي الدُّعَاءِ .

Reference : Sahih Muslim 447 a
In-book reference : Book 4, Hadith 164
USC-MSA web (English) reference : Book 4, Hadith 898
(deprecated numbering scheme)

A hadith like this has been narrated by Hisham with the same chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَوَكِيعٌ، ح قَالَ وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference	: Sahih Muslim 447 b
In-book reference	: Book 4, Hadith 165
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 899

(32) Chapter: Listening to the Recitation (32) باب الاِسْتِمَاعِ لِلْقِرَاءَةِ

Ibn 'Abbas reported with regard to the words of Allah, Great and Glorious:

" Move not thy tongue therewith" (Ixxv. 16) that when Gabriel brought revelation to him (the Holy Prophet) he moved his tongue and lips (with a view to committing it to memory instantly). This was something hard for him and it was visible (from his face). Then Allah, the Exalted. revealed this a" Move not thy tongue therewith to make haste (in memorising it). Surely on us rests the collecting of it and the reciting of it" (ixxv. 16), i. e. Verily it rests with Us that We would preserve it in your heart and (enable you) to recite it You would recite it when We would recite it and so follow its recitation, and He (Allah) said:" We revealed it, so listen to it attentively. Verily its exposition rests with Us. i. e. We would make it deliver by your tongue." So when Gabriel came to him (to the Holy Prophet), he kept silence, and when he went away he recited as Allah had promised him.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنْ جَرِيرٍ - قَالَ أَبُو بَكْرٍ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، - عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ { لاَ تُحَرِّكْ بِهِ لِسَانَكَ} قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْىِ كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ فَكَانَ ذَلِكَ يُعْرَفُ مِنْهُ فَأَنْزَلَ اللَّهُ تَعَالَى { لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} أَخْذَهُ { إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ . وَقُرْآنَهُ فَتَقْرَأُهُ { فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ { إِنَّ عَلَيْنَا بَيَانَهُ} أَنْ نُبَيِّنَهُ بِلِسَانِكَ فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ .

Reference	: Sahih Muslim 448 a
In-book reference	: Book 4, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 900

Ibn Abbas reported with regard to the words:

" Do not move thy tongue there with to make haste," that the Messenger of Allah (ﷺ) felt it hard and he moved his lips. Ibn 'Abbas said to me (Sa'id b. Jubair): I move them just as the Messenger of Allah (ﷺ) moved them. Then said Sa'id: I move them just as Ibn 'Abbas moved them, and he moved his lips. Allah, the Exalted, revealed this:" Do not move your tongue therewith to make haste. It is with US that its collection rests and its recital" (al-Qur'an, ixxv. 16). He said: Its preservation in your heart and then your recital. So when We recite it, follow its recital. He said: Listen to it, and be silent and then it rests with Us that you recite it. So when Gabriel came to the Messenger of Allah (ﷺ), he listened to him attentively, and when Gabriel went away, the Messenger of Allah (ﷺ) recited as he (Gabriel) had recited it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ { لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً كَانَ يُحَرِّكُ شَفَتَيْهِ - فَقَالَ لِي ابْنُ عَبَّاسٍ أَنَا أُحَرِّكُهُمَا كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحَرِّكُهُمَا . فَقَالَ سَعِيدٌ أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا . فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ تَعَالَى{ لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} قَالَ جَمْعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأُهُ { فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ وَأَنْصِتْ ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ قَالَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صلى الله عليه وسلم كَمَا أَقْرَأَهُ .

Reference	: Sahih Muslim 448 b
In-book reference	: Book 4, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 901

(33) Chapter: Reciting Out Aloud In As-Subh And Reciting To The Jinn

(33) باب الْجَهْرِ بِالْقِرَاءَةِ فِي الصُّبْحِ وَالْقِرَاءَةِ عَلَى الْجِنِّ

Ibn 'Abbas reported:

The Messenger of Allah (ﷺ) neither recited the Qur'an to the Jinn nor did he see them. The Messenger of Allah (ﷺ) went out with some of his Companions with the intention of going to the bazaar of 'Ukaz And there had been (at that time) obstructions between satans and the news from the Heaven, and there were flung flames upon them. So satan went back to their people and they said: What has happened to you? They said: There have been created obstructions between us and the news from the Heaven. And there have been flung upon us flames. They said: It cannot happen but for some (important) event. So traverse the eastern parts of the earth and the western parts and find out why is it that there have been created obstructions between us and the news from the Heaven. So they went forth and traversed the easts of the earth and its wests. Some of them proceeded towards Tihama and that is a nakhl towards the bazaar of 'Ukaz and he (the Holy Prophet) was leading his Companions in the morning prayer. So when they heard the Qur'an. they listened to it attentively and said: It is this which has caused obstruction between us and news from the Heaven. They went back to their people and said: O our people, we have heard a strange Qur'an which directs us to the right path; so we affirm our faith in it and we would never associate anyone with our Lord. And Allah, the Exalted and Glorious, revealed to His Apostle Muhammad (ﷺ):" It has been revealed to me that a party of Jinn listened to it" (Qur'an, lxxii. 1).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَا قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْجِنِّ وَمَا رَآهُمُ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا مَا لَكُمْ قَالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ . قَالُوا مَا ذَاكَ إِلاَّ مِنْ شَىْءٍ حَدَثَ فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ . فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَمَرَّ النَّفَرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ - وَهُوَ بِنَخْلٍ - عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الْفَجْرِ فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ وَقَالُوا هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ .

فَرَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا يَا قَوْمَنَا { إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا} فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ مُحَمَّدٍ صلى الله عليه وسلم { قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ} .

Reference : Sahih Muslim 449
In-book reference : Book 4, Hadith 168
USC-MSA web (English) reference : Book 4, Hadith 902
(deprecated numbering scheme)

Dawud reported from 'Amir who said:
I asked 'Alqama if Ibn Mas'ud was present with the Messenger of Allah (ﷺ) on the night of the Jinn (the night when the Prophet met them). He (Ibn Mas'uad) said: No, but we were in the company of the Messenger of Allah (ﷺ) one night and we missed him. We searched for him in the valleys and the hills and said. He has either been taken away (by jinn) or has been secretly killed. He (the narrator) said. We spent the worst night which people could ever spend. When it was dawn we saw him coming from the side of Hiri'. He (the narrator) reported. We said: Messenger of Allah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend. He (the Holy Prophet) said: There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Qur'an. He (the narrator) said: He then went along with us and showed us their traces and traces of their embers. They (the Jinn) asked him (the Holy Prophet) about their provision and he said: Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allah (ﷺ) said: Don't perform istinja with these (things) for these are the food of your brothers (Jinn).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ دَاوُدَ، عَنْ عَامِرٍ، قَالَ سَأَلْتُ عَلْقَمَةَ هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْجِنِّ قَالَ فَقَالَ عَلْقَمَةُ أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ فَقُلْتُ هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْجِنِّ قَالَ لاَ وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَفَقَدْنَاهُ فَالْتَمَسْنَاهُ فِي الأَوْدِيَةِ وَالشِّعَابِ فَقُلْنَا اسْتُطِيرَ أَوِ اغْتِيلَ - قَالَ - فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ فَلَمَّا أَصْبَحْنَا إِذَا هُوَ جَاءٍ مِنْ قِبَلِ حِرَاءٍ - قَالَ - فَقُلْنَا يَا رَسُولَ اللَّهِ فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ . فَقَالَ " أَتَانِي دَاعِي الْجِنِّ فَذَهَبْتُ مَعَهُ فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ " . قَالَ فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ وَسَأَلُوهُ الزَّادَ فَقَالَ " لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا يَكُونُ لَحْمًا وَكُلُّ بَعَرَةٍ عَلَفٌ لِدَوَابِّكُمْ " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلاَ تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ " .

Reference : Sahih Muslim 450 a
In-book reference : Book 4, Hadith 169
USC-MSA web (English) reference : Book 4, Hadith 903
(deprecated numbering scheme)

This hadith has been reported by Dawud with the same chain of transmitters up to the word (s):
" The traces of their embers." Sha'bi said: They (the Jinn) asked about their provision, and they were the Jinn of al-jazira, up to the end of the hadith, and the words of Sha'bi have been directly transmitted from the hadith of Abdullah.

وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ وَآثَارَ نِيرَانِهِمْ . قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ . إِلَى آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ مُفَصَّلاً مِنْ حَدِيثِ عَبْدِ اللَّهِ .

Reference : Sahih Muslim 450 b
In-book reference : Book 4, Hadith 170
USC-MSA web (English) reference : Book 4, Hadith 904
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah from the Apostle (ﷺ) up to the words:

" The traces of the embers," but he made no mention of what followed afterward.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم إِلَى قَوْلِهِ وَآثَارَ نِيرَانِهِمْ . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 450 c
In-book reference : Book 4, Hadith 171
USC-MSA web (English) reference : Book 4, Hadith 905
(deprecated numbering scheme)

Abdullah (b. Mas'ud) said:
I was not with the Messenger of Allah (ﷺ) but I wish I were with him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ .

Reference : Sahih Muslim 450 d
In-book reference : Book 4, Hadith 172
USC-MSA web (English) reference : Book 4, Hadith 906
(deprecated numbering scheme)

Ma'n reported.. I heard it from my father who said:
I asked Masruq who informed the Messenger of Allah (ﷺ) about the night when they heard the Qur'an. He said: Your father, Ibn Mas'ud, narrated it to me that a tree informed him about that.

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ مَعْنٍ، قَالَ سَمِعْتُ أَبِي قَالَ، سَأَلْتُ مَسْرُوقًا مَنْ آذَنَ النَّبِيَّ صلى الله عليه وسلم بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ فَقَالَ حَدَّثَنِي أَبُوكَ - يَعْنِي ابْنَ مَسْعُودٍ - أَنَّهُ آذَنَتْهُ بِهِمْ شَجَرَةٌ .

Reference : Sahih Muslim 450 e
In-book reference : Book 4, Hadith 173
USC-MSA web (English) reference : Book 4, Hadith 907
(deprecated numbering scheme)

(34) Chapter: The Recitation For Zuhr And 'Asr

(34) باب الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ

Abu Qatada reported:

The Messenger of Allah (ﷺ) led us in prayer and recited in the first two rak'ahs of the noon and afternoon prayers Surat al-Fitiha and two (other) surahs. And he would sometimes recite loud enough for us the verses. He would prolong the first rak'ah more than the second. And he acted similarly in the morning prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ الْحَجَّاجِ، - يَعْنِي الصَّوَّافَ - عَنْ يَحْيَى، - وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، وَأَبِي، سَلَمَةَ عَنْ أَبِي قَتَادَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَيُسْمِعُنَا الآيَةَ أَحْيَانًا وَكَانَ يُطَوِّلُ الرَّكْعَةَ الأُولَى مِنَ الظُّهْرِ وَيُقَصِّرُ الثَّانِيَةَ وَكَذَلِكَ فِي الصُّبْحِ .

Reference : Sahih Muslim 451 a
In-book reference : Book 4, Hadith 174
USC-MSA web (English) reference : Book 4, Hadith 908
(deprecated numbering scheme)

Abu Qatada reported it on the authority of his father:

The Messenger of Allah (ﷺ) would recite in the first two rak'ahs of the noon and afternoon prayers the opening chapter of the Book and another surah. He would sometimes recite loud enough to make audible to us the verse and would recite in the last two rak'ahs Surat al-Faitiha (only).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، وَأَبَانُ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَيُسْمِعُنَا الآيَةَ أَحْيَانًا وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ .

Reference : Sahih Muslim 451 b
In-book reference : Book 4, Hadith 175
USC-MSA web (English) reference : Book 4, Hadith 909
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:

We used to estimate how long Allah's Messenger (ﷺ) stood in the noon and afternoon prayers, and we estimated hat he stood in the first two rak'ahs of the noon prayer as long as it takes to recite Alif Lam Mim, Tanzil, i. e. as-Sajda. We estimated that he stood half that time in the last two rak'ahs; that he stood in the first two of the afternoon as long as he did in the last two at noon; and in the last two of the afternoon prayer about half that time. Abu Bakr in his narration has made no mention of Alif Lam Mim, Tanzil, but said: As long as it takes to recite thirty verses.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ هُشَيْمٍ، - قَالَ يَحْيَى أَخْبَرَنَا هُشَيْمٌ، - عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنَّا نَحْزِرُ قِيَامَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ الم تَنْزِيلُ السَّجْدَةِ وَحَزَرْنَا قِيَامَهُ فِي الأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ قِيَامِهِ فِي الأُخْرَيَيْنِ مِنَ الظُّهْرِ وَفِي الأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ . وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ الم تَنْزِيلُ وَقَالَ قَدْرَ ثَلاَثِينَ آيَةً .

Reference : Sahih Muslim 452 a
In-book reference : Book 4, Hadith 176
USC-MSA web (English) reference : Book 4, Hadith 910
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The Apostle of Allah (ﷺ) used to recite in every rak'ah of the first two rak'ahs of the noon prayer about thirty verses and in the last two about fifteen verses or half (of the first rak'ah) and in every rak'ah of the 'Asr prayer of the first two rak'ahs about fifteen verses and in the last two verses half (of the first ones).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي صَلاَةِ الظُّهْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلاَثِينَ آيَةً وَفِي الأُخْرَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً أَوْ قَالَ نِصْفَ ذَلِكَ وَفِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً وَفِي الأُخْرَيَيْنِ قَدْرَ نِصْفِ ذَلِكَ .

Reference : Sahih Muslim 452 b
In-book reference : Book 4, Hadith 177
USC-MSA web (English) reference : Book 4, Hadith 911
(deprecated numbering scheme)

Jabir b. Samura reported:
The people of Kufa complained to Umar b. Khattab about Sa'id and they made a mention of his prayer. 'Umar sent for him. He came to him. He ('Umar) totd him that the people had found fault with his prayer. He said: I lead them in prayer in accorance with the prayer of the Messenger of Allah (ﷺ). I make no decrease in it. I make them stand for a longer time in the first two (rak'ahs) and shorten it in the last two. Upon this 'Umar remarked: This is what I deemed of thee, O Abu Ishaq

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ أَهْلَ الْكُوفَةِ، شَكَوْا سَعْدًا إِلَى عُمَرَ بْنِ الْخَطَّابِ فَذَكَرُوا مِنْ صَلاَتِهِ فَأَرْسَلَ إِلَيْهِ عُمَرُ فَقَدِمَ عَلَيْهِ فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلاَةِ فَقَالَ إِنِّي لأُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أَخْرِمُ عَنْهَا إِنِّي لأَرْكُدُ بِهِمْ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ . فَقَالَ ذَاكَ الظَّنُّ بِكَ أَبَا إِسْحَاقَ .

Reference : Sahih Muslim 453
In-book reference : Book 4, Hadith 178
USC-MSA web (English) reference : Book 4, Hadith 912
(deprecated numbering scheme)

This hadith his been narrated by 'Abu al-Malik with the same chain of transmitters.
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 453 b
In-book reference : Book 4, Hadith 179
USC-MSA web (English) reference : Book 4, Hadith 913
(deprecated numbering scheme)

Jabir b. Samura reported:

'Umar said to Sa'd: They complain against you in every matter, even in prayer. He (Sa'd) said: I prolong (standing) in the first two (rak'ahs) and shorten it in the last two, and I make no negligence in following the prayer of the Messenger of Allah (ﷺ). He ('Umar) remarked: This is what is expected of you, or, that is what I deemed of you.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ عُمَرُ لِسَعْدٍ قَدْ شَكَوْكَ فِي كُلِّ شَىْءٍ حَتَّى فِي الصَّلاَةِ . قَالَ أَمَّا أَنَا فَأَمُدُّ فِي الأُولَيَيْنِ وَأَحْذِفُ فِي الأُخْرَيَيْنِ وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ ذَاكَ الظَّنُّ بِكَ . أَوْ ذَاكَ ظَنِّي بِكَ .

Reference : Sahih Muslim 453 c
In-book reference : Book 4, Hadith 180
USC-MSA web (English) reference : Book 4, Hadith 914
(deprecated numbering scheme)

This hadith is narrated by Jabir b. Samura but with the addition of these words:
" (Sa'd said): These bedouins presume to teach me prayer."

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ، وَأَبِي، عَوْنٍ عَنْ جَابِرِ بْنِ سَمُرَةَ، بِمَعْنَى حَدِيثِهِمْ وَزَادَ فَقَالَ تُعَلِّمُنِي الأَعْرَابُ بِالصَّلاَةِ

Reference : Sahih Muslim 453 d
In-book reference : Book 4, Hadith 181
USC-MSA web (English) reference : Book 4, Hadith 915
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The noon prayer would start and one would go to al-Baqi' and after having relieved himself he would perform ablution and then come, while the Messenger of Allah (ﷺ) would be in the first rak'ah, because he would prolong it so much.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ سَعِيدٍ، - وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ - عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزْعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ لَقَدْ كَانَتْ صَلاَةُ الظُّهْرِ تُقَامُ فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ ثُمَّ يَأْتِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي الرَّكْعَةِ الأُولَى مِمَّا يُطَوِّلُهَا .

Reference : Sahih Muslim 454 a
In-book reference : Book 4, Hadith 182
USC-MSA web (English) reference : Book 4, Hadith 916
(deprecated numbering scheme)

Qaz'a reported:
I came to Abu Sa'id al-Khudri and he was surrounded by people. When the people departed from him I said: I am not going to ask you what these people have been asking you. I want to ask you about the prayer of the Messenger of Allah (ﷺ). He (Abu Sa'id) said: There is no good for you in this. He (Qaz'a), however, repeated (his demand). He then said: The noon prayer would start and one of us would go to Baqi' and, having relieved himself, would come to his home, then perform ablution and go to the mosque, and (he would find) The Messenger of Allah (ﷺ) in the first rak'ah.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ، قَالَ حَدَّثَنِي قَزَعَةُ، قَالَ أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْثُورٌ عَلَيْهِ فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ قُلْتُ إِنِّي لاَ أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلاَءِ عَنْهُ - قُلْتُ - أَسْأَلُكَ عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ مَا لَكَ فِي ذَاكَ مِنْ خَيْرٍ . فَأَعَادَهَا عَلَيْهِ فَقَالَ كَانَتْ صَلاَةُ الظُّهْرِ تُقَامُ فَيَنْطَلِقُ أَحَدُنَا إِلَى الْبَقِيعِ فَيَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي أَهْلَهُ فَيَتَوَضَّأُ ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي الرَّكْعَةِ الأُولَى .

Reference : Sahih Muslim 454 b
In-book reference : Book 4, Hadith 183
USC-MSA web (English) reference : Book 4, Hadith 917
(deprecated numbering scheme)

(35) Chapter: Recitation in As-Subh

(35) باب الْقِرَاءَةِ فِي الصُّبْحِ

Abdullah b. Sa'id reported:

The Apostle of Allah (ﷺ) led us in the morning prayer in Mecca and began Sarat al-Mu'minin (xxiii) but when he came to the mention of Moses and Aaron (verse. 45) or to the mention of Jesus (verse 50), a cough got the better of him, and he bowed. 'Abdullah b. Sa'ib was present there, and in the hadith narrated by Abd al-Razzaq (the words are): He cut short (the recitation) and bowed.

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، ح قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، - وَتَقَارَبَا فِي اللَّفْظِ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ، يَقُولُ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ، وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، وَعَبْدُ اللَّهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ صَلَّى لَنَا النَّبِيُّ صلى الله عليه وسلم الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ حَتَّى جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذِكْرُ عِيسَى - مُحَمَّدُ بْنُ عَبَّادٍ يَشُكُّ أَوِ اخْتَلَفُوا عَلَيْهِ - أَخَذَتِ النَّبِيَّ صلى الله عليه وسلم سَعْلَةٌ فَرَكَعَ وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ ذَلِكَ . وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ فَحَذَفَ فَرَكَعَ . وَفِي حَدِيثِهِ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو . وَلَمْ يَقُلِ ابْنِ الْعَاصِ .

Reference : Sahih Muslim 455
In-book reference : Book 4, Hadith 184
USC-MSA web (English) reference : Book 4, Hadith 918
(deprecated numbering scheme)

'Amr b. Huwairith reported:

I heard the Messenger of Allah (ﷺ) recite in the morning prayer" Wa'l-lail-i-idhd 'As'asa" (ixxxi. 17).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي أَبُو كُرَيْبٍ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْفَجْرِ { وَاللَّيْلِ إِذَا عَسْعَسَ}

Reference : Sahih Muslim 456
In-book reference : Book 4, Hadith 185
USC-MSA web (English) reference : Book 4, Hadith 919
(deprecated numbering scheme)

Qutba b. Malik reported:
I said prayer and the Messenger of Allah (ﷺ) led it and he recited" Qaf. (I.). By the Glorious Qur'an," till he recited" and the tall palm trees" (l. 10). I wanted to repeat it but I could not follow its significance.

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، قَالَ صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَرَأَ { ق وَالْقُرْآنِ الْمَجِيدِ} حَتَّى قَرَأَ{ وَالنَّخْلَ بَاسِقَاتٍ} قَالَ فَجَعَلْتُ أُرَدِّدُهَا وَلاَ أَدْرِي مَا قَالَ .

Reference : Sahih Muslim 457 a
In-book reference : Book 4, Hadith 186
USC-MSA web (English) reference : Book 4, Hadith 920
(deprecated numbering scheme)

Qutba b. Malik reported that he had heard the Messenger of Allah (ﷺ) reciting in the morning prayer this:
" And the tall palm trees having flower spikes piled one above another" (Al-Qur'an 50:10).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، وَابْنُ، عُيَيْنَةَ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ فِي الْفَجْرِ { وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ}

Reference : Sahih Muslim 457 b
In-book reference : Book 4, Hadith 187
USC-MSA web (English) reference : Book 4, Hadith 921
(deprecated numbering scheme)

Ziyad b. 'Ilaqa reported it on the authority of his uncle that he said the morning prayer with the Messenger of Allah (ﷺ) and he recited in the first rak'ah:

" And the tall palm trees having flower spikes piled one above another (l. 10) or perhaps Sarah Qaf.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمِّهِ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم الصُّبْحَ فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ { وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ} وَرُبَّمَا قَالَ { ق} .

Reference : Sahih Muslim 457 c
In-book reference : Book 4, Hadith 188
USC-MSA web (English) reference : Book 4, Hadith 922
(deprecated numbering scheme)

Jabir b. Samura reported:
The Apostle of Allah (ﷺ) used to recite in the morning prayer" Qaf. By the Glorious Quran." and his prayer afterward shortened.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ { ق وَالْقُرْآنِ الْمَجِيدِ} وَكَانَ صَلاَتُهُ بَعْدُ تَخْفِيفًا .

Reference : Sahih Muslim 458 a
In-book reference : Book 4, Hadith 189
USC-MSA web (English) reference : Book 4, Hadith 923
(deprecated numbering scheme)

Simak asked Jabir b. Samura about the prayer of the Apostle (ﷺ). He said:

He (the Holy Prophet) shortened the prayer and he did not pray like these people then, and he informed me that the Messenger of Allah (ﷺ) used to recite" Qaf. By the (Glorious) Qur'an," and a passage of similar length.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالاَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنْ سِمَاكٍ، قَالَ سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ عَنْ صَلاَةِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ كَانَ يُخَفِّفُ الصَّلاَةَ وَلاَ يُصَلِّي صَلاَةَ هَؤُلاَءِ . قَالَ وَأَنْبَأَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ { ق وَالْقُرْآنِ} وَنَحْوِهَا .

Reference : Sahih Muslim 458 b
In-book reference : Book 4, Hadith 190
USC-MSA web (English) reference : Book 4, Hadith 924
(deprecated numbering scheme)

Jabir b. Samura reported:

The Apostle of Allah (ﷺ) used to recite in the noon prayer:" By the night when it envelopes" (xcii.), and in the afternoon like this, but he prolonged the morning prayer as compared to that (noon and afternoon prayers).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ فِي الظُّهْرِ بِـ { اللَّيْلِ إِذَا يَغْشَى} وَفِي الْعَصْرِ نَحْوَ ذَلِكَ وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذَلِكَ .

Reference : Sahih Muslim 459
In-book reference : Book 4, Hadith 191
USC-MSA web (English) reference : Book 4, Hadith 925
(deprecated numbering scheme)

Jabir b. Samura reported:

The Apostle of Allah (ﷺ) used to recite in the noon prayer:" Glorify the name of thy Most High Lord in the morning prayer longer than this" (lxxxvii.)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، . أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الظُّهْرِ بِـ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذَلِكَ .

Reference : Sahih Muslim 460
In-book reference : Book 4, Hadith 192
USC-MSA web (English) reference : Book 4, Hadith 926
(deprecated numbering scheme)

Abu Barza reported:

The Messenger of Allah (ﷺ) used to recite in the morning prayer from sixty to one hundred verses.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي صَلاَةِ الْغَدَاةِ مِنَ السِّتِّينَ إِلَى الْمِائَةِ .

Reference : Sahih Muslim 461 a
In-book reference : Book 4, Hadith 193
USC-MSA web (English) reference : Book 4, Hadith 927

(deprecated numbering scheme)

Abu Barza Aslami reported:
The Messenger of Allah (ﷺ) used to recite from sixty to one hundred verses in the morning prayer.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السِّتِّينَ إِلَى الْمِائَةِ آيَةً .

Reference : Sahih Muslim 461 b
In-book reference : Book 4, Hadith 194
USC-MSA web (English) reference : Book 4, Hadith 928
(deprecated numbering scheme)

Ibn Abbas reported:
Umm al-Fadl daughter of al-Harith heard him reciting:" By those sent forth to spread goodness" (lxxvii.). (Upon this) she remarked: O my son, you reminded me by the recitation of this surah (the fact) that it was the last surah that I heard from the Messenger of Allah (ﷺ) and he recited it in the evening prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ، يَقْرَأُ { وَالْمُرْسَلاَتِ عُرْفًا} فَقَالَتْ يَا بُنَىَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ إِنَّهَا لآخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا فِي الْمَغْرِبِ .

Reference : Sahih Muslim 462 a
In-book reference : Book 4, Hadith 195
USC-MSA web (English) reference : Book 4, Hadith 929
(deprecated numbering scheme)

This hadith has been narrated by Zuhri with the same chain of transmitters but with this addition:
" And he did not lead the player after this till his death."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ، ح قَالَ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح قَالَ وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَزَادَ فِي حَدِيثِ صَالِحٍ ثُمَّ مَا صَلَّى بَعْدُ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ .

Reference : Sahih Muslim 462 b
In-book reference : Book 4, Hadith 196
USC-MSA web (English) reference : Book 4, Hadith 930
(deprecated numbering scheme)

Jubair b. Mut'im reported:
I heard the Messenger of Allah (ﷺ) reciting Surat al-Tur (Mountain) (lii) in the evening prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِالطُّورِ فِي الْمَغْرِبِ .

Reference : Sahih Muslim 463 a
In-book reference : Book 4, Hadith 197
USC-MSA web (English) reference : Book 4, Hadith 931
(deprecated numbering scheme)

This hadith has been narrated by Zuhri with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، ح قَالَ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 463 b
In-book reference : Book 4, Hadith 198
USC-MSA web (English) reference : Book 4, Hadith 932
(deprecated numbering scheme)

(36) Chapter: Recitation During 'Isha

(36) باب الْقِرَاءَةِ فِي الْعِشَاءِ

'Adi reported:
I heard al-Bara' narrating it from the Messenger of Allah (ﷺ) that while in a journey he said the night prayer and recited in one of the two rak'ahs:" By the Fig and the Olive" (Su'rah xcv.).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، قَالَ سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ فِي سَفَرٍ فَصَلَّى الْعِشَاءَ الآخِرَةَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ { وَالتِّينِ وَالزَّيْتُونِ}

Reference : Sahih Muslim 464 a
In-book reference : Book 4, Hadith 199
USC-MSA web (English) reference : Book 4, Hadith 933
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported that he said prayer with the Messenger of Allah (ﷺ) and he recited:
" By the Fig and the Olive."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّهُ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ فَقَرَأَ بِالتِّينِ وَالزَّيْتُونِ .

Reference : Sahih Muslim 464 b
In-book reference : Book 4, Hadith 200
USC-MSA web (English) reference : Book 4, Hadith 934
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported:
I heard the Messenger of Allah (ﷺ) reciting in the night prayer:" By the Fig and the Olive," and I have never heard anyone with a sweeter voice than he.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مِسْعَرٌ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم قَرَأَ فِي الْعِشَاءِ بِالتِّينِ وَالزَّيْتُونِ . فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ .

Reference : Sahih Muslim 464 c
In-book reference : Book 4, Hadith 201
USC-MSA web (English) reference : Book 4, Hadith 935
(deprecated numbering scheme)

Jabir reported that Mu'adh b. jabal used to pray with the Apostle (ﷺ), then came and led his people in prayer. One night he said the night prayer with the Messenger of Allah (ﷺ). He then came to his people and led them in prayer beginning with Surat al-Baqara. A man turned aside, pronounced the taslim (salutation for concluding the prayer), then prayed alone and departed. The people said to him:

Have you become a hypocrite, so and so? He said: I swear by Allah that I have not, but I will certainly go to Allah's Messenger (ﷺ) and will inform (him) about this. He then came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, we look after camels used for watering and work by day. Mu'idh said the night prayer with you. He then came and began with Surat al-Baqara. Allah's Messenger (ﷺ) then turned to Mu'adh and said: Are you there to (put the people) to trial? Recite such and recite such (and such a surah). It is transmitted on the authority of Jabir, as told by Sufyan, that he (the Holy Prophet) had said:" By the Sun and its morning brightness" (Sarah xci.)," By brightness" (Surah xciii)" By the night when it spreads" (Surah xcii.), and" Glorify the name of thy most high Lord" (Surah lxxxii.).

حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، قَالَ كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ صلى الله عليه وسلم الْعِشَاءَ ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ فَقَالُوا لَهُ أَنَافَقْتَ يَا فُلاَنُ قَالَ لاَ وَاللَّهِ وَلآتِيَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَلأُخْبِرَنَّهُ . فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ وَإِنَّ مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ ثُمَّ أَتَى فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ . فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى مُعَاذٍ فَقَالَ " يَا مُعَاذُ أَفَتَّانٌ أَنْتَ اقْرَأْ بِكَذَا وَاقْرَأْ بِكَذَا " . قَالَ سُفْيَانُ فَقُلْتُ لِعَمْرٍو إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ " اقْرَأْ وَالشَّمْسِ وَضُحَاهَا . وَالضُّحَى . وَاللَّيْلِ إِذَا يَغْشَى . وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى " . فَقَالَ عَمْرٌو نَحْوَ هَذَا .

Reference : Sahih Muslim 465 a
In-book reference : Book 4, Hadith 202
USC-MSA web (English) reference : Book 4, Hadith 936
(deprecated numbering scheme)

Jabir reported:

'Mu'adh b jabal al-Ansari led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu'adh was informed of this, and he remarked that he wasa hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah (ﷺ) and informed him of what Mu'adh had said. Upon this the Messenger of Allah (ﷺ) said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite:" By the Sun and its morning

brightness" (Surah xci.)," Glorify the name of thy most high Lord" (Surah lxxxvi.) and" Read in the name of Lord" (Surah xcvi.), and" By the night when it spreads" (Surah xcii.).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح قَالَ وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ صَلَّى مُعَاذُ بْنُ جَبَلٍ الأَنْصَارِيُّ لأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَانْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ . فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَتُرِيدُ أَنْ تَكُونَ فَتَّانًا يَا مُعَاذُ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِالشَّمْسِ وَضُحَاهَا . وَسَبِّحِ اسْمَ رَبِّكَ الأَعْلَى . وَاقْرَأْ بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى " .

Reference : Sahih Muslim 465b
In-book reference : Book 4, Hadith 203
USC-MSA web (English) reference : Book 4, Hadith 937
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
Mu'adh b. Jabal said the night prayer with the Messenger of Allah (ﷺ) and then returned to his people and then led them in this prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ مُعَاذَ بْنَ جَبَلٍ، كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ الآخِرَةَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلاَةَ .

Reference : Sahih Muslim 465c
In-book reference : Book 4, Hadith 204
USC-MSA web (English) reference : Book 4, Hadith 938
(deprecated numbering scheme)

Jabir b. Abdullah reported:
Mu'adh said the night prayer with the Messenger of Allah (ﷺ). He then came to the mosque of his people and led them in prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ .

Reference : Sahih Muslim 465 d
In-book reference : Book 4, Hadith 205
USC-MSA web (English) reference : Book 4, Hadith 939
(deprecated numbering scheme)

(37) Chapter: The Command To The Imam To Make The Prayer Brief But Complete

(37) باب أَمْرِ الأَئِمَّةِ بِتَخْفِيفِ الصَّلاَةِ فِي تَمَامٍ

Abu Mas'ud al-Ainsari reported:
A person came to the Messenger of Allah (ﷺ) and said: I keep away from the morning prayer on account of such and such (a man), because; he keeps us so long. I never saw God's Messenger (ﷺ) more angry when giving an exhortation than he was that day. He said: 0 people, some of you are scaring people away. So whoever of you leads

the people in prayer he must be brief, for behind him are the weak, the aged, and the people who have (argent) business to attend.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الصُّبْحِ مِنْ أَجْلِ فُلاَنٍ مِمَّا يُطِيلُ بِنَا . فَمَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنَفِّرِينَ فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ " .

Reference : Sahih Muslim 466 a
In-book reference : Book 4, Hadith 206
USC-MSA web (English) reference : Book 4, Hadith 940
(deprecated numbering scheme)

This hadith like one narrated by Hashalm has been narrated from Isma'il with the same chain of transmitters.
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، وَوَكِيعٌ، ح قَالَ وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، فِي هَذَا الإِسْنَادِ بِمِثْلِ حَدِيثِ هُشَيْمٍ .

Reference : Sahih Muslim 466 b
In-book reference : Book 4, Hadith 207
USC-MSA web (English) reference : Book 4, Hadith 941
(deprecated numbering scheme)

Abu Huraira reported:
The Apostle of Allah (ﷺ) said: When any one of you leads the people in prayer, he should be brief for among them are the young and the aged, the weak and the sick. But when one of you prays by himself, he may (prolong) as he likes.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ " .

Reference : Sahih Muslim 467 a
In-book reference : Book 4, Hadith 208
USC-MSA web (English) reference : Book 4, Hadith 942
(deprecated numbering scheme)

Hammam b. Munabbih reported:
This is what Abu Huraira transmitted to us from Muhammad the Messenger of Allah (ﷺ), and he narrated (some) ahadith out of (these narrations and one of them is this): The Messenger of Allah (ﷺ) said: When any one of you stands to lead people In prayer, he should shorten it, for amongst them are the aged, and amongst them are the weak, but when he prays by himself, he may prolong his prayer as he likes.

حَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلاَةَ فَإِنَّ فِيهِمُ الْكَبِيرَ وَفِيهِمُ الضَّعِيفَ وَإِذَا قَامَ وَحْدَهُ فَلْيُطِلْ صَلاَتَهُ مَا شَاءَ " .

Reference : Sahih Muslim 467 b
In-book reference : Book 4, Hadith 209
USC-MSA web (English) reference : Book 4, Hadith 943
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: When any one of you leads people in prayer, he must shorten it for among them are the weak, the infirm and those who have business to attend.

وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةِ " .

Reference : Sahih Muslim 467 c
In-book reference : Book 4, Hadith 210
USC-MSA web (English) reference : Book 4, Hadith 944
(deprecated numbering scheme)

Abu Bakr b. 'Abd al-Rahman reported that he had heard Abu Huraira say that the Messenger of Allah (ﷺ) said like it, but he substituted" the aged" for 'the infirm".

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ - بَدَلَ السَّقِيمِ - الْكَبِيرَ .

Reference : Sahih Muslim 467 d
In-book reference : Book 4, Hadith 211
USC-MSA web (English) reference : Book 4, Hadith 945
(deprecated numbering scheme)

Uthman b. Abu'l-'As at-Thaqafi reported:
The Apostle of Allah (ﷺ) said to him: Lead your people in prayer. I said: Messenger of Allah. I perceive something (disturbing) in my soul. He (the Holy Prophet) asked me to draw near him and making me sit down in front of him he placed his hand on my breast between my nipples. and then, telling me to turn round, he placed it on my back between my shoulders. He then said: Act as an Imam for your people. He who acts as Imam of the people, he must be brief, for among them are the aged, among them are the sick, among them are the weak, and among them are the people who have business to attend. But when any of you prays alone, he may pray as he likes.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ، حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ الثَّقَفِيُّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ " أُمَّ قَوْمَكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ فِي نَفْسِي شَيْئًا . قَالَ " ادْنُهْ " . فَجَلَّسَنِي بَيْنَ يَدَيْهِ ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَىَّ ثُمَّ قَالَ " تَحَوَّلْ " . فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَىَّ ثُمَّ قَالَ " أُمَّ قَوْمَكَ فَمَنْ أَمَّ

قَوْمًا فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الْكَبِيرَ وَإِنَّ فِيهِمُ الْمَرِيضَ وَإِنَّ فِيهِمُ الضَّعِيفَ وَإِنَّ فِيهِمْ ذَا الْحَاجَةِ وَإِذَا صَلَّى أَحَدُكُمْ وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ " .

Reference : Sahih Muslim 468 a
In-book reference : Book 4, Hadith 212
USC-MSA web (English) reference : Book 4, Hadith 946
(deprecated numbering scheme)

Uthman b. Abu'l-'As reported:
The last thing which the Messenger of Allah (ﷺ) instructed me was: When you lead the people in prayer, be brief.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ، قَالَ آخِرُ مَا عَهِدَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَمَمْتَ قَوْمًا فَأَخِفَّ بِهِمُ الصَّلاَةَ " .

Reference : Sahih Muslim 468 b
In-book reference : Book 4, Hadith 213
USC-MSA web (English) reference : Book 4, Hadith 947
(deprecated numbering scheme)

Anas reported:
The Apostle of Allah (ﷺ) used to be brief and perfect in prayer.

وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُوجِزُ فِي الصَّلاَةِ وَيُتِمُّ .

Reference : Sahih Muslim 469 a
In-book reference : Book 4, Hadith 214
USC-MSA web (English) reference : Book 4, Hadith 948
(deprecated numbering scheme)

Anas reported:
The Messenger of Allah (ﷺ) was among those whose prayers was brief and perfect.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ، قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ مِنْ أَخَفِّ النَّاسِ صَلاَةً فِي تَمَامٍ .

Reference : Sahih Muslim 469 b
In-book reference : Book 4, Hadith 215
USC-MSA web (English) reference : Book 4, Hadith 949
(deprecated numbering scheme)

Anas reported:
I never prayed behind an Imam who was more brief and more perfect in prayer than the Messenger of Allah (ﷺ).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلاَةً وَلاَ أَتَمَّ صَلاَةً مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 469 c
In-book reference : Book 4, Hadith 216
USC-MSA web (English) reference : Book 4, Hadith 950
(deprecated numbering scheme)

Anas reported:

The Messenger of Allah (ﷺ) would listen to the crying of a lad in the company of his mother, in prayer, and he would recite a short surah or a small surah.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ أَنَسٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ وَهُوَ فِي الصَّلاَةِ فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ .

Reference : Sahih Muslim 470 a
In-book reference : Book 4, Hadith 217
USC-MSA web (English) reference : Book 4, Hadith 951
(deprecated numbering scheme)

Anas b. Malik reported the Messenger of Allah (ﷺ) having said:

When I begin the prayer I Intend to make it long, but I hear a boy cry. ing; I then shorten it because of his mother's feelings.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَدْخُلُ الصَّلاَةَ أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأُخَفِّفُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ " .

Reference : Sahih Muslim 470 b
In-book reference : Book 4, Hadith 218
USC-MSA web (English) reference : Book 4, Hadith 952
(deprecated numbering scheme)

(38) Chapter: Moderation In All Pillars Of The Prayer, And Making It Brief Yet Complete

(38) باب اعْتِدَالِ أَرْكَانِ الصَّلاَةِ وَتَخْفِيفِهَا فِي تَمَامٍ

Al-Bara' b. 'Azib reported:

I noticed the prayer of Muhammad (ﷺ) and saw his Qiyam (standing), his bowing, and then going back to the standing posture after bowing, his prostration, his sitting between the two prostrations, and his prostration and sitting between salutation and going away, all these were nearly equal to one another.

وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ كِلاَهُمَا عَنْ أَبِي عَوَانَةَ، - قَالَ حَامِدٌ حَدَّثَنَا أَبُو عَوَانَةَ، - عَنْ هِلاَلِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ رَمَقْتُ الصَّلاَةَ مَعَ مُحَمَّدٍ صلى الله عليه وسلم

فَوَجَدْتُ قِيَامَهُ فَرَكْعَتَهُ فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ فَسَجْدَتَهُ فَجَلْسَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالاِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ .

Reference : Sahih Muslim 471 a
In-book reference : Book 4, Hadith 219
USC-MSA web (English) reference : Book 4, Hadith 953
(deprecated numbering scheme)

Hakam reported:

There dominated in Kufa a man whose name was men- tioned as Zaman b. al-Ash'ath, who ordered Abu 'Ubaidah b. 'Abdullah to lead people in prayer and he accordingly used to lead them. Whenever he raised his head after bowing, he stood up equal to the time that I can recite (this supplication): O Allah! our Lord! unto Thee be the praise which would fill the heavens and the earth, and that which will please Thee besides them I Worthy art Thou of all praise and glory. None can prevent that which Thou bestowest, and none can bestow that whichthou preventest. And the greatness of the great will not avail him against Thee. Hakam (the narrator) said: I made a mention of that to Abd al-Rahman ibn Abi Laila who reported: I heard al-Bara' b. 'Azib say that the prayer of the Messenger of Allah (ﷺ) and his bowing, and when he lifted his head from bowing, and his prostration, and between the two prostrations (all these acts) were nearly proportionate. I made a mention of that to 'Ar b. Murrah and he said: I saw Ibn Abi Laili (saying the prayer), but his prayer was not like this.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ غَلَبَ عَلَى الْكُوفَةِ رَجُلٌ - قَدْ سَمَّاهُ - زَمَنَ ابْنِ الأَشْعَثِ فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ أَنْ يُصَلِّيَ بِالنَّاسِ فَكَانَ يُصَلِّي فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ قَدْرَ مَا أَقُولُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ . قَالَ الْحَكَمُ فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى فَقَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرُكُوعُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَسُجُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ . قَالَ شُعْبَةُ فَذَكَرْتُهُ لِعَمْرِو بْنِ مُرَّةَ فَقَالَ قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَى فَلَمْ تَكُنْ صَلاَتُهُ هَكَذَا .

Reference : Sahih Muslim 471 b
In-book reference : Book 4, Hadith 220
USC-MSA web (English) reference : Book 4, Hadith 954
(deprecated numbering scheme)

Hakam reported:

When Matar b. Najiya dominated Kufa he ordered Abu Ubaida to lead people in prayer, and the rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، أَنَّ مَطَرَ بْنَ نَاجِيَةَ، لَمَّا ظَهَرَ عَلَى الْكُوفَةِ أَمَرَ أَبَا عُبَيْدَةَ أَنْ يُصَلِّيَ، بِالنَّاسِ . وَسَاقَ الْحَدِيثَ .

Reference : Sahih Muslim 471 c
In-book reference : Book 4, Hadith 221
USC-MSA web (English) reference : Book 4, Hadith 955
(deprecated numbering scheme)

Thabit reported it on the authority of Anas:

While leading you in prayer I do not shorten anything in the prayer. I pray as I saw the Messenger of Allah (ﷺ) leading us. He (Thabit) said: Anas used to do that which I do not see you doing; when he lifted his head from bowing he stood up (so long) that one would say: He has forgotten (to baw down in prostration). And when he lifted his head from prostration, he stayed in that position, till someone would say: He has forgotten (to bow down in prostration for the second sajda).

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ إِنِّي لاَ آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِنَا . قَالَ فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لاَ أَرَاكُمْ تَصْنَعُونَهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ انْتَصَبَ قَائِمًا حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ . وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ .

Reference : Sahih Muslim 472
In-book reference : Book 4, Hadith 222
USC-MSA web (English) reference : Book 4, Hadith 956
(deprecated numbering scheme)

Thabit reported it on the authority of Anas:

I have never said such a light and perfect prayer as I said behind the Messenger of Allah (ﷺ). The prayer of the Messenger. of Allah (ﷺ) was well balanced. And so too was the prayer of Abu Bakr well balanced. When it was the time of 'Umar b. al-Khattab he prolonged the morning prayer. When the Messenger of Allah (ﷺ) said: Allah listened to him who praised Him, he stood erect till we said: He has forgotten. He then prostrated and sat between two prostration till we said: He has forgotten.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلاَةً مِنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي تَمَامٍ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم مُتَقَارِبَةً وَكَانَتْ صَلاَةُ أَبِي بَكْرٍ مُتَقَارِبَةً فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلاَةِ الْفَجْرِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . قَامَ حَتَّى نَقُولَ قَدْ أَوْهَمَ . ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولَ قَدْ أَوْهَمَ .

Reference : Sahih Muslim 473
In-book reference : Book 4, Hadith 223
USC-MSA web (English) reference : Book 4, Hadith 957
(deprecated numbering scheme)

(39) Chapter: Following The Imam And Acting After Him

(39) باب مُتَابَعَةِ الإِمَامِ وَالْعَمَلِ بَعْدَهُ

Al-Bara' (b. 'Azib), and he was no liar (but a truthful Companion of the Holy Prophet), reported:

They used to say prayer behind the Messenger of Allah (ﷺ). I never saw anyone bending his back at the time when he (the Holy Prophet) raised his head, till the Messenger of Allah (ﷺ) placed his forehead on the ground. They then fell in prostration after him.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، ح قَالَ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، قَالَ حَدَّثَنِي الْبَرَاءُ، وَهُوَ غَيْرُ كَذُوبٍ أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرَ أَحَدًا يَحْنِي ظَهْرَهُ حَتَّى يَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم جَبْهَتَهُ عَلَى الأَرْضِ ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّدًا ‏.‏

Reference : Sahih Muslim 474 a
In-book reference : Book 4, Hadith 224
USC-MSA web (English) reference : Book 4, Hadith 958
(deprecated numbering scheme)

Al-Bara' reported, and he was no liar:
When the Messenger of Allah (ﷺ) said: Allah listened to him who praised Him, none of us bent his back till he (the Holy Prophet) prostrated; we then, afterwards, went down in prostration.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي أَبُو إِسْحَاقَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنِي الْبَرَاءُ، - وَهُوَ غَيْرُ كَذُوبٍ - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَالَ ‏"‏ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ‏"‏ ‏.‏ لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَاجِدًا ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ ‏.‏

Reference : Sahih Muslim 474 b
In-book reference : Book 4, Hadith 225
USC-MSA web (English) reference : Book 4, Hadith 959
(deprecated numbering scheme)

Al-Bara' reported:
They (the Companions) said prayer with the Messenger of Allah (ﷺ), and they bowed when he (the Holy Prophet) bowed. and when he raised his head after bowing, he pronounced:" Allah listened to him who praised Him," and we kept standing till we saw him placing his face on the ground and then we followed him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الأَنْطَاكِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يَقُولُ عَلَى الْمِنْبَرِ حَدَّثَنَا الْبَرَاءُ، أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا رَكَعَ رَكَعُوا وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ ‏"‏ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ‏"‏ ‏.‏ لَمْ نَزَلْ قِيَامًا حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الأَرْضِ ثُمَّ نَتَّبِعُهُ ‏.‏

Reference : Sahih Muslim 474 c
In-book reference : Book 4, Hadith 226
USC-MSA web (English) reference : Book 4, Hadith 960
(deprecated numbering scheme)

Al-Bara' reported:
When we were (in prayer) with the Messenger of Allah Allah (ﷺ) none of us benfft his back till we saw he prostrated. Zuhair and others reported:" till we saw him prostrating".

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا أَبَانٌ، وَغَيْرُهُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم لاَ يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى نَرَاهُ قَدْ سَجَدَ . فَقَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا الْكُوفِيُّونَ أَبَانٌ وَغَيْرُهُ قَالَ حَتَّى نَرَاهُ يَسْجُدُ .

Reference : Sahih Muslim 474 d
In-book reference : Book 4, Hadith 227
USC-MSA web (English) reference : Book 4, Hadith 961
(deprecated numbering scheme)

'Amr b. Huraith reported:
I said the dawn prayer behind the Apostle of (ﷺ) and heard him reciting: 'Nay. I call to witness the stars, running their courses and setting" (al-Qur'an, lxxxi. 15-16) and Done of us bent his back till he completed prostration.

حَدَّثَنَا مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ، حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ الأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ بْنِ سَرِيعٍ، مَوْلَى آلِ عَمْرِو بْنِ حُرَيْثٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ صَلَّيْتُ خَلْفَ النَّبِيِّ صلى الله عليه وسلم الْفَجْرَ فَسَمِعْتُهُ يَقْرَأُ { فَلاَ أُقْسِمُ بِالْخُنَّسِ * الْجَوَارِ الْكُنَّسِ} وَكَانَ لاَ يَحْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْتَتِمَّ سَاجِدًا .

Reference : Sahih Muslim 475
In-book reference : Book 4, Hadith 228
USC-MSA web (English) reference : Book 4, Hadith 962
(deprecated numbering scheme)

(40) Chapter: What Is To Be Said When Raising One's Head From Bowing

(40) باب مَا يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

('Abdullah b) Ibn Abi Aufa reported:
When the Messenger of Allah (ﷺ) raised his back from the rukd' he pronounced: Allah listened to him who praised Him. O Allah! our Lord! unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ " .

Reference : Sahih Muslim 476 a
In-book reference : Book 4, Hadith 229
USC-MSA web (English) reference : Book 4, Hadith 963
(deprecated numbering scheme)

'Abdullah b. Aufa reported:
The Messenger of Allah (ﷺ) used to recite this supplication: O Allah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُو بِهَذَا الدُّعَاءِ " اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ " .

Reference	: Sahih Muslim 476 b
In-book reference	: Book 4, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 964

Abdullah b. Abu Aufa reported that the Messenger of Allah (ﷺ) used to recite (this supplication):

O Allah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides (them). O Allah! purify me with snow, (water of) hail and with cold water; O Allah. cleanse me from the sins and errors just as a white garment is cleansed from dirt.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ " اللَّهُمَّ لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الْوَسَخِ " .

Reference	: Sahih Muslim 476 c
In-book reference	: Book 4, Hadith 231
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 965

This hadith with the same chain of transmitters has been narrated by Shu'ba, and in the narration of Mu'adh the words are:

" just as the white garment is cleansed from filth," and in the narration of Yazid:" from dirt".

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، قَالَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ فِي رِوَايَةِ مُعَاذٍ " كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّرَنِ " . وَفِي رِوَايَةِ يَزِيدَ " مِنَ الدَّنَسِ " .

Reference	: Sahih Muslim 476 d
In-book reference	: Book 4, Hadith 232
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 966

Abu Sa'id al-Khudri reported:

When the Messenger of Allah (ﷺ) raised his head after bowing, he said: O Allah! our Lord, to Thee be the praise that would fill all the heavens and the earth, and all that it pleases Thee besides (them). O, thou art worthy of praise and glory, most worthy of what a servant says, and we all are Thy servants, no one can withhold what Thou givest or give what Thou withholdest, and riches cannot avail a wealthy person against Thee.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزْعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ " رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " .

Reference : Sahih Muslim 477
In-book reference : Book 4, Hadith 233
USC-MSA web (English) reference : Book 4, Hadith 967
(deprecated numbering scheme)

Ibn Abbas reported:
When the Messenger of Allah (ﷺ) raised his head after bowing, he said: Allah! our Lord, to Thee be the praise that would fill the heavens and the earth and that which is between them, and that which will please Thee besides (them). Worthy art Thou of all praise and glory. No one can withhold what Thou givest, or give what Thou withholdest. And the greatness O! the great availeth not against Thee.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ " اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " .

Reference : Sahih Muslim 478 a
In-book reference : Book 4, Hadith 234
USC-MSA web (English) reference : Book 4, Hadith 968
(deprecated numbering scheme)

Ibn Abbas reported from the Messenger of Allah (ﷺ) the words:

" And that would fill that which will please Thee besides (them)!" and he did not mention the subsequent (portion of supplication).

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا حَفْصٌ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، حَدَّثَنَا قَيْسُ بْنُ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم إِلَى قَوْلِهِ " وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 478 b
In-book reference : Book 4, Hadith 235
USC-MSA web (English) reference : Book 4, Hadith 969
(deprecated numbering scheme)

(41) Chapter: The Prohibition Of Reciting The Quran While Bowing And Prostrating

(41) باب النَّهْىِ عَنْ قِرَاءَةِ الْقُرْآنِ، فِي الرُّكُوعِ وَالسُّجُودِ

Ibn 'Abbas reported:
The Messenger of Allah (ﷺ) drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind Aba Bakr. And he said: Nothing remains of the glad tidings of apostlehood, except good visions which a Muslim sees or someone is made to see for him. And see that I have been forbidden to recite the Qur'an in the state

of bowing and prostration. So far as Ruk'u is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَشَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ " أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ أَلاَ وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ " .

Reference	: Sahih Muslim 479 a
In-book reference	: Book 4, Hadith 236
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 970

'Abdullah b. 'Abbas reported:
The Messenger of Allah (ﷺ) drew aside the curtain and his head was bandaged on account of illness in which he died. He said: O Allah, have I not delivered (Thy Message)? (He repeated it) three times. Nothing has been left out of the glad tidings of apostlebood, but good vision. which a pious servant (of Allah) sees or someone else is made to see for him. He then narrated like the hadith transmitted by Sufyan.

قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ كَشَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم السِّتْرَ وَرَأْسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ " . ثَلاَثَ مَرَّاتٍ " إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَى لَهُ " . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ .

Reference	: Sahih Muslim 479 b
In-book reference	: Book 4, Hadith 237
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 971

'Ali b. Abi Talib reported:
The Messenger of Allah (ﷺ) forbade me to recite (the Qur'an) in a state of bowing and prostration.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، قَالَ نَهَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا .

Reference	: Sahih Muslim 480 a
In-book reference	: Book 4, Hadith 238
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 972

'Ali b. Abi Talib reported:
The Messenger of Allah (ﷺ) forbade to recite the Qur'an, while I am in the state of bowing and prostration.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، - يَعْنِي ابْنَ كَثِيرٍ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، يَقُولُ نَهَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ .

Reference : Sahih Muslim 480 b
In-book reference : Book 4, Hadith 239
USC-MSA web (English) reference : Book 4, Hadith 973
(deprecated numbering scheme)

'Ali b. Abi Talib reported:
The Messenger of Allah (ﷺ) forbade me from the recitation (of the Qur'an) in bowing and prostration and I do not say that he forbade you.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّهُ قَالَ نَهَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ وَلاَ أَقُولُ نَهَاكُمْ .

Reference : Sahih Muslim 480 c
In-book reference : Book 4, Hadith 240
USC-MSA web (English) reference : Book 4, Hadith 974
(deprecated numbering scheme)

'Ali reported:
My loved one (the Holy Prophet) forbade me that I should recite (the Qur'an) in a state of bowing and prostration.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ، قَالاَ أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ، قَالَ نَهَانِي حِبِّي صلى الله عليه وسلم أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا .

Reference : Sahih Muslim 480 d
In-book reference : Book 4, Hadith 241
USC-MSA web (English) reference : Book 4, Hadith 975
(deprecated numbering scheme)

This hadith has been narrated by some other narrators, Ibn 'Abbas and others, and they all reported that 'Ali said:
The Apostle of Allah (ﷺ) forbade me to recite the Qur'an while I am in a state of bowing and prostration, and in their narration (there is a mention of) forbiddance from that (recital) in the state of prostration as it has been transmitted by Zuhri, Zaid b. Aslam, al-Wahid b. Kathir, and Dawud b. Qais.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، ح وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، ح قَالَ وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، ح قَالَ وَحَدَّثَنَا الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنِ ابْنِ عَجْلاَنَ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ، ح قَالَ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - أَخْبَرَنِي مُحَمَّدٌ، وَهُوَ ابْنُ عَمْرٍو ح قَالَ وَحَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كُلُّ هَؤُلاَءِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ،

- إِلاَّ الضَّحَّاكَ وَابْنَ عَجْلاَنَ فَإِنَّهُمَا زَادَا عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ، - عَنِ النَّبِيِّ صلى الله عليه وسلم كُلُّهُمْ قَالُوا نَهَانِي عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ وَلَمْ يَذْكُرُوا فِي رِوَايَتِهِمُ النَّهْىَ عَنْهَا فِي السُّجُودِ كَمَا ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ كَثِيرٍ وَدَاوُدُ بْنُ قَيْسٍ .

Reference : Sahih Muslim 480 e
In-book reference : Book 4, Hadith 242
USC-MSA web (English) reference : Book 4, Hadith 976
(deprecated numbering scheme)

This hadith is transmitted on the authority of 'Ali, but he made no mention of" while in prostration".

وَحَدَّثَنَاهُ قُتَيْبَةُ، عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ عَلِيٍّ، وَلَمْ يَذْكُرْ فِي السُّجُودِ .

Reference : Sahih Muslim 480 f
In-book reference : Book 4, Hadith 243
USC-MSA web (English) reference : Book 4, Hadith 977
(deprecated numbering scheme)

Ibn 'Abbas reported:

I was forbidden to recite (the Qur'an) while I was bowing, and there is no mention of 'Ali in the chain of transmitters.

وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ نُهِيتُ أَنْ أَقْرَأَ، وَأَنَا رَاكِعٌ، . لاَ يَذْكُرُ فِي الإِسْنَادِ عَلِيًّا .

Reference : Sahih Muslim 481
In-book reference : Book 4, Hadith 244
USC-MSA web (English) reference : Book 4, Hadith 978
(deprecated numbering scheme)

(42) Chapter: What Is To Be Said While Bowing And Prostrating

(42) باب مَا يُقَالُ فِي الرُّكُوعِ وَالسُّجُودِ

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَعَمْرُو بْنُ سَوَّادٍ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ أَنَّهُ سَمِعَ أَبَا صَالِحٍ، ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ " .

Reference : Sahih Muslim 482
In-book reference : Book 4, Hadith 245
USC-MSA web (English) reference : Book 4, Hadith 979
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) used to say while prostrating himself: O Lord, forgive me all my sins, small and great, first and last, open and secret.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي سُجُودِهِ " اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وَجِلَّهُ وَأَوَّلَهُ وَآخِرَهُ وَعَلاَنِيَتَهُ وَسِرَّهُ " .

Reference : Sahih Muslim 483
In-book reference : Book 4, Hadith 246
USC-MSA web (English) reference : Book 4, Hadith 980
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (may peace be upon him') often said while bowing and prostrating himself:" Glory be to Thee, O Allah, our Lord, and praise be to Thee, O Allah, forgive me," thus complying with the (command in) the Qur'an.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي " . يَتَأَوَّلُ الْقُرْآنَ .

Reference : Sahih Muslim 484 a
In-book reference : Book 4, Hadith 247
USC-MSA web (English) reference : Book 4, Hadith 981
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) before his death recited often:

Hallowed be Thou, and with Thy praise, I seek forgiveness from Thee and return to Thee. She reported: I said: Messenger of Allah, what are these words that I find you reciting? He said: There has been made a sign for me in my Ummah; when I saw that, I uttered them (these words of glorification for Allah), and the sign is:" When Allah's help and victory..... to the end of the surah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ أَنْ يَقُولَ قَبْلَ أَنْ يَمُوتَ " سُبْحَانَكَ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ " . قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَحْدَثْتَهَا تَقُولُهَا قَالَ " جُعِلَتْ لِي عَلاَمَةٌ فِي أُمَّتِي إِذَا رَأَيْتُهَا قُلْتُهَا { إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} " . إِلَى آخِرِ السُّورَةِ .

Reference : Sahih Muslim 484 b
In-book reference : Book 4, Hadith 248
USC-MSA web (English) reference : Book 4, Hadith 982
(deprecated numbering scheme)

'A'isha reported:

Never did I, see the Messenger of Allah (ﷺ) after the revelation (of these verses):" When Allah's help and victory came." observin- his prayer without making (this supplication) or he said in it (supplication): Hallowed be Thee, my Lord, and with Thy praise, O Allah, forgive me.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم مُنْذُ نَزَلَ عَلَيْهِ { إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} يُصَلِّي صَلاَةً إِلاَّ دَعَا أَوْ قَالَ فِيهَا " سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي " .

Reference	: Sahih Muslim 484 c
In-book reference	: Book 4, Hadith 249
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 983

'A'isha reported:

The Messenger of Allah (ﷺ) recited often these words: Hallowed be Allah and with His praise, I seek the forgiveness of Allah and return to Him. She said: I asked: Messenger of Allah, I see that you often repeat the saying" subhan allahi bihamdihi astag firullahi watubuilaih" whereupon he said: My Lord informed me that I would soon see a sign in my Ummah, so when I see it I often recite (these) words: Hallowed be Allah and with His Praise, I seek forgiveness of Allah and return to Him. Indeed I saw it (when this verse) was revealed:" When Allah's help and victory came, it marked the victory of Mecca, and you see people entering into Allah's religion in troops, celebrate the praise of Thy Lord and ask His forgiveness. Surely He is ever returning to Mercy."

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ مِنْ قَوْلِ " سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرَاكَ تُكْثِرُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ . فَقَالَ " خَبَّرَنِي رَبِّي أَنِّي سَأَرَى عَلاَمَةً فِي أُمَّتِي فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ . فَقَدْ رَأَيْتُهَا { إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} فَتْحُ مَكَّةَ { وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا} " .

Reference	: Sahih Muslim 484 d
In-book reference	: Book 4, Hadith 250
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 984

Ibn Juraij reported:

I asked 'Ata': What do you recite when you are in a state of bowing (in prayer)? He said:" Hallowed be Thou, and with Thy praise, there is no god but Thou." Son of Abd Mulaika narrated to me on the anthority of 'A'isha (who reported): I missed one night the Messenger of Allah (ﷺ) (from his bed). I thought that he might have gone to one of his other wives. I searched for him and then came back and (found him) in a state of bowing, or prostration, saying: Hallowed be Thou and with Thy praise; there is no god but Thou. I said: With my father mayest thou be ransomed and with my mother. I was thinking of (another) affair, whereas you are (occupied) in another one.

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ قُلْتُ لِعَطَاءٍ كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ قَالَ أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتِ افْتَقَدْتُ النَّبِيَّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَحَسَّسْتُ ثُمَّ رَجَعْتُ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ " سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ " . فَقُلْتُ بِأَبِي أَنْتَ وَأُمِّي إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ .

Reference : Sahih Muslim 485
In-book reference : Book 4, Hadith 251
USC-MSA web (English) reference : Book 4, Hadith 985
(deprecated numbering scheme)

'A'isha reported:
One night I missed Allah's Messenger (ﷺ) from the bed, and when I sought him my hand touched the soles of his feet while he was in the state of prostration; they (feet) were raised and he was saying:" O Allah, I seek refuge in Thy pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thee from Thee (Thy anger). I cannot reckon Thy praise. Thou art as Thou hast lauded Thyself."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ، قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم لَيْلَةً مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ يَقُولُ " اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ " .

Reference : Sahih Muslim 486
In-book reference : Book 4, Hadith 252
USC-MSA web (English) reference : Book 4, Hadith 986
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (way peace he upon him) used to pronounce while bowing and prostrating himself:
All Glorious, All Holy, Lord of the Angels and the Spirit.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، أَنَّ عَائِشَةَ، نَبَّأَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ " .

Reference : Sahih Muslim 487 a
In-book reference : Book 4, Hadith 253
USC-MSA web (English) reference : Book 4, Hadith 987
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'A'isha by another chain of transmitters.
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي قَتَادَةُ، قَالَ سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، قَالَ أَبُو دَاوُدَ وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Reference : Sahih Muslim 487 b
In-book reference : Book 4, Hadith 254
USC-MSA web (English) reference : Book 4, Hadith 988
(deprecated numbering scheme)

(43) Chapter: The Virtue Of Prostration And Encouragcrneni To Do So

(43) باب فَضْلِ السُّجُودِ وَالْحَثِّ عَلَيْهِ

Ma'dan b. Talha reported:

I met Thauban, the freed slave. of Allah's Messenger (ﷺ), and asked him to tell me about an act for which, if I do it, Allah will admit me to Paradise, or I asked about the act which was loved most by Allah. He gave no reply. I again asked and he gave no reply. I asked him for the third time, and he said: I asked Allah's Messenger (ﷺ) about that and he said: Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it. Ma'dan said that then lie met Abu al-Darda' and when he asked him, he received a reply similar to that given by Thauban.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ سَمِعْتُ الأَوْزَاعِيَّ، قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ، حَدَّثَنِي مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمَرِيُّ، قَالَ لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ . أَوْ قَالَ قُلْتُ بِأَحَبِّ الأَعْمَالِ إِلَى اللَّهِ . فَسَكَتَ ثُمَّ سَأَلْتُهُ فَسَكَتَ ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ فَإِنَّكَ لاَ تَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ بِهَا خَطِيئَةً " . قَالَ مَعْدَانُ ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ .

Reference : Sahih Muslim 488
In-book reference : Book 4, Hadith 255
USC-MSA web (English) reference : Book 4, Hadith 989
(deprecated numbering scheme)

Rabi'a b. Ka'b said:

I was with Allah's Messenger (ﷺ) one night. and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by devoting yourself often to prostration.

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ الأَوْزَاعِيَّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الأَسْلَمِيُّ، قَالَ كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَتِهِ فَقَالَ لِي " سَلْ " . فَقُلْتُ أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ . قَالَ " أَوَغَيْرَ ذَلِكَ " . قُلْتُ هُوَ ذَاكَ . قَالَ " فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ " .

Reference : Sahih Muslim 489
In-book reference : Book 4, Hadith 256
USC-MSA web (English) reference : Book 4, Hadith 990
(deprecated numbering scheme)

(44) Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying

(44) باب أَعْضَاءِ السُّجُودِ وَالنَّهْىِ عَنْ كَفِّ الشَّعْرِ، وَالثَّوْبِ، وَعَقْصِ الرَّأْسِ، فِي الصَّلاَةِ

Ibn 'Abbas reported:

The Apostle of Allah (ﷺ) had been commanded that he should prostrate on the seven (bones) and he was forbidden to fold back the hair and clothing. And in the narration transmitted by Abu Rabi' (the words are):" on the seven bones and I was forbidden to fold back the hair and clothing". According to Abu'l-Rabi' (the seven bones are): The hands, the knees, and the (extremities) of the feet and the forehead.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أُمِرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ . هَذَا حَدِيثُ يَحْيَى . وَقَالَ أَبُو الرَّبِيعِ عَلَى سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ الْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةِ .

Reference : Sahih Muslim 490 a
In-book reference : Book 4, Hadith 257
USC-MSA web (English) reference : Book 4, Hadith 991
(deprecated numbering scheme)

Ibn 'Abbas reported from the Messenger of Allah (ﷺ):

I was commanded to prostrate myself on seven bones and not to fold back clothing or hair.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلاَ أَكُفَّ ثَوْبًا وَلاَ شَعْرًا " .

Reference : Sahih Muslim 490 b
In-book reference : Book 4, Hadith 258
USC-MSA web (English) reference : Book 4, Hadith 992
(deprecated numbering scheme)

Ibn 'Abbas reported:

The Messenger of Allah (ﷺ) had been commanded to prostrate on seven (bones) and forbidden to fold back hair and clothing.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أُمِرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَسْجُدَ عَلَى سَبْعٍ وَنُهِيَ أَنْ يَكْفِتَ الشَّعْرَ وَالثِّيَابَ " .

Reference : Sahih Muslim 490 c
In-book reference : Book 4, Hadith 259
USC-MSA web (English) reference : Book 4, Hadith 993
(deprecated numbering scheme)

Ibn Abbas reported that the Messenger of Allah (ﷺ) said:

I have been commanded to prostrate myself on seven bones:" forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ وَالرِّجْلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ وَلاَ نَكْفِتَ الثِّيَابَ وَلاَ الشَّعْرَ " .

Reference : Sahih Muslim 490 d
In-book reference : Book 4, Hadith 260
USC-MSA web (English) reference : Book 4, Hadith 994
(deprecated numbering scheme)

Ibn Abbas reported:
The Messenger of Allah (ﷺ) said: I was commanded to prostrate myself on the seven (bones) and forbidden to fold back hair and clothing. (The seven bones are): forehead, nose, hands, knees and feet.

حَدَّثَنَا أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ وَلاَ أَكْفِتَ الشَّعْرَ وَلاَ الثِّيَابَ الْجَبْهَةِ وَالأَنْفِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ " .

Reference : Sahih Muslim 490 e
In-book reference : Book 4, Hadith 261
USC-MSA web (English) reference : Book 4, Hadith 995
(deprecated numbering scheme)

It was narrated from Al-'Abbas bin 'Abdul Muttalib that he heard the Messenger of Allah (ﷺ) say:

"When a person prostates, he prostates on seven part of the body: His face, his hands, his knees and his feet."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - وَهُوَ ابْنُ مُضَرَ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَطْرَافٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ " .

Reference : Sahih Muslim 491
In-book reference : Book 4, Hadith 262
USC-MSA web (English) reference : Book 4, Hadith 995
(deprecated numbering scheme)

Abdullah b. Abbas reported that he saw 'Abdullah b. al-Harith observing the prayer and (his hair) was plaited behind his head. He ('Abdullah b. 'Abbas) stood up and unfolded them. While going back (from the prayer) he met Ibn 'Abbas and said to him:
Why is it that you touched my head? He (Ibn 'Abbas) replied: (The man who observes prayer with plaited hair) is like one who prays with his hands tied behind.

حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ فَقَامَ فَجَعَلَ يَحُلُّهُ فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ مَا لَكَ وَرَأْسِي فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ " .

Reference : Sahih Muslim 492
In-book reference : Book 4, Hadith 263
USC-MSA web (English) reference : Book 4, Hadith 996

(deprecated numbering scheme)

(45) Chapter: Moderation In Prostration; Placing The Hands On The Ground, Keeping The Elbows Up, Away From The Sides, And Lifting The Belly Up Off The Thighs When Prostrating

(45) باب الاِعْتِدَالِ فِي السُّجُودِ وَوَضْعِ الْكَفَّيْنِ عَلَى الأَرْضِ وَرَفْعِ الْمِرْفَقَيْنِ عَنِ الْجَنْبَيْنِ وَرَفْعِ الْبَطْنِ عَنِ الْفَخِذَيْنِ فِي السُّجُودِ

Anas reported:

The Messenger of Allah (ﷺ) said: Observe moderation in prostration, and let none of you stretch out his forearms (on the ground) like a dog.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اعْتَدِلُوا فِي السُّجُودِ وَلاَ يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ " .

Reference : Sahih Muslim 493 a
In-book reference : Book 4, Hadith 264
USC-MSA web (English) reference : Book 4, Hadith 997
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters. And in the hidith transmitted by Ibn Ja'far (the words are):

" None of you should stretch out his forearms like the stretching out of a dog."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح قَالَ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - قَالاَ حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ ابْنِ جَعْفَرٍ " وَلاَ يَتَبَسَّطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ " .

Reference : Sahih Muslim 493 b
In-book reference : Book 4, Hadith 265
USC-MSA web (English) reference : Book 4, Hadith 998
(deprecated numbering scheme)

Al-Bira' (b. 'Azib) reported:

The Messenger of Allah (ﷺ) said. When you prostrate yourself, place the palms of your hands on the ground and raise your elbows.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ، عَنْ إِيَادٍ، عَنِ الْبَرَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ " .

Reference : Sahih Muslim 494
In-book reference : Book 4, Hadith 266
USC-MSA web (English) reference : Book 4, Hadith 999
(deprecated numbering scheme)

(46) Chapter: The Description Of The Prayer, With What It Begins And Ends. The Description Of Bowing And Moderation Therein, And Of Prostration And Moderation Therein. Tashah-hud After Each Two Rak'ah Of Four Rak'ah Prayers. Description Ol Sitting

Between The Two Prostrations, And In The First Tashah-hud

(46) باب مَا يَجْمَعُ صِفَةَ الصَّلاَةِ وَمَا يُفْتَتَحُ بِهِ وَيُخْتَمُ بِهِ وَصِفَةَ الرُّكُوعِ وَالاِعْتِدَالِ مِنْهُ وَالسُّجُودِ وَالاِعْتِدَالِ مِنْهُ وَالتَّشَهُّدِ بَعْدَ كُلِّ رَكْعَتَيْنِ مِنَ الرُّبَاعِيَّةِ وَصِفَةَ الْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ وَفِي التَّشَهُّدِ الأَوَّلِ

'Abdullah b. Malik ibn Bujainah reported:
When the Prophet (ﷺ) prostrated, lie spread out his arms so that the whiteness of his armpits was visible.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - وَهُوَ ابْنُ مُضَرَ - عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ .

Reference : Sahih Muslim 495 a
In-book reference : Book 4, Hadith 267
USC-MSA web (English) reference : Book 4, Hadith 1000
(deprecated numbering scheme)

This hadith has been narrated by Ja'far b. Rabi' with the same chain of transmitters. And in the narration transmitted by 'Amr b. al-Harith (the words are):
" When the Messenger of Allah (rtiay peace be upon him) prostrated, he spread out his arms so that the whiteness of his armpits was visible." And in the narration transmitted by al-Laith (the words are:" When the Messenger of Allah (ﷺ) prostrated. he spread his hands from the armpits so that I saw their whiteness."

حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، وَاللَّيْثُ بْنُ سَعْدٍ، كِلاَهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، بِهَذَا الإِسْنَادِ . وَفِي رِوَايَةِ عَمْرِو بْنِ الْحَارِثِ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَجَدَ يُجَنِّحُ فِي سُجُودِهِ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ . وَفِي رِوَايَةِ اللَّيْثِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا سَجَدَ فَرَّجَ يَدَيْهِ عَنْ إِبْطَيْهِ حَتَّى إِنِّي لأَرَى بَيَاضَ إِبْطَيْهِ .

Reference : Sahih Muslim 495 b
In-book reference : Book 4, Hadith 268
USC-MSA web (English) reference : Book 4, Hadith 1001
(deprecated numbering scheme)

Maimuna reported:
When the Messenger of Allah (ﷺ) prostrated himself, if a lamb wanted to pass between his arms, it could pass.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ، - قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الأَصَمِّ، عَنْ عَمِّهِ، يَزِيدَ بْنِ الأَصَمِّ عَنْ مَيْمُونَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا سَجَدَ لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ .

Reference : Sahih Muslim 496
In-book reference : Book 4, Hadith 269
USC-MSA web (English) reference : Book 4, Hadith 1002
(deprecated numbering scheme)

Maimuna, the wife of the Messenger of Allah (ﷺ), reported:

When the Messenger of Allah (ﷺ) prostrated himself, he spread his arms, i. e. he separated them so much that the whiteness of his armpits became visible from behind and when he sat (for Jalsa) he rested on his left thigh.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَجَدَ خَوَّى بِيَدَيْهِ - يَعْنِي جَنَّحَ - حَتَّى يُرَى وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ وَإِذَا قَعَدَ اطْمَأَنَّ عَلَى فَخِذِهِ الْيُسْرَى .

Reference	: Sahih Muslim 497 a
In-book reference	: Book 4, Hadith 270
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1003

Maimuna daughter of Harith reported:

When the Messenger of Allah (ﷺ) prostrated, he kept his hands so much apart from each other that when it was seen from behind the armpits became visible. Waki' said: That is their whiteness.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَجَدَ جَافَى حَتَّى يَرَى مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ . قَالَ وَكِيعٌ يَعْنِي بَيَاضَهُمَا .

Reference	: Sahih Muslim 497 b
In-book reference	: Book 4, Hadith 271
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1004

'A'isha reported:

The Messenger of Allah (ﷺ) used to begin prayer with takbir (saying Allih-o-Akbar) and the recitation:" Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his bead after bow- ing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he satup. At the end of every two rak'ahs he recited the tahiyya; and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the taslim.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي الأَحْمَرَ - عَنْ حُسَيْنٍ الْمُعَلِّمِ، ح قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَفْتِحُ الصَّلاَةَ بِالتَّكْبِيرِ وَالْقِرَاءَةَ بِـ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَكَانَ يَنْهَى عَنْ

عُقْبَةِ الشَّيْطَانِ وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلاَةَ بِالتَّسْلِيمِ . وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ عَنْ أَبِي خَالِدٍ وَكَانَ يَنْهَى عَنْ عَقِبِ الشَّيْطَانِ .

Reference : Sahih Muslim 498
In-book reference : Book 4, Hadith 272
USC-MSA web (English) reference : Book 4, Hadith 1005
(deprecated numbering scheme)

(47) Chapter: The Sutrah (Screen) For One Who Is Praying, And The Recommendation To Pray Facing A Sutrah. The Ruling On Passing In Front Of One Who Is Praying, And Preventing One Who Wants To Pass In Front. It Is Permissible To Lie Down In Front Of One Who Is Praying, Praying Towards One's Mount. The Command To Stand Close To The Sutrah. The Height Of The Suirah, And Related Matters

(47) باب سُتْرَةِ الْمُصَلِّي

Musa b. Talha reported it on the authority of his father:
The Messenger of Allah (ﷺ) said: When one of you places in front of him so me. thing such as the back of a saddle, he should pray without caring who passes on the other side of it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ فَلْيُصَلِّ وَلاَ يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ " .

Reference : Sahih Muslim 499 a
In-book reference : Book 4, Hadith 273
USC-MSA web (English) reference : Book 4, Hadith 1006
(deprecated numbering scheme)

Musa b. Talha reported on the authority of his father:
We used to say prayer and the animals moved in front of us. We mentioned it to the Messenger of Allah (ﷺ) and he said: If anything equal to the back of a saddle is in front of you, then what walks in front, no harm would come to him. Ibn Numair said: No harm would come whosoever walks in front.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ نُمَيْرٍ، حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، قَالَ كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا فَذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَىْ أَحَدِكُمْ ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ " . وَقَالَ ابْنُ نُمَيْرٍ " فَلاَ يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ " .

Reference : Sahih Muslim 499 b

In-book reference : Book 4, Hadith 274
USC-MSA web (English) reference : Book 4, Hadith 1007
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) was asked about sutra of a worshipper; he said: Equal to the back of the saddle.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ سُتْرَةِ الْمُصَلِّي فَقَالَ " **مِثْلُ مُؤْخِرَةِ الرَّحْلِ** " .

Reference : Sahih Muslim 500 a
In-book reference : Book 4, Hadith 275
USC-MSA web (English) reference : Book 4, Hadith 1008
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) was asked in the expedition of Tabuk about the sutra the worshipper; he said: Like the back of the saddle.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، أَخْبَرَنَا حَيْوَةُ، عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي فَقَالَ " **كَمُؤْخِرَةِ الرَّحْلِ** " .

Reference : Sahih Muslim 500 b
In-book reference : Book 4, Hadith 276
USC-MSA web (English) reference : Book 4, Hadith 1009
(deprecated numbering scheme)

Ibn Umar reported:

When the Messenger of Allah (may peace he upon him) went out on the 'Id day, he ordered to carry a spear-and it was fixed in front of him, and he said prayer towards its (direction), and the people were behind him. And he did it in the journey, and that is the reason why the Amirs carried it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ .

Reference : Sahih Muslim 501 a
In-book reference : Book 4, Hadith 277
USC-MSA web (English) reference : Book 4, Hadith 1010
(deprecated numbering scheme)

Ibn Umar reported:

The Apostle of Allah (ﷺ) set up (sutra), and Abu Bakr said: He implanted iron-tipped spear and said prayer towards its direction. Ibn Abu Shaiba made this addition to it:" Ubaidullah said that it was a spear."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَرْكُزُ - وَقَالَ أَبُو بَكْرٍ يَغْرِزُ - الْعَنَزَةَ وَيُصَلِّي إِلَيْهَا . زَادَ ابْنُ أَبِي شَيْبَةَ قَالَ عُبَيْدُ اللَّهِ وَهْىَ الْحَرْبَةُ .

Reference : Sahih Muslim 501 b
In-book reference : Book 4, Hadith 278
USC-MSA web (English) reference : Book 4, Hadith 1011
(deprecated numbering scheme)

Ibn 'Umar said:
The Apostle of Allah (ﷺ) used to place his camel (towards the Ka'ba) and said prayer in its direction.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَعْرِضُ رَاحِلَتَهُ وَهُوَ يُصَلِّي إِلَيْهَا .

Reference : Sahih Muslim 502 a
In-book reference : Book 4, Hadith 279
USC-MSA web (English) reference : Book 4, Hadith 1012
(deprecated numbering scheme)

Ibn 'Umar reported:
The Apostle of Allah (ﷺ) used to say prayer towards his camel. Ibn Numair said: The Apostle of Allah (ﷺ) said prayer towards the camel.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ . وَقَالَ ابْنُ نُمَيْرٍ إِنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى إِلَى بَعِيرٍ .

Reference : Sahih Muslim 502 b
In-book reference : Book 4, Hadith 280
USC-MSA web (English) reference : Book 4, Hadith 1013
(deprecated numbering scheme)

Abu Juhaifa reported it on the authority of his father:
I came to the Messenger of Allah (ﷺ) in Mecca and he was (at that time) at al- Abtah in a red leather tent. And Bilal stepped out with ablution water for him. (And what was left out of that water) some of them got it (whereas others could not get it) and (those who got it) rubbed themselves with it. Then the Messenger of Allah (ﷺ) stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks. The narrator said: He (the Holy Prophet) performed the ablution. and Bilal pronounced Adhan and I followed his mouth (as he turned) this side and that as he said on the right and the left:" Come to prayer, come to success." ' A spear was then fixed for him (on the ground). He stepped forward and said two rak'ahs of Zuhr, while there passed in front of him a donkey and a dog, and these were not checked. He then said two rak'ahs of the 'Asr prayer, and he then continued saying two rak'ahs till he came back to Medina.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، - قَالَ زُهَيْرٌ حَدَّثَنَا وَكِيعٌ، - حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بِمَكَّةَ وَهُوَ بِالأَبْطَحِ فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمٍ - قَالَ - فَخَرَجَ بِلاَلٌ

بِوَضُوئِهِ فَمِنْ نَائِلٍ وَنَاضِحٍ - قَالَ - فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم عَلَيْهِ حُلَّةٌ حَمْرَاءُ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ - قَالَ - فَتَوَضَّأَ وَأَذَّنَ بِلاَلٌ - قَالَ - فَجَعَلْتُ أَتَتَبَّعُ فَاهُ هَا هُنَا وَهَا هُنَا - يَقُولُ يَمِينًا وَشِمَالاً - يَقُولُ حَىَّ عَلَى الصَّلاَةِ حَىَّ عَلَى الْفَلاَحِ - قَالَ - ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ فَتَقَدَّمَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ لاَ يُمْنَعُ ثُمَّ صَلَّى الْعَصْرَ رَكْعَتَيْنِ ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ ‏.‏

Reference : Sahih Muslim 503 a
In-book reference : Book 4, Hadith 281
USC-MSA web (English) reference : Book 4, Hadith 1014
(deprecated numbering scheme)

Abu Juhaifa reported on the authority of his father:
I saw the Messenger of Allah (ﷺ) (in Mecca at al-Abtah) in a red leather tent. and I saw Bilal take the ablution water (left by Allah's Messenger), and I saw the people racing, with one another to get that ablution water. If anyone got some of it, he rubbed himself with it, and anyone who did not get any got some of the moisture from his companion's hand. I then saw Bilal take a staff and fix it in the ground, after which the Messenger of Allah (ﷺ) came out quickly in a red mantle and led the people in two rak'ahs facing the staff, and I saw people and animals passing in front of the staff.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، أَنَّ أَبَاهُ، رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ وَرَأَيْتُ بِلاَلاً أَخْرَجَ وَضُوءًا فَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَلِكَ الْوَضُوءَ فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ ثُمَّ رَأَيْتُ بِلاَلاً أَخْرَجَ عَنَزَةً فَرَكَزَهَا وَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا فَصَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَىِ الْعَنَزَةِ ‏.‏

Reference : Sahih Muslim 503 b
In-book reference : Book 4, Hadith 282
USC-MSA web (English) reference : Book 4, Hadith 1015
(deprecated numbering scheme)

'Aun b. Abu Juhaifa narrated from the Messenger of Allah (ﷺ) on the authority of his father a hadith like that of Sufyan, and 'Umar b. Abu Za'ida made this addition:
Some of them tried to excel the others (in obtaining water), and in the hadith transmitted by Malik b. Mighwal (the words are): When it was noon, Bilal came out and summoned (people) to (noon) prayer.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، ح قَالَ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، قَالَ حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، كِلاَهُمَا عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلاَلٌ فَنَادَى بِالصَّلاَةِ ‏.‏

Reference : Sahih Muslim 503 c
In-book reference : Book 4, Hadith 283
USC-MSA web (English) reference : Book 4, Hadith 1016
(deprecated numbering scheme)

Abu Juhaifa reported:

The Messenger of Allah (ﷺ) went at noon towards al-Batha', he performed ablution, and said two rak'ahs of the Zuhr prayer and two of the 'Asr prayer, and there was a spear in front of him. Shu'ba said and Aun made this addition to it on the authority of his father Abu Juhaifa: And the woman and the donkey passed behind it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ فَتَوَضَّأَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ ‏.‏ قَالَ شُعْبَةُ وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ وَالْحِمَارُ ‏.‏

Reference : Sahih Muslim 503 d
In-book reference : Book 4, Hadith 284
USC-MSA web (English) reference : Book 4, Hadith 1017
(deprecated numbering scheme)

Shu'ba narrated the same on the basis of two authorities and in the hadith transmitted by Hakam (the words are):

The people began to get water that was left out of his (the Prophet's) ablution.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، بِالإِسْنَادَيْنِ جَمِيعًا مِثْلَهُ ‏.‏ وَزَادَ فِي حَدِيثِ الْحَكَمِ فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ ‏.‏

Reference : Sahih Muslim 503 e
In-book reference : Book 4, Hadith 285
USC-MSA web (English) reference : Book 4, Hadith 1018
(deprecated numbering scheme)

Ibn 'Abbas reported:

I came riding on a she-ass, and I was on the threshold of maturity, and the Messenger of Allah (ﷺ) was leading people in prayer at Mina. I passed in front of the row and got down, and sent the she-ass for grazing and joined the row, and nobody made any objection to it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ وَأَنَا يَوْمَئِذٍ، قَدْ نَاهَزْتُ الاِحْتِلاَمَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي بِالنَّاسِ بِمِنًى فَمَرَرْتُ بَيْنَ يَدَىِ الصَّفِّ فَنَزَلْتُ فَأَرْسَلْتُ الأَتَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَىَّ أَحَدٌ ‏.‏

Reference : Sahih Muslim 504 a
In-book reference : Book 4, Hadith 286
USC-MSA web (English) reference : Book 4, Hadith 1019
(deprecated numbering scheme)

Abdullah b. Abbas reported that he came riding on a donkey, and the Messenger of Allah (ﷺ) was leading the people in prayer at Mina on the occasion of the Farewell Pilgrimage and (the narrator) reported:

The donkey passed in front of the row and then he got down from it And joined the row along with the people.

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يُصَلِّي بِمِنًى فِي حَجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ - قَالَ - فَسَارَ الْحِمَارُ بَيْنَ يَدَىْ بَعْضِ الصَّفِّ ثُمَّ نَزَلَ عَنْهُ فَصَفَّ مَعَ النَّاسِ .

Reference : Sahih Muslim 504 b
In-book reference : Book 4, Hadith 287
USC-MSA web (English) reference : Book 4, Hadith 1020
(deprecated numbering scheme)

This hadith has been narrated by Ibn 'Uyaina on the authority of al-Zuhri with the same chain of transmitters and he reported:
The Apostle of Allah (ﷺ) was leading prayer at 'Arafa.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ قَالَ وَالنَّبِيُّ صلى الله عليه وسلم يُصَلِّي بِعَرَفَةَ .

Reference : Sahih Muslim 504 c
In-book reference : Book 4, Hadith 288
USC-MSA web (English) reference : Book 4, Hadith 1021
(deprecated numbering scheme)

This hadith has been reported by Ma'mar on the authority of al-Zuhri with the came chain of transmitters, but here no mention has been made of Mina or 'Arafa, and he said:
It was in the Farewell Pilgrimage or on the Day of Victory.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَلَمْ يَذْكُرْ فِيهِ مِنًى وَلاَ عَرَفَةَ وَقَالَ فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ .

Reference : Sahih Muslim 504 d
In-book reference : Book 4, Hadith 289
USC-MSA web (English) reference : Book 4, Hadith 1022
(deprecated numbering scheme)

(48) Chapter: Preventing One Who Wants To Pass In Front Of A Praying Person

(48) باب مَنْعِ الْمَارِّ بَيْنَ يَدَىِ الْمُصَلِّي

Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) said:

When any one of you prays he should not let anyone pass in front of him (if there is no sutra), and should try to turn him away as far as possible, but if he refuses to go, he should turn him away forcibly for he is a devil.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ وَلْيَدْرَأْهُ مَا اسْتَطَاعَ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ " .

Reference : Sahih Muslim 505 a

In-book reference : Book 4, Hadith 290
USC-MSA web (English) reference : Book 4, Hadith 1023
(deprecated numbering scheme)

Abu Salih al-Samman reported:

I narrate to you what I heard and saw from Abu Sa'id al-Khudri: One day I was with Abu Sa'id and he was saying prayer on Friday turning to a thing which concealed him from the people when a young man from Banu Mu'ait came there and he tried to pass in front of him; he turned him back by striking his chest. He looked about but finding no other way to pass except in front of Abu Sa'id, made a second attempt. He (Abu Sa'id) turned him away by Striking his chest more vigorously than the first stroke. He stood up and had a scuffle with Abu Sa'id. Then the people gathered there He came out and went to Marwan and complained to him what had happened to him. Abu Sa'id too came to Marwan. Marwin said to him: What has happened to you and the son of your brother that he came to complain against you? Abu Sa'id said: I heard from the Messenger of Allah (ﷺ) saying: When any one of you prays facing something which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly restrained from it, for he is a devil.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا ابْنُ هِلاَلٍ، - يَعْنِي حُمَيْدًا - قَالَ بَيْنَمَا أَنَا وَصَاحِبٌ، لِي نَتَذَاكَرُ حَدِيثًا إِذْ قَالَ أَبُو صَالِحٍ السَّمَّانُ أَنَا أُحَدِّثُكَ، مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ، وَرَأَيْتُ، مِنْهُ قَالَ بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ، يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَىْءٍ يَسْتُرُهُ مِنَ النَّاسِ إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ فِي نَحْرِهِ فَنَظَرَ فَلَمْ يَجِدْ مَسَاغًا إِلاَّ بَيْنَ يَدَىْ أَبِي سَعِيدٍ فَعَادَ فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الأُولَى فَمَثَلَ قَائِمًا فَنَالَ مِنْ أَبِي سَعِيدٍ ثُمَّ زَاحَمَ النَّاسَ فَخَرَجَ فَدَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ - قَالَ - وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ فَقَالَ لَهُ مَرْوَانُ مَا لَكَ وَلاِبْنِ أَخِيكَ جَاءَ يَشْكُوكَ . فَقَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا صَلَّى أَحَدُكُمْ إِلَى شَىْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْ فِي نَحْرِهِ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ " .

Reference : Sahih Muslim 505 b
In-book reference : Book 4, Hadith 291
USC-MSA web (English) reference : Book 4, Hadith 1024
(deprecated numbering scheme)

'Abdullah b. 'Umar reported that the Messenger of Allah (ﷺ) said:

When any one of you prays, he should not allow anyone to pass before him, and if he refuses, he should be then forcibly resisted, for there is a devil with him.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّ مَعَهُ الْقَرِينَ " .

Reference : Sahih Muslim 506 a
In-book reference : Book 4, Hadith 292
USC-MSA web (English) reference : Book 4, Hadith 1025
(deprecated numbering scheme)

This hadith has been narrated by Ibn Umar by another chain of transmitters.

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ . بِمِثْلِهِ .

Reference : Sahih Muslim 506 b
In-book reference : Book 4, Hadith 293
USC-MSA web (English) reference : Book 4, Hadith 1026
(deprecated numbering scheme)

Busr b Sa'id reported that Zaid b Khalid al-Juhani sent him to Abu Juhaim in order to ask him what he had heard from the Messenger of Allah (ﷺ) with regard to the passer in front of the worshipper. Abu Juhaim reported that the Messenger of Allah (ﷺ) said:

If anyone who passes in front of a man who is praying knew the responsibility he incurs, he would stand still forty (years) rather than to pass in front of him Abu Nadr said: I do not know whether he said forty days or months or years.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ، أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَارِّ بَيْنَ يَدَىِ الْمُصَلِّي قَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَىِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ " . قَالَ أَبُو النَّضْرِ لاَ أَدْرِي قَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً

Reference : Sahih Muslim 507 a
In-book reference : Book 4, Hadith 294
USC-MSA web (English) reference : Book 4, Hadith 1027
(deprecated numbering scheme)

This hadith has been narrated from Abu Juhaim Ansari by another chain of transmitters.
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ، أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الأَنْصَارِيِّ مَا سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 507 b
In-book reference : Book 4, Hadith 295
USC-MSA web (English) reference : Book 4, Hadith 1028
(deprecated numbering scheme)

(49) Chapter: The Praying Person Standing Close To The Sutrah

(49) باب دُنُوِّ الْمُصَلِّي مِنَ السُّتْرَةِ

Sahl b. Sa'd al-Si'idi reported:
Between the place of worship where the Messenger of Allah (ﷺ) prayed and the wall, there was a gap through which a goat could pass.

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، حَدَّثَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ .

Reference : Sahih Muslim 508
In-book reference : Book 4, Hadith 296
USC-MSA web (English) reference : Book 4, Hadith 1029
(deprecated numbering scheme)

Salama b. Akwa' reported:

He sought the place (in the mosque) where the copies of the Qur'an were kept and glorified Allah there, and the narrator made a mention that the Messenger of Allah (ﷺ) sought that place and that was between the pulpit and the qibla-a place where a goat could pass.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ الْمُثَنَّى، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، - عَنْ يَزِيدَ، - يَعْنِي ابْنَ أَبِي عُبَيْدٍ - عَنْ سَلَمَةَ، - وَهُوَ ابْنُ الأَكْوَعِ أَنَّهُ كَانَ يَتَحَرَّى مَوْضِعَ مَكَانِ الْمُصْحَفِ يُسَبِّحُ فِيهِ . وَذَكَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَتَحَرَّى ذَلِكَ الْمَكَانَ وَكَانَ بَيْنَ الْمِنْبَرِ وَالْقِبْلَةِ قَدْرُ مَمَرِّ الشَّاةِ .

Reference : Sahih Muslim 509 a
In-book reference : Book 4, Hadith 297
USC-MSA web (English) reference : Book 4, Hadith 1030
(deprecated numbering scheme)

Yazid reported:

Salama sought to say prayer near the pillar which was by that place where copies of the Qur'an were kept. I said to him: Abu Muslim. I see you striving to offer your prayer by this pillar. He said: I saw the Messenger of Allah (ﷺ) seeking to pray by its side.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مَكِّيٌّ، قَالَ يَزِيدُ أَخْبَرَنَا قَالَ كَانَ سَلَمَةُ يَتَحَرَّى الصَّلاَةَ عِنْدَ الأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ فَقُلْتُ لَهُ يَا أَبَا مُسْلِمٍ أَرَاكَ تَتَحَرَّى الصَّلاَةَ عِنْدَ هَذِهِ الأُسْطُوَانَةِ . قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَحَرَّى الصَّلاَةَ عِنْدَهَا .

Reference : Sahih Muslim 509 b
In-book reference : Book 4, Hadith 298
USC-MSA web (English) reference : Book 4, Hadith 1031
(deprecated numbering scheme)

(50) Chapter: The Height Of That Which Serves As A Sutrah For The One Who Is Praying

(50) باب قَدْرِ مَا يَسْتُرُ الْمُصَلِّيَ

Abu Dharr reported:

The Messenger of 'Allah (ﷺ) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (ﷺ) as you are asking me, and he said: The black dog is a devil.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، ح قَالَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَامَ أَحَدُكُمْ

يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلاَتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الأَسْوَدُ " . قُلْتُ يَا أَبَا ذَرٍّ مَا بَالُ الْكَلْبِ الأَسْوَدِ مِنَ الْكَلْبِ الأَحْمَرِ مِنَ الْكَلْبِ الأَصْفَرِ قَالَ يَا ابْنَ أَخِي سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَمَا سَأَلْتَنِي فَقَالَ " الْكَلْبُ الأَسْوَدُ شَيْطَانٌ " .

Reference : Sahih Muslim 510 a
In-book reference : Book 4, Hadith 299
USC-MSA web (English) reference : Book 4, Hadith 1032
(deprecated numbering scheme)

This hadith has been transmitted by Humaid b. Hilal on the authority of Yunus.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي ح، قَالَ وَحَدَّثَنَا إِسْحَاقُ، أَيْضًا أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ سَلْمَ بْنَ أَبِي الذَّيَّالِ، ح قَالَ وَحَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، حَدَّثَنَا زِيَادٌ الْبَكَّائِيُّ، عَنْ عَاصِمٍ الأَحْوَلِ، كُلُّ هَؤُلاَءِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ، بِإِسْنَادِ يُونُسَ كَنَحْوِ حَدِيثِهِ .

Reference : Sahih Muslim 510 b
In-book reference : Book 4, Hadith 300
USC-MSA web (English) reference : Book 4, Hadith 1033
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - وَهُوَ ابْنُ زِيَادٍ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الأَصَمِّ، حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ وَيَقِي ذَلِكَ مِثْلُ مُؤْخِرَةِ الرَّحْلِ " .

Reference : Sahih Muslim 511
In-book reference : Book 4, Hadith 301
USC-MSA web (English) reference : Book 4, Hadith 1034
(deprecated numbering scheme)

(51) Chapter: Lying In Front Of One Who Is Praying

(51) باب الاِعْتِرَاضِ بَيْنَ يَدَىِ الْمُصَلِّي

'A'isha reported:
The Prophet (ﷺ) used to pray at night while I lay interposed between him and the Qibla like a corpse on the bier.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ كَاعْتِرَاضِ الْجِنَازَةِ .

Reference : Sahih Muslim 512 a
In-book reference : Book 4, Hadith 302

USC-MSA web (English) reference : Book 4, Hadith 1035
(deprecated numbering scheme)

'A'isha reported:
The Apostle of Allah (ﷺ) said his whole prayer (Tahajjud prayer) during the night while I lay between him and the Qibla. When he intended to say Witr (prayer) he awakened me and I too said witr (prayer).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي صَلاَتَهُ مِنَ اللَّيْلِ كُلَّهَا وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ ‏.‏

Reference : Sahih Muslim 512 b
In-book reference : Book 4, Hadith 303
USC-MSA web (English) reference : Book 4, Hadith 1036
(deprecated numbering scheme)

'Urwa b. Zubair reported:
'A'isha asked: What disrupts the prayer? We said: The woman and the ass. Upon this she remarked: Is the woman an ugly animal? I lay in front of the Messenger of Allah (ﷺ) like the bier of a corpse and he said prayer.

وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ قَالَتْ عَائِشَةُ مَا يَقْطَعُ الصَّلاَةَ قَالَ فَقُلْنَا الْمَرْأَةُ وَالْحِمَارُ ‏.‏ فَقَالَتْ إِنَّ الْمَرْأَةَ لَدَابَّةُ سَوْءٍ لَقَدْ رَأَيْتُنِي بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم مُعْتَرِضَةً كَاعْتِرَاضِ الْجِنَازَةِ وَهُوَ يُصَلِّي ‏.‏

Reference : Sahih Muslim 512 c
In-book reference : Book 4, Hadith 304
USC-MSA web (English) reference : Book 4, Hadith 1037
(deprecated numbering scheme)

Masruq reported:
It was mentioned before'A'isha that prayer is invalidated (in case of passing) of a dog, an ass and a woman (before the worshipper, when he is not screened). Upon this 'A'isha said: You likened us to the asses and the dogs. By Allah I saw the Messenger of Allah (ﷺ) saying prayer while I lay on the bedstead interposing between him and the Qibla. When I felt the need, I did not like to wit to front (of the Holy Prophet) and perturb the Messenger of Allah (ﷺ) and quietly moved out from under its (i. e. of the bedstead) legs.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، ح قَالَ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، ‏.‏ قَالَ الأَعْمَشُ وَحَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، وَذُكِرَ، عِنْدَهَا مَا يَقْطَعُ الصَّلاَةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ ‏.‏ فَقَالَتْ عَائِشَةُ قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلاَبِ ‏.‏ وَاللَّهِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً فَتَبْدُو لِي الْحَاجَةُ فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ ‏.‏

Reference : Sahih Muslim 512 d
In-book reference : Book 4, Hadith 305
USC-MSA web (English) reference : Book 4, Hadith 1038

(deprecated numbering scheme)

Al-Aswad reported that 'A'isha said:

You have made us equal to the dogs and the asses, whereas I lay on the bedstead and the Messenger of Allah (ﷺ) came there and stood in the middle of the bedstead and said prayer. I did not like to take off the quilt from me (in that state), so I moved away quietly from the front legs of the bedstead and thus came out of the quilt.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ عَدَلْتُمُونَا بِالْكِلاَبِ وَالْحُمُرِ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ فَيَجِيءُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي فَأَكْرَهُ أَنْ أَسْنَحَهُ فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَىِ السَّرِيرِ حَتَّى أَنْسَلَّ مِنْ لِحَافِي ‏.‏

Reference : Sahih Muslim 512 e
In-book reference : Book 4, Hadith 306
USC-MSA web (English) reference : Book 4, Hadith 1039
(deprecated numbering scheme)

'A'isha reported:

I was sleeping in front of the Mcsseinger ef Allah (ﷺ) with my legs between him and the Qibla. When he prostrated himself he pinched me and I drew up my legs, and when be stood up, I stretched them out. She said: At that time there were no lamps in the houses.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَنَامُ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرِجْلاَىَ فِي قِبْلَتِهِ فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَىَّ وَإِذَا قَامَ بَسَطْتُهُمَا - قَالَتْ - وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ ‏.‏

Reference : Sahih Muslim 512 f
In-book reference : Book 4, Hadith 307
USC-MSA web (English) reference : Book 4, Hadith 1040
(deprecated numbering scheme)

Maimuna, the wife of the Apostle (ﷺ), reported:

The Messenger of Allah (ﷺ) said prayer and I (lay) opposite to him while I was in menses. Sometimes his clothes touched me when he prostrated.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، جَمِيعًا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، قَالَ حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَأَنَا حِذَاءَهُ وَأَنَا حَائِضٌ وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ ‏.‏

Reference : Sahih Muslim 513
In-book reference : Book 4, Hadith 308
USC-MSA web (English) reference : Book 4, Hadith 1041
(deprecated numbering scheme)

'A'isha reported:

The Apostle of Allah (ﷺ) said prayer at night and I was by his side in a state of meanses and I had a sheet pulled over me a portion of which was on his side.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُهُ عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَىَّ مِرْطٌ وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ .

Reference	: Sahih Muslim 514
In-book reference	: Book 4, Hadith 309
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1042

(52) Chapter: Praying In A Single Garment, And How It Should Be Worn

(52) باب الصَّلاَةِ فِي ثَوْبٍ وَاحِدٍ وَصِفَةِ لُبْسِهِ

Abu Huraira reported:
An inquirer asked the Messenger of Allah (ﷺ) about the prayer in a single garment. He (the Holy Prophet) add: Has everyone of you two garments?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، . أَنَّ سَائِلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الصَّلاَةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ " أَوَلِكُلِّكُمْ ثَوْبَانِ " .

Reference	: Sahih Muslim 515 a
In-book reference	: Book 4, Hadith 310
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1043

A hadith like this has been narrated by Abu Huraira with another chain of transmitters.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح قَالَ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، وَحَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 515 b
In-book reference	: Book 4, Hadith 311
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1044

Abu Huraira reported:
A person addressed the Messenger of Allah (ﷺ) and said to him: Can any one of us say prayer in one garment? He said: Do all of you possess two garments?

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ عَمْرٌو حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَادَى رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَيُصَلِّي أَحَدُنَا فِي ثَوْبٍ وَاحِدٍ فَقَالَ " أَوَكُلُّكُمْ يَجِدُ ثَوْبَيْنِ " .

Reference	: Sahih Muslim 515 c

In-book reference : Book 4, Hadith 312
USC-MSA web (English) reference : Book 4, Hadith 1045
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: None of you must pray in a single garment of which no part comes over his shoulders.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَىْءٌ " .

Reference : Sahih Muslim 516
In-book reference : Book 4, Hadith 313
USC-MSA web (English) reference : Book 4, Hadith 1046
(deprecated numbering scheme)

Umar b. Abu Salama reported:
I saw the Messenger of Allah (ﷺ) praying in Umm Salama's house in a single garment, placing its two ends over his shoulders.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ، أَخْبَرَهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلاً بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ .

Reference : Sahih Muslim 517 a
In-book reference : Book 4, Hadith 314
USC-MSA web (English) reference : Book 4, Hadith 1047
(deprecated numbering scheme)

This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters except (with this difference) that the word mutawashshihan was used and not the word mushtamilan.
حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ مُتَوَشِّحًا . وَلَمْ يَقُلْ مُشْتَمِلاً .

Reference : Sahih Muslim 517 b
In-book reference : Book 4, Hadith 315
USC-MSA web (English) reference : Book 4, Hadith 1048
(deprecated numbering scheme)

'Umar b. Abu Salama reported:
I saw the Messenger of Allah (ﷺ) saying prayer in the house of Umm Salama in a single garment with its extremities crossing each other.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ فِي ثَوْبٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ .

Reference : Sahih Muslim 517 c
In-book reference : Book 4, Hadith 316
USC-MSA web (English) reference : Book 4, Hadith 1049
(deprecated numbering scheme)

Umar b. Abu Salama reported:
I saw the Messenger of Allah (ﷺ) praying in a single garment with its ends crossing each other. 'Isa b. Hammad added:" placing on his shoulders".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعِيسَى بْنُ حَمَّادٍ، قَالاَ حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا مُخَالِفًا بَيْنَ طَرَفَيْهِ . زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ قَالَ عَلَى مَنْكِبَيْهِ .

Reference : Sahih Muslim 517 d
In-book reference : Book 4, Hadith 317
USC-MSA web (English) reference : Book 4, Hadith 1050
(deprecated numbering scheme)

Jabir reported:
I saw the Messenger of Allah (ﷺ) praying in a single garment crossing the two ends.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ .

Reference : Sahih Muslim 518 a
In-book reference : Book 4, Hadith 318
USC-MSA web (English) reference : Book 4, Hadith 1051
(deprecated numbering scheme)

This hadith has been narrated by Sufyan with the same chain of transmitters and in the hadith transmitted by Numair the words are:
I called upon the Messenger of Allah (ﷺ)."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، جَمِيعًا بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 518 b
In-book reference : Book 4, Hadith 319
USC-MSA web (English) reference : Book 4, Hadith 1052
(deprecated numbering scheme)

Abu Zubair reported that he saw Jabir b. 'Abdullah praying in a single garment crossing Its ends even though he had the garments, and Jabir said:
He saw the Messenger of Allah (ﷺ) doing like this.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ، حَدَّثَهُ أَنَّهُ، رَأَى جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ مُتَوَشِّحًا بِهِ وَعِنْدَهُ ثِيَابُهُ . وَقَالَ جَابِرٌ إِنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْنَعُ ذَلِكَ .

Reference : Sahih Muslim 518 c

In-book reference : Book 4, Hadith 320
USC-MSA web (English) reference : Book 4, Hadith 1053
(deprecated numbering scheme)

Abu Sa'id al Khudri reported:

I visited the Apostle (ﷺ) and saw him praying on a reed mat on which he was prostrating himself. And I saw him praying in a single garment with ends crossed with each other.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعَمْرٍو - قَالَ حَدَّثَنِي عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى النَّبِيِّ صلى الله عليه وسلم قَالَ فَرَأَيْتُهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ - قَالَ - وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ ‏.‏

Reference : Sahih Muslim 519 a
In-book reference : Book 4, Hadith 321
USC-MSA web (English) reference : Book 4, Hadith 1054
(deprecated numbering scheme)

This hadith has been narrated by A'mash with the came chain of transmitters, and in the narration of Abu Karaib the words are:

" Placing its (mantle's) ends on his shoulders" ; and the narration transmitted by Abu Bakr and Suwaid (the words are):" the ends crossing with each other".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح قَالَ وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ ‏.‏ وَفِي رِوَايَةِ أَبِي كُرَيْبٍ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ ‏.‏ وَرِوَايَةُ أَبِي بَكْرٍ وَسُوَيْدٍ مُتَوَشِّحًا بِهِ ‏.‏

Reference : Sahih Muslim 519 b
In-book reference : Book 4, Hadith 322
USC-MSA web (English) reference : Book 4, Hadith 1055
(deprecated numbering scheme)

5 - The Book of Mosques and Places of Prayer (520 - 684)

كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلاَةِ

Abu Dharr reported:

I said: Messenger of Allah, which mosque was set up first on the earth? He said: Al-Masjid al-Haram (the sacred). I (again) said: Then which next? He said: It was the Masjid Aqsa. I (again) said: How long the space of time (between their setting up)? He (the Holy Prophet) said: It was forty years. And whenever the time comes for prayer, pray there, for that is a mosque; and in the hadith transmitted by Abu Kamil (the words are):" Whenever time comes for prayer, pray, for that is a mosque (for you)."

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ قَالَ " الْمَسْجِدُ الْحَرَامُ " . قُلْتُ ثُمَّ أَىٌّ قَالَ " الْمَسْجِدُ الأَقْصَى " . قُلْتُ كَمْ بَيْنَهُمَا قَالَ " أَرْبَعُونَ سَنَةً وَأَيْنَمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّ فَهُوَ مَسْجِدٌ " . وَفِي حَدِيثِ أَبِي كَامِلٍ " ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّهْ فَإِنَّهُ مَسْجِدٌ " .

Reference : Sahih Muslim 520 a
In-book reference : Book 5, Hadith 1
USC-MSA web (English) reference : Book 4, Hadith 1056
(deprecated numbering scheme)

Ibrahim b. Yazid al-Tayml reported:

I used to read the Qur'an with my father in the vestibule (before the door of the mosque). When I recited the ayat (verses) concerning prostration, he prostrated himself. I said to him: Father, do you prostrate yourself in the path? He said: I heard Abu Dharr saying: I asked the Messenger of Allah (ﷺ) about the mosque that was first set up on the earth. He said: Masjid Harim. I said: Then which next? He said: The Masjid al-Aqsa. I said: How long is the space of time between the two? He said: Forty years. He (then) further said: The earth is a mosque for you, so wherever you are at the time of prayer, pray there.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ، قَالَ كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرْآنَ فِي السُّدَّةِ فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ فَقُلْتُ لَهُ يَا أَبَتِ أَتَسْجُدُ فِي الطَّرِيقِ قَالَ إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الأَرْضِ قَالَ " الْمَسْجِدُ الْحَرَامُ " . قُلْتُ ثُمَّ أَىٌّ قَالَ " الْمَسْجِدُ الأَقْصَى " . قُلْتُ كَمْ بَيْنَهُمَا قَالَ " أَرْبَعُونَ عَامًا ثُمَّ الأَرْضُ لَكَ مَسْجِدٌ فَحَيْثُمَا أَدْرَكَتْكَ الصَّلاَةُ فَصَلِّ " .

Reference : Sahih Muslim 520 b
In-book reference : Book 5, Hadith 2
USC-MSA web (English) reference : Book 4, Hadith 1057
(deprecated numbering scheme)

Jabir b. 'Abdullah al-Ansari reported:

5 - The Book of Mosques and Places of Prayer (520 - 684) كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلاَةِ

The Prophet (ﷺ) said: I have been conferred upon five (things) which were not granted to anyone before me (and these are): Every apostle wassent particularly to his own people, whereas I have been sent to all the red and the black the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لأَحَدٍ قَبْلِي وَجُعِلَتْ لِيَ الأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلاَةُ صَلَّى حَيْثُ كَانَ وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَىْ مَسِيرَةِ شَهْرٍ وَأُعْطِيتُ الشَّفَاعَةَ " .

Reference : Sahih Muslim 521 a
In-book reference : Book 5, Hadith 3
USC-MSA web (English) reference : Book 4, Hadith 1058
(deprecated numbering scheme)

Jabir b. 'Abdullah related that the Messenger of Allah (ﷺ) said, and he related like this.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، حَدَّثَنَا يَزِيدُ الْفَقِيرُ، أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 521 b
In-book reference : Book 5, Hadith 4
USC-MSA web (English) reference : Book 4, Hadith 1059
(deprecated numbering scheme)

Hudhaifa reported:

The Messenger of Allah (may peace be npon him) said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فُضِّلْنَا عَلَى النَّاسِ بِثَلاَثٍ جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلاَئِكَةِ وَجُعِلَتْ لَنَا الأَرْضُ كُلُّهَا مَسْجِدًا وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ " . وَذَكَرَ خَصْلَةً أُخْرَى .

Reference : Sahih Muslim 522 a
In-book reference : Book 5, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 1060
(deprecated numbering scheme)

Hudhaifa reported:

The Messenger of Allah (ﷺ) said like this.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ طَارِقٍ، حَدَّثَنِي رِبْعِيُّ بْنُ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference : Sahih Muslim 522 b
In-book reference : Book 5, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 1061
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (may peace be upon hlmg) said:

I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فُضِّلْتُ عَلَى الأَنْبِيَاءِ بِسِتٍّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَجُعِلَتْ لِيَ الأَرْضُ طَهُورًا وَمَسْجِدًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِيَ النَّبِيُّونَ " .

Reference : Sahih Muslim 523 a
In-book reference : Book 5, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 1062
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: I have been commissioned with words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand. And Abfi Huraira added: The Messenger of Allah (ﷺ) has left (for his heavenly home) and you are now busy in getting them.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدَىَّ " . قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمْ تَنْتَثِلُونَهَا .

Reference : Sahih Muslim 523 b
In-book reference : Book 5, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 1063
(deprecated numbering scheme)

Abu Huraira reported:

I heard the Messenger of Allah (ﷺ) saying a hadith like that of Yunus.

وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . مِثْلَ حَدِيثِ يُونُسَ .

Reference : Sahih Muslim 523 c
In-book reference : Book 5, Hadith 9
USC-MSA web (English) reference : Book 4, Hadith 1064
(deprecated numbering scheme)

This hadith has been narratted by Abu Huraira by another chain of transmitters.
حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 523 d
In-book reference : Book 5, Hadith 10
USC-MSA web (English) reference : Book 4, Hadith 1065
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: I have been helped by terror (in the heart of the enemy) ; I have been given words which are concise but comprehensive in meaning; and while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ وَبَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدَىَّ ‏"‏ ‏.‏

Reference : Sahih Muslim 523 e
In-book reference : Book 5, Hadith 11
USC-MSA web (English) reference : Book 4, Hadith 1066
(deprecated numbering scheme)

Hammam b. Munabbih reported:
That is what Abu Huraira reported to us from the Messenger of Allah (ﷺ) and he narrated (some) ahadith one of which is that the Messenger of Allah (ﷺ) said: I have been helped by terror (in the hearts of enemies) and I have been given words which are concise but comprehensive in meaning.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ نُصِرْتُ بِالرُّعْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ ‏"‏ ‏.‏

Reference : Sahih Muslim 523 f
In-book reference : Book 5, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 1067
(deprecated numbering scheme)

(1) Chapter: Building Of The Prophet's Mosque In Medina (1) باب ابْتِنَاءِ مَسْجِدِ النَّبِيِّ صلى الله عليه وسلم

Anas b. Malik reported:
The Messenger of Allah (ﷺ) came to Medina and stayed in the upper part of Medina for fourteen nights with a tribe called Banu 'Amr b 'Auf. He then sent for the chiefs of Banu al-Najir, and they came with swords around their inecks.

He (the narrator) said: I perceive as if I am seeing the Messenger of Allah (ﷺ) on his ride with Abu Bakr behind him and the chiefs of Banu al-Najjar around him till he alighted in the courtyard of Abu Ayyub. He (the narrator) said: The Messenger of Allah (ﷺ) said prayer when the time came for prayer, and he prayed in the fold of goats and sheep. He then ordered mosques to be built and sent for the chiefs of Banu al-Najjar, and they came (to him). He (the Holy Prophet) said to them: O Banu al-Najjar, sell these lands of yours to me. They said: No, by Allah. we would not demand their price, but (reward) from the Lord. Anas said: There (in these lands) were trees and graves of the polytheists, and ruins. The Messenger of Allah (may peace he upon him) ordered that the trees should be cut, and the graves should be dug out, and the ruins should be levelled. The trees (were thus) placed in rows towards the qibla and the stones were set on both sides of the door, and (while building the mosque) they (the Companions) sang rajaz verses along with the Messenger of Allah (ﷺ): O Allah: there is no good but the good of the next world, So help the Ansar and the Muhajirin.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَشَيْبَانُ بْنُ فَرُّوخَ، كِلاَهُمَا عَنْ عَبْدِ الْوَارِثِ، - قَالَ يَحْيَى أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِمَ الْمَدِينَةَ فَنَزَلَ فِي عُلْوِ الْمَدِينَةِ فِي حَىٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ . فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِينَ بِسُيُوفِهِمْ - قَالَ - فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رِدْفُهُ وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ - قَالَ - فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ ثُمَّ إِنَّهُ أَمَرَ بِالْمَسْجِدِ قَالَ فَأَرْسَلَ إِلَى مَلإِ بَنِي النَّجَّارِ فَجَاءُوا فَقَالَ " يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا " . قَالُوا لاَ وَاللَّهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ . قَالَ أَنَسٌ فَكَانَ فِيهِ مَا أَقُولُ كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخِرَبٌ . فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّخْلِ فَقُطِعَ وَبِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ وَبِالْخِرَبِ فَسُوِّيَتْ - قَالَ - فَصَفُّوا النَّخْلَ قِبْلَةً وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً - قَالَ - فَكَانُوا يَرْتَجِزُونَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُمْ وَهُمْ يَقُولُونَ اللَّهُمَّ إِنَّهُ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ

Reference : Sahih Muslim 524 a
In-book reference : Book 5, Hadith 13
USC-MSA web (English) reference : Book 4, Hadith 1068
(deprecated numbering scheme)

Anas reported:
The Messenger of Allah (ﷺ) used to pray in the folds of the sheep and goats before the mosque was built.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ .

Reference : Sahih Muslim 524 b
In-book reference : Book 5, Hadith 14
USC-MSA web (English) reference : Book 4, Hadith 1069
(deprecated numbering scheme)

Abu al-Tiyyah reported:
I heard from Anas a narration like this from the Messenger of Allah (ﷺ).

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 524 c
In-book reference : Book 5, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 1070
(deprecated numbering scheme)

(2) Chapter: Change Of Qibla From Bait-ul-maqdis To Ka'ba

(2) باب تَحْوِيلِ الْقِبْلَةِ مِنَ الْقُدْسِ إِلَى الْكَعْبَةِ

Al-Bara' b. 'Azib reported:

I said prayer with the Apostle (ﷺ) turning towards Bait-ul-Maqdis for sixteen months till this verse of Surah Baqara wis revealed:" And wherever you are turn your faces towards it" (ii. 144). This verse was revealed when the Apostle (ﷺ) had said prayer. A person amongst his people passed by the people of Ansar as they were engaged in prayer. He narrated to them (this command of Allah) and they turned their faces towards the Ka'ba.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا حَتَّى نَزَلَتِ الآيَةُ الَّتِي فِي الْبَقَرَةِ { وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} فَنَزَلَتْ بَعْدَ مَا صَلَّى النَّبِيُّ صلى الله عليه وسلم فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ بِنَاسٍ مِنَ الأَنْصَارِ وَهُمْ يُصَلُّونَ فَحَدَّثَهُمْ فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ .

Reference : Sahih Muslim 525 a
In-book reference : Book 5, Hadith 16
USC-MSA web (English) reference : Book 4, Hadith 1071
(deprecated numbering scheme)

Abu Ishaq reported:

I heard al-Bara' saying: We prayed with the Messenger of Allah (ﷺ) (with our faces) towards Bait-ul-Maqdis for sixteen months or seventeen months. Then we were made to change (our direction) towards the Ka'ba.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ جَمِيعًا عَنْ يَحْيَى، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، - عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ .

Reference : Sahih Muslim 525 b
In-book reference : Book 5, Hadith 17
USC-MSA web (English) reference : Book 4, Hadith 1072
(deprecated numbering scheme)

Ibn 'Umar reported:

As the people were praying at Quba' a man came to them and said: It has been revealed to file Messenger of Allah (ﷺ) during the night and he has been directed to turn towards the Ka'ba. So turn towards it. Their faces were towards Syria and they turned round towards Ka'ba.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَيْنَمَا النَّاسُ فِي صَلاَةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ . وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا . وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ .

Reference : Sahih Muslim 526 a
In-book reference : Book 5, Hadith 18
USC-MSA web (English) reference : Book 4, Hadith 1073
(deprecated numbering scheme)

Ibn 'Umar reported:
As the people were engaged in the morning prayer a man came to them. The rest of the hadith is the same.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَيْنَمَا النَّاسُ فِي صَلاَةِ الْغَدَاةِ إِذْ جَاءَهُمْ رَجُلٌ . بِمِثْلِ حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 526 b
In-book reference : Book 5, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 1074
(deprecated numbering scheme)

Anas reported:
The Messenger of Allah (ﷺ) used to pray towards Bait-ul-Maqdis, that it was revealed (to him):" Indeed We see the turning of the face to heaven, wherefore We shall assuredly cause thee to turn towards Qibla which shall please thee. So turn thy face towards the sacred Mosque (Ka'ba)" (ii. 144). A person from Banu Salama was going; (he found the people) in ruk'u (while) praying the dawn prayer and they had said one rak'ah. He said in a loud voice: Listen! the Qibla has been changed and they turned towards (the new) Qibla (Ka'ba) in that very state.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ فَنَزَلَتْ { قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ} فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ وَهُمْ رُكُوعٌ فِي صَلاَةِ الْفَجْرِ وَقَدْ صَلَّوْا رَكْعَةً فَنَادَى أَلاَ إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ . فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ .

Reference : Sahih Muslim 527
In-book reference : Book 5, Hadith 20
USC-MSA web (English) reference : Book 4, Hadith 1075
(deprecated numbering scheme)

(3) Chapter: Forbiddance To Build Mosques On The Graves And Decorating Them With Pictures And Forbiddance To Use The Graves As Mosques

(3) باب النَّهْىِ عَنْ بِنَاءِ الْمَسَاجِدِ عَلَى الْقُبُورِ وَاتِّخَاذِ الصُّوَرِ فِيهَا وَالنَّهْىِ عَنِ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ

'A'isha reported:

Umm Habiba and Umm Salama made a mention before the Messenger of Allah (ﷺ) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (ﷺ) said: When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ، وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ - فِيهَا تَصَاوِيرُ - لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أُولَئِكِ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ أُولَئِكِ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 528 a
In-book reference : Book 5, Hadith 21
USC-MSA web (English) reference : Book 4, Hadith 1076
(deprecated numbering scheme)

'A'isha reported:

They (some Companions of the Holy Prophet) were conversing with one another in the presence of the Messenger of Allah (ﷺ) (during his last) illness. Umm Salama and Umm Habiba made a mention of the church and then (the hadith was) narrated.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهُمْ تَذَاكَرُوا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ كَنِيسَةً . ثُمَّ ذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 528 b
In-book reference : Book 5, Hadith 22
USC-MSA web (English) reference : Book 4, Hadith 1077
(deprecated numbering scheme)

'A'isha reported:

The wives of the Messenger of Allah (may peace be Upon him) made a mention of the church which they had seen in Abyssinia which was called Marya, and the rest of the hadith is the same.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ ذَكَرْنَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَةُ . بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 528 c
In-book reference : Book 5, Hadith 23
USC-MSA web (English) reference : Book 4, Hadith 1078
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) said during his illness from which he never recovered: Allah cursed the Jews and the Christians that they took the graves of their prophets as mosques. She ('A'isha) reported: Had it not been so, his (Prophet's) grave would have been in an open place, but it could not be due to the fear that it may not be taken as a mosque.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا شَيْبَانُ، عَنْ هِلاَلِ بْنِ أَبِي حُمَيْدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ " لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ " . قَالَتْ فَلَوْلاَ ذَاكَ أُبْرِزَ قَبْرُهُ غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا . وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ وَلَوْلاَ ذَاكَ لَمْ يَذْكُرْ قَالَتْ .

Reference : Sahih Muslim 529
In-book reference : Book 5, Hadith 24
USC-MSA web (English) reference : Book 4, Hadith 1079
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: Let Allah destroy the Jews for they have taken the graves of their apostles as places of worship.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، وَمَالِكٌ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ " .

Reference : Sahih Muslim 530 a
In-book reference : Book 5, Hadith 25
USC-MSA web (English) reference : Book 4, Hadith 1080
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship.

وَحَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفَزَارِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ الأَصَمِّ، حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ " .

Reference : Sahih Muslim 530 b
In-book reference : Book 5, Hadith 26
USC-MSA web (English) reference : Book 4, Hadith 1081
(deprecated numbering scheme)

'A'isha and Abdullah reported:
As the Messenger of Allah (ﷺ) was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the Jews and the Christians that they have taken the graves of their apostles as places of worship. He in fact warned (his men) against what they (the Jews and the Christians) did.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَ حَرْمَلَةُ أَخْبَرَنَا وَقَالَ، هَارُونُ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ عَائِشَةَ، وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالاَ لَمَّا نَزَلَتْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم طَفِقَ

يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ وَهُوَ كَذَلِكَ " لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ " . يُحَذِّرُ مِثْلَ مَا صَنَعُوا .

Reference : Sahih Muslim 531
In-book reference : Book 5, Hadith 27
USC-MSA web (English) reference : Book 4, Hadith 1082
(deprecated numbering scheme)

Jundub reported:
I heard from the Messenger of Allah (ﷺ) five days before his death and he said: I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ، قَالَ حَدَّثَنِي جُنْدَبٌ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ " إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ فَإِنَّ اللَّهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلاً كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً أَلاَ وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ أَلاَ فَلاَ تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ " .

Reference : Sahih Muslim 532
In-book reference : Book 5, Hadith 28
USC-MSA web (English) reference : Book 4, Hadith 1083
(deprecated numbering scheme)

(4) Chapter: The Virtue Of Building The Mosques And Exhortation To It

(4) باب فَضْلِ بِنَاءِ الْمَسَاجِدِ وَالْحَثِّ عَلَيْهَا

Ubaidullah al-Khaulini reported:
'Uthman b. 'Affan listened to the opinion of the people (which was not favourable) when he rebuilt the mosque of the Messenger of Allah (ﷺ). Thereupon he said: You have not been fair to me for I have heard from the Messenger of Allah (ﷺ) saying: He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise. Bukair said: I think he (the Holy Prophet) said: While he seeks the pleasure of Allah (by building the mosque). And in the narration of Ibn 'Isa (the words are):" (a house) like that (mosque) in Paradise."

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ، يَذْكُرُ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صلى الله عليه وسلم . إِنَّكُمْ قَدْ أَكْثَرْتُمْ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ بَنَى مَسْجِدًا لِلَّهِ تَعَالَى - قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ - يَبْتَغِي بِهِ وَجْهَ اللَّهِ - بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ " . وَقَالَ ابْنُ عِيسَى فِي رِوَايَتِهِ " مِثْلَهُ فِي الْجَنَّةِ " .

Reference : Sahih Muslim 533 a

In-book reference : Book 5, Hadith 29
USC-MSA web (English) reference : Book 4, Hadith 1084
(deprecated numbering scheme)

Mahmud b. Labid reported:

When 'Uthman b. 'Affan intended to build the mosque (of the Prophet) the people did not approve of it. They liked that it should be kept in the same state. Thereupon he said: I heard the Messenger of Allah (ﷺ) say: He who built a mosque for Allah, Allah would build a house for him like it in Paradise.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، حَدَّثَنِي أَبِي، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ، أَرَادَ بِنَاءَ الْمَسْجِدِ فَكَرِهَ النَّاسُ ذَلِكَ فَأَحَبُّوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ " .

Reference : Sahih Muslim 533 b
In-book reference : Book 5, Hadith 30
USC-MSA web (English) reference : Book 4, Hadith 1085
(deprecated numbering scheme)

(5) Chapter: Concerning The Command Of Placing One's Hands On The Knees While In Ruku'and Abrogation Of Al-tatbiq

(5) باب النَّدْبِ إِلَى وَضْعِ الأَيْدِي عَلَى الرُّكَبِ فِي الرُّكُوعِ وَنَسْخِ التَّطْبِيقِ

Al-Aswad and 'Alqama reported:

We came to the house of 'Abdullah b. Mas'ud. He said: Have these people said prayer behind you? We said: No. He said: Then stand up and say prayer. He neither ordered us to say Adhan nor Iqama. We went to stand behind him. He caught hold of our hands and mode one of us stand on his right hand and the other on his left side. When we bowed, we placed our hands on our knees. He struck our hands and put his hands together, palm to palm, then put them between his thighs. When he completed the prayer he said. There would soon come your Amirs, who would defer prayers from their appointed time and would make such delay that a little time is left before sunset. So when you see them doing so, say prayer at its appointed time and then say prayer along with them as (Nafl), and when you are three, pray together (standing in one row), and when you are more than three, appoint one amongst you as your Imam. And when any one of you bows he must place his hands upon hie thighs and kneel down. and putting his palms together place (them within his thighs). I perceive as if I am seeing the gap between the fingers of the Messenger of Allah (may peace he upon him).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ أَبُو كُرَيْبٍ، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، وَعَلْقَمَةَ، قَالاَ أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي دَارِهِ فَقَالَ أَصَلَّى هَؤُلاَءِ خَلْفَكُمْ فَقُلْنَا لاَ . قَالَ فَقُومُوا فَصَلُّوا . فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلاَ إِقَامَةٍ - قَالَ - وَذَهَبْنَا لِنَقُومَ خَلْفَهُ فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ - قَالَ - فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِيَنَا عَلَى رُكَبِنَا - قَالَ - فَضَرَبَ أَيْدِيَنَا وَطَبَّقَ بَيْنَ كَفَّيْهِ ثُمَّ أَدْخَلَهُمَا بَيْنَ فَخِذَيْهِ - قَالَ - فَلَمَّا صَلَّى قَالَ إِنَّهُ سَتَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاَةَ عَنْ مِيقَاتِهَا وَيَخْنُقُونَهَا إِلَى شَرَقِ الْمَوْتَى فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ فَصَلُّوا الصَّلاَةَ لِمِيقَاتِهَا وَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ سُبْحَةً وَإِذَا

كُنْتُمْ ثَلاَثَةً فَصَلُّوا جَمِيعًا وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ فَلْيَؤُمَّكُمْ أَحَدُكُمْ وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْرِشْ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ وَلْيَجْنَأْ وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَرَاهُمْ ‏.‏

Reference : Sahih Muslim 534 a
In-book reference : Book 5, Hadith 31
USC-MSA web (English) reference : Book 4, Hadith 1086
(deprecated numbering scheme)

This hadith is narrated on the authority of Alqama and Aswad by another chain of transmitters and in the hadith transmitted by Ibn Mus-hir and Jabir the words are:
" I perceive as if I am seeing the gap between the fingers of the Messenger of Allah (ﷺ) as he was bowing."

وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، ح قَالَ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللَّهِ ‏.‏ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ ‏.‏ وَفِي حَدِيثِ ابْنِ مُسْهِرٍ وَجَرِيرٍ فَلَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ رَاكِعٌ ‏.‏

Reference : Sahih Muslim 534 b
In-book reference : Book 5, Hadith 32
USC-MSA web (English) reference : Book 4, Hadith 1087
(deprecated numbering scheme)

'Alqama and Aswad reported that they went to 'Abdullah. He said:
Have (people) behind you said prayer? They said: Yes. He stood between them ('Alqama and Aswad). One was on his right aide and the other was on his left. We then bowed and placed our hands on our knees. He struck our hands and then putting his hands together, palm to palm, placed them between his thighs. When he completed the prayer he said: This is how the Messenger of Allah (ﷺ) used to do.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، أَنَّهُمَا دَخَلاَ عَلَى عَبْدِ اللَّهِ فَقَالَ أَصَلَّى مَنْ خَلْفَكُمْ قَالاَ نَعَمْ ‏.‏ فَقَامَ بَيْنَهُمَا وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ ثُمَّ رَكَعْنَا فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكَبِنَا فَضَرَبَ أَيْدِيَنَا ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ ثُمَّ جَعَلَهُمَا بَيْنَ فَخِذَيْهِ فَلَمَّا صَلَّى قَالَ هَكَذَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 534 c
In-book reference : Book 5, Hadith 33
USC-MSA web (English) reference : Book 4, Hadith 1088
(deprecated numbering scheme)

Mus'ab b. Sa'd reported:
I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: We have been forbidden to do so and have been commanded to place our palms on the knees.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ صَلَّيْتُ إِلَى جَنْبِ أَبِي قَالَ وَجَعَلْتُ يَدَىَّ بَيْنَ رُكْبَتَىَّ فَقَالَ لِي أَبِي اضْرِبْ بِكَفَّيْكَ عَلَى رُكْبَتَيْكَ . قَالَ ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى فَضَرَبَ يَدَىَّ وَقَالَ إِنَّا نُهِينَا عَنْ هَذَا وَأُمِرْنَا أَنْ نَضْرِبَ بِالأَكُفِّ عَلَى الرُّكَبِ .

Reference : Sahih Muslim 535 a
In-book reference : Book 5, Hadith 34
USC-MSA web (English) reference : Book 4, Hadith 1089
(deprecated numbering scheme)

This hadith has been narrated by Abu Ya'fur with the same chain of transmitters up to these words:
We have been forbidden from it and no mention of that has been made what follows it.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، ح قَالَ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ أَبِي يَعْفُورٍ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ فَنُهِينَا عَنْهُ . وَلَمْ يَذْكُرَا مَا بَعْدَهُ .

Reference : Sahih Muslim 535 b
In-book reference : Book 5, Hadith 35
USC-MSA web (English) reference : Book 4, Hadith 1090
(deprecated numbering scheme)

Ibn Sa'd reported:
I bowed and my hands were in this state, i. e. they were put together, palm to palm, and were placed between his thighs. My father said: We used to do like this but were later on commanded to place them on the knees.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ رَكَعْتُ فَقُلْتُ بِيَدَىَّ هَكَذَا - يَعْنِي طَبَّقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخِذَيْهِ - فَقَالَ أَبِي قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أُمِرْنَا بِالرُّكَبِ .

Reference : Sahih Muslim 535 c
In-book reference : Book 5, Hadith 36
USC-MSA web (English) reference : Book 4, Hadith 1091
(deprecated numbering scheme)

Mus'ab b. Sa'd b. Abu Waqqas reported:
I said prayer by the side of my father. When I bowed I intertwined my fingers and placed them between my knees. He struck my hands. When he completed the prayer he said: We used to do that but then were commanded to lift (our palms) to the knees.

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ صَلَّيْتُ إِلَى جَنْبِ أَبِي فَلَمَّا رَكَعْتُ شَبَّكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَىَّ فَضَرَبَ يَدَىَّ فَلَمَّا صَلَّى قَالَ قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ .

Reference : Sahih Muslim 535 d
In-book reference : Book 5, Hadith 37
USC-MSA web (English) reference : Book 4, Hadith 1092
(deprecated numbering scheme)

(6) Chapter: Sitting On The Buttocks

(6) باب جَوَازِ الإِقْعَاءِ عَلَى الْعَقِبَيْنِ

Tawus reported:

We asked Ibn Abbas about sitting on one's buttocks (in prayer). (ala alqad mein) He said: It is sunnah. We said to him: We find it a sort of cruelty to the foot. Ibn 'Abbas said: It is the sunnah of your Apostle (ﷺ).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح قَالَ وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ جَمِيعًا أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ قُلْنَا لاِبْنِ عَبَّاسٍ فِي الإِقْعَاءِ عَلَى الْقَدَمَيْنِ فَقَالَ هِيَ السُّنَّةُ . فَقُلْنَا لَهُ إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ . فَقَالَ ابْنُ عَبَّاسٍ بَلْ هِيَ سُنَّةُ نَبِيِّكَ صلى الله عليه وسلم .

Reference	: Sahih Muslim 536
In-book reference	: Book 5, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1093

(7) Chapter: Forbiddance Of Talking In Prayer And Abrogation Of What Was Permissible

(7) باب تَحْرِيمِ الْكَلاَمِ فِي الصَّلاَةِ وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ

Mu'awiya b. al-Hakam said:

While I was praying with the Messenger of Allah (ﷺ), a man in the company sneezed. I said: Allah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (ﷺ) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an or words to that effect. I said: Messenger of Allah. I was till recently a pagan, but Allah has brought Islam to us; among us there are men who have recourse to Kahins. He said, Do not have recourse to them. I said. There are men who take omens. That is something which they find in their breasts, but let it not turn their way (from freedom of action). I said: Among us there are men who draw lines. He said: There was a prophet who drew lines, so if they do it as they did, that is allowable. I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of Allah (ﷺ) and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So I brought her to him. He said to her: Where is Allah? She said: He is in the heaven. He said: Who am I? She said: Thou art the Messenger of Allah. He said: Grant her freedom, she is a believing woman.

حَدَّثَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ بَيْنَا أَنَا أُصَلِّي، مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللَّهُ . فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ وَاثُكْلَ أُمِّيَاهْ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَىَّ . فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ فَلَمَّا صَلَّى

رَسُولُ اللَّهِ صلى الله عليه وسلم فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلاَ بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلاَ ضَرَبَنِي وَلاَ شَتَمَنِي قَالَ " إِنَّ هَذِهِ الصَّلاَةَ لاَ يَصْلُحُ فِيهَا شَىْءٌ مِنْ كَلاَمِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ " . أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَقَدْ جَاءَ اللَّهُ بِالإِسْلاَمِ وَإِنَّ مِنَّا رِجَالاً يَأْتُونَ الْكُهَّانَ . قَالَ " فَلاَ تَأْتِهِمْ " . قَالَ وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ . قَالَ " ذَاكَ شَىْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلاَ يَصُدَّنَّهُمْ " . قَالَ ابْنُ الصَّبَّاحِ " فَلاَ يَصُدَّنَّكُمْ " . قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّونَ . قَالَ " كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ " . قَالَ وَكَانَتْ لِي جَارِيَةٌ تَرْعَى غَنَمًا لِي قِبَلَ أُحُدٍ وَالْجَوَّانِيَّةِ فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذِّيبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ لَكِنِّي صَكَكْتُهَا صَكَّةً فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَظَّمَ ذَلِكَ عَلَىَّ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلاَ أُعْتِقُهَا قَالَ " ائْتِنِي بِهَا " . فَأَتَيْتُهُ بِهَا فَقَالَ لَهَا " أَيْنَ اللَّهُ " . قَالَتْ فِي السَّمَاءِ . قَالَ " مَنْ أَنَا " . قَالَتْ أَنْتَ رَسُولُ اللَّهِ . قَالَ " أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ " .

Reference : Sahih Muslim 537 a
In-book reference : Book 5, Hadith 39
USC-MSA web (English) reference : Book 4, Hadith 1094
(deprecated numbering scheme)

This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 537 b
In-book reference : Book 5, Hadith 40
USC-MSA web (English) reference : Book 4, Hadith 1095
(deprecated numbering scheme)

Abdullah (b. Masu'd) reported:

We used to greet the Messenger of Allah (ﷺ) while he was engaged in prayer and he would respond to our greeting.

But when we returned from the Negus we greeted him and he did not respond to us; so we said: Messenger of Allah. we used to greet you when you were engaged in prayer and you would respond to us. He replied: Prayer demands whole attention.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي الصَّلاَةِ فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِي سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا فَقُلْنَا يَا رَسُولَ اللَّهِ كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلاَةِ فَتَرُدُّ عَلَيْنَا . فَقَالَ " إِنَّ فِي الصَّلاَةِ شُغْلاً " .

Reference : Sahih Muslim 538 a
In-book reference : Book 5, Hadith 41
USC-MSA web (English) reference : Book 4, Hadith 1096
(deprecated numbering scheme)

This hadith has been reported by A'mash with the same chain of transmitters.

حَدَّثَنِي ابْنُ نُمَيْرٍ، حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ، حَدَّثَنَا هُرَيْمُ بْنُ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَهُ .

Reference : Sahih Muslim 538 b

In-book reference : Book 5, Hadith 42
USC-MSA web (English) reference : Book 4, Hadith 1097
(deprecated numbering scheme)

Zaid b. Arqam reported:

We used to talk while engaged in prayer and a person talked with a companion on his side in prayer till (this verse) was revealed:" And stand before Allah in devout obedience" (ii, 238) and we were commanded to observe silence (in prayer) and were forbidden to speak.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ كُنَّا نَتَكَلَّمُ فِي الصَّلاَةِ يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلاَةِ حَتَّى نَزَلَتْ { وَقُومُوا لِلَّهِ قَانِتِينَ} فَأُمِرْنَا بِالسُّكُوتِ وَنُهِينَا عَنِ الْكَلاَمِ ‏.‏

Reference : Sahih Muslim 539 a
In-book reference : Book 5, Hadith 43
USC-MSA web (English) reference : Book 4, Hadith 1098
(deprecated numbering scheme)

A hadith like this has been transmitted by Isma'il b. Abu Khalid.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَوَكِيعٌ، ح قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 539 b
In-book reference : Book 5, Hadith 44
USC-MSA web (English) reference : Book 4, Hadith 1099
(deprecated numbering scheme)

Jabir reported:

The Messenger of Allah (ﷺ) sent me on an errand. I (having done the business assigned to me came back and) joined him as he was going (on a ride). Qutaiba said that he was saying prayer while he rode. I greeted him. He gestured to me. When he completed the prayer. he called me and said: You greeted me just now while I was engaged in prayer. (Qutaiba said): His (Prophet's face) was towards the east, as he was praying.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَنِي لِحَاجَةٍ ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ - قَالَ قُتَيْبَةُ يُصَلِّي - فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ إِلَىَّ فَلَمَّا فَرَغَ دَعَانِي فَقَالَ ‏"‏ إِنَّكَ سَلَّمْتَ آنِفًا وَأَنَا أُصَلِّي ‏"‏ ‏.‏ وَهُوَ مُوَجِّهٌ حِينَئِذٍ قِبَلَ الْمَشْرِقِ ‏.‏

Reference : Sahih Muslim 540 a
In-book reference : Book 5, Hadith 45
USC-MSA web (English) reference : Book 4, Hadith 1100
(deprecated numbering scheme)

Jabir reported:

The Messenger of Allah (ﷺ) sent me (on an errand) while he was going to Banu Mustaliq. I came to him and he was engaged in prayer on the back of his camel. I talked to him and he gestured to me With his hand, and Zuhair gestured with his hand. I then again talked and he again (gestured to me with his hand). Zuhair pointed with his

hand towards the ground. I heard him (the Holy Prophet) reciting the Qur'an and making a sign with his head. When he com- pleted the prayer he sa'id: What have you done (with regard to that business) for which I sent you? I could not talk with you but for the fact that I was engaged in prayer. Zuhair told that Abu Zubair was sitting with his face turned towards Qibla (as he transmitted this hadith). Abu Zuhair pointed towards Banu Mustaliq with his hand and the direction to which he pointed with his hand was not towards the Ka'ba.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أَرْسَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُصْطَلِقِ فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ فَكَلَّمْتُهُ فَقَالَ لِي بِيَدِهِ هَكَذَا - وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ - ثُمَّ كَلَّمْتُهُ فَقَالَ لِي هَكَذَا - فَأَوْمَأَ زُهَيْرٌ أَيْضًا بِيَدِهِ نَحْوَ الأَرْضِ - وَأَنَا أَسْمَعُهُ يَقْرَأُ يُومِئُ بِرَأْسِهِ فَلَمَّا فَرَغَ قَالَ " مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُكَلِّمَكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي " . قَالَ زُهَيْرٌ وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلَ الْكَعْبَةِ فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَى بَنِي الْمُصْطَلِقِ فَقَالَ بِيَدِهِ إِلَى غَيْرِ الْكَعْبَةِ .

Reference	: Sahih Muslim 540 b
In-book reference	: Book 5, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1101

Jabir reported:
We were in the company of the Messenger of Allah (ﷺ), and he sent me on an errand, and when I came back (I saw him) saying prayer on his ride and his face was not turned towards Qibla. I greeted him but he did not respond to me. As he completed the prayer, he said: Nothing prevented me from responding to your greeting but the fact that I was praying.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فَبَعَثَنِي فِي حَاجَةٍ فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ وَوَجْهُهُ عَلَى غَيْرِ الْقِبْلَةِ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَىَّ فَلَمَّا انْصَرَفَ قَالَ " إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي " .

Reference	: Sahih Muslim 540 c
In-book reference	: Book 5, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1102

This hadith that the Messenger of Allah (ﷺ) sent Jabir on an errand has been reported by him through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَاجَةٍ . بِمَعْنَى حَدِيثِ حَمَّادٍ .

Reference	: Sahih Muslim 540 d
In-book reference	: Book 5, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1103

(8) Chapter: It'is Allowable To Curse Satan During Prayer And Seek The Protection (of The Lord) And Minor Acts (of Commission) In Prayer

(8) باب جَوَازِ لَعْنِ الشَّيْطَانِ فِي أَثْنَاءِ الصَّلاَةِ وَالتَّعَوُّذِ مِنْهُ وَجَوَازِ الْعَمَلِ الْقَلِيلِ فِي الصَّلاَةِ

Abu Huraira reported that he heard the Messenger of Allah (ﷺ) saying:

A highly wicked one amongst the Jinn escaped yesternight to interrupt my prayer, but Allah gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you, all together or all, might look at him, but I remembered the supplication of my brother Sulaiman:" My Lord, forgive me, give me such a kingdom as will not be possible for anyone after me" (Qur'an, xxxvii. 35).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ زِيَادٍ - قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ عِفْرِيتًا مِنَ الْجِنِّ جَعَلَ يَفْتِكُ عَلَىَّ الْبَارِحَةَ لِيَقْطَعَ عَلَىَّ الصَّلاَةَ وَإِنَّ اللَّهَ أَمْكَنَنِي مِنْهُ فَذَعَتُّهُ فَلَقَدْ هَمَمْتُ أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا تَنْظُرُونَ إِلَيْهِ أَجْمَعُونَ - أَوْ كُلُّكُمْ - ثُمَّ ذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي . فَرَدَّهُ اللَّهُ خَاسِئًا " . وَقَالَ ابْنُ مَنْصُورٍ شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ .

Reference : Sahih Muslim 541 a
In-book reference : Book 5, Hadith 49
USC-MSA web (English) reference : Book 4, Hadith 1104
(deprecated numbering scheme)

This hadith has been transmitted by Ibn Abi Shaiba.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، هُوَ ابْنُ جَعْفَرٍ ح قَالَ وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، كِلاَهُمَا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ فَذَعَتُّهُ . وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ فَدَعَتُّهُ .

Reference : Sahih Muslim 541 b
In-book reference : Book 5, Hadith 50
USC-MSA web (English) reference : Book 4, Hadith 1105
(deprecated numbering scheme)

Abu Darda' reported:

Allah's Messenger (ﷺ) stood up (to pray) and we heard him say:" I seek refuge in Allah from thee." Then said:" curse thee with Allah's curse" three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy Iblis came with a flame of fire to put it in my face, so I said three times:" I Seek refuge in Allah from thee." Then I said three times:" I curse thee with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Sulaiman he would have been bound, and made an object of sport for the children of Medina.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، يَقُولُ حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَمِعْنَاهُ يَقُولُ " أَعُوذُ بِاللَّهِ مِنْكَ " . ثُمَّ قَالَ " أَلْعَنُكَ بِلَعْنَةِ اللَّهِ

" . ثَلاَثًا . وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا فَلَمَّا فَرَغَ مِنَ الصَّلاَةِ قُلْنَا يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلاَةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ . قَالَ " إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْكَ . ثَلاَثَ مَرَّاتٍ ثُمَّ قُلْتُ أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ فَلَمْ يَسْتَأْخِرْ ثَلاَثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَخْذَهُ وَاللَّهِ لَوْلاَ دَعْوَةُ أَخِينَا سُلَيْمَانَ لأَصْبَحَ مُوثَقًا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ " .

Reference : Sahih Muslim 542
In-book reference : Book 5, Hadith 51
USC-MSA web (English) reference : Book 4, Hadith 1106
(deprecated numbering scheme)

(9) Chapter: Permissibility Of Carrying Children In Prayer

(9) باب جَوَازِ حَمْلِ الصِّبْيَانِ فِي الصَّلاَةِ

Abu Qatadi reported:

I saw the Messenger of Allah (ﷺ) saying the prayer while he was carrying Umama, daughter of Zainab, daughter of the Messenger of Allah (ﷺ). and Abu'l-'As b. al-Rabi'. When he stood up, he took her up and when he prostrated he put her down, Yahya said: Malik replied in the affirmative.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قُلْتُ لِمَالِكٍ حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلأَبِي الْعَاصِ بْنِ الرَّبِيعِ فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا قَالَ يَحْيَى قَالَ مَالِكٌ نَعَمْ .

Reference : Sahih Muslim 543 a
In-book reference : Book 5, Hadith 52
USC-MSA web (English) reference : Book 4, Hadith 1107
(deprecated numbering scheme)

Abu Qatada al-Ansari reported:

I saw the Apostle (ﷺ) leading the people in prayer with Umima, daughter of Abu'l-'As and Zainab, daughter of the Messenger of Allah (ﷺ), on his shoulder. When he bowed, he put her down, and when he got up after prostration, he lifted her again.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، وَابْنِ، عَجْلاَنَ سَمِعَا عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، يُحَدِّثُ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَؤُمُّ النَّاسَ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ وَهْىَ ابْنَةُ زَيْنَبَ بِنْتِ النَّبِيِّ صلى الله عليه وسلم عَلَى عَاتِقِهِ فَإِذَا رَكَعَ وَضَعَهَا وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا .

Reference : Sahih Muslim 543 b
In-book reference : Book 5, Hadith 53
USC-MSA web (English) reference : Book 4, Hadith 1108
(deprecated numbering scheme)

Abu Qatada reported:

I saw the Messenger of Allah (ﷺ) leading the people in prayer with Umama daughter of Abu'l-'As on his neck; and when he prostrated he put her down.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، ح قَالَ وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، قَالَ سَمِعْتُ أَبَا قَتَادَةَ الأَنْصَارِيَّ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ فَإِذَا سَجَدَ وَضَعَهَا ‏.‏

Reference : Sahih Muslim 543 c
In-book reference : Book 5, Hadith 54
USC-MSA web (English) reference : Book 4, Hadith 1109
(deprecated numbering scheme)

Abu Qatada reported:
As we were sitting in the mosque, the Messenger of Allah (ﷺ) came to us, and the rest of the hadith is the same except that he made no mention that he led people in this prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، سَمِعَ أَبَا قَتَادَةَ، يَقُولُ بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏ بِنَحْوِ حَدِيثِهِمْ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلاَةِ ‏.‏

Reference : Sahih Muslim 543 d
In-book reference : Book 5, Hadith 55
USC-MSA web (English) reference : Book 4, Hadith 1110
(deprecated numbering scheme)

(10) Chapter: The Permissibility Of Moving Two Steps In The Prayer

(10) باب جَوَازِ الْخُطْوَةِ وَالْخُطْوَتَيْنِ فِي الصَّلاَةِ

Abu Hazim is reported on the authority of his father:
Some people came to Sahl b. Sa'd and began to differ about the wood of which the (Prophet's pulpit was made. He (Sahl b. Sa'd) said: By Allah, I know of which wood it is made and who made it, and the day when I saw the Messenger of Allah (ﷺ) seated himself on it on the first day. I said to him: O Abu Abbas (kunyah of Sabl b. Sa'd), narrate to us (all these facts), He said: The Messenger of Allah (ﷺ) sent a person to a woman asking her to allow her slave, a carpenter, to work on woods (to prepare a pulpit) so that I should talk to the people (sitting on it). Abu Hazim said: He (Sahl b. Sa'd) pointed out the name of (that lady) that day. So he (the carpenter) made (a pulpit) with these three steps. Then the Messengerof Allah (ﷺ) commanded it to be placed here (where it is lying now). It was fashioned out of the wood of al-Ghaba. And I saw the Messenger of Allah (may peace he upon him) standing upon it and glorifying Allah and the people also glorified Allah after him, while he was on the pulpit. He then raised (his head from prostration) and stepped back (on his heels) till he prostrated himself at the base of pulpit, and then returned (to the former place and this movement of one or two steps continued) till the prayer was complete. He then turned towards the people and said: O people, I have done it so that you should follow me and learn (my mode of) prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ، قَالَ يَحْيَى أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، أَنَّ نَفَرًا، جَاءُوا إِلَى سَهْلِ بْنِ سَعْدٍ قَدْ تَمَارَوْا فِي الْمِنْبَرِ مِنْ أَىِّ عُودٍ هُوَ فَقَالَ أَمَا وَاللَّهِ إِنِّي لأَعْرِفُ مِنْ أَىِّ عُودٍ هُوَ وَمَنْ عَمِلَهُ وَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ - قَالَ - فَقُلْتُ لَهُ يَا أَبَا عَبَّاسٍ فَحَدِّثْنَا . قَالَ أَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى امْرَأَةٍ قَالَ أَبُو حَازِمٍ إِنَّهُ لَيُسَمِّيهَا يَوْمَئِذٍ " انْظُرِي غُلاَمَكِ النَّجَّارَ يَعْمَلْ لِي أَعْوَادًا أُكَلِّمُ النَّاسَ عَلَيْهَا " . فَعَمِلَ هَذِهِ الثَّلاَثَ دَرَجَاتٍ ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَوُضِعَتْ هَذَا الْمَوْضِعَ فَهْىَ مِنْ طَرْفَاءِ الْغَابَةِ . وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ عَلَيْهِ فَكَبَّرَ وَكَبَّرَ النَّاسُ وَرَاءَهُ وَهُوَ عَلَى الْمِنْبَرِ ثُمَّ رَفَعَ فَنَزَلَ الْقَهْقَرَى حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ حَتَّى فَرَغَ مِنْ آخِرِ صَلاَتِهِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنِّي صَنَعْتُ هَذَا لِتَأْتَمُّوا بِي وَلِتَعَلَّمُوا صَلاَتِي " .

Reference : Sahih Muslim 544 a
In-book reference : Book 5, Hadith 56
USC-MSA web (English) reference : Book 4, Hadith 1111
(deprecated numbering scheme)

Abu Hazim reported:
They (the people) came to Sahl b. Sa'd and they asked him of what thing the pulpit of the Messenger of Allah (ﷺ) was made, and the rest of the hadith is the same.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدٍ الْقَارِيُّ الْقُرَشِيُّ، حَدَّثَنِي أَبُو حَازِمٍ، أَنَّ رِجَالاً، أَتَوْا سَهْلَ بْنَ سَعْدٍ ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ، قَالَ أَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ مِنْ أَىِّ شَىْءٍ مِنْبَرُ النَّبِيِّ صلى الله عليه وسلم وَسَاقُوا الْحَدِيثَ نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ .

Reference : Sahih Muslim 544 b
In-book reference : Book 5, Hadith 57
USC-MSA web (English) reference : Book 4, Hadith 1112
(deprecated numbering scheme)

(11) Chapter: It Is Not Advisable To Say Prayer While Keeping One's Hand On One's Waist

(11) باب كَرَاهَةِ الاِخْتِصَارِ فِي الصَّلاَةِ

Abu Huraira reported from the Messenger of Allah (ﷺ) that he forbade keeping one's hand on one's waist while praying, and in the narration of Abu Bakr (the words are):
The Messenger of Allah (ﷺ) forbade to do so.

وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ، وَأَبُو أُسَامَةَ جَمِيعًا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا . وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 545

In-book reference : Book 5, Hadith 58
USC-MSA web (English) reference : Book 4, Hadith 1113
(deprecated numbering scheme)

(12) Chapter: It Is Forbidden To Remove Pebbles And Smooth The Ground While Engaged In Prayer

(12) باب كَرَاهَةِ مَسْحِ الْحَصَى وَتَسْوِيَةِ التُّرَابِ فِي الصَّلاَةِ

Mu'aiqib quoted the Messenger of Allah (ﷺ) mentioning the removal of pebbles from the ground where he prostrated himself. He (the Prophet) said:

It you must do so, do it only once.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ، قَالَ ذَكَرَ النَّبِيُّ صلى الله عليه وسلم الْمَسْحَ فِي الْمَسْجِدِ - يَعْنِي الْحَصَى - قَالَ " إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَوَاحِدَةً " .

Reference : Sahih Muslim 546 a
In-book reference : Book 5, Hadith 59
USC-MSA web (English) reference : Book 4, Hadith 1114
(deprecated numbering scheme)

Mu'aiqib said:

They asked the Apostle (ﷺ) about the removal of (pebbles) in prayer, whereupon he said: If you do it, do it only once.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ حَدَّثَنِي ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِيبٍ، أَنَّهُمْ سَأَلُوا النَّبِيَّ صلى الله عليه وسلم عَنِ الْمَسْحِ فِي الصَّلاَةِ فَقَالَ " وَاحِدَةٌ " . وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ . وَقَالَ فِيهِ حَدَّثَنِي مُعَيْقِيبٌ، ح وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ حَدَّثَنِي مُعَيْقِيبٌ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ قَالَ " إِنْ كُنْتَ فَاعِلاً فَوَاحِدَةً " .

Reference : Sahih Muslim 546 b-d
In-book reference : Book 5, Hadith 60
USC-MSA web (English) reference : Book 4, Hadith 1115
(deprecated numbering scheme)

(13) Chapter: Forbiddance To Spit In The Mosque While Engaged In Prayer

(13) باب النَّهْىِ عَنِ الْبُصَاقِ، فِي الْمَسْجِدِ فِي الصَّلاَةِ وَغَيْرِهَا

Abdullah b. Umar reported:

The Messenger of Allah (ﷺ) saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said: When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ " إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَبْصُقْ قِبَلَ وَجْهِهِ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى " .

Reference : Sahih Muslim 547 a
In-book reference : Book 5, Hadith 61
USC-MSA web (English) reference : Book 4, Hadith 1116
(deprecated numbering scheme)

Ibn Umar reported that the Messenger of Allah (ﷺ) saw sputum sticking to the Qibla wall of the mosque, the rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا قُتَيْبَةُ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ ح وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ . إِلاَّ الضَّحَّاكَ فَإِنَّ فِي حَدِيثِهِ نُخَامَةً فِي الْقِبْلَةِ . بِمَعْنَى حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 547 b
In-book reference : Book 5, Hadith 62
USC-MSA web (English) reference : Book 4, Hadith 1117
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The Apostle of Allah (ﷺ) saw sputum sticking to the Qibla of the mosque. He scratched it off with a pebble and then forbade spitting on the right side or in front, but (it is permissible) to spit on the left side or under the left foot.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ جَمِيعًا عَنْ سُفْيَانَ، - قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ وَلَكِنْ يَبْزُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى .

Reference : Sahih Muslim 548 a
In-book reference : Book 5, Hadith 63
USC-MSA web (English) reference : Book 4, Hadith 1118
(deprecated numbering scheme)

Abu Huraira and Abu Sa'id narrated that the Messenger of Allah (ﷺ) saw sputum, and the rest of the hadith is the same.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، ح قَالَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي كِلاَهُمَا، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، وَأَبَا، سَعِيدٍ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى نُخَامَةً . بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ .

Reference : Sahih Muslim 548 b
In-book reference : Book 5, Hadith 64
USC-MSA web (English) reference : Book 4, Hadith 1119
(deprecated numbering scheme)

'A'isha reported:

The Apostle of Allah (may, peace be upon him) saw spittle or snot or sputum, sticking to the wall towards Qibla and scratched it off.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ أَوْ مُخَاطًا أَوْ نُخَامَةً فَحَكَّهُ ‏.‏

Reference : Sahih Muslim 549
In-book reference : Book 5, Hadith 65
USC-MSA web (English) reference : Book 4, Hadith 1120
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) saw some sputum in the direction of the Qibla of the mosque. He turned towards people and said:

How Is it that someone amongst you stands before his Lord and then spits out in front of Him? Does any one of you like that he should be made to stand in front of someone and then spit at his face? So when any one of you spits, he must spit on his left side under his foot. But if he does not find (space to spit) he should do like this. Qasim (one of the narrators) spat in his cloth and then folded it and rubbed it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ ‏"‏ مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَتَنَخَّعُ أَمَامَهُ أَيُحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيُتَنَخَّعَ فِي وَجْهِهِ فَإِذَا تَنَخَّعَ أَحَدُكُمْ فَلْيَتَنَخَّعْ عَنْ يَسَارِهِ تَحْتَ قَدَمِهِ فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هَكَذَا ‏"‏ ‏.‏ وَوَصَفَ الْقَاسِمُ فَتَفَلَ فِي ثَوْبِهِ ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ ‏.‏

Reference : Sahih Muslim 550 a
In-book reference : Book 5, Hadith 66
USC-MSA web (English) reference : Book 4, Hadith 1121
(deprecated numbering scheme)

Abu Huraira reported:

I perceive as if I am looking at the Messenger of Allah (ﷺ) folding up a part of his cloth with another one.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، ح قَالَ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ وَزَادَ فِي حَدِيثِ هُشَيْمٍ قَالَ أَبُو هُرَيْرَةَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَرُدُّ ثَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ ‏.‏

Reference : Sahih Muslim 550 b
In-book reference : Book 5, Hadith 67
USC-MSA web (English) reference : Book 4, Hadith 1122

(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) said: When any one of you is engaged in prayer, he is holding intimate conversation with his Lord, so none of you must spit in front of him, or towards his right side, but towards his left side under his foot.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كَانَ أَحَدُكُمْ فِي الصَّلاَةِ فَإِنَّهُ يُنَاجِي رَبَّهُ فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلاَ عَنْ يَمِينِهِ وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ " .

Reference : Sahih Muslim 551
In-book reference : Book 5, Hadith 68
USC-MSA web (English) reference : Book 4, Hadith 1123
(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) said: Spitting in a mosque is a sin, and its expiation is that it should be buried.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ، قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا " .

Reference : Sahih Muslim 552 a
In-book reference : Book 5, Hadith 69
USC-MSA web (English) reference : Book 4, Hadith 1124
(deprecated numbering scheme)

Shu'ba reported:
I asked Qatada about spitting, in the mosque. He said: I heard Anas b. Malik say: I heard the Messenger of Allah (ﷺ) say: Spitting in the mosque is a sin, and its expiation is that it should be buried.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، قَالَ سَأَلْتُ قَتَادَةَ عَنِ التَّفْلِ، فِي الْمَسْجِدِ فَقَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " التَّفْلُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا " .

Reference : Sahih Muslim 552 b
In-book reference : Book 5, Hadith 70
USC-MSA web (English) reference : Book 4, Hadith 1125
(deprecated numbering scheme)

Abu Dharr reported:
The Apostle of Allah (ﷺ) said: The deeds of my people, good and bad, were presented before me, and I found the removal of something objectionable from the road among their good deeds, and the sputum mucus left unburied in the mosque among their evil deeds.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، قَالاَ حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ، مَوْلَى أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عُرِضَتْ عَلَىَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الأَذَى يُمَاطُ عَنِ الطَّرِيقِ وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لاَ تُدْفَنُ " .

Reference : Sahih Muslim 553
In-book reference : Book 5, Hadith 71
USC-MSA web (English) reference : Book 4, Hadith 1126
(deprecated numbering scheme)

Abdullah b. Shakhkhir reported on the authority of his father that he said:
I said prayer with the Messenger of Allah (ﷺ) and saw him spitting and rubbing it off with his shoe.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَأَيْتُهُ تَنَخَّعَ فَدَلَكَهَا بِنَعْلِهِ .

Reference : Sahih Muslim 554 a
In-book reference : Book 5, Hadith 72
USC-MSA web (English) reference : Book 4, Hadith 1127
(deprecated numbering scheme)

'Abdullah b. Shakhkhir narrated it on the authority of his father that he said prayer with the Messenger of Allah (ﷺ), and he spat and then rubbed it off with his left shoe.

وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ أَبِيهِ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم قَالَ فَتَنَخَّعَ فَدَلَكَهَا بِنَعْلِهِ الْيُسْرَى .

Reference : Sahih Muslim 554 b
In-book reference : Book 5, Hadith 73
USC-MSA web (English) reference : Book 4, Hadith 1128
(deprecated numbering scheme)

(14) Chapter: Permissibility Of Wearing Shoes In Prayer

(14) باب جَوَازِ الصَّلاَةِ فِي النَّعْلَيْنِ

Sa'd b. Yazid reported:
I said to Anas b. Malik: Did the Messenger of Allah (ﷺ) pray while putting on the shoes? He said: Yes.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ أَبِي مَسْلَمَةَ، سَعِيدِ بْنِ يَزِيدَ قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي النَّعْلَيْنِ قَالَ نَعَمْ .

Reference : Sahih Muslim 555 a
In-book reference : Book 5, Hadith 74
USC-MSA web (English) reference : Book 4, Hadith 1129
(deprecated numbering scheme)

Sa'd b. Yazid Abu Mas'ama reported:

I said to Anas like (that mentioned above).

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ، قَالَ سَأَلْتُ أَنَسًا . بِمِثْلِهِ .

Reference : Sahih Muslim 555 b
In-book reference : Book 5, Hadith 75
USC-MSA web (English) reference : Book 4, Hadith 1130
(deprecated numbering scheme)

(15) Chapter: It Is Not Advisable To Pray Wearing A Cloth Which Has Designs Or Markings Over It

(15) باب كَرَاهَةِ الصَّلاَةِ فِي ثَوْبٍ لَهُ أَعْلاَمٌ

'A'isha reported:
The Apostle of Allah (ﷺ) prayed in a garment which had designs over it, so he (the Holy Prophet) said: Take it to Abu Jahm and bring me a plain blanket from him, because its designs have distracted me.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، ح قَالَ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ وَقَالَ " شَغَلَتْنِي أَعْلاَمُ هَذِهِ فَاذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيِّهِ " .

Reference : Sahih Muslim 556 a
In-book reference : Book 5, Hadith 76
USC-MSA web (English) reference : Book 4, Hadith 1131
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) stood for prayer with a garment which had designs over it. He looked at these designs and after completing the prayer said: Take this garment to Abu Jahm b. Hudhaifa and bring me a blanket for it has distracted me just now.

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلاَمٍ فَنَظَرَ إِلَى عَلَمِهَا فَلَمَّا قَضَى صَلاَتَهُ قَالَ " اذْهَبُوا بِهَذِهِ الْخَمِيصَةِ إِلَى أَبِي جَهْمِ بْنِ حُذَيْفَةَ وَائْتُونِي بِأَنْبِجَانِيِّهِ فَإِنَّهَا أَلْهَتْنِي آنِفًا فِي صَلاَتِي " .

Reference : Sahih Muslim 556 b
In-book reference : Book 5, Hadith 77
USC-MSA web (English) reference : Book 4, Hadith 1132
(deprecated numbering scheme)

'A'isha reported:
The Apostle of Allah (way peace be upon him) had a garment which had designs upon it and this distracted him in prayer. He gave it to Abu Jahm and took a plain garment in its place which is known anbijaniya.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَتْ لَهُ خَمِيصَةٌ لَهَا عَلَمٌ فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلاَةِ فَأَعْطَاهَا أَبَا جَهْمٍ وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيًّا .

Reference : Sahih Muslim 556 c
In-book reference : Book 5, Hadith 78
USC-MSA web (English) reference : Book 4, Hadith 1133
(deprecated numbering scheme)

(16) Chapter: When Food Is Brought Before A Man And He Is Inclined To Take It, He Should Not Say Prayer Before Eating It And Undesirability Of Praying While Feeling The Call Of Nature

(16) باب كَرَاهَةِ الصَّلاَةِ بِحَضْرَةِ الطَّعَامِ الَّذِي يُرِيدُ أَكْلَهُ فِي الْحَالِ وَكَرَاهَةِ الصَّلاَةِ مَعَ مُدَافَعَةِ الأَخْبَثَيْنِ

Anas b. Malik reported the Messenger of Allah (ﷺ) saying:

When the supper is brought and the prayer begins, one, should first take food.

أَخْبَرَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ " .

Reference : Sahih Muslim 557 a
In-book reference : Book 5, Hadith 79
USC-MSA web (English) reference : Book 4, Hadith 1134
(deprecated numbering scheme)

Anas b. Malik reported:

The Messenger of Allah (ﷺ) said: When the supper is brought before you, and it is also the time to say prayer, first take food before saying evening prayer and do not hasten (to prayer, leaving aside the food).

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قُرِّبَ الْعَشَاءُ وَحَضَرَتِ الصَّلاَةُ فَابْدَءُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاَةَ الْمَغْرِبِ وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ " .

Reference : Sahih Muslim 557 b
In-book reference : Book 5, Hadith 80
USC-MSA web (English) reference : Book 4, Hadith 1135
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas by another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَحَفْصٌ، وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ .

Reference : Sahih Muslim 558
In-book reference : Book 5, Hadith 81
USC-MSA web (English) reference : Book 4, Hadith 1136
(deprecated numbering scheme)

Ibn 'Umar reported:

The Messenger of Allah (ﷺ) said: When the supper is served to any one of you and the prayer also begins. (in such a case) first take supper, and do not make haste (for prayer) till you have (taken the food).

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أُسَامَةَ، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ وَلاَ يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ " .

Reference : Sahih Muslim 559 a
In-book reference : Book 5, Hadith 82
USC-MSA web (English) reference : Book 4, Hadith 1137
(deprecated numbering scheme)

A hadith like this has been narrated from the Messenger of Allah (ﷺ) on the authority of Ibn 'Umar with another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنِي أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ جُرَيْجٍ، ح قَالَ وَحَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ، حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ .

Reference : Sahih Muslim 559 b
In-book reference : Book 5, Hadith 83
USC-MSA web (English) reference : Book 4, Hadith 1138
(deprecated numbering scheme)

Ibn Atiq reported:

Al-Qasim was in the presence of 'A'isha (Allah be pleased with her) that I narrated a hadith and Qasim was a man who committed errors in (pronouncing words) and his mother was a freed slave-girl. 'A'isha said to him: What is the matter with you that you do not narrate as this son of my brother narrated (the ahaditb)? Well I know from where you picked it up. This is how his mother brought him up and how your mother brought you up. Qasim felt angry (on this remark of Hadrat 'A'isha) and showed bitterness towards her. When he saw that the table had been spread for 'A'isha, he stood up, 'A'isha, said: Where are you going? He said: (I am going) to say prayer. She said: Sit down (to take the food). He said: I must say prayer. She said: Sit down,) faithless, for I have heard the Messenger of Allah (ﷺ) say: No prayer can be (rightly said) when the food is there (before the worshipper), or when he is prompted by the call of nature.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ، - هُوَ ابْنُ إِسْمَاعِيلَ - عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ، قَالَ تَحَدَّثْتُ أَنَا وَالْقَاسِمُ، عِنْدَ عَائِشَةَ - رضى الله عنها - حَدِيثًا وَكَانَ الْقَاسِمُ رَجُلاً لَحَّانَةً وَكَانَ لأُمِّ وَلَدٍ فَقَالَتْ لَهُ عَائِشَةُ مَا لَكَ لاَ تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هَذَا أَمَا إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أُتِيتَ . هَذَا أَدَّبَتْهُ أُمُّهُ وَأَنْتَ أَدَّبَتْكَ أُمُّكَ - قَالَ - فَغَضِبَ الْقَاسِمُ وَأَضَبَّ عَلَيْهَا فَلَمَّا رَأَى مَائِدَةَ عَائِشَةَ قَدْ أُتِيَ بِهَا قَامَ . قَالَتْ أَيْنَ قَالَ أُصَلِّي . قَالَتِ اجْلِسْ . قَالَ إِنِّي أُصَلِّي . قَالَتِ اجْلِسْ غُدَرُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ صَلاَةَ بِحَضْرَةِ الطَّعَامِ وَلاَ وَهُوَ يُدَافِعُهُ الأَخْبَثَانِ " .

Reference : Sahih Muslim 560 a
In-book reference : Book 5, Hadith 84

USC-MSA web (English) reference : Book 4, Hadith 1139
(deprecated numbering scheme)

'Abdullah b. 'Atiq narrated from the Apostle (ﷺ) on the authority of 'A'isha, but he made no mention of the account of Qasim.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ الْقَاسِمِ ‏.‏

Reference : Sahih Muslim 560 b
In-book reference : Book 5, Hadith 85
USC-MSA web (English) reference : Book 4, Hadith 1140
(deprecated numbering scheme)

(17) Chapter: Forbiddance To Eat Garlic, Onions, And Anything Of Offensive Smell While Coming To The Mosque

(17) باب نَهْىِ مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً أَوْ كُرَّاثًا أَوْ نَحْوَهَا عَنْ حُضُورِ الْمَسْجِدِ

Ibn 'Umar reported:
The Messenger of Allah (ﷺ) said during the battle of Khaybar: He who ate of this plant, i. e. garlic, should not come to the mosques. In the narration of Zubair, there is only a mention of" battle" and not of Khaybar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فِي غَزْوَةِ خَيْبَرَ ‏"‏ مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يَعْنِي الثُّومَ - فَلاَ يَأْتِيَنَّ الْمَسَاجِدَ ‏"‏ ‏.‏ قَالَ زُهَيْرٌ فِي غَزْوَةٍ ‏.‏ وَلَمْ يَذْكُرْ خَيْبَرَ ‏.‏

Reference : Sahih Muslim 561 a
In-book reference : Book 5, Hadith 86
USC-MSA web (English) reference : Book 4, Hadith 1141
(deprecated numbering scheme)

Ibn 'Umar reported:
The Messenger of Allah (ﷺ) said: He who eats of this (offensive) plant must not approach our mosque, till its odor dies: (plant signifies) garlic.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ فَلاَ يَقْرَبَنَّ مَسَاجِدَنَا حَتَّى يَذْهَبَ رِيحُهَا ‏"‏ ‏.‏ يَعْنِي الثُّومَ ‏.‏

Reference : Sahih Muslim 561 b
In-book reference : Book 5, Hadith 87
USC-MSA web (English) reference : Book 4, Hadith 1142
(deprecated numbering scheme)

Ibn Suhaib reported:
Anas was asked about the garlic; he stated that the Messenger of Allah (ﷺ) had said: He who eats of this plant (garlic) should not approach us and pray along with us.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ، - وَهُوَ ابْنُ صُهَيْبٍ - قَالَ سُئِلَ أَنَسٌ عَنِ الثُّومِ، فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّا وَلاَ يُصَلِّ مَعَنَا " .

Reference : Sahih Muslim 562 a
In-book reference : Book 5, Hadith 88
USC-MSA web (English) reference : Book 4, Hadith 1143
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: He who eats of this plant (garlic) should not approach our mosque and should not harm us with the odour of garlic.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا وَلاَ يُؤْذِيَنَّا بِرِيحِ الثُّومِ " .

Reference : Sahih Muslim 562 b
In-book reference : Book 5, Hadith 89
USC-MSA web (English) reference : Book 4, Hadith 1144
(deprecated numbering scheme)

Jabir reported:
The Messenger of Allah (ﷺ) forbade eating of onions and leek. When we were overpowered by a desire (to eat) we ate them. Upon this he (the Holy Prophet) said: He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ الْبَصَلِ وَالْكُرَّاثِ . فَغَلَبَتْنَا الْحَاجَةُ فَأَكَلْنَا مِنْهَا فَقَالَ " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلاَئِكَةَ تَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسُ " .

Reference : Sahih Muslim 563
In-book reference : Book 5, Hadith 90
USC-MSA web (English) reference : Book 4, Hadith 1145
(deprecated numbering scheme)

Jabir reported:
The Messenger of Allah (ﷺ) said: He who eats garlic or onion should remain away from us or from our mosque and stay in his house. A kettle was brought to him which had (cooked) vegetables in it, He smelt (offensive) odour in it. On asking he was informed of the vegetables (cooked in it). He said: Take it to such and such Companion. When he saw it, he also disliked eating it. (Upon this). he (the Holy Prophet) said: You may eat it, for I converse wkh one with whom you do not converse.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ - وَفِي رِوَايَةِ حَرْمَلَةَ وَزَعَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً فَلْيَعْتَزِلْنَا أَوْ لِيَعْتَزِلْ

مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ " . وَأَنَّهُ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ " قَرِّبُوهَا " إِلَى بَعْضِ أَصْحَابِهِ فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا قَالَ " كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي " .

Reference : Sahih Muslim 564 a
In-book reference : Book 5, Hadith 91
USC-MSA web (English) reference : Book 4, Hadith 1146
(deprecated numbering scheme)

Jabir b. 'Abdullah reported the Messenger of Allah (ﷺ) mying:

He who eats of this (offensive) plant, i. e garlic, and sometirres he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed by the same things as the children of Adam.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ الثُّومِ - وَقَالَ مَرَّةً مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ - فَلاَ يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ " .

Reference : Sahih Muslim 564 b
In-book reference : Book 5, Hadith 92
USC-MSA web (English) reference : Book 4, Hadith 1147
(deprecated numbering scheme)

Ibn Juraij has narrated it with the same chain of transmitters:

He who eats of this plant, i. e. garlic, should not come to us in our mosque, and he made no mention of onions or leek.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالاَ جَمِيعًا أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلاَ يَغْشَنَا فِي مَسْجِدِنَا " . وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَّاثَ .

Reference : Sahih Muslim 564 c
In-book reference : Book 5, Hadith 93
USC-MSA web (English) reference : Book 4, Hadith 1148
(deprecated numbering scheme)

Abu Sa'id reported:

We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allah (ﷺ), fell upon this plant. i e. garlic. because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allah (ﷺ) sensed its odour and he said: He who takes anything of this offensive plant must not approach us in the mosque. The people said: Its (use) has been forbidden; its (use) bu been forbidden. This reached the Messenger of Allah (ﷺ) and he said: O people, I cannot forbid (the use of a thing) which Allah has made lawful, but (this garlic) is a plant the odour of which is repugnant to me.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ لَمْ نَعْدُ أَنْ فُتِحَتْ، خَيْبَرُ فَوَقَعْنَا أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي تِلْكَ الْبَقْلَةِ الثُّومِ وَالنَّاسُ جِيَاعٌ فَأَكَلْنَا مِنْهَا أَكْلاً شَدِيدًا ثُمَّ رُحْنَا إِلَى الْمَسْجِدِ فَوَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم الرِّيحَ فَقَالَ " مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْخَبِيثَةِ شَيْئًا فَلاَ يَقْرَبَنَّا فِي الْمَسْجِدِ " .

فَقَالَ النَّاسُ حُرِّمَتْ حُرِّمَتْ . فَبَلَغَ ذَاكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ بِي تَحْرِيمُ مَا أَحَلَّ اللَّهُ لِي وَلَكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا " .

Reference : Sahih Muslim 565
In-book reference : Book 5, Hadith 94
USC-MSA web (English) reference : Book 4, Hadith 1149
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The Messenger of Allah (ﷺ) along with his Companions happened to pass by a field in which onions were sown. The people stopped there and ate out of that, but some of them did not eat. Then they (Propbet's Companions) went to him. He (first) called those who had not eaten the onions and kept the others (who had taken onions) waiting till its odour vanished.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى زَرَّاعَةِ بَصَلٍ هُوَ وَأَصْحَابُهُ فَنَزَلَ نَاسٌ مِنْهُمْ فَأَكَلُوا مِنْهُ وَلَمْ يَأْكُلْ آخَرُونَ فَرُحْنَا إِلَيْهِ فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ وَأَخَّرَ الآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا .

Reference : Sahih Muslim 566
In-book reference : Book 5, Hadith 95
USC-MSA web (English) reference : Book 4, Hadith 1150
(deprecated numbering scheme)

Ma'dan b. Talha reported:
'Umar b. Khattab, delivered the Friday sermon and he made a mention of the Messenger of Allah (ﷺ) and Abu Bakr. He (further) said: I saw in a dream that a cock pecked me twice, and I perceive that my death is near. Some people have suggested me to appoint my successor. And Allah would not destroy His religion. His caliphate and that with which He sent His Apostle (ﷺ) If death approaches me soon, the (issue) of Caliphate (would be decided) by the consent of these six men with whom the Messenger of Allah (ﷺ) remained well pleased till his death. And I know fully well that some people would blame me that I killed with these very hands of mine some persons who apparently professed (Islam). And if they do this (blame me) they are the enemies of Allah, and are non-believers and have gone astray. And I leave not after me anything which to my mind seems more important than Kalala. And I never turned towards the Messenger of Allah (ﷺ) (for guidance) more often than this Kalala, and he (the Holy Prophet) was not annoyed with me on any other (issue) than this: (And he was so perturbed) that he struck his fingers on my chest and said: Does this verse. that is at the end of Surat al-Nisa'. which was revealed in the hot season not suffice you? And if I live longer I would decide this (problem so clearly) that one who reads the Qur'an, or one who does not read it, would be able to take (correct), decisions (under its light). He ('Umar) further said: Allah! I call You witness on these governors of lands, that I sent them to (the peoples of these lands) so that they should administer justice amongst them, teach them their religion and the Sunnah of the Messenger of Allah (ﷺ), and distribute amongst them the spoils of war and refer to me that which they find difficult to perform. O people. you eat 'these two plants and these are onions and garlic. and I find them nothing but repugnant for I saw that when the Messenger of Allah (ﷺ) sensed the odour of these two from a person in a mosque, he was made to go to al-Baqi'. So he who eats it should (make its odour) die by cooking it well.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَطَبَ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَذَكَرَ أَبَا بَكْرٍ قَالَ إِنِّي رَأَيْتُ كَأَنَّ دِيكًا نَقَرَنِي ثَلاَثَ نَقَرَاتٍ وَإِنِّي لاَ أُرَاهُ إِلاَّ حُضُورَ أَجَلِي وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعَ دِينَهُ وَلاَ خِلاَفَتَهُ وَلاَ الَّذِي بَعَثَ بِهِ نَبِيَّهُ صلى الله عليه وسلم فَإِنْ عَجِلَ بِي أَمْرٌ فَالْخِلاَفَةُ شُورَى بَيْنَ هَؤُلاَءِ السِّتَّةِ الَّذِينَ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَنْهُمْ رَاضٍ وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعَنُونَ فِي هَذَا الأَمْرِ أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الإِسْلاَمِ فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضُّلاَّلُ ثُمَّ إِنِّي لاَ أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلاَلَةِ مَا رَاجَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي شَىْءٍ مَا رَاجَعْتُهُ فِي الْكَلاَلَةِ وَمَا أَغْلَظَ لِي فِي شَىْءٍ مَا أَغْلَظَ لِي فِيهِ حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي فَقَالَ " يَا عُمَرُ أَلاَ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ " . وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لاَ يَقْرَأُ الْقُرْآنَ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أُشْهِدُكَ عَلَى أُمَرَاءِ الأَمْصَارِ وَإِنِّي إِنَّمَا بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ وَسُنَّةَ نَبِيِّهِمْ صلى الله عليه وسلم وَيَقْسِمُوا فِيهِمْ فَيْئَهُمْ وَيَرْفَعُوا إِلَىَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ لاَ أَرَاهُمَا إِلاَّ خَبِيثَتَيْنِ هَذَا الْبَصَلَ وَالثُّومَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخًا .

Reference : Sahih Muslim 567 a
In-book reference : Book 5, Hadith 96
USC-MSA web (English) reference : Book 4, Hadith 1151
(deprecated numbering scheme)

This hadith has been narrated by Qatada with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، ح قَالَ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ، قَالَ حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ قَتَادَةَ، فِي هَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 567 b
In-book reference : Book 5, Hadith 97
USC-MSA web (English) reference : Book 4, Hadith 1152
(deprecated numbering scheme)

(18) Chapter: It Is Forbidden To Cry Out For Finding Out The Lost Thing In The Mosque

(18) باب النَّهْىِ عَنْ نَشْدِ الضَّالَّةِ، فِي الْمَسْجِدِ وَمَا يَقُولُهُ مَنْ سَمِعَ النَّاشِدَ

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: If anyone bears a man crying out in the mosque about something lie has lost, he should say: May Allah not restore it to you, for the mosques were not built for this.

حَدَّثَنَا أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ، مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لاَ رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا " .

Reference	: Sahih Muslim 568 a
In-book reference	: Book 5, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1153

Abu Huraira reported Allah's Messenger (ﷺ) saying like this.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ، قَالَ سَمِعْتُ أَبَا الأَسْوَدِ، يَقُولُ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ، مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . بِمِثْلِهِ .

Reference	: Sahih Muslim 568 b
In-book reference	: Book 5, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1154

Sulaiman b. Buraida narrated it on the authority of his father that a man cried out in the mosque saying:

Who had called out for the red camel? Upon this the Messenger of Allah (ﷺ) said: May it not be restored to you! The mosques are built for what they are meant.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، نَشَدَ فِي الْمَسْجِدِ فَقَالَ مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ وَجَدْتَ . إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ " .

Reference	: Sahih Muslim 569 a
In-book reference	: Book 5, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1155

Sulaiman b. Buraida reported on the authority of his father that when the Messenger of Allah (ﷺ) had said prayer a man stood up and said:

Who called for a red camel? (Upon this) the Messenger of Allah (ﷺ) said: May it not be restored to you! The mosques are built for what they are meant.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ وَجَدْتَ إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ " .

Reference	: Sahih Muslim 569 b
In-book reference	: Book 5, Hadith 101
USC-MSA web (English) reference	: Book 4, Hadith 1156

(deprecated numbering scheme)

Ibn Buraida narrated it on the authority of his father that a Bedouin came when the Messenger of Allah (ﷺ) had completed the morning prayer. He thrust his head in the door of the mosque, and then the hadith (as narrated above) was narrated.

This hadith has been reported by another chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ جَاءَ أَعْرَابِيٌّ بَعْدَ مَا صَلَّى النَّبِيُّ صلى الله عليه وسلم صَلاَةَ الْفَجْرِ . فَأَدْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ فَذَكَرَ . بِمِثْلِ حَدِيثِهِمَا . قَالَ مُسْلِمٌ هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو نَعَامَةَ رَوَى عَنْهُ مِسْعَرٌ وَهُشَيْمٌ وَجَرِيرٌ وَغَيْرُهُمْ مِنَ الْكُوفِيِّينَ .

Reference : Sahih Muslim 569 c
In-book reference : Book 5, Hadith 102
USC-MSA web (English) reference : Book 4, Hadith 1157
(deprecated numbering scheme)

(19) Chapter: Forgetfulness In Prayer And Prostration As Compensation For It

(19) باب السَّهْوِ فِي الصَّلاَةِ وَالسُّجُودِ لَهُ

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: When any one of you stands up to pray, the devil comes to him and confuses him to that he does not know how much he has prayed. If any one of you has such an experience he should perform two prostrations while sitting down (in qa'da).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتَّى لاَ يَدْرِي كَمْ صَلَّى فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ " .

Reference : Sahih Muslim 389 f
In-book reference : Book 5, Hadith 103
USC-MSA web (English) reference : Book 4, Hadith 1159
(deprecated numbering scheme)

This hadith has been narrated by al-Zubri with the same chain of transmitters.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، - وَهُوَ ابْنُ عُيَيْنَةَ - ح قَالَ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 389 g
In-book reference : Book 5, Hadith 104
USC-MSA web (English) reference : Book 4, Hadith 1160
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: When there is a call to prayer the devil runs back breaking the wind so that he may not hear the call, and when the call is complete he comes back. And when the takbir is pronounced he again runs back, and when takbir is over he comes back and distracts a man saying: Remember such and such, remember such

and such, referring to something the man did not have in his mind. with the result that he does not know how much he has prayed; so when any one of you is not sure how much he has prayed. he should perform two prostrations while sitting (qa'da).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا نُودِيَ بِالأَذَانِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ الأَذَانَ فَإِذَا قُضِيَ الأَذَانُ أَقْبَلَ فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ يَخْطُرُ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا . لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ " .

Reference : Sahih Muslim 389 h
In-book reference : Book 5, Hadith 105
USC-MSA web (English) reference : Book 4, Hadith 1161
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: The devil takes to his heels breaking wind when the prayer begins. and the rest is the same but with this addition:" He (the devil) makes him think of pleasant things (or things productive of enjoyment) and of the things wished for, and reminds him of such needs which he had forgotten."

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الشَّيْطَانَ إِذَا ثُوِّبَ بِالصَّلاَةِ وَلَّى وَلَهُ ضُرَاطٌ " . فَذَكَرَ نَحْوَهُ وَزَادَ " فَهَنَّاهُ وَمَنَّاهُ وَذَكَّرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ " .

Reference : Sahih Muslim 389 i
In-book reference : Book 5, Hadith 106
USC-MSA web (English) reference : Book 4, Hadith 1162
(deprecated numbering scheme)

'Abdullah b. Buhaina reported:
The Messenger of Allah (ﷺ) led us two rak'ahs of prayer in one of the (obligatory) prayers and then got up and did not sit. and the people stood up along with him. When he finished the prayer and we expected him to pronounce salutation. he said:" Allah is Most Great" while sitting and made two prostrations before salutation and then pronounced (the, final) salutation.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ، قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ .

Reference : Sahih Muslim 570 a
In-book reference : Book 5, Hadith 107
USC-MSA web (English) reference : Book 4, Hadith 1163
(deprecated numbering scheme)

'Abdullah b. Buhaina al-Asadi, the ally of Abual-Muttalib, reported:

The Messenger of Allah (ﷺ) stood up in the noon prayer (though) he hadith sit (after the two rak'ahs). When he completed the prayer he performed two prostrations and said," Allah is the Most Great" in each prostration, while he was sitting before pronouncing salutation, and the people performed prostration along with him. That was a compensation for he had forgotten to observe jalsa (after two rak'ahs).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح قَالَ وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ الأَسْدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ فِي صَلاَةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ .

Reference : Sahih Muslim 570 b
In-book reference : Book 5, Hadith 108
USC-MSA web (English) reference : Book 4, Hadith 1164
(deprecated numbering scheme)

'Abdullah b. Malik ibn Buhaina al-Asadi reported:
The Messenger of Allah (ﷺ) stood up (at the end of two rak'ahs) when he had to sit and proceeded on with the prayer. But when he was at the end of the prayer, he performed a prostration before the salutation and then pronounced the salutation.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ الأَزْدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلاَتِهِ فَمَضَى فِي صَلاَتِهِ فَلَمَّا كَانَ فِي آخِرِ الصَّلاَةِ سَجَدَ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ .

Reference : Sahih Muslim 570 c
In-book reference : Book 5, Hadith 109
USC-MSA web (English) reference : Book 4, Hadith 1165
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:
The Messenger of Allah (ﷺ) said: When any one of you is in doubt about his prayer and he does Dot know how much he has prayed, three or four (rak'ahs). he should cast aside his doubt and base his prayer on what he is sure of. then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلاَثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلاَتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ " .

Reference : Sahih Muslim 571 a
In-book reference : Book 5, Hadith 110
USC-MSA web (English) reference : Book 4, Hadith 1166
(deprecated numbering scheme)

This hadith has been narrated by Zaid b. Aslam with the same chain of transmitters and he said:
He should perform two prostrations before the salutation, as it was mentioned by Sulaiman b. Bilal.

حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ، حَدَّثَنِي عَمِّي عَبْدُ اللَّهِ، حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَذَا الإِسْنَادِ وَفِي مَعْنَاهُ قَالَ " يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلاَمِ " . كَمَا قَالَ سُلَيْمَانُ بْنُ بِلاَلٍ .

Reference : Sahih Muslim 571 b
In-book reference : Book 5, Hadith 111
USC-MSA web (English) reference : Book 4, Hadith 1167
(deprecated numbering scheme)

'Alqama narrated It on the authority of 'Abdullah (b. Mas'ud) who said:
The Messenger of Allah (ﷺ) said the prayer; (the narrator added): He made some act of omission or commission when he pronounced salutation; it was said to him: Messenger of Allah, is there something new about the prayer? He (the Holy Prophet) said: What is it? They said: You said prayer in such and such away. He (the narrator) said: He (the Holy Prophet) turned his feet and faced the Qibla and performed two prostrations and then pronounced salutations, and then turned his face towards us and said: If there is anything new about prayer (new command from the Lord) I informed you of that. But I am a human being and I forget as you for. get, so when I forget, remind me, and when any one of you is in doubt about his prayer. he should aim at what Is correct. and complete his prayer in that respect and then make two prostrations.

وَحَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ جَرِيرٍ، - قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ إِبْرَاهِيمُ زَادَ أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ أَحَدَثَ فِي الصَّلاَةِ شَىْءٌ قَالَ " وَمَا ذَاكَ " . قَالُوا صَلَّيْتَ كَذَا وَكَذَا - قَالَ - فَثَنَى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَىْءٌ أَنْبَأْتُكُمْ بِهِ وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لْيَسْجُدْ سَجْدَتَيْنِ " .

Reference : Sahih Muslim 572 a
In-book reference : Book 5, Hadith 112
USC-MSA web (English) reference : Book 4, Hadith 1168
(deprecated numbering scheme)

This hadith has been narrated by Mansur with the same chain of transmitters, with a slight modification of words.
حَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، ح قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ . وَفِي رِوَايَةِ ابْنِ بِشْرٍ " فَلْيَنْظُرْ أَحْرَى ذَلِكَ لِلصَّوَابِ " . وَفِي رِوَايَةِ وَكِيعٍ " فَلْيَتَحَرَّ الصَّوَابَ " .

Reference : Sahih Muslim 572 b
In-book reference : Book 5, Hadith 113
USC-MSA web (English) reference : Book 4, Hadith 1169
(deprecated numbering scheme)

This hadith is reported by Mansur with the same chain of transmitters, but with these words:
" He should aim at correct (prayer) and it is advisable."

وَحَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، حَدَّثَنَا مَنْصُورٌ، بِهَذَا الإِسْنَادِ وَقَالَ مَنْصُورٌ " فَلْيَنْظُرْ أَحْرَى ذَلِكَ لِلصَّوَابِ " .

Reference : Sahih Muslim 572 c
In-book reference : Book 5, Hadith 114
USC-MSA web (English) reference : Book 4, Hadith 1170
(deprecated numbering scheme)

This hadith has been narrated by Mansur with the same chain of transmitters with the words:
He should aim at what is correct and complete."

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدٍ الأُمَوِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَقَالَ " فَلْيَتَحَرَّ الصَّوَابَ " .

Reference : Sahih Muslim 572 d
In-book reference : Book 5, Hadith 115
USC-MSA web (English) reference : Book 4, Hadith 1171
(deprecated numbering scheme)

This hadith has been narrated by Mansur with the same chain of transmitters and said:
" He should aim at correctness and that is right."

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَقَالَ " فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ إِلَى الصَّوَابِ ."

Reference : Sahih Muslim 572 e
In-book reference : Book 5, Hadith 116
USC-MSA web (English) reference : Book 4, Hadith 1172
(deprecated numbering scheme)

This hadith has been reported by Mansur with the same chain of transwitters and he said:
" He should aim at what is according to him correct."

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَقَالَ " فَلْيَتَحَرَّ الَّذِي يُرَى أَنَّهُ الصَّوَابُ " .

Reference : Sahih Muslim 572 f
In-book reference : Book 5, Hadith 117
USC-MSA web (English) reference : Book 4, Hadith 1173
(deprecated numbering scheme)

This hadith has been narrated by Mansur and he said:
" He should aim at correctness."

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ مَنْصُورٍ، بِإِسْنَادِ هَؤُلاَءِ وَقَالَ " فَلْيَتَحَرَّ الصَّوَابَ " .

Reference : Sahih Muslim 572 g
In-book reference : Book 5, Hadith 118
USC-MSA web (English) reference : Book 4, Hadith 1174
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported:

The Apostle of Allah (ﷺ) said five rak'ahs of the noon prayer and when he completed the prayer, It was said to him: Has there been (commanded) an addition In prayer? He said: What is it? They said: You have said five rak'ahs, so he performed two prostrations.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى الظُّهْرَ خَمْسًا فَلَمَّا سَلَّمَ قِيلَ لَهُ أَزِيدَ فِي الصَّلاَةِ قَالَ " وَمَا ذَاكَ " . قَالُوا صَلَّيْتَ خَمْسًا . فَسَجَدَ سَجْدَتَيْنِ .

Reference	: Sahih Muslim 572 h
In-book reference	: Book 5, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1175

Alqama reported:

He (the Holy Prophet) had led them five rak'ahs in prayer.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّهُ صَلَّى بِهِمْ خَمْسًا .

Reference	: Sahih Muslim 572 i
In-book reference	: Book 5, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1176

Ibrahim b. Suwaid-reported:

'Alqama led us in the noon prayer and be offered five rak'ahs; when the prayer was complete, the people said to him: Abu Shibl, you have offered five rak'ahs. He said: No, I have not done that. They said: Yes (you said five rak'ahs). He (the narrator) said: And I was sitting in a corner among people and I was just a boy. I (also) said: Yes, you have offered five (rak'ahs). He said to me: O, one-eyed, do you say the same thing? I said: Yes. Upon this he turned (his face) and performed two prostrations and then gave salutations, and then reported 'Abdullah as saying: The Messenger of Allah (ﷺ) led us in prayer and offered five rak'ahs. And as he turned away the people began to whisper amongst themselves. He (the Holy Prophet) said: What is the matter with you? They said: Has the prayer been extended? He said: No. They said: You have in fact said five rak'ahs. He (the Holy Prophet) then turned his back (and faced the Qibla) and performed two prostrations and then gave salutations and further said: Verily I am a human being like you, I forget just as you forget. Ibn Numair made this addition:" When any one of you forgets, he must perform two prostrations."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، قَالَ صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ خَمْسًا فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ يَا أَبَا شِبْلٍ قَدْ صَلَّيْتَ خَمْسًا . قَالَ كَلاَّ مَا فَعَلْتُ . قَالُوا بَلَى - قَالَ - وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ وَأَنَا غُلاَمٌ فَقُلْتُ بَلَى قَدْ صَلَّيْتَ خَمْسًا . قَالَ لِي وَأَنْتَ أَيْضًا يَا أَعْوَرُ تَقُولُ ذَاكَ قَالَ قُلْتُ نَعَمْ . قَالَ فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَالَ قَالَ عَبْدُ اللَّهِ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم خَمْسًا فَلَمَّا انْفَتَلَ تَوَشْوَشَ الْقَوْمُ بَيْنَهُمْ فَقَالَ " مَا شَأْنُكُمْ " . قَالُوا يَا رَسُولَ اللَّهِ هَلْ زِيدَ فِي الصَّلاَةِ قَالَ " لاَ " . قَالُوا فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا . فَانْفَتَلَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَالَ " إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ " . وَزَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ " فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ " .

Reference : Sahih Muslim 572 j
In-book reference : Book 5, Hadith 121
USC-MSA web (English) reference : Book 4, Hadith 1177
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported:
The Messenger of Allah (ﷺ) led us five (rak'ahs in prayer). We said: Messenger of Allah, has the prayer been extended? He said: What is the matter? They said: You have said five (rak'ahs). He (the Holy Prophet) said: Verily I am a human being like you. I remember as you remember and I forget just as you forget. He then performed two prostrations as (compensation of) forgetfulness.

وَحَدَّثَنَاهُ عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ، أَخْبَرَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم خَمْسًا فَقُلْنَا يَا رَسُولَ اللَّهِ أَزِيدَ فِي الصَّلاَةِ قَالَ " وَمَا ذَاكَ " . قَالُوا صَلَّيْتَ خَمْسًا . قَالَ " إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَذْكُرُ كَمَا تَذْكُرُونَ وَأَنْسَى كَمَا تَنْسَوْنَ " . ثُمَّ سَجَدَ سَجْدَتَىِ السَّهْوِ .

Reference : Sahih Muslim 572 k
In-book reference : Book 5, Hadith 122
USC-MSA web (English) reference : Book 4, Hadith 1178
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported:
The Messenger of Allah (ﷺ) said prayer and he omitted or committed (something). Ibrahim (one of the narrators of this hadith) said: It is my doubt, and it was said: Messenger of Allah, has there been any addition to the prayer? He (the Holy Prophet) said: Verily I am a human being like you. I forget just as you forget so when any one of you forgets, he must perform two prostrations, and he (the Holy Prophet) was sitting and then the Messenger of Allah (ﷺ) turned (his face towards the Qibla) and performed two prostrations.

وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَزَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ وَالْوَهْمُ مِنِّي - فَقِيلَ يَا رَسُولَ اللَّهِ أَزِيدَ فِي الصَّلاَةِ شَىْءٌ فَقَالَ " إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ " . ثُمَّ تَحَوَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَجَدَ سَجْدَتَيْنِ .

Reference : Sahih Muslim 572 l
In-book reference : Book 5, Hadith 123
USC-MSA web (English) reference : Book 4, Hadith 1179
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported:
The Apostle of Allah (ﷺ) performed two prostrations for forgetfulness after salutation and talking.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح قَالَ وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَجَدَ سَجْدَتَىِ السَّهْوِ بَعْدَ السَّلاَمِ وَالْكَلاَمِ .

Reference : Sahih Muslim 572 m
In-book reference : Book 5, Hadith 124

USC-MSA web (English) reference : Book 4, Hadith 1180
(deprecated numbering scheme)

Abdullah reported:

We prayed along with the Messenger of Allah (may peace he upon him) and he committed or omitted (something). Ibrahim said: By Allah, this is a misgiving of mine only. We said: Messenger of Allah, is there something new about the prayer? He (the Holy Prophet) said: No. We told him about what he had done. He (the Holy Prophet) said: When a man commits or omits (something in prayer), he should perform two prostrations, and he then himself performed two prostrations.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِمَّا زَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ وَايْمُ اللَّهِ مَا جَاءَ ذَاكَ إِلاَّ مِنْ قِبَلِي - قَالَ فَقُلْنَا يَا رَسُولَ اللَّهِ أَحَدَثَ فِي الصَّلاَةِ شَىْءٌ فَقَالَ " لاَ " . قَالَ فَقُلْنَا لَهُ الَّذِي صَنَعَ فَقَالَ " إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ " . قَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ .

Reference : Sahih Muslim 572 n
In-book reference : Book 5, Hadith 125
USC-MSA web (English) reference : Book 4, Hadith 1181
(deprecated numbering scheme)

Ibn Sirin reported Abu Huraira as saying:

The Messenger of Allah (ﷺ) led us in one of the two evening prayers, Zuhr or 'Asr, and gave salutations after two rak'ahs and going towards a piece of wood which was placed to the direction of the Qibla in the mosque, leaned on it looking as if he were angry. Abu Bakr and Umar were among the people and they were too afraid to speak to him and the people came out in haste (saying): The prayer has been shortened. But among them was a man called Dhu'I-Yadain who said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Apostle of Allah (ﷺ) looked to the right and left and said: What was Dhu'I-Yadain saying? They said: He is right. You (the Holy Prophet) offered but two rak'ahs. lie offered two (more) rak'ahs and gave salutation, then said takbir and prostrated and lifted (his head) and then said takbir and prostrated, then said takbir and lifted (his head). He (the narrator) says: It has been reported to me by Imran b. Husain that he said: He (their) gave salutation.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - حَدَّثَنَا أَيُّوبُ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِحْدَى صَلاَتَىِ الْعَشِيِّ إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ فَسَلَّمَ فِي رَكْعَتَيْنِ ثُمَّ أَتَى جِذْعًا فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُغْضَبًا وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَا أَنْ يَتَكَلَّمَا وَخَرَجَ سَرَعَانُ النَّاسِ قُصِرَتِ الصَّلاَةُ فَقَامَ ذُو الْيَدَيْنِ فَقَالَ يَا رَسُولَ اللَّهِ أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ فَنَظَرَ النَّبِيُّ صلى الله عليه وسلم يَمِينًا وَشِمَالاً فَقَالَ " مَا يَقُولُ ذُو الْيَدَيْنِ " . قَالُوا صَدَقَ لَمْ تُصَلِّ إِلاَّ رَكْعَتَيْنِ . فَصَلَّى رَكْعَتَيْنِ وَسَلَّمَ ثُمَّ كَبَّرَ ثُمَّ سَجَدَ ثُمَّ كَبَّرَ فَرَفَعَ ثُمَّ كَبَّرَ وَسَجَدَ ثُمَّ كَبَّرَ وَرَفَعَ . قَالَ وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ قَالَ وَسَلَّمَ .

Reference : Sahih Muslim 573 a
In-book reference : Book 5, Hadith 126
USC-MSA web (English) reference : Book 4, Hadith 1182
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) led us in one of the evening prayers. And this hadith was narrated like one transmitted by Sufyan.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِحْدَى صَلاَتَىِ الْعَشِيِّ . بِمَعْنَى حَدِيثِ سُفْيَانَ .

Reference : Sahih Muslim 573 b
In-book reference : Book 5, Hadith 127
USC-MSA web (English) reference : Book 4, Hadith 1183
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) led us in the 'Asr prayer and gave salutation after two rak'ahs. Dhu'l-Yadain (the possessor of long arms) stood up and said: Messenger of Allah, has the prayer been shortened or have you forgotten? The Messenger of Allah (ﷺ) said: Nothing like this has happened (neither the prayer has been shortened nor have I forgotten). He (Dhu'l-Yadain) said: Messenger of Allah, something has definitely happened. The Messenger of Allah (ﷺ) turned towards people and said: Is Dhu'l-Yadain true (in his assertion)? They said: Messenger of Allah, he is true. Then the Messenger of Allah (ﷺ) completed the rest of the prayer. and then performed two prostrations while he was sitting after salutation.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ أَنَّهُ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْعَصْرِ فَسَلَّمَ فِي رَكْعَتَيْنِ فَقَامَ ذُو الْيَدَيْنِ فَقَالَ أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ ذَلِكَ لَمْ يَكُنْ " . فَقَالَ قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللَّهِ . فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النَّاسِ فَقَالَ " أَصَدَقَ ذُو الْيَدَيْنِ " . فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . فَأَتَمَّ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا بَقِيَ مِنَ الصَّلاَةِ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ .

Reference : Sahih Muslim 573 c
In-book reference : Book 5, Hadith 128
USC-MSA web (English) reference : Book 4, Hadith 1184
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said two rak'ahs of the noon prayer and then gave salutation when a man from Band Sulaim came to him and said: Messenger of Allah. has the prayer been shortened, or have you forgotten? -and the rest of the hadith is the same.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ، حَدَّثَنَا عَلِيٌّ، - وَهُوَ ابْنُ الْمُبَارَكِ - حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو سَلَمَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى رَكْعَتَيْنِ مِنْ صَلاَةِ الظُّهْرِ ثُمَّ سَلَّمَ فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ فَقَالَ يَا رَسُولَ اللَّهِ أَقُصِرَتِ الصَّلاَةُ أَمْ نَسِيتَ وَسَاقَ الْحَدِيثَ .

Reference : Sahih Muslim 573 d

In-book reference : Book 5, Hadith 129
USC-MSA web (English) reference : Book 4, Hadith 1185
(deprecated numbering scheme)

Abu Huraira reported:
I offered with the Messenger of Allah (ﷺ) the noon prayer and the Messenger of Allah (ﷺ) gave salutation after two rak'ahs. A person from Bani Sulaim stood up, and the rest of the hadith was narrated as mentioned above.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَا أَنَا أُصَلِّي، مَعَ النَّبِيِّ صلى الله عليه وسلم صَلاَةَ الظُّهْرِ سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الرَّكْعَتَيْنِ فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ . وَاقْتَصَّ الْحَدِيثَ .

Reference : Sahih Muslim 573 e
In-book reference : Book 5, Hadith 130
USC-MSA web (English) reference : Book 4, Hadith 1186
(deprecated numbering scheme)

'Imran b. Husain reported:
The Messenger of Allah (ﷺ) said the afternoon prayer and gave the salutation. at the end of three rak'ahs and then went into his house. A man called al-Khirbaq, who bad long aims, got up and went to him, and addressed him as Messenger of Allah and mentioned to him what he had done. He came out angrily trailing his mantle, and when he came to the people he said: Is this man telling the truth? They said: Yes. He then said one rak'ah and then gave salutation and then performed two prostrations and then gave salutation.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، - قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، - عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلاَثِ رَكَعَاتٍ ثُمَّ دَخَلَ مَنْزِلَهُ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ وَكَانَ فِي يَدَيْهِ طُولٌ فَقَالَ يَا رَسُولَ اللَّهِ . فَذَكَرَ لَهُ صَنِيعَهُ . وَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ فَقَالَ " أَصَدَقَ هَذَا " . قَالُوا نَعَمْ . فَصَلَّى رَكْعَةً ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ .

Reference : Sahih Muslim 574 a
In-book reference : Book 5, Hadith 131
USC-MSA web (English) reference : Book 4, Hadith 1187
(deprecated numbering scheme)

Imran b. Husain reported:
The Messenger of Allah (ﷺ) said three rak'ahs of the 'Asr prayer and then got up and went to his apartment. A man possessing large arms stood up and said: Messenger of Allah, bias the player been shortened? He came out angrily, and said the rak'ah which he had omitted and then gave salutation. then performed two prostrations of forgetfulness and then gave salutation.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا خَالِدٌ، - وَهُوَ الْحَذَّاءُ - عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، قَالَ سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ فَقَامَ رَجُلٌ

بَسِيطُ الْيَدَيْنِ فَقَالَ أَقُصِرَتِ الصَّلاَةُ يَا رَسُولَ اللَّهِ . فَخَرَجَ مُغْضَبًا فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَىِ السَّهْوِ ثُمَّ سَلَّمَ .

Reference : Sahih Muslim 574 b
In-book reference : Book 5, Hadith 132
USC-MSA web (English) reference : Book 4, Hadith 1188
(deprecated numbering scheme)

(20) Chapter: Prostration While Reciting The Qur'an (20) باب سُجُودِ التِّلاَوَةِ

Ibn 'Umar reported:
The Messenger of Allah (ﷺ) while reciting the Qur'an recited its surah containing sajda, and he performed prostration and we also prostrated along with him (but we were so overcrowded) that some of us could not find a place for our forehead (when prostrating ourselves).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ، - قَالَ زُهَيْرٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، - عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ الْقُرْآنَ فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعًا لِمَكَانِ جَبْهَتِهِ .

Reference : Sahih Muslim 575 a
In-book reference : Book 5, Hadith 133
USC-MSA web (English) reference : Book 4, Hadith 1189
(deprecated numbering scheme)

Ibn 'Umar reported:
Sometimes the Messenger of Allah (ﷺ) recited the Qur'an, and would pass by (recite) the verse of sajda and performed prostration and he did this along with us, but we were so crowded in his company that none of us could find a place for performing prostration. (and it was done on occasions) other than prayer.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ رُبَّمَا قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْقُرْآنَ فَيَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا حَتَّى ازْدَحَمْنَا عِنْدَهُ حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لِيَسْجُدَ فِيهِ فِي غَيْرِ صَلاَةٍ .

Reference : Sahih Muslim 575 b
In-book reference : Book 5, Hadith 134
USC-MSA web (English) reference : Book 4, Hadith 1190
(deprecated numbering scheme)

Abdullah (b. 'Umar) reported:
The Apostle of Allah (ﷺ) recited (Surat) al Najm and performed prostration during its recital and all those who were along with him also prostrated themselves except one old man who took a handful of pebbles or dust in his palm and lifted it to his forehead and said: This is sufficient for me. 'Abdullah said: I saw that he was later killed in a state of unbelief.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الأَسْوَدَ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَرَأَ { وَالنَّجْمِ} فَسَجَدَ فِيهَا وَسَجَدَ مَنْ كَانَ مَعَهُ غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ يَكْفِينِي هَذَا . قَالَ عَبْدُ اللَّهِ لَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا .

Reference : Sahih Muslim 576
In-book reference : Book 5, Hadith 135
USC-MSA web (English) reference : Book 4, Hadith 1191
(deprecated numbering scheme)

'ta' b. Yasar reported that he had asked Zaid b. Thabit about recital along with the Imam, to which he said:

There should be no recital along with the Imam in anything, and alleged that he recited:" By the star when it sets" (Surah Najm) before the Messenger of Allah (ﷺ) and he did not prostrate himself.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ، مَعَ الإِمَامِ فَقَالَ لاَ قِرَاءَةَ مَعَ الإِمَامِ فِي شَىْءٍ . وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم { وَالنَّجْمِ إِذَا هَوَى} فَلَمْ يَسْجُدْ .

Reference : Sahih Muslim 577
In-book reference : Book 5, Hadith 136
USC-MSA web (English) reference : Book 4, Hadith 1192
(deprecated numbering scheme)

Abu Salama b. 'Abual-Rahman reported:

Abu Huraira recited before them:" hen the heaven burst asunder" (al-Qur'an, lxxxiv. 1) and performed prostration. After completing (the prayer) he informed them that the Messenger of Allah (ﷺ) has prostrated himself at it (this verse).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَرَأَ لَهُمْ { إِذَا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ فِيهَا فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَجَدَ فِيهَا .

Reference : Sahih Muslim 578 a
In-book reference : Book 5, Hadith 137
USC-MSA web (English) reference : Book 4, Hadith 1193
(deprecated numbering scheme)

A hadith like this has been narrated by AbuSalama on the authority of Abu Huraira.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنِ الأَوْزَاعِيِّ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 578 b
In-book reference : Book 5, Hadith 138
USC-MSA web (English) reference : Book 4, Hadith 1194
(deprecated numbering scheme)

Abu Huraira reported:

We performed prostration along with the Messenger of Allah (ﷺ) (as he recited these verses:)" When the heaven burst asunder" and" Read in the name of Thy Lord" (al-Qur'an, xcvi. 1).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَجَدْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي { إِذَا السَّمَاءُ انْشَقَّتْ} وَ { اقْرَأْ بِاسْمِ رَبِّكَ}

Reference	: Sahih Muslim 578 c
In-book reference	: Book 5, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1195

Abu Huraira reported:

The Messenger of Allah (ﷺ) prostrated himself (while reciting these verses)." When the heaven burst asunder" ;" Read in the name of Thy Lord".

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، مَوْلَى بَنِي مَخْزُومٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ سَجَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي { إِذَا السَّمَاءُ انْشَقَّتْ} وَ { اقْرَأْ بِاسْمِ رَبِّكَ}

Reference	: Sahih Muslim 578 d
In-book reference	: Book 5, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1196

A hadith like this has been transmitted by Abual-Rahman al-Araj on the authority of Abu Huraira.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَهُ .

Reference	: Sahih Muslim 578 e
In-book reference	: Book 5, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1197

Abu Rafi' reported:

I said the night prayer along with Abu Huraira and -as he recited:" When the heaven burst asunder," he performed prostration. Isaid to him: What prostration is this? He said: I prostrated myself (on this occasion of recital) behind Abu'I-Qasim (Muhammad. may peace be upon him), and Iwould go on doing this till I meet him (in the next world). Ibn 'Abu al-A'la said: (Abu Huraira uttered this:) I would not abandon performing prostration.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، قَالَ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ صَلاَةَ الْعَتَمَةِ فَقَرَأَ { إِذَا السَّمَاءُ انْشَقَّتْ} فَسَجَدَ فِيهَا . فَقُلْتُ لَهُ مَا هَذِهِ السَّجْدَةُ فَقَالَ سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ صلى الله عليه وسلم فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ . وَقَالَ ابْنُ عَبْدِ الأَعْلَى فَلاَ أَزَالُ أَسْجُدُهَا .

Reference	: Sahih Muslim 578 f
In-book reference	: Book 5, Hadith 142
USC-MSA web (English) reference	: Book 4, Hadith 1198

(deprecated numbering scheme)

This hadith has been narrated by Tamimi with the same chain of transmitters except for this that they made no mention of:
" Behind Abu'l-Qasim" (ﷺ).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، ح قَالَ وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - ح قَالَ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ . غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا خَلْفَ أَبِي الْقَاسِمِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 578 g
In-book reference	: Book 5, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1199

Abu Rafi' reported:
I saw Abu Huraira performing prostration (while reciting this verse:)" When the heaven burst asunder." I said to him: Do you prostrate yourself (while reciting) i? He said: Yes, I saw my best Friend (ﷺ) prostrating himself on (the recital of this verse) and I shall continue prostrating till I meet him. Shu'ba asked: Do you mean (by Friend) the Messenger of Allah (ﷺ)? He said: Yes.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، قَالَ رَأَيْتُ أَبَا هُرَيْرَةَ يَسْجُدُ فِي { إِذَا السَّمَاءُ انْشَقَّتْ} فَقُلْتُ تَسْجُدُ فِيهَا فَقَالَ نَعَمْ رَأَيْتُ خَلِيلِي صلى الله عليه وسلم يَسْجُدُ فِيهَا فَلاَ أَزَالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ . قَالَ شُعْبَةُ قُلْتُ النَّبِيَّ صلى الله عليه وسلم . قَالَ نَعَمْ .

Reference	: Sahih Muslim 578 h
In-book reference	: Book 5, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1200

(21) Chapter: How Jalsa Is To Be Observed

(21) باب صِفَةِ الْجُلُوسِ فِي الصَّلاَةِ وَكَيْفِيَّةِ وَضْعِ الْيَدَيْنِ عَلَى الْفَخِذَيْنِ

Abdullah b. Zubair narrated on the authority of his father:
When the Messenger of Allah (ﷺ) sat in prayer. he placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger.

حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ، حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ، عَنْ عَبْدِ الْوَاحِدِ، - وَهُوَ ابْنُ زِيَادٍ - حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَعَدَ فِي الصَّلاَةِ جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ فَخِذِهِ وَسَاقِهِ وَفَرَشَ قَدَمَهُ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَأَشَارَ بِإِصْبَعِهِ .

Reference	: Sahih Muslim 579 a

In-book reference : Book 5, Hadith 145
USC-MSA web (English) reference : Book 4, Hadith 1201
(deprecated numbering scheme)

'Abdullah b. Zubair narrated on the authority of his father that when the Messenger of Allah (ﷺ) sat for supplication, i. e. tashahhud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (milddle) finger, and covered his knee with the palm of his left hand..

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَى وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ ‏.‏

Reference : Sahih Muslim 579 b
In-book reference : Book 5, Hadith 146
USC-MSA web (English) reference : Book 4, Hadith 1202
(deprecated numbering scheme)

Ibn 'Umar reported that when the Messenger of Allah (ﷺ) sat for tashahhud he placed his left hand on his left knee. and his right hand on his right knee. and he raised his right finger, which is next to the thumb, making supplication in this way, and he stretched his left hand on his left knee.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الإِبْهَامَ فَدَعَا بِهَا وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى بَاسِطُهَا عَلَيْهَا ‏.‏

Reference : Sahih Muslim 580 a
In-book reference : Book 5, Hadith 147
USC-MSA web (English) reference : Book 4, Hadith 1203
(deprecated numbering scheme)

Another version on the authority of Ibn Umar says:

When the Messenger of Allah (ﷺ) sat for tashahhud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَعَقَدَ ثَلاَثَةً وَخَمْسِينَ وَأَشَارَ بِالسَّبَّابَةِ ‏.‏

Reference : Sahih Muslim 580 b
In-book reference : Book 5, Hadith 148
USC-MSA web (English) reference : Book 4, Hadith 1203
(deprecated numbering scheme)

'Ali b. 'Abual-Rahman al-Mu'awi reported:

'Abdullah b. Umar saw me playing with pebbles during prayer. After finishing the prayer he forbade me (to do it) and said: Do as the Messenger of Allah (ﷺ) used to do. I said: How did Allah's Messenger (ﷺ) do? He said that he (the Messenger of Allah) sat at tashahhud, placed his right palm on the right thigh and closed all his fingers and pointed with the help of finger next to the thumb, and placed his left palm on his left thigh.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ، أَنَّهُ قَالَ رَآنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَى فِي الصَّلاَةِ فَلَمَّا انْصَرَفَ نَهَانِي فَقَالَ اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ ‏.‏ فَقُلْتُ وَكَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ قَالَ كَانَ إِذَا جَلَسَ فِي الصَّلاَةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى ‏.‏

Reference	: Sahih Muslim 580 c
In-book reference	: Book 5, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1204

This hadith has been narrated by another chain of transmitters.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ، قَالَ صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ ‏.‏ فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَزَادَ قَالَ سُفْيَانُ فَكَانَ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ ‏.‏

Reference	: Sahih Muslim 580 d
In-book reference	: Book 5, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1205

(22) Chapter: Taslim At The Completion Of The Prayer

(22) باب السَّلاَمِ لِلتَّحْلِيلِ مِنَ الصَّلاَةِ عِنْدَ فَرَاغِهَا وَكَيْفِيَّتِهِ

Abu Ma'mar reported:

There was an Amir in Mecca who pronounced taslim twice. Abdullah said: Where did he get this sunnah? Al-Hakam said: There is a hadith to the effect that the Messenger of Allah (ﷺ) did like It.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، أَنَّ أَمِيرًا، كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ فَقَالَ عَبْدُ اللَّهِ أَنَّى عَلِقَهَا قَالَ الْحَكَمُ فِي حَدِيثِهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَفْعَلُهُ ‏.‏

Reference	: Sahih Muslim 581 a
In-book reference	: Book 5, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1206

'Abdullah reported:

An Amir or a person pronounced taslim twice. 'Abdullah said: Where did he get this sunnah?

وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، - قَالَ شُعْبَةُ - رَفَعَهُ مَرَّةً - أَنَّ أَمِيرًا أَوْ رَجُلاً سَلَّمَ تَسْلِيمَتَيْنِ فَقَالَ عَبْدُ اللَّهِ أَنَّى عَلِقَهَا

Reference : Sahih Muslim 581 b
In-book reference : Book 5, Hadith 152
USC-MSA web (English) reference : Book 4, Hadith 1207
(deprecated numbering scheme)

'Amir b. Sa'd reported:

I saw the Messenger of Allah (may peace be open him) pronouncing taslim on his right and on his left till I saw the whiteness of his cheek.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ كُنْتُ أَرَى رَسُولَ اللَّهِ صلى الله عليه وسلم يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى أَرَى بَيَاضَ خَدِّهِ ‏.‏

Reference : Sahih Muslim 582
In-book reference : Book 5, Hadith 153
USC-MSA web (English) reference : Book 4, Hadith 1208
(deprecated numbering scheme)

(23) Chapter: Dhikr After The Prayer

(23) باب الذِّكْرِ بَعْدَ الصَّلاَةِ

Ibn 'Abbas said:

We used to know that Allah's Messenger (ﷺ) had finished his prayer when we heard the takbir (Allah-O-Akbar).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، قَالَ أَخْبَرَنِي بِذَا أَبُو مَعْبَدٍ، - ثُمَّ أَنْكَرَهُ بَعْدُ - عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنَّا نَعْرِفُ انْقِضَاءَ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالتَّكْبِيرِ ‏.‏

Reference : Sahih Muslim 583 a
In-book reference : Book 5, Hadith 154
USC-MSA web (English) reference : Book 4, Hadith 1209
(deprecated numbering scheme)

Ibn 'Abbas reported:

We knew the finishing of the prayer of the Messenger of Allah (ﷺ) through takbir. 'Amr (b. Dinar) said: I made a mention of it to Abu Mas'ud. hue he rejected it and said: I never narrated it to you. 'Amr said: He did narrate it before this.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يُخْبِرُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ بِالتَّكْبِيرِ ‏.‏ قَالَ عَمْرٌو فَذَكَرْتُ ذَلِكَ لأَبِي مَعْبَدٍ فَأَنْكَرَهُ وَقَالَ لَمْ أُحَدِّثْكَ بِهَذَا ‏.‏ قَالَ عَمْرٌو وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذَلِكَ ‏.‏

Reference : Sahih Muslim 583 b
In-book reference : Book 5, Hadith 155
USC-MSA web (English) reference : Book 4, Hadith 1210
(deprecated numbering scheme)

Ibn 'Abbas reported:

Dhikr (mentioning the name of Allah) in a loud voice after obligatory prayers was (a common practice) during the lifetime of the Messenger of Allah (ﷺ) ; and when I heard that I came to knew that they (the people) had finished the prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح قَالَ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم . وَأَنَّهُ قَالَ قَالَ ابْنُ عَبَّاسٍ كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ .

Reference	: Sahih Muslim 583 c
In-book reference	: Book 5, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1211

(24) Chapter: Desirability Of Seeking Refuge From The Torment Of The Grave

(24) باب اسْتِحْبَابِ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

'A'isha reported:

The Prophet (ﷺ) entered my house when a Jewess was with me and she was saying: Do you know that you would be put to trial in the grave? The Messenger of Allah (ﷺ) trembled (on hearing this) and said: It is the Jews only who would-be put to trial. 'A'isha said: We passed some nights and then the Messenger of Allah (ﷺ) said: Do you know that it has been revealed to me:" You would be put to trial in the grave"? 'A'isha said: 1 heard the Messenger of Allah (ﷺ) seeking refuge from the torment of the grave after this.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَ هَارُونُ حَدَّثَنَا وَقَالَ، حَرْمَلَةُ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ وَهْىَ تَقُولُ هَلْ شَعَرْتِ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَالَتْ فَارْتَاعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " إِنَّمَا تُفْتَنُ يَهُودُ " . قَالَتْ عَائِشَةُ فَلَبِثْنَا لَيَالِيَ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ شَعَرْتِ أَنَّهُ أُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ " . قَالَتْ عَائِشَةُ فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدُ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ .

Reference	: Sahih Muslim 584
In-book reference	: Book 5, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1212

Abu Huraira reported. I heard the Messenger of Allah (ﷺ) seeking refuge from the torment of the grave after this (after the revelation).

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ، وَحَرْمَلَةُ بْنُ يَحْيَى، وَعَمْرُو بْنُ سَوَّادٍ، قَالَ حَرْمَلَةُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ .

Reference : Sahih Muslim 585
In-book reference : Book 5, Hadith 158
USC-MSA web (English) reference : Book 4, Hadith 1213
(deprecated numbering scheme)

'A'isha reported:

There came to me two old women from the old Jewesses of Medina and said: The people of the grave are tormented in their graves. I contradicted them and I did not deem it proper to testify them. They went away and the Messenger of Allah (ﷺ) came to me and I said to him: Messenger of Allah I there came to me two old women from the old Jewesses of Medina and asserted that the people of the graves would be tormented therein. He (the Prophet) said: They told the truth; they would be tormented (so much) that the animals would listen to it. She ('A'isha) said: Never did I see him (the Holy Prophet) afterwards but seeking refuge from the torment of the grave in prayer.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَتْ عَلَىَّ عَجُوزَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ . قَالَتْ فَكَذَّبْتُهُمَا وَلَمْ أُنْعِمْ أَنْ أُصَدِّقَهُمَا فَخَرَجَتَا وَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّ عَجُوزَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ دَخَلَتَا عَلَىَّ فَزَعَمَتَا أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ فَقَالَ " صَدَقَتَا إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ " . قَالَتْ فَمَا رَأَيْتُهُ بَعْدُ فِي صَلاَةٍ إِلاَّ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ .

Reference : Sahih Muslim 586 a
In-book reference : Book 5, Hadith 159
USC-MSA web (English) reference : Book 4, Hadith 1214
(deprecated numbering scheme)

Masruq reported this hadith on the authority of 'A'isha who said:

Never did he (the Holy Prophet) say prayer after this in which I did not hear him seeking refuge from the torment of the grave.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ وَفِيهِ قَالَتْ وَمَا صَلَّى صَلاَةً بَعْدَ ذَلِكَ إِلاَّ سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ .

Reference : Sahih Muslim 586 b
In-book reference : Book 5, Hadith 160
USC-MSA web (English) reference : Book 4, Hadith 1215
(deprecated numbering scheme)

(25) Chapter: From what refuge is to be sought when in salat

(25) باب مَا يُسْتَعَاذُ مِنْهُ فِي الصَّلاَةِ

'A'isha reported:

1 heard the Messenger of Allah (ﷺ) seeking refuge from the trial of Dajjal (Antichrist) in prayer.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَعِيذُ فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ ‏.‏

Reference : Sahih Muslim 587
In-book reference : Book 5, Hadith 161
USC-MSA web (English) reference : Book 4, Hadith 1216
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (way peace be upon him) said: When any one of you utters tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say:" O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal" (Antichrist).

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَابْنُ، نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ، - حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ ‏"‏ ‏.‏

Reference : Sahih Muslim 588 a
In-book reference : Book 5, Hadith 162
USC-MSA web (English) reference : Book 4, Hadith 1217
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ) reported:

The Apostle of Allah (ﷺ) used to supplicate in prayer thus:" O Allah! I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of the Masih al-Dajjal (Antichrist) and I seek refuge with Thee from the trial of life and death. O Allah! I seek refuge with Thee from sin and debt." She ('A'isha) reported: Someone said to him - (the Holy Prophet): Messenger of Allah! why is it that you so often seek refuge from debt? He said: When a (person) incurs debt, (he is obliged) to tell lies and break promise.

حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَدْعُو فِي الصَّلاَةِ ‏"‏ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ ‏"‏ ‏.‏ قَالَتْ فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ ‏.‏ فَقَالَ ‏"‏ إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ ‏"‏ ‏.‏

Reference : Sahih Muslim 589
In-book reference : Book 5, Hadith 163
USC-MSA web (English) reference : Book 4, Hadith 1218
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: When any one of you completes the last tashahhud. he should seek refuge with Allah from four (trials). I.e. from the torment of Hell, from the torment of grave, from the trial of life and death, and from the mischief of Masih at-Dajjal (Antichrist). This hadith has been narrated by al-Auza'i with the same chain of transmitters but with these words:" When any one of you completes the tashahhud" and he made no mention of the words" the last".

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ " . وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا هِقْلُ بْنُ زِيَادٍ، ح قَالَ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - جَمِيعًا عَنِ الأَوْزَاعِيِّ، بِهَذَا الإِسْنَادِ وَقَالَ " إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ " . وَلَمْ يَذْكُرِ " الآخِرَ " .

Reference : Sahih Muslim 588 b
In-book reference : Book 5, Hadith 164
USC-MSA web (English) reference : Book 4, Hadith 1219
(deprecated numbering scheme)

Abu Huraira reported:

The Apostle of Allah (ﷺ) said: O Allah! I seek refuge with Thee from the torment of the grave, and the torment of Hell, and the trial of life and death and the mischief of Masih al-Dajjal.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَشَرِّ الْمَسِيحِ الدَّجَّالِ " .

Reference : Sahih Muslim 588 c
In-book reference : Book 5, Hadith 165
USC-MSA web (English) reference : Book 4, Hadith 1220
(deprecated numbering scheme)

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

Seek refuge with Allah from the torment of Hell, seek refuge with Allah from the torment of the grave, and seek refuge with Allah from the trial of Masih al-Dajjal and seek refuge with Allah from the trial of life and death.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عُوذُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ " .

Reference : Sahih Muslim 588 d
In-book reference : Book 5, Hadith 166
USC-MSA web (English) reference : Book 4, Hadith 1221
(deprecated numbering scheme)

A hadith like this has been transmitted by Ibn Tawus from his father on the authority of AbuHuraira.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 588 e
In-book reference : Book 5, Hadith 167
USC-MSA web (English) reference : Book 4, Hadith 1222
(deprecated numbering scheme)

A hadith like this has been transmitted by A'raj on the authority of Abu Huraira.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 588 f
In-book reference : Book 5, Hadith 168
USC-MSA web (English) reference : Book 4, Hadith 1223
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) use (t to seek refuge from the torment of the grave, torment of Hell and the trial of Dajjal.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ جَهَنَّمَ وَفِتْنَةِ الدَّجَّالِ ‏.‏

Reference : Sahih Muslim 588 g
In-book reference : Book 5, Hadith 169
USC-MSA web (English) reference : Book 4, Hadith 1224
(deprecated numbering scheme)

Ibn 'Abbas reported that the Messenger of Allah (may peace he upon him) used to teach them this supplication (in the same spirit) with which he used to teach them a surah of the Qur'an. He would thus instruct us:

" Say, O Allah I we seek refuge with Thee from the torment of Hell, and I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of Masih al-Dajjal. and I seek refuge with Thee from the trial of life and death." Muslim b. Hajjaj said: It has reached me that Tawus said to his son: Did you make this supplication in prayer? He said: No. (Upon this) he (Tawus) said: Repeat the prayer. Tawus has narrated this hadith through three or four (transmitters) with words to the same effect.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ ‏"‏ **قُولُوا اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ** ‏"‏ ‏.‏ قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ بَلَغَنِي أَنَّ طَاوُسًا قَالَ لاِبْنِهِ أَدَعَوْتَ بِهَا فِي صَلاَتِكَ فَقَالَ لاَ ‏.‏ قَالَ أَعِدْ صَلاَتَكَ لأَنَّ طَاوُسًا رَوَاهُ عَنْ ثَلاَثَةٍ أَوْ أَرْبَعَةٍ أَوْ كَمَا قَالَ ‏.‏

Reference : Sahih Muslim 590
In-book reference : Book 5, Hadith 170
USC-MSA web (English) reference : Book 4, Hadith 1225
(deprecated numbering scheme)

(26) Chapter: Excellence Of Dhikr After Prayer And Its Description

(26) باب اسْتِحْبَابِ الذِّكْرِ بَعْدَ الصَّلاَةِ وَبَيَانِ صِفَتِهِ

Thauban reported:

When the Messenger of Allah (ﷺ) finished his prayer. he begged forgiveness three times and said: O Allah! Thou art Peace, and peace comes from Thee; Blessed art Thou, O Possessor of Glory and Honour. Walid reported: I said to Auza'i: How Is the seeking of forgiveness? He replied: You should say:, I beg forgiveness from Allah, 1 beg forgiveness from Allah."

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، - اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ - عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثًا وَقَالَ " اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ " . قَالَ الْوَلِيدُ فَقُلْتُ لِلأَوْزَاعِيِّ كَيْفَ الاِسْتِغْفَارُ قَالَ تَقُولُ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ .

Reference	: Sahih Muslim 591
In-book reference	: Book 5, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1226

'A'isha reported:

When the Messenger of Allah (ﷺ) pronounced salutation, he salutation longer than it took him to say: O Allah: Thou art Peace, and peace comes from Thee, blessed art Thou, Possessor of Glory and]Honour; and in the narration of Ibn Numair the words are:" O Possessor of Glory and Honour."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلاَّ مِقْدَارَ مَا يَقُولُ " اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ تَبَارَكْتَ ذَا الْجَلاَلِ وَالإِكْرَامِ " . وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ " يَا ذَا الْجَلاَلِ وَالإِكْرَامِ " .

Reference	: Sahih Muslim 592 a
In-book reference	: Book 5, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1227

Ibn Numair narrated it with the same chain of transmitters and said:

O Possessor of Glory and Honour.

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي الأَحْمَرَ - عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ وَقَالَ " يَا ذَا الْجَلاَلِ وَالإِكْرَامِ " .

Reference	: Sahih Muslim 592 b
In-book reference	: Book 5, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1228

A hadith like this has been transmitted by Abdullah b. Harith on the authority of A'isha except for the words that he (the Holy Prophet) used to say:

" 0 Possessor of Glory and Honour."

وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَخَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، كِلاَهُمَا عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ . بِمِثْلِهِ غَيْرَ أَنَّهُ كَانَ يَقُولُ " يَا ذَا الْجَلاَلِ وَالإِكْرَامِ " .

Reference : Sahih Muslim 592 c
In-book reference : Book 5, Hadith 174
USC-MSA web (English) reference : Book 4, Hadith 1229
(deprecated numbering scheme)

Mughira b. Shu'ba wrote to Mu'awiya:
When the Messenger of Allah (ﷺ) finished the prayer and pronounced salutation he uttered (this supplication):" There is no god but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over every. thing. O Allah! no one can withhold what Thou givest, or give what Thou withholdest, and the riches cannot avail a wealthy person with Thee."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا فَرَغَ مِنَ الصَّلاَةِ وَسَلَّمَ قَالَ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " .

Reference : Sahih Muslim 593 a
In-book reference : Book 5, Hadith 175
USC-MSA web (English) reference : Book 4, Hadith 1230
(deprecated numbering scheme)

A hadith like this has been narrated by Mughira b. Shu'ba with another chain of transmitters. Abu Bakr and Abu Kuraib narrated in their narration (that Warrad reported):
Mughira gave me dictation of it and 1 wrote it to Mu'awiya.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ، عَنِ النَّبِيِّ صلى الله عليه وسلم . مِثْلَهُ قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِمَا قَالَ فَأَمْلاَهَا عَلَىَّ الْمُغِيرَةُ وَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ .

Reference : Sahih Muslim 593 b
In-book reference : Book 5, Hadith 176
USC-MSA web (English) reference : Book 4, Hadith 1231
(deprecated numbering scheme)

Warrad, the freed slave of Mughira b. Shu'ba, reported:
Mughira b. Shu'ba wrote to Mu'awiya (it was Warrad who wrote this letter for him, i. e. Mughira): I heard the Messenger of Allah (ﷺ) saying:" When the salutation is pronounced." and the rest of the hadith is the same except this that he made no mention of:" He is Potent over everything."

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ، أَنَّ وَرَّادًا، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ - كَتَبَ ذَلِكَ الْكِتَابَ لَهُ وَرَّادٌ - إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ حِينَ سَلَّمَ . بِمِثْلِ حَدِيثِهِمَا . إِلاَّ قَوْلَهُ " وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ " . فَإِنَّهُ لَمْ يَذْكُرْ .

Reference : Sahih Muslim 593 c
In-book reference : Book 5, Hadith 177
USC-MSA web (English) reference : Book 4, Hadith 1232
(deprecated numbering scheme)

Warrad, the scribe of Mughira b. Shu'ba, reported:

Mu'awiya wrote to Mughira (the contents) of the hadith as transmitted by Mansur and A'mash.

وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي أَزْهَرُ، جَمِيعًا عَنِ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ . بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالأَعْمَشِ .

Reference : Sahih Muslim 593 d
In-book reference : Book 5, Hadith 178
USC-MSA web (English) reference : Book 4, Hadith 1233
(deprecated numbering scheme)

Warrad, the scribe of Mughira b. Shu'ba, reported:

Mu'awiya wrote to Mughira: Write to me anything which you heard from the Messenger of Allah (ﷺ). So he (Mughira) wrote to him (Mu'awiya): I heard the Messenger of Allah (ﷺ) uttering (these words) at the completion of prayer:" There is no god but Allah. He is alone and there is no partner with Him. Sovereignty belongs to Him and to Him is praise due and He is Potent over everything. O Allah! no one can withhold what Thou givest, or give what Thou withholdest, and riches cannot avail a wealthy person with Thee."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، وَعَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، سَمِعَا وَرَّادًا، كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ اكْتُبْ إِلَىَّ بِشَىْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ فَكَتَبَ إِلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ إِذَا قَضَى الصَّلاَةَ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ " .

Reference : Sahih Muslim 593 e
In-book reference : Book 5, Hadith 179
USC-MSA web (English) reference : Book 4, Hadith 1234
(deprecated numbering scheme)

Abu Zubair reported:

Ibn Zubair uttered at the end of every prayer after pronouncing salutation (these words):" There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it." (The narrator said): He (the Holy Prophet) uttered it at the end of every (obligatory) prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، قَالَ كَانَ ابْنُ الزُّبَيْرِ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ حِينَ يُسَلِّمُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ " . وَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ .

Reference	: Sahih Muslim 594 a
In-book reference	: Book 5, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1235

Abu Zubair reported:

Abdullah b Zubair used to say La ilaha il-Allah at the end of every prayer like the hadith narrated by Ibn Numair and he reported it in the end, and then reported Ibn Zubair saying: The Messenger of Allah (ﷺ) uttered La ilaha il-Allah at the end of every prayer.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ، مَوْلًى لَهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، كَانَ يُهَلِّلُ دُبُرَ كُلِّ صَلاَةٍ . بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَقَالَ فِي آخِرِهِ ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ .

Reference	: Sahih Muslim 594 b
In-book reference	: Book 5, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1236

Abu Zubair reported:

I heard Abdullah b. Zubair addressing (people) on the pulpit and saying: When the Messenger of Allah (ﷺ) pronounced salutation at the end of the prayer or prayers, and then he made a mention of the hadith as transmitted by Hisham b. 'Urwa.

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، حَدَّثَنِي أَبُو الزُّبَيْرِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ وَهُوَ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ إِذَا سَلَّمَ فِي دُبُرِ الصَّلاَةِ أَوِ الصَّلَوَاتِ . فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ .

Reference	: Sahih Muslim 594 c
In-book reference	: Book 5, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1237

Abu Zubair al-Makki reported that he had heard 'Abdullah b. Zubair uttering (the words) like that of the hadith (narrated above) at the end of the prayer after pronouncing salutation. He at the conclusion also said that he was making a mention of that from the Messenger of Allah (ﷺ).

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ، حَدَّثَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، وَهُوَ يَقُولُ فِي إِثْرِ الصَّلاَةِ إِذَا سَلَّمَ . بِمِثْلِ حَدِيثِهِمَا وَقَالَ فِي آخِرِهِ وَكَانَ يَذْكُرُ ذَلِكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 594 e
In-book reference : Book 5, Hadith 183
USC-MSA web (English) reference : Book 4, Hadith 1238
(deprecated numbering scheme)

Abu Huraira reported:
The poor amongst the emigrants came to the Messenger of Allah (ﷺ) and said: The possessors of great wealth have obtained the highest ranks and the lasting bliss. lie (the Holy Prophet) said: How Is that? They said: They pray as we pray, and they observe fast as we observe fast, and they give charity but we do not give charity, and they set slaves free but we do not set slaves free. Upon this the Messenger of Allah (ﷺ) said: Shall A not teach you something by which you will catch upon those who have preceded you, and get ahead of those who come after you, only those who do as you do being more excellent than you? They said: Yes, Messenger of Allah. He (the Holy Prophet) said: Extol Allah, declare His Greatness, and Praise Him thirty-three times after every prayer. Abu Salih said: The poor amongst the emigrants returned to the Messenger of Allah (may peace upon him) saying: Our brethren, the possessors, of property have heard what we have done and they did the same. So the Messenger of Allah (ﷺ) said: This is Allah's Grace which He gives to whom He wishes. Sumayy reported: I made a mention of this hadith to some members of my family (and one of them) said: You have forgotten; he (the Holy Prophet) had said (like this):." Extol Allah thirty-three time. praise Allah thirty-three times and declare His Greatness thirty-three times. Ibn 'Ajjan said: 1 made a mention of this hadith to Raja' b. Haiwata and he narrated to me a hadith like this from AbuSalih from the Messenger of Allah (ﷺ) on the authority of Abu Huraira.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح قَالَ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجْلاَنَ، كِلاَهُمَا عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - وَهَذَا حَدِيثُ قُتَيْبَةَ أَنَّ فُقَرَاءَ، الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ . فَقَالَ " وَمَا ذَاكَ " . قَالُوا يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَيَتَصَدَّقُونَ وَلاَ نَتَصَدَّقُ وَيُعْتِقُونَ وَلاَ نُعْتِقُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفَلاَ أُعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ وَلاَ يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلاَّ مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ دُبُرَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ مَرَّةً " . قَالَ أَبُو صَالِحٍ فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا سَمِعَ إِخْوَانُنَا أَهْلُ الأَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوا مِثْلَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ " . وَزَادَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ اللَّيْثِ عَنِ ابْنِ عَجْلاَنَ قَالَ سُمَىٌّ فَحَدَّثْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ فَقَالَ وَهِمْتَ إِنَّمَا قَالَ " تُسَبِّحُ اللَّهَ ثَلاَثًا وَثَلاَثِينَ وَتَحْمَدُ اللَّهَ ثَلاَثًا وَثَلاَثِينَ وَتُكَبِّرُ اللَّهَ ثَلاَثًا وَثَلاَثِينَ " . فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ فَأَخَذَ بِيَدِي فَقَالَ اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ حَتَّى تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلاَثَةً

وَثَلاَثِينَ . قَالَ ابْنُ عَجْلاَنَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجَاءَ بْنَ حَيْوَةَ فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 595 a
In-book reference : Book 5, Hadith 184
USC-MSA web (English) reference : Book 4, Hadith 1239
(deprecated numbering scheme)

Abu Huraira narrated it from the Messenger of Allah (ﷺ) that they (the poor among the emigrants) said:

Messenger of Allah, the possessors of great wealth have obtained the highest ranks and lasting bliss, and the rest of the hadith is the same as transmitted by Qutaiba on the authority of Laith except that he inserted the words of Abu Salih in the narration of Abu Huraira that" the poor of the emigrants came back," to the end of the hadith,, but this addition was made that Suhail said (that every part of the supplication, i. e. Glorification of Allah, His Praise and declaration of His Greatness) should be uttered eleven times making the total as thirty-three.

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ . بِمِثْلِ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ إِلاَّ أَنَّهُ أَدْرَجَ فِي حَدِيثِ أَبِي هُرَيْرَةَ قَوْلَ أَبِي صَالِحٍ ثُمَّ رَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ . إِلَى آخِرِ الْحَدِيثِ وَزَادَ فِي الْحَدِيثِ يَقُولُ سُهَيْلٌ إِحْدَى عَشْرَةَ إِحْدَى عَشْرَةَ فَجَمِيعُ ذَلِكَ كُلِّهِ ثَلاَثَةٌ وَثَلاَثُونَ .

Reference : Sahih Muslim 595 b
In-book reference : Book 5, Hadith 185
USC-MSA web (English) reference : Book 4, Hadith 1240
(deprecated numbering scheme)

Ka'b b. 'Ujra reported Allah's Messenger (ﷺ) as saying:

There are certain ejaculations, the repeaters of which or the performers of which after every prescribed prayer will never be caused disappointment:" Glory be to Allah" thirty-three times." Praise be to Allah" thirty-three times, and" Allah is most Great" thirty-four times.

وَحَدَّثَنَا الْحَسَنُ بْنُ عِيسَى، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ، يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - دُبُرَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً وَثَلاَثٌ وَثَلاَثُونَ تَحْمِيدَةً وَأَرْبَعٌ وَثَلاَثُونَ تَكْبِيرَةً " .

Reference : Sahih Muslim 596 a
In-book reference : Book 5, Hadith 186
USC-MSA web (English) reference : Book 4, Hadith 1241
(deprecated numbering scheme)

Ka'b b. 'Ujra reported Allah's Messenger (ﷺ) as saying:

There are certain ejaculations, the repeaters of which or the performers of which at the end of every prayer will never be caused disappointment:" Glory be to Allah" thirty-three times," Praise be to Allah" thirty-three times, and" Allah is most Great" thirty-four times.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا حَمْزَةُ الزَّيَّاتُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مُعَقِّبَاتٌ لاَ يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - ثَلاَثٌ وَثَلاَثُونَ تَسْبِيحَةً وَثَلاَثٌ وَثَلاَثُونَ تَحْمِيدَةً وَأَرْبَعٌ وَثَلاَثُونَ تَكْبِيرَةً فِي دُبُرِ كُلِّ صَلاَةٍ " . حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمُلاَئِيُّ، عَنِ الْحَكَمِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 596 b-c
In-book reference : Book 5, Hadith 187
USC-MSA web (English) reference : Book 4, Hadith 1242
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred:" There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even If these are as abundant as the foam of the sea.

حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ الْمَذْحِجِيِّ، - قَالَ مُسْلِمٌ أَبُو عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ - عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ وَحَمِدَ اللَّهَ ثَلاَثًا وَثَلاَثِينَ وَكَبَّرَ اللَّهَ ثَلاَثًا وَثَلاَثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ " .

Reference : Sahih Muslim 597 a
In-book reference : Book 5, Hadith 188
USC-MSA web (English) reference : Book 4, Hadith 1243
(deprecated numbering scheme)

This hadith has been narrated by Abu Huraira by another chain of transmitters.
وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 597 b
In-book reference : Book 5, Hadith 189
USC-MSA web (English) reference : Book 4, Hadith 1244
(deprecated numbering scheme)

(27) Chapter: What Is To Be Recited Between Takbir Tahrima And Recitation Of The Qur'an (27) باب مَا يُقَالُ بَيْنَ تَكْبِيرَةِ الإِحْرَامِ وَالْقِرَاءَةِ

Abu Huraira reported that Allah's Messenger (ﷺ) used to observe, silence for a short while between the takbir (at the time of opening the prayer) and the recitation of the Qur'an. I said to him:

Messenger of Allah, for whom I would give my father and mother in ransom, what do you recite during your period of silence between the takbir and the recitation? He said: I say (these words):" O Allah, remove my sins from me as Thou hast removed the East from the West. O Allah purify me from sins as a white garment is purified from filth. O Allah! wash away my sins with snow, water, and ice."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَبَّرَ فِي الصَّلاَةِ سَكَتَ هُنَيَّةً قَبْلَ أَنْ يَقْرَأَ فَقُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ قَالَ " أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَاىَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَاىَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ " . حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، ح وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ جَرِيرٍ .

Reference	: Sahih Muslim 598 a-b
In-book reference	: Book 5, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1245

Abu Huraira reported that when the Messenger of Allah (ﷺ) stood up for the second rak'ah he opened it with the recitation of the praise of Allah, the Lord of universe (al-Fatiha), and he did not observe silence (before the recitation of al-Fatiha).

قَالَ مُسْلِمٌ وَحُدِّثْتُ عَنْ يَحْيَى بْنِ حَسَّانَ، وَيُونُسَ الْمُؤَدِّبِ، و غَيْرِهِمَا قَالُوا حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ حَدَّثَنِي عُمَارَةُ بْنُ الْقَعْقَاعِ، حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِـ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} وَلَمْ يَسْكُتْ .

Reference	: Sahih Muslim 599
In-book reference	: Book 5, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1246

Anas reported:

A man came panting and entered the row of worshippers and said: Praise be to Allah, much praised and blessed. When the Messenger of Allah (ﷺ) finished the prayer he said: Who amongst you uttered these words? The people remained silent. He (the Prophet again said) -: Who amongst you uttered these words? He said nothing wrong. Then a man said: I came and had a difficulty in breathing, so I uttered them. He replied: I saw twelve angels facing one another as to who will take them up (to Allah).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا قَتَادَةُ، وَثَابِتٌ، وَحُمَيْدٌ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ . فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَتَهُ قَالَ " أَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ " . فَأَرَمَّ الْقَوْمُ فَقَالَ " أَيُّكُمُ الْمُتَكَلِّمُ بِهَا فَإِنَّهُ لَمْ يَقُلْ بَأْسًا " . فَقَالَ رَجُلٌ جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا . فَقَالَ " لَقَدْ رَأَيْتُ اثْنَىْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَرْفَعُهَا " .

Reference	: Sahih Muslim 600
In-book reference	: Book 5, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1247

Ibn 'Umar reported:
While we said prayer with the Messenger of Allah (ﷺ), one among the people said: Allah is truly Great, praise be to Allah in abundance. Glory be to Allah in the morning and the evening. The Messenger of Allah (may peace be upon, him) said: Who uttered such and such a word? A person among the people said: It is I, Messenger of Allah (who have recited these words). He (the Holy Prophet) said: It (its utterance) surprised me, for the doors of heaven were opened for It. Ibn 'Umar said: I have not abandoned them (these words) since I heard the Messenger of Allah (ﷺ) saying this.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عُمَرَ، قَالَ بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ قَالَ رَجُلٌ مِنَ الْقَوْمِ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا ‏"‏ ‏.‏ قَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا يَا رَسُولَ اللَّهِ ‏.‏ قَالَ ‏"‏ عَجِبْتُ لَهَا فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ ‏"‏ ‏.‏ قَالَ ابْنُ عُمَرَ فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ذَلِكَ ‏.‏

Reference	: Sahih Muslim 601
In-book reference	: Book 5, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1248

Abu Huraira reported:
I heard the Messenger of Allah (ﷺ) saying: When the Iqama has been pronounced for prayer, do not go running to it, but go walking in tranquillity and pray what you are in time for, and complete what you have missed.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح قَالَ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا ‏"‏ ‏.‏

Reference	: Sahih Muslim 602 a
In-book reference	: Book 5, Hadith 194
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1249

(28) Chapter: Desirability Of Going To Prayer With Dignity And Tranquillity And Forbiddance Of Going To It In Hot Haste

(28) باب اسْتِحْبَابِ إِتْيَانِ الصَّلاَةِ بِوَقَارٍ وَسَكِينَةٍ وَالنَّهْىِ عَنْ إِتْيَانِهَا سَعْيًا

Abu Huraira reported that the Messenger of Allah (ﷺ) said:

When the words of Iqama are pronounced, do not come to (prayer) running, but go with tranquillity, and pray what you are in time for, and complete (what you have missed) for when one of you is preparing for prayer he is in fact engaged in prayer.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا ثُوِّبَ لِلصَّلاَةِ فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلاَةِ فَهُوَ فِي صَلاَةٍ " .

Reference : Sahih Muslim 602 b
In-book reference : Book 5, Hadith 195
USC-MSA web (English) reference : Book 4, Hadith 1250
(deprecated numbering scheme)

Abu Huraira reported ahadith from the Messenger of Allah (ﷺ), and one of them is that the Messenger of Allah (may peace be upon), said:

When the call is made for prayer come to it walking with tranquillity, and pray what you are in time for, and complete what you have missed.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا نُودِيَ بِالصَّلاَةِ فَأْتُوهَا وَأَنْتُمْ تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا " .

Reference : Sahih Muslim 602 c
In-book reference : Book 5, Hadith 196
USC-MSA web (English) reference : Book 4, Hadith 1251
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: When the words of Iqama are pronounced, none of you should run to it (to join the prayer) but walk with tranquillity and dignity, and pray what you are in time for and complete what has gone before (what the Imam has completed).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفُضَيْلُ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ هِشَامٍ، ح قَالَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا ثُوِّبَ بِالصَّلاَةِ فَلاَ يَسْعَ إِلَيْهَا أَحَدُكُمْ وَلَكِنْ لِيَمْشِ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ صَلِّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَكَ " .

Reference : Sahih Muslim 602 d
In-book reference : Book 5, Hadith 197
USC-MSA web (English) reference : Book 4, Hadith 1252
(deprecated numbering scheme)

Abdullah b. Abu Qatada reported on the authority of his father:

While we said our prayer with the Messenger of Allah (ﷺ) he heard tumult. (At the end of the prayer) he (the Holy Prophet) said: What is the matter with you? They said: We hastened to prayer. He (the Holy Prophet) said: Don't do

that; when you come for prayer, there should be tranquillity upon you. Pray (along with the Imam) what you can find and complete what preceded you.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، أَخْبَرَهُ قَالَ بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَمِعَ جَلَبَةً . فَقَالَ " مَا شَأْنُكُمْ " . قَالُوا اسْتَعْجَلْنَا إِلَى الصَّلاَةِ . قَالَ " فَلاَ تَفْعَلُوا إِذَا أَتَيْتُمُ الصَّلاَةَ فَعَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا سَبَقَكُمْ فَأَتِمُّوا " .

Reference : Sahih Muslim 603 a
In-book reference : Book 5, Hadith 198
USC-MSA web (English) reference : Book 4, Hadith 1253
(deprecated numbering scheme)

This hadith has been narrated by Shaiban with the same chain of transmitters

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا شَيْبَانُ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 603 b
In-book reference : Book 5, Hadith 199
USC-MSA web (English) reference : Book 4, Hadith 1254
(deprecated numbering scheme)

(29) Chapter: When Should The People Stand Up For Prayer

(29) باب مَتَى يَقُومُ النَّاسُ لِلصَّلاَةِ

Abu Qatada reported:

The Messenger of Allah (ﷺ) said: When the Iqama is pronounced do not get up till you see me Ibn Hatim was in doubt whether it was said:" When the Iqama is pronounced" or" When call is made".

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَجَّاجٍ الصَّوَّافِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، وَعَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي " . وَقَالَ ابْنُ حَاتِمٍ " إِذَا أُقِيمَتْ أَوْ نُودِيَ " . وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، قَالَ أَبُو بَكْرٍ وَحَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، ح قَالَ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، وَعَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، وَقَالَ، إِسْحَاقُ أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَزَادَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ وَشَيْبَانَ " حَتَّى تَرَوْنِي قَدْ خَرَجْتُ " .

Reference : Sahih Muslim 604 a-b
In-book reference : Book 5, Hadith 200
USC-MSA web (English) reference : Book 4, Hadith 1255
(deprecated numbering scheme)

Abu Salama son of Abd al-Rahman b. Auf reported Abu Huraira as saying:

Iqama was pronounced and we stood up and made rows straight till he (the Holy Prophet) stood at his place of worship (the place ahead of the rows where he stood to lead the prayer) before takbir tahrima. He reminded to (himself something) and went back saying that we should stand at our places and not leave them. We waited, till he came back to us and he had taken a bath and water trickled out of his head and then led us in prayer.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ أُقِيمَتِ الصَّلاَةُ فَقُمْنَا فَعَدَّلْنَا الصُّفُوفَ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا قَامَ فِي مُصَلاَّهُ قَبْلَ أَنْ يُكَبِّرَ ذَكَرَ فَانْصَرَفَ وَقَالَ لَنَا " مَكَانَكُمْ " . فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا وَقَدِ اغْتَسَلَ يَنْطِفُ رَأْسُهُ مَاءً فَكَبَّرَ فَصَلَّى بِنَا .

Reference : Sahih Muslim 605 a
In-book reference : Book 5, Hadith 201
USC-MSA web (English) reference : Book 4, Hadith 1256
(deprecated numbering scheme)

Abu Salama reported Abu Huraira as saying:
Iqama was pronounced. ant the people had formed themselves into rows. The Messenger of Allah (ﷺ) came out and stood at his place, and then pointed out with his hand that we should stand at our places. He then went away and took a bath and water trickled from his head and then led them in prayer.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو عَمْرٍو، - يَعْنِي الأَوْزَاعِيَّ - حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أُقِيمَتِ الصَّلاَةُ وَصَفَّ النَّاسُ صُفُوفَهُمْ وَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَامَ مَقَامَهُ فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ أَنْ " مَكَانَكُمْ " . فَخَرَجَ وَقَدِ اغْتَسَلَ وَرَأْسُهُ يَنْطِفُ الْمَاءَ فَصَلَّى بِهِمْ .

Reference : Sahih Muslim 605 b
In-book reference : Book 5, Hadith 202
USC-MSA web (English) reference : Book 4, Hadith 1257
(deprecated numbering scheme)

Abu Salama reported on the authority of Abu Huraira that when Iqama was pronounced for the Messenger of Allah (ﷺ), the people occupied their places in the rows before the Messenger of Allah (way peace be upon him) stood up at his place.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ الصَّلاَةَ، كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ صلى الله عليه وسلم مَقَامَهُ .

Reference : Sahih Muslim 605 c
In-book reference : Book 5, Hadith 203
USC-MSA web (English) reference : Book 4, Hadith 1258
(deprecated numbering scheme)

Jabir b. Samura reported:
Bilal summoned to prayer as the sun declined but did not pronounce Iqama till the Messenger of Allah (ﷺ) came out and the Iqama was pronounced on seeing him.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ بِلاَلٌ يُؤَذِّنُ إِذَا دَحَضَتْ فَلاَ يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ صلى الله عليه وسلم فَإِذَا خَرَجَ أَقَامَ الصَّلاَةَ حِينَ يَرَاهُ .

Reference : Sahih Muslim 606
In-book reference : Book 5, Hadith 204

USC-MSA web (English) reference : Book 4, Hadith 1259
(deprecated numbering scheme)

(30) Chapter: He Who Came Up With The Rakiah, He In Fact Came Up With The Prayer (led In Congregation With The Imam)

(30) باب مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ تِلْكَ الصَّلاَةَ

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

He who finds a rak'ah of the prayer, he in fact finds the prayer.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ " .

Reference : Sahih Muslim 607 a
In-book reference : Book 5, Hadith 205
USC-MSA web (English) reference : Book 4, Hadith 1260
(deprecated numbering scheme)

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

He who finds one rak'ah of the prayer with the Imam, he in fact finds the prayer.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ مَعَ الإِمَامِ فَقَدْ أَدْرَكَ الصَّلاَةَ " .

Reference : Sahih Muslim 607 b
In-book reference : Book 5, Hadith 206
USC-MSA web (English) reference : Book 4, Hadith 1261
(deprecated numbering scheme)

This hadith has been narrated on the authority of Malik and there is no mention of" along with the Imam" and In the hadith transmitted by Abdullah the words are:
" he in fact finds the entire prayer".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا ابْنُ عُيَيْنَةَ، ح قَالَ وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، وَالأَوْزَاعِيِّ، وَمَالِكِ بْنِ أَنَسٍ، وَيُونُسَ، ح قَالَ وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، قَالَ وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، كُلُّ هَؤُلاَءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ يَحْيَى عَنْ مَالِكٍ وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ " مَعَ الإِمَامِ " . وَفِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ " فَقَدْ أَدْرَكَ الصَّلاَةَ كُلَّهَا " .

Reference : Sahih Muslim 607 c
In-book reference : Book 5, Hadith 207
USC-MSA web (English) reference : Book 4, Hadith 1262
(deprecated numbering scheme)

A'isha reported:
The Messenger of Allah (ﷺ) said: He who finds a prostration before sunset or at dawn (prayer) before the rising (of the sun) he in fact finds that (prayer), and prostration implies a rak'ah.

وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنَا عُرْوَةُ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح قَالَ وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، كِلاَهُمَا عَنِ ابْنِ وَهْبٍ، - وَالسِّيَاقُ لِحَرْمَلَةَ - قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ فَقَدْ أَدْرَكَهَا " . وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ .

Reference : Sahih Muslim 609
In-book reference : Book 5, Hadith 208
USC-MSA web (English) reference : Book 4, Hadith 1264
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: He who finds one rak'ah at dawn before the rising of the sun, he in fact finds the dawn prayer. and he who finds one rak'ah of the afternoon prayer before sunset, he in fact finds the afternoon prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، حَدَّثُوهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ " .

Reference : Sahih Muslim 608 a
In-book reference : Book 5, Hadith 209
USC-MSA web (English) reference : Book 4, Hadith 1263
(deprecated numbering scheme)

This hadith is narrated by Abu Huraira with another chain of transmitters.
وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، . بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، .

Reference : Sahih Muslim 608 b
In-book reference : Book 5, Hadith 210
USC-MSA web (English) reference : Book 4, Hadith 1265
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) said: He who finds (gets) a rak'ah of the afternoon (prayer) before the setting of the sun, he in fact gets (the full prayer), and he who gets a rak'ah of the morning (prayer) before the rising of the sun he in fact gets (the full prayer).

وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ " .

Reference : Sahih Muslim 608 c

In-book reference : Book 5, Hadith 211
USC-MSA web (English) reference : Book 4, Hadith 1266
(deprecated numbering scheme)

This hadith has been reported by Ma'mar with another chain of transmitters.

وَحَدَّثَنَاهُ عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ مَعْمَرًا، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 608 d
In-book reference : Book 5, Hadith 212
USC-MSA web (English) reference : Book 4, Hadith 1267
(deprecated numbering scheme)

(31) Chapter: Times Of Prayer

(31) باب أَوْقَاتِ الصَّلَوَاتِ الْخَمْسِ

Ibn Shibab reported:

'Umar b. 'Abd al-'Aziz deferred the afternoon prayer somewhat and 'Urwa said to him: Gabriel came down and he led the Messenger of Allah (ﷺ) in prayer. 'Umar said to him: O 'Urwa, are you aware of what you are saying? Upon this he ('Urwa) said: I heard Bashir b. Abu Mas'ud say that he heard Abu Mas'ud say that he heard the Messenger of Allah (ﷺ) say: Gabriel came down and acted as my Imam, then I prayed with him, then I prayed with him, then I prayed with him. then I prayed with him. then I prayed with him. reckoning with his fingers five times of prayer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح قَالَ وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ أَمَا إِنَّ جِبْرِيلَ قَدْ نَزَلَ فَصَلَّى إِمَامَ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏ فَقَالَ لَهُ عُمَرُ اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ ‏.‏ فَقَالَ سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ‏"‏ ‏.‏ يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ ‏.‏

Reference : Sahih Muslim 610 a
In-book reference : Book 5, Hadith 213
USC-MSA web (English) reference : Book 4, Hadith 1268
(deprecated numbering scheme)

Ibn Shihab reported:

Umar b. 'Abd al-'Aziz one day deferred the prayer. 'Urwa b. Zubair came to him and informed him that one day as Mughira b. Shu'ba was in Kufa (as its governor), he deferred the prayer, Abu Mas'ud al-Ansari came to him and said: What is this, O Mughira? Did you know that it was Gabriel who came and said prayer and (then) the Messenger of Allah (ﷺ) said the prayer (along with him), then (Gabriel) prayed and the Messenger of Allah (ﷺ) also prayed, then (Gabriel) prayed and the Messenger of Allah (ﷺ) also prayed, then (Gabriel) prayed and the Messenger of Allah (ﷺ) prayed (along with him). then Gabriel prayed and the Messenger of Allah (ﷺ) also prayed (along with him) and then said: This is how I have been ordered to do. 'Umar (b. 'Abd al-'Aziz) said. O 'Urwa be mindful of what you are saying that Gabriel (peace be upon him) taught the Messenger of Allah (ﷺ) the times of prayer. Upon this 'Urwa said: This is how Bashir b. Abu Mas'ud narrated on the authority of his father

أَخْبَرَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخَّرَ الصَّلاَةَ يَوْمًا فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلاَةَ يَوْمًا وَهُوَ بِالْكُوفَةِ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الأَنْصَارِيُّ فَقَالَ مَا هَذَا يَا

مُغِيرَةُ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ نَزَلَ فَصَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " بِهَذَا أُمِرْتُ " . فَقَالَ عُمَرُ لِعُرْوَةَ انْظُرْ مَا تُحَدِّثُ يَا عُرْوَةُ أَوَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ هُوَ أَقَامَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَقْتَ الصَّلاَةِ فَقَالَ عُرْوَةُ كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ .

Reference : Sahih Muslim 610 b
In-book reference : Book 5, Hadith 214
USC-MSA web (English) reference : Book 4, Hadith 1269
(deprecated numbering scheme)

'Urwah (also) said:
'A'isha?, the wife of the Apostle (ﷺ) narrated it to me that the Messenger of Allah (ﷺ) used to say the afternoon prayer, when the light of the sun was there in her apartment before it went out (of it).

قَالَ عُرْوَةُ وَلَقَدْ حَدَّثَتْنِي عَائِشَةُ، زَوْجُ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ .

Reference : Sahih Muslim 611 a
In-book reference : Book 5, Hadith 215
USC-MSA web (English) reference : Book 4, Hadith 1269
(deprecated numbering scheme)

A'isha reported:
The Apostle of Allah (ﷺ) said the afternoon" prayer as the sun shone in my apartment, and the afternoon shadow did not extend further. Abu Bakr said: The afternoon shadow did not appear to extend further.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الْعَصْرَ وَالشَّمْسُ طَالِعَةٌ فِي حُجْرَتِي لَمْ يَفِئِ الْفَيْءُ بَعْدُ . وَقَالَ أَبُو بَكْرٍ لَمْ يَظْهَرِ الْفَىْءُ بَعْدُ .

Reference : Sahih Muslim 611 b
In-book reference : Book 5, Hadith 216
USC-MSA web (English) reference : Book 4, Hadith 1270
(deprecated numbering scheme)

'A'isha, the wife of the Apostle (ﷺ), said that the Messenger of Allah (ﷺ) said the afternoon prayer (at the time) when the sun shone in her apartment and its shadow did not extend beyond her apartment.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا لَمْ يَظْهَرِ الْفَىْءُ فِي حُجْرَتِهَا .

Reference : Sahih Muslim 611 c
In-book reference : Book 5, Hadith 217
USC-MSA web (English) reference : Book 4, Hadith 1271
(deprecated numbering scheme)

A'isha reported:

The Messenger of Allah (ﷺ) said the afternoon prayer (at a time) when the (light) of the sun was there in my apartment.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْعَصْرَ وَالشَّمْسُ وَاقِعَةٌ فِي حُجْرَتِي ‏.‏

Reference : Sahih Muslim 611 d
In-book reference : Book 5, Hadith 218
USC-MSA web (English) reference : Book 4, Hadith 1272
(deprecated numbering scheme)

It was narrated from 'Abdullah bin 'Amr that the Prophet (ﷺ) said:

"When you pray Fajr, its time is until the first part of the sun appears. When you pray Zuhr, its time is until 'Asr comes. When you pray 'Asr, its time is until the sun turns yellow. When you pray Maghrib, its time is until the twilight has disappeared. When you pray 'Isha, its time is until half of the night has passed."

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ "إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الأَوَّلُ ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَحْضُرَ الْعَصْرُ فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ تَصْفَرَّ الشَّمْسُ فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَسْقُطَ الشَّفَقُ فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقْتٌ إِلَى نِصْفِ اللَّيْلِ ‏"‏ ‏.‏

Reference : Sahih Muslim 612 a
In-book reference : Book 5, Hadith 219
USC-MSA web (English) reference : Book 4, Hadith 1272
(deprecated numbering scheme)

Abdullah b. 'Amr reported the Apostle (ﷺ) saying:

The time of the noon prayer (lasts) as long as it is not afternoon, and the time of the afternoon prayer (lasts) as long as the sun does not turn pale and the time of the evening prayer (lasts) as long as the spreading appearance of the redness above the horizon after sunset does not sink down, and the, time of the night prayer (lasts) by midnight and the time of the morning prayer (lasts) as long as the sun dots not rise.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، - وَاسْمُهُ يَحْيَى بْنُ مَالِكٍ الأَزْدِيُّ وَيُقَالُ الْمَرَاغِيُّ وَالْمَرَاغُ حَىٌّ مِنَ الأَزْدِ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ وَقْتُ الظُّهْرِ مَا لَمْ يَحْضُرِ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ ‏"‏ ‏.‏

Reference : Sahih Muslim 612 b
In-book reference : Book 5, Hadith 220
USC-MSA web (English) reference : Book 4, Hadith 1273
(deprecated numbering scheme)

Abu Bakr b Abu Shaiban and Yahya b Abu Bukair both of them narrated this hadith with the same chain of transmitters.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، ح قَالَ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِهِمَا قَالَ شُعْبَةُ رَفَعَهُ مَرَّةً وَلَمْ يَرْفَعْهُ مَرَّتَيْنِ .

Reference : Sahih Muslim 612 c
In-book reference : Book 5, Hadith 221
USC-MSA web (English) reference : Book 4, Hadith 1274
(deprecated numbering scheme)

'Abdullah b. 'Amr reported:

The Messenger of Allah (ﷺ) said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil.

وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَوَقْتُ صَلاَةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَقْتُ صَلاَةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ وَوَقْتُ صَلاَةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلاَةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَىْ شَيْطَانٍ " .

Reference : Sahih Muslim 612 d
In-book reference : Book 5, Hadith 222
USC-MSA web (English) reference : Book 4, Hadith 1275
(deprecated numbering scheme)

'Abdullah b. 'Amr b. al-'As reported:

The Messenger of Allah (ﷺ) was asked about the times of prayers. He said: The time for the morning prayer (lasts) as long as the first visible part of the rising sun does not appear and the time of the noon prayer is when the sun declines from the zenith and there is not a time for the afternoon prayer and the time for the afternoon prayer is so long as the sun does not become pale and its first visible part does not set, and the time for the evening prayer is that when the sun disappears and (it lasts) till the twilight is no more and the time for the night prayer is up to the midnight.

وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينٍ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ طَهْمَانَ - عَنِ الْحَجَّاجِ، - وَهُوَ ابْنُ حَجَّاجٍ - عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ وَقْتِ الصَّلَوَاتِ فَقَالَ " وَقْتُ صَلاَةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الأَوَّلُ وَوَقْتُ صَلاَةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ مَا لَمْ يَحْضُرِ الْعَصْرُ وَوَقْتُ صَلاَةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَيَسْقُطْ قَرْنُهَا الأَوَّلُ وَوَقْتُ صَلاَةِ الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ مَا لَمْ يَسْقُطِ الشَّفَقُ وَوَقْتُ صَلاَةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ " .

Reference : Sahih Muslim 612 e
In-book reference : Book 5, Hadith 223
USC-MSA web (English) reference : Book 4, Hadith 1276
(deprecated numbering scheme)

'Abdullah narrated it on the authority of his father Yahya:

Knowledge cannot be acquired with sloth.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ سَمِعْتُ أَبِي يَقُولُ، لاَ يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ .

Reference : Sahih Muslim 612 f
In-book reference : Book 5, Hadith 224
USC-MSA web (English) reference : Book 4, Hadith 1277
(deprecated numbering scheme)

Sulaiman b. Buraida narrated it on the authority of his father that a person asked the Messenger of Allah (ﷺ) about the time of prayer. Upon this he said:

Pray with us these two, meaning two days. When the sun passed the meridian. he gave command to Bilal who uttered the call to prayer. then lie commanded him and pronounced Iqama for noon prayer (Then at the tine of the afternoon prayer) he again commanded and Iqama for the afternoon prayer was pronounced when the sun was high, white and clear. He then commanded and Iqama for the evening prayer was pronounced, when the sun had set. He then commanded him and the Iqama for the night prayer was pronounced When the twilight had disappeared. He then commanded him and the Iqama for the morning prayer was pronounced, when the dawn had appeared. When it was the next day, he commanded him to delay the noon prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the afternoon prayer when the sun was high, delaying it beyond the time he had previously observed it. He observed the evening prayer before the twilight had vanished; he observed the night prayer when a third of the night had passed; and he observed the dawn prayer when there was clear daylight. He (the Holy Prophet) then said: Where is the man who inquired about the time of prayer? He (the inquirer) said: Messenger of Allah I here I am. He (the Holy Prophet) said: The time for your prayer is within the limits of what you have seen.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، كِلاَهُمَا عَنِ الأَزْرَقِ، - قَالَ زُهَيْرٌ حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، - حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَجُلاً سَأَلَهُ عَنْ وَقْتِ الصَّلاَةِ فَقَالَ لَهُ " صَلِّ مَعَنَا هَذَيْنِ " . يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلاَلاً فَأَذَّنَ ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ فَأَبْرَدَ بِهَا فَأَنْعَمَ أَنْ يُبْرِدَ بِهَا وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ أَخَّرَهَا فَوْقَ الَّذِي كَانَ وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ وَصَلَّى الْعِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا ثُمَّ قَالَ " أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ " . فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ . قَالَ " وَقْتُ صَلاَتِكُمْ بَيْنَ مَا رَأَيْتُمْ " .

Reference : Sahih Muslim 613 a
In-book reference : Book 5, Hadith 225
USC-MSA web (English) reference : Book 4, Hadith 1278

(deprecated numbering scheme)

Buraida narrated on the authority of his father that a man came to the Prophet (ﷺ) and asked about the times of prayer. He said:

You observe with us the prayer. He commanded Bilal, and he uttered the call to prayer in the darkness of night preceding daybreak and he said the morning prayer till dawn had appeared. He then commanded him (Bilal) to call for the noon prayer when the sun had declined from the zenith. He then commanded him (Bilal) to call for the afternoon prayer when the sun was high. He then commanded him for the evening prayer when the sun had set. He then commanded him for the night prayer when the twilight had disappeared. Then on the next day he commanded him (to call for prayer) when there was light in the morning. He then commanded him (to call) for the noon prayer when the extreme heat was no more. He then commanded him for the afternoon prayer when the sun was bright and clear and yellowness did not blend with it. He then commanded him to observe the sunset prayer. He then commanded him for the night prayer when a third part of the night bad passed or a bit less than that. Harami (the narrator of this hadith) was in doubt about that part of the mentioned hadith which concerned the portion of the night. When it was dawn, he (the Holy Prophet) said: Where is the inquirer (who inquired about the times of prayer and added): Between (these two extremes) is the time for prayer.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلاَةِ فَقَالَ " اشْهَدْ مَعَنَا الصَّلاَةَ " . فَأَمَرَ بِلاَلاً فَأَذَّنَ بِغَلَسٍ فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ ثُمَّ أَمَرَهُ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتِ الشَّمْسُ ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ ثُمَّ أَمَرَهُ الْغَدَ فَنَوَّرَ بِالصُّبْحِ ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيْضَاءُ نَقِيَّةٌ لَمْ تُخَالِطْهَا صُفْرَةٌ ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّيْلِ أَوْ بَعْضِهِ - شَكَّ حَرَمِيٌّ - فَلَمَّا أَصْبَحَ قَالَ " أَيْنَ السَّائِلُ مَا بَيْنَ مَا رَأَيْتَ وَقْتٌ " .

Reference	: Sahih Muslim 613 b
In-book reference	: Book 5, Hadith 226
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1279

Abu Musa narrated on the authority of his father that a person came to the Messenger of Allah (ﷺ) for inquiring about the times of prayers. He (the Holy Prophet) gave him no reply (because he wanted to explain to him the times by practically observing these prayers). He then said the morning player when it was daybreak, but the people could hardly recognise one another. He then commanded and the Iqama for the noon prayer was pronounced when the tan had passed the meridian and one would say that it was midday but he (the Holy Prophet) knew batter than them. He then again commanded and the Iqama for the afternoon prayer was pronounced when the sun was high. He then commanded and Iqama for the evening prayer was pronounced when the sun had sunk. He then commanded and Iqama for the night prayer was pronounced when the twilight had disappeared. He then delayed the morning prayer on the next day (so much so) that after returning from it one would say that the sun had risen or it was about to rise. He then delayed the noon prayer till it was near the time of afternoon prayer (as it was observed yesterday). He then delayed the afternoon prayer till one after returning from it would say that the sun had become red. He then

delayed the evening prayer till the twilight was about to disappear. He then delayed the night prayer till it was one-third of the night. He then called the inquirer in the morning and said:
The time for prayers is between these two (extremes).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلاَةِ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا - قَالَ - فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ وَالنَّاسُ لاَ يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ قَدِ انْتَصَفَ النَّهَارُ وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ وَقَعَتِ الشَّمْسُ ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالأَمْسِ ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ قَدِ احْمَرَّتِ الشَّمْسُ ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الأَوَّلُ ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ " الْوَقْتُ بَيْنَ هَذَيْنِ " .

Reference	: Sahih Muslim 614 a
In-book reference	: Book 5, Hadith 227
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1280

Abu Musa reported on the authority of his father that an Inquirer came to the Prophet (ﷺ) and asked him about the times of prayers, and the rest of the hadith is the same (as narrated above) but for these words:
" On the second day he (the Holy Prophet) observed the evening prayer before the disappearance of the twilight."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، سَمِعَهُ مِنْهُ، عَنْ أَبِيهِ، أَنَّ سَائِلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلاَةِ . بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ غَيْرَ أَنَّهُ قَالَ فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ فِي الْيَوْمِ الثَّانِي .

Reference	: Sahih Muslim 614 b
In-book reference	: Book 5, Hadith 228
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1281

(32) Chapter: Desirability Of Saying The Noon Prayer When The Extreme Heat Is Over

(32) باب اسْتِحْبَابِ الإِبْرَادِ بِالظُّهْرِ فِي شِدَّةِ الْحَرِّ لِمَنْ يَمْضِي إِلَى جَمَاعَةٍ وَيَنَالُهُ الْحَرُّ فِي طَرِيقِهِ

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said:
When it is very hot, say (the noon prayer) when the extreme heat passes away, for intensity of heat is from the exhalation of Hell.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " .

Reference : Sahih Muslim 615 a
In-book reference : Book 5, Hadith 229
USC-MSA web (English) reference : Book 4, Hadith 1282
(deprecated numbering scheme)

Another hadith like this has been transmitted by Abu Huraira.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ سَوَاءً .

Reference : Sahih Muslim 615 b
In-book reference : Book 5, Hadith 230
USC-MSA web (English) reference : Book 4, Hadith 1283
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: When it is a hot day, (delay) the prayer till the extreme heat passes away, for the intensity of heat is from the exhalation of Hell.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَعَمْرُو بْنُ سَوَّادٍ، وَأَحْمَدُ بْنُ عِيسَى، قَالَ عَمْرٌو أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا، حَدَّثَهُ عَنْ بُسْرِ بْنِ سَعِيدٍ، وَسَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ الْيَوْمُ الْحَارُّ فَأَبْرِدُوا بِالصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " .

Reference : Sahih Muslim 615 c
In-book reference : Book 5, Hadith 231
USC-MSA web (English) reference : Book 4, Hadith 1284
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) said:

Refrain from saying (the noon prayer) till the extreme heat passes away, for the Intensity of heat is from the exhalation of Hell.

قَالَ عَمْرٌو وَحَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَبْرِدُوا عَنِ الصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " .

Reference : Sahih Muslim 615 c
In-book reference : Book 5, Hadith 232
USC-MSA web (English) reference : Book 4, Hadith 1285
(deprecated numbering scheme)

Abu Huraira narrated this hadith from the Messenger of Allah (may peace be up on him) by another chain of transmitters.

قَالَ عَمْرٌو وَحَدَّثَنِي ابْنُ شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِنَحْوِ ذَلِكَ

Reference : Sahih Muslim 615 c
In-book reference : Book 5, Hadith 233
USC-MSA web (English) reference : Book 4, Hadith 1286
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) said:

This heat is from the exhalation of Hell-fire, so delay the prayer till it is cool.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ هَذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوا بِالصَّلاَةِ " .

Reference : Sahih Muslim 615 d
In-book reference : Book 5, Hadith 234
USC-MSA web (English) reference : Book 4, Hadith 1287
(deprecated numbering scheme)

Hammam b. Munabbih reported:

This is what Abu Huraira narrated to us from the Prophet and he transmitted some ahadith-one of them was that the Messenger of Allah (ﷺ) said: Let the heat become less severe before prayer, for the intensity of heat is from the exhalation of Hell.

حَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " .

Reference : Sahih Muslim 615 e
In-book reference : Book 5, Hadith 235
USC-MSA web (English) reference : Book 4, Hadith 1288
(deprecated numbering scheme)

Abu Dharr reported:

The Mu'adhdbin (the announcer of the hour of prayer) of the Messenger of Allah (ﷺ) called for the noon prayer. Upon this the Messenger of Allah (ﷺ) said: Let it cool down, let it cool down, or he said: Wait, wait for the intensity of heat is from the exhalation of Hell. When the heat is intense, delay the prayer till it becomes cooler. Abu Dharr said: (We waited) till we saw the shadow of the mounds.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ مُهَاجِرًا أَبَا الْحَسَنِ، يُحَدِّثُ أَنَّهُ سَمِعَ زَيْدَ بْنَ وَهْبٍ، يُحَدِّثُ عَنْ أَبِي ذَرٍّ، قَالَ أَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالظُّهْرِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَبْرِدْ أَبْرِدْ " . أَوْ قَالَ " انْتَظِرِ انْتَظِرْ " . وَقَالَ " إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ " . قَالَ أَبُو ذَرٍّ حَتَّى رَأَيْنَا فَىْءَ التُّلُولِ .

Reference : Sahih Muslim 616
In-book reference : Book 5, Hadith 236
USC-MSA web (English) reference : Book 4, Hadith 1289
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: The Fire made a complaint before the Lord saying." O Lord, some parts of mine have consumed the others." So it was allowed to take two exhalations, one exhalation in winter and the other exhalation in summer. That is why you find extreme heat (in summer) and extreme cold (in winter).

وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لِحَرْمَلَةَ - أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا . فَأَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ " .

Reference	: Sahih Muslim 617 a
In-book reference	: Book 5, Hadith 237
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1290

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: When it is hot, make delay (in the noon prayer) till it cools down, for the intensity of beat is from the Exhalation of Hell; and he also mentioned that Hellfire complained to the Lord (about the congested atmosphere) and so it was permitted to take two exhalations during the whole year, one exhalation during the winter and one exhalation during the summer.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " . وَذَكَرَ " أَنَّ النَّارَ اشْتَكَتْ إِلَى رَبِّهَا فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ " .

Reference	: Sahih Muslim 617 b
In-book reference	: Book 5, Hadith 238
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1291

Abu Huraira reported that the Messenger of Allah (ﷺ) said:

The Fire said to the Lord: O Lord! some parts of mine have consumed the others, so allow me to exhale (in order to find some relief from this congestion). It was granted permission to take two exhalations, one exhalation during the winter and the other exhalation during the summer So whatever you perceive in the form of intense cold or hurting cold is from the exhalation of Hell. And whatever you perceive in the form of extreme heat or intense beat is from the exhalation of Hell.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا حَيْوَةُ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَتِ النَّارُ رَبِّ أَكَلَ بَعْضِي بَعْضًا فَأْذَنْ لِي

أَتَنَفَّسْ . فَأَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ فَمَا وَجَدْتُمْ مِنْ بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفَسِ جَهَنَّمَ وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفَسِ جَهَنَّمَ " .

Reference : Sahih Muslim 617 c
In-book reference : Book 5, Hadith 239
USC-MSA web (English) reference : Book 4, Hadith 1292
(deprecated numbering scheme)

(33) Chapter: Desirability Of Observing The Noon Prayer At The Earlier Hour (of Times Prescribed For It) When There Is No Intense Heat

(33) باب اسْتِحْبَابِ تَقْدِيمِ الظُّهْرِ فِي أَوَّلِ الْوَقْتِ فِي غَيْرِ شِدَّةِ الْحَرِّ

Jabir b. Samura reported:
The Apostle of Allah (ﷺ) used to offer the noon prayer when the sun declined.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلاَهُمَا عَنْ يَحْيَى الْقَطَّانِ، وَابْنِ، مَهْدِيٍّ - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، - عَنْ شُعْبَةَ، قَالَ حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ ابْنُ الْمُثَنَّى وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ .

Reference : Sahih Muslim 618
In-book reference : Book 5, Hadith 240
USC-MSA web (English) reference : Book 4, Hadith 1293
(deprecated numbering scheme)

Khabbab reported:
We complained to the Messenger of Allah (ﷺ) (the difficulty of) saying prayer on the intensely heated (ground or sand), but he paid no heed to our complaint.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، سَلاَّمُ بْنُ سُلَيْمٍ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ، قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ فِي الرَّمْضَاءِ فَلَمْ يُشْكِنَا .

Reference : Sahih Muslim 619 a
In-book reference : Book 5, Hadith 241
USC-MSA web (English) reference : Book 4, Hadith 1294
(deprecated numbering scheme)

Khabbab reported:
We came to the Messenger of Allah (ﷺ) and we complained to the Messenger of Allah (ﷺ) about (saying prayer) on the extremely heated ground (or sand), but he paid no heed to us. Zuhair said: I asked Abu Ishaq whether it was about the noon prayer. He said: Yes. I again said whether it concerned the (offering) of the noon (prayer) in earlier hours. He said: Yes. I said: Did it concern expediting it? He said: Yes.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَعَوْنُ بْنُ سَلاَّمٍ، - قَالَ عَوْنٌ أَخْبَرَنَا وَقَالَ ابْنُ يُونُسَ، وَاللَّفْظُ، لَهُ حَدَّثَنَا زُهَيْرٌ، - قَالَ حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَشَكَوْنَا إِلَيْهِ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا . قَالَ زُهَيْرٌ قُلْتُ لأَبِي إِسْحَاقَ أَفِي الظُّهْرِ قَالَ نَعَمْ . قُلْتُ أَفِي تَعْجِيلِهَا قَالَ نَعَمْ .

Reference : Sahih Muslim 619 b
In-book reference : Book 5, Hadith 242
USC-MSA web (English) reference : Book 4, Hadith 1295
(deprecated numbering scheme)

Anas b. Malik reported:
We used to say (the noonprayer) with the Messenger of Allah (ﷺ) in the intense heat, but when someone amongst us found it hard to place his forehead on the ground, he spread his cloth and prostrated on it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ غَالِبٍ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي شِدَّةِ الْحَرِّ فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ .

Reference : Sahih Muslim 620
In-book reference : Book 5, Hadith 243
USC-MSA web (English) reference : Book 4, Hadith 1296
(deprecated numbering scheme)

(34) Chapter: Preference For Saying The'asr Prayer At The Commencement Of The Prescribed Time

(34) باب اسْتِحْبَابِ التَّبْكِيرِ بِالْعَصْرِ

Anas b. Malik reported that the Messenger of Allah (ﷺ) used to pray the afternoon prayer when the sun was high and bright, then one would go off to al-'Awali and get there while the sun was still high. Ibn Qutaiba made no mention of" one would go off to al-'Awali".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِي الْعَوَالِيَ وَالشَّمْسُ مُرْتَفِعَةٌ . وَلَمْ يَذْكُرْ قُتَيْبَةُ فَيَأْتِي الْعَوَالِيَ .

Reference : Sahih Muslim 621 a
In-book reference : Book 5, Hadith 244
USC-MSA web (English) reference : Book 4, Hadith 1297
(deprecated numbering scheme)

This hadith that the Messenger of Allah (ﷺ) used to offer the afternoon prayer like the one narrated above has been transmitted by Anas b. Malik by another chain of transmitters.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، . أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ بِمِثْلِهِ سَوَاءً .

Reference : Sahih Muslim 621 b
In-book reference : Book 5, Hadith 245
USC-MSA web (English) reference : Book 4, Hadith 1298

(deprecated numbering scheme)

Anas b. Malik reported:

We used to offer the 'Asr prayer, then one would go to Quba' and reach there and the sun would be still high.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ ‏.‏

Reference : Sahih Muslim 621 c
In-book reference : Book 5, Hadith 246
USC-MSA web (English) reference : Book 4, Hadith 1299
(deprecated numbering scheme)

Anas b. Malik reported:

We used to offer the afternoon prayer (at such a time) that a person would go to Bani 'Amr b. Auf and he would find them busy offering the afternoon prayer.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ ‏.‏

Reference : Sahih Muslim 621 d
In-book reference : Book 5, Hadith 247
USC-MSA web (English) reference : Book 4, Hadith 1300
(deprecated numbering scheme)

'Ala' b. 'Abd al-Rahman reported that they came to the house of Anas b. Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. As revisited him he (Anas) said:

Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: Offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allah (ﷺ) saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ أَصَلَّيْتُمُ الْعَصْرَ فَقُلْنَا لَهُ إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ ‏.‏ قَالَ فَصَلُّوا الْعَصْرَ ‏.‏ فَقُمْنَا فَصَلَّيْنَا فَلَمَّا انْصَرَفْنَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ تِلْكَ صَلاَةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَىِ الشَّيْطَانِ قَامَ فَنَقَرَهَا أَرْبَعًا لاَ يَذْكُرُ اللَّهَ فِيهَا إِلاَّ قَلِيلاً ‏"‏ ‏.‏

Reference : Sahih Muslim 622
In-book reference : Book 5, Hadith 248
USC-MSA web (English) reference : Book 4, Hadith 1301
(deprecated numbering scheme)

Abu Umama b. Sahl reported:

We offered the noon prayer with Umar b. 'Abd al-'Aziz. We then set out till we came to Anas b. Malik and found him busy in saying the afternoon prayer. I said to him: O uncle! which is this prayer that you are offering? He said: It is the afternoon prayer and this is the prayer of the Messenger of Allah (ﷺ) that we offered along with him.

وَحَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ، يَقُولُ صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ فَقُلْتُ يَا عَمِّ مَا هَذِهِ الصَّلاَةُ الَّتِي صَلَّيْتَ قَالَ الْعَصْرُ وَهَذِهِ صَلاَةُ رَسُولِ اللَّهِ صلى الله تعالى عليه وسلم الَّتِي كُنَّا نُصَلِّي مَعَهُ ‏.‏

Reference : Sahih Muslim 623
In-book reference : Book 5, Hadith 249
USC-MSA web (English) reference : Book 4, Hadith 1302
(deprecated numbering scheme)

Anas b. Malik reported:

The Messenger of Allah (ﷺ) led us in the afternoon prayer. When he completed it, a person from Bani Salama came to him and said: Messenger of Allah, we intend to slaughter our came and we are desirous that you should also be present there (on this occasion). He (the Holy Prophet) said: Yes. He (the person) went and we also went along with him and we found that the camel had not been slaughtered yet. Then it was slaughtered, and it was cut into pieces and then some of those were cooked, and then we ate (them) before the setting of the sun. This hadith has also been narrated by another chain of transmitters.

حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، وَأَحْمَدُ بْنُ عِيسَى، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ عَمْرٌو أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ مُوسَى بْنَ سَعْدٍ الأَنْصَارِيَّ، حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَصْرَ فَلَمَّا انْصَرَفَ أَتَاهُ رَجُلٌ مِنْ بَنِي سَلِمَةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نُرِيدُ أَنْ نَنْحَرَ جَزُورًا لَنَا وَنَحْنُ نُحِبُّ أَنْ تَحْضُرَهَا ‏.‏ قَالَ ‏"‏ **نَعَمْ** ‏"‏ ‏.‏ فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ فَوَجَدْنَا الْجَزُورَ لَمْ تُنْحَرْ فَنُحِرَتْ ثُمَّ قُطِّعَتْ ثُمَّ طُبِخَ مِنْهَا ثُمَّ أَكَلْنَا قَبْلَ أَنْ تَغِيبَ الشَّمْسُ ‏.‏ وَقَالَ الْمُرَادِيُّ حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ لَهِيعَةَ وَعَمْرِو بْنِ الْحَارِثِ فِي هَذَا الْحَدِيثِ ‏.‏

Reference : Sahih Muslim 624
In-book reference : Book 5, Hadith 250
USC-MSA web (English) reference : Book 4, Hadith 1303
(deprecated numbering scheme)

Rafi' b. Khadij reported:

We used to say the afternoon prayer with the Messenger of Allah (ﷺ), and then the camel was slaughtered and ten parts of it were distributed; then it was cooked and then we ate this cooked meat before the sinking of the sun.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ، قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ، يَقُولُ كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ تُنْحَرُ الْجَزُورُ فَتُقْسَمُ عَشَرَ قِسَمٍ ثُمَّ تُطْبَخُ فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ مَغِيبِ الشَّمْسِ ‏.‏

Reference : Sahih Muslim 625 a
In-book reference : Book 5, Hadith 251
USC-MSA web (English) reference : Book 4, Hadith 1304
(deprecated numbering scheme)

This hadith has been reported by 'Auza'i with the same chain of transmitters:

We used to slaughter the camel during the lifetime of the Messenger of Allah (ﷺ) after the 'Asr prayer, but he made no mention of:" We used to pray along with him."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، وَشُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ، قَالاَ حَدَّثَنَا الأَوْزَاعِيُّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ كُنَّا نَنْحَرُ الْجَزُورَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم بَعْدَ الْعَصْرِ . وَلَمْ يَقُلْ كُنَّا نُصَلِّي مَعَهُ .

Reference : Sahih Muslim 625 b
In-book reference : Book 5, Hadith 252
USC-MSA web (English) reference : Book 4, Hadith 1305
(deprecated numbering scheme)

(35) Chapter: The Severity (of Punishment) In Missing The 'asr Prayer

(35) باب التَّغْلِيظِ فِي تَفْوِيتِ صَلاَةِ الْعَصْرِ

Ibn Umar reported that the Messenger of Allah (ﷺ) said:

He who misses the afternoon prayer, it is as though he has been deprived of his family and his property.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الَّذِي تَفُوتُهُ صَلاَةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ " .

Reference : Sahih Muslim 626 a
In-book reference : Book 5, Hadith 253
USC-MSA web (English) reference : Book 4, Hadith 1306
(deprecated numbering scheme)

This hadith has been narrated as Marfu by another chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، . قَالَ عَمْرٌو يَبْلُغُ بِهِ . وَقَالَ أَبُو بَكْرٍ رَفَعَهُ .

Reference : Sahih Muslim 626 b
In-book reference : Book 5, Hadith 254
USC-MSA web (English) reference : Book 4, Hadith 1307
(deprecated numbering scheme)

Abdullah relates on the authority of his father. He who missed his afternoon prayer it is as though he was deprived of his family and property.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ فَاتَتْهُ الْعَصْرُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ " .

Reference : Sahih Muslim 626 c
In-book reference : Book 5, Hadith 255
USC-MSA web (English) reference : Book 4, Hadith 1308

(deprecated numbering scheme)

'Ali reported:
When it was the day (of the Battle) of Ahzab, the Messenger of Allah (ﷺ) said: May Allah fill their graves and houses with fire, as they detained us and diverted us from the middle prayer, till the sun set.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، قَالَ لَمَّا كَانَ يَوْمُ الأَحْزَابِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ " .

Reference : Sahih Muslim 627 a
In-book reference : Book 5, Hadith 256
USC-MSA web (English) reference : Book 4, Hadith 1309
(deprecated numbering scheme)

This hadith has been narrated by Hisham with the same chain of transmitters.
وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 627 b
In-book reference : Book 5, Hadith 257
USC-MSA web (English) reference : Book 4, Hadith 1310
(deprecated numbering scheme)

(36) Chapter: The evidence for those who say that “the middle prayer” is the `Asr prayer

(36) باب الدَّلِيلِ لِمَنْ قَالَ الصَّلاَةُ الْوُسْطَى هِيَ صَلاَةُ الْعَصْرِ

'Ali reported:
The Messenger of Allah (ﷺ) said: On the day (of the Battle) of Ahzab we were diverted from the middle prayer, till the sun set. May Allah fill their graves or their houses, or their stomachs with fire. The narrator is in doubt about" houses" and" stomachs".

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ " شَغَلُونَا عَنْ صَلاَةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ مَلأَ اللَّهُ قُبُورَهُمْ نَارًا أَوْ بُيُوتَهُمْ أَوْ بُطُونَهُمْ " . شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ .

Reference : Sahih Muslim 627 c
In-book reference : Book 5, Hadith 258
USC-MSA web (English) reference : Book 4, Hadith 1311
(deprecated numbering scheme)

This hadith has heed narrated by Qatada with the same chain of transmitters. And he said:
Their houses and their graves (be filled with fire), and did not express doubt over the words," houses" and" graves".

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ وَقَالَ " بُيُوتَهُمْ وَقُبُورَهُمْ " . وَلَمْ يَشُكَّ .

Reference : Sahih Muslim 627 d
In-book reference : Book 5, Hadith 259
USC-MSA web (English) reference : Book 4, Hadith 1312
(deprecated numbering scheme)

Yahya heard 'Ali saying that the Messenger of Allah (ﷺ) said on the day (of the Battle) of Ahzab, while sitting in one of the openings of the ditch:

They (the enemies) have diverted us from the middle prayer till the sun set. May Allah fill their graves and their houses with fire, or their graves and stomachs with fire.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ، ح وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ يَحْيَى، سَمِعَ عَلِيًّا، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ وَهُوَ قَاعِدٌ عَلَى فُرْضَةٍ مِنْ فُرَضِ الْخَنْدَقِ " شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ - أَوْ قَالَ قُبُورَهُمْ وَبُطُونَهُمْ - نَارًا " .

Reference : Sahih Muslim 627 e
In-book reference : Book 5, Hadith 260
USC-MSA web (English) reference : Book 4, Hadith 1313
(deprecated numbering scheme)

'Ali reported:

The Messenger of Allah (ﷺ) said on the day (of the Battle) of Ahzab: They diverted us from saying the middle prayer, i. e. the 'Asr prayer. May Allah fill their houses and graves with fire; he then observed this prayer between the evening prayer and the night prayer.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ " شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى صَلاَةِ الْعَصْرِ مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا " . ثُمَّ صَلاَّهَا بَيْنَ الْعِشَاءَيْنِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ .

Reference : Sahih Muslim 627 f
In-book reference : Book 5, Hadith 261
USC-MSA web (English) reference : Book 4, Hadith 1314
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported that the polytheists detained the Messenger of Allah (ﷺ) from observing the afternoon prayer till the sun became red or it became yellow. Upon this the Messenger of Allah (ﷺ) said:

They have diverted us from (offering) the middle prayer. i. e. the 'Asr prayer. May Allah fill their bellies and their graves with fire, or he said: May Allah stuff their bellies and their graves with fire.

وَحَدَّثَنَا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ الْيَامِيُّ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، قَالَ حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَةِ الْعَصْرِ حَتَّى احْمَرَّتِ الشَّمْسُ أَوِ اصْفَرَّتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " شَغَلُونَا عَنِ الصَّلاَةِ الْوُسْطَى صَلاَةِ الْعَصْرِ مَلأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا " . أَوْ قَالَ " حَشَا اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا " .

Reference : Sahih Muslim 628
In-book reference : Book 5, Hadith 262
USC-MSA web (English) reference : Book 4, Hadith 1315
(deprecated numbering scheme)

Abu Yunus, the freed slave of 'A'isha said:

'A'isha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse:" Guard the prayers and the middle prayer" (ii. 238), inform me; so when I reached it, I informed her and she gave me dictation (like this): Guard the prayers and the middle prayer and the afternoon prayer, and stand up truly obedient to Allah. 'A'isha said: This is how I have heard from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ، مَوْلَى عَائِشَةَ أَنَّهُ قَالَ أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا وَقَالَتْ إِذَا بَلَغْتَ هَذِهِ الآيَةَ فَآذِنِّي { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى} فَلَمَّا بَلَغْتُهَا آذَنْتُهَا فَأَمْلَتْ عَلَىَّ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى وَصَلاَةِ الْعَصْرِ . وَقُومُوا لِلَّهِ قَانِتِينَ . قَالَتْ عَائِشَةُ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 629
In-book reference : Book 5, Hadith 263
USC-MSA web (English) reference : Book 4, Hadith 1316
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported:

This verse was revealed (in this way):" Guard the prayers and the 'Asr prayer." We recited it (in this very way) so long as Allah desired. Allah, then, abrogated it and it was revealed:" Guard the prayers, and the middle prayer." A person who was sitting with Shaqiq (one of the narrators in the chain of transmitters) said: Now it implies the 'Asr prayer. Upon this al-Bara' said: I have already informed you how this (verse) was revealed and how Allah abrogated it, and Allah knows best.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ نَزَلَتْ هَذِهِ الآيَةُ حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلاَةِ الْعَصْرِ . فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ ثُمَّ نَسَخَهَا اللَّهُ فَنَزَلَتْ { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى} فَقَالَ رَجُلٌ كَانَ جَالِسًا عِنْدَ شَقِيقٍ لَهُ هِيَ إِذًا صَلاَةُ الْعَصْرِ . فَقَالَ الْبَرَاءُ قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ وَكَيْفَ نَسَخَهَا اللَّهُ . وَاللَّهُ أَعْلَمُ .

Reference : Sahih Muslim 630
In-book reference : Book 5, Hadith 264
USC-MSA web (English) reference : Book 4, Hadith 1317
(deprecated numbering scheme)

Imam Muslim said:

Ashja'i narrated it from Sufyan al-Thauri, who narrated it from al-Aswad b. Qais, who narrated it from 'Uqba, who narrated it from al-Bara' b. 'Azib who said: We recited with the Prophet (ﷺ) (the above-mentioned verse like this, i. e. instead of Salat al- Wusta, Salat al-'Asr) for a certain period. as It has been mentioned (in the above-quoted hadith).

قَالَ مُسْلِمٌ وَرَوَاهُ الأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَرَأْنَاهَا مَعَ النَّبِيِّ صلى الله عليه وسلم زَمَانًا . بِمِثْلِ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ .

Reference : Sahih Muslim 630
In-book reference : Book 5, Hadith 265
USC-MSA web (English) reference : Book 4, Hadith 1317
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Umar b. al-Khattab had been cursing the pagans of the Quraish an the day (of the Battle) of Khandaq (Ditch). (He came to the Holy Prophet) and said:
Messenger of Allah, by God, I could not say. the 'Asr prayer till the sun set. Upon this the Messenger (ﷺ) said: By Allah I, too, have not observed it. So we went to a valley. The Messenger of Allah (ﷺ) performed ablution and we too performed ablution, and then the Messenger of Allah (ﷺ) said the 'Asr prayer after the sun had set. and then said the evening prayer after it.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو غَسَّانَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، - حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخَنْدَقِ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّى كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَوَاللَّهِ إِنْ صَلَّيْتُهَا " . فَنَزَلْنَا إِلَى بُطْحَانَ فَتَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَوَضَّأْنَا فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ .

Reference : Sahih Muslim 631 a
In-book reference : Book 5, Hadith 266
USC-MSA web (English) reference : Book 4, Hadith 1318
(deprecated numbering scheme)

This hadith has been reported by Yahya b. Abd Kathir with the same chain of transmitters.
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 631 b
In-book reference : Book 5, Hadith 267
USC-MSA web (English) reference : Book 4, Hadith 1319
(deprecated numbering scheme)

(37) Chapter: Merit Of The Morning And Afternoon Prayers And Exhortation To Guard Them

(37) باب فَضْلِ صَلاَتَىِ الصُّبْحِ وَالْعَصْرِ وَالْمُحَافَظَةِ عَلَيْهِمَا

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you, then, ascend, and their Lord asks them, though He is the best informed about them: How did you leave My servants? -they say: We left them while they were praying and we came to them while they were praying.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ " .

Reference	: Sahih Muslim 632 a
In-book reference	: Book 5, Hadith 268
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1320

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Angels take turns among you by night and by day, and the rest of the hadith is the same.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَالْمَلاَئِكَةُ يَتَعَاقَبُونَ فِيكُمْ " . بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ .

Reference	: Sahih Muslim 632 b
In-book reference	: Book 5, Hadith 269
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1321

Jarir b. Abdullah is reported to have said:

We were sitting with the Messenger of Allah (ﷺ) that he looked at the full moon and observed: You shall see your Lord as you are seeing this moon, and you will not be harmed by seeing Him. So if you can, do not let -yourselves be overpowered in case of prayer observed before the rising of the sun and its setting, i. e. the 'Asr prayer and the morning prayer. Jarir then recited it:" Celebrate the praise of thy Lord before the rising of the sun and before Its setting" (xx. 130).

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، وَهُوَ يَقُولُ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ " أَمَا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لاَ تُضَامُّونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا " . يَعْنِي الْعَصْرَ وَالْفَجْرَ ثُمَّ قَرَأَ جَرِيرٌ { وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا} .

Reference	: Sahih Muslim 633 a
In-book reference	: Book 5, Hadith 270
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1322

Waki' reported (this hadith) with the same chain of transmitters (that the Holy Prophet) said:

You will be soon presented before your Lord, and you will see Him as you are seeing this moon, and then recited (the above-mentioned verse). But (in this hadith) no mention is made of Jarir.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ وَوَكِيعٌ بِهَذَا الإِسْنَادِ وَقَالَ " أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ " . وَقَالَ ثُمَّ قَرَأَ . وَلَمْ يَقُلْ جَرِيرٌ .

Reference : Sahih Muslim 633 b
In-book reference : Book 5, Hadith 271
USC-MSA web (English) reference : Book 4, Hadith 1323
(deprecated numbering scheme)

'Umara b. Ruwaiba is reported to have said on the authority of his father:

I heard the Messenger of Allah (ﷺ) saying: He who observes prayer before the rising of the sun and its setting, i.e. the dawn prayer and the afternoon prayer, would not enter the (Hell) fire. A person belonging to Basra said to him: Did you yourself hear it from the Messenger of Allah (ﷺ)? He said: Yes. The person (from Basra) said: I bear witness that I heard it from the Messenger of Allah (ﷺ); my ears heard it and my heart retained it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ، - عَنِ ابْنِ أَبِي خَالِدٍ، وَمِسْعَرٍ، وَالْبَخْتَرِيِّ بْنِ الْمُخْتَارِ، سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا " . يَعْنِي الْفَجْرَ وَالْعَصْرَ . فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ آنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ . قَالَ الرَّجُلُ وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي .

Reference : Sahih Muslim 634 a
In-book reference : Book 5, Hadith 272
USC-MSA web (English) reference : Book 4, Hadith 1324
(deprecated numbering scheme)

Umara b. Ruwaiba reported on the authority of his father that the Messenger of Allah (ﷺ) said:

He who said prayer before the rising of the sun and its setting would not enter the fire (of Hell), and there was a man from Basra (sitting) beside him who said: Did you hear it from the Messenger of Allah (way peace be upon him)? He said: Yes, I bear witness to it. The man from Basra said: I bear witness that I did hear from the Messenger of Allah (ﷺ) saying it from the place that you heard from him.

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَلِجُ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا " . وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ آنْتَ سَمِعْتَ هَذَا مِنَ النَّبِيِّ صلى الله عليه وسلم قَالَ نَعَمْ أَشْهَدُ بِهِ عَلَيْهِ . قَالَ وَأَنَا أَشْهَدُ لَقَدْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُهُ بِالْمَكَانِ الَّذِي سَمِعْتَهُ مِنْهُ .

Reference : Sahih Muslim 634 b
In-book reference : Book 5, Hadith 273
USC-MSA web (English) reference : Book 4, Hadith 1325

(deprecated numbering scheme)

Abu Bakr reported on the authority of his father that the Messenger of Allah (ﷺ) said:

He who observed two prayers at two cool (hours) would enter Paradise.

وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنِي أَبُو جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ " .

Reference : Sahih Muslim 635 a
In-book reference : Book 5, Hadith 274
USC-MSA web (English) reference : Book 4, Hadith 1326
(deprecated numbering scheme)

This hadith has been narrated by the same chain of transmitters by Hammam, and said about Abu Bakr that he was Ibn Abu Musa.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، ح قَالَ وَحَدَّثَنَا ابْنُ خِرَاشٍ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالاَ جَمِيعًا حَدَّثَنَا هَمَّامٌ، بِهَذَا الإِسْنَادِ وَنَسَبَا أَبَا بَكْرٍ فَقَالاَ ابْنُ أَبِي مُوسَى .

Reference : Sahih Muslim 635 b
In-book reference : Book 5, Hadith 275
USC-MSA web (English) reference : Book 4, Hadith 1327
(deprecated numbering scheme)

(38) Chapter: Commencement Of The Time For The Evening Prayer Is Immediately After Sunset

(38) باب بَيَانِ أَنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ عِنْدَ غُرُوبِ الشَّمْسِ

Salama b. al-Akwa' reported that the Messenger of Allah (ﷺ) used to say the evening prayer when the sun had set and disappeared (behind the horizon).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ .

Reference : Sahih Muslim 636
In-book reference : Book 5, Hadith 276
USC-MSA web (English) reference : Book 4, Hadith 1328
(deprecated numbering scheme)

Rafi' b. Khadij reported:

We used to observe the evening prayer with the Messenger of Allah (ﷺ) and then one of us would go away and he could see the (distant) place where his arrow would fall.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي أَبُو النَّجَاشِيِّ، قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ، يَقُولُ كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ .

Reference : Sahih Muslim 637 a
In-book reference : Book 5, Hadith 277
USC-MSA web (English) reference : Book 4, Hadith 1329

(deprecated numbering scheme)

A hadith like this, i. e." We used to observe evening prayer...." so on and so forth, has been narrated by Rafi' b. Khadij by another chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي أَبُو النَّجَاشِيِّ، حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، قَالَ كُنَّا نُصَلِّي الْمَغْرِبَ . بِنَحْوِهِ .

Reference : Sahih Muslim 637 b
In-book reference : Book 5, Hadith 278
USC-MSA web (English) reference : Book 4, Hadith 1330
(deprecated numbering scheme)

(39) Chapter: Time For The Night Prayer And Its Delay

(39) باب وَقْتِ الْعِشَاءِ وَتَأْخِيرِهَا

'A'isha. the wife of the Messenger of Allah (ﷺ), reported:

The Messenger of Allah (ﷺ) deferred one night the 'Isya' prayer. And this is called 'Atama. And the Messenger of Allah (ﷺ) did not come out till Umar b. Khattab told (him) that the women and children had gone to sleep. So the Messenger of Allah (ﷺ) came out towards them and said to the people of the mosque: None except you from the people of the earth waits for it (for the night prayer at this late hour), and it was before Islam had spread amongst people. And in the narration transmitted by Ibn Shihab the Messenger of Allah (ﷺ) is reported to have said: It is not meant that you should compel the Messenger of Allah (ﷺ) for prayer. And (this he said) when 'Umar b. Khattab called (the Holy Prophet) in a loud voice.

وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ أَعْتَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَةً مِنَ اللَّيَالِي بِصَلاَةِ الْعِشَاءِ وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى قَالَ عُمَرُ بْنُ الْخَطَّابِ نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ " مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الأَرْضِ غَيْرُكُمْ " . وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الإِسْلاَمُ فِي النَّاسِ . زَادَ حَرْمَلَةُ فِي رِوَايَتِهِ قَالَ ابْنُ شِهَابٍ وَذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَمَا كَانَ لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الصَّلاَةِ " . وَذَاكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّابِ .

Reference : Sahih Muslim 638 a
In-book reference : Book 5, Hadith 279
USC-MSA web (English) reference : Book 4, Hadith 1331
(deprecated numbering scheme)

A hadith like this has been narrated by Ibn Shihab with the same chain of transmitters, but therein no mention has been made of the words of al-Zuhri:

It was narrated to me, and that which followed.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ وَذُكِرَ لِي . وَمَا بَعْدَهُ .

Reference : Sahih Muslim 638 b
In-book reference : Book 5, Hadith 280
USC-MSA web (English) reference : Book 4, Hadith 1332
(deprecated numbering scheme)

'A'isha reported:
The Apostle of Allah (ﷺ) one night delayed (observing the 'Isya' prayer) till a great part of the night was over and the people in the mosque had gone to sleep. He (the Holy Prophet) then came out and observed prayer and said: This is the proper time for it; were it not that I would impose a burden on my people (I would normally pray at this time). In the hadith transmitters by 'Abd al-Razzaq (the words are):" Were it not that it would impose burden on my people."

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، ح قَالَ وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، ح قَالَ وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ، قَالَتْ أَعْتَمَ النَّبِيُّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّى فَقَالَ " إِنَّهُ لَوَقْتُهَا لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي " . وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ " لَوْلاَ أَنْ يَشُقَّ عَلَى أُمَّتِي " .

Reference : Sahih Muslim 638 c
In-book reference : Book 5, Hadith 281
USC-MSA web (English) reference : Book 4, Hadith 1333
(deprecated numbering scheme)

Abdullah b. Umar reported:
We waited one night in expectation of the Messenger of Allah (ﷺ) for the last prayer of the night, and he came out to us when a third of the night had passed even after that. We do not know whether he had been occupied with family business or something else. When he came cut he said: You are waiting for prayer, for which the followers of no other religion wait. except you. Were it not a burden for my Ummah, I would have led them (in the 'Isya' prayer) at this hour. He then ordered the Mu'adhdbin (to call for prayer) and then stood up for prayer and observed prayer.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، - عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ صلى الله عليه وسلم - لِصَلاَةِ الْعِشَاءِ الآخِرَةِ فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَلاَ نَدْرِي أَشَىْءٌ شَغَلَهُ فِي أَهْلِهِ أَوْ غَيْرُ ذَلِكَ فَقَالَ حِينَ خَرَجَ " إِنَّكُمْ لَتَنْتَظِرُونَ صَلاَةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ وَلَوْلاَ أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ " . ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاَةَ وَصَلَّى .

Reference : Sahih Muslim 639 a
In-book reference : Book 5, Hadith 282
USC-MSA web (English) reference : Book 4, Hadith 1334
(deprecated numbering scheme)

Abdullah b. 'Umar reported that the Messenger of Allah (ﷺ) was one night occupied (in some work) and he delayed it ('Isya' prayer) till we went to sleep in the mosque. We then woke up and again went to sleep and again woke up. The Messenger of Allah (ﷺ) then came to us and said:

None among the people of the earth except you waits for prayer in the night.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي نَافِعٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شُغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " لَيْسَ أَحَدٌ مِنْ أَهْلِ الأَرْضِ اللَّيْلَةَ يَنْتَظِرُ الصَّلاَةَ غَيْرُكُمْ " .

Reference : Sahih Muslim 639 b
In-book reference : Book 5, Hadith 283
USC-MSA web (English) reference : Book 4, Hadith 1335
(deprecated numbering scheme)

Thabit reported:

They (the believers) asked Anas about the ring of the Messenger of Allah (ﷺ) and he said: One night the Messenger of Allah (ﷺ) delayed (observing) the 'Isya' prayer up to the midnight or midnight was about to be over. He then came and said: (Other) people have offered prayers and slept, but you are constantly in prayer as long as you wait for prayer. Anas said: I perceive as if I am seeing the lustre of his silver ring, and lifted his, small left finger (in order to show how the Prophet had lifted it).

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، . أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَخَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ أَوْ كَادَ يَذْهَبُ شَطْرُ اللَّيْلِ ثُمَّ جَاءَ فَقَالَ " إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ " . قَالَ أَنَسٌ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ وَرَفَعَ إِصْبَعَهُ الْيُسْرَى بِالْخِنْصِرِ .

Reference : Sahih Muslim 640 a
In-book reference : Book 5, Hadith 284
USC-MSA web (English) reference : Book 4, Hadith 1336
(deprecated numbering scheme)

Anas b. Malik reported:

We waited for the Messenger of Allah (may peace be upon hi n) one night, till it was about midnight. He (the Holy Prophet) came and observed prayer and then turned his face towards us, as it I was seeing the lustre of the silver ring on his finger.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو زَيْدٍ، سَعِيدُ بْنُ الرَّبِيعِ حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ نَظَرْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم لَيْلَةً حَتَّى كَانَ قَرِيبٌ مِنْ نِصْفِ اللَّيْلِ ثُمَّ جَاءَ فَصَلَّى ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَكَأَنَّمَا أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ فِي يَدِهِ مِنْ فِضَّةٍ .

Reference : Sahih Muslim 640 b
In-book reference : Book 5, Hadith 285
USC-MSA web (English) reference : Book 4, Hadith 1337
(deprecated numbering scheme)

This hadith has been narrated by Qurra with the same chain of transmitters, but therein he did not mention:

" He turned his face towards us."

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ، حَدَّثَنَا قُرَّةُ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ ‏.‏

Reference : Sahih Muslim 640 c
In-book reference : Book 5, Hadith 286
USC-MSA web (English) reference : Book 4, Hadith 1338
(deprecated numbering scheme)

Abu Musa reported:

I and my companions who had sailed along with me in the boat landed with me in the valley of Buthan while the Messenger of Allah (ﷺ) was staying in Medina. A party of people amongst them went to the Messenger of Allah (ﷺ) every night at the time of the 'Isya' prayer turn by turn. Abu Musa said: (One night) we (I and my companions) went to the Messenger of Allah (ﷺ) and he was occupied in some matter till there was a delay in prayer so much so that it was the middle of the night. The Messenger of Allah (ﷺ) then came out and led them (Musa's companions) in prayer. And when he had observed his prayer he said to the audience present: Take it easy, I am going to give you information and glad tidings that it is the blessing of Allah upon you for there is none among the people, except you, who prays at this hour (of the night), or he said: None except you observed prayer at this. (late) hour. He (i. e. the narrator) said: I am not sure which of these two sentences he actually uttered. Abu Musa, said: We came back happy for what we heard from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا أَبُو عَامِرٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ، قَدِمُوا مَعِي فِي السَّفِينَةِ نُزُولاً فِي بَقِيعِ بُطْحَانَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ فَكَانَ يَتَنَاوَبُ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ صَلاَةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُمْ قَالَ أَبُو مُوسَى فَوَافَقْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّغُلِ فِي أَمْرِهِ حَتَّى أَعْتَمَ بِالصَّلاَةِ حَتَّى ابْهَارَّ اللَّيْلُ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى بِهِمْ فَلَمَّا قَضَى صَلاَتَهُ قَالَ لِمَنْ حَضَرَهُ ‏"‏ عَلَى رِسْلِكُمْ أُعْلِمُكُمْ وَأَبْشِرُوا أَنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرُكُمْ ‏"‏ ‏.‏ أَوْ قَالَ ‏"‏ مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ ‏"‏ ‏.‏ لاَ نَدْرِي أَىَّ الْكَلِمَتَيْنِ قَالَ قَالَ أَبُو مُوسَى فَرَجَعْنَا فَرِحِينَ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 641
In-book reference : Book 5, Hadith 287
USC-MSA web (English) reference : Book 4, Hadith 1339
(deprecated numbering scheme)

Ibn Juraij reported:

I said to Ata': Which time do you deem fit for me to say the 'Isya' prayer, -as an Imam or alone, -that time which is called by people 'Atama? He said: I heard Ibn 'Abbas saying: The Apostle of Allah (ﷺ) one night delayed the 'Isya' prayer till the people went to sleep. They woke up and again went to sleep and again woke up. Then 'Umar b. Khattab stood up and said (loudly)" Prayer." Ata' further reported that Ibn 'Abbas said: The Apostle of Allah (ﷺ) came out, and as if I am still seeing him with water trickling from his head, and with his hand placed on one side of the head, and he said: Were it not hard for my Ummah, I would have ordered them to observe this prayer like this (i. e. at late hours). I inquired from 'Ata' how the Messenger of Allah (ﷺ) placed his hand upon his head as Ibn Abbas

had informed. So Ata' spread his fingers a little and then placed the ends of his fingers on the side of his head. He then moved them like this over his head till the thumb touched that part of the ear which is near the face and then it (went) to the earlock and the part of the heard. It (the bind) neither held nor caught anything but this is how (it moved oil). I said to Ata': Was it mentioned to you (by Ibn Abbas) how long did the Apostle (ﷺ) delay it (the prayer) during that eight? He said: I do not know (I cannot give you the exact time). Ali' said: I love that I should say prayer, whether as an Imam or alone at delayed hours as the Messenger of Allah (ﷺ) said that night, but if It is hard upon you in your individual capacity or upon people in the congregation and you are their Imam, then say prayer ('Isha') at the middle hours neither too early nor too late.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ قُلْتُ لِعَطَاءٍ أَىُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعِشَاءَ الَّتِي يَقُولُهَا النَّاسُ الْعَتَمَةَ إِمَامًا وَخِلْوًا قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ أَعْتَمَ نَبِيُّ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ الْعِشَاءَ - قَالَ - حَتَّى رَقَدَ نَاسٌ وَاسْتَيْقَظُوا وَرَقَدُوا وَاسْتَيْقَظُوا فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ الصَّلاَةَ . فَقَالَ عَطَاءٌ قَالَ ابْنُ عَبَّاسٍ فَخَرَجَ نَبِيُّ اللَّهِ صلى الله عليه وسلم كَأَنِّي أَنْظُرُ إِلَيْهِ الآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعًا يَدَهُ عَلَى شِقِّ رَأْسِهِ قَالَ " لَوْلاَ أَنْ يَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا كَذَلِكَ " . قَالَ فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ عَلَى رَأْسِهِ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ ثُمَّ صَبَّهَا يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ مِمَّا يَلِي الْوَجْهَ ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ اللِّحْيَةِ لاَ يُقَصِّرُ وَلاَ يَبْطِشُ بِشَىْءٍ إِلاَّ كَذَلِكَ . قُلْتُ لِعَطَاءٍ كَمْ ذُكِرَ لَكَ أَخَّرَهَا النَّبِيُّ صلى الله عليه وسلم لَيْلَتَئِذٍ قَالَ لاَ أَدْرِي . قَالَ عَطَاءٌ أَحَبُّ إِلَىَّ أَنْ أُصَلِّيَهَا إِمَامًا وَخِلْوًا مُؤَخَّرَةً كَمَا صَلاَّهَا النَّبِيُّ صلى الله عليه وسلم لَيْلَتَئِذٍ فَإِنْ شَقَّ عَلَيْكَ ذَلِكَ خِلْوًا أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ وَأَنْتَ إِمَامُهُمْ فَصَلِّهَا وَسَطًا لاَ مُعَجَّلَةً وَلاَ مُؤَخَّرَةً .

Reference	: Sahih Muslim 642
In-book reference	: Book 5, Hadith 288
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1340

Jabir b. Samura reported that the Messenger of Allah (ﷺ) postponed the last 'Isha' prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُؤَخِّرُ صَلاَةَ الْعِشَاءِ الآخِرَةِ .

Reference	: Sahih Muslim 643 a
In-book reference	: Book 5, Hadith 289
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1341

Jabir b. Samura reported:

The Messenger of Allah (ﷺ) used to observe prayers like your prayers, but he would delay the prayer after nightfall to a little after the time you observed it, and he would shorten the prayer.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلاَتِكُمْ وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلاَتِكُمْ شَيْئًا وَكَانَ يُخِفُّ الصَّلاَةَ . وَفِي رِوَايَةِ أَبِي كَامِلٍ يُخَفِّفُ .

Reference : Sahih Muslim 643 b
In-book reference : Book 5, Hadith 290
USC-MSA web (English) reference : Book 4, Hadith 1342
(deprecated numbering scheme)

Abdullah b. 'Umar reported:
I heard the Messenger of Allah (ﷺ) as saying: Let the bedouin not gain upper hand over you in regard to the name of your prayer. See I (The night prayer should be called) 'Isya' (and the bedouins call it Atama (because) they milk their camels late.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ أَلاَ إِنَّهَا الْعِشَاءُ وَهُمْ يُعْتِمُونَ بِالإِبِلِ " .

Reference : Sahih Muslim 644 a
In-book reference : Book 5, Hadith 291
USC-MSA web (English) reference : Book 4, Hadith 1343
(deprecated numbering scheme)

Ibn 'Umar said:
The Messenger of Allah (ﷺ) said: Let the bedouin not gain upper band over you In regard to the name of your prayer, i. e. night prayer, for it is mentioned 'Isya' in the Book of Allah (i. e. the Qur'an). (The bedouin call it 'Atama because) they make delay in milling their she-camels.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمُ الْعِشَاءِ فَإِنَّهَا فِي كِتَابِ اللَّهِ الْعِشَاءُ وَإِنَّهَا تُعْتِمُ بِحِلاَبِ الإِبِلِ " .

Reference : Sahih Muslim 644 b
In-book reference : Book 5, Hadith 292
USC-MSA web (English) reference : Book 4, Hadith 1344
(deprecated numbering scheme)

(40) Chapter: Desirability Of Observing The Morning Prayer At Earlier Hour And That Is The Time When There Is Darkness Before Dawn And The Information Regarding The Length Of Recitation In It

(40) باب اسْتِحْبَابِ التَّبْكِيرِ بِالصُّبْحِ فِي أَوَّلِ وَقْتِهَا وَهُوَ التَّغْلِيسُ وَبَيَانِ قَدْرِ الْقِرَاءَةِ فِيهَا

'A'isha reported:

The believing women used to pray the morning prayer with the Messenger of Allah and then return wrapped in their mantles. No one could recognise them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، - قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ نِسَاءَ الْمُؤْمِنَاتِ، كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ يَرْجِعْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ لاَ يَعْرِفُهُنَّ أَحَدٌ ‏.‏

Reference : Sahih Muslim 645 a
In-book reference : Book 5, Hadith 293
USC-MSA web (English) reference : Book 4, Hadith 1345
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), reported:

The believing women observed the morning prayer with the Messenger of Allah (ﷺ) wrapped in their mantles. They then went back to their houses and were unrecognisable, because of the Messenger of Allah's (ﷺ) praying in the darkness before dawn.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَقَدْ كَانَ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ وَمَا يُعْرَفْنَ مِنْ تَغْلِيسِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالصَّلاَةِ ‏.‏

Reference : Sahih Muslim 645 b
In-book reference : Book 5, Hadith 294
USC-MSA web (English) reference : Book 4, Hadith 1346
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) used to observe the morning prayer, and the women would go back wrapped in their mantles being unrecognisable because of the darkness before dawn. (Ishaq b. Musa) al-Ansari (one of the transmitters in this chain of narration) narrated" wrapped" (only) in his narration. (No mention was made of mantles.)

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَإِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالاَ حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ ‏.‏ وَقَالَ الأَنْصَارِيُّ فِي رِوَايَتِهِ مُتَلَفِّفَاتٍ ‏.‏

Reference : Sahih Muslim 645 c
In-book reference : Book 5, Hadith 295
USC-MSA web (English) reference : Book 4, Hadith 1347
(deprecated numbering scheme)

Muhammad b. 'Amr b. al-Hasan b. 'All reported:

When Hajjaj came to Medina we asked Jabir b. Abdullah (about the timings of prayer as observed by the Holy Prophet). He said: The Messenger of Allah (ﷺ) used to pray afternoon prayer in the midday heat; the afternoon

prayer when the sun was bright; the evening prayer when the sun had completely set; and as for the night prayer, he sometimes delayed and sometimes (observed it) at earlier hours. When he found them (his Companions) assembled (at earlier hours) he (prayed) early. and when he saw them coming late, he delayed the (prayer). and the morning prayer the Messenger of Allah (ﷺ) observed in the darkness before dawn.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ وَالْمَغْرِبَ إِذَا وَجَبَتْ وَالْعِشَاءَ أَحْيَانًا يُؤَخِّرُهَا وَأَحْيَانًا يُعَجِّلُ كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ وَإِذَا رَآهُمْ قَدْ أَبْطَئُوا أَخَّرَ وَالصُّبْحَ كَانُوا أَوْ - قَالَ - كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّيهَا بِغَلَسٍ ‏.‏

Reference : Sahih Muslim 646 a
In-book reference : Book 5, Hadith 296
USC-MSA web (English) reference : Book 4, Hadith 1348
(deprecated numbering scheme)

Muhammad b. 'Amr al-Hasan b. 'All reported:
Hajjaj used to delay the prayers, and so we asked Jabir b. 'Abdullah, and the rest of the hadith is the same.

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، سَمِعَ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ بِمِثْلِ حَدِيثِ غُنْدَرٍ ‏.‏

Reference : Sahih Muslim 646 b
In-book reference : Book 5, Hadith 297
USC-MSA web (English) reference : Book 4, Hadith 1349
(deprecated numbering scheme)

Sayyar b. Salama reported:
I heard my father asking Abu Barza (al- Aslami) about the prayer of Allah's Messenger (ﷺ) I (Shu'ba, one of the narrators) said: Did you hear it (from Abu Barza)? He said: 1 feel as if I am bearing you at this very time. He said: I heard my father asking about the prayer of the Messenger of Allah (ﷺ) and he (Abu Barza) making this reply: He (the Holy Prophet) did not mind delaying-some (prayer) i. e. 'Isya' prayer, even up to the midnight and did not like sleeping before observing it, and talking after it. Shu'ba said: I met him subsequently and asked him (about the prayers of the Holy Prophet) and he said: He observed the noon prayer when the sun was past the meridian, he would pray the afternoon prayer, after which a person would o to the outskirts of Medina and the sun was still bright; (I forgot what he said about the evening prayer) ; I then met him on a subsequent occasion and asked him (about the prayers of the Holy Prophet; and he said: He would observe the morning prayer (at such a time) so that a man would go back and would recognise his neighbour by casting a glance at his face, and he would recite from sixty to one hundred verses in it.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي سَيَّارُ بْنُ سَلاَمَةَ، قَالَ سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ، عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - قُلْتُ آنْتَ سَمِعْتَهُ قَالَ فَقَالَ كَأَنَّمَا أَسْمَعُكَ السَّاعَةَ - قَالَ - سَمِعْتُ أَبِي يَسْأَلُهُ

عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ كَانَ لاَ يُبَالِي بَعْضَ تَأْخِيرِهَا - قَالَ يَعْنِي الْعِشَاءَ - إِلَى نِصْفِ اللَّيْلِ وَلاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الْحَدِيثَ بَعْدَهَا . قَالَ شُعْبَةُ ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ فَقَالَ وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ وَالْعَصْرَ يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ - قَالَ - وَالْمَغْرِبَ لاَ أَدْرِي أَىَّ حِينٍ ذَكَرَ . قَالَ ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ فَقَالَ وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ فَيَعْرِفُهُ . قَالَ وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ .

Reference : Sahih Muslim 647 a
In-book reference : Book 5, Hadith 298
USC-MSA web (English) reference : Book 4, Hadith 1350
(deprecated numbering scheme)

Sayyar b. Salama reported:
I heard Abu Barza saying that the Messenger of Allah (ﷺ) did not mind some delay in the 'Isha' prayer even up to midnight and he did not like sleeping before (observing it) and talking after it. Shu'ba said: I again met him (Sayyar b. Salama) for the second time and he said: Even up to the third (part) of the night.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارِ بْنِ سَلاَمَةَ، قَالَ سَمِعْتُ أَبَا بَرْزَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُبَالِي بَعْضَ تَأْخِيرِ صَلاَةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ وَكَانَ لاَ يُحِبُّ النَّوْمَ قَبْلَهَا وَلاَ الْحَدِيثَ بَعْدَهَا . قَالَ شُعْبَةُ ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَى فَقَالَ أَوْ ثُلُثِ اللَّيْلِ .

Reference : Sahih Muslim 647 b
In-book reference : Book 5, Hadith 299
USC-MSA web (English) reference : Book 4, Hadith 1351
(deprecated numbering scheme)

Abu Barza b. Aslami is reported to have said:
The Messenger of Allah (ﷺ) delayed the night prayer till a third of the night had passed and he did not approve of sleeping before it, and talking after it, and he used to recite in the morning prayer from one hundred to sixty verses (and completed the prayer at such hours) when we recognised the faces of one another.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلاَمَةَ أَبِي الْمِنْهَالِ، قَالَ سَمِعْتُ أَبَا بَرْزَةَ الأَسْلَمِيَّ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُؤَخِّرُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ وَيَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ مِنَ الْمِائَةِ إِلَى السِّتِّينَ وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ .

Reference : Sahih Muslim 647 c
In-book reference : Book 5, Hadith 300
USC-MSA web (English) reference : Book 4, Hadith 1352
(deprecated numbering scheme)

(41) Chapter: Disapproval Of Delaying The Prayer From Its Prescribed Time; What One Who Is Led In Prayer Should Do When The Imam Delays It?

(41) باب كَرَاهِيَةِ تَأْخِيرِ الصَّلاَةِ عَنْ وَقْتِهَا الْمُخْتَارِ وَمَا يَفْعَلُهُ الْمَأْمُومُ إِذَا أَخَّرَهَا الإِمَامُ

Abu Dharr reported:

The Messenger of Allah (ﷺ) said to me: How would you act when you are under the rulers who would delay the prayer beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned? I said: What do you command? He (the Holy Prophet) said: Observe the prayer at Its proper time, and if you can say it along with them do so, for it would be a superetogatory prayer for you. Khalaf (one of the narrators in the above hadith) has not mentioned" beyond their (prescribed) time".

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح قَالَ وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ " كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا أَوْ يُمِيتُونَ الصَّلاَةَ عَنْ وَقْتِهَا " . قَالَ قُلْتُ فَمَا تَأْمُرُنِي قَالَ " صَلِّ الصَّلاَةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ " . وَلَمْ يَذْكُرْ خَلَفٌ عَنْ وَقْتِهَا .

Reference : Sahih Muslim 648 a
In-book reference : Book 5, Hadith 301
USC-MSA web (English) reference : Book 4, Hadith 1353
(deprecated numbering scheme)

Abu Dharr reported:
The Messenger of Allah (ﷺ) said to me: O Abu Dharr, you would soon find after me rulers who would make their prayers dead. You should say prayer at its prescribed time. If you say prayer at its prescribed time that would be a supererogatory prayer for you, otherwise you saved your prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمِيتُونَ الصَّلاَةَ فَصَلِّ الصَّلاَةَ لِوَقْتِهَا فَإِنْ صَلَّيْتَ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً وَإِلاَّ كُنْتَ قَدْ أَحْرَزْتَ صَلاَتَكَ " .

Reference : Sahih Muslim 648 b
In-book reference : Book 5, Hadith 302
USC-MSA web (English) reference : Book 4, Hadith 1354
(deprecated numbering scheme)

Abu Dharr reported:
My friend (the Holy Prophet) bade me to hear and obey (the ruler) even if he is a slave having his feet and arms cut off, and observe prayer at its prescribed time. (And further said): It you find people having observed the prayer, you in fact saved your prayer, otherwise (if you join with them) that would be a Nafl prayer for you.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الأَطْرَافِ وَأَنْ أُصَلِّيَ الصَّلاَةَ لِوَقْتِهَا " فَإِنْ أَدْرَكْتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَحْرَزْتَ صَلاَتَكَ وَإِلاَّ كَانَتْ لَكَ نَافِلَةً " .

Reference : Sahih Muslim 648 c
In-book reference : Book 5, Hadith 303
USC-MSA web (English) reference : Book 4, Hadith 1355
(deprecated numbering scheme)

Abu Dharr reported:

The Messenger of Allah (ﷺ) struck my thigh and said: How would you act if you survive among the people who would delay prayers beyond their (prescribed) time? He (Abu Dharr) said: What do you command (under this situation)? He (the Holy Prophet) slid: Observe prayer at its prescribed time, then go (to meet) your needs, and if the Iqama is pronounced, and you are present in the mosque, then observe prayer (along with the Jama'at).

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، قَالَ سَمِعْتُ أَبَا الْعَالِيَةِ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَضَرَبَ فَخِذِي " كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا " . قَالَ قَالَ مَا تَأْمُرُ قَالَ " صَلِّ الصَّلاَةَ لِوَقْتِهَا ثُمَّ اذْهَبْ لِحَاجَتِكَ فَإِنْ أُقِيمَتِ الصَّلاَةُ وَأَنْتَ فِي الْمَسْجِدِ فَصَلِّ " .

Reference : Sahih Muslim 648 d
In-book reference : Book 5, Hadith 304
USC-MSA web (English) reference : Book 4, Hadith 1356
(deprecated numbering scheme)

'Abu'l-'Aliyat al-Bara reported:

Ibn Ziyad delayed the prayer. 'Abdullah b. Samit came to me and I placed a chair for him and he sat in it and I made a mention of whit Ibn Ziyad had done. He bit hit lips (as a sign of extreme anger and annoyance) and struck at my thigh and said: I asked Abu Dharr as you have asked me, and he struck my thigh just as I have struck your thigh, and said: I asked the Messenger of Allah (ﷺ) as you have asked me and he struck my thigh just as I have struck your thigh, and he (the Holy Prophet) said: Observe prayer at its prescribed time, and if you can say prayer along with them. do so, and do not say." I have observed prayer and so I shall not pray."

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، قَالَ أَخَّرَ ابْنُ زِيَادٍ الصَّلاَةَ فَجَاءَنِي عَبْدُ اللَّهِ بْنُ الصَّامِتِ فَأَلْقَيْتُ لَهُ كُرْسِيًّا فَجَلَسَ عَلَيْهِ فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ فَعَضَّ عَلَى شَفَتِهِ وَضَرَبَ فَخِذِي وَقَالَ إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ إِنِّي سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ " صَلِّ الصَّلاَةَ لِوَقْتِهَا فَإِنْ أَدْرَكَتْكَ الصَّلاَةُ مَعَهُمْ فَصَلِّ وَلاَ تَقُلْ إِنِّي قَدْ صَلَّيْتُ فَلاَ أُصَلِّي " .

Reference : Sahih Muslim 648 e
In-book reference : Book 5, Hadith 305
USC-MSA web (English) reference : Book 4, Hadith 1357
(deprecated numbering scheme)

Abu Dharr reported:

(The Messenger of Allah) said: How would you, or how would thou, act if you survive to live among people who defer prayer beyond the (prescribed) time? (The narrator said: Allah and His Messenger know best). whereupon he said: Observe prayer at its prescribed time, but if the Iqama is pronounced for (congregational) prayer, then observe prayer along with them. for herein is an excess of virtue.

وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ " كَيْفَ أَنْتُمْ - أَوْ قَالَ كَيْفَ أَنْتَ - إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلاَةَ عَنْ وَقْتِهَا فَصَلِّ الصَّلاَةَ لِوَقْتِهَا ثُمَّ إِنْ أُقِيمَتِ الصَّلاَةُ فَصَلِّ مَعَهُمْ فَإِنَّهَا زِيَادَةُ خَيْرٍ " .

Reference : Sahih Muslim 648 f
In-book reference : Book 5, Hadith 306
USC-MSA web (English) reference : Book 4, Hadith 1358
(deprecated numbering scheme)

Abu'l-'Aliyat al-Bara' reported:

I said to 'Abdullah b. Samit: We say our Jumu'a prayer behind those rulers who defer the prayer. He ('Abdullah b. Samit), struck. my thigh that I felt pain and said: I asked Abu Dharr about it, he struck my thigh and said: I asked the Messenger of Allah (ﷺ) about it. Upon this he said: Observe prayer at its prescribed time, and treat prayer along with them (along with those Imams who deter prayer) as Nafl. 'Abdullah said: It was narrated to me that the Messenger of Allah (ﷺ) struck the thigh of Abd Dharr.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ الصَّامِتِ نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ فَيُؤَخِّرُونَ الصَّلاَةَ - قَالَ - فَضَرَبَ فَخِذِي ضَرْبَةً أَوْجَعَتْنِي وَقَالَ سَأَلْتُ أَبَا ذَرٍّ عَنْ ذَلِكَ فَضَرَبَ فَخِذِي وَقَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " صَلُّوا الصَّلاَةَ لِوَقْتِهَا وَاجْعَلُوا صَلاَتَكُمْ مَعَهُمْ نَافِلَةً " . قَالَ وَقَالَ عَبْدُ اللَّهِ ذُكِرَ لِي أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم ضَرَبَ فَخِذَ أَبِي ذَرٍّ .

Reference : Sahih Muslim 648 g
In-book reference : Book 5, Hadith 307
USC-MSA web (English) reference : Book 4, Hadith 1359
(deprecated numbering scheme)

(42) Chapter: Excellence Of Prayers In Congregation And Grim Warning For Remaining Away From It

(42) باب فَضْلِ صَلاَةِ الْجَمَاعَةِ وَبَيَانِ التَّشْدِيدِ فِي التَّخَلُّفِ عَنْهَا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاَةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا " .

Reference : Sahih Muslim 649 a
In-book reference : Book 5, Hadith 308
USC-MSA web (English) reference : Book 4, Hadith 1360
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Prayer said in a congregation is twenty-five degrees more excellent than prayer said by a single person. He (Abu Huraira further) said: The angels of the night and the angels of the day meet together. Abu Huraira said: Recite it you like:" Surely the recital of the Qur'an at dawn is witnessed" (al-Qur'an, xvii. 78).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَفْضُلُ صَلاَةٌ فِي الْجَمِيعِ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً " . قَالَ " وَتَجْتَمِعُ مَلاَئِكَةُ اللَّيْلِ وَمَلاَئِكَةُ النَّهَارِ فِي صَلاَةِ الْفَجْرِ " . قَالَ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْ {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا}

Reference : Sahih Muslim 649 b
In-book reference : Book 5, Hadith 309
USC-MSA web (English) reference : Book 4, Hadith 1361
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira with another chain of transmitters with a very slight change of words.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدٌ، وَأَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ . بِمِثْلِ حَدِيثِ عَبْدِ الأَعْلَى عَنْ مَعْمَرٍ إِلاَّ أَنَّهُ قَالَ " بِخَمْسٍ وَعِشْرِينَ جُزْءًا " .

Reference : Sahih Muslim 649 c
In-book reference : Book 5, Hadith 310
USC-MSA web (English) reference : Book 4, Hadith 1362
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Prayer said in a congregation is equivalent to twenty-five (prayers) as compared with the prayer said by a single person.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا أَفْلَحُ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلاَةِ الْفَذِّ " .

Reference : Sahih Muslim 649 d
In-book reference : Book 5, Hadith 311
USC-MSA web (English) reference : Book 4, Hadith 1363
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (way peace be upon him) said: Prayer along with the Imam is twenty-five times more excellent than prayer said by a single person.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ، أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللَّهِ خَتَنُ زَيْدِ بْنِ زَبَّانٍ مَوْلَى الْجُهَنِيِّينَ فَدَعَاهُ نَافِعٌ فَقَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةٌ مَعَ الإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلاَةً يُصَلِّيهَا وَحْدَهُ " .

Reference : Sahih Muslim 649 e
In-book reference : Book 5, Hadith 312
USC-MSA web (English) reference : Book 4, Hadith 1364
(deprecated numbering scheme)

Ibn Umar reported Allah's Messenger (ﷺ) assaying:

Prayer said in a congregation is twenty-seven degrees more excellent than prayer said by a single person.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاَةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً " .

Reference : Sahih Muslim 650 a
In-book reference : Book 5, Hadith 313
USC-MSA web (English) reference : Book 4, Hadith 1365
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Apostle (ﷺ) as saying:

The prayer of a person in congregation is twenty-seven times in excess to the prayer said alone.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صَلاَةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلاَتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ " .

Reference : Sahih Muslim 650 b
In-book reference : Book 5, Hadith 314
USC-MSA web (English) reference : Book 4, Hadith 1366
(deprecated numbering scheme)

Ibn Numair reported it on the authority of his father (a preference of) more than twenty (degrees) and Abu Bakr in his narration (has narrated it) twenty- seven degrees.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ ح قَالَ وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي قَالاَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ . قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ، " بِضْعًا وَعِشْرِينَ " . وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ " سَبْعًا وَعِشْرِينَ دَرَجَةً " .

Reference : Sahih Muslim 650 c
In-book reference : Book 5, Hadith 315
USC-MSA web (English) reference : Book 4, Hadith 1367
(deprecated numbering scheme)

Ibn 'Umar reported from the Messenger of Allah (ﷺ) as some and twenty (degrees).

وَحَدَّثَنَاهُ ابْنُ رَافِعٍ، أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بِضْعًا وَعِشْرِينَ " .

Reference : Sahih Muslim 650 d
In-book reference : Book 5, Hadith 316
USC-MSA web (English) reference : Book 4, Hadith 1368
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) found some people absenting from certain prayers and he said: I intend that I order (a) person to lead people in prayer, and then go to the persons who do not join the (congregational prayer) and then order their houses to be burnt by the bundles of fuel. If one amongst them were to know that he would find a fat fleshy bone he would attend the night prayer.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَدَ نَاسًا فِي بَعْضِ الصَّلَوَاتِ فَقَالَ " لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ ثُمَّ أُخَالِفَ إِلَى رِجَالٍ يَتَخَلَّفُونَ عَنْهَا فَآمُرَ بِهِمْ فَيُحَرِّقُوا عَلَيْهِمْ بِحُزَمِ الْحَطَبِ بُيُوتَهُمْ وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا لَشَهِدَهَا " . يَعْنِي صَلاَةَ الْعِشَاءِ .

Reference : Sahih Muslim 651 a
In-book reference : Book 5, Hadith 317
USC-MSA web (English) reference : Book 4, Hadith 1369
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The most burdensome prayers for the hypocrites are the night prayer and the morning prayer. If they were to know the blessings they have in store, they would have come to them, even though crawling, and I thought that I should order the prayer to be commenced and command a person to lead people in prayer, and I should then go along with some persons having a fagot of fuel with them to the people who have not attended the prayer (in congregation) and would burn their houses with fire.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَثْقَلَ صَلاَةٍ عَلَى الْمُنَافِقِينَ صَلاَةُ الْعِشَاءِ وَصَلاَةُ الْفَجْرِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْوًا وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ " .

Reference : Sahih Muslim 651 b
In-book reference : Book 5, Hadith 318
USC-MSA web (English) reference : Book 4, Hadith 1370
(deprecated numbering scheme)

Hammam b. Munabbih reported:

This is what Abu Huraira reported to us from the Messenger of Allah (ﷺ) and (in this connection) he narrated some ahadith, one of them is: The Messenger of Allah (ﷺ) said: I intend that I should command my young men to gather bundles fuel for me, and then order a person to lead people in prayer, and then burn the houses with their inmates (who have not joined the congregation).

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزَمٍ مِنْ حَطَبٍ ثُمَّ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ ثُمَّ تُحَرَّقُ بُيُوتٌ عَلَى مَنْ فِيهَا " .

Reference : Sahih Muslim 651 c
In-book reference : Book 5, Hadith 319
USC-MSA web (English) reference : Book 4, Hadith 1371
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِنَحْوِهِ .

Reference : Sahih Muslim 651 d
In-book reference : Book 5, Hadith 320
USC-MSA web (English) reference : Book 4, Hadith 1372
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying about people who are absent from Jumu'a prayer:

I intend that I should command a person to lead people in prayer, and then burn those persons who absent themselves from Jumu'a prayer in their houses.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، سَمِعَهُ مِنْهُ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ " لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنَّاسِ ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بُيُوتَهُمْ " .

Reference : Sahih Muslim 652
In-book reference : Book 5, Hadith 321
USC-MSA web (English) reference : Book 4, Hadith 1373
(deprecated numbering scheme)

(43) Chapter: He Who Hears The Call For Prayer It Is Essential For Him To Come To The Mosque

(43) باب يَجِبُ إِتْيَانُ الْمَسْجِدِ عَلَى مَنْ سَمِعَ النِّدَاءَ

Abu Huraira reported:

There came to the Messenger of Allah (ﷺ) a blind man and said: Messenger of Allah, I have no one to guide me to the mosque. He, therefore, asked. Allah's Messenger (ﷺ) permission to say prayer in his house. He (tee Holy Prophet) granted him permission. Then when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet then) said: Respond to it.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَيَعْقُوبُ الدَّوْرَقِيُّ، كُلُّهُمْ عَنْ مَرْوَانَ الْفَزَارِيِّ، - قَالَ قُتَيْبَةُ حَدَّثَنَا الْفَزَارِيُّ، - عَنْ عُبَيْدِ اللَّهِ بْنِ الأَصَمِّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ أَعْمَى فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ . فَسَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ فَرَخَّصَ لَهُ فَلَمَّا وَلَّى دَعَاهُ فَقَالَ " هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلاَةِ " . فَقَالَ نَعَمْ . قَالَ " فَأَجِبْ " .

Reference : Sahih Muslim 653
In-book reference : Book 5, Hadith 322
USC-MSA web (English) reference : Book 4, Hadith 1374
(deprecated numbering scheme)

(44) Chapter: Prayer in congregation is one of the sunnah of guidance

(44) باب صَلاَةُ الْجَمَاعَةِ مِنْ سُنَنِ الْهُدَى

'Abdullah (b. Mas'ud) reported:

I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man, but it a sick man could walk between two persons (i. e. with the help of two persons with one on each side) he would come to prayer. And (further) said: The Messenger of Allah (ﷺ) taught us the paths of right guidance. among which is prayer in the mosque in which the Adzan is called.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي الأَحْوَصِ، قَالَ قَالَ عَبْدُ اللَّهِ لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلاَةِ إِلاَّ مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ أَوْ مَرِيضٌ إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلاَةَ - وَقَالَ - إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَّمَنَا سُنَنَ الْهُدَى وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلاَةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ .

Reference : Sahih Muslim 654 a
In-book reference : Book 5, Hadith 323
USC-MSA web (English) reference : Book 4, Hadith 1375
(deprecated numbering scheme)

Abdullah (b. Mas'ud) reported:

He who likes to meet Allah tomorrow as Muslim, he should persevere in observing these prayers, when a call is announced for them, for Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man why stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray. No man purifies himself, doing it well, then makes for one of those mosques without Allah recording a blessing for him for every step he takes raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men till he was set up in a row.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلَى هَؤُلاَءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ صلى الله عليه وسلم سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلاَّ كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً وَيَرْفَعُهُ بِهَا دَرَجَةً وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةً وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ مَعْلُومُ النِّفَاقِ وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ .

Reference : Sahih Muslim 654 b
In-book reference : Book 5, Hadith 324
USC-MSA web (English) reference : Book 4, Hadith 1376
(deprecated numbering scheme)

(45) Chapter: Forbiddance To Go Out Of The Mosque After The Adzan Has Been Announced By Mu'adhdhin

(45) باب النَّهْىِ عَنِ الْخُرُوجِ، مِنَ الْمَسْجِدِ إِذَا أَذَّنَ الْمُؤَذِّنُ

Abu Sha'tha' reported:

While we were sitting with Abu Huraira in a mosque a man went out of the mosque after the call to prayer had been announced. (A man stood up in the mosque and set off.) Abu Huraira's eyes followed him till he went out of the mosque. Upon this Abu Huraira said: This man has disobeyed Abu'l- Qasim (Muhammad) (ﷺ).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ، قَالَ كُنَّا قُعُودًا فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ فَأَذَّنَ الْمُؤَذِّنُ فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ فَقَالَ أَبُو هُرَيْرَةَ أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 655 a
In-book reference	: Book 5, Hadith 325
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1377

Abu Sha'tha' al-Muharibi reported on the authority of his father, who said:

I heard it from Abu Huraira that he saw a person getting out of the mosque after the call to prayer had been announced. Upon this he remarked: This (man) disobeyed Abu'l-Qasim (ﷺ).

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، - هُوَ ابْنُ عُيَيْنَةَ - عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى، رَجُلاً يَجْتَازُ الْمَسْجِدَ خَارِجًا بَعْدَ الأَذَانِ فَقَالَ أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 655 b
In-book reference	: Book 5, Hadith 326
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1378

(46) Chapter: Excellence Of Praying The 'isha'and Morning Prayers In Congregation (46) باب فَضْلِ صَلاَةِ الْعِشَاءِ وَالصُّبْحِ فِي جَمَاعَةٍ

'Abd al-Rahman b. Abd 'Amr reported:

'Uthman b. 'Affan (narrated the mosque after evening prayer and sat alone. I also sat alone with him, so he said: 0, son of my brother, I heard the Messenger of Allah (ﷺ) say: He who observed the 'Isha' prayer in congregation, it was as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - وَهُوَ ابْنُ زِيَادٍ - حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، قَالَ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْمَسْجِدَ بَعْدَ صَلاَةِ الْمَغْرِبِ فَقَعَدَ وَحْدَهُ فَقَعَدْتُ إِلَيْهِ فَقَالَ يَا ابْنَ أَخِي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ " .

Reference	: Sahih Muslim 656 a
In-book reference	: Book 5, Hadith 327
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1379

This hadith has been narrated by the chain of transmitters by Abu Sahl 'Uthman b. Hakim.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ، عُثْمَانَ بْنِ حَكِيمٍ بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 656 b
In-book reference : Book 5, Hadith 328
USC-MSA web (English) reference : Book 4, Hadith 1380
(deprecated numbering scheme)

Jundab b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

He who prayed the morning prayer (in congregation) he is in fact under the protection of Allah. And it can never happen that Allah should demand anything from you in connection with the protection (that He guarantees) and one should not get it. He would then throw him in the fire of Hell.

وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلاَ يَطْلُبَنَّكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَىْءٍ فَيُدْرِكَهُ فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ " .

Reference : Sahih Muslim 657 a
In-book reference : Book 5, Hadith 329
USC-MSA web (English) reference : Book 4, Hadith 1381
(deprecated numbering scheme)

Anas b. Sirin reported:

I heard Jundab b. Qasri saying that the Messenger of Allah (ﷺ) said: He who observed the morning prayer (in congregation), he is in fact under the protection of Allah and it never happens that Allah should make a demand in connection with the protection (that He guarantees and should not get it) for when he asks for anything in relation to His protection, he definitely secures it. He then throws him flatly in the Hell-fire.

وَحَدَّثَنِيهِ يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ سَمِعْتُ جُنْدَبًا الْقَسْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى صَلاَةَ الصُّبْحِ فَهْوَ فِي ذِمَّةِ اللَّهِ فَلاَ يَطْلُبَنَّكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَىْءٍ فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَىْءٍ يُدْرِكْهُ ثُمَّ يَكُبَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ " .

Reference : Sahih Muslim 657 b
In-book reference : Book 5, Hadith 330
USC-MSA web (English) reference : Book 4, Hadith 1382
(deprecated numbering scheme)

This hadith has been narrated by Jundab b. Sufyan in from the Messenger of Allah (ﷺ) with the same chain of transmitters, but this has not been mentioned:

" He would throw him in fire."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ هَارُونَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا وَلَمْ يَذْكُرْ " فَيَكُبَّهُ فِي نَارِ جَهَنَّمَ " .

Reference : Sahih Muslim 657 c
In-book reference : Book 5, Hadith 331
USC-MSA web (English) reference : Book 4, Hadith 1383
(deprecated numbering scheme)

(47) Chapter: Permission To Remain Away From The Congregational Prayer For Any Genuine Reason

(47) باب الرُّخْصَةِ فِي التَّخَلُّفِ عَنِ الْجَمَاعَةِ، بِعُذْرٍ

Mahmud b. al-Rabi' reported that 'Ibn b. Malik, who was one of the Companions of the Messenger of Allah (ﷺ) and who participated in the (Battle of) Badr and was among the Ansar (of Medina), told that he came to the Messenger of Allah (ﷺ) and said:

Messenger of Allah, I have lost my eyesight and I lead my people in prayer. When there is a downpour there is then a current (of water) in the valley that stands between me and them and I find it impossible to go to their mosque and lead them in prayer. Messenger of Allah, I earnestly beg of you that you should come and observe prayer at a place of worship (in my house) so that I should then use it as a place of worship. The Messenger of Allah (ﷺ) said: Well, it God so wills. I would soon do so. 'Itban said: On the following day when the day dawned, the Messenger of Allah (may peace he upon him) came along with Abu Bakr at-Siddiq, and the Messenger of Allah (ﷺ) asked permission (to get into the house). I gave him the permission, and be did not sit after entering the house, when he said: At what place in your house you desire me to say prayer? I ('Itban b. Malik) said: I pointed to a corner in the house, The Messenger of Allah (ﷺ) stood (at that place for prayer) and pronounced Allah-o-Akbar (Allah is the Greatest) (as an expression for the commencement of prayer). We too stood behind him, and he said two rak'ahs and then pronounced salutation (marking the end of the prayer). We detained him (the Holy Prophet) for the meat curry we had prepared for, him. The people of the neighbouring houses came and thus there was a good gathering in (our house). One of them said: Where is Malik b. Dukhshun? Upon this one of them remarked: He is a hypocrite; he does not love Allah and His Messenger. Thereupon the Messenger of Allah (ﷺ) said: Do not say so about him. Don't you see that he utters La ilaha ill-Allah (There is no god but Allah) and seeks the pleasure of Allah through it? They said: Allah and His Messenger know beet. One (among the audience) said: We see his inclination and wellwishing for hypocrites only. Upon this the Messenger of Allah' (ﷺ) again said: Verily Allah has forbidden the Fire for one who says: There is no god but Allah, thereby seeking Allah's pleasure. Ibn Shihab said: I asked Husain b. Muhammad al-Ansar (he was one of the leaders of Banu Salim) about the hadith transmitted by Mahmud b. Rabi' and he testified it.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ الأَنْصَارِيَّ، حَدَّثَهُ أَنَّ عِتْبَانَ بْنَ مَالِكٍ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ أَنَّهُ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ أَنْكَرْتُ بَصَرِي وَأَنَا أُصَلِّي لِقَوْمِي وَإِذَا كَانَتِ الأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ وَلَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ لَهُمْ وَدِدْتُ أَنَّكَ يَا رَسُولَ اللَّهِ تَأْتِي فَتُصَلِّي فِي مُصَلًّى . فَأَتَّخِذَهُ مُصَلًّى . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَأَفْعَلُ إِنْ شَاءَ اللَّهُ " . قَالَ عِتْبَانُ فَغَدَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ ارْتَفَعَ النَّهَارُ فَاسْتَأْذَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ " أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ " . قَالَ فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَبَّرَ فَقُمْنَا وَرَاءَهُ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ - قَالَ - وَحَبَسْنَاهُ عَلَى خَزِيرٍ

صَنَعْنَاهُ لَهُ - قَالَ - فَثَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا حَتَّى اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذَوُو عَدَدٍ فَقَالَ قَائِلٌ مِنْهُمْ أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لاَ يُحِبُّ اللَّهَ وَرَسُولَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُلْ لَهُ ذَلِكَ أَلاَ تَرَاهُ قَدْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ " . قَالَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُنَافِقِينَ . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ . يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ " . قَالَ ابْنُ شِهَابٍ ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الأَنْصَارِيَّ - وَهُوَ أَحَدُ بَنِي سَالِمٍ وَهُوَ مِنْ سَرَاتِهِمْ - عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ فَصَدَّقَهُ بِذَلِكَ .

Reference : Sahih Muslim 33 c
In-book reference : Book 5, Hadith 332
USC-MSA web (English) reference : Book 4, Hadith 1384
(deprecated numbering scheme)

'Itban b. Malik reported:

I came to the Messenger of Allah (ﷺ) and the rest of the hadith is the same as narrated (above) except this that a man said: Where is Malik b. Dukhshun or Dukhaishin, and also made this addition that Mahmud said: I narrated this ver hadith to many people and among them was Abu Ayyub al-Ansari who said: I cannot think that the Messenger of Allah (ﷺ) could have said so as you say. He (the narrator) said: I took an oath that if I ever go to 'Itban. I would ask him about it. So I went to him and found him to be a very aged man, having lost his eyesight, but he was the Imam of the people. I sat by his side and asked about this hadith and he narrated it In the same way as he had narrated it for the first time. Then so many other obligatory acts and commands were revealed which we see having been completed. So he who wants that he should not be deceived would not be deceived.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ، عَنْ عِتْبَانَ بْنِ مَالِكٍ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ فَقَالَ رَجُلٌ أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ أَوِ الدُّخَيْشِنِ وَزَادَ فِي الْحَدِيثِ قَالَ مَحْمُودٌ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ نَفَرًا فِيهِمْ أَبُو أَيُّوبَ الأَنْصَارِيُّ فَقَالَ مَا أَظُنُّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ مَا قُلْتَ - قَالَ - فَحَلَفْتُ إِنْ رَجَعْتُ إِلَى عِتْبَانَ أَنْ أَسْأَلَهُ - قَالَ - فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخًا كَبِيرًا قَدْ ذَهَبَ بَصَرُهُ وَهُوَ إِمَامُ قَوْمِهِ فَجَلَسْتُ إِلَى جَنْبِهِ فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ . قَالَ الزُّهْرِيُّ ثُمَّ نَزَلَتْ بَعْدَ ذَلِكَ فَرَائِضُ وَأُمُورٌ نُرَى أَنَّ الأَمْرَ انْتَهَى إِلَيْهَا فَمَنِ اسْتَطَاعَ أَنْ لاَ يَغْتَرَّ فَلاَ يَغْتَرَّ .

Reference : Sahih Muslim 33 d
In-book reference : Book 5, Hadith 333
USC-MSA web (English) reference : Book 4, Hadith 1385
(deprecated numbering scheme)

Mahmud b. Rabi' reported:

I well remember the disgorge of the Messenger of Allah (ﷺ) that he did (with water) from a bucket of our house. Mahmud said: 'Itban b. Malik narrated it to me that he had said: Messenger of Allah, I have lost my eyesight, and the rest of the hadith is the same up to these words:" He led us in two rak'ahs of prayer and we detained the Messenger of Allah (ﷺ) for serving him the pudding that we had prepared for him," and no mention has been made of what follows next from the addition made by Yunus and Ma'mar.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، قَالَ إِنِّي لأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ دَلْوٍ فِي دَارِنَا . قَالَ مَحْمُودٌ فَحَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ بَصَرِي قَدْ سَاءَ . وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَصَلَّى بِنَا رَكْعَتَيْنِ وَحَبَسْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى جَشِيشَةٍ صَنَعْنَاهَا لَهُ . وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرٍ .

Reference : Sahih Muslim 33 e
In-book reference : Book 5, Hadith 334
USC-MSA web (English) reference : Book 4, Hadith 1386
(deprecated numbering scheme)

(48) Chapter: Permissibility Of Observing Nafl (supererogatory) Prayer In Congregation And That Too On The Mat Or The Covering Cloth Or Any Other Thing Which Is Free From Filth And Rubbish

(48) باب جَوَازِ الْجَمَاعَةِ فِي النَّافِلَةِ وَالصَّلاَةِ عَلَى حَصِيرٍ وَخُمْرَةٍ وَثَوْبٍ وَغَيْرِهَا مِنَ الطَّاهِرَاتِ

Anas b. Malik reported that his grandmother, Mulaika, invited the Messenger of Allah (ﷺ) to a dinner which she had prepared. He (the Holy Prophet) ate out of that and then said:

Stand up so that I should observe prayer (in order to bless) you Anas b. Malik said: I stood up on a mat (belonging to us) which had turned dark on account of its long use. I sprinkled water over it (in order to soften it), and the Messenger of Allah (ﷺ) stood upon it, and I and an orphan formed a row behind him (the Holy Prophet) and the old woman was behind us, and the Messenger of Allah (ﷺ) led us in two rak'ahs of prayer and then went back.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ، مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَتْهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ " **قُومُوا فَأُصَلِّيَ لَكُمْ** " . قَالَ أَنَسُ بْنُ مَالِكٍ فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِمَاءٍ فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ ثُمَّ انْصَرَفَ .

Reference : Sahih Muslim 658
In-book reference : Book 5, Hadith 335
USC-MSA web (English) reference : Book 4, Hadith 1387
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) wits the best among people in character. On occasions, the time of prayer would come while he was in our house. He would then order to spread the mat lying under him. That was dusted and then water was sprinkled over it. The Messenger of Allah (ﷺ) then led the prayer and we stood behind him, and that mat was made of the leaves of date-palm.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، وَأَبُو الرَّبِيعِ، كِلاَهُمَا عَنْ عَبْدِ الْوَارِثِ، قَالَ شَيْبَانُ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ خُلُقًا فَرُبَّمَا تَحْضُرُ الصَّلاَةُ وَهُوَ فِي بَيْتِنَا فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيُكْنَسُ ثُمَّ يُنْضَحُ ثُمَّ يَؤُمُّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا وَكَانَ بِسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ .

Reference : Sahih Muslim 659
In-book reference : Book 5, Hadith 336
USC-MSA web (English) reference : Book 4, Hadith 1388
(deprecated numbering scheme)

Thabit reported on the authority of Anas:
The Apostle of Allah (ﷺ) came to us and there was none in our house but I, my mother and my aunt Umm Haram.

He (the Holy Prophet) said: Stand up so that I may lead you in prayer (and there was no time for prescribed prayer). He led us in prayer. A person said to Thabit: Where stood Anas with him (the Holy Prophet)? He replied: He was on the right side. He then blessed us, the members of the household with every good of this world and of the Hereafter. My mother said: Messenger of Allah (and then, pointing towards Anas, said), here is your little servant, invoke the blessing of Allah upon him too. He then blessed me with every good, and he concluded his blessings for me (with these words): Allah! increase his wealth, and his children and make (them the source of) blessing for him.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَيْنَا وَمَا هُوَ إِلاَّ أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي فَقَالَ " قُومُوا فَلأُصَلِّيَ بِكُمْ " . فِي غَيْرِ وَقْتِ صَلاَةٍ فَصَلَّى بِنَا . فَقَالَ رَجُلٌ لِثَابِتٍ أَيْنَ جَعَلَ أَنَسًا مِنْهُ قَالَ جَعَلَهُ عَلَى يَمِينِهِ . ثُمَّ دَعَا لَنَا أَهْلَ الْبَيْتِ بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالآخِرَةِ فَقَالَتْ أُمِّي يَا رَسُولَ اللَّهِ خُوَيْدِمُكَ ادْعُ اللَّهَ لَهُ . قَالَ فَدَعَا لِي بِكُلِّ خَيْرٍ وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ " .

Reference : Sahih Muslim 660 a
In-book reference : Book 5, Hadith 337
USC-MSA web (English) reference : Book 4, Hadith 1389
(deprecated numbering scheme)

Abdullah b. al-Mukhtar heard Musa b. Anas narrating on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) led him, his mother or his aunt in prayer. He made me, stand on his right side and made the woman stand, behind us.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنَ أَنَسٍ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ . قَالَ فَأَقَامَنِي عَنْ يَمِينِهِ وَأَقَامَ الْمَرْأَةَ خَلْفَنَا .

Reference : Sahih Muslim 660 b
In-book reference : Book 5, Hadith 338
USC-MSA web (English) reference : Book 4, Hadith 1390
(deprecated numbering scheme)

This hadith has also been narrated by Shu'ba with this chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - قَالَ حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 660 c
In-book reference : Book 5, Hadith 339
USC-MSA web (English) reference : Book 4, Hadith 1391
(deprecated numbering scheme)

Maimuna, the wife of the Messenger of Allah (ﷺ), reported:

The Messenger of Allah (ﷺ) said prayer while I was by his side, and at times when he prostrated his cloth touched me, and he prayed on a small mat.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ حَدَّثَتْنِي مَيْمُونَةُ، زَوْجُ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَأَنَا حِذَاءَهُ وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ وَكَانَ يُصَلِّي عَلَى خُمْرَةٍ ‏.‏

Reference	: Sahih Muslim 513 b
In-book reference	: Book 5, Hadith 340
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1392

Abu Sa'id al-Khudri reported that he went to the Messenger of Allah (ﷺ) and found him observing prayer on a mat and prostrating on that.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَمِيعًا عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَوَجَدَهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ ‏.‏

Reference	: Sahih Muslim 661
In-book reference	: Book 5, Hadith 341
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1393

(49) Chapter: Merit Of Praying In Congregation And Waiting For Prayer (49) باب فَضْلِ صَلاَةِ الْجَمَاعَةِ وَانْتِظَارِ الصَّلاَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A man's prayer in congregation is more valuable than twenty degrees and some above them as compared with his prayer in his house and his market, for when he performs ablution doing it well, then goes out to the mosque, and he is impelled (to do so) only by (the love of congregational) prayer, he has no other objective before him but prayer. He does not take a step without being raised a degree for it and having a sin remitted for it, till he enters the mosque, and when he is busy in prayer after having entered the mosque. the angels continue to invoke blessing on him as long as he is in his place of worship. saying: O Allah, show him mercy, and pardon him! Accept his repentance (and the angels continue this supplication for him) so long as he does not do any harm in it, or as long as his ablution is not broken.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَصَلاَتِهِ فِي سُوقِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ لاَ يُرِيدُ إِلاَّ الصَّلاَةَ فَلَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلاَةِ مَا كَانَتِ

الصَّلاَةُ هِيَ تَحْبِسُهُ وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ يَقُولُونَ اللَّهُمَّ ارْحَمْهُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ تُبْ عَلَيْهِ مَا لَمْ يُؤْذِ فِيهِ مَا لَمْ يُحْدِثْ فِيهِ " .

Reference : Sahih Muslim 649 f
In-book reference : Book 5, Hadith 342
USC-MSA web (English) reference : Book 4, Hadith 1394
(deprecated numbering scheme)

A hadith having the same meaning (as mentioned above) has been transmitted by A'mash.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الأَعْمَشِ، فِي هَذَا الإِسْنَادِ بِمِثْلِ مَعْنَاهُ .

Reference : Sahih Muslim 649 g
In-book reference : Book 5, Hadith 343
USC-MSA web (English) reference : Book 4, Hadith 1395
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The angels invoke blessings on everyone among you so long as he is in a place of worship with these words: O Allah! pardon him, O Allah, have mercy upon him, (and they continue to do so) as long as, he ablution (of the worshipper) is not broken, and one among you is in prayer and so long as he is detained for the prayer.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَلاَئِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ تَقُولُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحْدِثْ وَأَحَدُكُمْ فِي صَلاَةٍ مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ " .

Reference : Sahih Muslim 649 h
In-book reference : Book 5, Hadith 344
USC-MSA web (English) reference : Book 4, Hadith 1396
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The servant is constantly in prayer so long as he is in a place of worship waiting for the prayer (to be observed in congregation), and the angels invoke (blessings upon him in these words): O Allah! pardon him. O Allah! show mercy to him, (and they continue to do so) till he returns (from the mosque having completed the prayer) or his ablution breaks. I said: How is the ablution broken? He said: By breaking of the wind noiselessly or with noise.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ الْعَبْدُ فِي صَلاَةٍ مَا كَانَ فِي مُصَلاَّهُ يَنْتَظِرُ الصَّلاَةَ وَتَقُولُ الْمَلاَئِكَةُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ . حَتَّى يَنْصَرِفَ أَوْ يُحْدِثَ " . قُلْتُ مَا يُحْدِثُ قَالَ يَفْسُو أَوْ يَضْرِطُ .

Reference : Sahih Muslim 649 i
In-book reference : Book 5, Hadith 345
USC-MSA web (English) reference : Book 4, Hadith 1397
(deprecated numbering scheme)

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

Everyone among you is constantly in prayer so long as the prayer detains him (for this noble objective) and nothing prevents him to return to his family but the prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ أَحَدُكُمْ فِي صَلاَةٍ مَا دَامَتِ الصَّلاَةُ تَحْبِسُهُ لاَ يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلاَّ الصَّلاَةُ " .

Reference : Sahih Muslim 649 j
In-book reference : Book 5, Hadith 346
USC-MSA web (English) reference : Book 4, Hadith 1398
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) said: Anyone amongst you who sat in a place of worship waiting for the prayer is in prayer and his ablution is not broken, the angels invoke blessing upon him (in these words): O Allah! pardon him. O Allah! have mercy upon him.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلاَةَ فِي صَلاَةٍ مَا لَمْ يُحْدِثْ تَدْعُو لَهُ الْمَلاَئِكَةُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ " .

Reference : Sahih Muslim 649 k
In-book reference : Book 5, Hadith 347
USC-MSA web (English) reference : Book 4, Hadith 1399
(deprecated numbering scheme)

A hadith like this has been narrated by Hammam b. Munabbih on the authority of Abu Huraira.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ هَذَا .

Reference : Sahih Muslim 649 l
In-book reference : Book 5, Hadith 348
USC-MSA web (English) reference : Book 4, Hadith 1400
(deprecated numbering scheme)

(50) Chapter: Excellence Of Taking Many Steps For Reaching The Mosque

(50) باب فَضْلِ كَثْرَةِ الْخُطَا إِلَى الْمَسَاجِدِ

Abu Musa reported Allah's Messenger (ﷺ) as saying:

The most eminent among human beings (as a recipient of) reward (is one) who lives farthest away, and who has to walk the farthest distance, and he who waits for the prayer to observe it along with the Imam, his reward is greater than one who prays (alone) and then goes to sleep. In the narration of Abu Kuraib (the words are):" (He waits) till he prays along with the Imam in congregation."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلاَةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى فَأَبْعَدُهُمْ وَالَّذِي يَنْتَظِرُ الصَّلاَةَ حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّيهَا ثُمَّ يَنَامُ " . وَفِي رِوَايَةِ أَبِي كُرَيْبٍ " حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ فِي جَمَاعَةٍ " .

Reference : Sahih Muslim 662
In-book reference : Book 5, Hadith 349
USC-MSA web (English) reference : Book 4, Hadith 1401
(deprecated numbering scheme)

Ubayy b. Ka'b reported:

There was a man, and I do not know of any other man, whose house was farther than his from the mosque and he never missed the prayer (in congregation). It was said to him or I said to him: It you were to buy a donkey you could ride upon it In the dark nights and in the burning sand. He said: I do not like my house to be situated by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it, should be recorded when I return to my family. Upon this the Messenger of Allah (ﷺ) said: Allah has gathered all (rewards) for you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْثَرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ كَانَ رَجُلٌ لاَ أَعْلَمُ رَجُلاً أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ وَكَانَ لاَ تُخْطِئُهُ صَلاَةٌ - قَالَ - فَقِيلَ لَهُ أَوْ قُلْتُ لَهُ لَوِ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ . قَالَ مَا يَسُرُّنِي أَنَّ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَاىَ إِلَى الْمَسْجِدِ وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ " .

Reference : Sahih Muslim 663 a
In-book reference : Book 5, Hadith 350
USC-MSA web (English) reference : Book 4, Hadith 1402
(deprecated numbering scheme)

This hadith has been transmitted by Taimi with the same chain of narrators.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنَا جَرِيرٌ، كِلاَهُمَا عَنِ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ . بِنَحْوِهِ .

Reference : Sahih Muslim 663 b
In-book reference : Book 5, Hadith 351
USC-MSA web (English) reference : Book 4, Hadith 1403
(deprecated numbering scheme)

Ubayy b. Ka'b reported:

There was a person among the Ansar whose house was situated at the farthest end of Medina, but he never in missed any prayer along with the Messenger of Allah (ﷺ). We felt pity for him and said to him: O, so and so, had you bought a donkey it would have saved you from the burning sand and would have saved you from the reptiles of the earth. He said: Listen I by Allah, I do not like my house to be situated by the side of Muhammad (ﷺ). I took (these words of his) ill and came to the Messenger of Allah (ﷺ) and informed him about (these words). He (the Holy Prophet) called him and he said exactly like that (which he had mentioned to Ubbay b. Ka'b), but made a mention of this (also) that

he wanted a reward for his steps. Upon this the Messenger of Allah (ﷺ) said: In fact for you is the reward which you expect.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ كَانَ رَجُلٌ مِنَ الأَنْصَارِ بَيْتُهُ أَقْصَى بَيْتٍ فِي الْمَدِينَةِ فَكَانَ لاَ تُخْطِئُهُ الصَّلاَةُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - فَتَوَجَّعْنَا لَهُ فَقُلْتُ لَهُ يَا فُلاَنُ لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَقِيكَ مِنَ الرَّمْضَاءِ وَيَقِيكَ مِنْ هَوَامِّ الأَرْضِ . قَالَ أَمَا وَاللَّهِ مَا أُحِبُّ أَنَّ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ صلى الله عليه وسلم قَالَ فَحَمَلْتُ بِهِ حِمْلاً حَتَّى أَتَيْتُ نَبِيَّ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ - قَالَ - فَدَعَاهُ فَقَالَ لَهُ مِثْلَ ذَلِكَ وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الأَجْرَ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لَكَ مَا احْتَسَبْتَ " .

Reference : Sahih Muslim 663 c
In-book reference : Book 5, Hadith 352
USC-MSA web (English) reference : Book 4, Hadith 1404
(deprecated numbering scheme)

A hadith like this has been narrated by 'Asim with the same chain of transmitters.

وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ، قَالَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا أَبِي كُلُّهُمْ، عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 663 d
In-book reference : Book 5, Hadith 353
USC-MSA web (English) reference : Book 4, Hadith 1405
(deprecated numbering scheme)

Jabir b. 'Abdullah narrated:

Our houses were situated far away from the mosque; we, therefore, decided to sell our houses so that we may be able to come near the mosque. The Messenger of Allah (ﷺ) forbade us (to do so) and said: There is for every step (towards the mosque) a degree (of reward) for you.

وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كَانَتْ دِيَارُنَا نَائِيَةً عَنِ الْمَسْجِدِ، فَأَرَدْنَا أَنْ نَبِيعَ، بُيُوتَنَا فَنَقْتَرِبَ مِنَ الْمَسْجِدِ فَنَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّ لَكُمْ بِكُلِّ خُطْوَةٍ دَرَجَةً " .

Reference : Sahih Muslim 664
In-book reference : Book 5, Hadith 354
USC-MSA web (English) reference : Book 4, Hadith 1406
(deprecated numbering scheme)

Jabir b. Abdullah reported:

There were some plots vacant around the mosque. Banu Salama decided to shift (to this land) and come near the mosque. This (news) reached the Messenger of Allah (ﷺ) and he said to them (Banu Salama): I have received (information) that you intend to shift near the mosque. They said: Yes, Messenger of Allah, we have taken this decision. Upon this he (the Holy Prophet) said: O Banu Salama, live in your houses, for your steps are recorded; live in your houses, for your steps are recorded.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ حَدَّثَنِي الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُمْ " إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَدْ أَرَدْنَا ذَلِكَ . فَقَالَ " يَا بَنِي سَلِمَةَ دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ " .

Reference : Sahih Muslim 665 a
In-book reference : Book 5, Hadith 355
USC-MSA web (English) reference : Book 4, Hadith 1407
(deprecated numbering scheme)

Jabir b. Abdullah reported that Banu Salama decided to shift near the mosque (as there were) some plots vacant. This (news) reached the Messenger of Allah (ﷺ), whereupon he said:

O people of the Salama tribe, you better stay in your houses (where you are living), for your footsteps are recorded They said. We could not be more delighted even by shifting (near the mosque) as we were delighted (on hearing these words from the Messenger of Allah (ﷺ).

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ كَهْمَسًا، يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَرَادَ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا، إِلَى قُرْبِ الْمَسْجِدِ . - قَالَ - وَالْبِقَاعُ خَالِيَةٌ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " يَا بَنِي سَلِمَةَ دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ " . فَقَالُوا مَا كَانَ يَسُرُّنَا أَنَّا كُنَّا تَحَوَّلْنَا .

Reference : Sahih Muslim 665 b
In-book reference : Book 5, Hadith 356
USC-MSA web (English) reference : Book 4, Hadith 1408
(deprecated numbering scheme)

(51) Chapter: Walking to prayer erases sins and raises one in status

(51) باب الْمَشْىُ إِلَى الصَّلاَةِ تُمْحَى بِهِ الْخَطَايَا وَتُرْفَعُ بِهِ الدَّرَجَاتُ

Abu Huraira reported:

The Messenger of Allah (may peace be' upon him) said: He who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing a Fard (obligatory act) out of the Fara'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَتْ خَطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً وَالأُخْرَى تَرْفَعُ دَرَجَةً " .

Reference : Sahih Muslim 666
In-book reference : Book 5, Hadith 357
USC-MSA web (English) reference : Book 4, Hadith 1409
(deprecated numbering scheme)

In the hadith narrated of the authority of Abd Huraira the Messenger of Allah (ﷺ) is reported to have said. while in the hadith narrated by Bakr (the words are like this):

He heard the Messenger of Allah (ﷺ) as saying: just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? They, said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَقَالَ قُتَيْبَةُ حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - كِلاَهُمَا عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَىْءٌ " . قَالُوا لاَ يَبْقَى مِنْ دَرَنِهِ شَىْءٌ . قَالَ " فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا " .

Reference : Sahih Muslim 667
In-book reference : Book 5, Hadith 358
USC-MSA web (English) reference : Book 4, Hadith 1410
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that the Messenger of Allah (ﷺ) said:

The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily Hasan said: No filthiness can remain on him.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهَرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ " . قَالَ قَالَ الْحَسَنُ وَمَا يُبْقِي ذَلِكَ مِنَ الدَّرَنِ

Reference : Sahih Muslim 668
In-book reference : Book 5, Hadith 359
USC-MSA web (English) reference : Book 4, Hadith 1411
(deprecated numbering scheme)

Ata' b. Yasar reported, on the authority of Abu Huraira, the Messenger of Allah (ﷺ) as saying:

He who went towards the mosque in the morning or evening, Allah would arrange a feast for him morning or evening in Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلاً كُلَّمَا غَدَا ÑóÇÍó " .

Reference : Sahih Muslim 669
In-book reference : Book 5, Hadith 360
USC-MSA web (English) reference : Book 4, Hadith 1412
(deprecated numbering scheme)

(52) Chapter: Excellence Of Sitting At The Place'of Worship After The Dawn Prayer And Excellence Of The Mosque

(52) باب فَضْلِ الْجُلُوسِ فِي مُصَلاَّهُ بَعْدَ الصُّبْحِ وَفَضْلِ الْمَسَاجِدِ

Simak b. Harb reported:

I said to Jabir b. Samura: Did you sit in the company of the Messenger of Allah (may peace he upon him)? He said: Yes, very often. He (the Holy Prophet) used to sit at the place where he observed the morning or dawn prayer till the sun rose or when it had risen; he would stand, and they (his Companions) would talk about matters (pertaining to the days) of ignorance, and they would laugh (on these matters) while (the Holy Prophet) only smiled.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ كَثِيرًا كَانَ لاَ يَقُومُ مِنْ مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ أَوِ الْغَدَاةَ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ فَيَضْحَكُونَ وَيَتَبَسَّمُ .

Reference : Sahih Muslim 670 a
In-book reference : Book 5, Hadith 361
USC-MSA web (English) reference : Book 4, Hadith 1413
(deprecated numbering scheme)

Simak narrated on the authority of Jabir b. Samura that when the Messenger of Allah (ﷺ) observed the dawn prayer, he sat at the place of worship till the sun had risen enough.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ، كِلاَهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلاَّهُ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنًا .

Reference : Sahih Muslim 670 b
In-book reference : Book 5, Hadith 362
USC-MSA web (English) reference : Book 4, Hadith 1414
(deprecated numbering scheme)

This hadith has been narrated by Simak with the same chain of transmitters, but no mention has been made of, enough".

وَحَدَّثَنَا قُتَيْبَةُ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، ح قَالَ وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ . وَلَمْ يَقُولاَ حَسَنًا .

Reference : Sahih Muslim 670 c
In-book reference : Book 5, Hadith 363
USC-MSA web (English) reference : Book 4, Hadith 1415
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) said:

The parts of land dearest to Allah are its mosques, and the parts most hateful to Allah are markets.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَإِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالاَ حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، - حَدَّثَنِي ابْنُ أَبِي ذُبَابٍ، فِي رِوَايَةِ هَارُونَ - وَفِي حَدِيثِ الأَنْصَارِيِّ حَدَّثَنِي الْحَارِثُ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ مَوْلَى أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَحَبُّ الْبِلاَدِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلاَدِ إِلَى اللَّهِ أَسْوَاقُهَا " .

Reference : Sahih Muslim 671
In-book reference : Book 5, Hadith 364
USC-MSA web (English) reference : Book 4, Hadith 1416
(deprecated numbering scheme)

(53) Chapter: Who Deserves Most To Act As Imam

(53) باب مَنْ أَحَقُّ بِالإِمَامَةِ

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كَانُوا ثَلاَثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ وَأَحَقُّهُمْ بِالإِمَامَةِ أَقْرَؤُهُمْ " .

Reference : Sahih Muslim 672 a
In-book reference : Book 5, Hadith 365
USC-MSA web (English) reference : Book 4, Hadith 1417
(deprecated numbering scheme)

A hadith like this has been narrated by Qatida with the same chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، ح وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي كُلُّهُمْ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 672 b
In-book reference : Book 5, Hadith 366
USC-MSA web (English) reference : Book 4, Hadith 1418
(deprecated numbering scheme)

This hadith has been narrated by Abu Sa'id al-Khudri by another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، ح وَحَدَّثَنَا حَسَنُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ الْمُبَارَكِ، جَمِيعًا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 672 c
In-book reference : Book 5, Hadith 367
USC-MSA web (English) reference : Book 4, Hadith 1419
(deprecated numbering scheme)

Abu Mas'ud al-Ansari reported Allah's Messenger (ﷺ) as saying:

The one who is most versed in Allah's Book should act as Imam for the people, but If they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah if they are equal regarding the Sunnah, then the

earliest one to emigrate; it they emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in prayer where (the latter) has authority, or sit in his place of honour in his house, without his permission. Ashajj in his narration used the word," age" in place of" Islam".

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ كِلاَهُمَا عَنْ أَبِي خَالِدٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، - عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا وَلاَ يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلاَ يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ " . قَالَ الأَشَجُّ فِي رِوَايَتِهِ مَكَانَ سِلْمًا سِنًّا .

Reference : Sahih Muslim 673 a
In-book reference : Book 5, Hadith 368
USC-MSA web (English) reference : Book 4, Hadith 1420
(deprecated numbering scheme)

A hadith like this has been narrated by A'mash by the same chain of transmitters

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا جَرِيرٌ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا الأَشَجُّ، حَدَّثَنَا ابْنُ فُضَيْلٍ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 673 b
In-book reference : Book 5, Hadith 369
USC-MSA web (English) reference : Book 4, Hadith 1421
(deprecated numbering scheme)

Abu Mas'ud al-Ansari reported:
The Messenger of Allah (ﷺ) said to us: The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as; Imam for the people. and if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in latter's house or where (the latter) has authority, or sit in his place of honour in his house, except that he gives you permission or with his permission.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، قَالَ سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ، يَقُولُ سَمِعْتُ أَبَا مَسْعُودٍ، يَقُولُ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا وَلاَ تَؤُمَّنَّ الرَّجُلَ فِي أَهْلِهِ وَلاَ فِي سُلْطَانِهِ وَلاَ تَجْلِسْ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلاَّ أَنْ يَأْذَنَ لَكَ أَوْ بِإِذْنِهِ " .

Reference : Sahih Muslim 673 c
In-book reference : Book 5, Hadith 370
USC-MSA web (English) reference : Book 4, Hadith 1422
(deprecated numbering scheme)

Malik b. Huwairith rejected:

We came to the Messenger of Allah (ﷺ) and we were all young men of nearly equal age. We stayed with him (the Holy Prophet) for twenty nights, and as the Messenger of Allah may peace be upon him) was extremely kind and tender of heart, he. therefore, thought that we were eager (to see) our family (we felt home-sickness). So he asked us about the members of the family that we had left behind and when we informed him, he said: Go back to your family, stay with them, and teach them (beliefs and practices of Islam) and exhort them to good, and when the time for prayer comes, one amongst you should-announce Adzan and then the oldest among you should lead the prayer.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَقِيقًا فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لْيَؤُمَّكُمْ أَكْبَرُكُمْ " .

Reference : Sahih Muslim 674 a
In-book reference : Book 5, Hadith 371
USC-MSA web (English) reference : Book 4, Hadith 1423
(deprecated numbering scheme)

This hadith has been transmitted by Ayyub with the same chain of narrator.
وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَخَلَفُ بْنُ هِشَامٍ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 674 b
In-book reference : Book 5, Hadith 372
USC-MSA web (English) reference : Book 4, Hadith 1424
(deprecated numbering scheme)

Malik b. Huwairith Abu Sulaiman reported:
I came to the Messenger of Allah (ﷺ) along with other persons and we were young men of nearly equal age, and the rest of the hadith was transmitted like the hadith narrated before.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، قَالَ قَالَ لِي أَبُو قِلاَبَةَ حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ أَبُو سُلَيْمَانَ، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي نَاسٍ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ . وَاقْتَصَّا جَمِيعًا الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ عُلَيَّةَ .

Reference : Sahih Muslim 674 c
In-book reference : Book 5, Hadith 373
USC-MSA web (English) reference : Book 4, Hadith 1425
(deprecated numbering scheme)

Malik b Huwairith reported:
I came to the Messenger of Allah (ﷺ) along with a companion of mine, and when we intended to return from him, he said: When there is time for prayer, announce prayer, pronounce Iqama, and the oldest amongst you should lead the prayer.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم أَنَا وَصَاحِبٌ لِي فَلَمَّا أَرَدْنَا الإِقْفَالَ مِنْ عِنْدِهِ قَالَ لَنَا " إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا ثُمَّ أَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا " .

Reference	: Sahih Muslim 674 d
In-book reference	: Book 5, Hadith 374
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1426

This hadith has been narrated with the same chain of transmitters, but al-Hadra' made this addition:

" They both were equal in recitation."

وَحَدَّثَنَاهُ أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهَذَا الإِسْنَادِ وَزَادَ قَالَ الْحَذَّاءُ وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ .

Reference	: Sahih Muslim 674 e
In-book reference	: Book 5, Hadith 375
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1427

(54) Chapter: The Excellence Of Qunut In All The Prayers When Any Calamity Befalls The Muslims

(54) باب اسْتِحْبَابِ الْقُنُوتِ فِي جَمِيعِ الصَّلاَةِ إِذَا نَزَلَتْ بِالْمُسْلِمِينَ نَازِلَةٌ

Abu Salama b. Abd al-Rahman b. 'Auf heard Abu Huraira say:

(When) Allah's Messenger (ﷺ) (wished to invoke curse or blessing on someone, he would do so at the end) of the recitation in the dawn prayer, when he had pronounced Allah-o-Akbar (for bending) and then lifted his head (saying):" Allah listened to him who praised Him; our Lord! to Thee is all praise" ; he would then stand up and say:" Rescue al-Walid b. Walid, Salama b. Hisham, and 'Ayyash b. Abd Rabi'a, and the helpless among the Muslims. O Allah! trample severely Mudar and cause them a famine (which broke out at the time) of Joseph. O Allah! curse Lihyan, Ri'l, Dhakwan, 'Usayya, for they disobeyed Allah and His Messenger." (The narrator then adds): The news reached us that he abandoned (this) when this verse was revealed:" Thou but no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers" (ill. 127)

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ حِينَ يَفْرُغُ مِنْ صَلاَةِ الْفَجْرِ مِنَ الْقِرَاءَةِ وَيُكَبِّرُ وَيَرْفَعُ رَأْسَهُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ يَقُولُ وَهُوَ قَائِمٌ " اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ اللَّهُمَّ الْعَنْ لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ " . ثُمَّ بَلَغَنَا أَنَّهُ تَرَكَ ذَلِكَ لَمَّا أُنْزِلَ { لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ} .

Reference : Sahih Muslim 675 a
In-book reference : Book 5, Hadith 376
USC-MSA web (English) reference : Book 4, Hadith 1428
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira by another chain of transmitters up to the words:

" And cause them a famine like that (which broke out at the time) of Joseph," but the subsequent portion was not mentioned.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم إِلَى قَوْلِهِ " **وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ** " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 675 b
In-book reference : Book 5, Hadith 377
USC-MSA web (English) reference : Book 4, Hadith 1429
(deprecated numbering scheme)

Abu Salama reported it on the authority of Abu Huraira that the Messenger of Allah (ﷺ) recited Qunut after ruku' in prayer for one mouth at the time of reciting (these words):

" Allah listened to him who praised Him," and he said in Qunut:" 0 Allah! rescue al-Walid b. al-Walid; O Allah! rescue Salama b. Hisham; O Allah! rescue 'Ayyash b. Abu Rabi'a; O Allah! rescue the helpless amongst the Muslims; O Allah! trample Mudar severely; O Allah! cause them a famine like that (which was caused at the time) of Joseph." Abu Huraira (further) said: I saw that the Messenger of Allah (ﷺ) afterwards abandoned this supplication. I, therefore said: I see the Messenger of Allah (ﷺ) abandoning this blessing upon them. It was raid to him (Abu Huraira): Don't you see that (those for whom was blessing invoked by the Holy Prophet) have come (i. e. they have been rescued)?

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَنَتَ بَعْدَ الرَّكْعَةِ فِي صَلاَةٍ شَهْرًا إِذَا قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . يَقُولُ فِي قُنُوتِهِ " اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ " . قَالَ أَبُو هُرَيْرَةَ ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ الدُّعَاءَ بَعْدُ فَقُلْتُ أُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ تَرَكَ الدُّعَاءَ لَهُمْ - قَالَ - فَقِيلَ وَمَا تَرَاهُمْ قَدْ قَدِمُوا

Reference : Sahih Muslim 675 c
In-book reference : Book 5, Hadith 378
USC-MSA web (English) reference : Book 4, Hadith 1430
(deprecated numbering scheme)

Abu Salama narrated that Abu Huraira told him that when the Messenger of Allah (ﷺ) pronounced:

" Allah listened to him who praised Him." and before prostration, he would recite this in the 'Isya' prayer: O Allah! rescue 'Ayyash b. Abu Rabi'a, and the rest of the hadith is the same as narrated by Auza'i to the words:" Like the famine (at the time) if Joseph." but he made no mention of that which follows afterwards.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَيْنَمَا هُوَ يُصَلِّي الْعِشَاءَ إِذْ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ " اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ " . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الأَوْزَاعِيِّ إِلَى قَوْلِهِ " كَسِنِي يُوسُفَ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 675 d
In-book reference : Book 5, Hadith 379
USC-MSA web (English) reference : Book 4, Hadith 1431
(deprecated numbering scheme)

Abu Salama b. 'Abd al-Rahman is reported to have said that he had heard Abu Huraira saying:
I would say prayer along with you which is near to the prayer of the Messenger of Allah (ﷺ). and Abu Huraira recited Qunut in the noon and in the 'Isya' and in the morning prayer, and invoked blessing (of Allah) upon Muslims-and curse upon the unbelievers.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ وَاللَّهِ لأُقَرِّبَنَّ بِكُمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ وَالْعِشَاءِ الآخِرَةِ وَصَلاَةِ الصُّبْحِ وَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ .

Reference : Sahih Muslim 676
In-book reference : Book 5, Hadith 380
USC-MSA web (English) reference : Book 4, Hadith 1432
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) invoked curse in the morning (prayer) for thirty days upon those who killed the Companions (of the Holy Prophet) at Bi'r Ma'una. He cursed (the tribes) of Ri'l, Dhakwan, Lihyan, and Usayya, who had disobeyed Allah and His Messenger (ﷺ).

Anas said:
Allah the Exalted and Great revealed (a verse) regarding those who were killed at Bi'r Ma'una, and we recited it, till it was abrogated later on (and the verse was like this):, convey to it our people the tidings that we have met our Lord, and He was pleased with us and we were pleased with Him".

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ ثَلاَثِينَ صَبَاحًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَلِحْيَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ . قَالَ أَنَسٌ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّى نُسِخَ بَعْدُ أَنْ بَلِّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ .

Reference : Sahih Muslim 677 a
In-book reference : Book 5, Hadith 381
USC-MSA web (English) reference : Book 4, Hadith 1433
(deprecated numbering scheme)

Muhammad reported:

I asked Anas whether the Messenger of Allah (ﷺ) observed Qunut in the dawn prayer. He said: Yes, (he did so) after the ruku', for a short while.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ قُلْتُ لأَنَسٍ هَلْ قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَةِ الصُّبْحِ قَالَ نَعَمْ بَعْدَ الرُّكُوعِ يَسِيرًا ‏.‏

Reference : Sahih Muslim 677 b
In-book reference : Book 5, Hadith 382
USC-MSA web (English) reference : Book 4, Hadith 1434
(deprecated numbering scheme)

Anas b. Malik reported:
The Messenger of Allah (ﷺ) observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Ri'l, Dhakwan, and said that 'Usayya had disobeyed Allah and His Apostle (ﷺ).

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى - وَاللَّفْظُ لاِبْنِ مُعَاذٍ - حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلاَةِ الصُّبْحِ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَيَقُولُ ‏"‏ عُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 677 c
In-book reference : Book 5, Hadith 383
USC-MSA web (English) reference : Book 4, Hadith 1435
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) observed Qunut for a month in the dawn prayer after ruku' and invoked curse upon Bani Usayya.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَنَتَ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلاَةِ الْفَجْرِ يَدْعُو عَلَى بَنِي عُصَيَّةَ ‏.‏

Reference : Sahih Muslim 677 d
In-book reference : Book 5, Hadith 384
USC-MSA web (English) reference : Book 4, Hadith 1436
(deprecated numbering scheme)

Asim reported:
I asked Anas whether Qunut was observed (by the Holy prophet) before ruku' or after ruku'. He replied: Before ruku'. I said: People conceive that the Messenger of Allah (ﷺ) observed Qunut after the ruku'. He said: The Messenger of Allah (ﷺ) observed Qunut (after the ruku' as the people conceive it) for a mouth invoking curse upon those persons who had killed men among his Companions who were called the reciter (of the Qur'an).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ سَأَلْتُهُ عَنِ الْقُنُوتِ، قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ فَقَالَ قَبْلَ الرُّكُوعِ ‏.‏ قَالَ قُلْتُ فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَنَتَ بَعْدَ الرُّكُوعِ ‏.‏ فَقَالَ إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهْرًا يَدْعُو عَلَى أُنَاسٍ قَتَلُوا أُنَاسًا مِنْ أَصْحَابِهِ يُقَالُ لَهُمُ الْقُرَّاءُ ‏.‏

Reference : Sahih Muslim 677 e
In-book reference : Book 5, Hadith 385
USC-MSA web (English) reference : Book 4, Hadith 1437
(deprecated numbering scheme)

'Asim reported - I heard Anas saying:
Never did I ace the Messenger of Allah (ﷺ) so much grieved (at the loss of a) small army as I saw him grieved at those seventy men who were called" reciters" (and were killed) at Bi'r Ma'una; and he invoked curse for full one month upon their murderers.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى السَّبْعِينَ الَّذِينَ أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ كَانُوا يُدْعَوْنَ الْقُرَّاءَ فَمَكَثَ شَهْرًا يَدْعُو عَلَى قَتَلَتِهِمْ ‏.‏

Reference : Sahih Muslim 677 f
In-book reference : Book 5, Hadith 386
USC-MSA web (English) reference : Book 4, Hadith 1438
(deprecated numbering scheme)

This hadith has been narrated by Anas with another chain of transmitters and with minor additions.
وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا حَفْصٌ، وَابْنُ، فُضَيْلٍ ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، كُلُّهُمْ عَنْ عَاصِمٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ ‏.‏ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ ‏.‏

Reference : Sahih Muslim 677 g
In-book reference : Book 5, Hadith 387
USC-MSA web (English) reference : Book 4, Hadith 1439
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) observed Qunut for one month Invoking curse upon Ri'l, Dhakwan, 'Usayya. those who disobeyed Allah and His Messenger (ﷺ).
وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَنَتَ شَهْرًا يَلْعَنُ رِعْلاً وَذَكْوَانَ وَعُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ ‏.‏

Reference : Sahih Muslim 677 h
In-book reference : Book 5, Hadith 388
USC-MSA web (English) reference : Book 4, Hadith 1440
(deprecated numbering scheme)

A hadith like this has been transmitted by Anas from the Messenger of Allah (way peace be upon him).
وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ ‏.‏

Reference : Sahih Muslim 677 i
In-book reference : Book 5, Hadith 389
USC-MSA web (English) reference : Book 4, Hadith 1441
(deprecated numbering scheme)

Anas reported that the Messenger of Allah (ﷺ) observed Qunut for one month invoking curse upon some tribes of Arabia (those who were responsible for the murders in Bi'r Ma'una and Raji'), but then abandoned it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَنَتَ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ ‏.‏

Reference : Sahih Muslim 677 j
In-book reference : Book 5, Hadith 390
USC-MSA web (English) reference : Book 4, Hadith 1442
(deprecated numbering scheme)

Al-Bari' b. 'Azib reported that the Messenger of Allah (ﷺ) observed Qunut in the morning and evening (prayers).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى، قَالَ حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ ‏.‏

Reference : Sahih Muslim 678 a
In-book reference : Book 5, Hadith 391
USC-MSA web (English) reference : Book 4, Hadith 1443
(deprecated numbering scheme)

Al-Bari' reported that the Messenger of Allah (ﷺ) observed Qunut in the dawn and evening (prayers).

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ قَنَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْفَجْرِ وَالْمَغْرِبِ ‏.‏

Reference : Sahih Muslim 678 b
In-book reference : Book 5, Hadith 392
USC-MSA web (English) reference : Book 4, Hadith 1444
(deprecated numbering scheme)

Khufaf b. Ima' al-Ghifari reported that the Messenger of Allah (ﷺ) aid in prayer:

0 Allah I curse the tribes of Lihyan, Ri'l, Dhakwan, and 'Usayya for they disobeyed Allah and His Messenger (ﷺ). Allah pardoned (the tribe of) Ghifar and Allah granted protection to (the tribe of) Aslam

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ الْمِصْرِيُّ قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَةٍ " اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ غِفَارُ غَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللَّهُ " ‏.‏

Reference : Sahih Muslim 679 a
In-book reference : Book 5, Hadith 393
USC-MSA web (English) reference : Book 4, Hadith 1445
(deprecated numbering scheme)

Khufaf b. Ima' reported that the Messenger of Allah (may peace he upon him), bowed (in prayer) and then lifted his head and then said:

So far as the tribe of Ghifar is concerned, Allah had pardoned it, and Allah had granted protection to the tribe of Aslam, and as for the tribe of Usayya, It had disobeyed Allah and His Messenger, (and further said): O Allah! curse the tribe of Lihyan curse Ri'l, and Dhakwan, and then fell in prostration. It is after this that the cursing of the unbelievers got a sanction.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ أَخْبَرَنِي مُحَمَّدٌ، - وَهُوَ ابْنُ عَمْرٍو - عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَافٍ، أَنَّهُ قَالَ قَالَ خُفَافُ بْنُ إِيمَاءٍ رَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " غِفَارُ غَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللَّهُ وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ وَالْعَنْ رِعْلاً وَذَكْوَانَ " . ثُمَّ وَقَعَ سَاجِدًا . قَالَ خُفَافٌ فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ .

Reference : Sahih Muslim 679 b
In-book reference : Book 5, Hadith 394
USC-MSA web (English) reference : Book 4, Hadith 1446
(deprecated numbering scheme)

A hadith like this has been transmitted by Khufaf b. Ima' except this that he did not mention (these words):

" cursing of unbelievers got a sanctions.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا إِسْمَاعِيلُ، قَالَ وَأَخْبَرَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ، عَنْ حَنْظَلَةَ بْنِ عَلِيِّ بْنِ الأَسْقَعِ، عَنْ خُفَافِ بْنِ إِيمَاءٍ، . بِمِثْلِهِ إِلاَّ أَنَّهُ لَمْ يَقُلْ فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ .

Reference : Sahih Muslim 679 c
In-book reference : Book 5, Hadith 395
USC-MSA web (English) reference : Book 4, Hadith 1447
(deprecated numbering scheme)

(55) Chapter: Compensation Of The Missed Prayer And Excellence Of Observing It Promptly

(55) باب قَضَاءِ الصَّلاَةِ الْفَائِتَةِ وَاسْتِحْبَابِ تَعْجِيلِ قَضَائِهَا

Abu Huraira reported that when the Messenger of Allah (ﷺ) returned from the expedition to Khaibar, he travelled one night, and stopped for rest when he became sleepy. He told Bilal to remain on guard during the night and he (Bilal) prayed as much as he could, while the Messenger of Allah (ﷺ) and his Companions slept. When the time for dawn approached Bilal leaned against his camel facing the direction from which the dawn would appear but he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah (ﷺ) nor Bilal, nor anyone else among his Companions got up, till the sun shone on them. Allah's Messenger (ﷺ) was the first of them to awake and, being startled, he called to Bilal who said:

Messenger of Allah I may my father and mother be offered as ransom for thee, the same thing overpowered me which overpowered you. He (the Holy Prophet, then) said: Lead the beasts on: so they led their camels to some distance. The Messenger of Allah (ﷺ) then performed ablution and gave orders to Bilal who pronounced the Iqama and then led them in the morning prayer. When he finished the prayer he said: When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said:" And observe the prayer for remembrance of Me" (Qur'an. xx. 14). Yunus said: Ibn Shilab used to recite it like this:" (And observe the prayer) for remembrance."

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ سَارَ لَيْلَهُ حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ وَقَالَ لِبِلاَلٍ " اكْلأْ لَنَا اللَّيْلَ " . فَصَلَّى بِلاَلٌ مَا قُدِّرَ لَهُ وَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلاَلٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ فَغَلَبَتْ بِلاَلاً عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلاَ بِلاَلٌ وَلاَ أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوَّلَهُمُ اسْتِيقَاظًا فَفَزِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَىْ بِلاَلُ " . فَقَالَ بِلاَلٌ أَخَذَ بِنَفْسِي الَّذِي أَخَذَ - بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ - بِنَفْسِكَ قَالَ " اقْتَادُوا " . فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئًا ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ فَصَلَّى بِهِمُ الصُّبْحَ فَلَمَّا قَضَى الصَّلاَةَ قَالَ " مَنْ نَسِيَ الصَّلاَةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ قَالَ { أَقِمِ الصَّلاَةَ لِذِكْرِي} " . قَالَ يُونُسُ وَكَانَ ابْنُ شِهَابٍ يَقْرَؤُهَا لِلذِّكْرَى .

Reference	: Sahih Muslim 680 a
In-book reference	: Book 5, Hadith 396
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1448

Abu Huraira reported:

We stopped for rest along with the Messenger of Allah (ﷺ) and did not awake till the sun rose. The Apostle of Allah (ﷺ) then told us that everybody should take hold of his camel's nosestring (get out of this ground) for it was the place where devil had visited us. We did accordingly. He then called for water and performed ablution and then performed two prostrations. Ya'qub said: Then he prayed (performed) two prostrations. then takbir was pronounced for prayer and then he offered the morning prayer (in congregation).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، كِلاَهُمَا عَنْ يَحْيَى، - قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، - حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ عَرَّسْنَا مَعَ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ فَإِنَّ هَذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ " . قَالَ فَفَعَلْنَا ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ ثُمَّ سَجَدَ سَجْدَتَيْنِ - وَقَالَ يَعْقُوبُ ثُمَّ صَلَّى سَجْدَتَيْنِ - ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْغَدَاةَ .

Reference	: Sahih Muslim 680 b
In-book reference	: Book 5, Hadith 397
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1449

Abu Qatida reported:

The Messenger of Allah (way peace be upon him) addressed us and said: You would travel In the evening and the might till (God willing) you would come in the morning to a place of water. So the people travelled (self absorbed) without paying any heed to one another, and the Messenger of Allah (ﷺ) also travelled till It was midnight. I was by his side. The Messenger of Allah (ﷺ) began to doze and leaned (to one side) of his camel. I came to him and I lent him support without awaking him till he sat poised on his ride. He went on travelling till a major part of the night was over and (he again) leaned (to one side) of his camel. I supported him without awaking him till he sat" bed on his ride. and then travelled till it was near dawn. He (again) leaned which was far more inclined than the two earlier leanings and he was about to fall down. So I came to him and supported him and he lifted his head and said; Who is

this? I said: it is Abu Qatida. He (the Prophet again) said: Since how long have you been travelling along with me like this? I said: I have been travelling in this very state since the night. He said: May Allah protect you, as you have protected His Apostle (from falling down), and again said: Do you see that we are hidden from the people? - and again said: Do you see anyone? I said: Here is a rider. I again said: Here Is another rider till we gathered together and we were seven riders. The Messenger of Allah (ﷺ) stepped aside of the highway and placed his head (for sleep and said): Guard for us our prayers. The Messenger of Allah (ﷺ) was the first to wake up and the rays of the sun were falling on his back. We got up startled He (the Holy Prophet) said: Ride on So we rode on till the sun had (sufficiently) risen. He then came down from his camel and called for a jug of water which I had with me. There was a little water in that. He performed ablution with that which was less thorough as compared with his usual ablutions and some water of that had been left. He (the Holy Prophet) said to Abu Qatida: Keep a watch over your jug of water; it would have (a miraculous) condition about it. Then Bilal summoned (people) to prayer and then the Messenger of Allah (ﷺ) observed two rak'ahs and then said the morning prayer as he said every day. The Messenger of Allah (ﷺ) (then) rode on and we rode along with him and some of us whispered to the others saying: How would there be compensation for omission in our prayers? Upon this he (the Messenger of Allah) said: Is there not in me (my life) a model for you? There is no omission in sleeping. The (cognizable) emission is that one should not say prayer (intentionally) till the time of the other prayer comes. So he who did like it (omitted prayer in sleep or due to other unavoidable circumstances) should say prayer when he becomes aware of it and on the next day he should observe it at its prescribed time. He (the Holy Prophet) said: What do you think the people would have done (at this hour)? They would have in the morning found their Apostle missing from amongst them and then Abu Bakr and 'Umar would have told them that the Messenger of Allah (ﷺ) must be behind you, he cannot leave you behind (him), but the people said: The Messenger of Allah (ﷺ) is ahead of you. So if you had obeyed Abu Bakr and Umar, you would have gone on the right path. So we proceeded on till we came up to the people (from whom we had lagged behind) and the day had considerably risen and everything became hot, and they (the Companions of the Holy Prophet) said: Messenger of Allah, we are dying of thirst. Upon this he (the Holy Prophet) remarked: There is no destruction for you. And again said: Bring that small cup of mine and he then asked for the jug of water to be brought to him. The Messenger of Allah (ﷺ) began to pour water (in that small cup) and Abu Qatida gave them to drink. And when the people saw that there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allah (ﷺ) said: Behave well; the water (is enough) to satiate all of you. Then they (the Companions) began to receive (their share of) water with calmness (without showing any anxiety) and the Messenger of Allah (ﷺ) began to fill (the cap), and I began to serve them till no one was left except me and the Messenger of Allah (ﷺ). He then filled (the cup) with water and said to me: Drink it. I said: Messenger of Allah, I would not drink till you drink. Upon this he said: The server of the people Is the last among them to drink. So I drank and the Messenger of Allah (ﷺ) also drank and the people came to the place of water quite happy and satiated. 'Abdullah b. Rabah said: I am going to narrate this hadith in the great mosque, when 'Imran b. Husain said: See, O young man, how will you narrate for I was also one of the riders on that night? I said: So you must be knowing this hadith well. He said: Who are you? I said: I am one of the Ansar. Upon this he said: You narrate, for you know your hadith better. I, therefore, narrated it to the people. 'Imran said: I was also present that night, but I know not anyone else who learnt it so well as you have learnt.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ وَتَأْتُونَ الْمَاءَ إِنْ شَاءَ اللَّهُ غَدًا " . فَانْطَلَقَ النَّاسُ لاَ

يَلْوِي أَحَدٌ عَلَى أَحَدٍ - قَالَ أَبُو قَتَادَةَ - فَبَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَسِيرُ حَتَّى ابْهَارَّ اللَّيْلُ وَأَنَا إِلَى جَنْبِهِ - قَالَ - فَنَعَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَالَ عَنْ رَاحِلَتِهِ فَأَتَيْتُهُ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ - قَالَ - ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ مَالَ عَنْ رَاحِلَتِهِ - قَالَ - فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ - قَالَ - ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ آخِرِ السَّحَرِ مَالَ مَيْلَةً هِيَ أَشَدُّ مِنَ الْمَيْلَتَيْنِ الأُولَيَيْنِ حَتَّى كَادَ يَنْجَفِلُ فَأَتَيْتُهُ فَدَعَمْتُهُ فَرَفَعَ رَأْسَهُ فَقَالَ " مَنْ هَذَا " . قُلْتُ أَبُو قَتَادَةَ . قَالَ " مَتَى كَانَ هَذَا مَسِيرَكَ مِنِّي " . قُلْتُ مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ . قَالَ " حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ " . ثُمَّ قَالَ " هَلْ تَرَانَا نَخْفَى عَلَى النَّاسِ " . ثُمَّ قَالَ " هَلْ تَرَى مِنْ أَحَدٍ " . قُلْتُ هَذَا رَاكِبٌ . ثُمَّ قُلْتُ هَذَا رَاكِبٌ آخَرُ . حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةَ رَكْبٍ - قَالَ - فَمَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الطَّرِيقِ فَوَضَعَ رَأْسَهُ ثُمَّ قَالَ " احْفَظُوا عَلَيْنَا صَلاَتَنَا " . فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالشَّمْسُ فِي ظَهْرِهِ - قَالَ - فَقُمْنَا فَزِعِينَ ثُمَّ قَالَ " ارْكَبُوا " . فَرَكِبْنَا فَسِرْنَا حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ ثُمَّ دَعَا بِمِيضَأَةٍ كَانَتْ مَعِي فِيهَا شَىْءٌ مِنْ مَاءٍ - قَالَ - فَتَوَضَّأَ مِنْهَا وُضُوءًا دُونَ وُضُوءٍ - قَالَ - وَبَقِيَ فِيهَا شَىْءٌ مِنْ مَاءٍ ثُمَّ قَالَ لأَبِي قَتَادَةَ " احْفَظْ عَلَيْنَا مِيضَأَتَكَ فَسَيَكُونُ لَهَا نَبَأٌ " . ثُمَّ أَذَّنَ بِلاَلٌ بِالصَّلاَةِ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ ثُمَّ صَلَّى الْغَدَاةَ فَصَنَعَ كَمَا كَانَ يَصْنَعُ كُلَّ يَوْمٍ - قَالَ - وَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَكِبْنَا مَعَهُ - قَالَ - فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ مَا كَفَّارَةُ مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلاَتِنَا ثُمَّ قَالَ " أَمَا لَكُمْ فِيَّ أُسْوَةٌ " . ثُمَّ قَالَ " أَمَا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلاَةَ حَتَّى يَجِيءَ وَقْتُ الصَّلاَةِ الأُخْرَى فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّهَا حِينَ يَنْتَبِهُ لَهَا فَإِذَا كَانَ الْغَدُ فَلْيُصَلِّهَا عِنْدَ وَقْتِهَا " . ثُمَّ قَالَ " مَا تَرَوْنَ النَّاسَ صَنَعُوا " . قَالَ ثُمَّ قَالَ " أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ فَقَالَ أَبُو بَكْرٍ وَعُمَرُ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَكُمْ لَمْ يَكُنْ لِيُخَلِّفَكُمْ . وَقَالَ النَّاسُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَيْنَ أَيْدِيكُمْ فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا " . قَالَ فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَىْءٍ وَهُمْ يَقُولُونَ يَا رَسُولَ اللَّهِ هَلَكْنَا عَطِشْنَا . فَقَالَ " لاَ هُلْكَ عَلَيْكُمْ " . ثُمَّ قَالَ " أَطْلِقُوا لِي غُمَرِي " . قَالَ وَدَعَا بِالْمِيضَأَةِ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِمْ فَلَمْ يَعْدُ أَنْ رَأَى النَّاسُ مَاءً فِي الْمِيضَأَةِ تَكَابُّوا عَلَيْهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحْسِنُوا الْمَلأَ كُلُّكُمْ سَيَرْوَى " . قَالَ فَفَعَلُوا فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُبُّ وَأَسْقِيهِمْ حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - ثُمَّ صَبَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لِي " اشْرَبْ " . فَقُلْتُ لاَ أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللَّهِ قَالَ " إِنَّ سَاقِيَ الْقَوْمِ آخِرُهُمْ شُرْبًا " . قَالَ فَشَرِبْتُ وَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - فَأَتَى النَّاسُ الْمَاءَ جَامِّينَ رِوَاءً . قَالَ فَقَالَ عَبْدُ اللَّهِ بْنُ رَبَاحٍ إِنِّي لأُحَدِّثُ هَذَا الْحَدِيثَ فِي مَسْجِدِ الْجَامِعِ إِذْ قَالَ عِمْرَانُ بْنُ حُصَيْنٍ انْظُرْ أَيُّهَا الْفَتَى كَيْفَ تُحَدِّثُ فَإِنِّي أَحَدُ الرَّكْبِ تِلْكَ اللَّيْلَةَ . قَالَ قُلْتُ فَأَنْتَ أَعْلَمُ بِالْحَدِيثِ . فَقَالَ مِمَّنْ أَنْتَ قُلْتُ مِنَ الأَنْصَارِ . قَالَ حَدِّثْ فَأَنْتُمْ أَعْلَمُ بِحَدِيثِكُمْ . قَالَ فَحَدَّثْتُ الْقَوْمَ فَقَالَ عِمْرَانُ لَقَدْ شَهِدْتُ تِلْكَ اللَّيْلَةَ وَمَا شَعَرْتُ أَنَّ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ .

Reference : Sahih Muslim 681
In-book reference : Book 5, Hadith 398
USC-MSA web (English) reference : Book 4, Hadith 1450
(deprecated numbering scheme)

'Imran b. Husain reported:

I was with the Messenger of Allah (ﷺ) in a journey. We travelled the whole of the night, and when it was about to dawn, we got down for rest, and were overpowered (by sleep) till the sun shone. Abu Bakr was the first to awake amongst us. and we did not awake the Messenger of Allah (ﷺ) from his sleep allowing him to wake up (of his own accord). It was 'Umar who then woke up. He stood by the side of the Messenger of Allah (ﷺ) and recited takbir in a loud voice till the Messenger of Allah (ﷺ) woke up. When he lifted his head, he saw that the sun had arisen; he then said: Proceed on. He travelled along with us till the sun shone brightly. He came down (from his camel) and led us in the morning prayer. A person, however, remained away from the people and did not say, prayer along with us. After having completed the prayer, the Messenger of Allah (ﷺ) said to him: O, so and so, what prevented you from observing prayer with us? He said: Apostle of Allah! I was not in a state of purity. The Messenger of Allah (ﷺ) ordered him arid lie performed Tayammum with dust and said prayer. He then urged me to go ahead immediately along with other riders to find out water, for we felt very thirsty. We were traveling when we came across a woman who was sitting (on a camel) with her feet hanging over two leathern water bags. We said to her: How far is water available? She, said: Far, very far, very far. You cannot get water. We (again) said: How much distance is there between (the residence of) your family and water? She said: It is a day and night journey. We said to her: You go to the Messenger of Allah (ﷺ). She said: Who is the Messenger of Allah? We somehow or the other managed to bring her to the Messenger of Allah (ﷺ) and he asked about her, and she informed him as she had informed us that she was a widow having orphan children. He ordered that her camel should be made to kneal down and he gargled in the opening (of her leathern water-bag). The camel was then raised up and we forty thirsty men drank water till we were completely satiated, and we filled up all leathern water-bags and water-skins that we had with us and we washed our companions, but we did not make any camel drink, and (the leathern water-bags) were about to burst (on account of excess of water). He then said: Bring whatever you have with you. So we collected the bits (of estable things) and dates and packed them up in a bundle, and said to her: Take it away. This is meant for your children, and know that we have not its any way done any loss to your water. W hen she came to her family she said: I have met the greatest magician amongst human beings, or he is an apostle, as he claims to be, and she then narrated what had happened and Allah guided aright those people through that woman. She affirmed her faith in Islam and so did the people embrace Islam.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ الْعُطَارِدِيُّ، قَالَ سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ كُنْتُ مَعَ نَبِيِّ اللَّهِ صلى الله عليه وسلم فِي مَسِيرٍ لَهُ فَأَدْلَجْنَا لَيْلَتَنَا حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَّسْنَا فَغَلَبَتْنَا أَعْيُنُنَا حَتَّى بَزَغَتِ الشَّمْسُ - قَالَ - فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنَّا أَبُو بَكْرٍ وَكُنَّا لاَ نُوقِظُ نَبِيَّ اللَّهِ صلى الله عليه وسلم مِنْ مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيْقِظَ ثُمَّ اسْتَيْقَظَ عُمَرُ فَقَامَ عِنْدَ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَزَغَتْ قَالَ " ارْتَحِلُوا " . فَسَارَ بِنَا حَتَّى إِذَا ابْيَضَّتِ الشَّمْسُ نَزَلَ فَصَلَّى بِنَا الْغَدَاةَ فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا فُلاَنُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَنَا " . قَالَ يَا نَبِيَّ اللَّهِ أَصَابَتْنِي جَنَابَةٌ . فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَيَمَّمَ بِالصَّعِيدِ فَصَلَّى ثُمَّ عَجَّلَنِي فِي رَكْبٍ بَيْنَ يَدَيْهِ نَطْلُبُ الْمَاءَ وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا . فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ فَقُلْنَا لَهَا أَيْنَ الْمَاءُ قَالَتْ أَيْهَاهْ أَيْهَاهْ لاَ مَاءَ لَكُمْ . قُلْنَا فَكَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ . قَالَتْ مَسِيرَةُ يَوْمٍ

وَلَيْلَةٍ . قُلْنَا انْطَلِقِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَتْ وَمَا رَسُولُ اللَّهِ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا شَيْئًا حَتَّى انْطَلَقْنَا بِهَا فَاسْتَقْبَلْنَا بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلَهَا فَأَخْبَرَتْهُ مِثْلَ الَّذِي أَخْبَرَتْنَا وَأَخْبَرَتْهُ أَنَّهَا مُوتِمَةٌ لَهَا صِبْيَانٌ أَيْتَامٌ فَأَمَرَ بِرَاوِيَتِهَا فَأُنِيخَتْ فَمَجَّ فِي الْعَزْلاَوَيْنِ الْعُلْيَاوَيْنِ ثُمَّ بَعَثَ بِرَاوِيَتِهَا فَشَرِبْنَا وَنَحْنُ أَرْبَعُونَ رَجُلاً عِطَاشٌ حَتَّى رَوِينَا وَمَلأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةٍ وَغَسَّلْنَا صَاحِبَنَا غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيرًا وَهِيَ تَكَادُ تَنْضَرِجُ مِنَ الْمَاءِ - يَعْنِي الْمَزَادَتَيْنِ - ثُمَّ قَالَ " هَاتُوا مَا كَانَ عِنْدَكُمْ " . فَجَمَعْنَا لَهَا مِنْ كِسَرٍ وَتَمْرٍ وَصَرَّ لَهَا صُرَّةً فَقَالَ لَهَا " اذْهَبِي فَأَطْعِمِي هَذَا عِيَالَكِ وَاعْلَمِي أَنَّا لَمْ نَرْزَأْ مِنْ مَائِكِ " . فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ أَوْ إِنَّهُ لَنَبِيٌّ كَمَا زَعَمَ كَانَ مِنْ أَمْرِهِ ذَيْتَ وَذَيْتَ . فَهَدَى اللَّهُ ذَاكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ فَأَسْلَمَتْ وَأَسْلَمُوا .

Reference : Sahih Muslim 682 a
In-book reference : Book 5, Hadith 399
USC-MSA web (English) reference : Book 4, Hadith 1451
(deprecated numbering scheme)

'Imran b. Husain reported:
We were with the Messenger of Allah (ﷺ) in a journey and we travelled throughout the night till at the end, just before dawn, we lay down (for rest), and nothing is sweeter for a traveller than this and none awakened us but the heat of the sun, and the rest of the hadith is the same (as mentioned above) except this additien:" When 'Umar b. Khattab woke up, he saw what had happened to the people. And he was a man having a big belly and strongly built; he recited takbir in a loud voice till the Messenger of Allah (ﷺ) woke up by the loudness of his voice in takbir. When the Messenger of Allah (ﷺ) got up, the people told him what had happened. Upon this the Messenger of Allah (ﷺ) said: There is no harm; you better proceed further," and (the rest of the hadith) was narrated.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الأَعْرَابِيُّ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَسَرَيْنَا لَيْلَةً حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ قُبَيْلَ الصُّبْحِ وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لاَ وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحْلَى مِنْهَا فَمَا أَيْقَظَنَا إِلاَّ حَرُّ الشَّمْسِ . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سَلْمِ بْنِ زَرِيرٍ وَزَادَ وَنَقَصَ . وَقَالَ فِي الْحَدِيثِ فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ وَكَانَ أَجْوَفَ جَلِيدًا فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِشِدَّةِ صَوْتِهِ بِالتَّكْبِيرِ فَلَمَّا اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَكَوْا إِلَيْهِ الَّذِي أَصَابَهُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ ضَيْرَ ارْتَحِلُوا " . وَاقْتَصَّ الْحَدِيثَ .

Reference : Sahih Muslim 682 b
In-book reference : Book 5, Hadith 400
USC-MSA web (English) reference : Book 4, Hadith 1452
(deprecated numbering scheme)

Abu Qatada reported that when the Messenger of Allah (ﷺ) was in a journey he got down for rest at night, and he used to lie down on his right side, and when he lay down for rest before the dawn, he used to stretch his forearm and place his head over his palm.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ فِي سَفَرٍ فَعَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلَى يَمِينِهِ وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ .

Reference : Sahih Muslim 683
In-book reference : Book 5, Hadith 401
USC-MSA web (English) reference : Book 4, Hadith 1453
(deprecated numbering scheme)

Qatada reported from Anas b. Malik that the Messenger of Allah (ﷺ) said:

He who forgets the prayer should say it when he remembers it, there is no explation for it, except this. Qatada said: (Allah says)" And observe prayer for remembrance of Me"

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ " . قَالَ قَتَادَةُ وَأَقِمِ الصَّلاَةَ لِذِكْرِي .

Reference : Sahih Muslim 684 a
In-book reference : Book 5, Hadith 402
USC-MSA web (English) reference : Book 4, Hadith 1454
(deprecated numbering scheme)

This hadith has been narrated by Qatada, but here no mention has been made of" There is no explation for it except this."

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَذْكُرْ " لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ " .

Reference : Sahih Muslim 684 b
In-book reference : Book 5, Hadith 403
USC-MSA web (English) reference : Book 4, Hadith 1455
(deprecated numbering scheme)

Qatada narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

He who forgets the prayer, or he slept (and it was omitted), its expiation is (only) that he should observe it when he remembers it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " مَنْ نَسِيَ صَلاَةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا " .

Reference : Sahih Muslim 684 c
In-book reference : Book 5, Hadith 404
USC-MSA web (English) reference : Book 4, Hadith 1456
(deprecated numbering scheme)

Qatada reported it on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

When any one of you omits the prayer due to sleep or he forgets it, he should observe it when he remembers it, for Allah has said:" Observe prayer for remembrance of Me."

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُثَنَّى، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلاَةِ أَوْ غَفَلَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ يَقُولُ أَقِمِ الصَّلاَةَ لِذِكْرِي " .

Reference	: Sahih Muslim 684 d
In-book reference	: Book 5, Hadith 405
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1457

6 - The Book of Prayer - Travellers (685 - 843)

كتاب صلاة المسافرين وقصرها

(1) Chapter: The Prayer Of Travellers And Shortening Of It

(1) باب صَلاَةِ الْمُسَافِرِينَ وَقَصْرِهَا

'A'isha, the wife of the Messenger of Allah (ﷺ), reported:

The prayer was prescribed as two rak'ahs, two rak'ahs both in journey and at the place of residence. The prayer while travelling remained as it was (originally prescribed), but an addition was made in the prayer (observed) at the place of residence.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ وَزِيدَ فِي صَلاَةِ الْحَضَرِ ‏.‏

Reference : Sahih Muslim 685 a
In-book reference : Book 6, Hadith 1
USC-MSA web (English) reference : Book 4, Hadith 1458
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), said Allah prescribed the prayer as two rak'ahs, then it was completed (to four rak'ahs) at the place of residence, but was retained in the same position in journey as it was first made obligatory.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ فَرَضَ اللَّهُ الصَّلاَةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ ثُمَّ أَتَمَّهَا فِي الْحَضَرِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ عَلَى الْفَرِيضَةِ الأُولَى ‏.‏

Reference : Sahih Muslim 685 b
In-book reference : Book 6, Hadith 2
USC-MSA web (English) reference : Book 4, Hadith 1459
(deprecated numbering scheme)

'A'isha reported:

The prayer was prescribed as consisting of two rak'abs, the prayer in travelling remained the same, but the prayer at the place of residence was completed. (Zuhri said he asked 'Urwa why 'A'isha said prayer in the complete form during journey, and he replied that she interpreted the matter herself as 'Uthman did.)

وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ الصَّلاَةَ، أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ وَأُتِمَّتْ صَلاَةُ الْحَضَرِ ‏.‏ قَالَ الزُّهْرِيُّ فَقُلْتُ لِعُرْوَةَ مَا بَالُ عَائِشَةَ تُتِمُّ فِي السَّفَرِ قَالَ إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ ‏.‏

Reference : Sahih Muslim 685 c
In-book reference : Book 6, Hadith 3
USC-MSA web (English) reference : Book 4, Hadith 1460
(deprecated numbering scheme)

Yahya b. Umayya said:

I told 'Umar b. al-Khattab that Allah had said:" You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'an, iv. 101), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah (ﷺ) about it and he said: It is an act of charity which Allah has done to you, so accept His charity.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا، مِنَ الصَّلاَةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا} فَقَدْ أَمِنَ النَّاسُ فَقَالَ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ . فَقَالَ " صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ " .

Reference : Sahih Muslim 686 a
In-book reference : Book 6, Hadith 4
USC-MSA web (English) reference : Book 4, Hadith 1461
(deprecated numbering scheme)

Ya'la b. Umayya reported:

I said to 'Umar b. al-Khattab, and the rest of the hadlth is the same.

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ . بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ .

Reference : Sahih Muslim 686 b
In-book reference : Book 6, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 1462
(deprecated numbering scheme)

Ibn 'Abbas reported:

Allah has prescribed the prayer through the word of your Prophet (ﷺ) as four rak'ahs when resident, two when travelling, and one when danger is present.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ فَرَضَ اللَّهُ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ صلى الله عليه وسلم فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً .

Reference : Sahih Muslim 687 a
In-book reference : Book 6, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 1463
(deprecated numbering scheme)

Ibn 'Abbas reported:

Allah has prescribed the prayer by the tongue of your Apostle (ﷺ) as two rak'ahs for the traveller, four for the resident, and one in danger.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ الْقَاسِمِ بْنِ مَالِكٍ، - قَالَ عَمْرٌو حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ، - حَدَّثَنَا أَيُّوبُ بْنُ عَائِذٍ الطَّائِيُّ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ اللَّهَ فَرَضَ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ صلى الله عليه وسلم عَلَى الْمُسَافِرِ رَكْعَتَيْنِ وَعَلَى الْمُقِيمِ أَرْبَعًا وَفِي الْخَوْفِ رَكْعَةً .

Reference : Sahih Muslim 687 b
In-book reference : Book 6, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 1464
(deprecated numbering scheme)

Musa b. Salama Hudhali said:

I asked Ibn 'Abbas: How should I say prayer when I am in Mecca, and when I do not pray along with the Imam? He said: Two rak'ahs (of prayer) is the Sunnah of Abu'l-Qasim (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهُذَلِيِّ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ إِذَا لَمْ أُصَلِّ مَعَ الإِمَامِ . فَقَالَ رَكْعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ صلى الله عليه وسلم .

Reference : Sahih Muslim 688 a
In-book reference : Book 6, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 1465
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Qatada with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 688 b
In-book reference : Book 6, Hadith 9
USC-MSA web (English) reference : Book 4, Hadith 1466
(deprecated numbering scheme)

Hafs b. 'Asim said:

I accompanied Ibn 'Umar on the road to Mecca and he led us in two rak'ahs at the noon prayer, then he went forward and we too went along with him to a place where he alighted, and he sat and we sat along with him, and he cast a glance to the side where he said prayer and he saw people standing and asked: What are they doing? I said: They are engaged in glorifying Allah, offering Sunnah prayer. He said: If I had done so I would have perfected my prayer; O my nephew! I accompanied the Messenger of Allah (ﷺ) on a journey, and he made no addittion to two rak'ahs, till Allah called him. I accompanied Abu Bakr and he made no addition to two rak'ahs till Allah caused him to die. I accompanied 'Umar and he made no addition to two rak'ahs till Allah caused him to die. I accompanied 'Uthman and he made no addition to two rak'ahs, till Allah caused him to die, and Allah has said:" There is a model pattern for you in the Messenger of Allah" (al-Qur'an, xxxiii. 21).

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، قَالَ صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ - قَالَ - فَصَلَّى لَنَا الظُّهْرَ رَكْعَتَيْنِ ثُمَّ أَقْبَلَ وَأَقْبَلْنَا مَعَهُ حَتَّى جَاءَ رَحْلَهُ وَجَلَسَ وَجَلَسْنَا مَعَهُ فَحَانَتْ مِنْهُ الْتِفَاتَةٌ نَحْوَ حَيْثُ صَلَّى فَرَأَى نَاسًا قِيَامًا فَقَالَ مَا يَصْنَعُ هَؤُلاَءِ قُلْتُ يُسَبِّحُونَ . قَالَ لَوْ كُنْتُ مُسَبِّحًا لأَتْمَمْتُ صَلاَتِي يَا ابْنَ أَخِي إِنِّي صَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ وَقَدْ قَالَ اللَّهُ { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} .

Reference : Sahih Muslim 689 a
In-book reference : Book 6, Hadith 10
USC-MSA web (English) reference : Book 4, Hadith 1467
(deprecated numbering scheme)

Hafs b. 'Asim reported:
I fell ill and lbn 'Umar came to inquire after my health, and I asked him about the glorification of Allah (i. e. prayer) while travelling. Thereupon he said: I accompanied the Messenger of Allah (ﷺ) on a journey but I did not see him glorifying Him, and were I to glorify (Him). I would have completed the prayer. Allah, the Exalted, has said:" Verily there is a model pattern for you in the Messenger of Allah."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ مَرِضْتُ مَرَضًا فَجَاءَ ابْنُ عُمَرَ يَعُودُنِي قَالَ وَسَأَلْتُهُ عَنِ السُّبْحَةِ، فِي السَّفَرِ فَقَالَ صَحِبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ فَمَا رَأَيْتُهُ يُسَبِّحُ وَلَوْ كُنْتُ مُسَبِّحًا لأَتْمَمْتُ وَقَدْ قَالَ اللَّهُ تَعَالَى { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ}

Reference : Sahih Muslim 689 b
In-book reference : Book 6, Hadith 11
USC-MSA web (English) reference : Book 4, Hadith 1468
(deprecated numbering scheme)

Anas reported:
The Messenger of Allah (ﷺ) said four rak'ahs in the noon prayer while at Medina, but he offered two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ .

Reference : Sahih Muslim 690 a
In-book reference : Book 6, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 1469
(deprecated numbering scheme)

Anas b. Malik is reported to have said:

I observed four rak'ahs in the noon prayer with the Messenger of Allah (ﷺ) at Medina, and said two rak'ahs in the afternoon prayer at Dhu'l-Hulaifa.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ، سَمِعَا أَنَسَ بْنَ مَالِكٍ، يَقُولُ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَصَلَّيْتُ مَعَهُ الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ ‏.‏

Reference : Sahih Muslim 690 b
In-book reference : Book 6, Hadith 13
USC-MSA web (English) reference : Book 4, Hadith 1470
(deprecated numbering scheme)

Yahya b. Yazid al-Huna'i reported:
I asked Anas b. Malik about shortening of prayer. He said: When the Messenger of' Allah (ﷺ) had covered a distance of three miles or three farsakh (Shu'ba, one of the narrators, had some doubt about it) he observed two rak'ahs.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلاَهُمَا عَنْ غُنْدَرٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، غُنْدَرٌ - عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ يَزِيدَ الْهُنَائِيِّ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قَصْرِ الصَّلاَةِ، فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا خَرَجَ مَسِيرَةَ ثَلاَثَةِ أَمْيَالٍ أَوْ ثَلاَثَةِ فَرَاسِخَ - شُعْبَةُ الشَّاكُّ - صَلَّى رَكْعَتَيْنِ ‏.‏

Reference : Sahih Muslim 691
In-book reference : Book 6, Hadith 14
USC-MSA web (English) reference : Book 4, Hadith 1471
(deprecated numbering scheme)

Jubair b. Nufair reported:
I went along with Shurahbil b. al-Simt to a village which was situated at a distance of seventeen or eighteen miles, and he said only two rak'ahs of prayer. I said to him (about it) and he said: I saw 'Umar observing two rak'ahs at Dhu'l-Hulaifa and I (too) said to him (about it) and he said: I am doing the same as I saw the Messenger of Allah (ﷺ) doing.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ، - قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، - حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ خَرَجْتُ مَعَ شُرَحْبِيلَ بْنِ السِّمْطِ إِلَى قَرْيَةٍ عَلَى رَأْسِ سَبْعَةَ عَشَرَ أَوْ ثَمَانِيَةَ عَشَرَ مِيلاً فَصَلَّى رَكْعَتَيْنِ ‏.‏ فَقُلْتُ لَهُ فَقَالَ رَأَيْتُ عُمَرَ صَلَّى بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ فَقُلْتُ لَهُ فَقَالَ إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُ ‏.‏

Reference : Sahih Muslim 692 a
In-book reference : Book 6, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 1472
(deprecated numbering scheme)

This hadith has been transmitted by Shu'ba with the same chain of narrators and it is narrated from Simt, and the name of Shurahbil has not been mentioned, and he said that he had gone to a place called Dumin, situated at a distance of eighteen miles from Hims.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ . وَقَالَ عَنِ ابْنِ السِّمْطِ، وَلَمْ يُسَمِّ شُرَحْبِيلَ وَقَالَ إِنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا دَوْمِينُ مِنْ حِمْصَ عَلَى رَأْسِ ثَمَانِيَةَ عَشَرَ مِيلاً .

Reference : Sahih Muslim 692 b
In-book reference : Book 6, Hadith 16
USC-MSA web (English) reference : Book 4, Hadith 1472
(deprecated numbering scheme)

Anas b. Malik reported:
We went out from Medina to Mecca with the Messenger of Allah (ﷺ) and he prayed two rak'ahs at each time of prayer till we returned to Medina. I said: For how long did he stay in Mecca? He said: (For) ten (days).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعَ . قُلْتُ كَمْ أَقَامَ بِمَكَّةَ قَالَ عَشْرًا .

Reference : Sahih Muslim 693 a
In-book reference : Book 6, Hadith 17
USC-MSA web (English) reference : Book 4, Hadith 1473
(deprecated numbering scheme)

A hadith like this has been narrated by Anas by another chain of transmitters.
وَحَدَّثَنَاهُ قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ عُلَيَّةَ، جَمِيعًا عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ هُشَيْمٍ .

Reference : Sahih Muslim 693 b
In-book reference : Book 6, Hadith 18
USC-MSA web (English) reference : Book 4, Hadith 1474
(deprecated numbering scheme)

Yahya b. Abu Ishaq reported:
I heard Anas b. Malik say: We went out for Pilgrimage from Medina. The rest is the same.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ خَرَجْنَا مِنَ الْمَدِينَةِ إِلَى الْحَجِّ . ثُمَّ ذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 693 c
In-book reference : Book 6, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 1475
(deprecated numbering scheme)

A hadith like this has been transmitted by Anas, but no mention has been made of Pilgrimage.
وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنِ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَذْكُرِ الْحَجَّ .

Reference : Sahih Muslim 693 d
In-book reference : Book 6, Hadith 20
USC-MSA web (English) reference : Book 4, Hadith 1476

(deprecated numbering scheme)

(2) Chapter: Shortening the prayer in Mina (2) باب قَصْرِ الصَّلاَةِ بِمِنًى

Salim b. 'Abdullah (b. 'Umar) reported on the authority of his father that Allah's Messenger (way peace be upon him) observed the prayer of a traveller, i. e. two rak'ahs in Mina, and other places; so did Abu Bakr and 'Umar, and 'Uthman too observed two rak'abs at the beginning of his caliphate, but he then completed four.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، وَهُوَ ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ صَلَّى صَلاَةَ الْمُسَافِرِ بِمِنًى وَغَيْرِهِ رَكْعَتَيْنِ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَكْعَتَيْنِ صَدْرًا مِنْ خِلاَفَتِهِ ثُمَّ أَتَمَّهَا أَرْبَعًا .

Reference : Sahih Muslim 694 a
In-book reference : Book 6, Hadith 21
USC-MSA web (English) reference : Book 4, Hadith 1477
(deprecated numbering scheme)

A hadith like this has been reported by Zuhri, with the same chain of transmitters, and in it mention was made of Mina only, but not of other places.

وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، ح وَحَدَّثَنَاهُ إِسْحَاقُ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ قَالَ بِمِنًى . وَلَمْ يَقُلْ وَغَيْرِهِ .

Reference : Sahih Muslim 694 b
In-book reference : Book 6, Hadith 22
USC-MSA web (English) reference : Book 4, Hadith 1478
(deprecated numbering scheme)

Ibn 'Umar reported:
The Messenger of Allah (ﷺ) said two rak'ahs at Mina, and Abu Bakr after him, and 'Umar after Abu Bakr, and 'Uthman at the beginning of his caliphate; then 'Uthman observed four rak'ahs, and when Ibn 'Umar prayed with the Imam, he said four rak'ahs, but when he observed prayer alone, he said two rak'ahs.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ وَأَبُو بَكْرٍ بَعْدَهُ وَعُمَرُ بَعْدَ أَبِي بَكْرٍ وَعُثْمَانُ صَدْرًا مِنْ خِلاَفَتِهِ ثُمَّ إِنَّ عُثْمَانَ صَلَّى بَعْدُ أَرْبَعًا . فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الإِمَامِ صَلَّى أَرْبَعًا وَإِذَا صَلاَّهَا وَحْدَهُ صَلَّى رَكْعَتَيْنِ .

Reference : Sahih Muslim 694 c
In-book reference : Book 6, Hadith 23
USC-MSA web (English) reference : Book 4, Hadith 1479
(deprecated numbering scheme)

A hadith like this has been narrated by the same chain of transmitters.

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، ح وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 694 d

In-book reference : Book 6, Hadith 24
USC-MSA web (English) reference : Book 4, Hadith 1480
(deprecated numbering scheme)

Ibn 'Umar reported:
The Apostle of Allah (ﷺ) said in Mina the prayer of a traveller (short prayer) ; Abu Bakr and 'Umar did the same and 'Uthmia did it for eight years or six years. Hafs (one of the narrators) said: Ibn 'Umar would also say two rak'ahs at Mina and then go to bed. I said to him: O uncle, I wish you could have said two rak'ahs (of Sunnah prayer after shorenting the Fard prayer). He said: Were I to do that, I would have completed the prayer.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، سَمِعَ حَفْصَ بْنَ عَاصِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَلَّى النَّبِيُّ صلى الله عليه وسلم بِمِنًى صَلاَةَ الْمُسَافِرِ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ ثَمَانِيَ سِنِينَ أَوْ قَالَ سِتَّ سِنِينَ . قَالَ حَفْصٌ وَكَانَ ابْنُ عُمَرَ يُصَلِّي بِمِنًى رَكْعَتَيْنِ ثُمَّ يَأْتِي فِرَاشَهُ . فَقُلْتُ أَىْ عَمِّ لَوْ صَلَّيْتَ بَعْدَهَا رَكْعَتَيْنِ . قَالَ لَوْ فَعَلْتُ لأَتْمَمْتُ الصَّلاَةَ .

Reference : Sahih Muslim 694 e
In-book reference : Book 6, Hadith 25
USC-MSA web (English) reference : Book 4, Hadith 1481
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters but no mention has been made of Mina, but they (the narrators) only said:
He prayed while travelling.

وَحَدَّثَنَاهُ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي عَبْدُ الصَّمَدِ، قَالاَ حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَلَمْ يَقُولاَ فِي الْحَدِيثِ بِمِنًى . وَلَكِنْ قَالاَ صَلَّى فِي السَّفَرِ .

Reference : Sahih Muslim 694 f
In-book reference : Book 6, Hadith 26
USC-MSA web (English) reference : Book 4, Hadith 1482
(deprecated numbering scheme)

Ibrahim reported:
I heard 'Abd al-Rahman as saying; 'Uthman led us four rak'ahs of prayer at Mina. It was reported to Abdullah b. Mas'ud and he recited:" Surely we are Allah's and to Him shall we return," and then said: I prayed with the Messenger of Allah (ﷺ) at Mina two rak'ahs of prayer. I prayed along with Abu Bakr al-Siddiq two rak'ahs of prayer at Mina. I prayed along with 'Umar b. Khattab two rak'ahs of prayer at Mina. I wish I had my share of the two rak'ahs acceptable (to God) for the four rak'ahs.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ، حَدَّثَنَا إِبْرَاهِيمُ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يَقُولُ صَلَّى بِنَا عُثْمَانُ بِمِنًى أَرْبَعَ رَكَعَاتٍ فَقِيلَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَاسْتَرْجَعَ ثُمَّ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ بِمِنًى رَكْعَتَيْنِ وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ بِمِنًى رَكْعَتَيْنِ فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ .

Reference : Sahih Muslim 695 a
In-book reference : Book 6, Hadith 27

USC-MSA web (English) reference : Book 4, Hadith 1483
(deprecated numbering scheme)

A hadith like this has been reported by A'mash with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا إِسْحَاقُ، وَابْنُ، خَشْرَمٍ قَالاَ أَخْبَرَنَا عِيسَى، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 695 b
In-book reference : Book 6, Hadith 28
USC-MSA web (English) reference : Book 4, Hadith 1484
(deprecated numbering scheme)

Haritha b. Wahb reported:

I prayed with the Messenger of Allah (ﷺ) two rak'abs and most of them offered two rak'ahs only in Mina, while the people felt secure.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ، قُتَيْبَةُ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبٍ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى - آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ - رَكْعَتَيْنِ .

Reference : Sahih Muslim 696 a
In-book reference : Book 6, Hadith 29
USC-MSA web (English) reference : Book 4, Hadith 1485
(deprecated numbering scheme)

Wahb al-Khuza'i reported:

I prayed behind the Messenger of Allah (way peace be upon him) at Mina, and there was the greatest number of people, and they prayed two rak'ahs on the occasion of the Farwell Pilgrmage. (Muslim said: Haritha b. Wahb al-Khuza'i is the brother of 'Ubaidullah b. 'Umar son of Khattab from the side of mother.)

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، حَدَّثَنِي حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ، قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى وَالنَّاسُ أَكْثَرُ مَا كَانُوا فَصَلَّى رَكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ . قَالَ مُسْلِمٌ حَارِثَةُ بْنُ وَهْبٍ الْخُزَاعِيُّ هُوَ أَخُو عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ لأُمِّهِ .

Reference : Sahih Muslim 696 b
In-book reference : Book 6, Hadith 30
USC-MSA web (English) reference : Book 4, Hadith 1486
(deprecated numbering scheme)

(3) Chapter: Praying In Houses When It Rains

(3) باب الصَّلاَةِ فِي الرِّحَالِ فِي الْمَطَرِ

Ibn 'Umar announced Adhan for prayer on a cold, windy night. Then added:

Pray in your dwellings; and then said: When it was a cold, rainy night, the Messenger of Allah (ﷺ) used to command the Mu'adhdhin to say" Pray in your dwellings."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، أَذَّنَ بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ أَلاَ صَلُّوا فِي الرِّحَالِ . ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ " أَلاَ صَلُّوا فِي الرِّحَالِ " .

Reference : Sahih Muslim 697 a
In-book reference : Book 6, Hadith 31
USC-MSA web (English) reference : Book 4, Hadith 1487
(deprecated numbering scheme)

Ibn 'Umar reported that he summoned (people) to pray on a cold, windy and rainy night, and then observed at the end of the Adhin:

Pray in your dwellings, pray in your dwellings, and then said: When it was a cold night or it was raining in a journey the Messenger of Allah (may peace he upon him) used to command the Mu'adhdhin to announce: Pray in your dwellings.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّهُ نَادَى بِالصَّلاَةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ فَقَالَ فِي آخِرِ نِدَائِهِ أَلاَ صَلُّوا فِي رِحَالِكُمْ أَلاَ صَلُّوا فِي الرِّحَالِ . ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ فِي السَّفَرِ أَنْ يَقُولَ أَلاَ صَلُّوا فِي رِحَالِكُمْ .

Reference : Sahih Muslim 697 b
In-book reference : Book 6, Hadith 32
USC-MSA web (English) reference : Book 4, Hadith 1488
(deprecated numbering scheme)

Ibn 'Umar reported that he summoned (people) to prayer at a place (known as) Dajnan, and the rest of the hadith is the same, and then said:

Pray in your dwellings, but he did not repeat for the second time words of Ibn 'Umar (Pray in your dwellings).

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ نَادَى بِالصَّلاَةِ بِضَجْنَانَ ثُمَّ ذَكَرَ بِمِثْلِهِ وَقَالَ أَلاَ صَلُّوا فِي رِحَالِكُمْ . وَلَمْ يُعِدْ ثَانِيَةً أَلاَ صَلُّوا فِي الرِّحَالِ . مِنْ قَوْلِ ابْنِ عُمَرَ .

Reference : Sahih Muslim 697 c
In-book reference : Book 6, Hadith 33
USC-MSA web (English) reference : Book 4, Hadith 1489
(deprecated numbering scheme)

Jabir reported:

We set cut with the Messenger of Allah (ﷺ) on a journey when it began to rain. Upon this he said: He who desires may pray in his dwelling.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَمُطِرْنَا فَقَالَ " لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ " .

Reference : Sahih Muslim 698
In-book reference : Book 6, Hadith 34
USC-MSA web (English) reference : Book 4, Hadith 1490
(deprecated numbering scheme)

'Abdullah b. 'Abbas reported that he said to the Mu'adhdhin on a rainy day:

When you have announced" I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah," do not say:" Come to the prayer," but make this announcement:" Say prayer in your houses." He (the narrator) said that the people disapproved of it. Ibn 'Abbas said: Are you astonished at it? He (the Holy Prophet), who is better than I, did it. Jumu'a prayer is no doubt obligatory, but I do not like that I should (force you) to come out and walk in mud and slippery ground.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْحَمِيدِ، صَاحِبِ الزِّيَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ إِذَا قُلْتَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلاَ تَقُلْ حَىَّ عَلَى الصَّلاَةِ قُلْ صَلُّوا فِي بُيُوتِكُمْ - قَالَ - فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَاكَ فَقَالَ أَتَعْجَبُونَ مِنْ ذَا قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ فَتَمْشُوا فِي الطِّينِ وَالدَّحْضِ ‏.‏

Reference : Sahih Muslim 699 a
In-book reference : Book 6, Hadith 35
USC-MSA web (English) reference : Book 4, Hadith 1491
(deprecated numbering scheme)

'Abd al-Hamid reported:

I heard 'Abdullah b. al-Harith say: 'Abdullah b. 'Abbas addressed us on a rainy day, and the rest of the hadith is the same, but he made no mention of Jumu'a prayer, and added: He who did it (who commanded us to say prayer in our houses), i. e. the Messenger of Allah (ﷺ), is better than I.

وَحَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ عَبْدِ الْحَمِيدِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، قَالَ خَطَبَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فِي يَوْمٍ ذِي رَدْغٍ ‏.‏ وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عُلَيَّةَ وَلَمْ يَذْكُرِ الْجُمُعَةَ وَقَالَ قَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي ‏.‏ يَعْنِي النَّبِيَّ صلى الله عليه وسلم وَقَالَ أَبُو كَامِلٍ حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، بِنَحْوِهِ ‏.‏

Reference : Sahih Muslim 699 b
In-book reference : Book 6, Hadith 36
USC-MSA web (English) reference : Book 4, Hadith 1492
(deprecated numbering scheme)

This hadith has been narrated by Ayyub and 'Asim al-Ahwal with the same chain of transmitters, but in this hadith it is not recorded:

" i. e. the Messenger of Allah (ﷺ)."

وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الْعَتَكِيُّ، - هُوَ الزَّهْرَانِيُّ - حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا أَيُّوبُ، وَعَاصِمٌ الأَحْوَلُ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي حَدِيثِهِ يَعْنِي النَّبِيَّ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 699 c
In-book reference : Book 6, Hadith 37
USC-MSA web (English) reference : Book 4, Hadith 1493
(deprecated numbering scheme)

'Abdullah b. Harith reported that Ibn 'Abbas commanded the Mu'adhdhin to (summon the people to prayer on Friday and make announcement to say prayer in their houses) when it was rainy, and the rest of the hadith is the same (except this) that he said:
I do not like you should walk in muddy slippery place.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا ابْنُ شُمَيْلٍ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْحَمِيدِ، صَاحِبُ الزِّيَادِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، قَالَ أَذَّنَ مُؤَذِّنُ ابْنِ عَبَّاسٍ يَوْمَ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ . فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ وَقَالَ وَكَرِهْتُ أَنْ تَمْشُوا فِي الدَّحْضِ وَالزَّلَلِ .

Reference : Sahih Muslim 699 d
In-book reference : Book 6, Hadith 38
USC-MSA web (English) reference : Book 4, Hadith 1494
(deprecated numbering scheme)

'Abdullah b. Harith reported that the Mu'adhdhin of Ibn 'Abba said Adhan on Friday (and then made the announcement to say prayer in houses) because it was a rainy day; as it has been narrated by Ma'mar and others, and in this hadith it was mentioned:
He who did it, i. e. the Messenger of Allah (ﷺ), was better than I.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ ابْنَ عَبَّاسٍ، أَمَرَ مُؤَذِّنَهُ - فِي حَدِيثِ مَعْمَرٍ - فِي يَوْمِ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ . بِنَحْوِ حَدِيثِهِمْ وَذَكَرَ فِي حَدِيثِ مَعْمَرٍ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي . يَعْنِي النَّبِيَّ صلى الله عليه وسلم .

Reference : Sahih Muslim 699 e
In-book reference : Book 6, Hadith 39
USC-MSA web (English) reference : Book 4, Hadith 1495
(deprecated numbering scheme)

A hadith like this that Ibn 'Abbas ordered his Mu'adhdhin (to summon people to prayer and then make announcement to say prayer in their houses) on Friday which was a rainy day, has been transmitted by 'Abdullah b. Harith. Wuhaib, however, says that he did not hear it from him.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، - قَالَ وُهَيْبٌ لَمْ يَسْمَعْهُ مِنْهُ - قَالَ أَمَرَ ابْنُ عَبَّاسٍ مُؤَذِّنَهُ فِي يَوْمِ جُمُعَةٍ فِي يَوْمٍ مَطِيرٍ . بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 699 f
In-book reference : Book 6, Hadith 40
USC-MSA web (English) reference : Book 4, Hadith 1496
(deprecated numbering scheme)

(4) Chapter: Permissibility Of Saying Nafl Prayer On A Riding Beast While On A Journey, In Whatever Direction It Turns

(4) باب جَوَازِ صَلاَةِ النَّافِلَةِ عَلَى الدَّابَّةِ فِي السَّفَرِ حَيْثُ تَوَجَّهَتْ

Ibn 'Umar reported that the Messenger of Allah (ﷺ) used to say Nafl prayer on (the back of) his camel in whatever direction it took him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي سُبْحَتَهُ حَيْثُمَا تَوَجَّهَتْ بِهِ نَاقَتُهُ ‏.‏

Reference : Sahih Muslim 700 a
In-book reference : Book 6, Hadith 41
USC-MSA web (English) reference : Book 4, Hadith 1497
(deprecated numbering scheme)

Ibn 'Umar reported that the Apostle (ﷺ) used to pray on (the back of) his camel in whatever direction it took him.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ ‏.‏

Reference : Sahih Muslim 700 b
In-book reference : Book 6, Hadith 42
USC-MSA web (English) reference : Book 4, Hadith 1498
(deprecated numbering scheme)

Ibn 'Umar reported that the Messenger of Allah (ﷺ) used to say prayer on his camel while coming from Mecca to Medina, in whatever direction his face had turned; and its was (in this context) that this verse was revealed:
" So whether you turn thither is Allah's face" (ii. 115).

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ عَلَى رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ - قَالَ - وَفِيهِ نَزَلَتْ ‏{‏ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ‏}‏

Reference : Sahih Muslim 700 c
In-book reference : Book 6, Hadith 43
USC-MSA web (English) reference : Book 4, Hadith 1499
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters and in the one narrated by Ibn Mubarak and Ibn Abu Za'ida (these words are narrated). Ibn 'Umar then recited:
" Whether you turn thither is Allah's face," and it was revealed in this context.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، وَابْنُ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي كُلُّهُمْ، عَنْ عَبْدِ الْمَلِكِ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏ وَفِي حَدِيثِ ابْنِ مُبَارَكٍ وَابْنِ أَبِي زَائِدَةَ ثُمَّ تَلاَ ابْنُ عُمَرَ‏{‏ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ‏}‏وَقَالَ فِي هَذَا نَزَلَتْ ‏.‏

Reference : Sahih Muslim 700 d
In-book reference : Book 6, Hadith 44
USC-MSA web (English) reference : Book 4, Hadith 1500
(deprecated numbering scheme)

Ibn 'Umar reported:

I saw the Messenger of Allah (ﷺ) praying (Nafl prayer) on a donkey's back while his face was turned towards Khaibar.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي عَلَى حِمَارٍ وَهُوَ مُوَجِّهٌ إِلَى خَيْبَرَ .

Reference : Sahih Muslim 700 e
In-book reference : Book 6, Hadith 45
USC-MSA web (English) reference : Book 4, Hadith 1501
(deprecated numbering scheme)

Sa'id b. Yasar reported:

I was travelling along with Ibn 'Umar on the way to Mecca. Sa'id said: When I apprehended dawn, I dismounted (the ride) and observed Witr prayer and then again joined him. Ibn 'Umar said to me: Where were you? I said: I apprehended the appearance of dawn, so I dismounted and observed Witr prayer. Upon this 'Abdullah said: Is there not a model pattern for you in the Messenger of Allah (ﷺ)? I said: Yes, by Allah, and (then) he said: The Messenger of Allah (ﷺ) used to observe Witr prayer on the camel's back.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَنَّهُ قَالَ كُنْتُ أَسِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ - قَالَ سَعِيدٌ - فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ ثُمَّ أَدْرَكْتُهُ فَقَالَ لِي ابْنُ عُمَرَ أَيْنَ كُنْتَ فَقُلْتُ لَهُ خَشِيتُ الْفَجْرَ فَنَزَلْتُ فَأَوْتَرْتُ . فَقَالَ عَبْدُ اللَّهِ أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم أُسْوَةٌ فَقُلْتُ بَلَى وَاللَّهِ . قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُوتِرُ عَلَى الْبَعِيرِ .

Reference : Sahih Muslim 700 f
In-book reference : Book 6, Hadith 46
USC-MSA web (English) reference : Book 4, Hadith 1502
(deprecated numbering scheme)

'Abdullah b. Dinar reported on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) used to observe prayer on his ride (no matter) in which direction it had its face turned. 'Abdullah b. Dinar said that Ibn 'Umar used to do like that.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ . قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ كَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ .

Reference : Sahih Muslim 700 g
In-book reference : Book 6, Hadith 47
USC-MSA web (English) reference : Book 4, Hadith 1503
(deprecated numbering scheme)

'Abdullah b. 'Umar reported that the Messenger of Allah (ﷺ) used to observe Witr prayer on his ride.

وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُوتِرُ عَلَى رَاحِلَتِهِ .

Reference : Sahih Muslim 700 h

In-book reference : Book 6, Hadith 48
USC-MSA web (English) reference : Book 4, Hadith 1504
(deprecated numbering scheme)

Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah (may peace be. upon him) used to observe Nafl (supererogatory) prayer on his ride no matter in what direction it turned its face, and he observed Witr too on it, but did not observe obligatory prayer on it.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَىِّ وَجْهٍ تَوَجَّهَ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لاَ يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ ‏.‏

Reference : Sahih Muslim 700 i
In-book reference : Book 6, Hadith 49
USC-MSA web (English) reference : Book 4, Hadith 1505
(deprecated numbering scheme)

'Abdullah b. 'Amir b. Rabi'a has reported on the authority of his father that he had seen the Messenger of Allah (ﷺ) observing Nafl player at night on a journey on the back of his ride in whichever direction it turned its face.

وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ، رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ ‏.‏

Reference : Sahih Muslim 701
In-book reference : Book 6, Hadith 50
USC-MSA web (English) reference : Book 4, Hadith 1506
(deprecated numbering scheme)

Anas b. Sirin reported:

We met Anas b. Malik as he came to Syria at a place known as 'Ain-al-Tamar and saw him observing prayer on the back of his donkey with his face turned in that direction. (Hammam one of the narrators) pointed towards the left of Qibla, so I said to him: I find you observing prayer towards the side other than that of Qibla. Upon this he said: Had I not seen the Messenger of Allah (ﷺ) doing like this, I would not have done so at all.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ تَلَقَّيْنَا أَنَسَ بْنَ مَالِكٍ حِينَ قَدِمَ الشَّامَ فَتَلَقَّيْنَاهُ بِعَيْنِ التَّمْرِ فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ وَوَجْهُهُ ذَلِكَ الْجَانِبَ - وَأَوْمَأَ هَمَّامٌ عَنْ يَسَارِ الْقِبْلَةِ - فَقُلْتُ لَهُ رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ ‏.‏ قَالَ لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُهُ لَمْ أَفْعَلْهُ ‏.‏

Reference : Sahih Muslim 702
In-book reference : Book 6, Hadith 51
USC-MSA web (English) reference : Book 4, Hadith 1507
(deprecated numbering scheme)

(5) Chapter: Permissibility Of Combining Two Prayers On A Journey

(5) باب جَوَازِ الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ فِي السَّفَرِ

Ibn 'Umar reported:

When the Messenger of Allah (ﷺ) was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا عَجِلَ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ ‏.‏

Reference : Sahih Muslim 703 a
In-book reference : Book 6, Hadith 52
USC-MSA web (English) reference : Book 4, Hadith 1508
(deprecated numbering scheme)

Nafi' reported that when Ibn 'Umar was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers after the twilight had disappeared, and he would say that when the Messenger of Allah (ﷺ) was in a state of hurry on a journey, he combined the sunset and 'Isha' prayers.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بَعْدَ أَنْ يَغِيبَ الشَّفَقُ وَيَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ ‏.‏

Reference : Sahih Muslim 703 b
In-book reference : Book 6, Hadith 53
USC-MSA web (English) reference : Book 4, Hadith 1509
(deprecated numbering scheme)

Salim reported from his father to be saying:
I saw the Messenger of Allah (ﷺ) combining the sunset and Isha' prayers when he was in a hurry on a journey.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ، - عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ ‏.‏

Reference : Sahih Muslim 703 c
In-book reference : Book 6, Hadith 54
USC-MSA web (English) reference : Book 4, Hadith 1510
(deprecated numbering scheme)

Salim b. 'Abdullah reported that his father had said:
I saw the Messenger of Allah (ﷺ) delaying the sunset prayer till he would combine it with the 'Isha' when he hastened to set out on a journey.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ أَبَاهُ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلاَةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ صَلاَةِ الْعِشَاءِ ‏.‏

Reference : Sahih Muslim 703 d
In-book reference : Book 6, Hadith 55
USC-MSA web (English) reference : Book 4, Hadith 1511
(deprecated numbering scheme)

Anas b. Malik reported:
When the Messenger of Allah (ﷺ) set out on a journey before the sun declined (from the meridian), he delayed the noon prayer till the afternoon prayer, and then dismounted (his ride) and combined them (noon and afternoon

prayers), but if the sun had declined before his setting out on a journey, he observed the noon prayer and then mounted (the ride).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، - يَعْنِي ابْنَ فَضَالَةَ - عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ .

Reference : Sahih Muslim 704 a
In-book reference : Book 6, Hadith 56
USC-MSA web (English) reference : Book 4, Hadith 1512
(deprecated numbering scheme)

Anas reported:
When the Messenger of Allah (ﷺ) intended to combine two prayers on a journey, he delayed the noon prayer till came the early time of the afternoon prayer, and then combined the two.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ الْمَدَايِنِيُّ، حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَجْمَعَ بَيْنَ الصَّلاَتَيْنِ فِي السَّفَرِ أَخَّرَ الظُّهْرَ حَتَّى يَدْخُلَ أَوَّلُ وَقْتِ الْعَصْرِ ثُمَّ يَجْمَعُ بَيْنَهُمَا .

Reference : Sahih Muslim 704 b
In-book reference : Book 6, Hadith 57
USC-MSA web (English) reference : Book 4, Hadith 1513
(deprecated numbering scheme)

Anas reported that when the Messenger of Allah (ﷺ) had to set out on a journey hurriedly, he delayed the noon prayer to the earlier time for the afternoon prayer, and then he would combine them, and he would delay the sunset prayer to the time when the twilight would disappear and then combine it with the 'Isha' prayer.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَعَمْرُو بْنُ سَوَّادٍ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم إِذَا عَجِلَ عَلَيْهِ السَّفَرُ يُؤَخِّرُ الظُّهْرَ إِلَى أَوَّلِ وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ .

Reference : Sahih Muslim 704 c
In-book reference : Book 6, Hadith 58
USC-MSA web (English) reference : Book 4, Hadith 1514
(deprecated numbering scheme)

(6) Chapter: Combination Of Prayers, When One Is Resident

(6) باب الْجَمْعِ بَيْنَ الصَّلاَتَيْنِ فِي الْحَضَرِ

Ibn 'Abbas reported:
The Messenger of Allah (ﷺ) observed the noon and afternoon prayers together, and the sunset and Isha' prayers together without being in a state of fear or in a state of journey.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا فِي غَيْرِ خَوْفٍ وَلاَ سَفَرٍ ‏.‏

Reference : Sahih Muslim 705 a
In-book reference : Book 6, Hadith 59
USC-MSA web (English) reference : Book 4, Hadith 1515
(deprecated numbering scheme)

Ibn 'Abbas reported:
The Messenger of Allah (ﷺ) observed the noon and afternoon prayers together in Medina without being in a state of fear or in a state of journey. (Abu Zubair said: I asked Sa'id [one of the narrators] why he did that. He said: I asked Ibn 'Abbas as you have asked me, and he replied that he [the Holy Prophet] wanted that no one among his Ummah should be put to [unnecessary] hardship.)

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَعَوْنُ بْنُ سَلاَّمٍ، جَمِيعًا عَنْ زُهَيْرٍ، - قَالَ ابْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ، - حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ وَالْعَصْرَ جَمِيعًا بِالْمَدِينَةِ فِي غَيْرِ خَوْفٍ وَلاَ سَفَرٍ ‏.‏ قَالَ أَبُو الزُّبَيْرِ فَسَأَلْتُ سَعِيدًا لِمَ فَعَلَ ذَلِكَ فَقَالَ سَأَلْتُ ابْنَ عَبَّاسٍ كَمَا سَأَلْتَنِي فَقَالَ أَرَادَ أَنْ لاَ يُحْرِجَ أَحَدًا مِنْ أُمَّتِهِ ‏.‏

Reference : Sahih Muslim 705 b
In-book reference : Book 6, Hadith 60
USC-MSA web (English) reference : Book 4, Hadith 1516
(deprecated numbering scheme)

Ibn 'Abbas reported that the Messenger of Allah (ﷺ) combined the prayers as he set on a journey in the expedition to Tabuk. He combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer. Sa'id (one of the rawis) said to Ibn 'Abbas:
What prompted him to do this? He said: He wanted that his Ummah should not be put to (unnecessary) hardship.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا قُرَّةُ، حَدَّثَنَا أَبُو الزُّبَيْرِ، حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، حَدَّثَنَا ابْنُ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَمَعَ بَيْنَ الصَّلاَةِ فِي سَفْرَةٍ سَافَرَهَا فِي غَزْوَةِ تَبُوكَ فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ ‏.‏ قَالَ سَعِيدٌ فَقُلْتُ لاِبْنِ عَبَّاسٍ مَا حَمَلَهُ عَلَى ذَلِكَ قَالَ أَرَادَ أَنْ لاَ يُحْرِجَ أُمَّتَهُ ‏.‏

Reference : Sahih Muslim 705 c
In-book reference : Book 6, Hadith 61
USC-MSA web (English) reference : Book 4, Hadith 1517
(deprecated numbering scheme)

Mu'adh reported:
We set out with the Messenger of Allah (ﷺ) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and 'Isha' prayers together.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ، عَامِرٍ عَنْ مُعَاذٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ فَكَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا ‏.‏

Reference : Sahih Muslim 706 a
In-book reference : Book 6, Hadith 62
USC-MSA web (English) reference : Book 4, Hadith 1518
(deprecated numbering scheme)

Mu'adh b. Jabal reported:
The Messenger of Allah (ﷺ) combined in the expedition to Tabuk the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer. He (one of the narrators) said: What prompted him to do that? He (Mu'adh) replied that he (the Holy Prophet) wanted that his Ummah should not be put to (unnecessary) hardship.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا أَبُو الزُّبَيْرِ، حَدَّثَنَا عَامِرُ بْنُ وَاثِلَةَ أَبُو الطُّفَيْلِ، حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ قَالَ فَقُلْتُ مَا حَمَلَهُ عَلَى ذَلِكَ قَالَ فَقَالَ أَرَادَ أَنْ لاَ يُحْرِجَ أُمَّتَهُ .

Reference : Sahih Muslim 706 b
In-book reference : Book 6, Hadith 63
USC-MSA web (English) reference : Book 4, Hadith 1519
(deprecated numbering scheme)

Ibn 'Abbas reported that the Messenger of Allah (ﷺ) combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer in Medina without being in a state of danger or rainfall. And in the hadith transmitted by Waki' (the words are):
" I said to Ibn 'Abbas: What prompted him to do that? He said: So that his (Prophet's) Ummah should not be put to (unnecessary) hardship." And in the hadith transmitted by Mu'awiya (the words are):" It was said to Ibn 'Abbas: What did he intend thereby? He said he wanted that his Ummah should not be put to unnecessary hardship."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَأَبُو سَعِيدٍ الأَشَجُّ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ فِي غَيْرِ خَوْفٍ وَلاَ مَطَرٍ . فِي حَدِيثِ وَكِيعٍ قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ لِمَ فَعَلَ ذَلِكَ قَالَ كَىْ لاَ يُحْرِجَ أُمَّتَهُ . وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ قِيلَ لاِبْنِ عَبَّاسٍ مَا أَرَادَ إِلَى ذَلِكَ قَالَ أَرَادَ أَنْ لاَ يُحْرِجَ أُمَّتَهُ .

Reference : Sahih Muslim 705 d
In-book reference : Book 6, Hadith 64
USC-MSA web (English) reference : Book 4, Hadith 1520
(deprecated numbering scheme)

Ibn 'Abbas reported:
I observed with the Messenger of Allah (ﷺ) eight (rak'ahs) in combination, and seven rak'ahs in combination. I (one of the narrators) said: O Abd Sha'tha', I think that he (the Holy Prophet) had delayed the noon prayer and hastened the afternoon prayer, and he delayed the sunset prayer and hastened the 'Isha' prayer. He said: I also think so.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا . قُلْتُ يَا أَبَا الشَّعْثَاءِ أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ . قَالَ وَأَنَا أَظُنُّ ذَاكَ .

Reference : Sahih Muslim 705 e
In-book reference : Book 6, Hadith 65
USC-MSA web (English) reference : Book 4, Hadith 1521
(deprecated numbering scheme)

Ibn 'Abbas reported that the Messenger of Allah (ﷺ) observed in Medina seven (rak'ahs) and eight (rak'ahs), i. e. (be combined) the noon and afternoon prayers (eight rak'ahs) and the sunset and 'Isha' prayers (seven rak'ahs).

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى بِالْمَدِينَةِ سَبْعًا وَثَمَانِيًا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ .

Reference : Sahih Muslim 705 f
In-book reference : Book 6, Hadith 66
USC-MSA web (English) reference : Book 4, Hadith 1522
(deprecated numbering scheme)

'Abdullah b. Shaqiq reported:

Ibn 'Abbas one day addressed us in the afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared, and the people began to say: Prayer, prayer. A person from Banu Tamim came there. He neither slackened nor turned away, but (continued crying): Prayer, prayer. Ibn 'Abbas said: May you be deprived of your mother, do you teach me Sunnah? And then he said: I saw the Messenger of Allah (ﷺ) combining the noon and afternoon prayers and the sunset and 'Isha' prayers. 'Abdullah b. Shaqiq said: Some doubt was created in my mind about it. So I came to Abu Huraira and asked him (about it) and he testified his assertion.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، عَنِ الزُّبَيْرِ بْنِ الْخِرِّيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ خَطَبَنَا ابْنُ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ وَجَعَلَ النَّاسُ يَقُولُونَ الصَّلاَةَ الصَّلاَةَ - قَالَ - فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ لاَ يَفْتُرُ وَلاَ يَنْثَنِي الصَّلاَةَ الصَّلاَةَ . فَقَالَ ابْنُ عَبَّاسٍ أَتُعَلِّمُنِي بِالسُّنَّةِ لاَ أُمَّ لَكَ . ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ . قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ فَحَاكَ فِي صَدْرِي مِنْ ذَلِكَ شَىْءٌ فَأَتَيْتُ أَبَا هُرَيْرَةَ فَسَأَلْتُهُ فَصَدَّقَ مَقَالَتَهُ .

Reference : Sahih Muslim 705 g
In-book reference : Book 6, Hadith 67
USC-MSA web (English) reference : Book 4, Hadith 1523
(deprecated numbering scheme)

'Abdullah b. Shaqiq al-'Uqaili reported:

A person said to Ibn 'Abbas (as he delayed the prayer): Prayer. He kept silence. He again said: Prayer. He again kept silence, and he again cried: Prayer. He again kept silence and said: May you be deprived of your mother, do you teach us about prayer? We used to combine two prayers during the life of the Messenger of Allah (ﷺ).

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، قَالَ قَالَ رَجُلٌ لاِبْنِ عَبَّاسٍ الصَّلاَةَ فَسَكَتَ . ثُمَّ قَالَ الصَّلاَةَ . فَسَكَتَ ثُمَّ قَالَ الصَّلاَةَ فَسَكَتَ . ثُمَّ قَالَ لاَ أُمَّ لَكَ أَتُعَلِّمُنَا بِالصَّلاَةِ وَكُنَّا نَجْمَعُ بَيْنَ الصَّلاَتَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 705 h
In-book reference	: Book 6, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1524

(7) Chapter: Permissibility Of Turning To The Right And Left In Prayer

(7) باب جَوَازِ الاِنْصِرَافِ مِنَ الصَّلاَةِ عَنِ الْيَمِينِ، وَالشِّمَالِ

Abdullah reported:

None of you should give a share to Satan out of your self. He should not deem that it is necessary for him to turn but to the right only (after prayer). I saw the Messenger of Allah (ﷺ) turning to the left.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ لاَ يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا لاَ يَرَى إِلاَّ أَنَّ حَقًّا عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ أَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْصَرِفُ عَنْ شِمَالِهِ .

Reference	: Sahih Muslim 707 a
In-book reference	: Book 6, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1525

A hadith like this has been narrated by A'mash, with the same chain of transmitters.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَعِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَاهُ عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، جَمِيعًا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 707 b
In-book reference	: Book 6, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1526

Suddi reported:

I asked Anas how I should turn-to the right or to the left-when I say my prayers. He said: I have very often seen the Messenger of Allah (ﷺ) turning to the right.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ السُّدِّيِّ، قَالَ سَأَلْتُ أَنَسًا كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي قَالَ أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْصَرِفُ عَنْ يَمِينِهِ .

Reference	: Sahih Muslim 708 a
In-book reference	: Book 6, Hadith 71
USC-MSA web (English) reference	: Book 4, Hadith 1527

(deprecated numbering scheme)

Anas reported:
The Apostle of Allah (ﷺ) used to turn to the right (at the end of the prayer).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَنْصَرِفُ عَنْ يَمِينِهِ .

Reference : Sahih Muslim 708 b
In-book reference : Book 6, Hadith 72
USC-MSA web (English) reference : Book 4, Hadith 1528
(deprecated numbering scheme)

(8) Chapter: Excellence To Be On The Right Side Of The Imam

(8) باب اسْتِحْبَابِ يَمِينِ الإِمَامِ

Bara' reported:
When we prayed behind the Messenger of Allah (ﷺ) we cherished to be on his right side so that his face would turn towards us (at the end of the prayer), and he (the narrator) said: I heard him say: O my Lord! save me from Thy torment on the Day when Thoil, wouldst raise or gather Thy servants.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ الْبَرَاءِ، قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ يُقْبِلُ عَلَيْنَا بِوَجْهِهِ - قَالَ - فَسَمِعْتُهُ يَقُولُ " رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ - أَوْ تَجْمَعُ - عِبَادَكَ " .

Reference : Sahih Muslim 709 a
In-book reference : Book 6, Hadith 73
USC-MSA web (English) reference : Book 4, Hadith 1529
(deprecated numbering scheme)

This hadith has been reported by Mis'ar with the same chain of transmitters, but he made no mention of:
" His face would turn towards us."

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ يُقْبِلُ عَلَيْنَا بِوَجْهِهِ .

Reference : Sahih Muslim 709 b
In-book reference : Book 6, Hadith 74
USC-MSA web (English) reference : Book 4, Hadith 1530
(deprecated numbering scheme)

(9) Chapter: The Undesirability Of Observing Nafl Prayer, When The Mu'adhdhin Begins Adhan

(9) باب كَرَاهَةِ الشُّرُوعِ فِي نَافِلَةٍ بَعْدَ شُرُوعِ الْمُؤَذِّنِ

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

When the prayer commences then there is no prayer (valid), but the obligatory prayer. This hadith has been narrated by Warqa' with the same chain of transmitters.

وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ " . وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ رَافِعٍ قَالاَ حَدَّثَنَا شَبَابَةُ حَدَّثَنِي وَرْقَاءُ بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 710 a
In-book reference : Book 6, Hadith 75
USC-MSA web (English) reference : Book 4, Hadith 1531
(deprecated numbering scheme)

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

When the prayer commences, there is no prayer but the obligatory one.

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ، يَقُولُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ " .

Reference : Sahih Muslim 710 b
In-book reference : Book 6, Hadith 76
USC-MSA web (English) reference : Book 4, Hadith 1532
(deprecated numbering scheme)

A hadith like this has been reported by Ishaq with the same chain of transmitters.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 710 c
In-book reference : Book 6, Hadith 77
USC-MSA web (English) reference : Book 4, Hadith 1533
(deprecated numbering scheme)

This hadith has been narrated by Abu Huraira with another chain of transmitters. Hammad (one of the narrators) said:

I then met 'Amr (the other narrator) and he narrated it to me, but it was not transmitted directly from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ . قَالَ حَمَّادٌ ثُمَّ لَقِيتُ عَمْرًا فَحَدَّثَنِي بِهِ وَلَمْ يَرْفَعْهُ .

Reference : Sahih Muslim 710 d
In-book reference : Book 6, Hadith 78
USC-MSA web (English) reference : Book 4, Hadith 1534
(deprecated numbering scheme)

'Abdullah b. Malik b. Buhaina reported:

The Messenger of Allah (ﷺ) happened to pass by a person who was busy in praying while the (Fard of the) dawn prayer had commenced. He said something to him, which we do not know what it was. When we turned back we surrounded him and said: What is it that the Messenger of Allah (ﷺ) said to you? He replied: He (the Holy Prophet) had said to me that he perceived as if one of them was about to observe four (rak'ahs) of the dawn prayer. Qa'nabi

reported that 'Abdullah b. Malik b. Buhaina narrated it on the authority of his father. (Abu'l-Husain Muslim said): His assertion that he has narrated this hadith on the authority of his father is not correct.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِرَجُلٍ يُصَلِّي وَقَدْ أُقِيمَتْ صَلاَةُ الصُّبْحِ فَكَلَّمَهُ بِشَىْءٍ لاَ نَدْرِي مَا هُوَ فَلَمَّا انْصَرَفْنَا أَحَطْنَا نَقُولُ مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ قَالَ لِي " يُوشِكُ أَنْ يُصَلِّيَ أَحَدُكُمُ الصُّبْحَ أَرْبَعًا " . قَالَ الْقَعْنَبِيُّ عَبْدُ اللَّهِ بْنُ مَالِكٍ ابْنُ بُحَيْنَةَ عَنْ أَبِيهِ . قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ وَقَوْلُهُ عَنْ أَبِيهِ فِي هَذَا الْحَدِيثِ خَطَأٌ .

Reference : Sahih Muslim 711 a
In-book reference : Book 6, Hadith 79
USC-MSA web (English) reference : Book 4, Hadith 1535
(deprecated numbering scheme)

Ibn Buhaina reported:

The dawn prayer had commenced when the Messen- ger of Allah (ﷺ) saw a person observing prayer, whereas the Mu'adhdhin had pronounced the Iqama. Upon this he (the Holy Prophet) remarked: Do you say four (rak'ahs) of Fard in the dawn prayer?

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ، قَالَ أُقِيمَتْ صَلاَةُ الصُّبْحِ فَرَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً يُصَلِّي وَالْمُؤَذِّنُ يُقِيمُ فَقَالَ " أَتُصَلِّي الصُّبْحَ أَرْبَعًا " .

Reference : Sahih Muslim 711 b
In-book reference : Book 6, Hadith 80
USC-MSA web (English) reference : Book 4, Hadith 1536
(deprecated numbering scheme)

'Abdullah b. Sarjis reported:

A person entered the mosque, while the Messenger of Allah (ﷺ) was leading the dawn prayer. He observed two rak'ahs in a corner of the mosque, and then joined the Messenger of Allah (ﷺ) in prayer. When the Messenger of Allah (ﷺ) had pronounced salutations (he had concluded the prayer), he said: O, so and so, which one out of these two prayers did you count (as your Fard prayer), the one that you observed alone or the prayer that you observed with us?

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ عَاصِمٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَةِ الْغَدَاةِ فَصَلَّى رَكْعَتَيْنِ فِي جَانِبِ الْمَسْجِدِ ثُمَّ دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " يَا فُلاَنُ بِأَىِّ الصَّلاَتَيْنِ اعْتَدَدْتَ أَبِصَلاَتِكَ وَحْدَكَ أَمْ بِصَلاَتِكَ مَعَنَا " .

Reference : Sahih Muslim 712
In-book reference : Book 6, Hadith 81
USC-MSA web (English) reference : Book 4, Hadith 1537
(deprecated numbering scheme)

(10) Chapter: What Is To Be Recited While Entering The Mosque

(10) باب مَا يَقُولُ إِذَا دَخَلَ الْمَسْجِدَ

Abu Usaid reported that the Messenger of Allah (ﷺ) said:

When any one of you enters the mosque, he should say:" O Allah! open for me the doors of Thy mercy" ; and when he steps out he should say: 'O Allah! I beg of Thee Thy Grace." (Imam Muslim said: I heard Yahya saying: I transcribed this hadith from the compilation of Sulaiman b. Bilal.)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ أَبِي حُمَيْدٍ، - أَوْ عَنْ أَبِي أُسَيْدٍ، - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ . وَإِذَا خَرَجَ فَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ " . قَالَ مُسْلِمٌ سَمِعْتُ يَحْيَى بْنَ يَحْيَى يَقُولُ كَتَبْتُ هَذَا الْحَدِيثَ مِنْ كِتَابِ سُلَيْمَانَ بْنِ بِلاَلٍ . قَالَ بَلَغَنِي أَنَّ يَحْيَى الْحِمَّانِيَّ يَقُولُ وَأَبِي أُسَيْدٍ .

Reference	: Sahih Muslim 713 a
In-book reference	: Book 6, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1538

A hadith like this has been narrated from the Messenger of Allah (ﷺ) by Abu Usaid.

وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ، أَوْ عَنْ أَبِي أُسَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 713 b
In-book reference	: Book 6, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1539

(11) Chapter: Excellence Of Greeting The Mosque With Two Rak'ahs And Undesirability Of Sitting Down Before Observing Them

(11) باب اسْتِحْبَابِ تَحِيَّةِ الْمَسْجِدِ بِرَكْعَتَيْنِ وَكَرَاهَةِ الْجُلُوسِ قَبْلَ صَلاَتِهِمَا وَأَنَّهَا مَشْرُوعَةٌ فِي جَمِيعِ الأَوْقَاتِ

Abu Qatada (a Companion of the Prophet) reported Allah's Messenger (ﷺ) as saying:

When any one of you enters the mosque, he should observe two rak'ahs (of Nafl prayer) before sitting.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ " .

Reference	: Sahih Muslim 714 a
In-book reference	: Book 6, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1540

Abu Qatada, a Companion of the Messenger of Allah (ﷺ), said:

I entered the mosque, when the Messenger of Allah (ﷺ) had been sitting among people, and I also sat down among them. Upon this the Messenger of Allah (ﷺ) said: What prevented you from offering two rak'ahs (of Nafl prayer) before sitting down? I said: Messenger of Allah, I saw you sitting and people sitting (around you and I, therefore, sat in your company). He (the Holy Prophet) then said: When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الأَنْصَارِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمْرِو بْنِ سُلَيْمِ بْنِ خَلْدَةَ الأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ بَيْنَ ظَهْرَانَىِ النَّاسِ - قَالَ - فَجَلَسْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مَنَعَكَ أَنْ تَرْكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ " . قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ رَأَيْتُكَ جَالِسًا وَالنَّاسُ جُلُوسٌ . قَالَ " فَإِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ " .

Reference : Sahih Muslim 714 b
In-book reference : Book 6, Hadith 85
USC-MSA web (English) reference : Book 4, Hadith 1541
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
The Apostle of Allah (ﷺ) owed me a debt; he paid me back and made an addition (of this). I entered the mosque and he (the Holy Prophet) said to me: Observe two rak'ahs of prayer.

حَدَّثَنَا أَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ أَبُو عَاصِمٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ لِي عَلَى النَّبِيِّ صلى الله عليه وسلم دَيْنٌ فَقَضَانِي وَزَادَنِي وَدَخَلْتُ عَلَيْهِ الْمَسْجِدَ فَقَالَ لِي " صَلِّ رَكْعَتَيْنِ " .

Reference : Sahih Muslim 715 a
In-book reference : Book 6, Hadith 86
USC-MSA web (English) reference : Book 4, Hadith 1542
(deprecated numbering scheme)

(12) Chapter: Excellence Of Observing Two Rak'ahs In The Mosque For One Who Comes Back From A Journey

(12) باب اسْتِحْبَابِ الرَّكْعَتَيْنِ فِي الْمَسْجِدِ لِمَنْ قَدِمَ مِنْ سَفَرٍ أَوَّلَ قُدُومِهِ

Jabir b. 'Abdullah reported:
The Messenger of Allah (ﷺ) bought a camel from me. When he came back to Medina, he ordered me to come to the mosque and observed two rak'ahs of prayer.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ اشْتَرَى مِنِّي رَسُولُ اللَّهِ صلى الله عليه وسلم بَعِيرًا فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ .

Reference : Sahih Muslim 715 b
In-book reference : Book 6, Hadith 87
USC-MSA web (English) reference : Book 4, Hadith 1543
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

I went with the Messenger of Allah (ﷺ) on an expedition and my camel delayed me and I was exhausted. The Messenger of Allah (ﷺ) thus came earlier than I, whereas I came on the next day and went to the mosque and found him (the Holy Prophet) at the gate of the mosque. He said: It is now that you have come. I said. Yes. He said: Leave your camel and enter (the mosque) and observe two rak'ahs. He (the narrator) said: So I entered and observed (two rak'ahs) of prayer and then went back.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزَاةٍ فَأَبْطَأَ بِي جَمَلِي وَأَعْيَى ثُمَّ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلِي وَقَدِمْتُ بِالْغَدَاةِ فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ قَالَ " الآنَ حِينَ قَدِمْتَ " . قُلْتُ نَعَمْ . قَالَ " فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ " . قَالَ فَدَخَلْتُ فَصَلَّيْتُ ثُمَّ رَجَعْتُ .

Reference : Sahih Muslim 715 c
In-book reference : Book 6, Hadith 88
USC-MSA web (English) reference : Book 4, Hadith 1544
(deprecated numbering scheme)

Ka'b b. Malik reported:

The Messenger of Allah (ﷺ) did not come back from the journey but by day in the forenoon, and when he arrived, he went first to the mosque, and having prayed two rak'ahs in it he sat down in it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ، ح وَحَدَّثَنِي مَحْمُودُ بْنُ غَيْلاَنَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالاَ جَمِيعًا أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَخْبَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، وَعَنْ عَمِّهِ، عُبَيْدِ اللَّهِ بْنِ كَعْبٍ عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ لاَ يَقْدَمُ مِنْ سَفَرٍ إِلاَّ نَهَارًا فِي الضُّحَى فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ .

Reference : Sahih Muslim 716
In-book reference : Book 6, Hadith 89
USC-MSA web (English) reference : Book 4, Hadith 1545
(deprecated numbering scheme)

(13) Chapter: Excellence Of The Forenoon Prayer, Two Are Its Minimum Rak'ahs And Eight Are Its Maximum Rak'ahs. And Average Rak'ahs Are Four Or Six, And Exhortation For The Observance Of The Prayer

(13) باب اسْتِحْبَابِ صَلاَةِ الضُّحَى وَأَنَّ أَقَلَّهَا رَكْعَتَانِ وَأَكْمَلَهَا ثَمَانِ رَكَعَاتٍ وَأَوْسَطَهَا أَرْبَعُ رَكَعَاتٍ أَوْ سِتٌّ وَالْحَثِّ عَلَى الْمُحَافَظَةِ عَلَيْهَا

'Abdullah b. Shaqiq reported:

I asked 'A'isha whether the Messenger of Allah (ﷺ) used to observe the forenoon prayer. She said: No, but when he came back from the journey.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لِعَائِشَةَ هَلْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى قَالَتْ لاَ إِلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ .

Reference : Sahih Muslim 717 a
In-book reference : Book 6, Hadith 90
USC-MSA web (English) reference : Book 4, Hadith 1546
(deprecated numbering scheme)

'Abdullah b. Shaqiq reported:
I aksed 'A'isha whether the Messenger of Allah (ﷺ) used to observe the forenoon prayer. She said: No, except when he came back from a journey.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ الْقَيْسِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لِعَائِشَةَ أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى قَالَتْ لاَ إِلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ

Reference : Sahih Muslim 717 b
In-book reference : Book 6, Hadith 91
USC-MSA web (English) reference : Book 4, Hadith 1547
(deprecated numbering scheme)

'Urwa reported 'A'isha to be sayidg:
I have never seen the Messenger of Allah (ﷺ) observing the supererogatory prayer of the forenoon, but I observed it. And if the Messenger of Allah (way peace be upon him) abandoned any act which he in fact loved to do, it was out of fear that if the people practised it constantly, it might become obligatory for them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ . وَإِنِّي لأُسَبِّحُهَا وَإِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيَدَعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ .

Reference : Sahih Muslim 718
In-book reference : Book 6, Hadith 92
USC-MSA web (English) reference : Book 4, Hadith 1548
(deprecated numbering scheme)

Mu'adha asked 'A'isha (Allah be pleased with her) how many rak'ahs Allah's Messenger (ﷺ) prayed at the forenoon prayer. She replied:
Four rak'ahs, but sometimes more as he pleased.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا يَزِيدُ، - يَعْنِي الرِّشْكَ - حَدَّثَتْنِي مُعَاذَةُ، أَنَّهَا سَأَلَتْ عَائِشَةَ - رضى الله عنها - كَمْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي صَلاَةَ الضُّحَى قَالَتْ أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ .

Reference : Sahih Muslim 719 a
In-book reference : Book 6, Hadith 93
USC-MSA web (English) reference : Book 4, Hadith 1549
(deprecated numbering scheme)

A hadith like this has been reported by the same chain of transmitters, but with this alteration that the transmitter said:

" As Allah pleased."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَقَالَ يَزِيدُ مَا شَاءَ اللَّهُ .

Reference	: Sahih Muslim 719 b
In-book reference	: Book 6, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1550

Mua'ada 'Adawiyya reported 'A'isha as saying:

The Messenger of Allah (ﷺ) used to observe four rak'ahs in the forenoon prayer and he sometimes observed more as Allah pleased.

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ سَعِيدٍ، حَدَّثَنَا قَتَادَةُ، أَنَّ مُعَاذَةَ الْعَدَوِيَّةَ، حَدَّثَتْهُمْ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الضُّحَى أَرْبَعًا وَيَزِيدُ مَا شَاءَ اللَّهُ .

Reference	: Sahih Muslim 719 c
In-book reference	: Book 6, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1551

A hadith like this has been narrated by Qatada with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 719 d
In-book reference	: Book 6, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1552

Abd al-Rahman b. Abu Laila reported:

No one has ever narrated to me that he saw the Messenger of Allah (ﷺ) observing the forenoon prayer, except Umm Hani. She, however, narrated that the Messenger of Allah (ﷺ) entered her house on the day of the Conquest of Mecca and prayed eight rak'ahs (adding): I never saw a shorter prayer than it except that he performed the bowing and prostration completely. But (one of the narrators) Ibn Bashshar in his narration made no mention of the word:" Never".

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ مَا أَخْبَرَنِي أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي الضُّحَى إِلاَّ أُمُّ هَانِئٍ فَإِنَّهَا حَدَّثَتْ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ مَا رَأَيْتُهُ صَلَّى صَلاَةً قَطُّ أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ . وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ قَوْلَهُ قَطُّ .

Reference	: Sahih Muslim 336 d

In-book reference : Book 6, Hadith 97
USC-MSA web (English) reference : Book 4, Hadith 1553
(deprecated numbering scheme)

'Abdullah b. Harith b. Naufal reported:

I had been asking about, as I was desirous to find one among people who should inform me, whether the Messenger of Allah (ﷺ) observed the forenoon prayer, but I found none to narrate that to me except Umm Hani, daughter of Abu Talib (the real sister of Hadrat 'Ali), who told me that on the day of the Conquest the Messenger of Allah (ﷺ) came (to our house) after the dawn had (sufficiently) arisen. A cloth was brought and privacy was provided for him (the Holy Prophet). He took a bath and then stood up and observed eight rak'ahs. I do not know whether his Qiyam (standing posture) was longer, or bending or prostration or all of them were of equal duration. She (Umm Hani) further said: I never saw him saying this Nafl prayer prior to it or subsequently. (Al-Muradi narrated on the authority of Yunus that he made no mention of the words:" He informed me.")

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ أَبَاهُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنِ نَوْفَلٍ، قَالَ سَأَلْتُ وَحَرَصْتُ عَلَى أَنْ أَجِدَ أَحَدًا مِنَ النَّاسِ يُخْبِرُنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَبَّحَ سُبْحَةَ الضُّحَى فَلَمْ أَجِدْ أَحَدًا يُحَدِّثُنِي ذَلِكَ غَيْرَ أَنَّ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ أَخْبَرَتْنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى بَعْدَ مَا ارْتَفَعَ النَّهَارُ يَوْمَ الْفَتْحِ فَأُتِيَ بِثَوْبٍ فَسُتِرَ عَلَيْهِ فَاغْتَسَلَ ثُمَّ قَامَ فَرَكَعَ ثَمَانِيَ رَكَعَاتٍ لاَ أَدْرِي أَقِيَامُهُ فِيهَا أَطْوَلُ أَمْ رُكُوعُهُ أَمْ سُجُودُهُ كُلُّ ذَلِكَ مِنْهُ مُتَقَارِبٌ - قَالَتْ - فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلاَ بَعْدُ . قَالَ الْمُرَادِيُّ عَنْ يُونُسَ . وَلَمْ يَقُلْ أَخْبَرَنِي .

Reference : Sahih Muslim 336 e
In-book reference : Book 6, Hadith 98
USC-MSA web (English) reference : Book 4, Hadith 1554
(deprecated numbering scheme)

Abu Murra, the freed slave of Umm Hani, daughter of Abu Talib, reported Umm Hani to be saying:

I went to the Messenger of Allah (ﷺ) on the day of the Conquest of Mecca and found him taking bath, and Fatimah, his daughter, had provided him privacy with the help of a cloth. I gave him salutation and he said: Who is she? I said: It is Umm Hani, daughter of Abu Talib. He (the Holy Prophet) said: Greeting for Umm Hani. When he had completed the bath, he stood up and observed eight rak'ahs wrapped up in one cloth. When he turned back (after the prayer), I said to him: Messenger of Allah, the son of my mother 'Ali b. Abu Talib is going to kill a person, Fulan b. Hubaira whom I have given protection. Upon this the Messenger of Allah (way peace be upon him) said: We too have given protection whom you have given protection, O Umm Hani. Umm Hani said: It was the forenoon (prayer).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، أَنَّ أَبَا مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ - قَالَتْ - فَسَلَّمْتُ فَقَالَ " مَنْ هَذِهِ " . قُلْتُ أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ . قَالَ " مَرْحَبًا بِأُمِّ هَانِئٍ " . فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ . فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ ابْنُ أُمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ أَنَّهُ قَاتِلٌ رَجُلاً أَجَرْتُهُ فُلاَنُ بْنُ هُبَيْرَةَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِئٍ " . قَالَتْ أُمُّ هَانِئٍ وَذَلِكَ ضُحًى .

Reference : Sahih Muslim 336 f
In-book reference : Book 6, Hadith 99
USC-MSA web (English) reference : Book 4, Hadith 1555
(deprecated numbering scheme)

Abu Murra narrated on the authority of Umm Hani that the Messenger of Allah (ﷺ) on the day of the Conquest of Mecca observed in her house eight rak'abs of prayer in one cloth, its opposite corners having been tied from the opposite sides.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّةَ، مَوْلَى عَقِيلٍ عَنْ أُمِّ هَانِئٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي بَيْتِهَا عَامَ الْفَتْحِ ثَمَانِيَ رَكَعَاتٍ فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ ‏.‏

Reference : Sahih Muslim 336 g
In-book reference : Book 6, Hadith 100
USC-MSA web (English) reference : Book 4, Hadith 1556
(deprecated numbering scheme)

Abu Dharr reported Allah's Apostle (ﷺ) as saying:

In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is distreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا مَهْدِيٌّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا وَاصِلٌ، مَوْلَى أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْىٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى ‏"‏ ‏.‏

Reference : Sahih Muslim 720
In-book reference : Book 6, Hadith 101
USC-MSA web (English) reference : Book 4, Hadith 1557
(deprecated numbering scheme)

Abu Huraira reported. My friend (the Holy Prophet, may peace be upon him) has instructed me to do three things:

three fasts during every month, two rak'ahs of the forenoon prayer, and observing Witr prayer before going to bed.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَوْصَانِي خَلِيلِي صلى الله عليه وسلم بِثَلاَثٍ بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَىِ الضُّحَى وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ ‏.‏

Reference : Sahih Muslim 721 a
In-book reference : Book 6, Hadith 102
USC-MSA web (English) reference : Book 4, Hadith 1558
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira by another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبَّاسٍ الْجُرَيْرِيِّ، وَأَبِي، شِمْرٍ الضُّبَعِيِّ قَالاَ سَمِعْنَا أَبَا عُثْمَانَ النَّهْدِيَّ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference	: Sahih Muslim 721 b
In-book reference	: Book 6, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1559

Abu Huraira reported:

My friend Abu'l-Qasim (ﷺ) instructed me to do three things, and the rest of the hadith is the same.

وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ، حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، قَالَ حَدَّثَنِي أَبُو رَافِعٍ الصَّائِغُ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ صلى الله عليه وسلم بِثَلاَثٍ . فَذَكَرَ مِثْلَ حَدِيثِ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ .

Reference	: Sahih Muslim 721 c
In-book reference	: Book 6, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1560

Abu Murra, the freed slave of Umm Hani, narrated on the authority of Abu Darda':

My Friend (ﷺ) instructed me in three (acts), and I would never abandon them as long as I live. (And these three things are): Three fasts during every month, the forenoon prayer, and this that I should not sleep till I have observed the Witr prayer.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مُرَّةَ، مَوْلَى أُمِّ هَانِئٍ عَنْ أَبِي الدَّرْدَاءِ، قَالَ أَوْصَانِي حَبِيبِي صلى الله عليه وسلم بِثَلاَثٍ لَنْ أَدَعَهُنَّ مَا عِشْتُ بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَصَلاَةِ الضُّحَى وَبِأَنْ لاَ أَنَامَ حَتَّى أُوتِرَ .

Reference	: Sahih Muslim 722
In-book reference	: Book 6, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1561

(14) Chapter: Excellence Of Observing Two Rak'ahs Of Sunnah In The Dawn Prayer

(14) باب اسْتِحْبَابِ رَكْعَتَيْ سُنَّةِ الْفَجْرِ وَالْحَثِّ عَلَيْهِمَا وَتَخْفِيفِهِمَا وَالْمُحَافَظَةِ عَلَيْهِمَا وَبَيَانِ مَا يُسْتَحَبُّ أَنْ يُقْرَأَ فِيهِمَا

Ibn 'Umar reported that Hafsa, the Mother of the Believers, informed him that when the Mu'adhdhin became silent after calling (people) to the dawn prayer, the Messenger of Allah (ﷺ) commenced the dawn (prayer) when it dawned by observing two short rak'ahs before the commencement of the (Fard) prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الأَذَانِ لِصَلاَةِ الصُّبْحِ وَبَدَا الصُّبْحُ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلاَةُ .

Reference : Sahih Muslim 723 a
In-book reference : Book 6, Hadith 106
USC-MSA web (English) reference : Book 4, Hadith 1562
(deprecated numbering scheme)

This hadith has been transmitted by Nafi' with the same chain of narrators.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ كَمَا قَالَ مَالِكٌ .

Reference : Sahih Muslim 723 b
In-book reference : Book 6, Hadith 107
USC-MSA web (English) reference : Book 4, Hadith 1563
(deprecated numbering scheme)

Hafsa reported that when it was dawn, the Messenger of Allah (ﷺ) did not observe (any other prayers) but two short rak'ahs.

وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ زَيْدِ بْنِ مُحَمَّدٍ، قَالَ سَمِعْتُ نَافِعًا، يُحَدِّثُ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا طَلَعَ الْفَجْرُ لاَ يُصَلِّي إِلاَّ رَكْعَتَيْنِ خَفِيفَتَيْنِ .

Reference : Sahih Muslim 723 c
In-book reference : Book 6, Hadith 108
USC-MSA web (English) reference : Book 4, Hadith 1564
(deprecated numbering scheme)

A hadith like this has been narrated by Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 723 d
In-book reference : Book 6, Hadith 109
USC-MSA web (English) reference : Book 4, Hadith 1565
(deprecated numbering scheme)

Hafsa reported:

When the dawn appeared, the Messenger of Allah (ﷺ) observed two rak'ahs (of Sunnah prayers).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَخْبَرَتْنِي حَفْصَةُ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ .

Reference : Sahih Muslim 723 e
In-book reference : Book 6, Hadith 110
USC-MSA web (English) reference : Book 4, Hadith 1566
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) used to observe two rak'ahs of Sunnah (prayer) when he heard the Adhin and shortened them.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي رَكْعَتَىِ الْفَجْرِ إِذَا سَمِعَ الأَذَانَ وَيُخَفِّفُهُمَا ‏.‏

Reference : Sahih Muslim 724 a
In-book reference : Book 6, Hadith 111
USC-MSA web (English) reference : Book 4, Hadith 1567
(deprecated numbering scheme)

This hadith has been narrated by the same chain of transmitters and in the hadith narrated by Usama the words are:
" When it was dawn".

وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا عَلِيٌّ يَعْنِي ابْنَ مُسْهِرٍ، ح وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَاهُ أَبُو بَكْرٍ، وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، ح وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ، حَدَّثَنَا وَكِيعٌ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ أَبِي أُسَامَةَ إِذَا طَلَعَ الْفَجْرُ ‏.‏

Reference : Sahih Muslim 724 b
In-book reference : Book 6, Hadith 112
USC-MSA web (English) reference : Book 4, Hadith 1567
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) used to observe two (supererogatory) rak'ahs in between the call to prayer and the Iqama of the dawn prayer.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الصُّبْحِ ‏.‏

Reference : Sahih Muslim 724 c
In-book reference : Book 6, Hadith 113
USC-MSA web (English) reference : Book 4, Hadith 1568
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) observed two rak'ahs of the dawn prayer and he shortened them (to the extent) that I (out of surprise) said:
Did he recite in them Surah Fatiha (only)?

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ عَمْرَةَ، تُحَدِّثُ عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي رَكْعَتَىِ الْفَجْرِ فَيُخَفِّفُ حَتَّى إِنِّي أَقُولُ هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ ‏.‏

Reference : Sahih Muslim 724 d
In-book reference : Book 6, Hadith 114
USC-MSA web (English) reference : Book 4, Hadith 1569
(deprecated numbering scheme)

'A'isha reported:
When it was dawn, the Messenger of Allah (ﷺ) observed two rak'ahs, and I would say: Does he recite only the opening chapter of the Qur'an in it?

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الأَنْصَارِيِّ، سَمِعَ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ أَقُولُ هَلْ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ ‏.‏

Reference : Sahih Muslim 724 e
In-book reference : Book 6, Hadith 115
USC-MSA web (English) reference : Book 4, Hadith 1570
(deprecated numbering scheme)

'A'isha reported that the Apostle (ﷺ) was not so much particular about observing supererogatory rak'ahs as in case of the two rak'ahs of the dawn prayer.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَكُنْ عَلَى شَىْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ ‏.‏

Reference : Sahih Muslim 724 f
In-book reference : Book 6, Hadith 116
USC-MSA web (English) reference : Book 4, Hadith 1571
(deprecated numbering scheme)

'A'isha reported:
I have never seen the Messenger of Allah (ﷺ) hastening as much in observing supererogatory as two rak'ahs before the (Fard) of the dawn prayer.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ، - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا حَفْصٌ، - عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي شَىْءٍ مِنَ النَّوَافِلِ أَسْرَعَ مِنْهُ إِلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ‏.‏

Reference : Sahih Muslim 724 g
In-book reference : Book 6, Hadith 117
USC-MSA web (English) reference : Book 4, Hadith 1572
(deprecated numbering scheme)

'A'isha reported Allah's Messenger as saying:
The two rak'ahs at dawn are better than this world and what it contains.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 725 a
In-book reference : Book 6, Hadith 118
USC-MSA web (English) reference : Book 4, Hadith 1573
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) said about the two (supererogatory) rak'ahs of the dawn:

They are dearer to me than the whole world.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ قَالَ أَبِي حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ " لَهُمَا أَحَبُّ إِلَىَّ مِنَ الدُّنْيَا جَمِيعًا " ‏.‏

Reference	: Sahih Muslim 725 b
In-book reference	: Book 6, Hadith 119
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1574

Abu Huraira reported that the Messenger of Allah (ﷺ) recited in the two (supererogatory) rak'ahs of the dawn (prayer):

" Say: O unbelievers," (Qur'an, cix.) and" Say: Allah is one" (cxii.).

حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَزِيدَ، - هُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَرَأَ فِي رَكْعَتَىِ الْفَجْرِ ‏{‏ قُلْ يَا أَيُّهَا الْكَافِرُونَ‏}‏ وَ‏{‏ قُلْ هُوَ اللَّهُ أَحَدٌ‏}‏

Reference	: Sahih Muslim 726
In-book reference	: Book 6, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1575

Ibn 'Abbas reported that the Messenger of Allah (ﷺ) used to recite in first of the two (supererogatory) rak'ahs of the dawn:

" Say: We believed in Allah and what was revealed to us..." verses 285-286 from Surah Baqara, and in the second of the two:" I believe in Allah and I bear testimony that we are Muslims" (iii. 51).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْفَزَارِيُّ، - يَعْنِي مَرْوَانَ بْنَ مُعَاوِيَةَ - عَنْ عُثْمَانَ بْنِ حَكِيمٍ الأَنْصَارِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي رَكْعَتَىِ الْفَجْرِ فِي الأُولَى مِنْهُمَا ‏{‏ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا‏}‏ الآيَةَ الَّتِي فِي الْبَقَرَةِ وَفِي الآخِرَةِ مِنْهُمَا ‏{‏ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ‏}‏

Reference	: Sahih Muslim 727 a
In-book reference	: Book 6, Hadith 121
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1576

Ibn 'Abbas reported that the Messenger of Allah (ﷺ) used to recite in the two (supererogatory) rak'ahs of the dawn prayer:

" Say: We believed in Allah and what was revealed to us" and that which is found in Surah Al-i-'lmran:" Come to that word (creed) which is common between you and us" (iii. 64).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي رَكْعَتَىِ الْفَجْرِ { قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا} وَالَّتِي فِي آلِ عِمْرَانَ { تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ}

Reference : Sahih Muslim 727 b
In-book reference : Book 6, Hadith 122
USC-MSA web (English) reference : Book 4, Hadith 1577
(deprecated numbering scheme)

This hadith has been transmitted by another chain of narrators.

وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هَذَا الإِسْنَادِ . بِمِثْلِ حَدِيثِ مَرْوَانَ الْفَزَارِيِّ .

Reference : Sahih Muslim 727 c
In-book reference : Book 6, Hadith 123
USC-MSA web (English) reference : Book 4, Hadith 1578
(deprecated numbering scheme)

(15) Chapter: The Virtue Of Sunan Prayers Before And After The Fard Rak'ahs And Their Number

(15) باب فَضْلِ السُّنَنِ الرَّاتِبَةِ قَبْلَ الْفَرَائِضِ وَبَعْدَهُنَّ وَبَيَانِ عَدَدِهِنَّ

Umm Habiba (the wife of the Holy Prophet) reported Allah's Messenger (ﷺ) as saying:

A house will be built in Paradise, for anyone who prays in a day and a night twelve rak'ahs; and she added: I have never abandoned (observing them) since I heard it from the Messenger of Allah (ﷺ). Some of the other narrators said the same words: I have never abandoned (observing them) since I heard (from so and so).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ - عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، قَالَ حَدَّثَنِي عَنْبَسَةُ بْنُ أَبِي سُفْيَانَ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ بِحَدِيثٍ يُتَسَارُّ إِلَيْهِ قَالَ سَمِعْتُ أُمَّ حَبِيبَةَ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ صَلَّى اثْنَتَىْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ " . قَالَتْ أُمُّ حَبِيبَةَ فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَقَالَ عَنْبَسَةُ فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ أُمِّ حَبِيبَةَ . وَقَالَ عَمْرُو بْنُ أَوْسٍ مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَنْبَسَةَ . وَقَالَ النُّعْمَانُ بْنُ سَالِمٍ مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَمْرِو بْنِ أَوْسٍ .

Reference : Sahih Muslim 728 a
In-book reference : Book 6, Hadith 124
USC-MSA web (English) reference : Book 4, Hadith 1579
(deprecated numbering scheme)

Nu'man b. Salim reported with the same chain of transmitters:

He who observed twelve voluntary rak'ahs, a house will be built for him in Paradise.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا دَاوُدُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، بِهَذَا الإِسْنَادِ " مَنْ صَلَّى فِي يَوْمٍ ثِنْتَىْ عَشْرَةَ سَجْدَةً تَطَوُّعًا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ " .

Reference : Sahih Muslim 728 b

In-book reference : Book 6, Hadith 125
USC-MSA web (English) reference : Book 4, Hadith 1580
(deprecated numbering scheme)

Umm Habiba, the wife of the Messenger of Allah (ﷺ), reported Allah's Messenger (ﷺ) as saying:

If any Muslim servant (of Allah) prays for the sake of Allah twelve rak'ahs (of Sun'an) every day, over and above the obligatory ones, Allah will build for him a house in Paradise, or a house will be built for him in Paradise; and I have not abandoned to observe the in after (hearing it from the Messenger of Allah). (So said also 'Amr and Nu'man.)

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ كُلَّ يَوْمٍ ثِنْتَىْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ إِلاَّ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ أَوْ إِلاَّ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ " . قَالَتْ أُمُّ حَبِيبَةَ فَمَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ . وَقَالَ عَمْرٌو مَا بَرِحْتُ أُصَلِّيهِنَّ بَعْدُ . وَقَالَ النُّعْمَانُ مِثْلَ ذَلِكَ .

Reference : Sahih Muslim 728 c
In-book reference : Book 6, Hadith 126
USC-MSA web (English) reference : Book 4, Hadith 1581
(deprecated numbering scheme)

Umm Habiba reported the Messenger of Allah (ﷺ) having said:

If any Muslim servant (of Allah) performed ablution, and performed it well, and then observed every day, the rest of the hadith is the same.

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ، قَالاَ حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، قَالَ النُّعْمَانُ بْنُ سَالِمٍ أَخْبَرَنِي قَاáó سَمِعْتُ عَمْرَو بْنَ أَوْسٍ، يُحَدِّثُ عَنْ عَنْبَسَةَ، عَنْ أُمِّ حَبِيبَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ عَبْدٍ مُسْلِمٍ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ صَلَّى لِلَّهِ كُلَّ يَوْمٍ " . فَذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 728 d
In-book reference : Book 6, Hadith 127
USC-MSA web (English) reference : Book 4, Hadith 1582
(deprecated numbering scheme)

Ibn 'Umar reported:

I prayed along with Allah's Messenger (ﷺ) two rak'ahs before and two rak'ahs after the noon prayer, two rak'ahs after the sunset prayer and two rak'ahs after the 'Isha' prayer and two rak'ahs after the Friday prayer; and so far as the sunset, 'Isha' and Friday prayers are concerned, I observed (them) along with the Messenger of Allah (ﷺ) in his house.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَبْلَ الظُّهْرِ سَجْدَتَيْنِ وَبَعْدَهَا سَجْدَتَيْنِ وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ وَبَعْدَ الْعِشَاءِ سَجْدَتَيْنِ وَبَعْدَ الْجُمُعَةِ سَجْدَتَيْنِ فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ وَالْجُمُعَةُ فَصَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَيْتِهِ .

Reference : Sahih Muslim 729
In-book reference : Book 6, Hadith 128
USC-MSA web (English) reference : Book 4, Hadith 1583
(deprecated numbering scheme)

(16) Chapter: Permissibility Of Observing Nafl (voluntary Prayer) Standing Or Sitting And Observing Some Part Of It In Sitting Or Standing Postures

(16) باب جَوَازِ النَّافِلَةِ قَائِمًا وَقَاعِدًا وَفِعْلِ بَعْضِ الرَّكْعَةِ قَائِمًا وَبَعْضِهَا قَاعِدًا

'Abdullah b. Shaqiq said:

I asked 'A'isha about the Messenger of Allah's (ﷺ) voluntary prayers, and she replied: Before the noon prayer, he used to pray four rak'abs in my house; then would go out and lead the people in prayer; then come in and pray two rak'ahs. He would then lead the people in the sunset prayer; then come in and pray two rak'abs. Then he would lead the people in the 'Isha' prayer, and enter my house and pray two rak'ahs. He would pray nine rak'ahs during the night, including Witr. At night he would pray for a long time standing and for a long time sitting, and when he recited the Holy Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two rak'ahs.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم عَنْ تَطَوُّعِهِ فَقَالَتْ كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فِيهِنَّ الْوِتْرُ وَكَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِمًا وَلَيْلاً طَوِيلاً قَاعِدًا وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ وَإِذَا قَرَأَ قَاعِدًا رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ .

Reference : Sahih Muslim 730 a
In-book reference : Book 6, Hadith 129
USC-MSA web (English) reference : Book 4, Hadith 1584
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) would pray in the night for a long time, and when he prayed standing be bowed in a standing posture, and when he prayed sitting, he bowed in a sitting posture.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ بُدَيْلٍ، وَأَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي لَيْلاً طَوِيلاً فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا .

Reference : Sahih Muslim 730 b
In-book reference : Book 6, Hadith 130
USC-MSA web (English) reference : Book 4, Hadith 1585
(deprecated numbering scheme)

'Abdullah b. Shaqiq reported:

I fell ill in Persia and therefore, prayed in a sitting posture, and I asked 'A'isha about it and she said: The Messenger of Allah (ﷺ) prayed for a long time in the night sitting.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ كُنْتُ شَاكِيًا بِفَارِسَ فَكُنْتُ أُصَلِّي قَاعِدًا فَسَأَلْتُ عَنْ ذَلِكَ عَائِشَةَ فَقَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي لَيْلاً طَوِيلاً قَائِمًا ‏.‏ فَذَكَرَ الْحَدِيثَ ‏.‏

Reference : Sahih Muslim 730 c
In-book reference : Book 6, Hadith 131
USC-MSA web (English) reference : Book 4, Hadith 1586
(deprecated numbering scheme)

'Abdullah b. Shaqiq al-'Uqaili reported:
I asked 'A'isha about the prayer of the Messenger of Allah (ﷺ) during the night (i. e. Tahajjud prayer) She replied: He used to pray for a long time standing and for a long time sitting in the night, and when he recited the Qur'an while standing, he would bow himself from the standing position, and when he recited while sitting, he would bow from the sitting position.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِاللَّيْلِ فَقَالَتْ كَانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِمًا وَلَيْلاً طَوِيلاً قَاعِدًا وَكَانَ إِذَا قَرَأَ قَائِمًا رَكَعَ قَائِمًا وَإِذَا قَرَأَ قَاعِدًا رَكَعَ قَاعِدًا ‏.‏

Reference : Sahih Muslim 730 d
In-book reference : Book 6, Hadith 132
USC-MSA web (English) reference : Book 4, Hadith 1587
(deprecated numbering scheme)

'Abdullah b. Shaqiq al-'Uqaili reported:
I asked 'A'isha about the prayer of the Messenger of Allah (ﷺ). She said: The Messenger of Allah (ﷺ) would observe prayer (Nafl) in a standing position as well as in a sitting position, and when he commenced the prayer in a standing position, he bowed in this very position, and when he commenced the prayer in a sitting position, he bowed in this very position.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، قَالَ سَأَلْنَا عَائِشَةَ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكْثِرُ الصَّلاَةَ قَائِمًا وَقَاعِدًا فَإِذَا افْتَتَحَ الصَّلاَةَ قَائِمًا رَكَعَ قَائِمًا وَإِذَا افْتَتَحَ الصَّلاَةَ قَاعِدًا رَكَعَ قَاعِدًا ‏.‏

Reference : Sahih Muslim 730 e
In-book reference : Book 6, Hadith 133
USC-MSA web (English) reference : Book 4, Hadith 1588
(deprecated numbering scheme)

'A'isha reported:
I did not see the Messenger of Allah (ﷺ) reciting (the Qur'an) in the night prayer in a sitting position, till he grew old and then he recited (it) in a sitting position, but when thirty or forty verses were left out of the Surah, he would then stand up, recite them and then bowed.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، أَخْبَرَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح قَالَ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي شَىْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِسًا حَتَّى إِذَا كَبِرَ قَرَأَ جَالِسًا حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلاَثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَهُنَّ ثُمَّ رَكَعَ .

Reference : Sahih Muslim 731 a
In-book reference : Book 6, Hadith 134
USC-MSA web (English) reference : Book 4, Hadith 1589
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) used to pray while sitting (when he grew old) and he recited in this position and when the recitation equal to thirty or forty verses was left, he would then stand up and recite (for this duration) in a standing position and then bowed himself and then prostrated himself and did the same in the second rak'ah.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلاَثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ .

Reference : Sahih Muslim 731 b
In-book reference : Book 6, Hadith 135
USC-MSA web (English) reference : Book 4, Hadith 1590
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) used to recite in sitting position (while observing the Tahajjud prayer) and when he intended to bow, he would stand up and recite (for the duration in which) a man (ordinarily) recites forty verses.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ وَهُوَ قَاعِدٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً .

Reference : Sahih Muslim 731 c
In-book reference : Book 6, Hadith 136
USC-MSA web (English) reference : Book 4, Hadith 1591
(deprecated numbering scheme)

Alqama b. Waqqas reported:
I asked 'A'isha how the Messenger of Allah (ﷺ) did in the two rak'ahs as he (observed them) sitting. She said: He would recite (the Qur'an) in them, and when he intended to bow, he would stand up and then bowed.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، قَالَ قُلْتُ لِعَائِشَةَ كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الرَّكْعَتَيْنِ وَهُوَ جَالِسٌ قَالَتْ كَانَ يَقْرَأُ فِيهِمَا فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ .

Reference : Sahih Muslim 731 d
In-book reference : Book 6, Hadith 137
USC-MSA web (English) reference : Book 4, Hadith 1592
(deprecated numbering scheme)

'Abdullah b. Shaqiq reported:
I asked 'A'isha whether the Messenger of Allah (ﷺ) observed (Nafl) sitting. She said: Yes, when the people had made him old.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لِعَائِشَةَ هَلْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي وَهُوَ قَاعِدٌ قَالَتْ نَعَمْ بَعْدَ مَا حَطَمَهُ النَّاسُ .

Reference : Sahih Muslim 732 a
In-book reference : Book 6, Hadith 138
USC-MSA web (English) reference : Book 4, Hadith 1593
(deprecated numbering scheme)

'Abdullah b. Shaqiq reported:
I said to 'A'isha and she made a mention of that (recorded above) about the Messenger of Allah (ﷺ).

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لِعَائِشَةَ . فَذَكَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 732 b
In-book reference : Book 6, Hadith 139
USC-MSA web (English) reference : Book 4, Hadith 1594
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) died (in this very state) that he observed most of his (Nafl) prayers in a sitting position.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَمُتْ حَتَّى كَانَ كَثِيرٌ مِنْ صَلاَتِهِ وَهُوَ جَالِسٌ .

Reference : Sahih Muslim 732 c
In-book reference : Book 6, Hadith 140
USC-MSA web (English) reference : Book 4, Hadith 1595
(deprecated numbering scheme)

'A'isha reported:
When the Messenger of Allah (ﷺ) grew bulky and heavy he would observe (most of his Nafl) prayers sitting.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَحَسَنٌ الْحُلْوَانِيُّ، كِلاَهُمَا عَنْ زَيْدٍ، قَالَ حَسَنٌ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا بَدَّنَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَثَقُلَ كَانَ أَكْثَرُ صَلاَتِهِ جَالِسًا .

Reference : Sahih Muslim 732 d
In-book reference : Book 6, Hadith 141
USC-MSA web (English) reference : Book 4, Hadith 1596
(deprecated numbering scheme)

Hafsa reported:

Never did I see the Messenger of Allah (ﷺ) observing supererogatory prayer sitting till one year before his death when he would observe Nafl prayer in a sitting position, and he would recite the Surah (of the Qur'an) in such a slow-measured tone (that duration of its recital) became more lengthy than the one longer than this.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ حَفْصَةَ، أَنَّهَا قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي سُبْحَتِهِ قَاعِدًا حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَكَانَ يَقْرَأُ بِالسُّورَةِ فَيُرَتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا .

Reference : Sahih Muslim 733 a
In-book reference : Book 6, Hadith 142
USC-MSA web (English) reference : Book 4, Hadith 1597
(deprecated numbering scheme)

Zuhri reported this hadith with the same chain of transmitters, except this that he made a mention of one year or two years.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُمَا قَالاَ بِعَامٍ وَاحِدٍ أَوِ اثْنَيْنِ .

Reference : Sahih Muslim 733 b
In-book reference : Book 6, Hadith 143
USC-MSA web (English) reference : Book 4, Hadith 1598
(deprecated numbering scheme)

Jabir b. Samura reported that the Messenger of Allah (ﷺ) observed (Nafl) prayer sitting before his death.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ سِمَاكٍ، قَالَ أَخْبَرَنِي جَابِرُ بْنُ سَمُرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَمُتْ حَتَّى صَلَّى قَاعِدًا .

Reference : Sahih Muslim 734
In-book reference : Book 6, Hadith 144
USC-MSA web (English) reference : Book 4, Hadith 1599
(deprecated numbering scheme)

'Abdullah b. 'Amr reported:

It was narrated to me that the Messenger of Allah (ﷺ) had said: The prayer observed by a person sitting is half of the prayer. I came to him (ﷺ) and found him praying in a sitting position. I placed my hand on his head. He said: O 'Abdullah b. 'Amr, what is the matter with you? I said: Messenger of Allah, it has been narrated to me that you said:

The prayer of a man in a sitting position is half of the prayer, whereas you are observing prayer sitting. He (the Holy Prophet) said: Yes, it is so, but I am not like anyone amongst you.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ حُدِّثْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلاَةِ " . قَالَ فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا فَوَضَعْتُ يَدِي عَلَى رَأْسِهِ فَقَالَ مَا لَكَ يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو قُلْتُ حُدِّثْتُ يَا رَسُولَ اللَّهِ أَنَّكَ قُلْتَ " صَلاَةُ الرَّجُلِ قَاعِدًا عَلَى نِصْفِ الصَّلاَةِ " . وَأَنْتَ تُصَلِّي قَاعِدًا قَالَ " أَجَلْ وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ " .

Reference : Sahih Muslim 735 a
In-book reference : Book 6, Hadith 145
USC-MSA web (English) reference : Book 4, Hadith 1600
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Yahya al-A'raj with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَفِي رِوَايَةِ شُعْبَةَ عَنْ أَبِي يَحْيَى الأَعْرَجِ، .

Reference : Sahih Muslim 735 b
In-book reference : Book 6, Hadith 146
USC-MSA web (English) reference : Book 4, Hadith 1601
(deprecated numbering scheme)

(17) Chapter: Prayer During The Night And The Number Of The Rak'ahs Which The Apostle (may Peace Be Upon Him) Observed In The Night And Observance Of One Rakiah Of Witr

(17) باب صَلاَةِ اللَّيْلِ وَعَدَدِ رَكَعَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اللَّيْلِ وَأَنَّ الْوِتْرَ رَكْعَةٌ وَأَنَّ الرَّكْعَةَ صَلاَةٌ صَحِيحَةٌ

'A'isha reported that the Messenger of Allah (ﷺ) used to pray eleven rak'ahs at night, observing the Witr with a single rak'ah, and when he had finished them, he lay down on his right side, till the Mu'adhdhin came to him and he (the Holy Prophet) then observed two short rak'ahs (of Sunan of the dawn prayer).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي بِاللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ .

Reference : Sahih Muslim 736 a
In-book reference : Book 6, Hadith 147
USC-MSA web (English) reference : Book 4, Hadith 1602
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), said that between the time when the Messenger of Allah (ﷺ) finished the 'Isha' prayer which is called 'Atama by the people, he used to pray eleven rak'ahs, uttering the salutation at the end of every two rak'ahs, and observing the Witr with a single one. And when the Mu'adhdhin had finished the call (for the) dawn prayer and he saw the dawn clearly and the Mu'adhdhin had come to him, he stood up and prayed

two short rak'ahs. Then he lay down on his right side till the Mu'adhdhin came to him for lqama. (This hadith has been narrated with the same chain of transmitters by Ibn Shihab, but in it no mention has been made of Iqama)

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلاَةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ وَجَاءَهُ الْمُؤَذِّنُ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلإِقَامَةِ . وَحَدَّثَنِيهِ حَرْمَلَةُ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ . وَسَاقَ حَرْمَلَةُ الْحَدِيثَ بِمِثْلِهِ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ وَتَبَيَّنَ لَهُ الْفَجْرُ وَجَاءَهُ الْمُؤَذِّنُ . وَلَمْ يَذْكُرِ الإِقَامَةَ . وَسَائِرُ الْحَدِيثِ بِمِثْلِ حَدِيثِ عَمْرٍو سَوَاءً .

Reference : Sahih Muslim 736 b-c
In-book reference : Book 6, Hadith 148
USC-MSA web (English) reference : Book 4, Hadith 1603
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) used to observe thirteen rak'ahs of the night prayer. Five out of them consisted of Witr, and he did not sit, but at the end (for salutation).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ لاَ يَجْلِسُ فِي شَىْءٍ إِلاَّ فِي آخِرِهَا .

Reference : Sahih Muslim 737 a
In-book reference : Book 6, Hadith 149
USC-MSA web (English) reference : Book 4, Hadith 1604
(deprecated numbering scheme)

This hadith has been narrated by Hisham with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 737 b
In-book reference : Book 6, Hadith 150
USC-MSA web (English) reference : Book 4, Hadith 1605
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) used to pray thirteen rak'ahs during the night including the two rak'ahs (Sunan) of the dawn prayer.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَىِ الْفَجْرِ .

Reference : Sahih Muslim 737 c

In-book reference : Book 6, Hadith 151
USC-MSA web (English) reference : Book 4, Hadith 1606
(deprecated numbering scheme)

Abu Salama b. Abd al-Rahman asked 'A'isha about the (night) prayer of the Messenger of Allah (ﷺ) during the month of Ramadan. She said:

The Messenger of Allah (ﷺ) did not observe either in Ramadan or in other months more than eleven rak'ahs (of the night prayer). He (in the first instance) observed four rak'ahs. Ask not about their excellence and their length (i. e. these were matchless in perfection and length). He again observed four rak'ahs, and ask not about their excellence and their length. He would then observe three rak'ahs (of the Witr prayer). 'A'isha again said: I said: Messenger of Allah, do you sleep before observing the Witr prayer? He said: O 'A'isha, my eyes sleep but my heart does not sleep.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ قَالَتْ مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلاَثًا فَقَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ فَقَالَ " يَا عَائِشَةُ إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي " .

Reference : Sahih Muslim 738 a
In-book reference : Book 6, Hadith 152
USC-MSA web (English) reference : Book 4, Hadith 1607
(deprecated numbering scheme)

Abu Salama asked 'A'isha about the prayer of the Messenger of Allah (ﷺ) She said:

He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would then observe Witr and then observe two rak'ahs sitting, and when he wanted to bow he stood up and then bowed down, and then observed two rak'ahs in between the Adhan and lqama of the dawn prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ كَانَ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً يُصَلِّي ثَمَانَ رَكَعَاتٍ ثُمَّ يُوتِرُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الصُّبْحِ .

Reference : Sahih Muslim 738 b
In-book reference : Book 6, Hadith 153
USC-MSA web (English) reference : Book 4, Hadith 1608
(deprecated numbering scheme)

Abu Salama reported that he asked 'A'isha about the prayer of the Messenger of Allah (may peace he upon him) (during the night). The rest of the hadith is the same but with this exception that he (the Holy Prophet) observed nine rak'ahs including Witr.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، ح وَحَدَّثَنِي يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّ فِي حَدِيثِهِمَا تِسْعَ رَكَعَاتٍ قَائِمًا يُوتِرُ مِنْهُنَّ .

Reference : Sahih Muslim 738 c
In-book reference : Book 6, Hadith 154
USC-MSA web (English) reference : Book 4, Hadith 1609
(deprecated numbering scheme)

Abu Salama is reported to have said. I came to 'A'isha. I said:

O mother, inform me about the prayer of the Messenger of Allah (ﷺ). She said: His (night prayer) in Ramadan and (during other months) was thirteen rak'ahs at night including two rak'ahs of fajr.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، سَمِعَ أَبَا سَلَمَةَ، قَالَ أَتَيْتُ عَائِشَةَ فَقُلْتُ أَىْ أُمَّهْ أَخْبِرِينِي عَنْ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَتْ كَانَتْ صَلاَتُهُ فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ ثَلاَثَ عَشْرَةَ رَكْعَةً بِاللَّيْلِ مِنْهَا رَكْعَتَا الْفَجْرِ .

Reference : Sahih Muslim 738 d
In-book reference : Book 6, Hadith 155
USC-MSA web (English) reference : Book 4, Hadith 1610
(deprecated numbering scheme)

It is reported on the authority of 'A'isha that the prayer of Allah's Messenger (ﷺ) in the night consisted of ten rak'ahs. He observed a Witr and two rak'ahs (of Sunan) of the dawn prayer, and thus the total comes to thirteen rak'ahs.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ سَمِعْتُ عَائِشَةَ، تَقُولُ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ اللَّيْلِ عَشَرَ رَكَعَاتٍ وَيُوتِرُ بِسَجْدَةٍ وَيَرْكَعُ رَكْعَتَىِ الْفَجْرِ فَتِلْكَ ثَلاَثَ عَشْرَةَ رَكْعَةً .

Reference : Sahih Muslim 738 e
In-book reference : Book 6, Hadith 156
USC-MSA web (English) reference : Book 4, Hadith 1611
(deprecated numbering scheme)

'A'isha thus reported about the (night prayer) of the Messenger of Allah (ﷺ):

He used to sleep in the early part of the night, and woke up in the latter part. If he then wished intercourse with his wife, he satisfied his desire, and then went to sleep; and when the first call to prayer was made he jumped up (by Allah, she, i. e. 'A'isha, did not say" he stood up"), and poured water over him (by Allah she, i. e. 'A'isha, did not say that he took a bath but I know what she meant) and if he did not have an intercourse, he performed ablution, just as a man performs ablution for prayer and then observed two rak'ahs.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَأَلْتُ الأَسْوَدَ بْنَ يَزِيدَ عَمَّا حَدَّثَتْهُ عَائِشَةُ، عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ كَانَ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ ثُمَّ إِنْ كَانَتْ لَهُ حَاجَةٌ إِلَى أَهْلِهِ قَضَى حَاجَتَهُ ثُمَّ يَنَامُ فَإِذَا كَانَ عِنْدَ النِّدَاءِ الأَوَّلِ - قَالَتْ - وَثَبَ - وَلاَ وَاللَّهِ مَا قَالَتْ قَامَ - فَأَفَاضَ عَلَيْهِ الْمَاءَ - وَلاَ وَاللَّهِ مَا قَالَتِ اغْتَسَلَ . وَأَنَا أَعْلَمُ مَا تُرِيدُ - وَإِنْ لَمْ يَكُنْ جُنُبًا تَوَضَّأَ وُضُوءَ الرَّجُلِ لِلصَّلاَةِ ثُمَّ صَلَّى الرَّكْعَتَيْنِ .

Reference : Sahih Muslim 739
In-book reference : Book 6, Hadith 157
USC-MSA web (English) reference : Book 4, Hadith 1612
(deprecated numbering scheme)

'A'isha observed that the Messenger of Allah (ﷺ) used to observe prayer in the night and the last of his (night) prayer was Witr.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ حَتَّى يَكُونَ آخِرَ صَلاَتِهِ الْوِتْرُ ‏.‏

Reference : Sahih Muslim 740
In-book reference : Book 6, Hadith 158
USC-MSA web (English) reference : Book 4, Hadith 1613
(deprecated numbering scheme)

Masruq is reported to have asked 'A'isha about the action (most pleasing to) the Messenger of Allah (ﷺ). She said:

He (the Holy Prophet) loved (that action) which one keeps on doing regularly. I said (to 'A'isha): When did he pray (at night)? She replied: When he heard the cock crow, he got up and observed prayer.

حَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ عَمَلِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ كَانَ يُحِبُّ الدَّائِمَ ‏.‏ قَالَ قُلْتُ أَىَّ حِينٍ كَانَ يُصَلِّي فَقَالَتْ كَانَ إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى ‏.‏

Reference : Sahih Muslim 741
In-book reference : Book 6, Hadith 159
USC-MSA web (English) reference : Book 4, Hadith 1614
(deprecated numbering scheme)

'A'isha reported:
Never did the earlier part of the dawn find the Messenger of Allah (ﷺ) but sleeping in my house or near me.

حَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ سَعْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ مَا أَلْفَى رَسُولَ اللَّهِ صلى الله عليه وسلم السَّحَرُ الأَعْلَى فِي بَيْتِي - أَوْ عِنْدِي - إِلاَّ نَائِمًا ‏.‏

Reference : Sahih Muslim 742
In-book reference : Book 6, Hadith 160
USC-MSA web (English) reference : Book 4, Hadith 1615
(deprecated numbering scheme)

'A'isha reported:
When the Messenger of Allah (ﷺ) had prayed the two rak'ahs (Sunan) of the dawn prayer, he would talk to me if I was awake, otherwise he would lie down.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَنَصْرُ بْنُ عَلِيٍّ، وَابْنُ أَبِي عُمَرَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى رَكْعَتَىِ الْفَجْرِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلاَّ اضْطَجَعَ ‏.‏

Reference : Sahih Muslim 743 a
In-book reference : Book 6, Hadith 161
USC-MSA web (English) reference : Book 4, Hadith 1616
(deprecated numbering scheme)

A hadith like this has been narrated by 'A'isha by another chain of transmitters.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ ابْنِ أَبِي عَتَّابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 743 b
In-book reference : Book 6, Hadith 162
USC-MSA web (English) reference : Book 4, Hadith 1617
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) used to pray in the night and when he observed Witr, he said to me: O 'A'isha, get up and observe Witr.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ فَإِذَا أَوْتَرَ قَالَ ‏"‏ **قُومِي فَأَوْتِرِي يَا عَائِشَةُ** ‏"‏ ‏.‏

Reference : Sahih Muslim 744 a
In-book reference : Book 6, Hadith 163
USC-MSA web (English) reference : Book 4, Hadith 1618
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) used to offer prayer at night while she lay in front of him, and when the Witr prayer was yet to be observed, he would awaken her and she observed Witr.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي صَلاَتَهُ بِاللَّيْلِ وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ فَإِذَا بَقِيَ الْوِتْرُ أَيْقَظَهَا فَأَوْتَرَتْ ‏.‏

Reference : Sahih Muslim 744 b
In-book reference : Book 6, Hadith 164
USC-MSA web (English) reference : Book 4, Hadith 1619
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) observed the Witr prayer every night and he completed Witr at the time of dawn.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، - وَاسْمُهُ وَاقِدٌ وَلَقَبُهُ وَقْدَانُ - ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ أَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، كِلاَهُمَا عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ ‏.‏

Reference : Sahih Muslim 745 a
In-book reference : Book 6, Hadith 165
USC-MSA web (English) reference : Book 4, Hadith 1620
(deprecated numbering scheme)

Masruq reported on the authority of 'A'isha that she said that the Messenger Of Allah (ﷺ) used to observe the Witr prayer every night, maybe in the early part of night, at midnight and in the latter part, finishing his Witr at dawn.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ وَآخِرِهِ فَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ .

Reference : Sahih Muslim 745 b
In-book reference : Book 6, Hadith 166
USC-MSA web (English) reference : Book 4, Hadith 1621
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) used to observe Witr every night, and he would (at times) complete his Witr at the end of the night.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا حَسَّانُ، - قَاضِي كِرْمَانَ - عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كُلَّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَانْتَهَى وِتْرُهُ إِلَى آخِرِ اللَّيْلِ .

Reference : Sahih Muslim 745 c
In-book reference : Book 6, Hadith 167
USC-MSA web (English) reference : Book 4, Hadith 1622
(deprecated numbering scheme)

(18) Chapter: Night prayer, and the one who sleeps and misses it or is sick

(18) باب جَامِعِ صَلاَةِ اللَّيْلِ وَمَنْ نَامَ عَنْهُ أَوْ مَرِضَ

Sa'd b. Hisham b. 'Amir decided to participate in the expedition for the sake of Allah, so he came to Medina and he decided to dispose of his property there and buy arms and horses instead and fight against the Romans to the end of his life. When he came to Medina, he met the people of Medina. They dissuaded him to do such a thing, and informed him that a group of six men had decided to do so during the lifetime of the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) forbade them to do it, and said:

Is there not for you a model pattern in me? And when they narrated this to him (Sa'd b. Hisham), he returned to his wife, though he had divorced her and made (people) witness to his reconciliation. He then came to Ibn 'Abbas and asked him about the Witr of the Messenger of Allah (ﷺ). Ibn 'Abbas said: Should I not lead you to one who knows best amongst the people of the world about the Witr of the Messenger of Allah (ﷺ)? He said: Who is it? He (Ibn 'Abbas) said: It is 'A'isha. So go to her and ask her (about Witr) and then come to me and inform me about her answer that she would give you. So I came to Hakim b. Aflah and requested him to take me to her. He said: I would not go to her, for I forbade her to speak anything (about the conflict) between the two groupS, but she refused (to accept my advice) and went (to participate in that corflict). I (requested) him (Hakim) with an oath to lead me to her. So we went to 'A'isha and we begged permission to meet her. She granted us permission and we went in. She said: Are you Hakim? (She recognised him.) He replied: Yes. She said: Who is there with you? He said: He is Sa'd b. Hisham. She said: Which Hisham? He said: He is Hisham b. 'Amir. She blessed him ('Amir) with mercy from Allah and spoke good of him (Qatada said that he died as a martyr in Uhud). I said: Mother of the Faithful, tell me about the character of the Messenger of Allah (ﷺ). She said: Don't you read the Qur'an? I said: Yes. Upon this she said: The character of the Messenger of Allah (ﷺ) was the Qur'an. He said: I felt inclined to get up and not ask anything (further) till death. But then I changed my mind and said: Inform me about the observance (of the night prayer) of

the Messenger of Allah (ﷺ). She said: Did you not recite:" O thou wrapped up"? He said: Yes. She said: Allah, the Exalted and the Glorious, made the observance of the night prayer at the beginning of this Surah obligatory. So the Messenger of Allah (may peace be upon him and his Companions around him observed this (night prayer) for one year. Allah held back the concluding portion of this Surah for twelve months in the Heaven till (at the end of this period) Allah revealed the concluding verses of this Surah which lightened (the burden of this prayer), and the night prayer became a supererogatory prayer after being an obligatory one. I said: Mother of the Faithful, inform me about the Witr of the Messenger of Allah (ﷺ). She said: I used to prepare tooth stick for him and water for his ablution, and Allah would rouse him to the extent He wished during the night. He would use the tooth stick, and perform ablution, and would offer nine rak'ahs, and would not sit but in the eighth one and would remember Allah, and praise Him and supplicate Him, then he would get up without uttering the salutation and pray the ninth rak'ah. He would then sit, remember, praise Him and supplicate Him and then utter a salutation loud enough for us to hear. He would then pray two rak'ahs sitting after uttering the salutation, and that made eleven rak'ahs. O my son, but when the Messenger of Allah (ﷺ) grew old and put on flesh, he observed Witr of seven, doing in the two rak'ahs as he had done formerly, and that made nine. O my son, and when the Messenger of Allah (ﷺ) observed prayer, he liked to keep on observing it, and when sleep or pain overpowered him and made it impossible (for him) to observe prayer in the night, he prayed twelve rak'ahs daring the day. I am not aware of Allah's Prophet (ﷺ) having recited the whole Qur'an during one single night, or praying through the night till morning, or fasting a complete month, except Ramadan. He (the narrator) said: I then went to Ibn 'Abbas and narrated to him the hadith (transmitted from her), and he said: She says the truth If I went to her and got into her presence, I would have listened to it orally from her. He said: If I were to know that you do not go to her. I would not have transmitted this hadith to you narrated by her.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ، أَرَادَ أَنْ يَغْزُوَ، فِي سَبِيلِ اللَّهِ فَقَدِمَ الْمَدِينَةَ فَأَرَادَ أَنْ يَبِيعَ عَقَارًا لَهُ بِهَا فَيَجْعَلَهُ فِي السِّلاَحِ وَالْكُرَاعِ وَيُجَاهِدَ الرُّومَ حَتَّى يَمُوتَ فَلَمَّا قَدِمَ الْمَدِينَةَ لَقِيَ أُنَاسًا مِنْ أَهْلِ الْمَدِينَةِ فَنَهَوْهُ عَنْ ذَلِكَ وَأَخْبَرُوهُ أَنَّ رَهْطًا سِتَّةً أَرَادُوا ذَلِكَ فِي حَيَاةِ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَنَهَاهُمْ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَقَالَ " أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ " . فَلَمَّا حَدَّثُوهُ بِذَلِكَ رَاجَعَ امْرَأَتَهُ وَقَدْ كَانَ طَلَّقَهَا وَأَشْهَدَ عَلَى رَجْعَتِهَا فَأَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وِتْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ابْنُ عَبَّاسٍ أَلاَ أَدُلُّكَ عَلَى أَعْلَمِ أَهْلِ الأَرْضِ بِوِتْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ مَنْ قَالَ عَائِشَةُ . فَأْتِهَا فَاسْأَلْهَا ثُمَّ ائْتِنِي فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ فَانْطَلَقْتُ إِلَيْهَا فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحَ فَاسْتَلْحَقْتُهُ إِلَيْهَا فَقَالَ مَا أَنَا بِقَارِبِهَا لأَنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشِّيعَتَيْنِ شَيْئًا فَأَبَتْ فِيهِمَا إِلاَّ مُضِيًّا . - قَالَ - فَأَقْسَمْتُ عَلَيْهِ فَجَاءَ فَانْطَلَقْنَا إِلَى عَائِشَةَ فَاسْتَأْذَنَّا عَلَيْهَا فَأَذِنَتْ لَنَا فَدَخَلْنَا عَلَيْهَا . فَقَالَتْ أَحَكِيمٌ فَعَرَفَتْهُ . فَقَالَ نَعَمْ . فَقَالَتْ مَنْ مَعَكَ قَالَ سَعْدُ بْنُ هِشَامٍ . قَالَتْ مَنْ هِشَامٌ قَالَ ابْنُ عَامِرٍ فَتَرَحَّمَتْ عَلَيْهِ وَقَالَتْ خَيْرًا - قَالَ قَتَادَةُ وَكَانَ أُصِيبَ يَوْمَ أُحُدٍ . فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَتْ أَلَسْتَ تَقْرَأُ الْقُرْآنَ قُلْتُ بَلَى . قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صلى الله عليه وسلم كَانَ الْقُرْآنَ . - قَالَ - فَهَمَمْتُ أَنْ أَقُومَ وَلاَ أَسْأَلَ أَحَدًا عَنْ شَىْءٍ حَتَّى أَمُوتَ ثُمَّ بَدَا لِي فَقُلْتُ أَنْبِئِينِي عَنْ قِيَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَتْ أَلَسْتَ تَقْرَأُ { يَا أَيُّهَا الْمُزَّمِّلُ} قُلْتُ بَلَى . قَالَتْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ فَقَامَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ حَوْلاً وَأَمْسَكَ اللَّهُ خَاتِمَتَهَا اثْنَىْ عَشَرَ شَهْرًا

فِي السَّمَاءِ حَتَّى أَنْزَلَ اللَّهُ فِي آخِرِ هَذِهِ السُّورَةِ التَّخْفِيفَ فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ . - قَالَ - قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ وِتْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَتْ كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ لاَ يَجْلِسُ فِيهَا إِلاَّ فِي الثَّامِنَةِ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ ثُمَّ يَنْهَضُ وَلاَ يُسَلِّمُ ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَ مَا يُسَلِّمُ وَهُوَ قَاعِدٌ فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَىَّ فَلَمَّا أَسَنَّ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ وَصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيعِهِ الأَوَّلِ فَتِلْكَ تِسْعٌ يَا بُنَىَّ وَكَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِذَا صَلَّى صَلاَةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا وَكَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ وَجَعٌ عَنْ قِيَامِ اللَّيْلِ صَلَّى مِنَ النَّهَارِ ثِنْتَىْ عَشْرَةَ رَكْعَةً وَلاَ أَعْلَمُ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلاَ صَلَّى لَيْلَةً إِلَى الصُّبْحِ وَلاَ صَامَ شَهْرًا كَامِلاً غَيْرَ رَمَضَانَ . - قَالَ - فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَحَدَّثْتُهُ بِحَدِيثِهَا فَقَالَ صَدَقَتْ لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لأَتَيْتُهَا حَتَّى تُشَافِهَنِي بِهِ . - قَالَ - قُلْتُ لَوْ عَلِمْتُ أَنَّكَ لاَ تَدْخُلُ عَلَيْهَا مَا حَدَّثْتُكَ حَدِيثَهَا .

Reference	: Sahih Muslim 746 a
In-book reference	: Book 6, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1623

Zurara b. Aufa said that Sa'd b. Hisham divorced his wife, and then proceeded to Medina to sell his property, and the rest of the hadith is the same.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، أَنَّهُ طَلَّقَ امْرَأَتَهُ ثُمَّ انْطَلَقَ إِلَى الْمَدِينَةِ لِيَبِيعَ عَقَارَهُ . فَذَكَرَ نَحْوَهُ .

Reference	: Sahih Muslim 746 b
In-book reference	: Book 6, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1624

Sa'd b. Hisham reported:

I went to 'Abdullah b. 'Abbas and asked him about the Witr prayer, and the rest of the hadith is the same as recorded in this event. She (Hadrat 'A'isha) said: Who is that Hisham? I said: Son of 'Amir. She said: What a fine man 'Amir was! He died as a martyr in the Battle of Uhud.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، حَدَّثَنَا قَتَادَةُ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، أَنَّهُ قَالَ انْطَلَقْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنِ الْوِتْرِ . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ وَقَالَ فِيهِ قَالَتْ مَنْ هِشَامٌ قُلْتُ ابْنُ عَامِرٍ . قَالَتْ نِعْمَ الْمَرْءُ كَانَ عَامِرٌ أُصِيبَ يَوْمَ أُحُدٍ .

Reference	: Sahih Muslim 746 c
In-book reference	: Book 6, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1625

Zurara b. Aufa reported that Sa'd b. Hisham was his neighbour and he informed him that he had divorced his wife and he narrated the hadith like the one transmitted by Sa'd. She ('A'isha) said:

Who is Hisham? He said: The son of 'Amir. She said: What a fine man he was; he participated in the Battle of Uhud along with the Messenger of Allah (ﷺ). Hakim b. Aflah said: If I ever knew that you do not go to 'A'isha, I would not have informed you about her hadith (So that you would have gone to her and heard it from her orally).

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، أَنَّ سَعْدَ بْنَ هِشَامٍ، كَانَ جَارًا لَهُ فَأَخْبَرَهُ أَنَّهُ، طَلَّقَ امْرَأَتَهُ . وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ سَعِيدٍ وَفِيهِ قَالَتْ مَنْ هِشَامٌ قَالَ ابْنُ عَامِرٍ . قَالَتْ نِعْمَ الْمَرْءُ كَانَ أُصِيبَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ . وَفِيهِ فَقَالَ حَكِيمُ بْنُ أَفْلَحَ أَمَا إِنِّي لَوْ عَلِمْتُ أَنَّكَ لاَ تَدْخُلُ عَلَيْهَا مَا أَنْبَأْتُكَ بِحَدِيثِهَا .

Reference : Sahih Muslim 746 d
In-book reference : Book 6, Hadith 171
USC-MSA web (English) reference : Book 4, Hadith 1626
(deprecated numbering scheme)

'A'isha reported that when the Messenger of Allah (ﷺ) missed the night prayer due to pain or any other reason, he observed twelve rak'ahs during the daytime.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، قَالَ سَعِيدٌ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا فَاتَتْهُ الصَّلاَةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ صَلَّى مِنَ النَّهَارِ ثِنْتَىْ عَشْرَةَ رَكْعَةً .

Reference : Sahih Muslim 746 e
In-book reference : Book 6, Hadith 172
USC-MSA web (English) reference : Book 4, Hadith 1627
(deprecated numbering scheme)

'A'isha reported that when the Messenger of Allah (ﷺ) decided upon doing any act, he continued to do it, and when he slept at night or fell sick he observed twelve rak'ahs during the daytime. I am not aware of Allah's Messenger (ﷺ) observing prayer during the whole of the night till morning, or observing fast for a whole month continuously except that of Ramadan.

وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، - وَهُوَ ابْنُ يُونُسَ - عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ الأَنْصَارِيِّ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا عَمِلَ عَمَلاً أَثْبَتَهُ وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ أَوْ مَرِضَ صَلَّى مِنَ النَّهَارِ ثِنْتَىْ عَشْرَةَ رَكْعَةً . قَالَتْ وَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَمَا صَامَ شَهْرًا مُتَتَابِعًا إِلاَّ رَمَضَانَ .

Reference : Sahih Muslim 746 f
In-book reference : Book 6, Hadith 173
USC-MSA web (English) reference : Book 4, Hadith 1628
(deprecated numbering scheme)

'Umar b. Khattab reported Allah's Messenger (ﷺ) as saying:

Should anyone fall asleep and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the dawn prayer and the noon prayer, it will be recorded for him as though he had recited it during the night.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَىْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلاَةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ " .

Reference	: Sahih Muslim 747
In-book reference	: Book 6, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1629

(19) Chapter: Forenoon Prayer Should Be Offered When It Is Sufficiently Hot

(19) باب صَلاَةُ الأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ

Zaid b. Arqam, on seeing some people praying in the forenoon, said:
They well know that prayer at another time than this is more excellent, for Allah's Messenger (ﷺ) said: The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ الشَّيْبَانِيِّ، أَنَّ زَيْدَ بْنَ أَرْقَمَ، رَأَى قَوْمًا يُصَلُّونَ مِنَ الضُّحَى فَقَالَ أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلاَةَ فِي غَيْرِ هَذِهِ السَّاعَةِ أَفْضَلُ . إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ الأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ " .

Reference	: Sahih Muslim 748 a
In-book reference	: Book 6, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1630

Zaid b. Arqam reported that the Messenger of Allah (ﷺ) went out to the people of Quba' and saw them observing prayer; upon this he said:
The prayer of the penitent should be observed when the young weaned camels feel heat of the sun.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا الْقَاسِمُ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَهْلِ قُبَاءٍ وَهُمْ يُصَلُّونَ فَقَالَ " صَلاَةُ الأَوَّابِينَ إِذَا رَمِضَتِ الْفِصَالُ " .

Reference	: Sahih Muslim 748 b
In-book reference	: Book 6, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1631

(20) Chapter: Night Prayer Consists Of Pairs Of Rak'ahs And Witr Is A Rak'ah At The End Of The Night

(20) باب صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى وَالْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ

Ibn 'Umar reported that a person asked the Messenger of Allah (ﷺ) about the night prayer. The Messenger of Allah (ﷺ) said:

Prayer during the night should consist of pairs of rak'ahs, but if one of you fears morning is near, he should pray one rak'ah which will make his prayer an odd number for him.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ صَلاَةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى " .

Reference : Sahih Muslim 749 a
In-book reference : Book 6, Hadith 177
USC-MSA web (English) reference : Book 4, Hadith 1632
(deprecated numbering scheme)

Salim reported on the authority of his father that a person asked the Messenger of Allah (ﷺ) about the night prayer. He said:

It consists of pairs of rak'ahs, but if one fears morning is near, he should make it an odd number by praying one rak'ah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٌو، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ، ح وَحَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ صَلاَةِ اللَّيْلِ فَقَالَ " مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ " .

Reference : Sahih Muslim 749 b
In-book reference : Book 6, Hadith 178
USC-MSA web (English) reference : Book 4, Hadith 1633
(deprecated numbering scheme)

'Abdullah b. 'Umar reported:

A man stood up and said. Messenger of Allah, how is the night prayer? The Messenger of Allah (ﷺ) said: The night prayer consists of pair, but if you apprehend the rise of dawn, make it odd number by observing one rak'ah.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ ابْنَ شِهَابٍ، حَدَّثَهُ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَاهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ قَالَ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ صَلاَةُ اللَّيْلِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ " .

Reference : Sahih Muslim 749 c
In-book reference : Book 6, Hadith 179
USC-MSA web (English) reference : Book 4, Hadith 1634
(deprecated numbering scheme)

'Abdullah b. 'Umar reported:

A person asked the Messenger of Allah (ﷺ) as I stood between him (the Holy Prophet) and the inquirer and he said: Messenger of Allah, how is the night prayer? He (the Holy Prophet) said: It consists of pairs of rak'ahs, but if you apprehend morning, you should pray one rak'ah and make the end of your prayer as Witr. Then a person asked him

(the Holy Prophet) at the end of the year and I was at that place near the Messenger of Allah (ﷺ) ; but I do not know whether he was the same person or another person, but he (the Holy Prophet) gave him the same reply.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، وَبُدَيْلٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم وَأَنَا بَيْنَهُ وَبَيْنَ السَّائِلِ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ صَلاَةُ اللَّيْلِ قَالَ " مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَصَلِّ رَكْعَةً وَاجْعَلْ آخِرَ صَلاَتِكَ وِتْرًا " . ثُمَّ سَأَلَهُ رَجُلٌ عَلَى رَأْسِ الْحَوْلِ وَأَنَا بِذَلِكَ الْمَكَانِ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلاَ أَدْرِي هُوَ ذَلِكَ الرَّجُلُ أَوْ رَجُلٌ آخَرُ فَقَالَ لَهُ مِثْلَ ذَلِكَ .

Reference	: Sahih Muslim 749 d
In-book reference	: Book 6, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1635

This hadith his been narrated by Ibn 'Umar by another chain of trans- mitters but it does not have these words:

" Then a person asked him at the end of the year," and what follows subsequently.

وَحَدَّثَنِي أَبُو كَامِلٍ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، وَبُدَيْلٌ، وَعِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، وَالزُّبَيْرُ بْنُ الْخِرِّيتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ، قَالَ سَأَلَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم . فَذَكَرَا بِمِثْلِهِ وَلَيْسَ فِي حَدِيثِهِمَا ثُمَّ سَأَلَهُ رَجُلٌ عَلَى رَأْسِ الْحَوْلِ وَمَا بَعْدَهُ .

Reference	: Sahih Muslim 749 e
In-book reference	: Book 6, Hadith 181
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1636

Ibn 'Umar reported the Messenger of Allah (ﷺ) as say- ing:

Hasten to pray Witr before morning.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَسُرَيْجُ بْنُ يُونُسَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنِ ابْنِ أَبِي زَائِدَةَ، - قَالَ هَارُونُ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، - أَخْبَرَنِي عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " بَادِرُوا الصُّبْحَ بِالْوِتْرِ " .

Reference	: Sahih Muslim 750
In-book reference	: Book 6, Hadith 182
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1637

Ibn 'Umar said:

He who prayed at night should make Witr the end of his prayer, for the Messenger of Allah (way peace be upon him) ordered this.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، قَالَ مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلاَتِهِ وِتْرًا فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ بِذَلِكَ .

Reference : Sahih Muslim 751 a
In-book reference : Book 6, Hadith 183
USC-MSA web (English) reference : Book 4, Hadith 1638
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

Make Witr the end of your night prayer.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا " .

Reference : Sahih Muslim 751 b
In-book reference : Book 6, Hadith 184
USC-MSA web (English) reference : Book 4, Hadith 1639
(deprecated numbering scheme)

Nafi' reported Ibn 'Umar as saying:
He who observed the night prayer should make Witr the end of his prayer before dawn. The Messenger of Allah (ﷺ) used to order them thus.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلاَتِهِ وِتْرًا قَبْلَ الصُّبْحِ كَذَلِكَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُهُمْ .

Reference : Sahih Muslim 751 c
In-book reference : Book 6, Hadith 185
USC-MSA web (English) reference : Book 4, Hadith 1640
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (way peace be upon him) as saying:
Witr is a rak'ah at the end of the prayer.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، قَالَ حَدَّثَنِي أَبُو مِجْلَزٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ " .

Reference : Sahih Muslim 752 a
In-book reference : Book 6, Hadith 186
USC-MSA web (English) reference : Book 4, Hadith 1641
(deprecated numbering scheme)

Ibn Umar reported Allah's Messenger (ﷺ) as saying:

Witr is a rak'ah at the end of the night prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ " .

Reference : Sahih Muslim 752 b
In-book reference : Book 6, Hadith 187
USC-MSA web (English) reference : Book 4, Hadith 1642
(deprecated numbering scheme)

Abu Mijlaz reported:
I asked Ibn 'Abbas about the Witr prayer. He said: I heard the Messenger of Allah (ﷺ) as saying: It is a rak'ah at the end of the night prayer.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي مِجْلَزٍ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِتْرِ، فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ " . وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ " .

Reference : Sahih Muslim 753
In-book reference : Book 6, Hadith 188
USC-MSA web (English) reference : Book 4, Hadith 1643
(deprecated numbering scheme)

Ibn 'Umar reported:
A person called (the attention) of the Messenger of Allah (ﷺ) as he was in the mosque, and said: Messenger of Allah, how should I make the rak'ahs of the night prayer an odd number? Upon this the Messenger of Allah (way peace he upon him) said: He who prays (night prayer) he should observe it in pairs, but if he apprehends the rise of morning, he should observe one rak'ah; that would make the number odd (for the rak'ahs) observed by him. This was narrated by Abd Kuraib 'Ubaidullah b. 'Abdullah and Ibn 'Umar did not make mention of it.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ ابْنَ عُمَرَ، حَدَّثَهُمْ أَنَّ رَجُلاً نَادَى رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ أُوتِرُ صَلاَةَ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ صَلَّى فَلْيُصَلِّ مَثْنَى مَثْنَى فَإِنْ أَحَسَّ أَنْ يُصْبِحَ سَجَدَ سَجْدَةً فَأَوْتَرَتْ لَهُ مَا صَلَّى " . قَالَ أَبُو كُرَيْبٍ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ . وَلَمْ يَقُلِ ابْنِ عُمَرَ .

Reference : Sahih Muslim 749 f
In-book reference : Book 6, Hadith 189
USC-MSA web (English) reference : Book 4, Hadith 1644
(deprecated numbering scheme)

Anas b. Sirin reported:
I asked Ibn 'Umar to tell me about the practice of the Prophet (ﷺ) in regard to two rak'ahs before the dawn prayer: Should I make lengthy recitation in them? He said: The Messenger of Allah (ﷺ) used to observe, the night prayer in pairs and then made the number odd by observing one rak'ah. I said: I am not asking you about it. He said: You are a bulky man, will you not show me the patience to narrate to you the hadith completely? The Messenger of Allah (ﷺ) used to observe the night prayer in pairs and then made the number odd by observing one rak'ah, and then he observed two rak'ahs before dawn quite close to the call for prayer (Khalaf said:" Did you see [yourself the Prophet observing] the two rak'ahs before the dawn?" and he made no mention of prayer.)

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ سَأَلْتُ ابْنَ عُمَرَ قُلْتُ أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ أَأُطِيلُ فِيهِمَا الْقِرَاءَةَ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى وَيُوتِرُ بِرَكْعَةٍ - قَالَ - قُلْتُ إِنِّي لَسْتُ عَنْ هَذَا أَسْأَلُكَ . قَالَ إِنَّكَ لَضَخْمٌ أَلاَ تَدَعُنِي أَسْتَقْرِئُ لَكَ الْحَدِيثَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى وَيُوتِرُ بِرَكْعَةٍ وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الْغَدَاةِ كَأَنَّ الأَذَانَ بِأُذُنَيْهِ . قَالَ خَلَفٌ أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ الْغَدَاةِ وَلَمْ يَذْكُرْ صَلاَةِ .

Reference : Sahih Muslim 749 g
In-book reference : Book 6, Hadith 190
USC-MSA web (English) reference : Book 4, Hadith 1645
(deprecated numbering scheme)

Anas b. Sirin reported:

I asked Ibn 'Umar like this (as recorded in the previous hadith) and he made this addition:" And he (the Holy Prophet) made the end of the night prayer as odd number by one rak'ah." And there is also (this addition):" Stop, stop, you are bulky."

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ سَأَلْتُ ابْنَ عُمَرَ . بِمِثْلِهِ وَزَادَ وَيُوتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ . وَفِيهِ فَقَالَ بَهْ بَهْ إِنَّكَ لَضَخْمٌ .

Reference : Sahih Muslim 749 h
In-book reference : Book 6, Hadith 191
USC-MSA web (English) reference : Book 4, Hadith 1646
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

The night prayer consists of pairs and when you see the approach of dawn, make this number odd by one rak'ah. It was said to Ibn 'Umar: What does the (word) pair imply? He said: (It means) that salutation is uttered after every two rak'ahs.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ حُرَيْثٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا رَأَيْتَ أَنَّ الصُّبْحَ يُدْرِكُكَ فَأَوْتِرْ بِوَاحِدَةٍ " . فَقِيلَ لاِبْنِ عُمَرَ مَا مَثْنَى مَثْنَى قَالَ أَنْ يُسَلِّمَ فِي كُلِّ رَكْعَتَيْنِ .

Reference : Sahih Muslim 749 i
In-book reference : Book 6, Hadith 192
USC-MSA web (English) reference : Book 4, Hadith 1647
(deprecated numbering scheme)

Abu Sa'id (al Khudri) reported Allah's Apostle (ﷺ) as saying:

Observe Witr prayer before it is morning. Abu Sa'id reported that they (the Prophet's Companions) asked the Messenger of Allah (ﷺ) about Witr (prayer). (In reply to their inquiry) he said: Observe Witr prayer before it is morning.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا " .

Reference : Sahih Muslim 754 a
In-book reference : Book 6, Hadith 193
USC-MSA web (English) reference : Book 4, Hadith 1648
(deprecated numbering scheme)

Abu Sa'id reported that they (some of the Companions) of the Prophet (ﷺ) asked the Messenger of Allah (ﷺ) about Witr. He said:

Observe Witr before morning.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ، عَنْ يَحْيَى، قَالَ أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوَقِيُّ، أَنَّ أَبَا سَعِيدٍ، أَخْبَرَهُمْ أَنَّهُمْ، سَأَلُوا النَّبِيَّ صلى الله عليه وسلم عَنِ الْوِتْرِ فَقَالَ " أَوْتِرُوا قَبْلَ الصُّبْحِ " .

Reference : Sahih Muslim 754 b
In-book reference : Book 6, Hadith 194
USC-MSA web (English) reference : Book 4, Hadith 1649
(deprecated numbering scheme)

(21) Chapter: He Who Fears That He Would Not Be Able To Observe (tahajjud) Prayer At The End Of Night Should Observe Witr In The First Part Of It

(21) باب مَنْ خَافَ أَنْ لاَ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ

Jabir reported Allah's Messenger (ﷺ) as saying:

If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ خَافَ أَنْ لاَ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ فَإِنَّ صَلاَةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ وَذَلِكَ أَفْضَلُ " . وَقَالَ أَبُو مُعَاوِيَةَ مَحْضُورَةٌ .

Reference : Sahih Muslim 755 a
In-book reference : Book 6, Hadith 195
USC-MSA web (English) reference : Book 4, Hadith 1650
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

He who amongst you is afraid that he may not be able to get up at the end of the night should observe Witr (in the first part) and then sleep, and he who is confident of getting up and praying at night (i. e. Tahajjud prayer) should observe it at the end of it, for the recitation at the end of the night is witnessed*, and that is better.

*: meaning, "by angels" *(Sharh an-Nawawi)*

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَيُّكُمْ خَافَ أَنْ لاَ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ ثُمَّ لْيَرْقُدْ وَمَنْ وَثِقَ بِقِيَامٍ مِنَ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِهِ فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ وَذَلِكَ أَفْضَلُ " .

Reference	: Sahih Muslim 755 b
In-book reference	: Book 6, Hadith 196
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1651

(22) Chapter: The Most Excellent Prayer Is One In Which One Stands For A Longer Time

(22) باب أَفْضَلُ الصَّلاَةِ طُولُ الْقُنُوتِ

Jabir reported Allah's Messenger (ﷺ) as saying:

The most excellent prayer is that in which the duration of standing is longer.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْضَلُ الصَّلاَةِ طُولُ الْقُنُوتِ " .

Reference	: Sahih Muslim 756 a
In-book reference	: Book 6, Hadith 197
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1652

Jabir reported:

The Messenger of Allah (ﷺ) was asked about the prayer which was most excellent. He said: That in which the standing is longer. (This hadith is narrated by another chain of transmitters too.)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ الصَّلاَةِ أَفْضَلُ قَالَ " طُولُ الْقُنُوتِ " . قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ .

Reference	: Sahih Muslim 756 b
In-book reference	: Book 6, Hadith 198
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1653

(23) Chapter: In the night there is an hour when supplications are answered

(23) باب فِي اللَّيْلِ سَاعَةٌ مُسْتَجَابٌ فِيهَا الدُّعَاءُ

Jabir said he heard Allah's Messenger (ﷺ) say:

There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without His giving it to him; and that applies to every night.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ فِي اللَّيْلِ لَسَاعَةً لاَ يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ إِلاَّ أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلَّ لَيْلَةٍ " .

Reference	: Sahih Muslim 757 a

In-book reference : Book 6, Hadith 199
USC-MSA web (English) reference : Book 4, Hadith 1654
(deprecated numbering scheme)

Jabir reported:

I heard the Messenger of Allah (ﷺ) as saying: There is an hour during the night in which no Muslim bondman will ask Allah for good in this world and the next but He will grant it to him.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ مِنَ اللَّيْلِ سَاعَةً لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا إِلاَّ أَعْطَاهُ إِيَّاهُ " .

Reference : Sahih Muslim 757 b
In-book reference : Book 6, Hadith 200
USC-MSA web (English) reference : Book 4, Hadith 1655
(deprecated numbering scheme)

(24) Chapter: Exhortation To Supplicate And Make Mention (of Allah) At The End Of The Night And Its Acceptance By The Lord

(24) باب التَّرْغِيبِ فِي الدُّعَاءِ وَالذِّكْرِ فِي آخِرِ اللَّيْلِ وَالإِجَابَةِ فِيهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ " .

Reference : Sahih Muslim 758 a
In-book reference : Book 6, Hadith 201
USC-MSA web (English) reference : Book 4, Hadith 1656
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah descends every night to the lowest heaven when one-third of the first part of the night is over and says: I am the Lord; I am the Lord: who is there to supplicate Me so that I answer him? Who is there to beg of Me so that I grant him? Who is there to beg forgiveness from Me so that I forgive him? He continues like this till the day breaks.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الأَوَّلُ فَيَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ فَلاَ يَزَالُ كَذَلِكَ حَتَّى يُضِيءَ الْفَجْرُ " .

Reference : Sahih Muslim 758 b
In-book reference : Book 6, Hadith 202
USC-MSA web (English) reference : Book 4, Hadith 1657
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When half of the night or two-third of it is over. Allah, the Blessed and the Exalted, descends to the lowest heaven and says: Is there any beggar, so that he be given? Is there any supplicator so that he be answered? Is there any beggar of forgiveness so that he be forgiven? (And Allah continues it saying) till it is daybreak.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ ثُلُثَاهُ يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ هَلْ مِنْ سَائِلٍ يُعْطَى هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ حَتَّى يَنْفَجِرَ الصُّبْحُ " .

Reference : Sahih Muslim 758 c
In-book reference : Book 6, Hadith 203
USC-MSA web (English) reference : Book 4, Hadith 1658
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah descends to the lowest heaven at half of the night or at one-third of the latter part and says: Who is there to supplicate Me so that I answer him? Who is there to ask Me so that I grant him? And then says: Who will lend to One Who is neither indigent nor tyrant? (This hadith has been narrated by Sa'd b. Sa'id with the same chain of transmitters with this addition:" Then the Blessed and the Exalted (Lord) stretches His Hands and says: Who will lend to One Who is neither indigent nor tyrant?)

حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا مُحَاضِرٌ أَبُو الْمُوَرِّعِ، حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، قَالَ أَخْبَرَنِي ابْنُ مَرْجَانَةَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَنْزِلُ اللَّهُ فِي السَّمَاءِ الدُّنْيَا لِشَطْرِ اللَّيْلِ أَوْ لِثُلُثِ اللَّيْلِ الآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ أَوْ يَسْأَلُنِي فَأُعْطِيَهُ . ثُمَّ يَقُولُ مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلاَ ظَلُومٍ " . قَالَ مُسْلِمٌ ابْنُ مَرْجَانَةَ هُوَ سَعِيدُ بْنُ عَبْدِ اللَّهِ وَمَرْجَانَةُ أُمُّهُ . حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ وَزَادَ " ثُمَّ يَبْسُطُ يَدَيْهِ تَبَارَكَ وَتَعَالَى يَقُولُ مَنْ يُقْرِضُ غَيْرَ عَدُومٍ وَلاَ ظَلُومٍ " .

Reference : Sahih Muslim 758 d
In-book reference : Book 6, Hadith 204
USC-MSA web (English) reference : Book 4, Hadith 1659
(deprecated numbering scheme)

Abu Sa'id and Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah waits till when one-third of the first part of the night is over; He descends to the lowest heaven and says: It there any supplicator of forgiveness? Is there any penitant? Is there any petitioner (for mercy and favour)? Is there any solicitor? -till it is daybreak.

حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لاِبْنَىْ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَغَرِّ أَبِي مُسْلِمٍ، يَرْوِيهِ عَنْ أَبِي سَعِيدٍ، وَأَبِي، هُرَيْرَةَ قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يُمْهِلُ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الأَوَّلُ نَزَلَ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ هَلْ مِنْ مُسْتَغْفِرٍ هَلْ مِنْ تَائِبٍ هَلْ مِنْ سَائِلٍ هَلْ مِنْ دَاعٍ حَتَّى يَنْفَجِرَ الْفَجْرُ " .

Reference : Sahih Muslim 758 e
In-book reference : Book 6, Hadith 205
USC-MSA web (English) reference : Book 4, Hadith 1660
(deprecated numbering scheme)

This hadith is narrated by Ishaq with the same chain uf transmitters except this that the hadith transmitted by Mansur (the above one) is more comprehensive and lengthy.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، بِهَذَا الإِسْنَادِ . غَيْرَ أَنَّ حَدِيثَ، مَنْصُورٍ أَتَمُّ وَأَكْثَرُ.

Reference : Sahih Muslim 758 f
In-book reference : Book 6, Hadith 206
USC-MSA web (English) reference : Book 4, Hadith 1661
(deprecated numbering scheme)

(25) Chapter: Encouragement To Observe Prayers During Ramadan And That Is Tarawih

(25) باب التَّرْغِيبِ فِي قِيَامِ رَمَضَانَ وَهُوَ التَّرَاوِيحُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who observed prayer at night during Ramadan, because of faith and seeking his reward from Allah, his previous sins would be forgiven.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Reference : Sahih Muslim 759 a
In-book reference : Book 6, Hadith 207
USC-MSA web (English) reference : Book 4, Hadith 1662
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) used to exhort (his Companions) to pray (at night) during Ramadan without commanding them to observe it as an obligatory act, and say: He who observed the night prayer in Ramadan because of faith and seeking his reward (from Allah), all his previous sins would be forgiven. When Allah's Messenger (ﷺ) died, this was the practice, and it continued thus during Abu Bakr's caliphate and the early part of 'Umar's caliphate.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ فَيَقُولُ " مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . فَتُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالأَمْرُ عَلَى ذَلِكَ ثُمَّ كَانَ الأَمْرُ عَلَى ذَلِكَ فِي خِلاَفَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ عَلَى ذَلِكَ .

Reference : Sahih Muslim 759 b
In-book reference : Book 6, Hadith 208
USC-MSA web (English) reference : Book 4, Hadith 1663
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven, and he who observed prayer on Lailat-ul- Qadr with faith and seeking reward (from Allah), all his previous sins would be forgiven.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

Reference : Sahih Muslim 760 a
In-book reference : Book 6, Hadith 209
USC-MSA web (English) reference : Book 4, Hadith 1664
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

He who prayed on the Lailat-ul-Qadr (the Majestic Night) knowing that it is (the same night). I (believe) that he (the Prophet also) said: (He who does) it with faith and seeking reward (from Allah), his sins would be forgiven.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ فَيُوَافِقُهَا - أُرَاهُ قَالَ - إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ " .

Reference : Sahih Muslim 760 b
In-book reference : Book 6, Hadith 210
USC-MSA web (English) reference : Book 4, Hadith 1665
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) prayed one night in the mosque and people also prayed along with him. He then prayed on the following night and there were many persons. Then on the third or fourth night (many people) gathered there, but the Messenger of Allah (ﷺ) did not come out to them (for leading the Tarawih prayer). When it was morning he said:

I saw what you were doing, but I desisted to come to you (and lead the prayer) for I feared that this prayer might become obligatory for you. (He the narrator) said: It was the month of Ramadan.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ فَصَلَّى بِصَلاَتِهِ نَاسٌ ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا أَصْبَحَ قَالَ " قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ " . قَالَ وَذَلِكَ فِي رَمَضَانَ .

Reference : Sahih Muslim 761 a
In-book reference : Book 6, Hadith 211
USC-MSA web (English) reference : Book 4, Hadith 1666
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) came out during the night and observed prayer in the mosque and some of the people prayed along with him. When it was morning the people talked about this and so a large number of people gathered there. The Messenger of Allah (ﷺ) went out for the second night, and they (the people) prayed along with him. When it was morning the people began to talk about it. So the mosque thronged with people on the third night. He (the Holy Prophet) came out and they prayed along with him. When it was the fourth night, the mosque was filled to its utmost capacity but the Messenger of Allah (ﷺ) did not come out. Some persons among then cried:" Prayer." But the Messenger of Allah (ﷺ) did not come to them till he came out for the morning prayer. When he had completed the morning prayer, he turned his face to the people and recited Tashahhud (I bear testi- mony that there is no god but Allah and I bear testimony that Muhammad is His Messen- ger) and then said: Your affair was not hidden from me in the night, but I was afraid that (my observing prayer continuously) might make the night prayer obligatory for you and you might be unable to perform it.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ فَصَلَّى رِجَالٌ بِصَلاَتِهِ فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذَلِكَ فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي اللَّيْلَةِ الثَّانِيَةِ فَصَلَّوْا بِصَلاَتِهِ فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذَلِكَ فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ فَخَرَجَ فَصَلَّوْا بِصَلاَتِهِ فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَطَفِقَ رِجَالٌ مِنْهُمْ يَقُولُونَ الصَّلاَةَ . فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى خَرَجَ لِصَلاَةِ الْفَجْرِ فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ ثُمَّ تَشَهَّدَ فَقَالَ " أَمَّا بَعْدُ فَإِنَّهُ لَمْ يَخْفَ عَلَىَّ شَأْنُكُمُ اللَّيْلَةَ وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ صَلاَةُ اللَّيْلِ فَتَعْجِزُوا عَنْهَا " .

Reference : Sahih Muslim 761 b
In-book reference : Book 6, Hadith 212
USC-MSA web (English) reference : Book 4, Hadith 1667
(deprecated numbering scheme)

Zirr (b. Hubaish) reported:
I heard from Ubayy b. Ka'b a statement made by 'Abdullah b. Mas'ud in which he said: He who gets up for prayer (every night) during the year will hit upon Lailat-ul-Qadr. Ubayy said: By Allah I there is no god but He, that (Lailat-ul-Qadr) is in Ramadhan (He swore without reservation:) By Allah, I know the night; it is the night on which the

Messenger of Allah (ﷺ) commanded us to pray. It is that which precedes the morning of twenty-seventy and its indication is that the sun rises bright on that day without rays.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي عَبْدَةُ، عَنْ زِرٍّ، قَالَ سَمِعْتُ أُبَىَّ بْنَ كَعْبٍ، يَقُولُ - وَقِيلَ لَهُ إِنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ - فَقَالَ أُبَىٌّ وَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ إِنَّهَا لَفِي رَمَضَانَ - يَحْلِفُ مَا يَسْتَثْنِي - وَوَاللَّهِ إِنِّي لأَعْلَمُ أَىُّ لَيْلَةٍ هِيَ . هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِقِيَامِهَا هِيَ لَيْلَةُ صَبِيحَةِ سَبْعٍ وَعِشْرِينَ وَأَمَارَتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَةِ يَوْمِهَا بَيْضَاءَ لاَ شُعَاعَ لَهَا .

Reference : Sahih Muslim 762 a
In-book reference : Book 6, Hadith 213
USC-MSA web (English) reference : Book 4, Hadith 1668
(deprecated numbering scheme)

Ubayy b Ka'b reported:

By Allah, I know about Lailat-ul Qadr and I know it fully well that it is the twenty-seventh night (during Ramadan) on which the Messenger of Allah (ﷺ) commanded us to observe prayer. (Shu'ba was in doubt about these words:" the night on which the Messenger of Allah [may peace be upon him] commanded us to observe the prayer." This has been transmitted to me by a friend of mine.)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ، يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ أُبَىٌّ فِي لَيْلَةِ الْقَدْرِ وَاللَّهِ إِنِّي لأَعْلَمُهَا وَأَكْثَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِقِيَامِهَا هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ - وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ - هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ .

Reference : Sahih Muslim 762 b
In-book reference : Book 6, Hadith 214
USC-MSA web (English) reference : Book 4, Hadith 1669
(deprecated numbering scheme)

Shu'ba reported this hadith with the same chain of transmitters, but he made no mention that Shu'ba was in doubt and what follows subsequently.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ . نَحْوَهُ وَلَمْ يَذْكُرْ إِنَّمَا شَكَّ شُعْبَةُ . وَمَا بَعْدَهُ .

Reference : Sahih Muslim 762 c
In-book reference : Book 6, Hadith 215
USC-MSA web (English) reference : Book 4, Hadith 1670
(deprecated numbering scheme)

(26) Chapter: Supplication In The Night Prayer

(26) باب الدُّعَاءِ فِي صَلاَةِ اللَّيْلِ وَقِيَامِهِ

Ibn 'Abbas reported:

I spent a night with my material aunt (sister of my mother) Maimuna. The Apostle of Allah (ﷺ) got up during the night and relieved himself, then washed his face and hands and went to sleep. He then got up again, and came to the

water skin and loosened its straps, then performed good ablution between the two extremes. He then stood up and observed prayer. I also stood up and stretched my body fearing that he might be under the impression that I was there to find out (what he did at night). So I also performed ablution and stood up to pray, but I stood on his left. He took hold of my hand and made me go round to his right side. The Messenger of Allah (ﷺ) completed thirteen rak'abs of his night prayer. He then lay down and slept and snored (and it was his habit to snore while asleep). Then Bilal came and he informed him about the prayer. He (the Holy Prophet) then stood up for prayer and did not perform ablution, and his supplication included there words:" O Allah, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me." Kuraib (the narrator) said: There are seven (words more) which are in my heart (but I cannot recall them) and I met some of the descendants of 'Abbas and they narrated these words to me and mentioned in them: (Light) in my sinew, in my flesh, in my blood, in my hair, in my skin, and made a mention of two more things.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم مِنَ اللَّيْلِ فَأَتَى حَاجَتَهُ ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ ثُمَّ قَامَ فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ وَلَمْ يُكْثِرْ وَقَدْ أَبْلَغَ ثُمَّ قَامَ فَصَلَّى فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَى أَنِّي كُنْتُ أَنْتَبِهُ لَهُ فَتَوَضَّأْتُ فَقَامَ فَصَلَّى فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ فَتَتَامَّتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ فَأَتَاهُ بِلاَلٌ فَآذَنَهُ بِالصَّلاَةِ فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ وَكَانَ فِي دُعَائِهِ " **اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَعَظِّمْ لِي نُورًا** " . قَالَ كُرَيْبٌ وَسَبْعًا فِي التَّابُوتِ فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ فَذَكَرَ عَصَبِي وَلَحْمِي وَدَمِي وَشَعَرِي وَبَشَرِي وَذَكَرَ خَصْلَتَيْنِ .

Reference : Sahih Muslim 763 a
In-book reference : Book 6, Hadith 216
USC-MSA web (English) reference : Book 4, Hadith 1671
(deprecated numbering scheme)

Kuraib, the freed slave of Ibn 'Abbas, reported that Ibn 'Abbas narrated to him that he spent a night in the house of Maimuna, the mother of the believers, who was his mother's sister. I lay down across the cushion, whereas the Messenger of Allah (ﷺ) and his wife lay down on it length-wise. The Messenger of Allah (ﷺ) slept up till midnight, or a little before midnight of a little after midnight, and then got up and began to cast off the effects of sleep from his face by rubbing with his hand, and then recited the ten concluding verses of Surah 'Imran. He then stood up near a hanging water-skin and performed ablution well, and then stood up and prayed, 'Ibn 'Abbas said:

I also stood up and did the same, as the Messenger of Allah (ﷺ) had done, and then went to him and stood by his side. The Messenger of Allah (ﷺ) placed his right hand upon my head and took hold of my right ear and twistedit, and then observed a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, again a pair of rak'ahs, and then observed Witr and then lay down till the Mu'adhdhin came to him. He (the Holy Prophet) then stood up and observed two short rak'ahs, and then went out (to the mosque) and observed the dawn prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ - وَهِيَ خَالَتُهُ - قَالَ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ فِي طُولِهَا فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ اسْتَيْقَظَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ ثُمَّ قَامَ فَصَلَّى . قَالَ ابْنُ عَبَّاسٍ فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ اضْطَجَعَ حَتَّى جَاءَ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ .

Reference : Sahih Muslim 763 b
In-book reference : Book 6, Hadith 217
USC-MSA web (English) reference : Book 4, Hadith 1672
(deprecated numbering scheme)

Makhrama b. Sulaiman narrated it with the same chain of narrators and he made this addition:

" He then went to the water-skin and brushed his teeth and performed ablution well. He did not pour water but a little. He then awakened me and I stood up," and the rest of the hadith is the same.

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ الْفِهْرِيِّ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، بِهَذَا الإِسْنَادِ وَزَادَ ثُمَّ عَمَدَ إِلَى شَجْبٍ مِنْ مَاءٍ فَتَسَوَّكَ وَتَوَضَّأَ وَأَسْبَغَ الْوُضُوءَ وَلَمْ يُهْرِقْ مِنَ الْمَاءِ إِلاَّ قَلِيلاً ثُمَّ حَرَّكَنِي فَقُمْتُ . وَسَائِرُ الْحَدِيثِ نَحْوُ حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 763 c
In-book reference : Book 6, Hadith 218
USC-MSA web (English) reference : Book 4, Hadith 1673
(deprecated numbering scheme)

Ibn Abbas reported:

I slept (one night) in the house of Maimuna, the wife of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) was with her that night. He (after sleeping for half of the night got up and) then performed ablution and then stood up and observed prayer. I too stood on his left side. He took hold of me and made me stand on his right side. He (the Holy Prophet) observed thirteen rak'ahs on that night. The Messenger of Allah (ﷺ) then slept and snored and it was a habit with him to snore while sleeping. The Mu'adhdbin then came to him (to inform him about the prayer). He then went out and observed prayer without performing ablution. ('Amr said: Bukair b. Ashajj had narrated it to me)

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ نِمْتُ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَرَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَهَا تِلْكَ اللَّيْلَةَ فَتَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَامَ فَصَلَّى فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى فِي

تِلْكَ اللَّيْلَةِ ثَلاَثَ عَشْرَةَ رَكْعَةً ثُمَّ نَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ ثُمَّ أَتَاهُ الْمُؤَذِّنُ فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ . قَالَ عَمْرٌو فَحَدَّثْتُ بِهِ بُكَيْرَ بْنَ الأَشَجِّ فَقَالَ حَدَّثَنِي كُرَيْبٌ بِذَلِكَ .

Reference : Sahih Muslim 763 d
In-book reference : Book 6, Hadith 219
USC-MSA web (English) reference : Book 4, Hadith 1674
(deprecated numbering scheme)

Ibn 'Abbas reported:

I spent one night in the house of my mother's sister Maimuna, daughter of Harith, and said to her: Awake me when the Messenger of Allah (ﷺ) stands to pray (at night). (She woke me up when) the Messenger of Allah (ﷺ) stood up for prayer. I stood on his left side. He took hold of my hand and made me stand on his right side, and whenever I dozed off he took hold of my earlobe (and made me alert). He (the narrator) said: He (the Holy Prophet) observed eleven rak'ahs. He then sat with his legs drawn and wrapped in his garment and slept so that I could bear his breathing while asleep. And when the dawn appeared, he observed two short rak'ahs of (Sunnah) prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ فَقُلْتُ لَهَا إِذَا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَيْقِظِينِي . فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُمْتُ إِلَى جَنْبِهِ الأَيْسَرِ فَأَخَذَ بِيَدِي فَجَعَلَنِي مِنْ شِقِّهِ الأَيْمَنِ فَجَعَلْتُ إِذَا أَغْفَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنِي - قَالَ - فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً ثُمَّ احْتَبَى حَتَّى إِنِّي لأَسْمَعُ نَفَسَهُ رَاقِدًا فَلَمَّا تَبَيَّنَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ .

Reference : Sahih Muslim 763 e
In-book reference : Book 6, Hadith 220
USC-MSA web (English) reference : Book 4, Hadith 1675
(deprecated numbering scheme)

Ibn 'Abbas reported that he spent a night in the house of his matenial aunt, Maimuna. The Messenger of Allah (may peace he upon him) got up at night and performed short ablution (taking water) from the water-skin hanging there. (Giving a description of the ablution Ibn 'Abbas said:

It was short and performed with a little water.) I also got up and did the same as the Messenger of Allah (ﷺ) had done. I then came (to him) and stood on his left. He then made me go around to his right side. He then observed prayer and went to sleep till he began to snore. Bilal came to him and informed him about the prayer. He (the Holy Prophet) then went out and observed the dawn prayer without performing ablution. Sufyan said: It was a special (prerogative of the) Apostle of Allah (ﷺ) for it has been conveyed to us that the eyes of the Messenger of Allah (ﷺ) sleep, but his heart does not sleep.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ حَاتِمٍ، عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ، - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ اللَّيْلِ فَتَوَضَّأَ مِنْ شَنٍّ مُعَلَّقٍ وُضُوءًا خَفِيفًا - قَالَ وَصَفَ وُضُوءَهُ وَجَعَلَ يُخَفِّفُهُ وَيُقَلِّلُهُ - قَالَ ابْنُ عَبَّاسٍ فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ فَأَخْلَفَنِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ ثُمَّ أَتَاهُ بِلاَلٌ فَآذَنَهُ

بِالصَّلاَةِ فَخَرَجَ فَصَلَّى الصُّبْحَ وَلَمْ يَتَوَضَّأْ ‏.‏ قَالَ سُفْيَانُ وَهَذَا لِلنَّبِيِّ صلى الله عليه وسلم خَاصَّةً لأَنَّهُ بَلَغَنَا أَنَّ النَّبِيَّ صلى الله عليه وسلم تَنَامُ عَيْنَاهُ وَلاَ يَنَامُ قَلْبُهُ ‏.‏

Reference : Sahih Muslim 763 f
In-book reference : Book 6, Hadith 221
USC-MSA web (English) reference : Book 4, Hadith 1676
(deprecated numbering scheme)

Ibn 'Abbas said:
I spent the night in the house of my mother's sister, Maimuna, and observed how the Messenger of Allah (ﷺ) prayed (at night). He got up and relieved himself. He then washed his face and hands and then went to sleep. He again got up and went near the water-skin and loosened its straps and then poured some water in a bowl and inclined it with his hands (towards himself). He then performed a good ablution between the two extremes and then stood up to pray. I also came and stood by his left side. He took hold of me and made me stand on his right side. It was in thirteen rak'ahs that the (night) prayer of the Messenger of Allah (ﷺ) was completed. He then slept till he began to snore, and we knew that he had gone to sleep by his snoring. He then went out (for the dawn prayer) and then again slept, and said while praying or prostrating himself:" O Allah! place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, make light for me," or he said:" Make me light."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَبَقَيْتُ كَيْفَ يُصَلِّي رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - فَقَامَ فَبَالَ ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ ثُمَّ نَامَ ثُمَّ قَامَ إِلَى الْقِرْبَةِ فَأَطْلَقَ شِنَاقَهَا ثُمَّ صَبَّ فِي الْجَفْنَةِ أَوِ الْقَصْعَةِ فَأَكَبَّهُ بِيَدِهِ عَلَيْهَا ثُمَّ تَوَضَّأَ وُضُوءًا حَسَنًا بَيْنَ الْوُضُوءَيْنِ ثُمَّ قَامَ يُصَلِّي فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ فَقُمْتُ عَنْ يَسَارِهِ - قَالَ - فَأَخَذَنِي فَأَقَامَنِي عَنْ يَمِينِهِ فَتَكَامَلَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثَلاَثَ عَشْرَةَ رَكْعَةً ثُمَّ نَامَ حَتَّى نَفَخَ وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ فَصَلَّى فَجَعَلَ يَقُولُ فِي صَلاَتِهِ أَوْ فِي سُجُودِهِ ‏"‏ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَاجْعَلْ لِي نُورًا أَوْ قَالَ وَاجْعَلْنِي نُورًا ‏"‏ ‏.‏

Reference : Sahih Muslim 763 g
In-book reference : Book 6, Hadith 222
USC-MSA web (English) reference : Book 4, Hadith 1677
(deprecated numbering scheme)

Salama said:
I met Kuraib and he reported Ibn 'Abbas as saying: I was with my mother's sister Maimuna that the Messenger of Allah (ﷺ) came there, and then he narrated the rest of the hadith as was narrated by Ghundar and said these words:" Make me light," beyond any doubt.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، . قَالَ سَلَمَةُ فَلَقِيتُ كُرَيْبًا فَقَالَ قَالَ ابْنُ عَبَّاسٍ كُنْتُ عِنْدَ خَالَتِي مَيْمُونَةَ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ غُنْدَرٍ . وَقَالَ " وَاجْعَلْنِي نُورًا " . وَلَمْ يَشُكَّ .

Reference : Sahih Muslim 763 h
In-book reference : Book 6, Hadith 223
USC-MSA web (English) reference : Book 4, Hadith 1678
(deprecated numbering scheme)

Ibn 'Abbas reported:

I spent a night in the house of my mother's sister, Maimuna, and then narrated (the rest of the) haditb, but he made no mention of the washing of his face and two hands but he only said: He then came to the water-skin and loosened its straps and performed ablution between the two extremes, and then came to his bed and slept. He then got up for the second time and came to the waterskin and loosened its straps and then performed ablution which was in fact an ablution (it was performed well), and implored (the Lord) thus:" Give me abundant light," and he made no raention of:" Make me light."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رِشْدِينٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ . وَاقْتَصَّ الْحَدِيثَ وَلَمْ يَذْكُرْ غَسْلَ الْوَجْهِ وَالْكَفَّيْنِ غَيْرَ أَنَّهُ قَالَ ثُمَّ أَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا فَتَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ ثُمَّ أَتَى فِرَاشَهُ فَنَامَ ثُمَّ قَامَ قَوْمَةً أُخْرَى فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا ثُمَّ تَوَضَّأَ وُضُوءًا هُوَ الْوُضُوءُ وَقَالَ " أَعْظِمْ لِي نُورًا " . وَلَمْ يَذْكُرْ " وَاجْعَلْنِي نُورًا " .

Reference : Sahih Muslim 763 i
In-book reference : Book 6, Hadith 224
USC-MSA web (English) reference : Book 4, Hadith 1679
(deprecated numbering scheme)

Kuraib reported that Ibn 'Abbas spent a night in the house of the Messenger of Allah (ﷺ) and he said:

The Messenger of Allah may peace be upon him) stood near the water-skin and poured water out of that and performed ablution in which he neither used excess of water nor too little of it, and the rest of the hadith is the same, and in this mention is also made (of the fact) that on that night the Messenger of Allah (ﷺ) made supplication before Allah in nineteen words. Kuraib reported: I remember twelve words out of these, bux have forgotten the rest. The Messenger of Allah said:" Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and make light abundant for me."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلْمَانَ الْحَجْرِيِّ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، أَنَّ سَلَمَةَ بْنَ كُهَيْلٍ، حَدَّثَهُ أَنَّ كُرَيْبًا حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ بَاتَ لَيْلَةً عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْقِرْبَةِ فَسَكَبَ مِنْهَا فَتَوَضَّأَ وَلَمْ يُكْثِرْ مِنَ الْمَاءِ وَلَمْ يُقَصِّرْ فِي الْوُضُوءِ . وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَ وَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْلَتَئِذٍ تِسْعَ عَشْرَةَ كَلِمَةً . قَالَ سَلَمَةُ حَدَّثَنِيهَا كُرَيْبٌ فَحَفِظْتُ مِنْهَا ثِنْتَىْ عَشْرَةَ وَنَسِيتُ مَا بَقِيَ قَالَ رَسُولُ اللَّهِ صلى الله عليه

وسلم " اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَمِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَمِنْ بَيْنِ يَدَىَّ نُورًا وَمِنْ خَلْفِي نُورًا وَاجْعَلْ فِي نَفْسِي نُورًا وَأَعْظِمْ لِي نُورًا " ‏.‏

Reference : Sahih Muslim 763 j
In-book reference : Book 6, Hadith 225
USC-MSA web (English) reference : Book 4, Hadith 1680
(deprecated numbering scheme)

Ibn 'Abbas reported:
I slept one night in the house of Maimuna when the Messenger of Allah (ﷺ) was there, with a view to seeing the prayer of the Messenger of Allah (ﷺ) at night. The Apostle of Allah (ﷺ) entered into conversation with his wife for a short while, and then went to sleep, and the rest of the hadith is the same and in it mention is made of:" He then got up, performed ablution and brushed his teeth."

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي شَرِيكُ بْنُ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ رَقَدْتُ فِي بَيْتِ مَيْمُونَةَ لَيْلَةَ كَانَ النَّبِيُّ صلى الله عليه وسلم عِنْدَهَا لأَنْظُرَ كَيْفَ صَلاَةُ النَّبِيِّ صلى الله عليه وسلم بِاللَّيْلِ - قَالَ - فَتَحَدَّثَ النَّبِيُّ صلى الله عليه وسلم مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ ‏.‏ وَسَاقَ الْحَدِيثَ وَفِيهِ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ ‏.‏

Reference : Sahih Muslim 763 k
In-book reference : Book 6, Hadith 226
USC-MSA web (English) reference : Book 4, Hadith 1681
(deprecated numbering scheme)

'Abdullah b. 'Abbas reported:
He spent (one night) in the house of the Messenger of Allah (ﷺ). He (the Holy Prophet) got up, brushed his teeth and performed ablution and said:" In the creation of the heavens and the earth, and the alternation of the night and the day, there are indeed signs for people of understanding" (al-Qur'an, iii. 190), to the end of the Surah. He then stood up and prayed two rak'ahs, standing, bowing and prostrating himself at length in them. Then he finished, went to sleep and snored. He did that three times, six rak'ahs altogether, each time cleaning his teeth, performing ablution, and reciting these verses. Then he observed three rak'ahs of Witr. The Mu'adhdhin then pronounced the Adhan and he went out for prayer and was saying,:" O Allah I place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light."

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَيْقَظَ فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ ‏{‏ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ‏}‏ فَقَرَأَ هَؤُلاَءِ الآيَاتِ حَتَّى خَتَمَ السُّورَةَ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ فَأَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ ثُمَّ انْصَرَفَ فَنَامَ حَتَّى نَفَخَ ثُمَّ فَعَلَ ذَلِكَ ثَلاَثَ مَرَّاتٍ سِتَّ رَكَعَاتٍ كُلَّ ذَلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هَؤُلاَءِ الآيَاتِ ثُمَّ أَوْتَرَ بِثَلاَثٍ فَأَذَّنَ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلاَةِ وَهُوَ يَقُولُ " اللَّهُمَّ اجْعَلْ فِي

قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا . اللَّهُمَّ أَعْطِنِي نُورًا "

Reference : Sahih Muslim 763 l
In-book reference : Book 6, Hadith 227
USC-MSA web (English) reference : Book 4, Hadith 1682
(deprecated numbering scheme)

Ibn Abbas reported:

I spent a night in the house of my mother's sister Maimuna. The Apostle of Allah (way peace be upon him) got up for observing voluntary prayer (Tahajjud) at night. The Apostle of Allah (ﷺ) stood by the water-skin and performed ablution and then stood up and prayed. I also got up when I saw him doing that. I also performed ablution from the water-skin and then stood at his left side. He took hold of my hand from behind his back and then turned me from his back to his right side. I ('Ata', one of the narrators) said: Did it concern the voluntary prayer (at night)? He ('Ibn 'Abbas) said: Yes.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ ذَاتَ لَيْلَةٍ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مُتَطَوِّعًا مِنَ اللَّيْلِ فَقَامَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْقِرْبَةِ فَتَوَضَّأَ فَقَامَ فَصَلَّى فَقُمْتُ لَمَّا رَأَيْتُهُ صَنَعَ ذَلِكَ فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ ثُمَّ قُمْتُ إِلَى شِقِّهِ الأَيْسَرِ فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِهِ يَعْدِلُنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَى الشِّقِّ الأَيْمَنِ . قُلْتُ أَفِي التَّطَوُّعِ كَانَ ذَلِكَ قَالَ نَعَمْ .

Reference : Sahih Muslim 763 m
In-book reference : Book 6, Hadith 228
USC-MSA web (English) reference : Book 4, Hadith 1683
(deprecated numbering scheme)

Ibn 'Abbas reported:

(My father) Abbas sent me to the Messenger of Allah (ﷺ) and he was in the house of my mother's sister Maimuna and spent that night along with him. He (the Holy Prophet) got up and prayed at night, and I stood up on his left side. He caught hold of me from behind his back and made me stand on his right side.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، أَخْبَرَنِي أَبِي قَالَ، سَمِعْتُ قَيْسَ بْنَ سَعْدٍ، يُحَدِّثُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بَعَثَنِي الْعَبَّاسُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَبِتُّ مَعَهُ تِلْكَ اللَّيْلَةَ فَقَامَ يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ عَنْ يَسَارِهِ فَتَنَاوَلَنِي مِنْ خَلْفِ ظَهْرِهِ فَجَعَلَنِي عَلَى يَمِينِهِ .

Reference : Sahih Muslim 763 n
In-book reference : Book 6, Hadith 229
USC-MSA web (English) reference : Book 4, Hadith 1684
(deprecated numbering scheme)

Ibn 'Abbas reported:

I spent a night in the house of my mother's sister Maimuna, and the rest of the hadith is the same as narrated above.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ . نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَقَيْسِ بْنِ سَعْدٍ .

Reference : Sahih Muslim 763 o
In-book reference : Book 6, Hadith 230
USC-MSA web (English) reference : Book 4, Hadith 1685
(deprecated numbering scheme)

Abu Jamra reported:
I heard Ibn 'Abbas saying that the Messenger of Allah (ﷺ) observed thirteen rak'ahs at night.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً .

Reference : Sahih Muslim 764
In-book reference : Book 6, Hadith 231
USC-MSA web (English) reference : Book 4, Hadith 1686
(deprecated numbering scheme)

Zaid b Khalid al-Juhani said:
I would definitely watch at night the prayer observed by the Messenger of Allah (ﷺ). He prayed two short rak'ahs, then two long, long, long rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding rak'ahs, then he prayed two rak'ahs which were shorter than the two preceding, then he prayed two rak'ahs which were shorter than the two preceding, then observed a single one (Witr), making a total of thirteen rak'ahs

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ، أَخْبَرَهُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ لأَرْمُقَنَّ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم اللَّيْلَةَ فَصَلَّى . رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ أَوْتَرَ فَذَلِكَ ثَلاَثَ عَشْرَةَ رَكْعَةً .

Reference : Sahih Muslim 765
In-book reference : Book 6, Hadith 232
USC-MSA web (English) reference : Book 4, Hadith 1687
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
I accompanied the Messenger of Allah (ﷺ) in a journey and we reached a watering place. He said: Jabir, are you going to enter it? I said: Yes. The Messenger of Allah (ﷺ) then got down and I entered it. He (the Holy Prophet) then went away to relieve himself and I placed for him water for ablution. He then came back and performed ablution, and then stood and prayed in one garment, having its ends tied from the opposite sides. I stood. behind him and he caught hold of my ear and made me stand on his right side.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْمَدَائِنِيُّ أَبُو جَعْفَرٍ، حَدَّثَنَا وَرْقَاءُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَانْتَهَيْنَا إِلَى مَشْرَعَةٍ فَقَالَ " أَلاَ تُشْرِعُ يَا جَابِرُ " . قُلْتُ بَلَى - قَالَ

- فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَشْرَعْتُ - قَالَ - ثُمَّ ذَهَبَ لِحَاجَتِهِ وَوَضَعْتُ لَهُ وَضُوءًا - قَالَ - فَجَاءَ فَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى فِي ثَوْبٍ وَاحِدٍ خَالَفَ بَيْنَ طَرَفَيْهِ فَقُمْتُ خَلْفَهُ فَأَخَذَ بِأُذُنِي فَجَعَلَنِي عَنْ يَمِينِهِ ‏.‏

Reference : Sahih Muslim 766
In-book reference : Book 6, Hadith 233
USC-MSA web (English) reference : Book 4, Hadith 1688
(deprecated numbering scheme)

'A'isha reported that when the Messenger of Allah (ﷺ) stood up at night to pray, he began his prayer with two short rak'ahs.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ هُشَيْمٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا هُشَيْمٌ، - أَخْبَرَنَا أَبُو حُرَّةَ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ افْتَتَحَ صَلاَتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ ‏.‏

Reference : Sahih Muslim 767
In-book reference : Book 6, Hadith 234
USC-MSA web (English) reference : Book 4, Hadith 1689
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying When any one of you gets up at night, he should begin the prayer with two short rak'ahs.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَتِحْ صَلاَتَهُ

Reference : Sahih Muslim 768
In-book reference : Book 6, Hadith 235
USC-MSA web (English) reference : Book 4, Hadith 1690
(deprecated numbering scheme)

Ibn Abbas reported that when the Messenger of Allah (ﷺ) got up during the night to pray, he used to say:

O Allah, to Thee be the praise Thou art the light of the heavens and the earth. To Thee be the praise; Thou art the Supporter of the heavens and the earth. To Thee be the praise; Thou art the Lord of the heavens and the earth and whatever is therein. Thou art the Truth; Thy promise is True, the meeting with Thee is True. Paradise is true, Hell is true, the Hour is true. O Allah, I submit to Thee; affirm my faith in Thee; repose my trust in Thee, and I reurn to Thee for repentance; by Thy help I have disputed; and to Thee I have come for decision, so forgive me my earlier and later sins, the sins that I committed in secret and openly. Thou art my God. There is no god but Thee.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ، عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ إِذَا قَامَ إِلَى الصَّلاَةِ مِنْ جَوْفِ اللَّيْلِ ‏"‏ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ

وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لاَ إِلَهَ إِلاَّ أَنْتَ " .

Reference : Sahih Muslim 769 a
In-book reference : Book 6, Hadith 236
USC-MSA web (English) reference : Book 4, Hadith 1691
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters and with slight alteration of two words. Instead of the word Qayyam (Supporter, as used in the above hadith here the word) Qayyim (the Custodian) has been used, and he (further said):
" What I did in secret." And in the hadith narrated by Ibn 'Uyaina there is some addition.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ، نُمَيْرٍ وَابْنُ أَبِي عُمَرَ قَالُوا حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، كِلاَهُمَا عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . أَمَّا حَدِيثُ ابْنِ جُرَيْجٍ فَاتَّفَقَ لَفْظُهُ مَعَ حَدِيثِ مَالِكٍ لَمْ يَخْتَلِفَا إِلاَّ فِي حَرْفَيْنِ قَالَ ابْنُ جُرَيْجٍ مَكَانَ قَيَّامُ قَيِّمُ وَقَالَ وَمَا أَسْرَرْتُ وَأَمَّا حَدِيثُ ابْنِ عُيَيْنَةَ فَفِيهِ بَعْضُ زِيَادَةٍ وَيُخَالِفُ مَالِكًا وَابْنَ جُرَيْجٍ فِي أَحْرُفٍ .

Reference : Sahih Muslim 769 b
In-book reference : Book 6, Hadith 237
USC-MSA web (English) reference : Book 4, Hadith 1692
(deprecated numbering scheme)

This hadith has been narrated by Ibn 'Abbas by another chain of transmitters and the words are nearly the same (as recorded in the above-mentioned hadith).
وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا مَهْدِيٌّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا عِمْرَانُ، الْقَصِيرُ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَاللَّفْظُ قَرِيبٌ مِنْ أَلْفَاظِهِمْ .

Reference : Sahih Muslim 769 c
In-book reference : Book 6, Hadith 238
USC-MSA web (English) reference : Book 4, Hadith 1693
(deprecated numbering scheme)

'Abd al-Rahman b. 'Auf reported:
I asked 'A'isha, the mother of the believers, (to tell me) the words with which the Messenger of Allah (ﷺ) commenced the prayer when he got up at night. She said: When he got up at night he would commence his prayer with these words: O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest amongst Thy servants concerning their differences. Guide me with Thy permission in the divergent views (which the people) hold about Truth, for it is Thou Who guidest whom Thou wilt to the Straight Path.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ قَالُوا حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ بِأَىِّ شَىْءٍ كَانَ نَبِيُّ

اللَّهِ صلى الله عليه وسلم يَفْتَتِحُ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ قَالَتْ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلاَتَهُ " اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ " .

Reference : Sahih Muslim 770
In-book reference : Book 6, Hadith 239
USC-MSA web (English) reference : Book 4, Hadith 1694
(deprecated numbering scheme)

'Ali b. Abu Talib reported that when the Messenger of Allah (ﷺ) got up at night for prayer he would say:

I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, Thou art the King, there is no god but Thee, Thou art my Lord, and I am Thy bondman. I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee, and guide me in the best of conduct for none but Thee guideth anyone (in) good conduct. Remove sins from me, for none else but Thou can remove sins from me. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thine hand, and one cannot get nearneststo Thee through evil. My (power as well as existence) is due to Thee (Thine grace) and I turn to Thee (for supplication). Thou art blessed and Thou art exalted. I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed. I affirm my faith in Thee and I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my marrow, my bone, my sinew; and when he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, (the praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desireth afterward. And when he prostrated himself, he (the Holy Prophet) would say: O Allah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I. Thou art the First and the Last. There is no god, but Thee.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يُوسُفُ الْمَاجِشُونُ، حَدَّثَنِي أَبِي، عَنْ عَبْدِ، الرَّحْمَنِ الأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ قَالَ " وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَاىَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ إِلَهَ إِلاَّ أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ " . وَإِذَا رَكَعَ قَالَ " اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي " . وَإِذَا رَفَعَ قَالَ " اللَّهُمَّ رَبَّنَا

لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَىْءٍ بَعْدُ " . وَإِذَا سَجَدَ قَالَ " اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ " . ثُمَّ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ " اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ " .

Reference : Sahih Muslim 771 a
In-book reference : Book 6, Hadith 240
USC-MSA web (English) reference : Book 4, Hadith 1695
(deprecated numbering scheme)

A'raj reported that when the Messenger of Allah (ﷺ) would start the prayer, he would pronounce takbir (Allah-o-Akbar) and then say:

I turn my face (up to Thee), I am the first of the believers; and when he raised his head from ruku' he said: Allah listened to him who praised Him; O our Lord, praise be to Thee; and he said: He shaped (man) and how fine is his shape? And he (the narrator) said: When he pronounced salutation he said: O Allah, forgive me my ear- lier (sins), to the end of the hadith; and he did not say it between the Tashahhud and salutation (as mentioned above).

وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ، إِبْرَاهِيمَ أَخْبَرَنَا أَبُو النَّضْرِ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمِّهِ، الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ عَنِ الأَعْرَجِ، بِهَذَا الإِسْنَادِ وَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَفْتَحَ الصَّلاَةَ كَبَّرَ ثُمَّ قَالَ " وَجَّهْتُ وَجْهِي " . وَقَالَ " وَأَنَا أَوَّلُ الْمُسْلِمِينَ " . وَقَالَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . وَقَالَ " وَصَوَّرَهُ فَأَحْسَنَ صُورَهُ " . وَقَالَ وَإِذَا سَلَّمَ قَالَ " اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ " . إِلَى آخِرِ الْحَدِيثِ وَلَمْ يَقُلْ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ .

Reference : Sahih Muslim 771 b
In-book reference : Book 6, Hadith 241
USC-MSA web (English) reference : Book 4, Hadith 1696
(deprecated numbering scheme)

(27) Chapter: Preference For Prolonging Recitation In The Night Prayer

(27) باب اسْتِحْبَابِ تَطْوِيلِ الْقِرَاءَةِ فِي صَلاَةِ اللَّيْلِ

Hudhaifa reported:

I prayed with the Messenger of Allah (ﷺ) one night and he started reciting al-Baqara. I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole (surah) in a rak'ah, but he proceeded and I thought he would perhaps bow on completing (this surah). He then started al-Nisa', and recited it; he then started Al-i-'Imran and recited leisurely. And when he recited the verses which referred to the Glory of Allah, he glorified (by saying Subhan Allah-Glory to my Lord the Great), and when he recited the verses which tell (how the Lord) is to be begged, he (the Holy Prophet) would then beg (from Him), and when he recited the verses dealing with protection from the Lord, he sought (His) protection and would then bow and say: Glory be to my Mighty Lord; his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after ruku') he would say: Allah listened to him who praised Him, and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say: Glory be to my

Lord most High, and his prostration lasted nearly the same length of time as his standing. In the hadith transmitted by Jarir the words are:" He (the Holy Prophet) would say:" Allah listened to him who praised Him, our Lord, to Thee i the praise."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كُلُّهُمْ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقَرَةَ فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَةِ . ثُمَّ مَضَى فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ فَمَضَى فَقُلْتُ يَرْكَعُ بِهَا . ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يَقْرَأُ مُتَرَسِّلاً إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ " سُبْحَانَ رَبِّيَ الْعَظِيمِ " . فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . ثُمَّ قَامَ طَوِيلاً قَرِيبًا مِمَّا رَكَعَ ثُمَّ سَجَدَ فَقَالَ " سُبْحَانَ رَبِّيَ الأَعْلَى " . فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ . قَالَ وَفِي حَدِيثِ جَرِيرٍ مِنَ الزِّيَادَةِ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ" .

Reference : Sahih Muslim 772
In-book reference : Book 6, Hadith 242
USC-MSA web (English) reference : Book 4, Hadith 1697
(deprecated numbering scheme)

'Abdullah reported:
I prayed with the Messenger of Allah (ﷺ) and he lengthened it till I entertained an evil thought. It was said to him what that thought was. He said: I thought that I should sit down and forsake him.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، - قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، - عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ قَالَ عَبْدُ اللَّهِ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَطَالَ حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ قَالَ قِيلَ وَمَا هَمَمْتَ بِهِ قَالَ هَمَمْتُ أَنْ أَجْلِسَ وَأَدَعَهُ .

Reference : Sahih Muslim 773 a
In-book reference : Book 6, Hadith 243
USC-MSA web (English) reference : Book 4, Hadith 1698
(deprecated numbering scheme)

A hadith like this has been narrated by A'mash with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْمَاعِيلُ بْنُ الْخَلِيلِ، وَسُوَيْدُ بْنُ سَعِيدٍ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 773 b
In-book reference : Book 6, Hadith 244
USC-MSA web (English) reference : Book 4, Hadith 1699
(deprecated numbering scheme)

(28) Chapter: What Has Been Related (from The Holy Prophet) About One Who Sleeps The Whole Night Till Morning

(28) باب مَا رُوِيَ فِيمَنْ، نَامَ اللَّيْلَ أَجْمَعَ حَتَّى أَصْبَحَ

'Abdullah (b. Mas'ud) reported that a mention was made of a man who slept the whole night till morning. He (the Holy Prophet) remarked:

That is a man in whose ears (or in whose ear) the devil urinated.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ، قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ قَالَ " ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ " . أَوْ قَالَ " فِي أُذُنِهِ " .

Reference : Sahih Muslim 774
In-book reference : Book 6, Hadith 245
USC-MSA web (English) reference : Book 4, Hadith 1700
(deprecated numbering scheme)

Husain b. 'Ali narrated on the authority of (his father) 'Ali b. Abu Talib that the Messenger of Allah (ﷺ) came one night to see him ('Ali) and Fatimah (the daughter of the Holy Prophet) and said:

Don't you observe (Tahajjud) prayer? I ('Ali) said: Messenger of Allah, verily our souls are in the hands of Allah and when He wants to awaken us, He awakens us. The Messenger of Allah (ﷺ) went back when I said this to him. He was striking his hand on his thigh while returning, and I heard him say: Verily the man disputes with many things.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ، حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ فَقَالَ " أَلاَ تُصَلُّونَ " . فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا . فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قُلْتُ لَهُ ذَلِكَ ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ " وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً " .

Reference : Sahih Muslim 775
In-book reference : Book 6, Hadith 246
USC-MSA web (English) reference : Book 4, Hadith 1701
(deprecated numbering scheme)

Abu Huraira transmitted it from the Messenger of Allah (ﷺ):

When any one of you goes to sleep, the devil ties three knots at the back of his neck, sealing every knot with:" You have a long night, so sleep." So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution two knots are loosened; and if he prays (all) knots will be loosened, and in the morning he will be active and in good spirits; otherwise we will be in bad spirits and sluggish in the morning.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلاَثَ عُقَدٍ إِذَا نَامَ بِكُلِّ عُقْدَةٍ يَضْرِبُ عَلَيْكَ لَيْلاً طَوِيلاً فَإِذَا اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ وَإِذَا تَوَضَّأَ انْحَلَّتْ عُقْدَتَانِ فَإِذَا صَلَّى انْحَلَّتِ الْعُقَدُ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ " .

Reference : Sahih Muslim 776
In-book reference : Book 6, Hadith 247
USC-MSA web (English) reference : Book 4, Hadith 1702
(deprecated numbering scheme)

(29) Chapter: Preference For Observing Nafl Prayer In The House, And Permissibility Of Observing It In The Mosque Also

(29) باب اسْتِحْبَابِ صَلاَةِ النَّافِلَةِ فِي بَيْتِهِ وَجَوَازِهَا فِي الْمَسْجِدِ

Ibn 'Umar reported Allah's Apostle (ﷺ) as saying:

Observe some of your prayers in your houses and do not make them graves.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ، عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اجْعَلُوا مِنْ صَلاَتِكُمْ فِي بُيُوتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا " .

Reference	: Sahih Muslim 777 a
In-book reference	: Book 6, Hadith 248
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1703

Ibn 'Umar reported Allah's Apostle (ﷺ) as saying:

Pray in your houses, and do not make them graves.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صَلُّوا فِي بُيُوتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا " .

Reference	: Sahih Muslim 777 b
In-book reference	: Book 6, Hadith 249
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1704

Jabir reported Allah's Messenger (ﷺ) as saying:

When any one of you observes prayer in the mosque he should reserve a part of his prayer for his house, for Allah would make the prayer as a means of betterment in his house.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَضَى أَحَدُكُمُ الصَّلاَةَ فِي مَسْجِدِهِ فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلاَتِهِ فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلاَتِهِ خَيْرًا " .

Reference	: Sahih Muslim 778
In-book reference	: Book 6, Hadith 250
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1705

Abu Musa reported Allah's Apostle (ﷺ) as saying:

The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْبَيْتِ الَّذِي يُذْكَرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لاَ يُذْكَرُ اللَّهُ فِيهِ مَثَلُ الْحَىِّ وَالْمَيِّتِ " .

Reference : Sahih Muslim 779
In-book reference : Book 6, Hadith 251
USC-MSA web (English) reference : Book 4, Hadith 1706
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do not make your houses as graveyards. Satan runs away from the house in which Surah Baqara is recited.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ " .

Reference : Sahih Muslim 780
In-book reference : Book 6, Hadith 252
USC-MSA web (English) reference : Book 4, Hadith 1707
(deprecated numbering scheme)

Zaid b. Thabit reported:

The Messenger of Allah (ﷺ) made an apartment with the help of the leaves of date trees or of mats. The Messenger of Allah (ﷺ) went out to pray in it. People followed him and came to pray with him. Then they again came one night and waited (for him), but the Messenger of Allah (ﷺ) delayed in coming out to them. And when he did not come out, they cried aloud and threw pebbles at the door. The Messenger of Allah (ﷺ) came out in anger and said to them: By what you have been constantly doing, I was inclined to think that it (prayer) might not become obligatory for you. So you must observe prayer (optional) in your houses, for the prayer observed by a man in the house is better except an obligatory prayer.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا سَالِمٌ أَبُو النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ احْتَجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم حُجَيْرَةً بِخَصَفَةٍ أَوْ حَصِيرٍ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِيهَا - قَالَ - فَتَتَبَّعَ إِلَيْهِ رِجَالٌ وَجَاءُوا يُصَلُّونَ بِصَلاَتِهِ - قَالَ - ثُمَّ جَاءُوا لَيْلَةً فَحَضَرُوا وَأَبْطَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْهُمْ - قَالَ - فَلَمْ يَخْرُجْ إِلَيْهِمْ فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم مُغْضَبًا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ فَعَلَيْكُمْ بِالصَّلاَةِ فِي بُيُوتِكُمْ فَإِنَّ خَيْرَ صَلاَةِ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الصَّلاَةَ الْمَكْتُوبَةَ " .

Reference : Sahih Muslim 781 a
In-book reference : Book 6, Hadith 253
USC-MSA web (English) reference : Book 4, Hadith 1708
(deprecated numbering scheme)

Zaid b. Thabit reported that the Messenger of Allah (ﷺ) made an apartment in the mosque of mats, and he observed in it prayers for many nights till people began to gather around him, and the rest of the hadith is the same but with this addition:

" Had this (Nafl) prayer become obligatory for you, you would not be able to observe it."

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهَا لَيَالِيَ حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ . فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ " وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ " .

Reference : Sahih Muslim 781 b
In-book reference : Book 6, Hadith 254
USC-MSA web (English) reference : Book 4, Hadith 1709
(deprecated numbering scheme)

(30) Chapter: Excellence Of An Act (i. E. Observing Of The Night Prayer, Etc.) Done Constantly

(30) باب فَضِيلَةِ الْعَمَلِ الدَّائِمِ مِنْ قِيَامِ اللَّيْلِ وَغَيْرِهِ

'A'isha reported that the Messenger of Allah (ﷺ) had a mat and he used it for making an apartment during the night and observed prayer in it, and the people began to pray with him, and he spread it (the mat) during the day time. The people crowded round him one night. He (the Holy Prophet) then Eaid:

O people, perform such acts as you are capable of doing, for Allah does not grow weary but you will get tired. The acts most pleasing to Allah are those which are done continuously, even if they are small. And it was the habit of the members of Muhammad's (ﷺ) household that whenever they did an act they did it continuously.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم حَصِيرٌ وَكَانَ يُحَجِّرُهُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهِ فَجَعَلَ النَّاسُ يُصَلُّونَ بِصَلاَتِهِ وَيَبْسُطُهُ بِالنَّهَارِ فَثَابُوا ذَاتَ لَيْلَةٍ فَقَالَ " يَا أَيُّهَا النَّاسُ عَلَيْكُمْ مِنَ الأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا وَإِنَّ أَحَبَّ الأَعْمَالِ إِلَى اللَّهِ مَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّ " . وَكَانَ آلُ مُحَمَّدٍ صلى الله عليه وسلم إِذَا عَمِلُوا عَمَلاً أَثْبَتُوهُ .

Reference : Sahih Muslim 782 a
In-book reference : Book 6, Hadith 255
USC-MSA web (English) reference : Book 4, Hadith 1710
(deprecated numbering scheme)

'A'isha is reported to have said that the Messenger of Allah (ﷺ) was asked about the act most pleasing to Allah. He replied:

That which is done continuously, even if it is small.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ أَبَا سَلَمَةَ، يُحَدِّثُ عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ أَىُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ " أَدْوَمُهُ وَإِنْ قَلَّ " .

Reference : Sahih Muslim 782 b
In-book reference : Book 6, Hadith 256
USC-MSA web (English) reference : Book 4, Hadith 1711
(deprecated numbering scheme)

Alqama reported:

I asked 'A'isha, the mother of the believers, saying O mother of the believers, how did the Messenger of Allah (ﷺ) act? Did he choose a particular act for a particular day? She said: No. He act was continuous, and who amongst you is capable of doing what the Messenger of Allah (ﷺ) did?

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قَالَ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ صلى الله عليه وسلم هَلْ كَانَ يَخُصُّ شَيْئًا مِنَ الأَيَّامِ قَالَتْ لاَ . كَانَ عَمَلُهُ دِيمَةً وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَطِيعُ .

Reference : Sahih Muslim 783 a
In-book reference : Book 6, Hadith 257
USC-MSA web (English) reference : Book 4, Hadith 1712
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

The acts most pleasing to Allah are those which are done continuously, even if they are small. and when 'A'isha did any act she did it continuously.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، أَخْبَرَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ " . قَالَ وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتِ الْعَمَلَ لَزِمَتْهُ .

Reference : Sahih Muslim 783 b
In-book reference : Book 6, Hadith 258
USC-MSA web (English) reference : Book 4, Hadith 1713
(deprecated numbering scheme)

(31) Chapter: Concerning Dozing Off In Prayer, Or Faltering Of One's Tongue In The Recitation Of The Qur'an, Or In Mentioning Of Allah, One Should Sleep, Or Stop Lt Till One Becomes Lively

(31) باب أَمْرِ مَنْ نَعَسَ فِي صَلاَتِهِ أَوِ اسْتَعْجَمَ عَلَيْهِ الْقُرْآنُ أَوِ الذِّكْرُ بِأَنْ يَرْقُدَ أَوْ يَقْعُدَ حَتَّى يَذْهَبَ عَنْهُ ذَلِكَ

Anas reported that the Messenger of Allah (ﷺ) entered the mosque (and he found) a rope tied between the two pillars; so he said:

What is this? They said: It is for Zainab. She prays and when she slackens or feels tired she holds it. Upon this he (the Holy Prophet) said: Untie it. Let one pray as long as one feels fresh but when one slackens or becomes tired one must stop it. (And in the hadith transmitted by Zuhair it is:" He should sit down.")

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْجِدَ وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ " مَا هَذَا " . قَالُوا لِزَيْنَبَ تُصَلِّي فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ . فَقَالَ " حُلُّوهُ لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ فَإِذَا كَسِلَ أَوْ فَتَرَ قَعَدَ " . وَفِي حَدِيثِ زُهَيْرٍ " فَلْيَقْعُدْ " .

Reference : Sahih Muslim 784 a
In-book reference : Book 6, Hadith 259
USC-MSA web (English) reference : Book 4, Hadith 1714
(deprecated numbering scheme)

A hadith like this has been narrated from the Messenger of Allah (ﷺ) on the authority of Anas by another chain of transmitters.

وَحَدَّثَنَاهُ شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 784 b
In-book reference : Book 6, Hadith 260
USC-MSA web (English) reference : Book 4, Hadith 1715
(deprecated numbering scheme)

'Urwa b. Zubair reported that 'A'isha, the wife of the Messenger of Allah (ﷺ), told him that (once) Haula' dint Tuwait b. Habib b. Asad b. 'Abd al-'Uzzi passed by her (at the time) when the Messenger of Allah (ﷺ) was with her. I ('A'Isha) said:

It Is Haula' bint Tuwait and they say that she does not sleep at night. Upon this the Messenger of Allah (ﷺ) said: (Oh) she does not sleep at night! Choose an act which you are capable of doing (continuously). By Allah, Allah would not grow weary, but you will grow weary.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ الْحَوْلاَءَ بِنْتَ تُوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى مَرَّتْ بِهَا وَعِنْدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ هَذِهِ الْحَوْلاَءُ بِنْتُ تُوَيْتٍ وَزَعَمُوا أَنَّهَا لاَ تَنَامُ اللَّيْلَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَنَامُ اللَّيْلَ خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَوَاللَّهِ لاَ يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا ‏"‏ ‏.‏

Reference : Sahih Muslim 785 a
In-book reference : Book 6, Hadith 261
USC-MSA web (English) reference : Book 4, Hadith 1716
(deprecated numbering scheme)

'A'isha said:

The Messenger of Allah (way peace be upon him) came to me when a woman was sitting with me. He said: Who is she? I said: She is a woman who does not sleep but prays. He said: Do such acts which you are capable of doing. By Allah, Allah does not grow weary but you will grow weary. The religious act most pleasing to Him is one the doer of which does it continuously. (And in the hadith transmitted by Abu Usama [the words are]:" She was a woman from Banu Asad.")

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ، عُرْوَةَ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدِي امْرَأَةٌ فَقَالَ ‏"‏ مَنْ هَذِهِ ‏"‏ ‏.‏ فَقُلْتُ امْرَأَةٌ لاَ تَنَامُ تُصَلِّي ‏.‏ قَالَ ‏"‏ عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ فَوَاللَّهِ لاَ يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا ‏"‏ ‏.‏ وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَفِي حَدِيثِ أَبِي أُسَامَةَ أَنَّهَا امْرَأَةٌ مِنْ بَنِي أَسَدٍ ‏.‏

Reference : Sahih Muslim 785 b
In-book reference : Book 6, Hadith 262
USC-MSA web (English) reference : Book 4, Hadith 1717
(deprecated numbering scheme)

'A'isha reported Allah's Apostle (ﷺ) as saying:

When anyone amongst you dozes in prayer, he should sleep, till sleep is gone, for when one of you prays while dozing he does not know whether he may be asking pardon or vilifying himself.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، ح وَحَدَّثَنَا قُتَيْبَةُ، بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ " .

Reference	: Sahih Muslim 786
In-book reference	: Book 6, Hadith 263
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1718

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When any one of you gets up at night (for prayer) and his tongue falters in (the recitation) of the Qar'an, and he does not know what he is reciting, he should go to sleep.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ فَلْيَضْطَجِعْ " .

Reference	: Sahih Muslim 787
In-book reference	: Book 6, Hadith 264
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1719

(32) Chapter: The book of the virtues of the Qur'an etc

(32) باب فَضَائِلِ الْقُرْآنِ وَمَا يَتَعَلَّقُ بِهِ

(33) Chapter: Concerning The Careful Remembering Of The Qur'an

(33) باب الأَمْرِ بِتَعَهُّدِ الْقُرْآنِ وَكَرَاهَةِ قَوْلِ نَسِيتُ آيَةَ كَذَا. وَجَوَازِ قَوْلِ أُنْسِيتُهَا

'A'isha reported that the Messenger of Allah (ﷺ) heard a person reciting the Qur'an at night. Upon this he said:

May Allah show mercy to him; he has reminded me of such and such a verse which I had missed in such and such a surah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَمِعَ رَجُلاً يَقْرَأُ مِنَ اللَّيْلِ فَقَالَ " يَرْحَمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً كُنْتُ أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا " .

Reference	: Sahih Muslim 788 a

In-book reference : Book 6, Hadith 265
USC-MSA web (English) reference : Book 4, Hadith 1720
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) listened to the recitation of the Qur'an by a man in the mosque. Thereupon he said:

May Allah have mercy upon him; be reminded me of the verse which I had been made to forget.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدَةُ، وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَسْتَمِعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ . فَقَالَ " رَحِمَهُ اللَّهُ لَقَدْ أَذْكَرَنِي آيَةً كُنْتُ أُنْسِيتُهَا " .

Reference : Sahih Muslim 788 b
In-book reference : Book 6, Hadith 266
USC-MSA web (English) reference : Book 4, Hadith 1721
(deprecated numbering scheme)

'Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying:

The example of a man who has memorised the Qur'an is like that of a hobbled camel. If he remained vigilant, he would be able to retain it (with him), and if he loosened the hobbled camel it would escape.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ " .

Reference : Sahih Muslim 789 a
In-book reference : Book 6, Hadith 267
USC-MSA web (English) reference : Book 4, Hadith 1722
(deprecated numbering scheme)

This hadith has been narrated by Ibn 'Umar from the Messenger of Allah (ﷺ), but in the hadith transmited by Musa b. 'Uqba, this addition is made:

" When one who had committed the Qur'an to memory (or who is familiar with it) gets up (for night prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي كُلُّهُمْ، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ حَدَّثَنَا أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ - جَمِيعًا عَنْ مُوسَى بْنِ عُقْبَةَ، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ . بِمَعْنَى حَدِيثِ مَالِكٍ وَزَادَ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ " وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ وَإِذَا لَمْ يَقُمْ بِهِ نَسِيَهُ "

Reference : Sahih Muslim 789 b
In-book reference : Book 6, Hadith 268
USC-MSA web (English) reference : Book 4, Hadith 1723
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

What a wretched person is he amongst them who says: I have forgotten such and such a verse. (He should instead of using this expression say): I have been made to forget it. Try to remember the Qur'an for it is more apt to escape from men's minds than a hobbled camel.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بِئْسَمَا لأَحَدِهِمْ يَقُولُ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ اسْتَذْكِرُوا الْقُرْآنَ فَلَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهَا " .

Reference : Sahih Muslim 790 a
In-book reference : Book 6, Hadith 269
USC-MSA web (English) reference : Book 4, Hadith 1724
(deprecated numbering scheme)

'Abdullah is reported to have said:

Keep refreshing your knowledge of the sacred books (or always renew your knowledge of these sacred books) and sometimes he would mention the Qur'an for it is more apt to escape from men's minds than animals which are hobbled, and the Messenger of Allah (ﷺ) said: None of you should say: I forgot such and such a verse, but he has been made to forget.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ قَالَ عَبْدُ اللَّهِ تَعَاهَدُوا هَذِهِ الْمَصَاحِفَ - وَرُبَّمَا قَالَ الْقُرْآنَ - فَلَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ . قَالَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقُلْ أَحَدُكُمْ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ " .

Reference : Sahih Muslim 790 b
In-book reference : Book 6, Hadith 270
USC-MSA web (English) reference : Book 4, Hadith 1725
(deprecated numbering scheme)

Ibn Mas'ud reported Allah's Messenger (ﷺ) as saying:

Wretched is the man who says: I forgot such and such a sura, or I forget such and such a verse, but he has been made to forget.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي عَبْدَةُ، بْنُ أَبِي لُبَابَةَ عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بِئْسَمَا لِلرَّجُلِ أَنْ يَقُولَ نَسِيتُ سُورَةَ كَيْتَ وَكَيْتَ أَوْ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ " .

Reference : Sahih Muslim 790 c
In-book reference : Book 6, Hadith 271
USC-MSA web (English) reference : Book 4, Hadith 1726
(deprecated numbering scheme)

Abu Musa al-Ash'ari reported Allah's Apostle (ﷺ) as saying:

Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is the life of Mahammad that it is more liable to escape than camels which are hobbled.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَعَاهَدُوا هَذَا الْقُرْآنَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الإِبِلِ فِي عُقُلِهَا " . وَلَفْظُ الْحَدِيثِ لاِبْنِ بَرَّادٍ.

Reference : Sahih Muslim 791
In-book reference : Book 6, Hadith 272
USC-MSA web (English) reference : Book 4, Hadith 1727
(deprecated numbering scheme)

(34) Chapter: Desirability Of Reciting The Qur'an In A Sweet Voice

(34) باب اسْتِحْبَابِ تَحْسِينِ الصَّوْتِ بِالْقُرْآنِ

Abu Huraira reported this directly from the Messenger of Allah (ﷺ):

God has not listened to anything as He listens to a Prophet reciting the Qur'an in a sweet voice.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا أَذِنَ اللَّهُ لِشَىْءٍ مَا أَذِنَ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ " .

Reference : Sahih Muslim 792 a
In-book reference : Book 6, Hadith 273
USC-MSA web (English) reference : Book 4, Hadith 1728
(deprecated numbering scheme)

This hadith has been narrated by Ibn Shihab with the same chain of transmitters with words:

" As He listens to a Prophet reciting the Qur'an in a sweet voice."

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي يُونُسُ، بْنُ عَبْدِ الأَعْلَى أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ قَالَ " كَمَا يَأْذَنُ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ " .

Reference : Sahih Muslim 792 b
In-book reference : Book 6, Hadith 274
USC-MSA web (English) reference : Book 4, Hadith 1729
(deprecated numbering scheme)

Abu Huraira is reported to have heard Allah's Messenger (ﷺ) as saying:

Allah does not listen to anything, (more approvingly) as He listens to a Prophet reciting loudly the Qur'an in a sweet voice.

حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَزِيدُ، - وَهُوَ ابْنُ الْهَادِ - عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا أَذِنَ اللَّهُ لِشَىْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ " .

Reference : Sahih Muslim 792 c
In-book reference : Book 6, Hadith 275
USC-MSA web (English) reference : Book 4, Hadith 1730
(deprecated numbering scheme)

This hadith has been narrated with the same chain of transmitters by Ibn al-Had except this that Abu Huraira reported Allah's Messenger (ﷺ) as saying and he did not say:

" He heard it."

وَحَدَّثَنِي ابْنُ أَخِي ابْنِ وَهْبٍ، حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عُمَرُ بْنُ، مَالِكٍ وَحَيْوَةُ بْنُ شُرَيْحٍ عَنِ ابْنِ الْهَادِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ سَوَاءً وَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم . وَلَمْ يَقُلْ سَمِعَ .

Reference : Sahih Muslim 793 a
In-book reference : Book 6, Hadith 276
USC-MSA web (English) reference : Book 4, Hadith 1731
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah has not heard anything (more pleasing) than listening to the Prophet reciting the Qur'an in a sweet loud voice.

وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا هِقْلٌ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَذِنَ اللَّهُ لِشَىْءٍ كَأَذَنِهِ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ " .

Reference : Sahih Muslim 793 b
In-book reference : Book 6, Hadith 277
USC-MSA web (English) reference : Book 4, Hadith 1732
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters but with a slight modification of words.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . مِثْلَ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ غَيْرَ أَنَّ ابْنَ أَيُّوبَ قَالَ فِي رِوَايَتِهِ " كَإِذْنِهِ " .

Reference : Sahih Muslim 793 c
In-book reference : Book 6, Hadith 278
USC-MSA web (English) reference : Book 4, Hadith 1733
(deprecated numbering scheme)

Buraida reported on the authority of his father that the Messenger of Allah (ﷺ) had said:

'Abdullah b. Qais or al-Ash'ari has been gifted with a sweet melodious voice out of the voices of the family of David.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكٌ، - وَهُوَ ابْنُ مِغْوَلٍ - عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ أَوِ الأَشْعَرِيَّ أُعْطِيَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ " .

Reference : Sahih Muslim 793 d
In-book reference : Book 6, Hadith 279
USC-MSA web (English) reference : Book 4, Hadith 1734
(deprecated numbering scheme)

Abu Burda narrated on the authority of Abu Musa that the Messenger of Allah (ﷺ) had said to Abu Musa:

If you were to see me, as I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted). You are in fact endowed with a sweet voice like that of David himself.

وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا طَلْحَةُ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي مُوسَى " لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَتِكَ الْبَارِحَةَ لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ " .

Reference : Sahih Muslim 793 e
In-book reference : Book 6, Hadith 280
USC-MSA web (English) reference : Book 4, Hadith 1735
(deprecated numbering scheme)

(35) Chapter: The Recitation By The Apostle (may Peace Be Upon Him) Of Surat Al-fath On The Day Of The Conquest Of Mecca

(35) باب ذِكْرِ قِرَاءَةِ النَّبِيِّ صلى الله عليه وسلم سُورَةَ الْفَتْحِ يَوْمَ فَتْحِ مَكَّةَ

Mu'awiya b. Qurra reported 'Abdullah b. Mughaffal al-Muzani as saying:
The Apostle of Allah (ﷺ) recited on his ride Surat al Fath during a journey in the year of the Conquest (of Mecca), and he repeated (the words) in his recitation. Mu'awiya said: If I were not afraid that the people would crowd around me, I would have given a demonstration of (the Prophet's) recitation before you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ الْمُزَنِيَّ، يَقُولُ قَرَأَ النَّبِيُّ صلى الله عليه وسلم عَامَ الْفَتْحِ فِي مَسِيرٍ لَهُ سُورَةَ الْفَتْحِ عَلَى رَاحِلَتِهِ فَرَجَّعَ فِي قِرَاءَتِهِ . قَالَ مُعَاوِيَةُ لَوْلاَ أَنِّي أَخَافُ أَنْ يَجْتَمِعَ عَلَىَّ النَّاسُ لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ .

Reference : Sahih Muslim 794 a
In-book reference : Book 6, Hadith 281
USC-MSA web (English) reference : Book 4, Hadith 1736
(deprecated numbering scheme)

Mu'awiya b. Qurra is reported to have heard 'Abdullah b. Mughaffal as saying:
I saw the Messenger of Allah (ﷺ) reciting Surah Fath on his camel on the day of the Conquest of Mecca. He (the narrator) said: Ibn Mughaffal recited it and repeated it. Mu'awiya said: Had there been (no crowed of) people, I would have given a practical demonstration of that which Ibn Mughaffal had mentioned from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ يَقْرَأُ سُورَةَ الْفَتْحِ . قَالَ فَقَرَأَ ابْنُ مُغَفَّلٍ وَرَجَّعَ . فَقَالَ مُعَاوِيَةُ لَوْلاَ النَّاسُ لأَخَذْتُ لَكُمْ بِذَلِكَ الَّذِي ذَكَرَهُ ابْنُ مُغَفَّلٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 794 b
In-book reference : Book 6, Hadith 282
USC-MSA web (English) reference : Book 4, Hadith 1737
(deprecated numbering scheme)

This hadlth has been narrated by Khalid al-Harith with the same chain of transmitters (with these words:
) (The Holy Prophet) was reciting Surat al-Fath as he was travelling on his mount.

وَحَدَّثَنَاهُ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا عُبَيْدُ، اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي قَالاَ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ نَحْوَهُ وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ عَلَى رَاحِلَةٍ يَسِيرُ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ .

Reference : Sahih Muslim 794 c
In-book reference : Book 6, Hadith 283
USC-MSA web (English) reference : Book 4, Hadith 1738
(deprecated numbering scheme)

(36) Chapter: Descending Of Tranquillity By The Recitation Of The Qur'an

(36) باب نُزُولِ السَّكِينَةِ لِقِرَاءَةِ الْقُرْآنِ

Al-Bara' reported that a person was reciting Surat al-Kahf and there was a horse tied with two ropes at his side, a cloud overshadowed him, and as it began to come nearer and nearer his horse began to take fright from it. He went and mentioned that to the Prophet (ﷺ) in the morning, and he (the Holy Prophet) said:
That was tranquillity which came down at the recitation of the Qur'an.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطَنَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدُورُ وَتَدْنُو وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " تِلْكَ السَّكِينَةُ تَنَزَّلَتْ لِلْقُرْآنِ " .

Reference : Sahih Muslim 795 a
In-book reference : Book 6, Hadith 284
USC-MSA web (English) reference : Book 4, Hadith 1739
(deprecated numbering scheme)

Ibn Ishaq reported:
I heard al-Bara' as saying that a man recited al-Kahf when an animal was there in the house and it began to take fright. And as he looked around, he found a cloud overshadowing it. He mentioned that to the Messenger of Allah (ﷺ). Upon this he said: O so and so, recite on (the surah) as- Sakina descends at the (recitation of the Qur'an) or on account (of the recitation) of the Qur'an.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ، جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ قَرَأَ رَجُلٌ الْكَهْفَ وَفِي الدَّارِ دَابَّةٌ فَجَعَلَتْ تَنْفِرُ فَنَظَرَ فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ قَدْ غَشِيَتْهُ قَالَ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " اقْرَأْ فُلاَنُ فَإِنَّهَا السَّكِينَةُ تَنَزَّلَتْ عِنْدَ الْقُرْآنِ أَوْ تَنَزَّلَتْ لِلْقُرْآنِ " .

Reference : Sahih Muslim 795 b
In-book reference : Book 6, Hadith 285
USC-MSA web (English) reference : Book 4, Hadith 1740
(deprecated numbering scheme)

This hadith has been narrated on the authority of al-Bara' with a slight modification of words.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَأَبُو دَاوُدَ قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ . فَذَكَرَا نَحْوَهُ غَيْرَ أَنَّهُمَا قَالاَ تَنْقُزُ .

Reference : Sahih Muslim 795 c
In-book reference : Book 6, Hadith 286
USC-MSA web (English) reference : Book 4, Hadith 1741
(deprecated numbering scheme)

Abu Sa'id al-Khudri told of Usaid b. Hudair saying that one night he recited the Qur'an in his enclosure, when the horse began to jump about. He again recited and (the horse) again jumped. He again recited and it jumped as before. Usaid said:

I was afraid lest it should trample (his son) Yahya. I stood near it (the horse) and saw something like a canopy over my head with what seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of Allah (ﷺ) on the next day and said: Messenger of Allah, I recited the Qur'an during the night in my enclosure and my horse began to jump. Upon this the Messenger of Allah (ﷺ) said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited. It jumped (as before). Upon this the Messenger of Allah (ﷺ) again said: You should have kept on reciting, Ibn Hudair. He (Ibn Hudair) said: I recited and it again jumped (as before). The Messenger of Allah (ﷺ) again said: You should kave kept on reciting, Ibu Hudair. He (Ibn Hudair) said: (Messenger of Allah) I finished (the recitation) for Yahya was near (the horse) and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it rising up in the sky till it disappeared. Upon this the Messenger of Allah (ﷺ) said: Those were the angels who listened to you; and if you had continued reciting, the people would have seen them in the morning and they would not have concealed themselves from them.

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ، أَنَّ عَبْدَ اللَّهِ بْنَ خَبَّابٍ، حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ بَيْنَمَا هُوَ لَيْلَةً يَقْرَأُ فِي مِرْبَدِهِ إِذْ جَالَتْ فَرَسُهُ فَقَرَأَ ثُمَّ جَالَتْ أُخْرَى فَقَرَأَ ثُمَّ جَالَتْ أَيْضًا قَالَ أُسَيْدٌ فَخَشِيتُ أَنْ تَطَأَ يَحْيَى فَقُمْتُ إِلَيْهَا فَإِذَا مِثْلُ الظُّلَّةِ فَوْقَ رَأْسِي فِيهَا أَمْثَالُ السُّرُجِ عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا - قَالَ - فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مِرْبَدِي إِذْ جَالَتْ فَرَسِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَإِ ابْنَ حُضَيْرٍ " . قَالَ فَقَرَأْتُ ثُمَّ جَالَتْ أَيْضًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَإِ ابْنَ حُضَيْرٍ " . قَالَ فَقَرَأْتُ ثُمَّ جَالَتْ أَيْضًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَإِ ابْنَ حُضَيْرٍ " . قَالَ فَانْصَرَفْتُ . وَكَانَ يَحْيَى قَرِيبًا مِنْهَا خَشِيتُ أَنْ تَطَأَهُ فَرَأَيْتُ مِثْلَ الظُّلَّةِ فِيهَا أَمْثَالُ السُّرُجِ عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ الْمَلاَئِكَةُ كَانَتْ تَسْتَمِعُ لَكَ وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَرَاهَا النَّاسُ مَا تَسْتَتِرُ مِنْهُمْ " .

Reference : Sahih Muslim 796
In-book reference : Book 6, Hadith 287
USC-MSA web (English) reference : Book 4, Hadith 1742
(deprecated numbering scheme)

(37) Chapter: Excellence Of The Hafiz (one Who Commits The Qur'an To Memory) Of The Qur'an

(37) باب فَضِيلَةِ حَافِظِ الْقُرْآنِ

Abu Musa al-Ash'ari reported Allah's Messenger (ﷺ) as saying:

A believer who recites the Qur'an is like an orange whose fragrance is sweet and whose taste is sweet; a believer who does not recite the Qur'an is like a date which has no fragrance but has a sweet taste; and the hypocrite who recites the Qur'an is like a basil whose fragrance is sweet, but whose taste is bitter; and a hypocrite who does not recite the Qur'an is like the colocynth which has no fragrance and has a bitter taste.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ كِلاَهُمَا عَنْ أَبِي عَوَانَةَ، - قَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، - عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لاَ رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ " .

Reference	: Sahih Muslim 797 a
In-book reference	: Book 6, Hadith 288
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1743

This hadith has been narrated by Qatada with the same chain of transmitters but with one alteration that instead of the word:

" hypocrite" (Munafiq), there it is" wicked" (fajir).

وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، بْنُ سَعِيدٍ عَنْ شُعْبَةَ، كِلاَهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ هَمَّامٍ بَدَلَ الْمُنَافِقِ الْفَاجِرِ .

Reference	: Sahih Muslim 797 b
In-book reference	: Book 6, Hadith 289
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1744

(38) Chapter: Excellence Of The One Who Is Proficient In The Qur'an And One Who Falters In It

(38) باب فَضْلِ الْمَاهِرِ بِالْقُرْآنِ وَالَّذِي يَتَتَعْتَعُ فِيهِ

'A'isha reported Allah's Messenger (ﷺ) (as saying):

One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have a double reward.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، - قَالَ ابْنُ عُبَيْدٍ حَدَّثَنَا أَبُو عَوَانَةَ، - عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ " .

Reference : Sahih Muslim 798 a
In-book reference : Book 6, Hadith 290
USC-MSA web (English) reference : Book 4, Hadith 1745
(deprecated numbering scheme)

This hadith has been reported with the same chain of transmitters by Qatada except with this change:

" He who finds it hard (to recite the Qur'an) will have a double reward."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، كِلاَهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . وَقَالَ فِي حَدِيثِ وَكِيعٍ " وَالَّذِي يَقْرَأُ وَهُوَ يَشْتَدُّ عَلَيْهِ لَهُ أَجْرَانِ " .

Reference : Sahih Muslim 798 b
In-book reference : Book 6, Hadith 291
USC-MSA web (English) reference : Book 4, Hadith 1746
(deprecated numbering scheme)

(39) Chapter: Excellence Of The Reciting Of The Qur'an By One Who Is More Skilled And Proficient Before One Who Is Inferior To Him

(39) باب اسْتِحْبَابِ قِرَاءَةِ الْقُرْآنِ عَلَى أَهْلِ الْفَضْلِ وَالْحُذَّاقِ فِيهِ وَإِنْ كَانَ الْقَارِئُ أَفْضَلَ مِنَ الْمَقْرُوءِ عَلَيْهِ

Anas reported Allah's Messenger (ﷺ) as saying to Ubayy b. Ka'b:

Allah has commanded me to recite the Qur'an to you. He said: Did Allah mention me to you by name? He (the Holy Prophet) said: Allah made a mention of your name to me. (On hearing this) Ubayy b. Ka'b wept.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لأُبَىٍّ " إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ " . قَالَ آللَّهُ سَمَّانِي لَكَ قَالَ " اللَّهُ سَمَّاكَ لِي " . قَالَ فَجَعَلَ أُبَىٌّ يَبْكِي .

Reference : Sahih Muslim 799 a
In-book reference : Book 6, Hadith 292
USC-MSA web (English) reference : Book 4, Hadith 1747
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) as saying to Ubayy b. Ka'b:

Aliah has commanded me to recite to you:" Those who disbelieve were not..." (al-Qur'an, xcviii. 1). He said: Did He mention me by name? He (the Prophet said): Yes. Upon this he shed tears (of gratitude).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأُبَىِّ بْنِ كَعْبٍ " إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ { لَمْ يَكُنِ الَّذِينَ كَفَرُوا} " . قَالَ وَسَمَّانِي لَكَ قَالَ " نَعَمْ " . قَالَ فَبَكَى .

Reference : Sahih Muslim 799 b
In-book reference : Book 6, Hadith 293
USC-MSA web (English) reference : Book 4, Hadith 1748
(deprecated numbering scheme)

Qatada said:

I heard Anas saying that the Messenger of Allah (ﷺ) said to Ubayy the same thing.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأُبَىٍّ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 799 c
In-book reference : Book 6, Hadith 294
USC-MSA web (English) reference : Book 4, Hadith 1749
(deprecated numbering scheme)

(40) Chapter: Excellence Of Listening To The Quran And Asking One Who Has Memorised It And To Recite It From His Memory And Shedding Tears While Listening To The Recitation, And Deliberating Over It

(40) باب فَضْلِ اسْتِمَاعِ الْقُرْآنِ وَطَلَبِ الْقِرَاءَةِ مِنْ حَافِظِهِ لِلاِسْتِمَاعِ وَالْبُكَاءِ عِنْدَ الْقِرَاءَةِ وَالتَّدَبُّرِ

'Abdullah (b. Mas'ud) reported:

The Messenger of Allah (may peace be upon (him) asked me to recite the Qur'an. He said: Messenger of Allah, (how) should I recite to you whereas it has been sent down to you? He (the Holy Prophet) said: I desire to hear it from someone else. So I recited Surat al-Nisa' till I reached the verse: How then shall it be when We shall bring from every people a witness and bring you against them as a witness?" (verse 41). I lifted my head or a person touched me in my side, and so I lifted my head and saw his tears falling (from the Holy Prophet's eyes).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ حَفْصٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ اقْرَأْ عَلَىَّ الْقُرْآنَ ‏"‏ ‏.‏ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ ‏"‏ إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي ‏"‏ ‏.‏ فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ ‏{‏ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا‏}‏ رَفَعْتُ رَأْسِي أَوْ غَمَزَنِي رَجُلٌ إِلَى جَنْبِي فَرَفَعْتُ رَأْسِي فَرَأَيْتُ دُمُوعَهُ تَسِيلُ ‏.‏

Reference : Sahih Muslim 800 a
In-book reference : Book 6, Hadith 295
USC-MSA web (English) reference : Book 4, Hadith 1750
(deprecated numbering scheme)

This hadith has been narrated by A'mash with the same chain of transmitters but with this addition:

" The Messenger of Allah (ﷺ) was on the pulpit when he asked me to recite to him."

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَمِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، جَمِيعًا عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ ‏.‏ وَزَادَ هَنَّادٌ فِي رِوَايَتِهِ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ ‏"‏ اقْرَأْ عَلَىَّ ‏"‏ ‏.‏

Reference : Sahih Muslim 800 b
In-book reference : Book 6, Hadith 296
USC-MSA web (English) reference : Book 4, Hadith 1751

(deprecated numbering scheme)

Ibrahim reported that the Messenger of Allah (ﷺ) asked 'Abdullah b. Mas'ud to recite to him (the Qur'an). He said:

Should I recite it to you while it has been sent down or revealed to you? He (the Holy Prophet) said: I love to hear it from someone else. So he ('Abdullah b. Mas'ud) recited to him (from the beginning of Surat al Nisa' up to the verse:" How shall then it be when We bring from every people a witness and bring you as a witness against them?" He (the Holy Prophet) wept (on listening to it). It is narrated on the authority of Ibn Mas'ud through another chain of transmitters that the Messenger of Allah (ﷺ) also said that he had been a witness to his people as long as (said he): I lived among them or I had been among them.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي مِسْعَرٌ، - وَقَالَ أَبُو كُرَيْبٍ عَنْ مِسْعَرٍ، - عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ " اقْرَأْ عَلَىَّ " . قَالَ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي " قَالَ فَقَرَأَ عَلَيْهِ مِنْ أَوَّلِ سُورَةِ النِّسَاءِ إِلَى قَوْلِهِ { فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا} فَبَكَى . قَالَ مِسْعَرٌ فَحَدَّثَنِي مَعْنٌ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ عَنْ أَبِيهِ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " شَهِيدًا عَلَيْهِمْ مَا دُمْتُ فِيهِمْ أَوْ مَا كُنْتُ فِيهِمْ " . شَكَّ مِسْعَرٌ .

Reference : Sahih Muslim 800 c
In-book reference : Book 6, Hadith 297
USC-MSA web (English) reference : Book 4, Hadith 1752
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported:

I was in Hims when some of the people asked me to recite the Qur'an to them. So I recited Surah Yusuf to them. One of the persons among the people said: By Allah, this is not how it has been sent down. I said: Woe upon you! By Allah, I recited it to the Messenger of Allah (ﷺ) and he said to me: You have (recited) it well. I was talking with him (the man who objected to my recitation) that I sensed the smell of wine from him. So I said to him. Do you drink wine and belie the Book (of Allah)? You would not depart till I would whip you. So I lashed him according to the prescribed punishment (for the offence of drinking wine).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنْتُ بِحِمْصَ فَقَالَ لِي بَعْضُ الْقَوْمِ اقْرَأْ عَلَيْنَا . فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ - قَالَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَاللَّهِ مَا هَكَذَا أُنْزِلَتْ . قَالَ قُلْتُ وَيْحَكَ وَاللَّهِ لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لِي " أَحْسَنْتَ " . فَبَيْنَمَا أَنَا أُكَلِّمُهُ إِذْ وَجَدْتُ مِنْهُ رِيحَ الْخَمْرِ قَالَ فَقُلْتُ أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ لاَ تَبْرَحُ حَتَّى أَجْلِدَكَ - قَالَ - فَجَلَدْتُهُ الْحَدَّ .

Reference : Sahih Muslim 801 a
In-book reference : Book 6, Hadith 298
USC-MSA web (English) reference : Book 4, Hadith 1753
(deprecated numbering scheme)

This hadith has been narrated by A'mash with the same chain of transmitters but with an exception that it is not mentioned in it:

" He said to me: You recited (the Qur'an) well."

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ فَقَالَ لِي " **أَحْسَنْتَ** " .

Reference : Sahih Muslim 801 b
In-book reference : Book 6, Hadith 299
USC-MSA web (English) reference : Book 4, Hadith 1754
(deprecated numbering scheme)

(41) Chapter: Excellence Of The Recitation Of The Quran In Prayer And That Of Its Learning

(41) باب فَضْلِ قِرَاءَةِ الْقُرْآنِ فِي الصَّلاَةِ وَتَعَلُّمِهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said: Yes. Upon this he said: Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ،عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلاَثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ " . قُلْنَا نَعَمْ . قَالَ " فَثَلاَثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلاَتِهِ خَيْرٌ لَهُ مِنْ ثَلاَثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ " .

Reference : Sahih Muslim 802
In-book reference : Book 6, Hadith 300
USC-MSA web (English) reference : Book 4, Hadith 1755
(deprecated numbering scheme)

'Uqba b. 'Amir reported:

When we were in Suffa, the Messenger of Allah (ﷺ) came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah. the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ مُوسَى بْنِ عُلَىٍّ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ فِي الصُّفَّةِ فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلاَ قَطْعِ رَحِمٍ " . فَقُلْنَا يَا رَسُولَ اللَّهِ نُحِبُّ ذَلِكَ . قَالَ " أَفَلاَ يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلاَثٌ خَيْرٌ لَهُ مِنْ ثَلاَثٍ وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَادِهِنَّ مِنَ الإِبِلِ " .

Reference : Sahih Muslim 803
In-book reference : Book 6, Hadith 301
USC-MSA web (English) reference : Book 4, Hadith 1756
(deprecated numbering scheme)

(42) Chapter: Excellence Of The Recitation Of The Qur'an And That Of Surah Al-baqara

(42) باب فَضْلِ قِرَاءَةِ الْقُرْآنِ وَسُورَةِ الْبَقَرَةِ

Abu Umama said he heard Allah's Messenger (ﷺ) say:

Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.)

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ - حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَايَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَءُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلاَ تَسْتَطِيعُهَا الْبَطَلَةُ " . قَالَ مُعَاوِيَةُ بَلَغَنِي أَنَّ الْبَطَلَةَ السَّحَرَةُ .

Reference	: Sahih Muslim 804 a
In-book reference	: Book 6, Hadith 302
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1757

This hadith has been narrated by Mu'awiya with the same chain of transmitters but with this exception that in this the words of Mu'awiya:

" It has been conveyed to me..." have not been mentioned.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى، - يَعْنِي ابْنَ حَسَّانَ - حَدَّثَنَا مُعَاوِيَةُ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُ قَالَ " وَكَأَنَّهُمَا " . فِي كِلَيْهِمَا وَلَمْ يَذْكُرْ قَوْلَ مُعَاوِيَةَ بَلَغَنِي .

Reference	: Sahih Muslim 804 b
In-book reference	: Book 6, Hadith 303
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1758

An-Nawwas b. Sam'an said he heard the Apostle (ﷺ) say:

On the Day of Resurrection the Qur'an and those who acted according to it will be brought with Surah al-Baqara and AI 'Imran preceding them. The Messenger of Allah (ﷺ) likened them to three things, which I did not forget afterwards. He (the Holy Prophet) likened them to two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ سَمِعْتُ النَّوَّاسَ، بْنَ سَمْعَانَ الْكِلاَبِيَّ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ " . وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ صلى الله عليه

وسلم ثَلاَثَةَ أَمْثَالٍ مَا نَسِيتُهُنَّ بَعْدُ قَالَ " كَأَنَّهُمَا غَمَامَتَانِ أَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ أَوْ كَأَنَّهُمَا حِزْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ صَاحِبِهِمَا

Reference : Sahih Muslim 805
In-book reference : Book 6, Hadith 304
USC-MSA web (English) reference : Book 4, Hadith 1759
(deprecated numbering scheme)

(43) Chapter: Excellence Of Surah Al-fatiha And Concluding Verses Of Surah Al-baqara And Exhortation To Recite The Last Two Verses Of Surah Al-baqara

(43) اب فَضْلِ الْفَاتِحَةِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْحَثِّ عَلَى قِرَاءَةِ الآيَتَيْنِ مِنْ آخِرِ الْبَقَرَةِ

Ibn 'Abbas reported that while Gabriel was sitting with the Apostle (ﷺ) he heard a creaking sound above him. He lifted his head and said:

This As a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had-never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Falihat al-Kitab and the concluding verses of Suarah al-Baqara. You will never recite a letter from them for which you will not be given (a reward).

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صلى الله عليه وسلم سَمِعَ نَقِيضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلاَّ الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هَذَا مَلَكٌ نَزَلَ إِلَى الأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلاَّ الْيَوْمَ فَسَلَّمَ وَقَالَ أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلاَّ أُعْطِيتَهُ .

Reference : Sahih Muslim 806
In-book reference : Book 6, Hadith 305
USC-MSA web (English) reference : Book 4, Hadith 1760
(deprecated numbering scheme)

'Abd al-Rahman b. Yazid reported:

I met Abu Mas'ud near the House (Ka'ba) and said to him: A hadith has been conveyed to me on your authority about the two (concluding verses of Surah al-Baqara. He said: Yes. The Messenger of Allah (ﷺ) (in fact) said: Anyone who recites the two verses at the end of Surah al-Baqara at night, they would suffice for him.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ يَزِيدَ قَالَ لَقِيتُ أَبَا مَسْعُودٍ عِنْدَ الْبَيْتِ فَقُلْتُ حَدِيثٌ بَلَغَنِي عَنْكَ فِي الآيَتَيْنِ فِي سُورَةِ الْبَقَرَةِ . فَقَالَ نَعَمْ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ " .

Reference : Sahih Muslim 807 a
In-book reference : Book 6, Hadith 306
USC-MSA web (English) reference : Book 4, Hadith 1761
(deprecated numbering scheme)

This hadith has been narrated by Mansur with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 807 b
In-book reference : Book 6, Hadith 307
USC-MSA web (English) reference : Book 4, Hadith 1762
(deprecated numbering scheme)

Abu Mas'ud reported Allah's Messenger (ﷺ) as saying:

If anyone recites the two verses at the end of Surah al-Baqara at night, they would suffice for him 'Abd al-Rahman said: I met Abu Mas'ud and he was circumambulating the House (of Allah) and asked him about this (tradition) and he narrated it to me from the Messenger of Allah (ﷺ).

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَرَأَ هَاتَيْنِ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ " . قَالَ عَبْدُ الرَّحْمَنِ فَلَقِيتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ فَسَأَلْتُهُ فَحَدَّثَنِي بِهِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 808 a
In-book reference : Book 6, Hadith 308
USC-MSA web (English) reference : Book 4, Hadith 1763
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Mas'ud from the Messenger of Allah (ﷺ) through another chain of transmitters.

وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، جَمِيعًا عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَعَبْدِ، الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sahih Muslim 808 b
In-book reference : Book 6, Hadith 309
USC-MSA web (English) reference : Book 4, Hadith 1764
(deprecated numbering scheme)

It is through another chain of transmitters that this hadith has been reported by Abu Mas'ud from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sahih Muslim 808 c
In-book reference : Book 6, Hadith 310
USC-MSA web (English) reference : Book 4, Hadith 1765
(deprecated numbering scheme)

(44) Chapter: Excellence Of Surah Al-kahf And Ayat Al-kursi (44) باب فَضْلِ سُورَةِ الْكَهْفِ وَآيَةِ الْكُرْسِيِّ

Abu Darda' reported Allah's Apostle (ﷺ) as saying:

If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ، بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ "

Reference : Sahih Muslim 809 a
In-book reference : Book 6, Hadith 311
USC-MSA web (English) reference : Book 4, Hadith 1766
(deprecated numbering scheme)

This hadith has been transmitted by Qatada with the same chain of transmitters. But Shu'ba (one of the narrators) said:

At the end of Surah al-Kahf, but Hammam said: At the beginning of Surah al-Kahf.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا هَمَّامٌ، جَمِيعًا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ قَالَ شُعْبَةُ مِنْ آخِرِ الْكَهْفِ . وَقَالَ هَمَّامٌ مِنْ أَوَّلِ الْكَهْفِ كَمَا قَالَ هِشَامٌ.

Reference : Sahih Muslim 809 b
In-book reference : Book 6, Hadith 312
USC-MSA web (English) reference : Book 4, Hadith 1767
(deprecated numbering scheme)

Ubayy b. Ka'b said:

Allah's Messenger (ﷺ) said: O Abu' al-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah and His Apostle (ﷺ) know best. He again said: Abu'l-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah, there is no god but He, the Living, the Eternal. Thereupon he struck me on my breast and said: May knowledge be pleasant for you, O Abu'l-Mundhir!

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَىُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ " . قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَىُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ " . قَالَ قُلْتُ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ . قَالَ فَضَرَبَ فِي صَدْرِي وَقَالَ " وَاللَّهِ لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ " .

Reference : Sahih Muslim 810
In-book reference : Book 6, Hadith 313
USC-MSA web (English) reference : Book 4, Hadith 1768
(deprecated numbering scheme)

(45) Chapter: Excellence Of The Recitation Of" Say: He Is Allah, The One" (surah Ikhlas)

(45) باب فَضْلِ قِرَاءَةِ { قُلْ هُوَ اللَّهُ أَحَدٌ}

Abu Darda' reported Allah's Apostle (ﷺ) as saying:

Is any one of you incapable of reciting a third of the Qur'an in a night? They (the Companions) asked: How could one recite a third of the Qur'an (in a night)? Upon this he (the Holy Prophet) said:" He is Allah, One" (Qur'An. cxii.) is equivalent to a third of the Qur'an.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ زُهَيْرٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ " .

Reference : Sahih Muslim 811 a
In-book reference : Book 6, Hadith 314
USC-MSA web (English) reference : Book 4, Hadith 1769
(deprecated numbering scheme)

This hadith has been narrated by Qatada with the same chain of transmitters in these words:

He (the Messenger of Allah) said: Allah divided the Qur'an into three parts, and he made:" Say: He, Allah is One." one part out of the (three) parts of the Qur'an.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا أَبَانُ الْعَطَّارُ، جَمِيعًا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِهِمَا مِنْ قَوْلِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ جَزَّأَ الْقُرْآنَ ثَلاَثَةَ أَجْزَاءٍ فَجَعَلَ قُلْ هُوَ اللَّهُ أَحَدٌ جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ " .

Reference : Sahih Muslim 811 b
In-book reference : Book 6, Hadith 315
USC-MSA web (English) reference : Book 4, Hadith 1770
(deprecated numbering scheme)

It is reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Get together. for I am going to recite one-third of the Qur'an before you. And those who could get together gathered there. Then the Messenger of Allah (ﷺ) came out and recited:" Say: He, Allah, is One." He then entered (his house).

Some of us said to the others: Perhaps there has been some news from the heaven on account of which he has gone Inside (the house). The Apostle of Allah (ﷺ) again came out and said: I told you that I was going to recite one-third of the Qur'in; keep in mind, this (Surah Ikhlas) is equivalent to one-third of the Qur'an.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ يَحْيَى، - قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، - حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْشِدُوا فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ " . فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَقَرَأَ { قُلْ هُوَ اللَّهُ أَحَدٌ} ثُمَّ دَخَلَ فَقَالَ بَعْضُنَا لِبَعْضٍ إِنِّي أُرَى هَذَا خَبَرٌ جَاءَهُ مِنَ السَّمَاءِ فَذَاكَ الَّذِي أَدْخَلَهُ . ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنِّي قُلْتُ لَكُمْ سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ أَلاَ إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ " .

Reference : Sahih Muslim 812 a
In-book reference : Book 6, Hadith 316
USC-MSA web (English) reference : Book 4, Hadith 1771
(deprecated numbering scheme)

Abu Huraira reported:

The Messenger of Allah (ﷺ) came out to us and said: I am going to recite before you one-third of the Qur'an. He (the Holy Prophet) then recited:" Say: He is Allah, One--Allah, the Eternal," to the end of the Surah.

وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ " . فَقَرَأَ { قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ} حَتَّى خَتَمَهَا .

Reference : Sahih Muslim 812 b
In-book reference : Book 6, Hadith 317
USC-MSA web (English) reference : Book 4, Hadith 1772
(deprecated numbering scheme)

'A'isha reported:

The Messenger of Allah (ﷺ) sent a man in charge of an expedition and he would recite for his Companions during their prayer, ending (recitation) with:" Say, He is God, One." When they returned mention was made of it to the Messenger of Allah (ﷺ). He (the Holy Prophet) told them to ask him why he had done like that. So they asked him and he said: Verily, it is an attribute of the Compassionate One, and (for this reason) I love to recite it. The Messenger of Allah (ﷺ) thereupon said: Inform him that Allah loves him.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ، حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، أَنَّ أَبَا الرِّجَالِ، مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أُمِّهِ، عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ وَكَانَتْ فِي حَجْرِ عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلاَتِهِمْ فَيَخْتِمُ بِـ { قُلْ هُوَ اللَّهُ أَحَدٌ} فَلَمَّا رَجَعُوا ذُكِرَ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " سَلُوهُ لأَىِّ شَىْءٍ يَصْنَعُ ذَلِكَ " . فَسَأَلُوهُ فَقَالَ لأَنَّهَا صِفَةُ الرَّحْمَنِ فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ " .

Reference : Sahih Muslim 813
In-book reference : Book 6, Hadith 318
USC-MSA web (English) reference : Book 4, Hadith 1773
(deprecated numbering scheme)

(46) Chapter: Excellence Of The Recitation Of The Two Surahs Concerning The Taking Of Refuge

(46) باب فَضْلِ قِرَاءَةِ الْمُعَوِّذَتَيْنِ

'Uqba b. 'Amir reported Allah's Messenger (ﷺ) as saying:

What wonderful verses have been sent down today. the like of which has never been seen! They are:" Say: I seek refuge with the Lord of the dawn," and" Say: I seek refuge with the Lord of men."

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَمْ تَرَ آيَاتٍ أُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ} " .

Reference : Sahih Muslim 814 a
In-book reference : Book 6, Hadith 319
USC-MSA web (English) reference : Book 4, Hadith 1774
(deprecated numbering scheme)

'Uqba b. 'Amir reported:

The Messenger of Allah (ﷺ) said to me: There have been sent down to me verses the like of which had never been seen before. They are the Mu'awwadhatain.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أُنْزِلَ - أَوْ أُنْزِلَتْ - عَلَىَّ آيَاتٌ لَمْ يُرَ مِثْلُهُنَّ قَطُّ الْمُعَوِّذَتَيْنِ " .

Reference : Sahih Muslim 814 b
In-book reference : Book 6, Hadith 320
USC-MSA web (English) reference : Book 4, Hadith 1775
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters directly from the Companions of Muhammad (ﷺ).

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ مِثْلَهُ . وَفِي رِوَايَةِ أَبِي أُسَامَةَ عَنْ عُقْبَةَ، بْنِ عَامِرٍ الْجُهَنِيِّ وَكَانَ مِنْ رُفَعَاءِ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم .

Reference : Sahih Muslim 814 c
In-book reference : Book 6, Hadith 321
USC-MSA web (English) reference : Book 4, Hadith 1776
(deprecated numbering scheme)

(47) Chapter: Excellence Of One Who Acts Upon (the Teachings Of The) Qur'an And One Who Teaches It

(47) باب فَضْلِ مَنْ يَقُومُ بِالْقُرْآنِ وَيُعَلِّمُهُ وَفَضْلِ مَنْ تَعَلَّمَ حِكْمَةً مِنْ فِقْهٍ أَوْ غَيْرِهِ فَعَمِلَ بِهَا وَعَلَّمَهَا

Salim narrated on the authority of his father (Ibn 'Umar) that the Messenger of Allah (ﷺ) said:

Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by God, spends it during the night and the day (for the welfare of others. seeking the pleasure of the Lord).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، - قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالاً فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ " .

Reference : Sahih Muslim 815 a
In-book reference : Book 6, Hadith 322
USC-MSA web (English) reference : Book 4, Hadith 1777
(deprecated numbering scheme)

Salim son of Abdullah b. 'Umar is reported to have said on the authority of his father that the Messenger of Allah (ﷺ) observed:

Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and during the day (and acts upon it), and the person who, having been given wealth by God, gives it in charity during the night and the day.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حَسَدَ إِلاَّ عَلَى اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ هَذَا الْكِتَابَ فَقَامَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالاً فَتَصَدَّقَ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ " .

Reference : Sahih Muslim 815 b
In-book reference : Book 6, Hadith 323
USC-MSA web (English) reference : Book 4, Hadith 1778
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying:

There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom and he decides cases with the help of it and teaches it (to others).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا " .

Reference : Sahih Muslim 816
In-book reference : Book 6, Hadith 324
USC-MSA web (English) reference : Book 4, Hadith 1779
(deprecated numbering scheme)

'Amir b. Wathila reported that Nafi' b. 'Abd al-Harith met 'Umar at 'Usfan and 'Umar had employed him as collector in Mecca. He (Hadrat 'Umar) said to him (Nafi'):

Whom have you appointed as collector over the people of the valley? He said: Ibn Abza. He said: Who is Ibn Abza? He said: He is one of our freed slaves. He (Hadrat 'Umar) said: So you have appointed a freed slave over them. He said: He is well versed In the Book of Allah. the Exalted and Great, and he is well versed In the commandments and injunctions (of the Shari'ah). 'Umar said: So the Prophet (ﷺ) said: By this Book, Allah would exalt some peoples and degrade others.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ، لَقِيَ عُمَرَ بِعُسْفَانَ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ مَنِ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي فَقَالَ ابْنَ أَبْزَى . قَالَ وَمَنِ ابْنُ أَبْزَى قَالَ مَوْلًى مِنْ مَوَالِينَا . قَالَ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ . قَالَ عُمَرُ أَمَا إِنَّ نَبِيَّكُمْ صلى الله عليه وسلم قَدْ قَالَ " إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ " .

Reference : Sahih Muslim 817 a
In-book reference : Book 6, Hadith 325
USC-MSA web (English) reference : Book 4, Hadith 1780
(deprecated numbering scheme)

This hadith has been narrated by Zuhri through another chain of transmitters.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَامِرُ بْنُ وَاثِلَةَ اللَّيْثِيُّ، أَنَّ نَافِعَ بْنَ، عَبْدِ الْحَارِثِ الْخُزَاعِيَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ . بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ، .

Reference : Sahih Muslim 817 b
In-book reference : Book 6, Hadith 326
USC-MSA web (English) reference : Book 4, Hadith 1781
(deprecated numbering scheme)

(48) Chapter: " THE QUR'AN HAS BEEN REVEALED IN SEVEN MODES OF READING" AND ITS MEANING

(48) باب بَيَانِ أَنَّ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ وَبَيَانِ مَعْنَاهُ

'Umar b. Khattab said:

I heard Hisham b. Hakim b. Hizam reciting Surah al-Furqan in a style different from that in which I used to recite it, and in which Allah's Messenger (ﷺ) had taught me to recite it. I was about to dispute with him (on this style) but I delayed till he had finished that (the recitation). Then I caught hold of his cloak and brought him to the Messenger of Allah (ﷺ) and said: Messenger of Allah, I heard this man reciting Surah al-Furqan in a style different from the one in which you taught me to recite. Upon this the Messenger of Allah (ﷺ) told (me) to leave him alone and asked him to recite. He then recited in the style in which I beard him recite it. The Messenger of Allah (ﷺ) then said: Thus was it sent down. He then told me to recite and I recited it, and he said: Thus was it sent down. The Qur'an was sent down in seven dialects. So recite what seems easy therefrom.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ، حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُهَا وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَقْرَأَنِيهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسِلْهُ اقْرَأْ " . فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَكَذَا أُنْزِلَتْ " . ثُمَّ قَالَ لِيَ " اقْرَأْ " . فَقَرَأْتُ فَقَالَ " هَكَذَا أُنْزِلَتْ إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ " .

Reference : Sahih Muslim 818 a
In-book reference : Book 6, Hadith 327
USC-MSA web (English) reference : Book 4, Hadith 1782
(deprecated numbering scheme)

This hadith has been transmitted thus by 'Umar b. Khattab (with a slight change of words):

" I heard Hisham b. Hakim reciting Surah al-Furqan during the lifetime of Allah's Messenger (ﷺ)." The rest is the same but with this addition:" I was about to catch hold of him in prayer, but I exercised patience till he pronounced salutation.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ الْقَارِيَّ، أَخْبَرَاهُ أَنَّهُمَا، سَمِعَا عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ وَزَادَ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ .

Reference : Sahih Muslim 818 b
In-book reference : Book 6, Hadith 328
USC-MSA web (English) reference : Book 4, Hadith 1783
(deprecated numbering scheme)

This hadith has been transmitted by Zuhri.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، كَرِوَايَةِ يُونُسَ بِإِسْنَادِهِ .

Reference : Sahih Muslim 818 c
In-book reference : Book 6, Hadith 329
USC-MSA web (English) reference : Book 4, Hadith 1784
(deprecated numbering scheme)

Ibn 'Abbas reported Allah's Messenger (ﷺ) as saying:

Gabriel taught me to recite in one style. I replied to him and kept asking him to give more (styles), till he reached seven modes (of recitation). Ibn Shibab said: It has reached me that these seven styles are essentially one, not differing about what is permitted and what is forbidden.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَقْرَأَنِي جِبْرِيلُ - عَلَيْهِ السَّلاَمُ - عَلَى حَرْفٍ فَرَاجَعْتُهُ فَلَمْ أَزَلْ أَسْتَزِيدُهُ فَيَزِيدُنِي حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ " . قَالَ ابْنُ شِهَابٍ بَلَغَنِي أَنَّ تِلْكَ السَّبْعَةَ الأَحْرُفَ إِنَّمَا هِيَ فِي الأَمْرِ الَّذِي يَكُونُ وَاحِدًا لاَ يَخْتَلِفُ فِي حَلاَلٍ وَلاَ حَرَامٍ .

Reference : Sahih Muslim 819 a
In-book reference : Book 6, Hadith 330
USC-MSA web (English) reference : Book 4, Hadith 1785
(deprecated numbering scheme)

This hadith has been narrated by Zuhri with the same chain of trans- mitters.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ.

Reference : Sahih Muslim 819 b
In-book reference : Book 6, Hadith 331
USC-MSA web (English) reference : Book 4, Hadith 1786
(deprecated numbering scheme)

Ubayy b. Ka'b reported:

I was in the mosque when a man entered and prayed and recited (the Qur'in) in a style to which I objected. Then another man entered (the mosque) and recited in a style different from that of his companion. When we had finished the prayer, we all went to Allah's Messenger (ﷺ) and said to him: This man recited in a style to which I objected, and the other entered and recited in a style different from that of his companion. The Messenger of Allah (ﷺ) asked them to recite and so they recited, and the Messenger of Allah (ﷺ) expressed approval of their affairs (their modes of

recitation). and there occurred In my mind a sort of denial which did not occur even during the Days of Ignorance. When the Messenger of Allah (ﷺ) saw how I was affected (by a wrong idea), he struck my chest, whereupon I broke into sweating and felt as though I were looking at Allah with fear. He (the Holy Prophet) said to me: Ubayy. a message was sent to me to recite the Qur'an in one dialect, and I replied: Make (things) easy for my people. It was conveyed to me for the second time that it should be recited in two dialects. I again replied to him: Make affairs easy for my people. It was again conveyed to me for the third time to recite in seven dialects And (I was further told): You have got a seeking for every reply that I sent you, which you should seek from Me. I said: O Allah! forgive my people, forgive my people, and I have deferred the third one for the day on which the entire creation will turn to me, including even Ibrahim (peace be upon him) (for intercession).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ جَدِّهِ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ فَلَمَّا قَضَيْنَا الصَّلاَةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ فَأَمَرَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَرَءَا فَحَسَّنَ النَّبِيُّ صلى الله عليه وسلم شَأْنَهُمَا فَسُقِطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلاَ إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ فَلَمَّا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَا قَدْ غَشِيَنِي ضَرَبَ فِي صَدْرِي فَفِضْتُ عَرَقًا وَكَأَنَّمَا أَنْظُرُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَرَقًا فَقَالَ لِي " يَا أُبَىُّ أُرْسِلَ إِلَىَّ أَنِ اقْرَإِ الْقُرْآنَ عَلَى حَرْفٍ فَرَدَدْتُ إِلَيْهِ أَنْ هَوِّنْ عَلَى أُمَّتِي .

Reference : Sahih Muslim 820 a
In-book reference : Book 6, Hadith 332
USC-MSA web (English) reference : Book 4, Hadith 1787
(deprecated numbering scheme)

Ubayy b. Ka'b reported that he was sitting in a mosque that a person entered it and he observed prayer, and made recitation, the rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي، خَالِدٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، أَخْبَرَنِي أُبَىُّ بْنُ كَعْبٍ، أَنَّهُ كَانَ جَالِسًا فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَرَأَ قِرَاءَةً وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ .

Reference : Sahih Muslim 820 b
In-book reference : Book 6, Hadith 333
USC-MSA web (English) reference : Book 4, Hadith 1788
(deprecated numbering scheme)

Ubayy b. Ka'b reported that the Messenger of Allah (ﷺ) was near the tank of Banu Ghifar that Gabriel came to him and said:

Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he

said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite, they would be right.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أُبَىِّ بْنِ كَعْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ - قَالَ - فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَى حَرْفٍ . فَقَالَ " أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ " . ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَى حَرْفَيْنِ فَقَالَ " أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ " . ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَى ثَلاَثَةِ أَحْرُفٍ . فَقَالَ " أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ " . ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتُكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَيُّمَا حَرْفٍ قَرَءُوا عَلَيْهِ فَقَدْ أَصَابُوا .

Reference : Sahih Muslim 821 a
In-book reference : Book 6, Hadith 334
USC-MSA web (English) reference : Book 4, Hadith 1789
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 821 b
In-book reference : Book 6, Hadith 335
USC-MSA web (English) reference : Book 4, Hadith 1790
(deprecated numbering scheme)

(49) Chapter: Reciting The Qur'an Leisurely And Distinctively And Abstaining From Reciting It Very Hurriedly, And Permissibility Of Reciting Two Surahs Or More Than Two In A Rak'ah

(49) باب تَرْتِيلِ الْقِرَاءَةِ وَاجْتِنَابِ الْهَذِّ وَهُوَ الإِفْرَاطُ فِي السُّرْعَةِ وَإِبَاحَةِ سُورَتَيْنِ فَأَكْثَرَ فِي الرَّكْعَةِ

Abu Wa'il reported that a person named Nabik b. Sinan came to Abdullah (b. Mas'ud) and said:
Abu 'Abd al-Rahman, how do you recite this word (alif) or (ya)? Would you read It as: min ma'in ghaira asin or au min ma'in ghaira ghaira yasin. (al-Qur'an, xlvii. 15)? 'Abdullah said: You (seem to) have memorised the whole of the Qur'an except this. He (again) said: I recite all the mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You must have been reciting It) hastily like the recitation of poetry. Verily. there are people who recite the Qur'an, but it does not go down beyond their collar bones. It is (a fact with the Qur'an) that it is beneficial only when it settles in the heart and is rooted deeply in it. The best of (the acts) in prayer are bowing and prostration. I am quite aware of the occasions when the Messenger of Allah (ﷺ) combined together two surahs in every rak'ah. 'Abdullah then stood up and went out with 'Alqama following in his footstep. He said Ibn Numair had told him that the narration was like that:" A person belonging to Banu Bajila came to 'Abdullah," and he did not mention (the name of) Nahik b. Sinan.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَكِيعٌ، - عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ جَاءَ رَجُلٌ يُقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ إِلَى عَبْدِ اللَّهِ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ كَيْفَ تَقْرَأُ هَذَا الْحَرْفَ أَلِفًا تَجِدُهُ أَمْ يَاءً مِنْ مَاءٍ غَيْرِ آسِنٍ أَوْ مِنْ مَاءٍ غَيْرِ يَاسِنٍ قَالَ فَقَالَ عَبْدُ اللَّهِ وَكُلَّ الْقُرْآنِ قَدْ أَحْصَيْتَ غَيْرَ هَذَا قَالَ إِنِّي لأَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ ‏.‏ فَقَالَ عَبْدُ اللَّهِ هَذًّا كَهَذِّ الشِّعْرِ إِنَّ أَقْوَامًا يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ وَلَكِنْ إِذَا وَقَعَ فِي الْقَلْبِ فَرَسَخَ فِيهِ نَفَعَ إِنَّ أَفْضَلَ الصَّلاَةِ الرُّكُوعُ وَالسُّجُودُ إِنِّي لأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرُنُ بَيْنَهُنَّ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ ‏.‏ ثُمَّ قَامَ عَبْدُ اللَّهِ فَدَخَلَ عَلْقَمَةُ فِي إِثْرِهِ ثُمَّ خَرَجَ فَقَالَ قَدْ أَخْبَرَنِي بِهَا ‏.‏ قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ إِلَى عَبْدِ اللَّهِ وَلَمْ يَقُلْ نَهِيكُ بْنُ سِنَانٍ ‏.‏

Reference	: Sahih Muslim 822 a
In-book reference	: Book 6, Hadith 336
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1791

Abu Wa'il reported:

A person came to 'Abdullah, who was called Nahik b. Sinan, and the rest of the hadith is the same but for this:" Alqama came to him ('Abdullah b. Mas'ud) and we said to him: Ask him about the manners in which he combined (two surahs) in one rak'ah. So he went to him and asked him and then came to us and said: Twenty are the mufassal surahs in the compilation (of the Qur'an) made by 'Abdullah."

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ يُقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ ‏.‏ بِمِثْلِ حَدِيثِ وَكِيعٍ غَيْرَ أَنَّهُ قَالَ فَجَاءَ عَلْقَمَةُ لِيَدْخُلَ عَلَيْهِ فَقُلْنَا لَهُ سَلْهُ عَنِ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهَا فِي رَكْعَةٍ فَدَخَلَ عَلَيْهِ فَسَأَلَهُ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ عِشْرُونَ سُورَةً مِنَ الْمُفَصَّلِ فِي تَأْلِيفِ عَبْدِ اللَّهِ ‏.‏

Reference	: Sahih Muslim 822 b
In-book reference	: Book 6, Hadith 337
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1792

This hadith has been narrated by A'mash with the same chain of transmitters in which ('Abdullah b. Mas'ud) said:

" I know the manners in which the Messenger of Allah (ﷺ) recited the two surahs in one rak'ah and then twenty surahs in ten rak'ahs."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، فِي هَذَا الإِسْنَادِ ‏.‏ بِنَحْوِ حَدِيثِهِمَا وَقَالَ إِنِّي لأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم اثْنَتَيْنِ فِي رَكْعَةٍ ‏.‏ عِشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ ‏.‏

Reference	: Sahih Muslim 822 c
In-book reference	: Book 6, Hadith 338
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1793

Abu Wa'il reported:

One day we went to 'Abdullah b. Mas'ud after we had observed the dawn prayer and we paid salutation at the door. He permitted us to enter, but we stayed for a while at the door, when the slave-girl came out and said: Why don't you come in? So we went in and (we found 'Abdullah b. Mas'ud) sitting and glorifying Allah (i. e. he was busy in dhikr) and he said: What obstructed you from coming in though you had been granted permission for it? We said: There was nothing (behind it) but we entertained the idea that some inmate of the house might be sleeping. He said: Do you presume any idleness on the part of the family of Ibn Umm 'Abd (the mother of Abdullah b. Mas'ud)? He was again busy with the glorification of Allah till he thought that the sun had risen. He said: Girl, see whether (the sun) has arisen. She glanced but it had not risen (by that time). He was again busy with the glorification (of Allah) and he (again) thought that the sun had arisen. She glanced (and confirmed) that, it had risen. Upon this he ('Abdullah b. Mas'ud) said: Praise be to Allah Who did not call us to account for our sins today. Mahdi said: I think that he said, He did not destroy us for our sins. One among the people said: I recited all the mufassal surahs during the night. 'Abdullah said: (You must have recited them) like the (recitation) of poetry. I heard (the Holy Prophet) combining (the sarahs) and I remember the combinations which the Messenger of Allah (ﷺ) made In the recitation (of surahs). These were constituted of eighteen mufassal surahs and two surahs (commencing with) Ha-Mim.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي، وَائِلٍ قَالَ غَدَوْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْمًا بَعْدَ مَا صَلَّيْنَا الْغَدَاةَ فَسَلَّمْنَا بِالْبَابِ فَأَذِنَ لَنَا - قَالَ - فَمَكَثْنَا بِالْبَابِ هُنَيَّةً - قَالَ - فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ أَلاَ تَدْخُلُونَ فَدَخَلْنَا فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ فَقَالَ مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ فَقُلْنَا لاَ إِلاَّ أَنَّا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ . قَالَ ظَنَنْتُمْ بِآلِ ابْنِ أُمِّ عَبْدٍ غَفْلَةً قَالَ ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّى ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ قَالَ فَنَظَرَتْ فَإِذَا هِيَ لَمْ تَطْلُعْ فَأَقْبَلَ يُسَبِّحُ حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ قَالَ يَا جَارِيَةُ انْظُرِي هَلْ طَلَعَتْ فَنَظَرَتْ فَإِذَا هِيَ قَدْ طَلَعَتْ . فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَقَالَنَا يَوْمَنَا هَذَا - فَقَالَ مَهْدِيٌّ وَأَحْسِبُهُ قَالَ - وَلَمْ يُهْلِكْنَا بِذُنُوبِنَا - قَالَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ - قَالَ - فَقَالَ عَبْدُ اللَّهِ هَذًّا كَهَذِّ الشِّعْرِ إِنَّا لَقَدْ سَمِعْنَا الْقَرَائِنَ وَإِنِّي لأَحْفَظُ الْقَرَائِنَ الَّتِي كَانَ يَقْرَؤُهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَمَانِيَةَ عَشَرَ مِنَ الْمُفَصَّلِ وَسُورَتَيْنِ مِنْ آلِ حم.

Reference : Sahih Muslim 822 d
In-book reference : Book 6, Hadith 339
USC-MSA web (English) reference : Book 4, Hadith 1794
(deprecated numbering scheme)

Shaqiq reported:

A person from Banu Bajila who was called Nabik b. Sinan came to Abdullah and said: I recite mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You recite) like the recitation of poetry. I know the manner in which the Messenger of Allah (ﷺ) recited two surahs in one rak'ah.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، قَالَ جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ يُقَالُ لَهُ نَهِيكُ بْنُ سِنَانٍ إِلَى عَبْدِ اللَّهِ فَقَالَ إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ . فَقَالَ عَبْدُ اللَّهِ هَذًّا كَهَذِّ الشِّعْرِ لَقَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهِنَّ سُورَتَيْنِ فِي رَكْعَةٍ .

Reference : Sahih Muslim 822 e
In-book reference : Book 6, Hadith 340

USC-MSA web (English) reference : Book 4, Hadith 1795
(deprecated numbering scheme)

Abu Wa'il reported:

A person came to 'Abdullah b. Mas'ud and said: I recited all the mufassal surahs in one rak'ah during the night. 'Abdullah said: You must have recited hastily like the recitation of poetry. 'Abdullah said: I remember well the manner in which the Messenger of Allah (ﷺ) used to combine them, and he then mentioned twenty of the mufassal surahs, and (their combinations in) two in every rak'ah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، أَنَّهُ سَمِعَ أَبَا وَائِلٍ، يُحَدِّثُ أَنَّ رَجُلاً، جَاءَ إِلَى ابْنِ مَسْعُودٍ فَقَالَ إِنِّي قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ كُلَّهُ فِي رَكْعَةٍ . فَقَالَ عَبْدُ اللَّهِ هَذًّا كَهَذِّ الشِّعْرِ فَقَالَ عَبْدُ اللَّهِ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرُنُ بَيْنَهُنَّ - قَالَ - فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ سُورَتَيْنِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ .

Reference : Sahih Muslim 822 f
In-book reference : Book 6, Hadith 341
USC-MSA web (English) reference : Book 4, Hadith 1796
(deprecated numbering scheme)

(50) Chapter: That Which Concerns Recitation

(50) باب مَا يَتَعَلَّقُ بِالْقِرَاءَاتِ

Abu Ishaq reported:

I saw a man asking Aswad b. Yazid who taught the Qur'an in the mosque: How do you recite the verse (fahal min muddakir) whether (the word muddakir) Is with (d) or (dh)? He (Aswad) said: It was with (d). I heard Abdullah b. Mas'ud saying that he had heard the Messenger of Allah (ﷺ) reciting (muddakir) with (d).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ رَأَيْتُ رَجُلاً سَأَلَ الأَسْوَدَ بْنَ يَزِيدَ وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي الْمَسْجِدِ فَقَالَ كَيْفَ تَقْرَأُ هَذِهِ الآيَةَ فَهَلْ مِنْ مُدَّكِرٍ أَدَالاً أَمْ ذَالاً قَالَ بَلْ دَالاً سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مُدَّكِرٍ " . دَالاً .

Reference : Sahih Muslim 823 a
In-book reference : Book 6, Hadith 342
USC-MSA web (English) reference : Book 4, Hadith 1797
(deprecated numbering scheme)

Ishaq is reported to have said on the authority of Aswad who quoted on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (ﷺ) used to recite these words as (fahal min muddakir).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ " فَهَلْ مِنْ مُدَّكِرٍ " .

Reference : Sahih Muslim 823 b
In-book reference : Book 6, Hadith 343
USC-MSA web (English) reference : Book 4, Hadith 1798
(deprecated numbering scheme)

'Alqama reported. We went to Syria and Abu Darda' came to us and said:

Is there anyone among you who recites according to the recitation of Abdullah? I said: Yes, it is I. He again said: How did you hear 'Abdullah reciting this verse: (wa'l-lail-i-idha yaghsha = when the night covers)? He ('Alqama) said: I heard him reciting it (like this) (wa'l-lail-i-idha yaghsha) wa-dhakar wal untha = when the night covers and the males and the females). Upon this he said: By Allah, I heard the Messenger of Allah (ﷺ) reciting in this way, but they (the Muslims of Syria) desire us to recite: (wa ma khalaqa), but I do not yield to their desire.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ فَقُلْتُ نَعَمْ أَنَا . قَالَ فَكَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الآيَةَ { وَاللَّيْلِ إِذَا يَغْشَى} قَالَ سَمِعْتُهُ يَقْرَأُ { وَاللَّيْلِ إِذَا يَغْشَى * وَالذَّكَرِ وَالأُنْثَى} . قَالَ وَأَنَا وَاللَّهِ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَؤُهَا وَلَكِنْ هَؤُلاَءِ يُرِيدُونَ أَنْ أَقْرَأَ وَمَا خَلَقَ . فَلاَ أُتَابِعُهُمْ .

Reference	: Sahih Muslim 824 a
In-book reference	: Book 6, Hadith 344
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1799

Ibrahim reported:

'Alqama came to Syria and entered the mosque and prayed there and then went to a (place where people were sitting in a) circle and he sat therein. Then a person came there and I perceived that the people were annoyed and perturbed (on this arrival). and he sat on my side and then said: Do you remember how 'Abdullah used to recite (the Qur'an)? And then the rest of the hadith was narrated.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ أَتَى عَلْقَمَةُ الشَّامَ فَدَخَلَ مَسْجِدًا فَصَلَّى فِيهِ ثُمَّ قَامَ إِلَى حَلْقَةٍ فَجَلَسَ فِيهَا - قَالَ - فَجَاءَ رَجُلٌ فَعَرَفْتُ فِيهِ تَحَوُّشَ الْقَوْمِ وَهَيْئَتَهُمْ . قَالَ فَجَلَسَ إِلَى جَنْبِي ثُمَّ قَالَ أَتَحْفَظُ كَمَا كَانَ عَبْدُ اللَّهِ يَقْرَأُ فَذَكَرَ بِمِثْلِهِ .

Reference	: Sahih Muslim 824 b
In-book reference	: Book 6, Hadith 345
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1800

'Alqama reported:

I met Abu Darda', and he said to me: To which country do you belong? I said: I am one of the people of Iraq. He again said: To which city? I replied: City of Kufa. He again said: Do you recite according to the recitation of 'Abdullah b. Mas'ud? I said: Yes. He said: Recite this verse (By the night when it covers) So I recited it: (By the night when it covers, and the day when it shines, and the creating of the male and the female). He laughed and said: I have heard the Messenger of Allah (ﷺ) reciting like this.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ بْنِ أَبِي، هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، قَالَ لَقِيتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي مِمَّنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْعِرَاقِ . قَالَ مِنْ أَيِّهِمْ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ . قَالَ هَلْ تَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ بْنِ

مَسْعُودٍ قَالَ قُلْتُ نَعَمْ . قَالَ فَاقْرَأْ { وَاللَّيْلِ إِذَا يَغْشَى} قَالَ فَقَرَأْتُ { وَاللَّيْلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى * وَالذَّكَرِ وَالأُنْثَى} . قَالَ فَضَحِكَ ثُمَّ قَالَ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَؤُهَا .

Reference : Sahih Muslim 824 c
In-book reference : Book 6, Hadith 346
USC-MSA web (English) reference : Book 4, Hadith 1801
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ، قَالَ أَتَيْتُ الشَّامَ فَلَقِيتُ أَبَا الدَّرْدَاءِ فَذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ .

Reference : Sahih Muslim 824 d
In-book reference : Book 6, Hadith 347
USC-MSA web (English) reference : Book 4, Hadith 1802
(deprecated numbering scheme)

(51) Chapter: Times When Prayer Is Prohibited

(51) باب الأَوْقَاتِ الَّتِي نُهِيَ عَنِ الصَّلاَةِ، فِيهَا .

Abu Huraira is reported to have said that the Messenger of Allah (ﷺ) prohibited to observe prayer after the 'Asr prayer till the sun is set, and after the dawn till the sun rises.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الصَّلاَةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَعَنِ الصَّلاَةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ .

Reference : Sahih Muslim 825
In-book reference : Book 6, Hadith 348
USC-MSA web (English) reference : Book 4, Hadith 1803
(deprecated numbering scheme)

Ibn 'Abbas reported:
I heard it from so many Companions of the Messenger of Allah (ﷺ) and one among them is 'Umar b. Khattab, and he is most dear to me among them that the Messenger of Allah (ﷺ) prohibited observing of prayer after the dawn prayer till the sun rose and after the 'Asr till the sun set.

وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، وَإِسْمَاعِيلُ بْنُ سَالِمٍ، جَمِيعًا عَنْ هُشَيْمٍ، - قَالَ دَاوُدُ حَدَّثَنَا هُشَيْمٌ، - أَخْبَرَنَا مَنْصُورٌ، عَنْ قَتَادَةَ، قَالَ أَخْبَرَنَا أَبُو الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ غَيْرَ، وَاحِدٍ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَكَانَ أَحَبَّهُمْ إِلَىَّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الصَّلاَةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ .

Reference : Sahih Muslim 826 a
In-book reference : Book 6, Hadith 349
USC-MSA web (English) reference : Book 4, Hadith 1804
(deprecated numbering scheme)

This hadith has been narrated by Qatada with the same chain of transmitters with a minor alteration of words.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنِي أَبُو غَسَّانَ، الْمِسْمَعِيُّ حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُعَاذُ، بْنُ هِشَامٍ حَدَّثَنِي أَبِي كُلُّهُمْ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِ سَعِيدٍ وَهِشَامٍ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ .

Reference : Sahih Muslim 826 b
In-book reference : Book 6, Hadith 350
USC-MSA web (English) reference : Book 4, Hadith 1804
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

No prayer is valid after the 'Asr prayer till the sun sets and no prayer is valid after the dawn prayer till the sun rises.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ صَلاَةَ بَعْدَ صَلاَةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَلاَ صَلاَةَ بَعْدَ صَلاَةِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ " .

Reference : Sahih Muslim 827
In-book reference : Book 6, Hadith 351
USC-MSA web (English) reference : Book 4, Hadith 1805
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

Let not any one of you intend to observe prayer at the time of the rising of the sun or of the setting sun.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلاَ عِنْدَ غُرُوبِهَا " .

Reference : Sahih Muslim 828 a
In-book reference : Book 6, Hadith 352
USC-MSA web (English) reference : Book 4, Hadith 1806
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

Do not intend to observe prayer at the time of the rising of the sun nor at its setting, for it rises between the horns of Satan.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ، نُمَيْرٍ حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ جَمِيعًا حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بِقَرْنَىْ شَيْطَانٍ " .

Reference : Sahih Muslim 828 b
In-book reference : Book 6, Hadith 353
USC-MSA web (English) reference : Book 4, Hadith 1807
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

When the rim of the sun starts appearing defer prayer till it completely appears, and when the rim of the sun disappears defer prayer till it completely disappears.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ، نُمَيْرٍ حَدَّثَنَا أَبِي وَابْنُ، بِشْرٍ قَالُوا جَمِيعًا حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا بَدَا حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تَبْرُزَ وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلاَةَ حَتَّى تَغِيبَ " .

Reference : Sahih Muslim 829
In-book reference : Book 6, Hadith 354
USC-MSA web (English) reference : Book 4, Hadith 1808
(deprecated numbering scheme)

Abu Basra Ghifari reported:

The Messenger of Allah (ﷺ) led us in the 'Asr prayer at (the place known as) Mukhammas, and then said: This prayer was presented to those gone before you, but they lost it, and he who guards it has two rewards in store for him. And no prayer is valid after till the onlooker appears (by onlooker is meant the evening star).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَصْرَ بِالْمُخَمَّصِ فَقَالَ " إِنَّ هَذِهِ الصَّلاَةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا فَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ وَلاَ صَلاَةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ " . وَالشَّاهِدُ النَّجْمُ .

Reference : Sahih Muslim 830 a
In-book reference : Book 6, Hadith 355
USC-MSA web (English) reference : Book 4, Hadith 1809
(deprecated numbering scheme)

This hadith has been narrated by Abu Basra Ghifari through another chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَائِيِّ، - وَكَانَ ثِقَةً - عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَصْرَ . بِمِثْلِهِ .

Reference : Sahih Muslim 830 b
In-book reference : Book 6, Hadith 356
USC-MSA web (English) reference : Book 4, Hadith 1810
(deprecated numbering scheme)

Uqba b. 'Amir said:

There were the times at which Allah's Messenger (ﷺ) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُوسَى بْنِ عُلَىٍّ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ، يَقُولُ ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ .

Reference	: Sahih Muslim 831
In-book reference	: Book 6, Hadith 357
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1811

(52) Chapter: How 'amr B. 'abasa Embraced Islam

(52) باب إِسْلاَمِ عَمْرِو بْنِ عَبَسَةَ

'Amr b. 'Abasa Sulami reported:

I in the state of the Ignorance (before embracing Islam) used to think that the people were in error and they were not on anything (which may be called the right path) and worshipped the idols. In the meanwhile I heard of a man in Mecca who was giving news (on the basis of his prophetic knowledge) ; so I sat on my ride and went to him. The Messenger of Allah (ﷺ) was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (towards the Meccans and thus managed) to enter Mecca and go to him (the Holy Prophet) and I said to him: Who are you? He said: I am a Prophet (of Allah). I again said: Who is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allah. I said: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the Idols, and to proclaim the oneness of Allah (in a manner that) nothing is to be associated with Him. I said: Who is with you in this (in these beliefs and practices)? He said: A free man and a slave. He (the narrator) said: Abu Bakr and Bilal were there with him among those who had embraced Islam by that time. I said: I intend to follow you. He said: During these days you would not be able to do so. Don't you see the (hard) condition under which I and (my) people are living? You better go back to your people and when you hear that I have been granted victory, you come to me. So I went to my family. I was in my home when the Messengerof Allah (ﷺ) came to Medina. I was among my people and used to seek news and ask people when he arrived in Medina. Then a group of people belonging to Yathrib (Medina) came. I said (to them): How is that person getting on who has come to Medina? They said: The people are hastening to him, while his people (the polytheists of Mecca) planned to kill him, but they could not do so. I (on hearing It) came to Medina and went to him and said: Messenger of Allah, do you recognise me? He said: Yes, you are the same man who met me at Mecca. I said: It is so. I again said: Prophet of Allah, tell me that which Allah has taught you and which I do not know, tell me about the prayer. He said: Observe the dawn prayer, then stop praying when the sun is rising till it Is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, till you pray the afternoon prayer, then cease prayer till the sun sets, for it sets between the horns of devil, and at that time the unbelievers prostrate themselves before it. I said: Apostle of Allah, tell me about ablution also. He said: None of you who uses water for ablution and rinses his mouth, snuffs up water and blows it, but the sins of his face, and his mouth and his nostrils fall out. When he washes his face, as Allah has commanded him, the sins of his face fall out from the end of his beard with water. Then (when) he washes his forearms up to the elbows, the sins of his arms fall out along with water from his finger-tips. And when he wipes his head, the sins of his head fall out from the points of his hair along with water. And (when) he washes his feet up to

the ankles, the sins of his feet fall out from his toes along with water. And if he stands to pray and praises Allah, lauds Him and glorifies Him with what becomes Him and shows wholehearted devotion to Allah, his sins would depart leaving him (as innocent) as he was on the day his mother bore him. 'Amr b. 'Abasa narrated this hadith to Abu Umama, a Companion of the Messenger of Allah (ﷺ), and Abu Umama said to him: 'Amr b. 'Abasa, think what you are saying that such (a great reward) is given to a man at one place (only in the act of ablution and prayer). Upon this 'Amr said: Abu Umama, I have grown old and my bones have become weak and I am at the door of death; what impetus is there for me to attribute a lie to Allah and the Messenger of Allah (ﷺ)? Had I heard it from the Messenger of Allah (ﷺ) once, twice, or three times (even seven times), I would have never narrated it, but I have heard it from him on occasions more than these.

حَدَّثَنِي أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ أَبُو عَمَّارٍ، وَيَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي أُمَامَةَ، - قَالَ عِكْرِمَةُ وَلَقِيَ شَدَّادٌ أَبَا أُمَامَةَ وَوَاثِلَةَ وَصَحِبَ أَنَسًا إِلَى الشَّامِ وَأَثْنَى عَلَيْهِ فَضْلاً وَخَيْرًا - عَنْ أَبِي أُمَامَةَ قَالَ قَالَ عَمْرُو بْنُ عَبَسَةَ السُّلَمِيُّ كُنْتُ وَأَنَا فِي الْجَاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلاَلَةٍ وَأَنَّهُمْ لَيْسُوا عَلَى شَىْءٍ وَهُمْ يَعْبُدُونَ الأَوْثَانَ فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَارًا فَقَعَدْتُ عَلَى رَاحِلَتِي فَقَدِمْتُ عَلَيْهِ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُسْتَخْفِيًا جُرَءَاءُ عَلَيْهِ قَوْمُهُ فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيْهِ بِمَكَّةَ فَقُلْتُ لَهُ مَا أَنْتَ قَالَ " أَنَا نَبِيٌّ " . فَقُلْتُ وَمَا نَبِيٌّ قَالَ " أَرْسَلَنِي اللَّهُ " . فَقُلْتُ وَبِأَىِّ شَىْءٍ أَرْسَلَكَ قَالَ " أَرْسَلَنِي بِصِلَةِ الأَرْحَامِ وَكَسْرِ الأَوْثَانِ وَأَنْ يُوَحَّدَ اللَّهُ لاَ يُشْرَكُ بِهِ شَىْءٌ " . قُلْتُ لَهُ فَمَنْ مَعَكَ عَلَى هَذَا قَالَ " حُرٌّ وَعَبْدٌ " . قَالَ وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وَبِلاَلٌ مِمَّنْ آمَنَ بِهِ . فَقُلْتُ إِنِّي مُتَّبِعُكَ . قَالَ " إِنَّكَ لاَ تَسْتَطِيعُ ذَلِكَ يَوْمَكَ هَذَا أَلاَ تَرَى حَالِي وَحَالَ النَّاسِ وَلَكِنِ ارْجِعْ إِلَى أَهْلِكَ فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأْتِنِي " . قَالَ فَذَهَبْتُ إِلَى أَهْلِي وَقَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وَكُنْتُ فِي أَهْلِي فَجَعَلْتُ أَتَخَبَّرُ الأَخْبَارَ وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ حَتَّى قَدِمَ عَلَىَّ نَفَرٌ مِنْ أَهْلِ يَثْرِبَ مِنْ أَهْلِ الْمَدِينَةِ فَقُلْتُ مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ فَقَالُوا النَّاسُ إِلَيْهِ سِرَاعٌ وَقَدْ أَرَادَ قَوْمُهُ قَتْلَهُ فَلَمْ يَسْتَطِيعُوا ذَلِكَ . فَقَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَعْرِفُنِي قَالَ " نَعَمْ أَنْتَ الَّذِي لَقِيتَنِي بِمَكَّةَ " . قَالَ فَقُلْتُ بَلَى . فَقُلْتُ يَا نَبِيَّ اللَّهِ أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ . أَخْبِرْنِي عَنِ الصَّلاَةِ قَالَ " صَلِّ صَلاَةَ الصُّبْحِ ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ حَتَّى تَطْلُعَ الشَّمْسُ حَتَّى تَرْتَفِعَ فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَىْ شَيْطَانٍ وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ ثُمَّ صَلِّ فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى يَسْتَقِلَّ الظِّلُّ بِالرُّمْحِ ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ فَإِنَّ حِينَئِذٍ تُسْجَرُ جَهَنَّمُ فَإِذَا أَقْبَلَ الْفَىْءُ فَصَلِّ فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ أَقْصِرْ عَنِ الصَّلاَةِ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَىْ شَيْطَانٍ وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ " . قَالَ فَقُلْتُ يَا نَبِيَّ اللَّهِ فَالْوُضُوءُ حَدِّثْنِي عَنْهُ قَالَ " مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوءَهُ فَيَتَمَضْمَضُ وَيَسْتَنْشِقُ فَيَنْتَثِرُ إِلاَّ خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَيَاشِيمِهِ ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ إِلاَّ خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلاَّ خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ ثُمَّ يَمْسَحُ رَأْسَهُ إِلاَّ خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلاَّ خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ فَإِنْ هُوَ قَامَ فَصَلَّى فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ وَفَرَّغَ قَلْبَهُ لِلَّهِ إِلاَّ انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ " . فَحَدَّثَ عَمْرُو بْنُ عَبَسَةَ بِهَذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ أَبُو أُمَامَةَ يَا عَمْرَو بْنَ عَبَسَةَ انْظُرْ مَا تَقُولُ فِي مَقَامٍ وَاحِدٍ يُعْطَى هَذَا الرَّجُلُ فَقَالَ عَمْرٌو يَا أَبَا

أُمَامَةَ لَقَدْ كَبِرَتْ سِنِّي وَرَقَّ عَظْمِي وَاقْتَرَبَ أَجَلِي وَمَا بِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللَّهِ وَلاَ عَلَى رَسُولِ اللَّهِ لَوْ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلاَثًا - حَتَّى عَدَّ سَبْعَ مَرَّاتٍ - مَا حَدَّثْتُ بِهِ أَبَدًا وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ .

Reference : Sahih Muslim 832
In-book reference : Book 6, Hadith 358
USC-MSA web (English) reference : Book 4, Hadith 1812
(deprecated numbering scheme)

(53) Chapter: Do Not Get Into The Habit Of Observing Prayer At The Time Of The Rising Sun And At The Time Of Its Setting

(53) باب لاَ تَتَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا

'A'isha reported that 'Umar misconstrued the fact that the Messenger of Allah (ﷺ) had prohibited the observance of prayer at the time of the rising sun and at the time of its setting.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ وَهِمَ عُمَرُ إِنَّمَا نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُتَحَرَّى طُلُوعُ الشَّمْسِ وَغُرُوبُهَا .

Reference : Sahih Muslim 833 a
In-book reference : Book 6, Hadith 359
USC-MSA web (English) reference : Book 4, Hadith 1813
(deprecated numbering scheme)

'A'isha said that the Messenger of Allah (ﷺ) did not abandon observing two rak'ahs after 'Asr, but she reported Allah's Messenger (ﷺ) as saying:

Do not get used to observe prayer at the time of the rising sun and at the time of its setting and (exhorted the Muslims) to pray at their times.

وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لَمْ يَدَعْ رَسُولُ اللَّهِ صلى الله عليه وسلم الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ . قَالَ فَقَالَتْ عَائِشَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا فَتُصَلُّوا عِنْدَ ذَلِكَ " .

Reference : Sahih Muslim 833 b
In-book reference : Book 6, Hadith 360
USC-MSA web (English) reference : Book 4, Hadith 1814
(deprecated numbering scheme)

(54) Chapter: Concerning the two rak`ah that the Prophet (saws) used to pray after `Asr

(54) باب مَعْرِفَةِ الرَّكْعَتَيْنِ اللَّتَيْنِ كَانَ يُصَلِّيهِمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الْعَصْرِ

Kuraib, the freed slave of Ibn 'Abbas, reported that 'Abdullah b. 'Abbas, 'Abd al-Rahman b. Azhar, al-Miswar b. Makhrama sent him to 'A'isha, the wife of the Messenger of Allah (ﷺ), telling him to give her their greetings, and ask her about the two rak'ahs after the afternoon prayer, (for)" we have

heard that you observe them whereas it has been conveyed to us that the Messenger of Allah (ﷺ) prohibited their observance." Ibn 'Abbas said:

I along with 'Umar b. al-Khattab dissuaded people to do so (to observe two rak'ahs of prayer). Kuraib said: I went to her ('A'isha) and conveyed to her the message with which I was sent. She said: (Better) ask Umm Salama. So I went to them (those who had sent him to Hadrat 'A'isha) and informed them about what she had said. They sent me back to Umm Salama with that with which I was sent to 'A'isha. Umm Salama said: I beard the Messenger of Allah (ﷺ) prohibiting them, and then afterwards I saw him observing them. And when he observed them (two rak'ahs) he had already observed the 'Asr prayer. Then he (the Holy Prophet) came, while there were with me ladies of Banu Haram, a tribe of the Ansar and he (the Holy Prophet) observed them (the two rak'ahs). I sent a slave-girl to him asking her to stand by his side and say to him that Umm Salama says: Messenger of Allah, I heard you prohibiting these two rak'ahs, whereas I saw you observing them; and if he (the Holy Prophet) points with his hand (to wait), then do wait. The slave-girl did like that. He (the Holy Prophet) pointed out with his hand and she got aside and waited, and when he had finished (the prayer) he said: Daughter of Abu Umayya. you have asked about the two rak'ahs after the 'Asr prayer. Some people of 'Abu al-Qais came to me for embracing Islam and hindered me from observing the two rak'ahs which come after the noon prayer. So those are the two I have been praying.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، وَعَبْدَ الرَّحْمَنِ، بْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَرْسَلُوهُ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا اقْرَأْ عَلَيْهَا السَّلاَمَ مِنَّا جَمِيعًا وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا وَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهُمَا . قَالَ ابْنُ عَبَّاسٍ وَكُنْتُ أَصْرِفُ مَعَ عُمَرَ بْنِ الْخَطَّابِ النَّاسَ عَنْهَا . قَالَ كُرَيْبٌ فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ . فَقَالَتْ سَلْ أُمَّ سَلَمَةَ . فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ . فَقَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْهُمَا ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا أَمَّا حِينَ صَلاَّهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ فَصَلاَّهُمَا فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ قُومِي بِجَنْبِهِ فَقُولِي لَهُ تَقُولُ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ - قَالَ - فَفَعَلَتِ الْجَارِيَةُ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ فَلَمَّا انْصَرَفَ قَالَ " يَا بِنْتَ أَبِي أُمَيَّةَ سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالإِسْلاَمِ مِنْ قَوْمِهِمْ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ " .

Reference	: Sahih Muslim 834
In-book reference	: Book 6, Hadith 361
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1815

Abu Salama asked 'A'isha about the two prostrations (i. e. rak'ahs) which the Messenger of Allah (ﷺ) made after the 'Asr. She said:

He (the Holy Prophet) observed them before the 'Asr prayer, but then he was hindered to do so, or he forgot them and then he observed them after the 'Asr, and then he continued observing them. (It was his habit) that when he (the Holy Prophet) observed prayer, he then continued observing it. Isma'il said: It implies that he always did that.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - أَخْبَرَنِي مُحَمَّدٌ، - وَهُوَ ابْنُ أَبِي حَرْمَلَةَ - قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ، كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّيهِمَا بَعْدَ الْعَصْرِ فَقَالَتْ كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلاَّهُمَا بَعْدَ الْعَصْرِ ثُمَّ أَثْبَتَهُمَا وَكَانَ إِذَا صَلَّى صَلاَةً أَثْبَتَهَا . قَالَ يَحْيَى بْنُ أَيُّوبَ قَالَ إِسْمَاعِيلُ تَعْنِي دَاوَمَ عَلَيْهَا .

Reference : Sahih Muslim 835 a
In-book reference : Book 6, Hadith 362
USC-MSA web (English) reference : Book 4, Hadith 1816
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (ﷺ) did not abandon at all observing two rak'ahs after the 'Asr in my house.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ .

Reference : Sahih Muslim 835 b
In-book reference : Book 6, Hadith 363
USC-MSA web (English) reference : Book 4, Hadith 1817
(deprecated numbering scheme)

'A'isha reported:
Two are the prayers which the Messenger of Allah (ﷺ) always observed in my house-openly or secretly-two rak'ahs before the dawn and two rak'ahs after the 'Asr.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الأَسْوَدِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ صَلاَتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِي قَطُّ سِرًّا وَلاَ عَلاَنِيَةً رَكْعَتَيْنِ قَبْلَ الْفَجْرِ وَرَكْعَتَيْنِ بَعْدَ الْعَصْرِ .

Reference : Sahih Muslim 835 c
In-book reference : Book 6, Hadith 364
USC-MSA web (English) reference : Book 4, Hadith 1818
(deprecated numbering scheme)

Aswad and Masruq reported:
We bear testimony to the fact that 'A'isha said: Never was there a day that he (the Holy Prophet) was with me and he did not observe two rak'ahs of prayer in my house, i. e. two rak'ahs after the Asr.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، وَمَسْرُوقٍ، قَالاَ نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ مَا كَانَ يَوْمُهُ الَّذِي كَانَ يَكُونُ عِنْدِي إِلاَّ صَلاَّهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِي . تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

Reference : Sahih Muslim 835 d
In-book reference : Book 6, Hadith 365

USC-MSA web (English) reference : Book 4, Hadith 1819
(deprecated numbering scheme)

(55) Chapter: Excellence Of Observing Two Rak'ahs Before The Evening Prayer

(55) باب اسْتِحْبَابِ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْمَغْرِبِ

Mukhtar b. Fulful said:

I asked Anas b. Malik about the voluntary prayers after the afternoon prayer, and he replied: 'Umar struck hit hands on prayer observed after the 'Asr prayer and we used to observe two rak'ahs after the sun set before the evening prayer during the time of the Messenger of Allah (ﷺ). I said to him: Did the Messenger of Allah (ﷺ) observe them?

He said: He saw us observing them, but he neither commanded us nor forbade us to do so.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنِ ابْنِ فُضَيْلٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، - عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ، بَعْدَ الْعَصْرِ فَقَالَ كَانَ عُمَرُ يَضْرِبُ الأَيْدِي عَلَى صَلاَةٍ بَعْدَ الْعَصْرِ وَكُنَّا نُصَلِّي عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ صَلاَةِ الْمَغْرِبِ . فَقُلْتُ لَهُ أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَّهُمَا قَالَ كَانَ يَرَانَا نُصَلِّيهِمَا . فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

Reference : Sahih Muslim 836
In-book reference : Book 6, Hadith 366
USC-MSA web (English) reference : Book 4, Hadith 1820
(deprecated numbering scheme)

Anas b. Malik reported:

When we were in Medina, the moment the Mu'adhdhin made the call to the sunset prayer, the people hastened to the pillars of the mosque and prayed two rak'ahs with the result that any stranger coming into the mosque would think that the obligatory prayer had been observed owing to the number who were praying then.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، - وَهُوَ ابْنُ صُهَيْبٍ - عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا بِالْمَدِينَةِ فَإِذَا أَذَّنَ الْمُؤَذِّنُ لِصَلاَةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِيَ فَيَرْكَعُونَ رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسِبُ أَنَّ الصَّلاَةَ قَدْ صُلِّيَتْ مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا .

Reference : Sahih Muslim 837
In-book reference : Book 6, Hadith 367
USC-MSA web (English) reference : Book 4, Hadith 1821
(deprecated numbering scheme)

(56) Chapter: Between every two calls, there is a prayer

(56) باب بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ

Abdullah b. Mughaffal reported Allah's Messenger (ﷺ) u saying:

There Is between the two calls (Adhan and Iqama) a prayer. And he mentioned it three times, and at the third time he said: This applies to those who wish to do it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَوَكِيعٌ، عَنْ كَهْمَسٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ - قَالَهَا ثَلاَثًا قَالَ فِي الثَّالِثَةِ - لِمَنْ شَاءَ " .

Reference : Sahih Muslim 838 a
In-book reference : Book 6, Hadith 368
USC-MSA web (English) reference : Book 4, Hadith 1822
(deprecated numbering scheme)

This hadith has been narrated by Abdullah b. Mughaffal by another chain of transmitters, but with this variation that he (the Holy Prophet) said at the fourth time:
" He who wishes (may do to)."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ، بْنِ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . مِثْلَهُ إِلاَّ أَنَّهُ قَالَ فِي الرَّابِعَةِ " لِمَنْ شَاءَ " .

Reference : Sahih Muslim 838 b
In-book reference : Book 6, Hadith 369
USC-MSA web (English) reference : Book 4, Hadith 1823
(deprecated numbering scheme)

(57) Chapter: Prayer In Time Of Danger

(57) باب صَلاَةِ الْخَوْفِ

Salim b. Abdullah b. 'Umar reported:
The Messenger of Allah (may peace he upon him) led on* of the two groups In one rak'ah of prayer in danger, while the other group faced the -enemy. Then they (the members of the first group) went back and replaced their companions who were facing the enemy. and then they (the members of the second group) came and the Messenger of Allah (ﷺ) led them in one rak'ah of prayer. Then the Messenger of Allah (ﷺ) pronounced salutation, and then they (the members of the Ant group) completed the rak'ah and they (the members of the second group) completed the rak'ah.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْخَوْفِ بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ ثُمَّ انْصَرَفُوا وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ مُقْبِلِينَ عَلَى الْعَدُوِّ وَجَاءَ أُولَئِكَ ثُمَّ صَلَّى بِهِمُ النَّبِيُّ صلى الله عليه وسلم رَكْعَةً ثُمَّ سَلَّمَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَضَى هَؤُلاَءِ رَكْعَةً وَهَؤُلاَءِ رَكْعَةً .

Reference : Sahih Muslim 839 a
In-book reference : Book 6, Hadith 370
USC-MSA web (English) reference : Book 4, Hadith 1824
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters.
وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، بْنِ عُمَرَ عَنْ أَبِيهِ، أَنَّهُ كَانَ يُحَدِّثُ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْخَوْفِ وَيَقُولُ صَلَّيْتُهَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم . بِهَذَا الْمَعْنَى .

Reference : Sahih Muslim 839 b
In-book reference : Book 6, Hadith 371
USC-MSA web (English) reference : Book 4, Hadith 1824
(deprecated numbering scheme)

Ibn Umar reported that the Messenger of Allah (ﷺ) observed prayer in danger on some day (in this way):
a group stood with him (the Holy Prophet) (for prayer) and the other group stood In front of the enemy. Then those who were with (him) observed one rak'ah of prayer and they went back and the others came and they observed one rak'ah (with him). Then both the groups completed one rak'ah each. Ibn Umar said: When there is greater danger, then observe prayer even on the ride or with the help of gestures in a standing posture.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ، عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ذَهَبُوا وَجَاءَ الآخَرُونَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً - قَالَ - وَقَالَ ابْنُ عُمَرَ فَإِذَا كَانَ خَوْفٌ أَكْثَرَ مِنْ ذَلِكَ فَصَلِّ رَاكِبًا أَوْ قَائِمًا تُومِئُ إِيمَاءً .

Reference : Sahih Muslim 839 c
In-book reference : Book 6, Hadith 372
USC-MSA web (English) reference : Book 4, Hadith 1825
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
I observed prayer in danger with the Messenger of Allah (ﷺ). We drew ourselves up in two rows, one row behind him with the enemy between us and the Qibla. The Apostle of Allah (ﷺ) said: Allah is Most Great, and we all said it. He then bowed and we all bowed. He then raised his head from bowing, we all raised (our heads). He then went down in prostration along with the row close to him, and the rear row faced the enemy; then when the Messenger of Allah (ﷺ) completed the prostration, ; and then stood up, the row near to him also did it; then went down the rear row in prostration; then they stood up; then the rear row went to the front and the front row went to the rear. Then the Messenger of Allah (may peace he upon him) bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). He and the row close to him which I had been in the rear then went down in prostration In the first rak'ah, whereas the rear row faced the enemy. And when the Messenger of Allah (ﷺ) and the rear row close to him had finished the prostration, the rear row went down and prostrated themselves; then the Messenger of Allah pronounced the salutation and we also pronounced the salutation. (Jabir said we hadith) as your guards behave with their chiefs.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْخَوْفِ فَصَفَّنَا صَفَّيْنِ صَفٌّ خَلْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ النَّبِيُّ صلى الله عليه وسلم وَكَبَّرْنَا جَمِيعًا ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صلى الله عليه وسلم السُّجُودَ وَقَامَ الصَّفُّ الَّذِي يَلِيهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ وَقَامُوا ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ وَتَأَخَّرَ الصَّفُّ الْمُقَدَّمُ ثُمَّ رَكَعَ النَّبِيُّ صلى الله عليه

وسلم وَرَكَعْنَا جَمِيعًا ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخَّرًا فِي الرَّكْعَةِ الأُولَى وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صلى الله عليه وسلم السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ فَسَجَدُوا ثُمَّ سَلَّمَ النَّبِيُّ صلى الله عليه وسلم وَسَلَّمْنَا جَمِيعًا ‏.‏ قَالَ جَابِرٌ كَمَا يَصْنَعُ حَرَسُكُمْ هَؤُلاَءِ بِأُمَرَائِهِمْ ‏.‏

Reference : Sahih Muslim 840 a
In-book reference : Book 6, Hadith 373
USC-MSA web (English) reference : Book 4, Hadith 1826
(deprecated numbering scheme)

Jabir reported:

We fought In the company of the Messenger of Allah (ﷺ) with the tribe of Juhaina. They fought with us terribly. When we had finished the noon prayer, the polytheists said: Had we attacked them at once. we would have killed them. Gabriel informed the Messenger of Allah (ﷺ) about It (about their evil design). The Messenger of Allah (ﷺ) made a mention of it to us, adding that they (the polytheists) had also said: Shortly there would be time for the 'Asr prayer. which is dearer o them (the Muslims) than even their children. So when the time of the 'Asr prayer came. we formed ourselves into two rows, while the polytheists were between us and the Qibla. The Messenger of Allah (ﷺ) said: Allah is Most Great, and we also said so. He bowed and we also bowed. He went down in prostration and the first row prostrated along with him. When they stood up, the second row went down in prostration. Then the first row went into the rear, and the second row came in the front and occupied the place of the first row. The Messenger of Allah (ﷺ) then said: Allah is Most Great, and we also said so. He then bowed, and we also bowed. He then went down in prostration and along with him the row also (went down in prostration), and the second row remained standing. And when the second row had also prostrated and all of them sat down then the Messenger of Allah (ﷺ) pronounced salutation to them. Abu Zubair said: Jabir made a mention specially of this thing: just as your chiefs observe prayer.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَوْمًا مِنْ جُهَيْنَةَ فَقَاتَلُونَا قِتَالاً شَدِيدًا فَلَمَّا صَلَّيْنَا الظُّهْرَ قَالَ الْمُشْرِكُونَ لَوْ مِلْنَا عَلَيْهِمْ مَيْلَةً لاَقْتَطَعْنَاهُمْ ‏.‏ فَأَخْبَرَ جِبْرِيلُ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَلِكَ فَذَكَرَ ذَلِكَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - وَقَالُوا إِنَّهُ سَتَأْتِيهِمْ صَلاَةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الأَوْلاَدِ فَلَمَّا حَضَرَتِ الْعَصْرُ - قَالَ - صَفَّنَا صَفَّيْنِ وَالْمُشْرِكُونَ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ - قَالَ - فَكَبَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَبَّرْنَا وَرَكَعَ فَرَكَعْنَا ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الأَوَّلُ فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي ثُمَّ تَأَخَّرَ الصَّفُّ الأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي فَقَامُوا مَقَامَ الأَوَّلِ فَكَبَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَبَّرْنَا وَرَكَعَ فَرَكَعْنَا ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الأَوَّلُ وَقَامَ الثَّانِي فَلَمَّا سَجَدَ الصَّفُّ الثَّانِي ثُمَّ جَلَسُوا جَمِيعًا سَلَّمَ عَلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏ قَالَ أَبُو الزُّبَيْرِ ثُمَّ خَصَّ جَابِرٌ أَنْ قَالَ كَمَا يُصَلِّي أُمَرَاؤُكُمْ هَؤُلاَءِ ‏.‏

Reference : Sahih Muslim 840 b
In-book reference : Book 6, Hadith 374
USC-MSA web (English) reference : Book 4, Hadith 1827
(deprecated numbering scheme)

Sahl b. Abu Hathma reported that the Messenger of Allah (ﷺ) led his Companions in prayer in danger. He made them stand in two rows behind him. He led them who were close to him in one rak'ah. He then stood up and kept standing till those who were behind them observed one rak'ah. Then they (those standing in the second row) came in front and those who were in front went into the rear. He then led them In one rak'ah. He then sat down, till those who were behind him observed one rak'ah and then pronounced salutation.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ، الْقَاسِمِ عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ فَصَفَّهُمْ خَلْفَهُ صَفَّيْنِ فَصَلَّى بِالَّذِينَ يَلُونَهُ رَكْعَةً ثُمَّ قَامَ فَلَمْ يَزَلْ قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ رَكْعَةً ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَّامَهُمْ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَعَدَ حَتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رَكْعَةً ثُمَّ سَلَّمَ .

Reference	: Sahih Muslim 841
In-book reference	: Book 6, Hadith 375
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1828

Yazid b. Ruman told on the authority of Salih b. Khawwat on the authority of one who prayed in time of danger with Allah's Messenger (may peace he upon him) at the Battle of Dhat ar-Riqa' that a group formed a row and prayed along with him, and a group faced the enemy. He led the group which was along with him in a rak'ah, then remained standing while they finished the prayer by themselves. Then they departed and formed a row facing the enemy. Then the second group came and he led them in the remaining rak'ah, after which he remained seated while they finished the prayer themselves. He then led them in salutation.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ، بْنِ خَوَّاتٍ عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ ذَاتِ الرِّقَاعِ صَلاَةَ الْخَوْفِ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ . فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لأَنْفُسِهِمْ . ثُمَّ انْصَرَفُوا فَصَفُّوا وِجَاهَ الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ .

Reference	: Sahih Muslim 842
In-book reference	: Book 6, Hadith 376
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1829

Jabir reported:

We went forward with the Messenger of Allah (ﷺ) and when we reached Dhat ar-Riqa', we came to a shady tree which -we left for him One of the polytheists came there and, seeing the sword of the Messenger (ﷺ) hanging by a free. took it up. drew it from the scabbard and said to the Messenger of Allah (ﷺ): Are you afraid of Me? He (the Holy Prophet) said: No. He again said: Who would protect you from me? He said: Allah will protect me from you. The Companions of the Messenger of Allah (ﷺ) threatened him. He sheathed the sword and hung it up. Then call to prayer was made and he (the Holy Prophet) led a group in two rak'ah. Then (the members of this group) withdrew and he led the second group in two rak'ah. So the Messenger of Allah (ﷺ) observed four rak'ah and people observed two rak'ah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، حَدَّثَنَا يَحْيَى، بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ قَالَ كُنَّا إِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ رَسُولِ اللَّهِ صلى الله عليه وسلم مُعَلَّقٌ بِشَجَرَةٍ فَأَخَذَ سَيْفَ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَاخْتَرَطَهُ فَقَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَتَخَافُنِي قَالَ " لاَ " . قَالَ فَمَنْ يَمْنَعُكَ مِنِّي قَالَ " اللَّهُ يَمْنَعُنِي مِنْكَ " . قَالَ فَتَهَدَّدَهُ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَغْمَدَ السَّيْفَ وَعَلَّقَهُ - قَالَ - فَنُودِيَ بِالصَّلاَةِ فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوا وَصَلَّى بِالطَّائِفَةِ الأُخْرَى رَكْعَتَيْنِ قَالَ فَكَانَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَرْبَعُ رَكَعَاتٍ وَلِلْقَوْمِ رَكْعَتَانِ .

Reference : Sahih Muslim 843 a
In-book reference : Book 6, Hadith 377
USC-MSA web (English) reference : Book 4, Hadith 1830
(deprecated numbering scheme)

Abu Salama b. 'Abd al-Rahman reported that Jabir told him that he had observed the prayer in danger with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) (first) led one of the two groups in two rak'ah of prayer. and then led the second group in two rak'ah of prayer. So the Messenger of Allah (ﷺ) observed four rak'ah and led in two rak'ah each of the groups.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى، - يَعْنِي ابْنَ حَسَّانَ - حَدَّثَنَا مُعَاوِيَةُ، - وَهُوَ ابْنُ سَلاَّمٍ - أَخْبَرَنِي يَحْيَى، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرًا، أَخْبَرَهُ أَنَّهُ، صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الْخَوْفِ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَتَيْنِ ثُمَّ صَلَّى بِالطَّائِفَةِ الأُخْرَى رَكْعَتَيْنِ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم أَرْبَعَ رَكَعَاتٍ وَصَلَّى بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ .

Reference : Sahih Muslim 843 b
In-book reference : Book 6, Hadith 378
USC-MSA web (English) reference : Book 4, Hadith 1831
(deprecated numbering scheme)

7 - The Book of Prayer - Friday (844 - 883)

كتاب الجمعة

(1) Chapter: Kitab Al-jumu'a

(1) باب { ... }

Abdullah is reported to have heard Allah's Messenger (ﷺ) as saying:

When any one of you intends to come for Jumu'a prayer, he should take a bath.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ فَلْيَغْتَسِلْ " .

Reference	: Sahih Muslim 844 a
In-book reference	: Book 7, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1832

Abdullah b. Umar is reported to have said that The Messenger of Allah (may peace be up on him) was standing on the pulpit when he said this:

He who comes for Jumu'a he should take a bath.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ، شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ " مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ " .

Reference	: Sahih Muslim 844 b
In-book reference	: Book 7, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1833

This hadith has been narrated by Ibn Umar by another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَالِمٍ، وَعَبْدِ اللَّهِ، ابْنَىْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference	: Sahih Muslim 844 c
In-book reference	: Book 7, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1834

'Abdullah (b. Umar) reported on the authority of his father that he heard like this from the Messenger of Allah (ﷺ).

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . بِمِثْلِهِ .

Reference	: Sahih Muslim 844 d
In-book reference	: Book 7, Hadith 4
USC-MSA web (English) reference	: Book 4, Hadith 1835

(deprecated numbering scheme)

'Abdullah (b. 'Umar) reported from his father that while he was addressing the people on Friday (sermon), a person, one of the Companions of the Messenger of Allah (ﷺ), entered (the mosque).

Umar said to him loudly:

What is this hour (for attending the prayer)? He said: I was busy today and I did not return to my house when I heard the call (to Friday prayer), and I did no more but performed ablution only. Upon this Umar said: just ablution! You know that the Messenger of Allah (ﷺ) commanded (us) to take a bath (on Friday).

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، . أَنَّ عُمَرَ بْنَ الْخَطَّابِ، بَيْنَا هُوَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَادَاهُ عُمَرُ أَيَّةُ سَاعَةٍ هَذِهِ فَقَالَ إِنِّي شُغِلْتُ الْيَوْمَ فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ النِّدَاءَ فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْتُ . قَالَ عُمَرُ وَالْوُضُوءَ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُ بِالْغُسْلِ .

Reference : Sahih Muslim 845 a
In-book reference : Book 7, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 1836
(deprecated numbering scheme)

Abu Huraira reported:

Umar b. Khattab was delivering a sermon to the people on Friday when 'Uthman b. 'Affan came there. 'Umar hinting to him said: What would become of those persons who come after the call to prayer? Upon this 'Uthman said: Commander of the faithful, I did no more than this that after listening to the call, I performed ablution and came (to the mosque). 'Umar said: Just ablution! Did you not hear the Messenger of Allah (my peace be upon him) say this: When any one of you comes for Jumu'a, he should take a bath.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ فَعَرَّضَ بِهِ عُمَرُ فَقَالَ مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ . فَقَالَ عُثْمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا زِدْتُ حِينَ سَمِعْتُ النِّدَاءَ أَنْ تَوَضَّأْتُ ثُمَّ أَقْبَلْتُ . فَقَالَ عُمَرُ وَالْوُضُوءَ أَيْضًا أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ " .

Reference : Sahih Muslim 845 b
In-book reference : Book 7, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 1837
(deprecated numbering scheme)

(2) Chapter: The Essentiality Of Taking A Bath On Friday

(2) باب وُجُوبِ غُسْلِ الْجُمُعَةِ عَلَى كُلِّ بَالِغٍ مِنَ الرِّجَالِ وَبَيَانِ مَا أُمِرُوا بِهِ

Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

Taking a bath on Friday is essential for every adult person.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ، بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ " .

Reference : Sahih Muslim 846 a
In-book reference : Book 7, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 1838
(deprecated numbering scheme)

'Aisha reported:

The people came for Jumu'a prayer from their houses in the neighbouring villages dressed in woollen garments on which dust was settled and this emitted a foal smell. A person among them (those who were dressed so) came to the Messenger of Allah (ﷺ) while he was in my house. The Messenger of Allah (may peace he upon him) said to him:

Were you to cleanse yourselves on this day.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ مِنَ الْعَوَالِي فَيَأْتُونَ فِي الْعَبَاءِ وَيُصِيبُهُمُ الْغُبَارُ فَتَخْرُجُ مِنْهُمُ الرِّيحُ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم إِنْسَانٌ مِنْهُمْ وَهُوَ عِنْدِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا " .

Reference : Sahih Muslim 847 a
In-book reference : Book 7, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 1839
(deprecated numbering scheme)

'Aisha reported:

The people (mostly) were workers and they had no servants. Ill-smell thus emitted out of them. It was said to them: Were you to take bath on Friday.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ النَّاسُ أَهْلَ عَمَلٍ وَلَمْ يَكُنْ لَهُمْ كُفَاةٌ فَكَانُوا يَكُونُ لَهُمْ تَفَلٌ فَقِيلَ لَهُمْ لَوِ اغْتَسَلْتُمْ يَوْمَ الْجُمُعَةِ .

Reference : Sahih Muslim 847 b
In-book reference : Book 7, Hadith 9
USC-MSA web (English) reference : Book 4, Hadith 1840
(deprecated numbering scheme)

(3) Chapter: Perfume And Using Of Miswak On Friday

(3) باب الطِّيبِ وَالسِّوَاكِ يَوْمَ الْجُمُعَةِ

'Abd al-Rahman son of Abd Sa'id al-Khudri reported on the authority of his father that the Messenger of Allah (ﷺ) said:

Bathing on Friday for every adult, using of Miswak and applying some perfume, that is available-these are essential. So far as the perfume is concerned, it may be that used by a lady.

وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ، الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هِلاَلٍ، وَبُكَيْرَ بْنَ الأَشَجِّ، حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ عَمْرِو، بْنِ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " غُسْلُ يَوْمِ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ وَسِوَاكٌ وَيَمَسُّ مِنَ الطِّيبِ مَا قَدَرَ عَلَيْهِ " . إِلاَّ أَنَّ بُكَيْرًا لَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ وَقَالَ فِي الطِّيبِ وَلَوْ مِنْ طِيبِ الْمَرْأَةِ .

Reference : Sahih Muslim 846 b
In-book reference : Book 7, Hadith 10
USC-MSA web (English) reference : Book 4, Hadith 1841
(deprecated numbering scheme)

Tawus reported that Ibn Abbas narrated the words of the Messenger of Allah (ﷺ) about taking bath on Friday. Tawus said:

I asked Ibn Abbas it one should apply to oneself perfume or oil which is available with his wife. He (Ibn Abbas) said: I do not know of it.

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ صلى الله عليه وسلم فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ . قَالَ طَاوُسٌ فَقُلْتُ لاِبْنِ عَبَّاسٍ وَيَمَسُّ طِيبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ قَالَ لاَ أَعْلَمُهُ .

Reference : Sahih Muslim 848 a
In-book reference : Book 7, Hadith 11
USC-MSA web (English) reference : Book 4, Hadith 1842
(deprecated numbering scheme)

This hadith has been narrated by Ibn Juraij with the came chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ، اللَّهِ حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 848 b
In-book reference : Book 7, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 1843
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) said. it is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week) and he should wash his head and body.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " حَقٌّ لِلَّهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَغْسِلُ رَأْسَهُ وَجَسَدَهُ " .

Reference : Sahih Muslim 849
In-book reference : Book 7, Hadith 13
USC-MSA web (English) reference : Book 4, Hadith 1844
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of, Allah (ﷺ) said. He who takes a bath on Friday, the bath which is obligatory after the sexual discharge and then goes (to the mosque), he is like one who offers a she-camel as a

sacrifice, and he who comes at the second hour would be like one who offers a cow, and he who comes at the third hour is live one who offers a ram with horns, and he who comes at the fourth hour is like one who offers a hen, and he who comes at the fifth hour is like one who offers an egg. And when the Imam comes out, the angels are also present and listen to the mention of God (the sermon).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ " .

Reference : Sahih Muslim 850 a
In-book reference : Book 7, Hadith 14
USC-MSA web (English) reference : Book 4, Hadith 1845
(deprecated numbering scheme)

(4) Chapter: Observance Of Silence In Sermon On Friday

(4) باب فِي الإِنْصَاتِ يَوْمَ الْجُمُعَةِ فِي الْخُطْبَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، قَالَ ابْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ . يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ " .

Reference : Sahih Muslim 851 a
In-book reference : Book 7, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 1846
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira by another chain of transmitters.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . بِمِثْلِهِ .

Reference : Sahih Muslim 851 b
In-book reference : Book 7, Hadith 16
USC-MSA web (English) reference : Book 4, Hadith 1847
(deprecated numbering scheme)

Ibn Juraij narrated a similar Hadith (as no. 1965) from Ibn Shihab with both chains, except that Ibn Juraij said:

"Ibrahim bin 'Abdullah bin Qariz."

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ، شِهَابٍ بِالإِسْنَادَيْنِ جَمِيعًا فِي هَذَا الْحَدِيثِ . مِثْلَهُ غَيْرَ أَنَّ ابْنَ جُرَيْجٍ قَالَ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ قَارِظٍ .

Reference : Sahih Muslim 851 c
In-book reference : Book 7, Hadith 17
USC-MSA web (English) reference : Book 4, Hadith 1847
(deprecated numbering scheme)

The same hadith has been narrated by Abu Huraira, but instead of the word laghauta the word laghita has been used. Abu Zinad (one of the narrators) says that laghita is the dialect of Abu Huraira, whereas it is laghauta.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ . يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ فَقَدْ لَغِيتَ " . قَالَ أَبُو الزِّنَادِ هِيَ لُغَةُ أَبِي هُرَيْرَةَ وَإِنَّمَا هُوَ فَقَدْ لَغَوْتَ .

Reference : Sahih Muslim 851 d
In-book reference : Book 7, Hadith 18
USC-MSA web (English) reference : Book 4, Hadith 1848
(deprecated numbering scheme)

(5) Chapter: There Is A Special (fortunate) Time On Friday

(5) باب فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is a time on Friday at which no Muslim servant would pray and would ask Allah for a thing (that is good) but He would give it to him. Qutaiba pointed with the help of his hand that it (the time) is short.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ " فِيهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ شَيْئًا إِلاَّ أَعْطَاهُ إِيَّاهُ " . زَادَ قُتَيْبَةُ فِي رِوَايَتِهِ وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

Reference : Sahih Muslim 852 a
In-book reference : Book 7, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 1849
(deprecated numbering scheme)

Abu Huraira reported Abu'l-Qasim (the kunya of the Holy Prophet) (ﷺ) as saying:

There is a time on Friday at which no Muslim would stand and pray and beg Allah for what Is good but He would give it to him; and he pointed with his hand that (this time) is short and narrow.

حَدّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدّثَنَا أَيُوبُ، عَنْ مُحَمّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " إِنّ فِي الْجُمُعَةِ لَسَاعَةً لاَ يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي يَسْأَلُ اللّهَ خَيْرًا إِلاّ أَعْطَاهُ إِيّاهُ."وَقَالَ بِيَدِهِ يُقَلِّلُهَا يُزَهّدُهَا.

Reference : Sahih Muslim 852 b
In-book reference : Book 7, Hadith 20
USC-MSA web (English) reference : Book 4, Hadith 1850
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 852 c
In-book reference : Book 7, Hadith 21
USC-MSA web (English) reference : Book 4, Hadith 1851
(deprecated numbering scheme)

This hadith has been narrated by Abu Huraira by another chain of transmitters.

وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - حَدَّثَنَا سَلَمَةُ، وَهُوَ ابْنُ عَلْقَمَةَ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 852 d
In-book reference : Book 7, Hadith 22
USC-MSA web (English) reference : Book 4, Hadith 1852
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

"There is a time on Friday at which no Muslim would ask Allah for what is good but He would give it to him." And further said: "This is a very short time."

وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لاَ يُوَافِقُهَا مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا إِلاَّ أَعْطَاهُ إِيَّاهُ " . قَالَ وَهِيَ سَاعَةٌ خَفِيفَةٌ

Reference : Sahih Muslim 852 e
In-book reference : Book 7, Hadith 23
USC-MSA web (English) reference : Book 4, Hadith 1853
(deprecated numbering scheme)

Hammam b. Munabbih reported this hadith from Abu Huraira who reported from the Messenger of Allah (ﷺ) but he did not say:

" That time is short."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَلَمْ يَقُلْ وَهِيَ سَاعَةٌ خَفِيفَةٌ .

Reference : Sahih Muslim 852 f
In-book reference : Book 7, Hadith 24
USC-MSA web (English) reference : Book 4, Hadith 1854
(deprecated numbering scheme)

Abu Burda b. Abu Musa al-Ash'ari reported:

'Abdullah b. Umar said to me: Did you hear anything from your father narrating something from the messenger of Allah (ﷺ) about the time on Friday? I said: Yes, I heard him say from the Messenger of Allah (ﷺ) (these words):" It is between the time when the Imam sits down and the end of the prayer."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ بْنِ، بُكَيْرٍ ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ قَالَ: قُلْتُ نَعَمْ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاَةُ».

Reference : Sahih Muslim 853
In-book reference : Book 7, Hadith 25
USC-MSA web (English) reference : Book 4, Hadith 1855
(deprecated numbering scheme)

(6) Chapter: Excellence Of Friday

(6) باب فَضْلِ يَوْمِ الْجُمُعَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The best day on which the sun has risen is Friday; on it Adam was created, on it he was made to enter Paradise, on it he. was expelled from it.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ الأَعْرَجُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا " .

Reference : Sahih Muslim 854 a
In-book reference : Book 7, Hadith 26
USC-MSA web (English) reference : Book 4, Hadith 1856
(deprecated numbering scheme)

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلاَ تَقُومُ السَّاعَةُ إِلاَّ فِي يَوْمِ الْجُمُعَةِ " .

Reference : Sahih Muslim 854 b
In-book reference : Book 7, Hadith 27
USC-MSA web (English) reference : Book 4, Hadith 1857
(deprecated numbering scheme)

(7) Chapter: This ummah has been guided to Friday

(7) باب هِدَايَةِ هَذِهِ الأُمَّةِ لِيَوْمِ الْجُمُعَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيْدَ أَنَّ كُلَّ أُمَّةٍ أُوتِيَتِ الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ ثُمَّ هَذَا الْيَوْمُ الَّذِي كَتَبَهُ اللَّهُ عَلَيْنَا هَدَانَا اللَّهُ لَهُ فَالنَّاسُ لَنَا فِيهِ تَبَعٌ الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ " .

Reference : Sahih Muslim 855 a
In-book reference : Book 7, Hadith 28
USC-MSA web (English) reference : Book 4, Hadith 1858
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira that the Messenger of Allah (ﷺ) said:

We are the last and would be the first on the Day of Resurrection.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، وَابْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ " . بِمِثْلِهِ .

Reference : Sahih Muslim 855 b
In-book reference : Book 7, Hadith 29
USC-MSA web (English) reference : Book 4, Hadith 1859
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the Jews and the day following for the Christians.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ الآخِرُونَ الأَوَّلُونَ يَوْمَ الْقِيَامَةِ وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ فَاخْتَلَفُوا فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ فَهَذَا يَوْمُهُمُ الَّذِي اخْتَلَفُوا فِيهِ هَدَانَا اللَّهُ لَهُ - قَالَ يَوْمُ الْجُمُعَةِ - فَالْيَوْمُ لَنَا وَغَدًا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصَارَى " .

Reference : Sahih Muslim 855 c
In-book reference : Book 7, Hadith 30
USC-MSA web (English) reference : Book 4, Hadith 1860
(deprecated numbering scheme)

Abu Huraira reported Muhammad, the Messenger of Allah (ﷺ), as saying:

We who are the last would be the first on the Day of Resurrection but they (other Ummahs) were given the Book before us and we were given after them, and this was the day that was prescribed for them but they disagreed on it.

And Allah guided us to it. and they came after us with regard to it, the Jews observing the next day and the Christians the day following that.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ وَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ فَهُمْ لَنَا فِيهِ تَبَعٌ فَالْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ " .

Reference : Sahih Muslim 855 d
In-book reference : Book 7, Hadith 31
USC-MSA web (English) reference : Book 4, Hadith 1861
(deprecated numbering scheme)

It is narrated by Abu Huraira and Huraira that the Messenger of Allah (ﷺ) said:

It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection. In one narration it is: ', to be judged among them".

وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ، الأَشْجَعِيِّ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمُ الأَحَدِ فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالأَحَدَ وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلاَئِقِ " . وَفِي رِوَايَةِ وَاصِلٍ الْمَقْضِيُّ بَيْنَهُمْ .

Reference : Sahih Muslim 856 a
In-book reference : Book 7, Hadith 32
USC-MSA web (English) reference : Book 4, Hadith 1862
(deprecated numbering scheme)

Huraira reported Allah's Messenger (ﷺ) as saying:

We were guided aright to Friday (as a day of prayer and meditation), but Allah diverted those who were before us from it. The rest of the hadith is the same.

حَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ طَارِقٍ، حَدَّثَنِي رِبْعِيُّ بْنُ، حِرَاشٍ عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُدِينَا إِلَى الْجُمُعَةِ وَأَضَلَّ اللَّهُ عَنْهَا مَنْ كَانَ قَبْلَنَا " . فَذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ فُضَيْلٍ .

Reference : Sahih Muslim 856 b
In-book reference : Book 7, Hadith 33
USC-MSA web (English) reference : Book 4, Hadith 1863
(deprecated numbering scheme)

(8) Chapter: Excellence Of Going Out Early On Friday

(8) باب فَضْلِ التَّهْجِيرِ يَوْمَ الْجُمُعَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit for delivering the sermon) they fold up their sheets (manuscripts of the Qur'an) and listen to the mention (of Allah). And he who comes early is like one who offers a she-camel as a sacrifice, the next like one who offers a cow, the next a ram, the next a hen, the next an egg.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، قَالَ أَبُو الطَّاهِرِ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ، الأَغَرُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلاَئِكَةٌ يَكْتُبُونَ الأَوَّلَ فَالأَوَّلَ فَإِذَا جَلَسَ الإِمَامُ طَوَوُا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ ثُمَّ كَالَّذِي يُهْدِي بَقَرَةً ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ».

Reference : Sahih Muslim 850 b
In-book reference : Book 7, Hadith 34
USC-MSA web (English) reference : Book 4, Hadith 1864
(deprecated numbering scheme)

This hadith has been narrated by Abu Huraira through another chain of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَمْرٌو النَّاقِدُ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 850 c
In-book reference : Book 7, Hadith 35
USC-MSA web (English) reference : Book 4, Hadith 1865
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is an angel on every door of the mosque recording him first who (comes) first (to the mosque for Friday prayer). And he [the Prophet] likened him to one who offers a camel as a sacrifice and then he went on in the descending order till he reached the point at which the minimum (sacrifice) is that of an egg. And when the Imam sits (on the pulpit) the sheets are folded and they (the angels) attend to the mention of Allah.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَكٌ يَكْتُبُ الأَوَّلَ فَالأَوَّلَ - مَثَّلَ الْجَزُورَ ثُمَّ نَزَّلَهُمْ حَتَّى صَغَّرَ إِلَى مَثَلِ الْبَيْضَةِ - فَإِذَا جَلَسَ الإِمَامُ طُوِيَتِ الصُّحُفُ وَحَضَرُوا الذِّكْرَ " .

Reference : Sahih Muslim 850 d
In-book reference : Book 7, Hadith 36
USC-MSA web (English) reference : Book 4, Hadith 1866
(deprecated numbering scheme)

(9) Chapter: Excellence Of One Who Listens To The Khutba (sermon) With Perfect Silence

(9) باب فَضْلِ مَنِ اسْتَمَعَ وَأَنْصَتَ فِي الْخُطْبَةِ

Abu-Huraira reported Allah's Apostle (ﷺ) as saying:

He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days wore.

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّيَ مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى وَفَضْلَ ثَلاَثَةِ أَيَّامٍ " .

Reference	: Sahih Muslim 857 a
In-book reference	: Book 7, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1867

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who performed ablution well, then came to Friday prayer, listened (to the sermon), kept silence all (his sins) between that time and the next Friday would be forgiven with three days extra, and he who touched pebbles caused an interruption.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا " .

Reference	: Sahih Muslim 857 b
In-book reference	: Book 7, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1868

(10) Chapter: Jumu'a Prayer Is To Be Observed When The Sun Passes Over The Meridian

(10) باب صَلاَةِ الْجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ

Jabir b. 'Abdullah reported:

We used to observe (Jumu'a) prayer with the Messenger of Allah (ﷺ) and then we returned and gave rest to our camels used for carrying water. Hassan[(one of the narrators) said: I asked Ja'far what time that was. He said.. It is the time when the sun passes the meridian.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا يَحْيَى، بْنُ آدَمَ حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا . قَالَ حَسَنٌ فَقُلْتُ لِجَعْفَرٍ فِي أَىِّ سَاعَةٍ تِلْكَ قَالَ زَوَالَ الشَّمْسِ .

Reference : Sahih Muslim 858 a
In-book reference : Book 7, Hadith 39
USC-MSA web (English) reference : Book 4, Hadith 1869
(deprecated numbering scheme)

Ja'far reported on the authority of his father:
that he asked Jabir b. 'Abdullah when the Messenger of Allah (ﷺ) observed Jumu'a prayer. He said: He used to observe prayer, and we then went (back) to our camels and gave them rest. 'Abdullah made this addition in his narration: "Till the sun passed the meridian. and the camels used for carrying water (took rest)."

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، ح وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ، الرَّحْمَنِ الدَّارِمِيُّ حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالاَ جَمِيعًا حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ مَتَى كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الْجُمُعَةَ قَالَ كَانَ يُصَلِّي ثُمَّ نَذْهَبُ إِلَى جِمَالِنَا فَنُرِيحُهَا . زَادَ عَبْدُ اللَّهِ فِي حَدِيثِهِ حِينَ تَزُولُ الشَّمْسُ يَعْنِي النَّوَاضِحَ .

Reference : Sahih Muslim 858 b
In-book reference : Book 7, Hadith 40
USC-MSA web (English) reference : Book 4, Hadith 1870
(deprecated numbering scheme)

Sahl b. Said said:
We did not have a siesta or lunch till after the Friday prayer. (Ibn Hajr added:) "During the lifetime of the Messenger of Allah (ﷺ)."

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَيَحْيَى بْنُ يَحْيَى، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ - زَادَ ابْنُ حُجْرٍ - فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 859
In-book reference : Book 7, Hadith 41
USC-MSA web (English) reference : Book 4, Hadith 1871
(deprecated numbering scheme)

Iyas b. Salama b. al-Akwa' reported on the authority of his father:
We used to observe the Friday prayer with the Messenger of Allah (ﷺ) when the sun passed the meridian. and we then returned and tried to find out afternoon shadow (of the walls for protecting themselves from the heat of the sun).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالاَ أَخْبَرَنَا وَكِيعٌ، عَنْ يَعْلَى بْنِ، الْحَارِثِ الْمُحَارِبِيِّ عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، قَالَ كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا زَالَتِ الشَّمْسُ ثُمَّ نَرْجِعُ نَتَتَبَّعُ الْفَىْءَ .

Reference : Sahih Muslim 860 a
In-book reference : Book 7, Hadith 42
USC-MSA web (English) reference : Book 4, Hadith 1872
(deprecated numbering scheme)

Iyas b. Salama b. Akwa' reported on the authority of his father, saying:

We used to observe the Friday prayer with the Messenger of Allah (ﷺ), and when we returned we did not find the shadow of the walls in which we could take protection (from the heat of the sun).

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ، حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، قَالَ كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْجُمُعَةَ فَنَرْجِعُ وَمَا نَجِدُ لِلْحِيطَانِ فَيْئًا نَسْتَظِلُّ بِهِ ‏.‏

Reference	: Sahih Muslim 860 b
In-book reference	: Book 7, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1873

(11) Chapter: Concerning The Two Sermons Before The Friday Prayer And Sitting For A While Between The Two

(11) باب ذِكْرِ الْخُطْبَتَيْنِ قَبْلَ الصَّلاَةِ وَمَا فِيهِمَا مِنَ الْجَلْسَةِ

Ibn 'Umar said that the Messenger of Allah (ﷺ) used to deliver the sermon on Friday while standing. He would then sit and then stand (for the second sermon) as they (the Muslims) do nowadays.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ جَمِيعًا عَنْ خَالِدٍ، - قَالَ أَبُو كَامِلٍ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ ‏.‏ قَالَ كَمَا يَفْعَلُونَ الْيَوْمَ ‏.‏

Reference	: Sahih Muslim 861
In-book reference	: Book 7, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1874

Jabir b. Samura said:

The Apostle of Allah (ﷺ) gave two sermons between which he sat, recited the Qur'an and exhorted the people.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَحَسَنُ بْنُ الرَّبِيعِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كَانَتْ لِلنَّبِيِّ صلى الله عليه وسلم خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ ‏.‏

Reference	: Sahih Muslim 862 a
In-book reference	: Book 7, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1875

Jabir b. Samura said that the Messenger of Allah (ﷺ) used to deliver the sermon while standing. He would then sit down and then stand up and address in a standing posture; and whoever informed you that he (the Holy Prophet) delivered the sermon while sitting told a lie. By Allah. I prayed with him more than two thousand times.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكٍ، قَالَ أَنْبَأَنِي جَابِرُ بْنُ، سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا فَمَنْ نَبَّأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَدْ وَاللَّهِ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَىْ صَلاَةٍ ‏.‏

Reference	: Sahih Muslim 862 b
In-book reference	: Book 7, Hadith 46

USC-MSA web (English) reference : Book 4, Hadith 1876
(deprecated numbering scheme)

(12) Chapter: Concerning The Words Of The Qur'an:" And When They See Merchandise Or Sport, They Break Away To It, And Leave Thee Standing" (lxii. 11)

(12) باب فِي قَوْلِهِ تَعَالَى: {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا}

Jabir b. Abdullah reported that the Apostle (ﷺ) was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Holy Prophet) but twelve persons, and it was on this occasion that this verse in regard to Jumu'a was revealed." And when they see merchandise or sport. they break away to it and leave thee standing."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، - قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ، بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَخْطُبُ قَائِمًا يَوْمَ الْجُمُعَةِ فَجَاءَتْ عِيرٌ مِنَ الشَّامِ فَانْفَتَلَ النَّاسُ إِلَيْهَا حَتَّى لَمْ يَبْقَ إِلاَّ اثْنَا عَشَرَ رَجُلاً فَأُنْزِلَتْ هَذِهِ الآيَةُ الَّتِي فِي الْجُمُعَةِ { وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا}

Reference : Sahih Muslim 863 a
In-book reference : Book 7, Hadith 47
USC-MSA web (English) reference : Book 4, Hadith 1877
(deprecated numbering scheme)

This hadith has been narrated by Husain with the same chain of transmitters but with this alteration that he did not make mention of the standing position.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، بِهَذَا الإِسْنَادِ قَالَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ . وَلَمْ يَقُلْ قَائِمًا .

Reference : Sahih Muslim 863 b
In-book reference : Book 7, Hadith 48
USC-MSA web (English) reference : Book 4, Hadith 1878
(deprecated numbering scheme)

Jabir b. Abdullah reported:
I was along with the Messenger of Allah (ﷺ) on Friday when a caravan arrived. The people went to it, and none but twelve persons were left behind and I was one of them; and it was on this occasion that this verse was revealed:" And when they see merchandise or sport away to it, and leave thee standing" (lxii. 1 1). they break

وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي الطَّحَّانَ - عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، وَأَبِي، سُفْيَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ فَقَدِمَتْ سُوَيْقَةٌ قَالَ فَخَرَجَ النَّاسُ إِلَيْهَا فَلَمْ يَبْقَ إِلاَّ اثْنَا عَشَرَ رَجُلاً أَنَا فِيهِمْ - قَالَ - فَأَنْزَلَ اللَّهُ { وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا} إِلَى آخِرِ الآيَةِ .

Reference : Sahih Muslim 863 c
In-book reference : Book 7, Hadith 49
USC-MSA web (English) reference : Book 4, Hadith 1879
(deprecated numbering scheme)

Jabir b. Abdullah reported:
While the Messenger of Allah (ﷺ) was delivering (a sermon) on Friday, a caravan of merchandise came to Medina. The Companions of the Messenger of Allah (ﷺ) rushed towards it till only twelve persons were left with him including Abu Bakr and 'Umar; and it was at this occasion that this verse was revealed." And when they see merchandise or sport, they break away to it."

وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ أَبِي سُفْيَانَ، وَسَالِمِ، بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم قَائِمٌ يَوْمَ الْجُمُعَةِ إِذْ قَدِمَتْ عِيرٌ إِلَى الْمَدِينَةِ فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى لَمْ يَبْقَ مَعَهُ إِلاَّ اثْنَا عَشَرَ رَجُلاً فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ - قَالَ - وَنَزَلَتْ هَذِهِ الآيَةُ { وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا}

Reference : Sahih Muslim 863 d
In-book reference : Book 7, Hadith 50
USC-MSA web (English) reference : Book 4, Hadith 1880
(deprecated numbering scheme)

Ka'b b. 'Ujra reported that he entered the mosque and saw Abd al-Rahman b. Umm Hakam delivering the sermon in a sitting posture. Upon this he said:
Look at this wretched person; he delivers the sermon while sitting, whereas Allah said:" And when they see merchandise or sport, they break away to it and leave thee standing."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ انْظُرُوا إِلَى هَذَا الْخَبِيثِ يَخْطُبُ قَاعِدًا وَقَالَ اللَّهُ تَعَالَى { وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا}

Reference : Sahih Muslim 864
In-book reference : Book 7, Hadith 51
USC-MSA web (English) reference : Book 4, Hadith 1881
(deprecated numbering scheme)

(13) Chapter: Warning On Neglecting Jumu'a

(13) باب التَّغْلِيظِ فِي تَرْكِ الْجُمُعَةِ

Abdullah b. Umar and Abu Huraira said that they heard Allah's Messenger (ﷺ) say on the planks of his pulpit:
People must cease to neglect the Friday prayer or Allah will seal their hearts and then they will be among the negligent.

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا مُعَاوِيَةُ، - وَهُوَ ابْنُ سَلاَّمٍ - عَنْ زَيْدٍ، - يَعْنِي أَخَاهُ - أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، قَالَ حَدَّثَنِي الْحَكَمُ بْنُ مِينَاءَ، أَنَّ الْحَكَمَ حَدَّثَاهُ أَنَّهُمَا، سَمِعَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ " لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ " .

Reference : Sahih Muslim 865
In-book reference : Book 7, Hadith 52
USC-MSA web (English) reference : Book 4, Hadith 1882
(deprecated numbering scheme)

(14) Chapter: Shortness Of Prayer And Sermon

(14) باب تَخْفِيفِ الصَّلاَةِ وَالْخُطْبَةِ

Jabir b. Samura reported:

I used to pray with the Messenger of Allah (ﷺ) and both his prayer and sermon were of moderate length.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كُنْتُ أُصَلِّي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكَانَتْ صَلاَتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا .

Reference	: Sahih Muslim 866 a
In-book reference	: Book 7, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1883

Jabir b. Samura reported:

I used to observe prayer with the Messenger of Allah (ﷺ) and his prayer was of moderate length and his sermon too was of moderate length.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا زَكَرِيَّاءُ، حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ كُنْتُ أُصَلِّي مَعَ النَّبِيِّ صلى الله عليه وسلم الصَّلَوَاتِ فَكَانَتْ صَلاَتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا . وَفِي رِوَايَةِ أَبِي بَكْرٍ زَكَرِيَّاءُ عَنْ سِمَاكٍ.

Reference	: Sahih Muslim 866 b
In-book reference	: Book 7, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1884

Jabir b. Abdullah said:

When Allah's Messenger (may peace he upon him) delivered the sermon, his eyes became red, his voice rose, and his anger increased so that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too." He would also say: "The Last Hour and I have been sent like these two." And he would join his forefinger and middle finger; and would further say: "The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error." He would further say:, I am more dear to a Muslim even than his self; and he who left behind property that is for his family; and he who dies under debt or leaves children (in helplessness), the responsibility (of paying his debt and bringing up his children) lies on me."

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلاَ صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ " صَبَّحَكُمْ وَمَسَّاكُمْ " . وَيَقُولُ " بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ " . وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى وَيَقُولُ " أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ " . ثُمَّ يَقُولُ " أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَالاً فَلأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَإِلَىَّ وَعَلَىَّ " .

Reference	: Sahih Muslim 867 a

In-book reference : Book 7, Hadith 55
USC-MSA web (English) reference : Book 4, Hadith 1885
(deprecated numbering scheme)

Ja'far b. Muhammad said on the authority of his father:
I heard Jabir b. 'Abdullah saying that in the sermon of the Messenger of Allah (ﷺ) he praised Allah, lauded Him (and subsequently said [other words] and raised his voice, and the rest of the hadith is the same).

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي جَعْفَرُ، بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كَانَتْ خُطْبَةُ النَّبِيِّ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ ثُمَّ يَقُولُ عَلَى إِثْرِ ذَلِكَ وَقَدْ عَلاَ صَوْتُهُ . ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِهِ .

Reference : Sahih Muslim 867 b
In-book reference : Book 7, Hadith 56
USC-MSA web (English) reference : Book 4, Hadith 1886
(deprecated numbering scheme)

Jabir reported that the Messenger of Allah (ﷺ), while delivering the sermon' to the people, praised Allah, and lauded Him for what He deserves, and would then say:
He whom Allah guides aright, there is none to mislead him, and he who is led astray, there is none to guide him (aright), and the best of the talk is embodied in the Book of Allah. And the rest of the hadith is the same.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ " مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَخَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ " . ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ الثَّقَفِيِّ .

Reference : Sahih Muslim 867 c
In-book reference : Book 7, Hadith 57
USC-MSA web (English) reference : Book 4, Hadith 1887
(deprecated numbering scheme)

Ibn 'Abbas reported:
Dimad came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to protect the person who was under the influence of charm. He heard the foolish people of Mecca say that Muhammad (ﷺ) was under the spell. Upon this he said: If 1 were to come across this man, Allah might cure him at my hand. He met him and said: Muhammad, I can protect (one) who is under the influence of charm, and Allah cures one whom He so desires at my hand. Do you desire (this)? Upon this the Messenger of Allah (ﷺ) said: Praise is due to Allah, we praise Him, ask His help; and he whom Allah guides aright there is none to lead him astray, and he who is led astray there is none to guide him, and I bear testimony to the fact that there is no god but Allah, He is One, having no partner with Him, and that Muhammad is His Servant and Messenger. Now after this he (Dimad) said: Repeat these words of yours before me, and the messenger of Allah (ﷺ) repeated these to him thrice; and he said I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depth (of the ocean of eloquence) ; bring forth your hand so that I should take oath of fealty to you on Islam. So he took an oath of allegiance to him. The Messenger of Allah (ﷺ) said: It (this allegiance of yours) is on behalf of your

people too. He said: It is on behalf of my people too. The Messenger of Allah (ﷺ) sent an expedition and the flying column passed by his people. The leader of the flying column said to the detachment: Did you find anything from these people? One of the people said: I found a utensil for water. Upon this he (the commander) said: Return it, for he is one of the people of Dimad.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلاَهُمَا عَنْ عَبْدِ الأَعْلَى، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي عَبْدُ الأَعْلَى، وَهُوَ أَبُو هَمَّامٍ - حَدَّثَنَا دَاوُدُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ ضِمَادًا، قَدِمَ مَكَّةَ وَكَانَ مِنْ أَزْدِ شَنُوءَةَ وَكَانَ يَرْقِي مِنْ هَذِهِ الرِّيحِ فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ إِنَّ مُحَمَّدًا مَجْنُونٌ . فَقَالَ لَوْ أَنِّي رَأَيْتُ هَذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ عَلَى يَدَىَّ - قَالَ - فَلَقِيَهُ فَقَالَ يَا مُحَمَّدُ إِنِّي أَرْقِي مِنْ هَذِهِ الرِّيحِ وَإِنَّ اللَّهَ يَشْفِي عَلَى يَدِي مَنْ شَاءَ فَهَلْ لَكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا بَعْدُ " . قَالَ فَقَالَ أَعِدْ عَلَىَّ كَلِمَاتِكَ هَؤُلاَءِ . فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَ مَرَّاتٍ - قَالَ - فَقَالَ لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعَرَاءِ فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هَؤُلاَءِ وَلَقَدْ بَلَغْنَ نَاعُوسَ الْبَحْرِ - قَالَ - فَقَالَ هَاتِ يَدَكَ أُبَايِعْكَ عَلَى الإِسْلاَمِ - قَالَ - فَبَايَعَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَعَلَى قَوْمِكَ " . قَالَ وَعَلَى قَوْمِي - قَالَ - فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً فَمَرُّوا بِقَوْمِهِ فَقَالَ صَاحِبُ السَّرِيَّةِ لِلْجَيْشِ هَلْ أَصَبْتُمْ مِنْ هَؤُلاَءِ شَيْئًا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَصَبْتُ مِنْهُمْ مِطْهَرَةً . فَقَالَ رُدُّوهَا فَإِنَّ هَؤُلاَءِ قَوْمُ ضِمَادٍ .

Reference : Sahih Muslim 868
In-book reference : Book 7, Hadith 58
USC-MSA web (English) reference : Book 4, Hadith 1888
(deprecated numbering scheme)

Abu Wa'il reported:

'Ammar delivered to us the sermon. It was short and eloquent. When he (, Ammir) descended (from the pulpit) we said to him: 0 Abd al-Yaqzn, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (ﷺ) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression.

حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ، عَنْ أَبِيهِ، عَنْ وَاصِلِ بْنِ حَيَّانَ، قَالَ قَالَ أَبُو وَائِلٍ خَطَبَنَا عَمَّارٌ فَأَوْجَزَ وَأَبْلَغَ فَلَمَّا نَزَلَ قُلْنَا يَا أَبَا الْيَقْظَانِ لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ فَلَوْ كُنْتَ تَنَفَّسْتَ . فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ طُولَ صَلاَةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَئِنَّةٌ مِنْ فِقْهِهِ فَأَطِيلُوا الصَّلاَةَ وَاقْصُرُوا الْخُطْبَةَ وَإِنَّ مِنَ الْبَيَانِ سِحْرًا " .

Reference : Sahih Muslim 869
In-book reference : Book 7, Hadith 59
USC-MSA web (English) reference : Book 4, Hadith 1889
(deprecated numbering scheme)

'Adi b. Hatim reported:

that a person recited a sermon before the Messenger of Allah (ﷺ) thus: He who obeys Allah and His Apostle, he in fact follows the right path, and he who disobeys both of them, he goes astray. Upon this the Messenger of Allah (ﷺ) said: What a bad speaker you are; say: He who disobeys Allah and His Apostle. Ibn Numair added: He in fact went astray.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَجُلاً، خَطَبَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بِئْسَ الْخَطِيبُ أَنْتَ . قُلْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ " . قَالَ ابْنُ نُمَيْرٍ فَقَدْ غَوِيَ .

Reference : Sahih Muslim 870
In-book reference : Book 7, Hadith 60
USC-MSA web (English) reference : Book 4, Hadith 1890
(deprecated numbering scheme)

Safwan b. Ya'la reported on the authority of his father that he heard the Messenger of Allah (ﷺ) reciting (verses of the Qur'an) on the pulpit. and" They cried:
0 Malik."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ الْحَنْظَلِيُّ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ، - عَنْ عَمْرٍو، سَمِعَ عَطَاءً، يُخْبِرُ عَنْ صَفْوَانَ بْنِ، يَعْلَى عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ عَلَى الْمِنْبَرِ { وَنَادَوْا يَا مَالِكُ}

Reference : Sahih Muslim 871
In-book reference : Book 7, Hadith 61
USC-MSA web (English) reference : Book 4, Hadith 1891
(deprecated numbering scheme)

'Amra daughter of Abd al-Rahman reported on the authority of the sister of Amra:
I memorised (surah) "Qaf, by the glorious Qur'an" from the mouth of the Messenger of Allah (ﷺ) on Friday for he recited it on the pulpit on every Friday.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ، بْنُ بِلاَلٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ أُخْتٍ، لِعَمْرَةَ قَالَتْ أَخَذْتُ { ق وَالْقُرْآنِ الْمَجِيدِ} مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ وَهُوَ يَقْرَأُ بِهَا عَلَى الْمِنْبَرِ فِي كُلِّ جُمُعَةٍ .

Reference : Sahih Muslim 872 a
In-book reference : Book 7, Hadith 62
USC-MSA web (English) reference : Book 4, Hadith 1892
(deprecated numbering scheme)

The daughter of Haritha b. Nu'man said:
I did not memorise (Surah) Qaf but from the mouth of the Messenger of Allah (ﷺ) as he used to deliver the. sermon along with it on every Friday. She also added: Our oven and that of the Messenger of Allah (ﷺ) was one.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتٍ، لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ كَانَتْ أَكْبَرَ مِنْهَا ‏.‏ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ ‏.‏

Reference	: Sahih Muslim 872 b
In-book reference	: Book 7, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1893

Umm Bisham hint Haritha b. Nu'man said:
Our oven and that of the Messenger of Allah (ﷺ) was one for two years, or for one year or for a part of a year; and I learnt" Qaf. By the Glorious Qur'an" from no other source than the tongue of Allah's Messenger (ﷺ) who used to recite it every Friday on the pulpit when he delivered the sermon to the people.

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبٍ، عَنْ عَبْدِ، اللَّهِ بْنِ مُحَمَّدِ بْنِ مَعْنٍ عَنْ بِنْتٍ لِحَارِثَةَ بْنِ النُّعْمَانِ، قَالَتْ مَا حَفِظْتُ ‏{‏ ق‏}‏ إِلاَّ مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ ‏.‏ قَالَتْ وَكَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاحِدًا ‏.‏

Reference	: Sahih Muslim 873 a
In-book reference	: Book 7, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1894

It was narrated that Umm Hisham bin Harithah bin An-Nu'man said:

"Our oven and the oven of the Messenger of Allah (ﷺ) were the same for two years, or for one year and part of a year. And I only learned "Surah Qaf. By the Glorious Quran" from the tongue of the Messenger of Allah (ﷺ), who used to recited it every Friday from the Minbar, when he addresses the people."

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ، بْنِ إِسْحَاقَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ الأَنْصَارِيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ، قَالَتْ لَقَدْ كَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاحِدًا سَنَتَيْنِ أَوْ سَنَةً وَبَعْضَ سَنَةٍ وَمَا أَخَذْتُ ‏{‏ ق وَالْقُرْآنِ الْمَجِيدِ‏}‏ إِلاَّ عَنْ لِسَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقْرَؤُهَا كُلَّ يَوْمِ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ ‏.‏

Reference	: Sahih Muslim 873 b
In-book reference	: Book 7, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1894

Umara b. Ruwaiba said he saw Bishr b. Marwan on the pulpit raising his hands and said:
Allah, disfigure these hands! I have seen Allah's Messenger (ﷺ) gesture no more than this with his hands, and he pointed with his forefinger.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ عُمَارَةَ، بْنِ رُؤَيْبَةَ قَالَ رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا . وَأَشَارَ بِإِصْبَعِهِ الْمُسَبِّحَةِ .

Reference : Sahih Muslim 873 c
In-book reference : Book 7, Hadith 66
USC-MSA web (English) reference : Book 4, Hadith 1895
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters on the authority of Husain b. Abd al-Rahman.
وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ رَأَيْتُ بِشْرَ بْنَ مَرْوَانَ يَوْمَ جُمُعَةٍ يَرْفَعُ يَدَيْهِ . فَقَالَ عُمَارَةُ بْنُ رُؤَيْبَةَ . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 874
In-book reference : Book 7, Hadith 67
USC-MSA web (English) reference : Book 4, Hadith 1896
(deprecated numbering scheme)

(15) Chapter: Observing Of Two Rakiahs As A Salutation Of The Mosque While The Imam Is Delivering (the Sermon)

(15) باب التَّحِيَّةِ وَالإِمَامُ يَخْطُبُ

Jabir b. 'Abdullah reported that while Allah's Messenger (ﷺ) was delivering the sermon on Friday a person came there, and the Messenger of Allah (ﷺ) said to him:

So and so, have you prayed (two rak'ahs)? He said: No. He (the Holy Prophet) said: Then stand and pray.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا حَمَّادٌ، - وَ هُوَ ابْنُ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَصَلَّيْتَ يَا فُلاَنُ " . قَالَ لاَ . قَالَ " قُمْ فَارْكَعْ " .

Reference : Sahih Muslim 875 a
In-book reference : Book 7, Hadith 68
USC-MSA web (English) reference : Book 4, Hadith 1897
(deprecated numbering scheme)

This hadith is narrated by Jabir through another chain of transmitters but Hammad (one of the narrators) made no mention of the two rak'ahs.
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَيَعْقُوبُ الدَّوْرَقِيُّ، عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم كَمَا قَالَ حَمَّادٌ وَلَمْ يَذْكُرِ الرَّكْعَتَيْنِ .

Reference : Sahih Muslim 875 b
In-book reference : Book 7, Hadith 69
USC-MSA web (English) reference : Book 4, Hadith 1898
(deprecated numbering scheme)

Jabir b. 'Abdullah said that a person entered the Mosque while the Messenger of Allah (ﷺ) was delivering the sermon on Friday. Upon this he (the Holy Prophet) said:

Have you observed prayer? He said: No. He (the Holy Prophet) said: Stand and offer the two rak'ahs. According to Qutaiba, the words are:" He said: Offer two rak'ahs."

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُتَيْبَةُ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَالَ " أَصَلَّيْتَ " . قَالَ لاَ . قَالَ " قُمْ فَصَلِّ الرَّكْعَتَيْنِ " . وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ " صَلِّ رَكْعَتَيْنِ " .

Reference : Sahih Muslim 875 c
In-book reference : Book 7, Hadith 70
USC-MSA web (English) reference : Book 4, Hadith 1899
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that a person came (in the Mosque) while the Messenger of Allah (ﷺ) was delivering the sermon on Friday (standing) on the pulpit. He (the Holy Prophet) said to him:

Have you offered two rak'ahs? He said: No. Upon this he said: Then observe (them).

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ وَالنَّبِيُّ صلى الله عليه وسلم عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ يَخْطُبُ فَقَالَ لَهُ " أَرَكَعْتَ رَكْعَتَيْنِ " . قَالَ لاَ . فَقَالَ: «ارْكَعْ».

Reference : Sahih Muslim 875 d
In-book reference : Book 7, Hadith 71
USC-MSA web (English) reference : Book 4, Hadith 1900
(deprecated numbering scheme)

Jabir b. 'Abdullah said that the Messenger of Allah (ﷺ) delivered the sermon and said:

When any one of you comes for the Friday (prayer) and the Imam comes out (from his apartment), (even then) should observe two rak'ahs (of prayer).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ فَقَالَ " إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَقَدْ خَرَجَ الإِمَامُ فَلْيُصَلِّ رَكْعَتَيْنِ " .

Reference : Sahih Muslim 875 e
In-book reference : Book 7, Hadith 72
USC-MSA web (English) reference : Book 4, Hadith 1901
(deprecated numbering scheme)

Jabir reported that Sulaik Ghatafani came on Friday (for prayer) while the Messenger of Allah (ﷺ) was sitting on the pulpit. Sulaik also sat down before observing prayer. The Apostle of Allah (ﷺ) said:

Have you observed two rak'ahs? He said: No. He (the Holy Prophet) said: Stand and observe them

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ قَالَ جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَاعِدٌ عَلَى الْمِنْبَرِ فَقَعَدَ سُلَيْكٌ قَبْلَ أَنْ يُصَلِّيَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَرَكَعْتَ رَكْعَتَيْنِ " . قَالَ لاَ . قَالَ " قُمْ فَارْكَعْهُمَا " .

Reference : Sahih Muslim 875 f
In-book reference : Book 7, Hadith 73
USC-MSA web (English) reference : Book 4, Hadith 1902
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
Sulaik Ghatafani came on Friday when the Messenger of Allah (ﷺ) was delivering the sermon. He (Sulaik) sat down. He (the Holy Prophet) said to him: 0 Sulaik I stand and observe two rak'ahs and make them short, and then said: When any one of you comes on Friday, while the Imam delivers the sermon, he should observe two rak'ahs and should make them short.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ، - قَالَ ابْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى، - عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ فَجَلَسَ فَقَالَ لَهُ " يَا سُلَيْكُ قُمْ فَارْكَعْ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا - ثُمَّ قَالَ - إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيهِمَا " .

Reference : Sahih Muslim 875 g
In-book reference : Book 7, Hadith 74
USC-MSA web (English) reference : Book 4, Hadith 1903
(deprecated numbering scheme)

(16) Chapter: Hadith Pertaining To Giving Instruction In Khutba

(16) باب حَدِيثِ التَّعْلِيمِ فِي الْخُطْبَةِ

Abu Rifa'a reported:
I came to the Prophet (ﷺ) when he was delivering the sermon, and I said: Messenger of Allah, here is a stranger and he wants to learn about this religion and he does not know what this religion is. The Messenger of Allah (ﷺ) looked at me and left his sermon till he came to me, and he was given a chair and I thought that Its legs were made of iron. The Messenger of Allah (ﷺ) sat In it and he began to teach me what Allah had taught him. He then came (to the pulpit) for his sermon and completed it to the end.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، قَالَ قَالَ أَبُو رِفَاعَةَ انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَخْطُبُ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لاَ يَدْرِي مَا دِينُهُ - قَالَ - فَأَقْبَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَىَّ فَأُتِيَ بِكُرْسِيٍّ حَسِبْتُ قَوَائِمَهُ حَدِيدًا - قَالَ - فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا .

Reference : Sahih Muslim 876
In-book reference : Book 7, Hadith 75

USC-MSA web (English) reference : Book 4, Hadith 1904
(deprecated numbering scheme)

(17) Chapter: What Is To Be Recited In The Jumu'ah Prayer?

(17) باب مَا يُقْرَأُ فِي صَلاَةِ الْجُمُعَةِ

Ibn Abu Rafi' said:

Marwan appointed Abu Huraira as his deputy in Medina and he himself left for Mecca. Abu Huraira led us in the Jumu'a prayer and recited after Surah Jumu'a in the second rak'ah:" When the hypocrites came to thee" (Surah 63). I then met Abu Huraira as he came back and said to him: You have recited two surahs which 'Ali b. Abu Talib used to recite in Kufah. Upon this Abu Huraira said: I heard the Messenger of Allah (ﷺ) reciting these two in the Friday (prayer).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي رَافِعٍ، قَالَ اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى لَنَا أَبُو هُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الآخِرَةِ { إِذَا جَاءَكَ الْمُنَافِقُونَ} - قَالَ - فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ فَقُلْتُ لَهُ إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ . فَقَالَ أَبُو هُرَيْرَةَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ .

Reference : Sahih Muslim 877 a
In-book reference : Book 7, Hadith 76
USC-MSA web (English) reference : Book 4, Hadith 1905
(deprecated numbering scheme)

This hadith is narrated by Abdullah b. Abu Rafi' with the same chain of transmitters but with this modification:

" That he recited Surah Jumu'a (lxii.) in the first rak'ah and" The hypocrites came" in the second rak'ah.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - كِلاَهُمَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، قَالَ اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ . بِمِثْلِهِ غَيْرَ أَنَّ فِي، رِوَايَةِ حَاتِمٍ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ فِي السَّجْدَةِ الأُولَى وَفِي الآخِرَةِ { إِذَا جَاءَكَ الْمُنَافِقُونَ} وَرِوَايَةُ عَبْدِ الْعَزِيزِ مِثْلُ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ .

Reference : Sahih Muslim 877 b
In-book reference : Book 7, Hadith 77
USC-MSA web (English) reference : Book 4, Hadith 1906
(deprecated numbering scheme)

Nu'man b. Bashir reported that the Messenger of Allah (ﷺ) used to recite on two 'Ids and in Friday prayer:

" Glorify The name of Thy Lord, the Most High" (Surah lxxxvii.), and:" Has there come to thee the news of the overwhelming event" (lxxxviii.). And when the 'Id and Jumu'a combined on a day he recited these two (surah) in both the prayers.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ جَمِيعًا عَنْ جَرِيرٍ، - قَالَ يَحْيَى أَخْبَرَنَا جَرِيرٌ، - عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ، سَالِمٍ مَوْلَى النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِـ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} وَ { هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ} قَالَ وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلاَتَيْنِ.

Reference : Sahih Muslim 878 a
In-book reference : Book 7, Hadith 78
USC-MSA web (English) reference : Book 4, Hadith 1907
(deprecated numbering scheme)

This hadith has been narrated by Ibrahim b Muhammad b. al-Muntashir with the same chain of transmitters.
وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 878 b
In-book reference : Book 7, Hadith 79
USC-MSA web (English) reference : Book 4, Hadith 1908
(deprecated numbering scheme)

Dahhak b. Qais wrote to Nu'man b. Bashir asking him what the Messenger of Allah (ﷺ) recited on Friday besides Surah Jumu'a He said that he recited:
" Has there reached..." (Surah lxxxviii,).

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ، اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ يَسْأَلُهُ أَىَّ شَىْءٍ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ سِوَى سُورَةِ الْجُمُعَةِ فَقَالَ كَانَ يَقْرَأُ { هَلْ أَتَاكَ}

Reference : Sahih Muslim 878 c
In-book reference : Book 7, Hadith 80
USC-MSA web (English) reference : Book 4, Hadith 1909
(deprecated numbering scheme)

(18) Chapter: Prayer after Jumu`ah

(18) باب مَا يُقْرَأُ فِي يَوْمِ الْجُمُعَةِ

Ibn Abbas reported:
The Apostle of Allah (ﷺ) used to recite in the morning prayer on Friday Surah" Alif-Lam-Mim, Tanz'il ul-Sajda" (Surah xxxii.): Surely there came over the man a time" (Surah lxxvii) and he used to recite in Jumu'a prayer Surahs Jumu'a and al-Munafiqin.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ مُخَوَّلِ، بْنِ رَاشِدٍ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ { الم * تَنْزِيلُ} السَّجْدَةُ وَ { هَلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِنَ الدَّهْرِ} وَأَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي صَلاَةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ .

Reference : Sahih Muslim 879 a
In-book reference : Book 7, Hadith 81

USC-MSA web (English) reference : Book 4, Hadith 1910
(deprecated numbering scheme)

A hadith like this has been narrated by Sufyan with the same chain of transmitters.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 879 b
In-book reference : Book 7, Hadith 82
USC-MSA web (English) reference : Book 4, Hadith 1911
(deprecated numbering scheme)

Mukhawwil has narrated this hadith on the authority of Sufyan.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُخَوَّلٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ فِي الصَّلاَتَيْنِ كِلْتَيْهِمَا . كَمَا قَالَ سُفْيَانُ.

Reference : Sahih Muslim 879 c
In-book reference : Book 7, Hadith 83
USC-MSA web (English) reference : Book 4, Hadith 1912
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) used to recite in the dawn prayer on Friday" Alif-Lam-Mim, Tanzil" and" Surely there came."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ، الرَّحْمَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ { الم * تَنْزِيلُ} وَ { هَلْ أَتَى}

Reference : Sahih Muslim 880 a
In-book reference : Book 7, Hadith 84
USC-MSA web (English) reference : Book 4, Hadith 1913
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) used to recite in the dawn prayer on Friday:

" Alif-Lam-Mim, Tanzil" in the first rak'ah, and in the second one:" Surely there came over the man a time when he was nothing that could be mentioned."

حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، . أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الصُّبْحِ يَوْمَ الْجُمُعَةِ بِـ { الم * تَنْزِيلُ} فِي الرَّكْعَةِ الأُولَى وَفِي الثَّانِيَةِ { هَلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا}

Reference : Sahih Muslim 880 b
In-book reference : Book 7, Hadith 85
USC-MSA web (English) reference : Book 4, Hadith 1914
(deprecated numbering scheme)

(19) Chapter: Prayer (sunan) After The Jumu'a Prayer (fard)

(19) باب الصَّلاَةِ بَعْدَ الْجُمُعَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When any one of you observes the Jumu'a prayer (two obligatory rak'ahs in congregation), he should observe four (rak'ahs) afterwards.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا " .

Reference : Sahih Muslim 881 a
In-book reference : Book 7, Hadith 86
USC-MSA web (English) reference : Book 4, Hadith 1915
(deprecated numbering scheme)

Suhail reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

When you observe prayer after (the two obligatory raklabs) of Jumu'a, you should observe four rak'ahs (and 'Amr in his narration has made this addition that Ibn Idris said this on the authority of Suhail): And if you are in a hurry on account of something, you should observe two rak'ahs in the mosque and two when you return (to your house).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوا أَرْبَعًا " . - زَادَ عَمْرٌو فِي رِوَايَتِهِ قَالَ ابْنُ إِدْرِيسَ قَالَ سُهَيْلٌ فَإِنْ عَجِلَ بِكَ شَىْءٌ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ وَرَكْعَتَيْنِ إِذَا رَجَعْتَ " .

Reference : Sahih Muslim 881 b
In-book reference : Book 7, Hadith 87
USC-MSA web (English) reference : Book 4, Hadith 1916
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When any one amongst you observes prayer after Jumu'a, he should observe four rak'ahs. (In the hadith transmitted by Jarir the word minkum is not recorded.)

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا " . وَلَيْسَ فِي حَدِيثِ جَرِيرٍ " مِنْكُمْ " .

Reference : Sahih Muslim 881 c
In-book reference : Book 7, Hadith 88
USC-MSA web (English) reference : Book 4, Hadith 1917
(deprecated numbering scheme)

Nafi' reported that when 'Abdullah (b. 'Umar) observed the Friday prayer and came back he observed two rak'ahs in his house, and then said:

The Messenger of Allah (may peace be updn him) used to do this.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ انْصَرَفَ فَسَجَدَ سَجْدَتَيْنِ فِي بَيْتِهِ ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ ذَلِكَ .

Reference : Sahih Muslim 882 a
In-book reference : Book 7, Hadith 89
USC-MSA web (English) reference : Book 4, Hadith 1918
(deprecated numbering scheme)

'Abdullah b. 'Umar, while describing the Nafl prayer of the Messenger of Allah (ﷺ), said:

He did not observe (Nafl) prayer after Jumu'a till he went back and observed two rak'ahs in his house. Yahya said: I guess that I uttered these words (before Imam Malik) that he of course observed (them).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ وَصَفَ تَطَوُّعَ صَلاَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّيَ رَكْعَتَيْنِ فِي بَيْتِهِ ‏.‏ قَالَ يَحْيَى أَظُنُّنِي قَرَأْتُ فَيُصَلِّي أَوْ أَلْبَتَّةَ ‏.‏

Reference : Sahih Muslim 882 b
In-book reference : Book 7, Hadith 90
USC-MSA web (English) reference : Book 4, Hadith 1919
(deprecated numbering scheme)

Salim narrated on the authority of his father that the Messenger of Allah (ﷺ) used to observe two rak'ahs after Jumu'a.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ حَدَّثَنَا عَمْرٌو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ‏.‏

Reference : Sahih Muslim 882 c
In-book reference : Book 7, Hadith 91
USC-MSA web (English) reference : Book 4, Hadith 1920
(deprecated numbering scheme)

'Umar b. 'Ata' b. Abu Khuwar said that Nafi' b. Jubair sent him to al- Sa'ib the son of Namir's sister with a view to asking him about what he had seen in the prayer of Mu'awiya. He said:

Yes, I observed the Jumu'a prayer along with him in Maqsura and when the Imam pronounced salutation I stood up at my place and observed (Sunan rak'ahs). As he entered (the apartment) he sent for me and said: Do not repeat what you have done. Whenever you have observed the Jumu'a prayer, do not observe (Sunan prayer) till you, have talked or got out For the Messenger of Allah (ﷺ) had ordered us to do this and not to combine two (types of) prayers without talking of going out.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عُمَرُ، بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ أَنَّ نَافِعَ بْنَ جُبَيْرٍ، أَرْسَلَهُ إِلَى السَّائِبِ ابْنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَىْءٍ، رَآهُ مِنْهُ مُعَاوِيَةُ فِي الصَّلاَةِ فَقَالَ نَعَمْ ‏.‏ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ فَلَمَّا سَلَّمَ الإِمَامُ قُمْتُ فِي مَقَامِي فَصَلَّيْتُ فَلَمَّا دَخَلَ أَرْسَلَ إِلَىَّ فَقَالَ لاَ تَعُدْ لِمَا فَعَلْتَ إِذَا صَلَّيْتَ الْجُمُعَةَ فَلاَ تَصِلْهَا بِصَلاَةٍ حَتَّى تَكَلَّمَ أَوْ تَخْرُجَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَنَا بِذَلِكَ أَنْ لاَ تُوصَلَ صَلاَةٌ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ ‏.‏

Reference : Sahih Muslim 883 a
In-book reference : Book 7, Hadith 92
USC-MSA web (English) reference : Book 4, Hadith 1921
(deprecated numbering scheme)

The same hadith is narrated on the authority of 'Umar b. Ata' but with this modification:

When he (the Imam) pronounced salutation I stood up at my place. No mention was made of the Imam in it.

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ، أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ ابْنِ أُخْتِ نَمِرٍ . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ فَلَمَّا سَلَّمَ قُمْتُ فِي مَقَامِي وَلَمْ يَذْكُرِ الإِمَامَ .

Reference : Sahih Muslim 883 b
In-book reference : Book 7, Hadith 93
USC-MSA web (English) reference : Book 4, Hadith 1922
(deprecated numbering scheme)

8 - The Book of Prayer - Two Eids (884 - 893)
كتاب صلاة العيدين

Ibn 'Abbas reported:
I participated in the Fitr prayer with the Messenger of Allah (ﷺ) and Abu Bakr, 'Umar and 'Uthman, and all of them observed this prayer before the Khutba, and then he (the Holy Prophet) delivered the sermon. Then the Messenger of Allah (ﷺ) descended (from the pulpit) and I (perceive) as if I am seeing him as he is commanding people with his hand to sit down. He then made his way through their (assembly) till he came to the women. Bilal was with him. He then recited (this verse): O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah" (lx. 12) till he finished (his address to) them and then said: Do you conform to it (what has been described in the verse)? Only one woman among them replied: Yes, Apostle of Allah, but none else replied. He (the narrator) said: It could not be ascertained who actually she was. He (the Holy Prophet) exhorted them to give alms. Bilal stretched his cloth and then said: Come forward with alms. Let my father and mother be taken as ransom for you. And they began to throw rings and ringlets in the cloth of Bilal.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ - قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ، عَبَّاسٍ قَالَ شَهِدْتُ صَلاَةَ الْفِطْرِ مَعَ نَبِيِّ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُ قَالَ فَنَزَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلاَلٌ فَقَالَ { يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا} فَتَلاَ هَذِهِ الآيَةَ حَتَّى فَرَغَ مِنْهَا ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا " أَنْتُنَّ عَلَى ذَلِكِ " فَقَالَتِ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ نَعَمْ يَا نَبِيَّ اللَّهِ لاَ يُدْرَى حِينَئِذٍ مَنْ هِيَ قَالَ " فَتَصَدَّقْنَ " . فَبَسَطَ بِلاَلٌ ثَوْبَهُ ثُمَّ قَالَ هَلُمَّ فِدًى لَكُنَّ أَبِي وَأُمِّي . فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلاَلٍ .

Reference	: Sahih Muslim 884 a
In-book reference	: Book 8, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1923

Ibn 'Abbas reported:
I bear testimony to the Messenger of Allah (ﷺ) offering prayer before Kbutba. He (after saying prayer) delivered the Kutba, and he found that the women could not hear it, so he came to them and exhorted them and preached them and commanded them to give alms, and Bilal had stretched his cloth and the women were throwing rings, earrings and other things. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ حَدَّثَنَا أَيُّوبُ، قَالَ سَمِعْتُ عَطَاءً، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ أَشْهَدُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَصَلَّى قَبْلَ الْخُطْبَةِ - قَالَ - ثُمَّ خَطَبَ فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَأَتَاهُنَّ فَذَكَّرَهُنَّ وَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ وَبِلاَلٌ قَائِلٌ بِثَوْبِهِ فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخَاتَمَ وَالْخُرْصَ وَالشَّىْءَ . وَحَدَّثَنِيهِ

أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 884 b, c
In-book reference	: Book 8, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1924

Jabir b. 'Abdullah reported:

The Apostle of Allah (ﷺ) stood up on the day of 'Id al-Fitr and observed prayer. And he commenced the prayer before the sermon. He then delivered the sermon. When the Messenger of Allah (ﷺ) had finished (the sermon) he came down from (the pulpit), and made his way to the women and exhorted them (to do good acts), and he was leaning on the hand of Bilal. Bilal had stretched his cloth in which women were throwing alms. I (one of the narrators) said to 'Ata' (the other narrator): It must be Zakat on the day of Fitr. He ('Ata') said: No. It was alms (which) they were giving on that occasion, and a woman gave her ring, and then others gave, and then others gave. I said to 'Ata': Is It right now for the Imam to come to the women when he has finished (his address to the men) that he should exhort them (to good deeds)? He said: (Why not) by my life, it is right for them (to do so). What is the matter with them that they do not do it now?

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ يَوْمَ الْفِطْرِ فَصَلَّى فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ صلى الله عليه وسلم نَزَلَ وَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلاَلٍ وَبِلاَلٌ بَاسِطٌ ثَوْبَهُ يُلْقِينَ النِّسَاءُ صَدَقَةً . قُلْتُ لِعَطَاءٍ زَكَاةَ يَوْمِ الْفِطْرِ قَالَ لاَ وَلَكِنْ صَدَقَةً يَتَصَدَّقْنَ بِهَا حِينَئِذٍ تُلْقِي الْمَرْأَةُ فَتَخَهَا وَيُلْقِينَ وَيُلْقِينَ . قُلْتُ لِعَطَاءٍ أَحَقًّا عَلَى الإِمَامِ الآنَ أَنْ يَأْتِيَ النِّسَاءَ حِينَ يَفْرُغُ فَيُذَكِّرَهُنَّ قَالَ إِي لَعَمْرِي إِنَّ ذَلِكَ لَحَقٌّ عَلَيْهِمْ وَمَا لَهُمْ لاَ يَفْعَلُونَ ذَلِكَ.

Reference	: Sahih Muslim 885 a
In-book reference	: Book 8, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1925

Jabir b. 'Abdullah reported:

I observed prayer with the Messenger of Allah (ﷺ) on the 'Id day. He commenced with prayer before the sermon without Adhan and Iqama. He then stood up leaning on Bilal, and he commanded (them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman having a dark spot on the cheek stood up and said: Why is it so, Messenger of Allah? He said: For you grumble often and show ingratitude to your spouse. And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilal.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ يَوْمَ الْعِيدِ فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ ثُمَّ قَامَ مُتَوَكِّئًا عَلَى بِلاَلٍ فَأَمَرَ

Reference : Sahih Muslim 885 b
In-book reference : Book 8, Hadith 4
USC-MSA web (English) reference : Book 4, Hadith 1926
(deprecated numbering scheme)

Ibn 'Abbas and Jaibir b. 'Abdullah al-Ansari reported:

There was no Adhan on the (occasion) of Id-ul-Fitr and Id-ul-Adha. I (Ibn Juraij) said: I asked him after some time about it. He ('Ata', one of the narrators) said: Jabir b. 'Abdullah al-Ansari told me: There is neither any Adhan on Id-ul-Fitr when the Imam comes out, nor even after his coming out; their is neither lqama nor call nor anything of the sort of calling on that day and nor Iqama.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالاَ لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلاَ يَوْمَ الأَضْحَى . ثُمَّ سَأَلْتُهُ بَعْدَ حِينٍ عَنْ ذَلِكَ فَأَخْبَرَنِي قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ

Reference : Sahih Muslim 886 a
In-book reference : Book 8, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 1927
(deprecated numbering scheme)

'Ata' reported that Ibn 'Abbas sent (him) to Ibn Zubair at the commencement of the oath of allegiance to him (for Caliphate saying):

As there is no Adhan on 'Id-ul-Fitr, so you should not pronounce it. Ibn Zubair did not pronounce Adhan on that day. He (Ibn 'Abbas) also sent him (with this message) that sermon (is to be delivered) after the prayer, and thus it was done. So lbn Zubair observed prayer before Khutba.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ، أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ أَوَّلَ مَا بُويِعَ لَهُ أَنَّهُ لَمْ يَكُنْ يُؤَذَّنُ لِلصَّلاَةِ يَوْمَ الْفِطْرِ فَلاَ تُؤَذِّنْ لَهَا - قَالَ - فَلَمْ يُؤَذِّنْ لَهَا ابْنُ الزُّبَيْرِ يَوْمَهُ وَأَرْسَلَ إِلَيْهِ مَعَ ذَلِكَ إِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلاَةِ وَإِنَّ ذَلِكَ قَدْ كَانَ يُفْعَلُ - قَالَ - فَصَلَّى ابْنُ الزُّبَيْرِ قَبْلَ الْخُطْبَةِ .

Reference : Sahih Muslim 886 b
In-book reference : Book 8, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 1928
(deprecated numbering scheme)

Jabir b. Samura said:

I prayed with the Messenger of Allah (ﷺ) prayers on two I'ds wore than once or twice without there being Adhan and Iqama.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَحَسَنُ بْنُ الرَّبِيعِ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ، سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ .

Reference : Sahih Muslim 887
In-book reference : Book 8, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 1929
(deprecated numbering scheme)

Ibn 'Umar reported that the Messenger of Allah (ﷺ), Abu Bakr and 'Umar used to observe the two 'Id prayers before the sermon.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ، اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ .

Reference : Sahih Muslim 888
In-book reference : Book 8, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 1930
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) used to go out on the day of Adha and on the day of Fitr and commenced the prayer. And after having observed his prayer and pronounced the salutation, he stood up facing people as they were seated at their places of worship. And if he intended to send out an army he made mention of it to the people, and if he intended any other thing besides it, he commanded them (to do that). He used to say (to the people):

Give alms, give alms, give alms, and the majority that gave alms was of women. He then returned and this (practice) remained (in vogue) till Marwan b. al- Hakam (came into power). I went out hand in hand with Marwan till we came to the place of worship and there Kathir b. Salt had built a pulpit of clay and brick. Marwan began to tug me with his hand as though he were pulling me towards the pulpit, while I was pulling him towards the prayer. When I saw him doing that I said: What has happened to the practice of beginning with prayer? He said: No, Abu Sa'id, what you are familiar with has been abandoned. I thereupon said (three times and went back): By no means, by Him in Whose hand my life is, you are not doing anything better than what I am familiar with.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَخْرُجُ يَوْمَ الأَضْحَى وَيَوْمَ الْفِطْرِ فَيَبْدَأُ بِالصَّلاَةِ فَإِذَا صَلَّى صَلاَتَهُ وَسَلَّمَ قَامَ فَأَقْبَلَ عَلَى النَّاسِ وَهُمْ جُلُوسٌ فِي مُصَلاَّهُمْ فَإِنْ كَانَ لَهُ حَاجَةٌ بِبَعْثٍ ذَكَرَهُ لِلنَّاسِ أَوْ كَانَتْ لَهُ حَاجَةٌ بِغَيْرِ ذَلِكَ أَمَرَهُمْ بِهَا وَكَانَ يَقُولُ " تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا " . وَكَانَ أَكْثَرَ مَنْ يَتَصَدَّقُ النِّسَاءُ ثُمَّ يَنْصَرِفُ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى كَانَ مَرْوَانُ بْنُ الْحَكَمِ فَخَرَجْتُ مُخَاصِرًا مَرْوَانَ حَتَّى أَتَيْنَا الْمُصَلَّى فَإِذَا كَثِيرُ بْنُ الصَّلْتِ قَدْ بَنَى مِنْبَرًا مِنْ طِينٍ وَلَبِنٍ فَإِذَا مَرْوَانُ يُنَازِعُنِي يَدَهُ كَأَنَّهُ يَجُرُّنِي نَحْوَ الْمِنْبَرِ وَأَنَا أَجُرُّهُ نَحْوَ الصَّلاَةِ فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ قُلْتُ أَيْنَ الاِبْتِدَاءُ بِالصَّلاَةِ فَقَالَ لاَ يَا أَبَا سَعِيدٍ قَدْ تُرِكَ مَا تَعْلَمُ . قُلْتُ كَلاَّ وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ . ثَلاَثَ مِرَارٍ ثُمَّ انْصَرَفَ .

Reference : Sahih Muslim 889

In-book reference : Book 8, Hadith 9
USC-MSA web (English) reference : Book 4, Hadith 1931
(deprecated numbering scheme)

(1) Chapter: It Is Permissible For Women To Go Out To The 'Id Prayer And Attend The Khutbah, Separated From The Men

(1) باب ذِكْرِ إِبَاحَةِ خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ إِلَى الْمُصَلَّى وَشُهُودِ الْخُطْبَةِ مُفَارِقَاتٌ لِلرِّجَالِ

Umm 'Atiyya said:

He (the Messenger of Allah) commanded us that we should take out unmarried women and purdah-observing ladies for 'Id prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims.

حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ أَمَرَنَا - تَعْنِي النَّبِيَّ صلى الله عليه وسلم - أَنْ نُخْرِجَ فِي الْعِيدَيْنِ الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ وَأَمَرَ الْحُيَّضَ أَنْ يَعْتَزِلْنَ مُصَلَّى الْمُسْلِمِينَ ‏.‏

Reference : Sahih Muslim 890 a
In-book reference : Book 8, Hadith 10
USC-MSA web (English) reference : Book 4, Hadith 1932
(deprecated numbering scheme)

Umm Atiyya reported:

We were commanded to bring out on old days purdah-observing ladies and those unmarried, and menstruating women came out but remained behind people and pronounced takbir (Allah-o-Akbar) along with them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ، سِيرِينَ عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُؤْمَرُ بِالْخُرُوجِ فِي الْعِيدَيْنِ وَالْمُخَبَّأَةُ وَالْبِكْرُ قَالَتِ الْحُيَّضُ يَخْرُجْنَ فَيَكُنَّ خَلْفَ النَّاسِ يُكَبِّرْنَ مَعَ النَّاسِ ‏.‏

Reference : Sahih Muslim 890 b
In-book reference : Book 8, Hadith 11
USC-MSA web (English) reference : Book 4, Hadith 1933
(deprecated numbering scheme)

Umm 'Atiyya reported:

The Messenger of Allah (ﷺ) commanded us to bring out on'Id-ul-Fitr and 'Id-ul-Adha young women, menstruating women and purdah-observing ladies, menstruating women kept back from prayer, but participated in goodness and supplication of the Muslims. I said: Messenger of Allah, one of us does not have an outer garment (to cover her face and body). He said: Let her sister cover her with her outer garment.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ بِنْتِ، سِيرِينَ عَنْ أُمِّ عَطِيَّةَ، قَالَتْ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالأَضْحَى الْعَوَاتِقَ وَالْحُيَّضَ وَذَوَاتِ الْخُدُورِ فَأَمَّا الْحُيَّضُ فَيَعْتَزِلْنَ الصَّلاَةَ وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ ‏.‏ قُلْتُ يَا رَسُولَ اللَّهِ إِحْدَانَا لاَ يَكُونُ لَهَا جِلْبَابٌ قَالَ ‏"‏ لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 890 c
In-book reference : Book 8, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 1934
(deprecated numbering scheme)

(2) Chapter: Not Offering Any Other Prayer, Before Or After The 'Id Prayer At The Musalla (Prayer-Place)

(2) باب تَرْكِ الصَّلاَةِ قَبْلَ الْعِيدِ وَبَعْدَهَا فِي الْمُصَلَّى

Ibn 'Abbas reported that the Messenger of Allah (ﷺ) went out on the day of Adha or Fitr and observed two rak'ahs, and did not observe prayer (at that place) before and after that. He then came to the women along with Bilal and commanded them to give alms and the women began to give their rings and necklaces. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ سَعِيدِ، بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يَوْمَ أَضْحَى أَوْ فِطْرٍ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلاَ بَعْدَهَا ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا . وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، حَدَّثَنَا ابْنُ إِدْرِيسَ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، وَمُحَمَّدُ، بْنُ بَشَّارٍ جَمِيعًا عَنْ غُنْدَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 884 d, e
In-book reference	: Book 8, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1935

(3) Chapter: What Is To Be Recited In The 'Id Prayer?

(3) باب مَا يُقْرَأُ بِهِ فِي صَلاَةِ الْعِيدَيْنِ

'Abdullah b. 'Umar reported that (his father) 'Umar b. Khattab asked Abu Waqid al-Laithi what the Messenger of Allah (ﷺ) used to recite on 'Id-ul-Adha and 'Id-ul-Fitr. He said:

He used to recite in them:" Qaf. By the Glorious Qur'an" (Surah 1)," The Hour drew near, and the moon was rent asunder" (Surah liv.).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الأَضْحَى وَالْفِطْرِ فَقَالَ كَانَ يَقْرَأُ فِيهِمَا بِـ { ق وَالْقُرْآنِ الْمَجِيدِ} وَ{ اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ}

Reference	: Sahih Muslim 891 a
In-book reference	: Book 8, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1936

'Utba reported that his father Waqid al-Laithi said:

'Umar b. Khattab asked me what the Messenger of Allah (ﷺ) recited on 'Id day. I said:" The Hour drew near" and Qaf. By the Glorious Qur'an".

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا فُلَيْحٌ، عَنْ ضَمْرَةَ، بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، قَالَ سَأَلَنِي عُمَرُ بْنُ الْخَطَّابِ عَمَّا قَرَأَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي يَوْمِ الْعِيدِ فَقُلْتُ بِـ { اقْتَرَبَتِ السَّاعَةُ} وَ{ ق وَالْقُرْآنِ الْمَجِيدِ}

Reference	: Sahih Muslim 891 b

In-book reference : Book 8, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 1937
(deprecated numbering scheme)

(4) Chapter: Concession Allowing Play That Involves No Disobedience During The Days Of 'Id

(4) باب الرُّخْصَةِ فِي اللَّعِبِ الَّذِي لاَ مَعْصِيَةَ فِيهِ فِي أَيَّامِ الْعِيدِ

'A'isha reported:

Abu Bakr came to see me and I had two girls with me from among the girls of the Ansar and they were singing what the Ansar recited to one another at the Battle of Bu'ath. They were not, however, singing girls. Upon this Abu Bakr said: What I (the playing of) this wind instrument of Satan in the house of the Messenger of Allah (ﷺ) and this too on 'Id day? Upon this the Messenger of Allah (ﷺ) said: Abu Bakr, every people have a festival and it is our festival (so let them play on).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الأَنْصَارِ تُغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الأَنْصَارُ يَوْمَ بُعَاثٍ قَالَتْ وَلَيْسَتَا بِمُغَنِّيَتَيْنِ . فَقَالَ أَبُو بَكْرٍ أَبِمُزْمُورِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَذَلِكَ فِي يَوْمِ عِيدٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا " .

Reference : Sahih Muslim 892 a
In-book reference : Book 8, Hadith 16
USC-MSA web (English) reference : Book 4, Hadith 1938
(deprecated numbering scheme)

This hadith has been narrated by Hisham with the same chain of transmitters, but there the words are:

" Two girls were playing upon a tambourine."

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ . وَفِيهِ جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ .

Reference : Sahih Muslim 892 b
In-book reference : Book 8, Hadith 17
USC-MSA web (English) reference : Book 4, Hadith 1939
(deprecated numbering scheme)

'A'isha reported that Abu Bakr came to her and there were with her two girls on Adha days who were singing and beating the tambourine and the Messenger of Allah (ﷺ) had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah (may peace he upon him) uncovered (his face) and said:

Abu Bakr, leave them alone for these are the days of 'Id. And 'A'isha said: I recapitulate to my mind the fact that once the Messenger of Allah (ﷺ) screened me with his mantle and I saw the sports of the Abyssinians, and I was only a girl, and so you can well imagine how a girl of tender age is fond of watching the sport.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ ابْنَ شِهَابٍ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ، دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُغَنِّيَانِ وَتَضْرِبَانِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُسَجًّى بِثَوْبِهِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْهُ وَقَالَ " **دَعْهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ** " . وَقَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ وَهُمْ يَلْعَبُونَ وَأَنَا جَارِيَةٌ فَاقْدِرُوا قَدْرَ الْجَارِيَةِ الْعَرِبَةِ الْحَدِيثَةِ السِّنِّ .

Reference : Sahih Muslim 892 c
In-book reference : Book 8, Hadith 18
USC-MSA web (English) reference : Book 4, Hadith 1940
(deprecated numbering scheme)

'A'isha reported:
BY Allah, I remember the Messenger of Allah (ﷺ) standing on the door of my apartment screening me with his mantle enabling me to see the sport of the Abyssinians as they played with their daggers in the mosque of the Messenger of Allah (may peace be upom him). He (the Holy Prophet) kept standing for my sake till I was satiated and then I went back; and thus you can well imagine how long a girl tender of age who is fond of sports (could have watched it).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، بْنِ الزُّبَيْرِ قَالَ قَالَتْ عَائِشَةُ وَاللَّهِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُومُ عَلَى بَابِ حُجْرَتِي - وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم - يَسْتُرُنِي بِرِدَائِهِ لِكَىْ أَنْظُرَ إِلَى لَعِبِهِمْ ثُمَّ يَقُومُ مِنْ أَجْلِي حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرِفُ . فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ حَرِيصَةً عَلَى اللَّهْوِ .

Reference : Sahih Muslim 892 d
In-book reference : Book 8, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 1941
(deprecated numbering scheme)

'A'isha reported:
The Messenger of Allah (way peace be upon him) came (in my apartment) while there were two girls with me singing the song of the Battle of Bu'ath. He lay down on the bed and turned away his face. Then came Abu Bakr and he scolded me and said: Oh! this musical instrument of the devil in the house of the Messenger of Allah (ﷺ)! The Messenger of Allah (ﷺ) turned towards him and said: Leave them alone. And when he (the Holy Prophet) became unattentive, I hinted them and they went out, and it was the day of 'Id and negroes were playing with shields and speare. (I do not remember) whether I asked the Messenger of Allah (ﷺ) or whether he said to me if I desired to see (that sport). I said: Yes. I stood behind him with his face parallel to my face, and he said: O Banu Arfada, be busy (in your sports) till I was satiated. He said (to me): Is that enough? I said: Yes. Upon this he asked me to go.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، - وَاللَّفْظُ لِهَارُونَ - قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ

عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " دَعْهُمَا " فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ فَإِمَّا سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَإِمَّا قَالَ " تَشْتَهِينَ تَنْظُرِينَ " . فَقُلْتُ نَعَمْ فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ وَهُوَ يَقُولُ " دُونَكُمْ يَا بَنِي أَرْفَدَةَ " . حَتَّى إِذَا مَلِلْتُ قَالَ " حَسْبُكِ " . قُلْتُ نَعَمْ . قَالَ " فَاذْهَبِي " .

Reference : Sahih Muslim 892 e
In-book reference : Book 8, Hadith 20
USC-MSA web (English) reference : Book 4, Hadith 1942
(deprecated numbering scheme)

'A'isha reported that some Abyssinians came and gave a demonstration of armed fight on the 'Id day in the mosque. The Apostle of Allah (ﷺ) invited me (to see that fight). I placed my head on his shoulder and began to see their sport till it was I who turned away from watching them.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَ حَبَشٌ يَزْفِنُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ فَدَعَانِي النَّبِيُّ صلى الله عليه وسلم فَوَضَعْتُ رَأْسِي عَلَى مَنْكِبِهِ فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ حَتَّى كُنْتُ أَنَا الَّتِي أَنْصَرِفُ عَنِ النَّظَرِ إِلَيْهِمْ.

Reference : Sahih Muslim 892 f
In-book reference : Book 8, Hadith 21
USC-MSA web (English) reference : Book 4, Hadith 1943
(deprecated numbering scheme)

This hadith has been narrated by Hisham with the same chain of transmitters but (the narrators) did not make mention of the mosque.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرَا فِي الْمَسْجِدِ .

Reference : Sahih Muslim 892 g
In-book reference : Book 8, Hadith 22
USC-MSA web (English) reference : Book 4, Hadith 1944
(deprecated numbering scheme)

'A'isha said that she sent a message to the players (of this armed fight) saying:
I like to see them (fighting). She further said: The Messenger of Allah (ﷺ) stood up and I stood at the door (behind him) and saw (this fight) between his ears and his shoulders they played in the mosque. 'Ata' (one of the narra- tors) said: Were they persians or Abyssinians? Ibn 'Atiq told me they were Abyssinians.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي، عَاصِمٍ - وَاللَّفْظُ لِعُقْبَةَ - قَالَ حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، أَخْبَرَنِي عُبَيْدُ بْنُ عُمَيْرٍ، أَخْبَرَتْنِي عَائِشَةُ، أَنَّهَا قَالَتْ لِلَعَّابِينَ وَدِدْتُ أَنِّي أَرَاهُمْ قَالَتْ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقُمْتُ عَلَى الْبَابِ أَنْظُرُ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ . قَالَ عَطَاءٌ فُرْسٌ أَوْ حَبَشٌ . قَالَ وَقَالَ لِي ابْنُ عَتِيقٍ بَلْ حَبَشٌ .

Reference : Sahih Muslim 892 h
In-book reference : Book 8, Hadith 23

USC-MSA web (English) reference : Book 4, Hadith 1945
(deprecated numbering scheme)

Abu Huraira reported:

While the Abyssinians were busy playing with their arms in the presence of the Messenger of Allah (ﷺ) 'Umar b. Khattab came there. He bent down to take up pebbles to throw at them (in order to make them go off). The Messenger of Allah (ﷺ) said to him: 'Umar, leave them alone.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِحِرَابِهِمْ إِذْ دَخَلَ عُمَرُ بْنُ الْخَطَّابِ فَأَهْوَى إِلَى الْحَصْبَاءِ يَحْصِبُهُمْ بِهَا . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهُمْ يَا عُمَرُ.

Reference : Sahih Muslim 893
In-book reference : Book 8, Hadith 24
USC-MSA web (English) reference : Book 4, Hadith 1946
(deprecated numbering scheme)

9 - The Book of Prayer - Rain (894 - 900)
كتاب صلاة الاستسقاء

'Abdullah b. Zaid b. Mazini reported:

The Messenger of Allah (ﷺ) went to the place of prayer and prayed for rain and turned round his mantle while facing the Qibla.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْمَازِنِيَّ، يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمُصَلَّى فَاسْتَسْقَى وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ .

Reference : Sahih Muslim 894 a
In-book reference : Book 9, Hadith 1
USC-MSA web (English) reference : Book 4, Hadith 1947
(deprecated numbering scheme)

Ibn Tamim narrated on the authority of his uncle ('Abdullah b. Zaid) that the Messenger of Allah (ﷺ) went out to the place of prayer and prayed for rain and faced towards Qibla, and turned round his mantle and prayed two rak'ahs.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، قَالَ خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْمُصَلَّى فَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ .

Reference : Sahih Muslim 894 b
In-book reference : Book 9, Hadith 2
USC-MSA web (English) reference : Book 4, Hadith 1948
(deprecated numbering scheme)

'Abdullah b. Zaid al-Ansari reported that the Messenger of Allah (ﷺ) went out to the place of prayer in order to offer prayer for rainfall. And when he intended to make supplication he faced Qibla and turned round his mantle.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرٍو، أَنَّ عَبَّادَ بْنَ تَمِيمٍ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُوَ اسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ .

Reference : Sahih Muslim 894 c
In-book reference : Book 9, Hadith 3
USC-MSA web (English) reference : Book 4, Hadith 1949
(deprecated numbering scheme)

'Abbad b. Tamim Mazini heard his uncle, who was one of the Companions of the Messenger of Allah (ﷺ), as saying:

The Messenger of Allah (ﷺ) went out one day in order to pray for rain. He turned his back towards people, supplicated before Allah, facing towards Qibla, and turned his mantle round and then observed two rak'ahs of prayer.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ قَالَ أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ، أَنَّهُ سَمِعَ عَمَّهُ، وَكَانَ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا يَسْتَسْقِي فَجَعَلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ وَاسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ .

Reference : Sahih Muslim 894 d
In-book reference : Book 9, Hadith 4
USC-MSA web (English) reference : Book 4, Hadith 1950
(deprecated numbering scheme)

(1) Chapter: Raising The Hands In Supplication When Praying For Rain

(1) باب رَفْعِ الْيَدَيْنِ بِالدُّعَاءِ فِي الاِسْتِسْقَاءِ

Anas reported:

I saw the Messenger of Allah (ﷺ) raising his hands (high enough) in supplication (for rain) that the whiteness of his armpits became visible.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ .

Reference : Sahih Muslim 895 a
In-book reference : Book 9, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 1951
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) prayed for rain pointing the back of his hands to the sky.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَسْقَى فَأَشَارَ بِظَهْرِ كَفَّيْهِ إِلَى السَّمَاءِ

Reference : Sahih Muslim 895 b
In-book reference : Book 9, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 1952
(deprecated numbering scheme)

Anas reported that the Messenger of Allah (ﷺ) was not accustomed to raice his hands in any supplication he made except when praying for rain. (He would then raise [his hands] high enough) that the whiteness of his armpits became visible. 'Abd al-A'la said that (he was in doubt whether it was) the whiteness of his armpit or armpits.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاِسْتِسْقَاءِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ . غَيْرَ أَنَّ عَبْدَ الأَعْلَى قَالَ يُرَى بَيَاضُ إِبْطِهِ أَوْ بَيَاضُ إِبْطَيْهِ .

Reference : Sahih Muslim 895 c
In-book reference : Book 9, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 1953
(deprecated numbering scheme)

This hadith has been narrated by Anas b. Malik through another chain of transmitters.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّحَدَّثَهُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sahih Muslim 896
In-book reference : Book 9, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 1954
(deprecated numbering scheme)

(2) Chapter: The Supplication When Praying For Rain

(2) باب الدُّعَاءِ فِي الاِسْتِسْقَاءِ

Anas b. Malik reported that a person entered the mosque through the door situated on theside of Daral-Qada' during Friday (prayer) and the messenger of Allah (ﷺ) was delivering the sermon while standing. He came and stood in front of the Messenger of Allah (ﷺ) and said:

Messenger of Allah, the camels died and the passages were blocked; so supplicate Allah to send down rain upon us. The Messenger of Allah (ﷺ) raised his hands and then said: (O Allah, send down rain upon us; O Allah, send dowp rain upon us; O Allah, send down rain upon us. Anas said: By Allah, we did not see any cloud or any patch of it, and there was neither any house or building standing between us and the (hillock) Sal'a. There appeared a cloud in the shape of a shield from behind it, and as it (came high) in the sky it spread and then there was a downpour of rain. By Allah, we did not see the sun throughout the week. Then (that very man) came on the coming Friday through the same door when the Messenger of Allah (ﷺ) was standing and delivering the sermon. He stood in front of him and said: Messenger of Allah, our animals died and the passages blocked. Supplicate Allah to stop the rain for us. The Messenger of Allah (ﷺ) again raised his hands and said: O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow. The rain stopped, and as we stepped out we were walking in sun- shine. He (the narrator) said to Sharik: I asked Anas b. Malik if he was the same man. He said: I do not know.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّجُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُغِثْنَا . قَالَ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ ثُمَّ قَالَ " اللَّهُمَّ أَغِثْنَا اللَّهُمَّ أَغِثْنَا اللَّهُمَّ أَغِثْنَا " . قَالَ أَنَسٌ وَلاَ وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلاَ قَزَعَةٍ وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ - قَالَ - فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ - قَالَ - فَلاَ وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبْتًا - قَالَ - ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُمْسِكْهَا عَنَّا - قَالَ - فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَيْهِ ثُمَّ قَالَ " اللَّهُمَّ حَوْلَنَا وَلاَ عَلَيْنَا اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ " . فَانْقَلَعَتْ وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ . قَالَ شَرِيكٌ فَسَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَهُوَ الرَّجُلُ الأَوَّلُ قَالَ لاَ أَدْرِي .

Reference : Sahih Muslim 897 a
In-book reference : Book 9, Hadith 9
USC-MSA web (English) reference : Book 4, Hadith 1955

(deprecated numbering scheme)

Anas b. Malik reported:

The people were in the grip of famine during the lifetime of the Messenger of Allah (ﷺ), and (once) as the Messenger of Allah (ﷺ) was delivering the sermon standing on the pulpit on Friday, a bedouin stood up and said: Messenger of Allah, the animals died and the children suffered starvation. The rest of the hadith is the same (and the words are) that he (the Holy Prophet) said: O Allah, send down rain in our suburbs but not on us. He (the narrator) said: To whichever directions he pointed with his hands, the clouds broke up and I saw Medina like the opening of a (courtyard) and the stream of Qanat flowed for one month, and none came from any part (of Arabia) but with the news of heavy rainfall.

وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، حَدَّثَنِي إِسْحَاقُ، بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ إِذْ قَامَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ . وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ . وَفِيهِ قَالَ " اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا " . قَالَ فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ إِلاَّ تَفَرَّجَتْ حَتَّى رَأَيْتُ الْمَدِينَةَ فِي مِثْلِ الْجَوْبَةِ وَسَالَ وَادِي قَنَاةَ شَهْرًا . وَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ أَخْبَرَ بِجَوْدٍ .

Reference	: Sahih Muslim 897 b
In-book reference	: Book 9, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1956

Anas b. Malik reported that while the Messenger of Allah (ﷺ) was delivering the sermon on Friday, people stood up before him and said in a loud voice:

Apostle of Allah, there is a drought and the trees have become yellow, the animals have died; and the rest of the hadith is the same, and in the narration transmitted by 'Abd al-A'la the words are:" The clouds cleard from Medina and it began to rain around it and not a single drop of rain fell in Medina. And as I looked towards Medina, I found it hollow like (the hollowness of) a basin.

وَحَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالاَ حَدَّثَنَا مُعْتَمِرٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا وَقَالُوا يَا نَبِيَّ اللَّهِ قَحِطَ الْمَطَرُ وَاحْمَرَّ الشَّجَرُ وَهَلَكَتِ الْبَهَائِمُ . وَسَاقَ الْحَدِيثَ وَفِيهِ مِنْ رِوَايَةِ عَبْدِ الأَعْلَى فَتَقَشَّعَتْ عَنِ الْمَدِينَةِ . فَجَعَلَتْ

Reference	: Sahih Muslim 897 c
In-book reference	: Book 9, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1957

This hadith has been narrated on the authority of Anas but with this addition:

" Allah gathered the clouds and as we (were obliged) to stay back I saw that even the strong man, impelled by a desire to go to his family, (could not do so)."

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، بِنَحْوِهِ وَزَادَ فَأَلَّفَ اللَّهُ بَيْنَ السَّحَابِ وَمَكَثْنَا حَتَّى رَأَيْتُ الرَّجُلَ الشَّدِيدَ تُهِمُّهُ نَفْسُهُ أَنْ يَأْتِيَ أَهْلَهُ .

Reference : Sahih Muslim 897 d
In-book reference : Book 9, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 1958
(deprecated numbering scheme)

'Ubaidullah b. Anas b. Malik heard (his father) Anas b. Malik as saying:
A bedouin came to the Messenger of Allah (ﷺ) on Friday as he was (delivering the sermon on his) pulpit; and the rest of the hadith is the same but with this addition:" I saw the cloud clearing just as a sheet is folded."

وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ، أَنَّ حَفْصَ بْنَ، عُبَيْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ أَنَّهُ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْجُمُعَةِ وَهُوَ عَلَى الْمِنْبَرِ . وَاقْتَصَّ الْحَدِيثَ وَزَادَ فَرَأَيْتُ السَّحَابَ يَتَمَزَّقُ كَأَنَّهُ الْمُلاَءُ حِينَ تُطْوَى .

Reference : Sahih Muslim 897 e
In-book reference : Book 9, Hadith 13
USC-MSA web (English) reference : Book 4, Hadith 1959
(deprecated numbering scheme)

Anas (b. Malik) reported:
It rained upon us as we were with the Messenger of Allah (ﷺ). The Messenger of Allah (way peace be upon him) removed his cloth (from a part of his body) till the rain fell on it. We said: Messenger of Allah, why did you do this? He said: It is because it (the rainfall) has just come from the Exalted Lord.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ قَالَ أَنَسٌ أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَطَرٌ قَالَ فَحَسَرَ رَسُولُ

Reference : Sahih Muslim 898
In-book reference : Book 9, Hadith 14
USC-MSA web (English) reference : Book 4, Hadith 1960
(deprecated numbering scheme)

(3) Chapter: Seeking Refuge With Allah When Seeing Wind And Dark Clouds, And Rejoicing At The Rain

(3) باب التَّعَوُّذِ عِنْدَ رُؤْيَةِ الرِّيحِ وَالْغَيْمِ وَالْفَرَحِ بِالْمَطَرِ

'Ata' b. Abi Rabah reported that he heard 'A'isha, the wife of the Messenger of Allah (way peace be upon him), as saying:
When there was on any day windstorm or dark cloud (its effects) could be read on the face of the Messenger of Allah (ﷺ), and he moved forward and backward (in a state of anxiety) ; and when it rained, he was delighted and it (the state of restlessness) disappeared. 'A'isha said: I asked him the reason of this anxiety and he said: I was afraid that it might be a calamity that might fall upon my Ummah, and when he saw rainfall he said: It is the mercy (of Allah).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ جَعْفَرٍ، - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَمِعَ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ يَوْمُ الرِّيحِ وَالْغَيْمِ عُرِفَ ذَلِكَ فِي وَجْهِهِ أَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرَّ بِهِ وَذَهَبَ عَنْهُ ذَلِكَ . قَالَتْ عَائِشَةُ فَسَأَلْتُهُ فَقَالَ " إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَابًا سُلِّطَ عَلَى أُمَّتِي " . وَيَقُولُ إِذَا رَأَى الْمَطَرَ " رَحْمَةٌ " .

Reference : Sahih Muslim 899 a
In-book reference : Book 9, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 1961
(deprecated numbering scheme)

'Ata' b. Rabah reported on the authority of 'A'isha, the wife of the Messenger of Allah (way peace be upon him), who said:

Whenever the wind was stormy, the Messenger of Allah (ﷺ) used to say: O Allah! I ask Thee for what is good in it, and the good which it contains, and the good of that which it was sent for. I seek refuge with Thee from what is evil in it, what evil it contains, and the evil of that what it was sent for; and when there was a thunder and lightning in the sky, his colour underwent a change, and he went out and in, backwards and forwards; and when the rain came, he felt relieved, and I noticed that (the sign of relief) on his face. 'A'isha asked him (about it) and he said: It may be as the people of 'Ad said: When they saw a cloud formation coming to their valley they said:" It is a cloud which would give us rain" (Qur'an, xlvi. 24).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ سَمِعْتُ ابْنَ جُرَيْجٍ، يُحَدِّثُنَا عَنْ عَطَاءِ، بْنِ أَبِي رَبَاحٍ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا عَصَفَتِ الرِّيحُ قَالَ " اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ " . قَالَتْ وَإِذَا تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهُ وَخَرَجَ وَدَخَلَ وَأَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ فَعَرَفْتُ ذَلِكَ فِي وَجْهِهِ . قَالَتْ عَائِشَةُ فَسَأَلْتُهُ فَقَالَ " لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ { فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا} " .

Reference : Sahih Muslim 899 b
In-book reference : Book 9, Hadith 16
USC-MSA web (English) reference : Book 4, Hadith 1962
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), reported:

I never saw Allah's Messenger (ﷺ) laugh to such an extent that I could see his uvula-whereas he used to smile only- and when he saw dark clouds or wind, (the signs of fear) were depicted on his face. I said: Messenger of Allah, I find people being happy when they ace the dark cloud in the hope that it would bring rain, but I find that when you see that (the cloud) there is an anxiety on your face. He said: 'A'isha, I am afraid that there may be a calamity in it, for a people was afflicted with wind, when the people saw the calamity they said:" It is a cloud which would give us rain" (Qur'an. xlvi. 24).

وَحَدَّثَنِي هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ مَا رَأَيْتُ

رَسُولَ اللَّهِ صلى الله عليه وسلم مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ - قَالَتْ- وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ ذَلِكَ فِي وَجْهِهِ . فَقَالَتْ يَا رَسُولَ اللَّهِ أَرَى النَّاسَ

Reference : Sahih Muslim 899 c
In-book reference : Book 9, Hadith 17
USC-MSA web (English) reference : Book 4, Hadith 1963
(deprecated numbering scheme)

(4) Chapter: The East Wind And The West Wind

(4) باب فِي رِيحِ الصَّبَا وَالدَّبُورِ

Ibn 'Abbas reported Allah's Messenger (ﷺ) as saying:

I have been helped by the east wind and the 'Ad were destroyed by the west wind.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ " .

Reference : Sahih Muslim 900 a
In-book reference : Book 9, Hadith 18
USC-MSA web (English) reference : Book 4, Hadith 1964
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانٍ الْجُعْفِيُّ، حَدَّثَنَا عَبْدَةُ، - يَعْنِي ابْنَ سُلَيْمَانَ - كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference : Sahih Muslim 900 b
In-book reference : Book 9, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 1965
(deprecated numbering scheme)

10 - The Book of Prayer - Eclipses (901 - 915)

كتاب الكسوف

(1) Chapter: The Eclipse Prayer

(1) باب صَلاَةِ الْكُسُوفِ

'A'isha reported that there was a solar eclipse in the time of the Messenger of Allah (ﷺ). He stood up to pray and prolonged his stand very much. He then bowed and prolonged very much his bowing. He then raised his head and prolonged his stand much, but it was less than the (duration) of the first stand. He then bowed and prolonged bowing much, but it was less than the duration of his first bowing. He then prostrated and then stood up and prolonged the stand, but it was less than the first stand. He then bowed and prolonged his bowing, but it was less than the first bowing. He then lifted his head and then stood up and prolonged his stand, but it was less than the first stand. He then bowed and prolonged bowing and it was less than the first bowing. He then prostrated himself; then he turned about, and the sun had become bright, and he addressed the people. He praised Allah and landed Him and said:

The sun and the moon are two signs of Allah; they are not eclipsed on account of anyones death or on account of anyone's birth. So when you see them, glorify and supplicate Allah, observe prayer, give alms. O Ummah of Muhammad, none is more indignant than Allah When His servant or maid commits fornication. O people of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فَأَطَالَ الْقِيَامَ جِدًّا ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ جِدًّا وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَكَبِّرُوا وَادْعُوا اللَّهَ وَصَلُّوا وَتَصَدَّقُوا يَا أُمَّةَ مُحَمَّدٍ إِنْ مِنْ أَحَدٍ أَغْيَرَ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلاً أَلاَ هَلْ بَلَّغْتُ " . وَفِي رِوَايَةِ مَالِكٍ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ " .

Reference	: Sahih Muslim 901 a
In-book reference	: Book 10, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1966

This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters but with this addition:

" Verily the sun and the moon are among the signs of Allah." And similarly this addition was made:" He then lifted his hands and said: O Allah! have I not conveyed it?"

حَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ وَزَادَ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ " . وَزَادَ أَيْضًا ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ " .

Reference : Sahih Muslim 901 b
In-book reference : Book 10, Hadith 2
USC-MSA web (English) reference : Book 4, Hadith 1967
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), reported There was an eclipse of the sun during the lifetime of the Messenger of Allah (ﷺ). So, the Messenger of Allah (may peace he upon him) went to the mosque and stood up and glorified Allah, and the people formed themselves in rows behind him. The Messenger of Allah (ﷺ) made a long recital (of the Qur'an) and then pronounced takbir and then observed a long ruku'. He then raised his head and said:

Allah listened to him who praised Him: our Lord, praise is due to Thee. He then again stood up and made a long recital, which was less than the first recital. He pronounced takbir and observed a long ruku', and it was less than the first one. He again said: Allah listened to him who praised Him; our Lord, praise is due to Thee. (Abu Tahir, one of the narrators) made no mention of:" He then prostrated himself." He did like this in the second rak'ah, till he completed four rak'ahs and four prostrations and the sun became bright before he deported. He then stood up and addressed people, after lauding Allah as He deserved, and then said: The sun and the moon are two signs among the signs of Allah These do not eclipse either on the death of anyone or on his birth. So when you see them, hasten to prayer. He also said this: Observe prayer till Allah dispels the anxiety (of this extraordinary phenomenon) from you. The Messenger of Allah (ﷺ) said: I saw in my place everything which you have been promised. I even saw myself desiring to pluck a bunch (of grapes) from Paradise (and it was at the time) when you saw me moving forward. And I saw Hell and some of its parts crushing the others, when you saw me moving back; and I saw in it Ibn Luhayy and he was the person who made the she-camels loiter about. In the hadith transmitted by Abu Tahir the words are:" He hastened to prayer," and he made no mention of what follows.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَسْجِدِ فَقَامَ وَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاقْتَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ ثُمَّ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ " . ثُمَّ سَجَدَ - وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ ثُمَّ سَجَدَ - ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ حَتَّى اسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهَا فَافْزَعُوا لِلصَّلاَةِ " . وَقَالَ أَيْضًا " فَصَلُّوا حَتَّى يُفَرِّجَ اللَّهُ عَنْكُمْ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَىْءٍ وُعِدْتُمْ حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ آخُذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقَدِّمُ - وَقَالَ الْمُرَادِيُّ أَتَقَدَّمُ - وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا

حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ وَرَأَيْتُ فِيهَا ابْنَ لُحَيٍّ وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ " . وَانْتَهَى حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ " فَافْزَعُوا لِلصَّلاَةِ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 901 c
In-book reference : Book 10, Hadith 3
USC-MSA web (English) reference : Book 4, Hadith 1968
(deprecated numbering scheme)

'A'isha reported that there was a solar eclipse during the lifetime of the Messenger of Allah (way peace be upon him) and he sent the announcer (to summon them) for congregational prayer. The people gathered together and he pronounced takbir and he observed four rak'ahs, in the form of two rak'ahs (i. e. he observed two qiyams and two ruku's in one rak'ah) and four prostrations.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ قَالَ الأَوْزَاعِيُّ أَبُو عَمْرٍو وَغَيْرُهُ سَمِعْتُ ابْنَ شِهَابٍ الزُّهْرِيَّ، يُخْبِرُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ الشَّمْسَ، خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَعَثَ مُنَادِيًا " الصَّلاَةَ جَامِعَةً " . فَاجْتَمَعُوا وَتَقَدَّمَ فَكَبَّرَ . وَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ .

Reference : Sahih Muslim 901 d
In-book reference : Book 10, Hadith 4
USC-MSA web (English) reference : Book 4, Hadith 1969
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) recited loudly in the eclipse prayer, and he observed four rak'ahs in the form of two rak'ahs and four prostrations. Zuhri said:
Kathir b. 'Abbas narrated on the authority of Ibn 'Abbas that the Messenger of Allah (ﷺ) observed four rak'ahs and four prostrations in two rak'ahs.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ، أَنَّهُ سَمِعَ ابْنَ شِهَابٍ، يُخْبِرُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَهَرَ فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ . قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ .

Reference : Sahih Muslim 901 e, 902 a
In-book reference : Book 10, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 1970
(deprecated numbering scheme)

Zuhri said:
Kathir b. Abbas used to narrate that Ibn 'Abbas used to relate about the prayer of the Messenger of Allah (ﷺ) in regard to the eclipse of the sun like that what was narrated by 'Urwa on the authority of 'A'isha.

وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ أَنَّ ابْنَ عَبَّاسٍ، كَانَ يُحَدِّثُ عَنْ صَلاَةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ كَسَفَتِ الشَّمْسُ بِمِثْلِ مَا حَدَّثَ عُرْوَةُ عَنْ عَائِشَةَ .

Reference : Sahih Muslim 902 b
In-book reference : Book 10, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 1971
(deprecated numbering scheme)

'Ata' reported:

I heard 'Ubaid b. 'Umair say: It has been narrated to me by one whom I regard as truthful, (the narrator says: I can well guess that he meant 'A'isha) that the sun eclipsed during the lifetime of the Messenger of Allah (ﷺ) and he stood up (in prayer) for a rigorously long time. He then bowed and then stood up and then bowed and then stood up and then bowed, thus observing three ruku's in two rak'ahs and four prostrations. He then departed and the sun brightened. He pronounced" Allah is the Greatest" while bowing. He would then bow and say:" Allah listened to him who praised Him" while lifting up his head. He then stood up, and praised Allah and lauded Him, and then said: The sun and the moon do not eclipse on the death of anyone or on his birth. But both of them are among the signs of Allah with which Allah terrifies His servants. So when you see them under eclipse, remember Allah till they are brightened.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يَقُولُ سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ، يَقُولُ حَدَّثَنِي مَنْ، أُصَدِّقُ - حَسِبْتُهُ يُرِيدُ عَائِشَةَ - أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَامَ قِيَامًا شَدِيدًا يَقُومُ قَائِمًا ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ رَكْعَتَيْنِ فِي ثَلاَثِ رَكَعَاتٍ وَأَرْبَعِ سَجَدَاتٍ فَانْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ وَكَانَ إِذَا رَكَعَ قَالَ " اللَّهُ أَكْبَرُ " . ثُمَّ يَرْكَعُ وَإِذَا رَفَعَ رَأْسَهُ قَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَكْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ فَإِذَا رَأَيْتُمْ كُسُوفًا فَاذْكُرُوا اللَّهَ حَتَّى يَنْجَلِيَا " .

Reference : Sahih Muslim 901 f
In-book reference : Book 10, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 1972
(deprecated numbering scheme)

This hadith is narrated thus on the authority of 'A'isha through another chain of transmitters:

" The Messenger of Allah (ﷺ) observed six ruku's and four prostration in (two rak'ahs)."

وحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ ، وَمُحَمَّدُ بْنُ الْمُثَنَّى ، قَالَا : حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ ، حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ ، عَنْ عَائِشَةَ ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" صَلَّى سِتَّ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ ".

Reference : Sahih Muslim 901 g
In-book reference : Book 10, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 1972
(deprecated numbering scheme)

(2) Chapter: Mentioning The Punishment In The Grave During The Eclipse Prayer

(2) باب ذِكْرِ عَذَابِ الْقَبْرِ فِي صَلاَةِ الْخُسُوفِ

'Amra reported that a Jewess came to 'A'isha to ask (about something) and said:

May Allah protect you from the torment of the grave! 'A'isha said: Messenger of Allah, would people be tormented in the graves? The Messenger of Allah (ﷺ) said: (May there be) protection of Allah! The Messenger of Allah (ﷺ)

mounted one morning on the ride, and the sun eclipsed. 'A'isha said: I came in the company of the women in the mosque from behind the rooms. The Messenger of Allah (way peace he upon him) dismounted from his ride and came to the place of worship where he used to pray. He stood up (to pray) and the people stood behind him. 'A'isha said: He stood for a long time. He then bowed and it was a long ruku'. He then raised his head and he stood for a long time, less than the first standing. He then bowed and his ruku' was long, but it was less than that (the first) ruku'. He then raised (his head) and the sun had become bright. He (the Holy Prophet) then said: I saw you under trial in the grave like the turmoil of Dajjal. 'Amra said: I heard 'A'isha say: I listened after this to the Messenger of Allah (ﷺ) seeking refuge from the torment of Fire and the torment of the grave.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، عَنْ عَمْرَةَ، أَنَّ يَهُودِيَّةً، أَتَتْ عَائِشَةَ تَسْأَلُهَا فَقَالَتْ أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ . قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ يُعَذَّبُ النَّاسُ فِي الْقُبُورِ قَالَتْ عَمْرَةُ فَقَالَتْ عَائِشَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَائِذًا بِاللَّهِ ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ مَرْكَبًا فَخَسَفَتِ الشَّمْسُ . قَالَتْ عَائِشَةُ فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهْرَىِ الْحُجَرِ فِي الْمَسْجِدِ فَأَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ مَرْكَبِهِ حَتَّى انْتَهَى إِلَى مُصَلاَّهُ الَّذِي كَانَ يُصَلِّي فِيهِ فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ - قَالَتْ عَائِشَةُ - فَقَامَ قِيَامًا طَوِيلاً ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ ذَلِكَ الرُّكُوعِ ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ " إِنِّي قَدْ رَأَيْتُكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ " . قَالَتْ عَمْرَةُ فَسَمِعْتُ عَائِشَةَ تَقُولُ فَكُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ .

Reference	: Sahih Muslim 903 a
In-book reference	: Book 10, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1973

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِ مَعْنَى حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ.

Reference	: Sahih Muslim 903 b
In-book reference	: Book 10, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1974

(3) Chapter: What Was Shown To The Prophet Of Paradise And Hell During The Eclipse Prayer

(3) باب مَا عُرِضَ عَلَى النَّبِيِّ صلى الله عليه وسلم فِي صَلاَةِ الْكُسُوفِ مِنْ أَمْرِ الْجَنَّةِ وَالنَّارِ

Jabir b. 'Abdullah reported:

The sun eclipsed on one extremely hot day during the lifetime of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed along with his Companions. He prolonged his qiyam (standing posture in prayer) till they (his Companions) began to fall down. He then observed a long ruku'. He raised his head (and stood up for long) and then observed a long ruku'. He then raised (his head and stood up) for a long time and then made two prostrations. He

then stood up and did like this and thus he observed four ruku's and four prostrations (in two rak'ahs) and then said: All these things were brought to me in which you will be made to enter. Paradise was brought to me till (I was so close to it) that if I (had intended) to pluck a bunch (of grapes) out of it. I would have got it, or he (the Holy Prophet) said: I intended to get a bunch (out of that) but my hand could not reach it. Hell was also brought to me and I saw in it a woman belonging to the tribe of Israel who was tormented for a cat whom she had tied, but did not give it food nor set it free to eat the creatures of the earth; and I saw Abu Thumama 'Amr b. Malik who was dragging his intestines in Hell. They (the Arabs) used to say that the sun and the moon do not eclipse but on the death of some great person; but (in reality) both these (the sun and the moon) are among the signs of Allah which are shown to you; so when there is an eclipse, observe prayer till it (the sun or the moon) brightens. This hadith has been narrated by Hisham with the same chain of transmitters except this" I saw a dark woman with a tail stature and loud voice," but he made no mention of" from among Bani Israel".

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، قَالَ حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي يَوْمٍ شَدِيدِ الْحَرِّ فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَصْحَابِهِ فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخِرُّونَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَاكَ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ ثُمَّ قَالَ " إِنَّهُ عُرِضَ عَلَىَّ كُلُّ شَىْءٍ تُولَجُونَهُ فَعُرِضَتْ عَلَىَّ الْجَنَّةُ حَتَّى لَوْ تَنَاوَلْتُ مِنْهَا قِطْفًا أَخَذْتُهُ - أَوْ قَالَ تَنَاوَلْتُ مِنْهَا قِطْفًا - فَقَصُرَتْ يَدِي عَنْهُ وَعُرِضَتْ عَلَىَّ النَّارُ فَرَأَيْتُ فِيهَا امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ تُعَذَّبُ فِي هِرَّةٍ لَهَا رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ وَرَأَيْتُ أَبَا ثُمَامَةَ عَمْرَو بْنَ مَالِكٍ يَجُرُّ قُصْبَهُ فِي النَّارِ . وَإِنَّهُمْ كَانُوا يَقُولُونَ إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ إِلاَّ لِمَوْتِ عَظِيمٍ وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا فَإِذَا خَسَفَا فَصَلُّوا حَتَّى تَنْجَلِيَ " . وَحَدَّثَنِيهِ أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ إِلاَّ أَنَّهُ قَالَ " وَرَأَيْتُ فِي النَّارِ امْرَأَةً حِمْيَرِيَّةً سَوْدَاءَ طَوِيلَةً " . وَلَمْ يَقُلْ " مِنْ بَنِي إِسْرَائِيلَ " .

Reference : Sahih Muslim 904 a, b
In-book reference : Book 10, Hadith 11
USC-MSA web (English) reference : Book 4, Hadith 1975
(deprecated numbering scheme)

Jabir reported that the sun eclipsed during the lifetime of the Messenger of Allah (ﷺ) on that very day when Ibrahim (the Prophet's son) died. The Apostle of Allah (ﷺ) stood up and led people in (two rak'ahs of) prayer with six ruku's and four prostrations. He commenced (the prayer) with takbir (Allah-o-Akbar) and then recited and prolonged his recital. He then bowed nearly the (length of time) that he stood up. He then raised his head from the ruku' and recited but less than the first recital. He then bowed (to the length of time) that he stood up. He then raised his head from the ruku' and again recited but less than the second recital. He then bowed (to the length of time) that he stood up. He then lifted his head from the ruku'. He then fell in prostration and observed two prostrations. He stood up and then bowed, observing six ruku's like it, without (completing) the rak'ah in them, except (this difference) that the first (qiyam of ruku') was longer than the later one, and the ruku' was nearly (of the same length) as prostration. He then moved backward and the rows behind him also moved backward till we reached the extreme (Abu Bakr said:

till he reached near the women) He then moved forward and the people also moved forward along with him till he stood at his (original) place (of worship). He then completed the prayer as it was required to complete and the sun brightened and he said: O people! verily the sun and the moon are among the signs of Allah and they do not eclipse at the death of anyone among people (Abu Bakr said: On the death of any human being). So when you see anything like it (of the nature of eclipse), pray till it is bright. There is nothing which you have been promised (in the next world) but I have seen it in this prayer of mine. Hell was brought to me as you saw me moving back on account of fear lest its heat might affect me; and I saw the owner of the curved staff who dragged his intestines in the fire, and he used to steal (the belongings) of the pilgrims with his curved staff. If he (the owner of the staff) became aware, he would say: It got (accidentally) entangled in my curved staff, but if he was unaware of that, he would take that away. I also saw in it (in Hell) the owner of a cat whom she had tied and did not feed her nor set her free so that she could eat the creatures of the earth, till the cat died of starvation. Paradise was brought to me, and it was on that occasion that you saw me moving forward till I stood at my place (of worship). I stretched my hand as I wanted to catch hold of its fruits so that you may see them. Then I thought of not doing it. Nothing which you have been promised was there that I did not see in this prayer of mine.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّاسُ إِنَّمَا انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ . فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ بَدَأَ فَكَبَّرَ ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الأُولَى ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الثَّانِيَةِ ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَرَكَعَ أَيْضًا ثَلاَثَ رَكَعَاتٍ لَيْسَ فِيهَا رَكْعَةٌ إِلاَّ الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا وَرُكُوعُهُ نَحْوًا مِنْ سُجُودِهِ ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ خَلْفَهُ حَتَّى انْتَهَيْنَا - وَقَالَ أَبُو بَكْرٍ حَتَّى انْتَهَى إِلَى النِّسَاءِ - ثُمَّ تَقَدَّمَ وَتَقَدَّمَ النَّاسُ مَعَهُ حَتَّى قَامَ فِي مَقَامِهِ فَانْصَرَفَ حِينَ انْصَرَفَ وَقَدْ آضَتِ الشَّمْسُ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّمَا الشَّمْسُ وَالْقَمَرُ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ - وَقَالَ أَبُو بَكْرٍ لِمَوْتِ بَشَرٍ - فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ مَا مِنْ شَىْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هَذِهِ لَقَدْ جِيءَ بِالنَّارِ وَذَلِكُمْ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي مِنْ لَفْحِهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجُرُّ قُصْبَهُ فِي النَّارِ كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ فَإِنْ فُطِنَ لَهُ قَالَ إِنَّمَا تَعَلَّقَ بِمِحْجَنِي . وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَةَ الْهِرَّةِ الَّتِي رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأ حَتَّى مَاتَتْ جُوعًا ثُمَّ جِيءَ بِالْجَنَّةِ وَذَلِكُمْ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّى قُمْتُ فِي مَقَامِي وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوا إِلَيْهِ ثُمَّ بَدَا لِي أَنْ لاَ أَفْعَلَ فَمَا مِنْ شَىْءٍ تُوعَدُونَهُ إِلاَّ قَدْ رَأَيْتُهُ فِي صَلاَتِي هَذِهِ " .

Reference : Sahih Muslim 904 c
In-book reference : Book 10, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 1976
(deprecated numbering scheme)

Asma' reported:

The sun eclipsed during the lifetime of the Messenger of Allah (ﷺ). As I went to 'A'isha who was busy in prayer. I said: What is the matter with the people that they are praying (a special prayer)? She ('A'isha) pointed towards the sky with her head. I said: Is it (an unusual) sign? She said: Yes. The Messenger of Allah (ﷺ) stood up for prayer for such a long time that I was about to faint. I caught hold of a waterskin lying by my side, and began to pour water over my head, or (began to sprinkle water) on my face. The Messenger of Allah (ﷺ) then finished and the sun had brightened. The Messenger of Allah (ﷺ) then addressed the people, (after) praising Allah and lauding Him, and then said: There was no such thing as I did not see earlier, but I saw it at this very place of mine. I ever saw Paradise and Hell. It was also revealed to me that you would be tried in the graves, as you would he tried something like the turmoil of the Dajjal. Asma' said: I do not know which word he actually used (qariban or mithl), and each one of you would be brought and it would be said: What is your knowledge about this man? If the person is a believer, (Asma' said: I do not know whether it was the word al-Mu'min or al-Mu'qin) he would say: He is Muhammad and he is the Messenger of Allah. He brought to us the clear signs and right guidance. So we responded and obeyed him. (He would repeat this three times), and it would be said to him: You should go to sleep. We already knew that you are a believer in him. So the pious man would go to sleep. So far as the hypocrite or sceptic is concerned (Asma' said: I do not know which word was that: al-Munafiq (hypocrite) or al-Murtad (doubtful) he would say: I do not know. I only uttered whatever I heard people say.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَخَلْتُ عَلَى عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ مَا شَأْنُ النَّاسِ يُصَلُّونَ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ فَقُلْتُ آيَةٌ قَالَتْ نَعَمْ . فَأَطَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْقِيَامَ جِدًّا حَتَّى تَجَلاَّنِي الْغَشْىُ فَأَخَذْتُ قِرْبَةً مِنْ مَاءٍ إِلَى جَنْبِي فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي أَوْ عَلَى وَجْهِي مِنَ الْمَاءِ - قَالَتْ - فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ مَا مِنْ شَىْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلاَّ قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ وَإِنَّهُ قَدْ أُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا أَوْ مِثْلَ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ - لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيُؤْتَى أَحَدُكُمْ فَيُقَالُ مَا عِلْمُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُوقِنُ - لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَأَطَعْنَا . ثَلاَثَ مِرَارٍ فَيُقَالُ لَهُ نَمْ قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ فَنَمْ صَالِحًا وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ لاَ أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ " .

Reference	: Sahih Muslim 905 a
In-book reference	: Book 10, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1977

Asma' said:

I came to 'A'isha when the people were standing (in prayer) and she was also praying. I said: What is this excitement of the people for? And the rest of the hadith was narrated like one, (narrated above). 'Urwa said: Do not say Kasafat-ush-Shamsu, but say Khasafat-ush-Shamsu.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ قِيَامٌ وَإِذَا هِيَ تُصَلِّي فَقُلْتُ مَا شَأْنُ النَّاسِ وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ هِشَامٍ . أَخْبَرَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ لاَ تَقُلْ كَسَفَتِ الشَّمْسُ وَلَكِنْ قُلْ خَسَفَتِ الشَّمْسُ .

Reference : Sahih Muslim 905 b, c
In-book reference : Book 10, Hadith 14
USC-MSA web (English) reference : Book 4, Hadith 1978
(deprecated numbering scheme)

Asma' bint Abu Bakr said:

The Apostle of Allah (ﷺ) was one day (i. e. on the day when the sun eclipsed) so perturbed that he (in haste) took hold of the outer garment (of a female member of his family) and it was later on that his (own) cloak was sent to him. He stood in prayer along with people for such a long time that if a man came he did not realise that the Messenger of Allah (ﷺ) had observed ruku', as it has been narrated about ruku' in connection with long qiyam.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا قَالَتْ فَزِعَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا - قَالَتْ تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ - فَأَخَذَ دِرْعًا حَتَّى أُدْرِكَ بِرِدَائِهِ فَقَامَ لِلنَّاسِ قِيَامًا طَوِيلاً لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَكَعَ مَا حَدَّثَ أَنَّهُ رَكَعَ مِنْ طُولِ الْقِيَامِ .

Reference : Sahih Muslim 906 a
In-book reference : Book 10, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 1979
(deprecated numbering scheme)

Abu Juraij narrated this hadith with the same chain of transmitters (but with the addition of these words):

" It was for a long duration that he (the Holy Prophet) observed qiyam and he would then observe ruku'. (The narrator also added) I (Asma') looked at a woman who was older than I, and at another who was weaker than I.

وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالَ قِيَامًا طَوِيلاً يَقُومُ ثُمَّ يَرْكَعُ وَزَادَ فَجَعَلْتُ أَنْظُرُ إِلَى الْمَرْأَةِ أَسَنَّ مِنِّي وَإِلَى الأُخْرَى هِيَ أَسْقَمُ مِنِّي .

Reference : Sahih Muslim 906 b
In-book reference : Book 10, Hadith 16
USC-MSA web (English) reference : Book 4, Hadith 1980
(deprecated numbering scheme)

Asma' daughter of Abu Bakr reported:

The sun eclipsed during the lifetime of the Messenger of Allah (ﷺ) ; so he felt perturbed and he, by mistake, took hold of the outer garment of a woman till he was given his own cloak. After this I satisfied my need and then came and entered the mosque. I saw the Messenger of Allah (ﷺ) standing in prayer. I stood along with him. He prolonged his qiyam till I wished to sit down. Then I cast a glance towards an old woman. So I said: She is older than I. I, therefore, kept standing. He (the Holy Prophet) then observed ruku', and prolonged his ruku'. He then raised his

head. He then prolonged his qiyam to such an extent that if a person happened to come he would have thought that he had not observed the ruku'.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم فَفَزِعَ فَأَخْطَأَ بِدِرْعٍ حَتَّى أُدْرِكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ فَقَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ وَدَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا فَقُمْتُ مَعَهُ فَأَطَالَ الْقِيَامَ حَتَّى رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ ثُمَّ أَلْتَفِتُ إِلَى الْمَرْأَةِ الضَّعِيفَةِ فَأَقُولُ هَذِهِ أَضْعَفُ مِنِّي . فَأَقُومُ فَرَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ حَتَّى لَوْ أَنَّ رَجُلاً جَاءَ خُيِّلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعْ .

Reference	: Sahih Muslim 906 c
In-book reference	: Book 10, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 1981

Ibn 'Abbas reported:

There was an eclipse of the sun during the lifetime of the Messenger of Allah (ﷺ). The Messenger of Allah, (ﷺ) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: I have never seen any good in you.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ، بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلاً قَدْرَ نَحْوِ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ " . قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ

تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا ثُمَّ رَأَيْنَاكَ كَفَفْتَ . فَقَالَ " إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ " . قَالُوا بِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ " . قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ " بِكُفْرِ الْعَشِيرِ وَبِكُفْرِ الإِحْسَانِ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ " .

Reference : Sahih Muslim 907 a
In-book reference : Book 10, Hadith 18
USC-MSA web (English) reference : Book 4, Hadith 1982
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters except with this difference that he (the narrator said):

" then we saw you keeping aloof (back)."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ عِيسَى - أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ .

Reference : Sahih Muslim 907 b
In-book reference : Book 10, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 1983
(deprecated numbering scheme)

(4) Chapter: Those Who Say That He Prayed With Eight Bowings And Four Prostrations

(4) باب ذِكْرِ مَنْ قَالَ إِنَّهُ رَكَعَ ثَمَانَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ

Ibn 'Abbas reported:

When there was a solar eclipse the Messenger of Allah (way peace be upon him) observed eight ruku's and four prostrations (in two rak'ahs). This has been narrated by 'Ali also.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ كَسَفَتِ الشَّمْسُ ثَمَانَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ . وَعَنْ عَلِيٍّ مِثْلُ ذَلِكَ .

Reference : Sahih Muslim 908
In-book reference : Book 10, Hadith 20
USC-MSA web (English) reference : Book 4, Hadith 1984
(deprecated numbering scheme)

Ibn 'Abbas reported:

The Apostle of Allah (ﷺ) observed prayer while it was (solar) eclipse. He recited (the Qur'an in qiyam) and then bowed. He again recited and again bowed. He again recited and again bowed and again recited and again bowed, and then prostrated; and the second (rak'ah) was like this.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ كِلاَهُمَا عَنْ يَحْيَى الْقَطَّانِ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى، - عَنْ سُفْيَانَ، قَالَ حَدَّثَنَا حَبِيبٌ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ صَلَّى فِي كُسُوفٍ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ . قَالَ وَالأُخْرَى مِثْلُهَا .

Reference : Sahih Muslim 909
In-book reference : Book 10, Hadith 21
USC-MSA web (English) reference : Book 4, Hadith 1985
(deprecated numbering scheme)

(5) Chapter: The Call For The Eclipse Prayer: "As-Salatu Jami'ah (The Prayer Is Being Assembled)

(5) باب ذِكْرِ النِّدَاءِ بِصَلاَةِ الْكُسُوفِ " الصَّلاَةَ جَامِعَةً "

'Amr b. al-'As reported:

When the sun eclipsed during the lifetime of the Messenger of Allah (ﷺ), they (the people) were called to congregational prayers. The Messenger of Allah (ﷺ) observed two ruku's in one rak'ah. He then stood and observed two ruku's in (the second) rak'ah. The sun then became bright, and 'A'isha said; Never did I observe, ruku' and prostration longer than this (ruku' and prostration).

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - وَهُوَ شَيْبَانُ النَّحْوِيُّ - عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، ح . وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا مُعَاوِيَةُ، بْنُ سَلاَّمٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ خَبَرِ عَبْدِ، اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نُودِيَ بِـ { الصَّلاَةَ جَامِعَةً } فَرَكَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَكْعَتَيْنِ فِي سَجْدَةٍ ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ ثُمَّ جُلِّيَ عَنِ الشَّمْسِ فَقَالَتْ عَائِشَةُ مَا رَكَعْتُ رُكُوعًا قَطُّ وَلاَ سَجَدْتُ سُجُودًا قَطُّ كَانَ أَطْوَلَ مِنْهُ .

Reference : Sahih Muslim 910
In-book reference : Book 10, Hadith 22
USC-MSA web (English) reference : Book 4, Hadith 1986
(deprecated numbering scheme)

Abu Mas'ud al-Ansari reported Allah's Messenger (ﷺ) as saying:

Verily the sun and the moon are the two signs among the signs of Allah by which He frightens his servants and they do not eclipse on account of the death of any one of the people. So when you see anything about them, observe prayer, supplicate Allah till it is cleared from you.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ وَإِنَّهُمَا لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ حَتَّى يُكْشَفَ مَا بِكُمْ " .

Reference : Sahih Muslim 911 a
In-book reference : Book 10, Hadith 23
USC-MSA web (English) reference : Book 4, Hadith 1987
(deprecated numbering scheme)

Abu Mas'ud reported that the Messenger of Allah (ﷺ) said:

Verily the sun and the moon do not eclipse on account of the death of any one of the people, but they are the two signs among the signs of Allah. So when you see it, stand up and observe prayer.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَيَحْيَى بْنُ حَبِيبٍ، قَالاَ حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لَيْسَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا " .

Reference : Sahih Muslim 911 b
In-book reference : Book 10, Hadith 24
USC-MSA web (English) reference : Book 4, Hadith 1988
(deprecated numbering scheme)

This hadith has been narrated on the authority of Isma'il with the same chain of transmitters and in the hadith narrated by Sufyan and Waki' (the words are):

" The sun eclipsed on the day when Ibrahim died, and the people said: It has eclipsed on the death of Ibrahim."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَوَكِيعٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، وَمَرْوَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ سُفْيَانَ وَوَكِيعٍ انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ النَّاسُ انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ .

Reference : Sahih Muslim 911 c
In-book reference : Book 10, Hadith 25
USC-MSA web (English) reference : Book 4, Hadith 1989
(deprecated numbering scheme)

Abu Musa reported:

The sun eclipsed during the time of the Messenger of Allah (ﷺ). He stood in great anxiety fearing that it might be the Doomsday, till he came to the mosque. He stood up to pray with prolonged qiyam, ruku', and prostration which I never saw him doing in prayer; and then he said: These are the signs which Allah sends, not on account of the death of anyone or life of any one, but Allah sends them to frighten thereby His servants. So when you see any such thing, hasten to remember Him, supplicate Him and beg pardon from Him, and in the narration transmitted by Ibn 'Ala the words are:" The sun eclipsed"."" He frightens His servants."

حَدَّثَنَا أَبُو عَامِرٍ الأَشْعَرِيُّ عَبْدُ اللَّهِ بْنُ بَرَّادٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ خَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ فَزِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلاَةٍ قَطُّ ثُمَّ قَالَ " إِنَّ هَذِهِ الآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لاَ تَكُونُ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ " . وَفِي رِوَايَةِ ابْنِ الْعَلاَءِ كَسَفَتِ الشَّمْسُ وَقَالَ " يُخَوِّفُ عِبَادَهُ " .

Reference : Sahih Muslim 912
In-book reference : Book 10, Hadith 26

USC-MSA web (English) reference : Book 4, Hadith 1990
(deprecated numbering scheme)

'Abd al-Rahman b. Samura said:
During the lifetime of Allah's Messenger (ﷺ) I was shooting my arrows in Medina, when an eclipse of the sun took place. I, therefore, threw them away and said, I must see how the Messenger of Allah (ﷺ) acts in a solar eclipse today. When I came to him, he had been supplicating with his hands, raised, pronouncing Allah-o-Akbar, praising Him, acknowledging that He is One God till the eclipse was over, then he recited two surahs and prayed two rak'ahs.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلاَءِ، حَيَّانَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ بَيْنَمَا أَنَا أَرْمِي، بِأَسْهُمِي فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذِ انْكَسَفَتِ الشَّمْسُ فَنَبَذْتُهُنَّ وَقُلْتُ لأَنْظُرَنَّ إِلَى مَا يَحْدُثُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي انْكِسَافِ الشَّمْسِ الْيَوْمَ فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ يَدْعُو وَيُكَبِّرُ وَيَحْمَدُ وَيُهَلِّلُ حَتَّى جُلِّيَ عَنِ الشَّمْسِ فَقَرَأَ سُورَتَيْنِ وَرَكَعَ رَكْعَتَيْنِ ‏.‏

Reference : Sahih Muslim 913 a
In-book reference : Book 10, Hadith 27
USC-MSA web (English) reference : Book 4, Hadith 1991
(deprecated numbering scheme)

'Abd al-Rahman b. Samura, who was one of the Companions of the Messenger of Allah (ﷺ) said:
During the lifetime of Allah's Messenger (ﷺ) I was shooting some of my arrows in Medina, when the sun eclipsed. I threw (the arrows) and said: By Allah, I must see how the Messenger of Allah (ﷺ) acts in solar eclipse. So I came to him and he was standing in prayer, raising his hands, glorifying Him, praising Him, acknowledging His Oneness, declaring His greatness, and supplicating Him, till the sun cleared. When the eclipse was over, he recited two surahs and prayed two rak'ahs.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ كُنْتُ أَرْتَمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهَا فَقُلْتُ وَاللَّهِ لأَنْظُرَنَّ إِلَى مَا حَدَثَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي كُسُوفِ الشَّمْسِ قَالَ فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلاَةِ رَافِعٌ يَدَيْهِ فَجَعَلَ يُسَبِّحُ وَيَحْمَدُ وَيُهَلِّلُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا ‏.‏ قَالَ فَلَمَّا حُسِرَ عَنْهَا قَرَأَ سُورَتَيْنِ وَصَلَّى رَكْعَتَيْنِ ‏.‏

Reference : Sahih Muslim 913 b
In-book reference : Book 10, Hadith 28
USC-MSA web (English) reference : Book 4, Hadith 1992
(deprecated numbering scheme)

'Abd al-Rahman b. Samura reported:
I was shooting some of my arrows during the lifetime of the Messenger of Allah (ﷺ) that the sun eclipsed. The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ حَيَّانَ بْنِ، عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، قَالَ بَيْنَمَا أَنَا أَتَرَمَّى، بِأَسْهُمٍ لِي عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ خَسَفَتِ الشَّمْسُ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا .

Reference : Sahih Muslim 913 c
In-book reference : Book 10, Hadith 29
USC-MSA web (English) reference : Book 4, Hadith 1993
(deprecated numbering scheme)

'Abdullah b. 'Umar reported that the Messenger of Allah (ﷺ) observed:

Verily the sun and the moon do not eclipse on account of the death or life of anyone. They are in fact the signs among the signs of Allah. So when you see them, observe prayer.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ عَبْدِ، اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا " .

Reference : Sahih Muslim 914
In-book reference : Book 10, Hadith 30
USC-MSA web (English) reference : Book 4, Hadith 1994
(deprecated numbering scheme)

Ziyad b. 'Ilaqa reported:

I heard Mughira b. Shu'ba saying that the sun eclipsed during the lifetime of the Messenger of Allah (ﷺ) on the day when Ibrahim died. Upon this the Messenger of Allah (ﷺ) said: Verily the sun and the moon are the two signs among the signs of Allah. They do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see them, supplicate Allah, and observe prayer till it is over.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا مُصْعَبٌ، - وَهُوَ ابْنُ الْمِقْدَامِ - حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا زِيَادُ بْنُ عِلاَقَةَ، - وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ قَالَ زِيَادُ بْنُ عِلاَقَةَ - سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْكَشِفَ " .

Reference : Sahih Muslim 915
In-book reference : Book 10, Hadith 31
USC-MSA web (English) reference : Book 4, Hadith 1995
(deprecated numbering scheme)

11 - The Book of Prayer - Funerals (916 - 978)
كتاب الجنائز

(1) Chapter: Prompt the Dying person to say La Ilaha Ill-Allah

(1) باب تَلْقِينِ الْمَوْتَى لاَ إِلَهَ إِلاَّ اللَّهُ

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

Exhort to recite" There is no god but Allah" to those of you who are dying.

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنْ بِشْرٍ، - قَالَ أَبُو كَامِلٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، - حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، حَدَّثَنَا يَحْيَى، بْنُ عُمَارَةَ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللَّهُ " .

Reference : Sahih Muslim 916 a
In-book reference : Book 11, Hadith 1
USC-MSA web (English) reference : Book 4, Hadith 1996
(deprecated numbering scheme)

This hadith has been narrated by Sulaiman b. Bilal with the same chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، جَمِيعًا بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 916 b
In-book reference : Book 11, Hadith 2
USC-MSA web (English) reference : Book 4, Hadith 1997
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Exhort to recite" There is no god but Allah" to those of you who are dying.

وَحَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ ح وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، قَالُوا جَمِيعًا حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللَّهُ " .

Reference : Sahih Muslim 917
In-book reference : Book 11, Hadith 3
USC-MSA web (English) reference : Book 4, Hadith 1998
(deprecated numbering scheme)

(2) Chapter: What should be said at times of calamity?

(2) باب مَا يُقَالُ عِنْدَ الْمُصِيبَةِ

Umm Salama reported Allah's Messenger (ﷺ) as saying:

If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu

Salama whose family was the first to emigrate to the Messenger of Allah (ﷺ). I then said the words, and Allah gave me God's Messenger (ﷺ) in exchange. She said: The Messenger of Allah (ﷺ) sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament).

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنِ ابْنِ، سَفِينَةَ عَنْ أُمِّ سَلَمَةَ، أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا . إِلاَّ أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا " . قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَىُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالَتْ أَرْسَلَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بِنْتًا وَأَنَا غَيُورٌ . فَقَالَ " أَمَّا ابْنَتُهَا فَنَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ " .

Reference : Sahih Muslim 918 a
In-book reference : Book 11, Hadith 4
USC-MSA web (English) reference : Book 4, Hadith 1999
(deprecated numbering scheme)

Umm Salama, the wife of the Messenger of Allah (ﷺ), reported Allah's Messenger (ﷺ) as saying:

If any servant (of Allah) who suffers a calamity says:" We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," ' Allah will give him reward for affliction, and would give him something better than it in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah (ﷺ). So Allah gave me better in exchange than him. i. e. (I was taken as the wife of) the Messenger of Allah (ﷺ).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ أَخْبَرَنِي عُمَرُ بْنُ كَثِيرِ بْنِ أَفْلَحَ، قَالَ سَمِعْتُ ابْنَ سَفِينَةَ، يُحَدِّثُ أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلاَّ أَجَرَهُ اللَّهُ فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا " . قَالَتْ فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولَ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 918 b
In-book reference : Book 11, Hadith 5
USC-MSA web (English) reference : Book 4, Hadith 2000
(deprecated numbering scheme)

Umm Salama, the wife of the Messenger of Allah (way peace be upon him), reported Allah's Messenger (ﷺ) saying like the hadith transmitted by Abu Usama, but with this addition that she said:

" When Abu Salama died I said: Who is better than Abu Salama, the Companion of the Messenger of Allah (ﷺ), and Allah decided for me and I said (these words contained in the supplication mentioned above) and I was married to the Messenger of Allah (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، أَخْبَرَنِي عُمَرُ، - يَعْنِي ابْنَ كَثِيرٍ - عَنِ ابْنِ سَفِينَةَ، مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِمِثْلِ حَدِيثِ أَبِي أُسَامَةَ وَزَادَ قَالَتْ فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ قُلْتُ مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ عَزَمَ اللَّهُ لِي فَقُلْتُهَا . قَالَتْ فَتَزَوَّجْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 918 c
In-book reference : Book 11, Hadith 6
USC-MSA web (English) reference : Book 4, Hadith 2001
(deprecated numbering scheme)

(3) Chapter: What is to be said in the presence of the sick and the dying

(3) باب مَا يُقَالُ عِنْدَ الْمَرِيضِ وَالْمَيِّتِ

Umm Salama reported Allah's Messenger (ﷺ) as saying:

Whenever you visit the sick or the dead, supplicate for good because angels say" Amen" to whatever you say. She added: When Abu Salama died, I went to the Messenger of Allah (ﷺ) and said: Messenger of Allah, Abu Salama has died. He told me to recite:" O Allah! forgive me and him (Abu Salama) and give me a better substitute than he." So I said (this), and Allah gave me in exchange Muhammad, who is better for me than him (Abu Salama).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ " . قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ قَالَ " قُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً " . قَالَتْ فَقُلْتُ فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ مُحَمَّدًا صلى الله عليه وسلم .

Reference : Sahih Muslim 919
In-book reference : Book 11, Hadith 7
USC-MSA web (English) reference : Book 4, Hadith 2002
(deprecated numbering scheme)

(4) Chapter: Closing the eyes of the deceased and supplicating for him, when he dies

(4) باب فِي إِغْمَاضِ الْمَيِّتِ وَالدُّعَاءِ لَهُ إِذَا حُضِرَ

Umm Salama reported:

The Messenger of Allah (may peace be upon came to Abu Salama (as he died). His eyes were fixedly open. He closed them, and then said: When the soul is taken away the sight follows it. Some of the people of his family wept and wailed. So he said: Do not supplicate for yourselves anything but good, for angels say" Amen" to what you say. He then said: O Allah, forgive Abu Salama, raise his degree among those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ ثُمَّ قَالَ " إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ " . فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ " لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ إِلاَّ بِخَيْرٍ فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ " . ثُمَّ قَالَ " اللَّهُمَّ اغْفِرْ لأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ . وَنَوِّرْ لَهُ فِيهِ " .

Reference : Sahih Muslim 920 a
In-book reference : Book 11, Hadith 8
USC-MSA web (English) reference : Book 4, Hadith 2003
(deprecated numbering scheme)

This hadith has been narrated by Khalid al Hadhdha' with the same chain of transmitters but with this alteration that he said:

(O Allah!) let Thee be the caretaker of what is left by him, and he said: Grant him expansion of the grave, but he did not say: Make his grave spacious. Khalid said: He supplicated for the seventh (thing too) which I have forgotten.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ، حَدَّثَنَا الْمُثَنَّى بْنُ مُعَاذِ بْنِ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْحَسَنِ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، بِهَذَا الإِسْنَادِ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ " وَاخْلُفْهُ فِي تَرِكَتِهِ " . وَقَالَ " اللَّهُمَّ أَوْسِعْ لَهُ فِي قَبْرِهِ " . وَلَمْ يَقُلِ " افْسَحْ لَهُ " . وَزَادَ قَالَ خَالِدٌ الْحَذَّاءُ وَدَعْوَةٌ أُخْرَى سَابِعَةٌ نَسِيتُهَا .

Reference : Sahih Muslim 920 b
In-book reference : Book 11, Hadith 9
USC-MSA web (English) reference : Book 4, Hadith 2004
(deprecated numbering scheme)

(5) Chapter: The upward gaze of the deceased follows his soul

(5) باب فِي شُخُوصِ بَصَرِ الْمَيِّتِ يَتْبَعُ نَفْسَهُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Did you not see when the man died and his eyes were fixedly open? He (Abu Huraira) said: Yes. He (the Holy Prophet) said: It is due to the fact that when (the soul leaves the body) his eyesight follows the soul.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ الْعَلاَءِ بْنِ، يَعْقُوبَ قَالَ أَخْبَرَنِي أَبِي أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَمْ تَرَوُا الإِنْسَانَ إِذَا مَاتَ شَخَصَ بَصَرُهُ " . قَالُوا بَلَى . قَالَ " فَذَلِكَ حِينَ يَتْبَعُ بَصَرُهُ نَفْسَهُ " .

Reference : Sahih Muslim 921 a
In-book reference : Book 11, Hadith 10
USC-MSA web (English) reference : Book 4, Hadith 2005
(deprecated numbering scheme)

This hadith is narrated on the authority of 'Ala' with the same chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 921 b

In-book reference : Book 11, Hadith 11
USC-MSA web (English) reference : Book 4, Hadith 2006
(deprecated numbering scheme)

(6) Chapter: Crying for the deceased

(6) باب الْبُكَاءِ عَلَى الْمَيِّتِ

Umm Salama reported:

When Abu Salama died I said: I am a stranger in a strange land; I shall weep for him in a manner that would be talked of. I made preparation for weeping for him when a woman from the upper side of the city came there who intended to help me (in weeping). She happened to come across the Messenger of Allah (ﷺ) and he said: Do you intend to bring the devil into a house from which Allah has twice driven him out? I (Umm Salama), therefore, refrained from weeping and I did not weep.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنِ ابْنِ، عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا سُفْيَانُ، - عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ قَالَتْ أُمُّ سَلَمَةَ لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ غَرِيبٌ وَفِي أَرْضِ غُرْبَةٍ لأَبْكِيَنَّهُ بُكَاءً يُتَحَدَّثُ عَنْهُ . فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَاءِ عَلَيْهِ إِذْ أَقْبَلَتِ امْرَأَةٌ مِنَ الصَّعِيدِ تُرِيدُ أَنْ تُسْعِدَنِي فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " أَتُرِيدِينَ أَنْ تُدْخِلِي الشَّيْطَانَ بَيْتًا أَخْرَجَهُ اللَّهُ مِنْهُ " . مَرَّتَيْنِ فَكَفَفْتُ عَنِ الْبُكَاءِ فَلَمْ أَبْكِ .

Reference : Sahih Muslim 922
In-book reference : Book 11, Hadith 12
USC-MSA web (English) reference : Book 4, Hadith 2007
(deprecated numbering scheme)

Usama b. Zaid reported:

While we were with the Messenger of Allah (ﷺ), one of his daughters sent to him (the Messenger) to call him and inform him that her child or her son was dying. The Messenger of Allah (ﷺ) told the messenger to go back and tell her that what Allah had taken belonged to Him, and to him belonged what He granted; and He has an appointed time for everything. So you (the messenger) order her to show endurance and seek reward from Allah. The messenger came back and said: She adjures him to come to her. He got up to go accompanied by Sa'd b. 'Ubada, Mu'adh b. Jabal, and I also went along with them. The child was lifted to him and his soul was feeling as restless as if it was in an old (waterskin). His (Prophet's) eyes welled up with tears. Sa'd said: What is this, Messenger of Allah? He replied: This is compassion which Allah has placed in the hearts of His servants, and God shows compassion only to those of His servants who are compassionate.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأَرْسَلَتْ إِلَيْهِ إِحْدَى بَنَاتِهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا - أَوِ ابْنًا لَهَا - فِي الْمَوْتِ فَقَالَ لِلرَّسُولِ " ارْجِعْ إِلَيْهَا فَأَخْبِرْهَا إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَىْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ " فَعَادَ الرَّسُولُ فَقَالَ إِنَّهَا قَدْ أَقْسَمَتْ لَتَأْتِيَنَّهَا . قَالَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَانْطَلَقْتُ مَعَهُمْ فَرُفِعَ إِلَيْهِ الصَّبِيُّ وَنَفْسُهُ تَقَعْقَعُ كَأَنَّهَا فِي شَنَّةٍ فَفَاضَتْ عَيْنَاهُ فَقَالَ لَهُ سَعْدٌ مَا هَذَا يَا رَسُولَ اللَّهِ قَالَ " هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ " .

Reference : Sahih Muslim 923 a
In-book reference : Book 11, Hadith 13
USC-MSA web (English) reference : Book 4, Hadith 2008
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters on the authority of 'Asim al-Ahwal.
وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنْ عَاصِمٍ الأَحْوَلِ، بِهَذَا الإِسْنَادِ . غَيْرَ أَنَّ حَدِيثَ حَمَّادٍ أَتَمُّ وَأَطْوَلُ .

Reference : Sahih Muslim 923 b
In-book reference : Book 11, Hadith 14
USC-MSA web (English) reference : Book 4, Hadith 2009
(deprecated numbering scheme)

'Abdullah b. 'Umar said that Sa'd b. Ubada complained of illness. The Messenger of Allah (ﷺ) came to visit him accompanied by 'Abd al-Rahman b. 'Auf, Sa'd b. Abi Waqqas and 'Abdullah b. Mas'ud. As he entered (his room) he found him in a swoon. Upon this he said:
Has he died? They said: Messenger of Allah, it is not so. The Messenger of Allah (ﷺ) wept. When the people saw Allah's Messenger (ﷺ) weeping, they also began to weep. He said. Listen, Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy.

حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ الْحَارِثِ الأَنْصَارِيِّ، عَنْ عَبْدِ، اللَّهِ بْنِ عُمَرَ قَالَ اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ فَأَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَشِيَّةٍ فَقَالَ " أَقَدْ قَضَى " . قَالُوا لاَ يَا رَسُولَ اللَّهِ . فَبَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَكَوْا فَقَالَ " أَلاَ تَسْمَعُونَ إِنَّ اللَّهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلاَ بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهَذَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ " .

Reference : Sahih Muslim 924
In-book reference : Book 11, Hadith 15
USC-MSA web (English) reference : Book 4, Hadith 2010
(deprecated numbering scheme)

(7) Chapter: Visiting the sick

(7) باب فِي عِيَادَةِ الْمَرْضَى

'Abdullah b. 'Umar reported:
While we were sitting with the Messenger of Allah (ﷺ), a person, one of the Ansar, came to him and greeted him. The Ansari then turned back. Upon this the Messenger of Allah (ﷺ) said: o brother of Ansar, how is my brother Sa'd be 'Ubada? He said: He is better. The Messenger of Allah (ﷺ) said: Who amongst you would visit him? He (the Holy Prophet) stood up and we also got up along with him, and we were more than ten persons. We had neither shoes with us, nor socks, nor caps, nor shirts. We walked on the barren land till we came to him. The people around him kept away till the Messenger of Allah (ﷺ) and his Companions with him came near him (Sa'd b. 'Ubada).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عُمَارَةَ، - يَعْنِي ابْنَ غَزِيَّةَ - عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمُعَلَّى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَهُ رَجُلٌ مِنَ الأَنْصَارِ فَسَلَّمَ عَلَيْهِ ثُمَّ أَدْبَرَ الأَنْصَارِيُّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَخَا الأَنْصَارِ كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ " . فَقَالَ صَالِحٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَعُودُهُ مِنْكُمْ " . فَقَامَ وَقُمْنَا مَعَهُ وَنَحْنُ بِضْعَةَ عَشَرَ مَا عَلَيْنَا نِعَالٌ وَلاَ خِفَافٌ وَلاَ قَلاَنِسُ وَلاَ قُمُصٌ نَمْشِي فِي تِلْكَ السِّبَاخِ حَتَّى جِئْنَاهُ فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ الَّذِينَ مَعَهُ .

Reference	: Sahih Muslim 925
In-book reference	: Book 11, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2011

(8) Chapter: Patience in bearing calamity when it first strikes

(8) باب فِي الصَّبْرِ عَلَى الْمُصِيبَةِ عِنْدَ الصَّدْمَةِ الأُولَى

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

Endurance is to be shown at the first blow.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى " .

Reference	: Sahih Muslim 926 a
In-book reference	: Book 11, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2012

Anas b. Malik reported that Allah's Messenger (ﷺ) came to a woman who had been weeping for her (dead) child, and said to her:

Fear Allah and show endurance. She (not recognising him) said: You have not been afflicted as I have been. When he (the Holy Prophet) had departed, it was said to her that he was the Messenger of Allah (ﷺ), she was mortally shocked. She came to his door and she did not find doorkeepers at his door. She said: Messenger of Allah. I did not recognise you. He said: Endurance is to be shown at first blow, or at the first blow.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا شُعْبَةُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيٍّ لَهَا فَقَالَ لَهَا " اتَّقِي اللَّهَ وَاصْبِرِي " . فَقَالَتْ وَمَا تُبَالِي بِمُصِيبَتِي . فَلَمَّا ذَهَبَ قِيلَ لَهَا إِنَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَأَخَذَهَا مِثْلُ الْمَوْتِ فَأَتَتْ بَابَهُ فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ فَقَالَتْ يَا رَسُولَ اللَّهِ لَمْ أَعْرِفْكَ . فَقَالَ " إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ " . أَوْ قَالَ " عِنْدَ أَوَّلِ الصَّدْمَةِ " .

Reference	: Sahih Muslim 926 b
In-book reference	: Book 11, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2013

A hadith like this is narrated with the same chain of transmitters but with the addition of these words:

" The Apostle of Allah (ﷺ) happened to pass by a woman (who was sitting) by the side of a grave."

وَحَدَّثَنَاهُ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، ح وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالُوا جَمِيعًا حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ بِقِصَّتِهِ . وَفِي حَدِيثِ عَبْدِ الصَّمَدِ مَرَّ النَّبِيُّ صلى الله عليه وسلم بِامْرَأَةٍ عِنْدَ قَبْرٍ .

Reference : Sahih Muslim 926 c
In-book reference : Book 11, Hadith 19
USC-MSA web (English) reference : Book 4, Hadith 2014
(deprecated numbering scheme)

(9) Chapter: The deceased is tormented because of his family's crying for him

(9) باب الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ

'Abdullah b. 'Umar reported that Hafsa wept for 'Umar (when he was about to die). He ('Umar) said:
Be quiet, my daughter. Don't you know that the Messenger of Allah (ﷺ) had said:" The deceased is punished because of his family's weeping over the death"?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنِ ابْنِ بِشْرٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، - عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ، أَنَّ حَفْصَةَ، بَكَتْ عَلَى عُمَرَ فَقَالَ مَهْلاً يَا بُنَيَّةُ أَلَمْ تَعْلَمِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ " .

Reference : Sahih Muslim 927 a
In-book reference : Book 11, Hadith 20
USC-MSA web (English) reference : Book 4, Hadith 2015
(deprecated numbering scheme)

Umar reported Allah's Apostle (ﷺ) as saying:

The dead is punished in the grave because of wailing on it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ " .

Reference : Sahih Muslim 927 b
In-book reference : Book 11, Hadith 21
USC-MSA web (English) reference : Book 4, Hadith 2016
(deprecated numbering scheme)

The same hadith is narrated on the authority of 'Umar through another chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ، بْنِ الْمُسَيَّبِ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ " .

Reference : Sahih Muslim 927 c

In-book reference : Book 11, Hadith 22
USC-MSA web (English) reference : Book 4, Hadith 2017
(deprecated numbering scheme)

Ibn 'Umar reported:

When 'Umar was wounded he fainted, and there was a loud lamentation over him. When he regained consciousness he said: Didn't you know that the Messenger of Allah (ﷺ) said:" The dead is punished because of the weeping of the living"?

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي، صَالِحٍ عَنِ ابْنِ عُمَرَ، قَالَ لَمَّا طُعِنَ عُمَرُ أُغْمِيَ عَلَيْهِ فَصِيحَ عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَىِّ " .

Reference : Sahih Muslim 927 d
In-book reference : Book 11, Hadith 23
USC-MSA web (English) reference : Book 4, Hadith 2018
(deprecated numbering scheme)

Abu Burda narrated on the authority of his father that when 'Umar was wounded Suhaib uttered (loudly in lamentation):

O brother! Upon this 'Umar said: Suhaib, did you not know that the Messenger of Allah (ﷺ) said:" The dead is punished because of the lamentation of the living"?

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ لَمَّا أُصِيبَ عُمَرُ جَعَلَ صُهَيْبٌ يَقُولُ وَاأَخَاهْ . فَقَالَ لَهُ عُمَرُ يَا صُهَيْبُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَىِّ " .

Reference : Sahih Muslim 927 e
In-book reference : Book 11, Hadith 24
USC-MSA web (English) reference : Book 4, Hadith 2019
(deprecated numbering scheme)

Abu Musa reported that when 'Umar was wounded, there came Suhaib from his house and went to 'Umar and stood by his side, and began to wail. Upon this 'Umar said:

What are you weeping for? Are you weeping for me? He said: By Allah, it is for you that I weep, O Commander of the believers. He said: By Allah, you already know that the Messenger of Allah (ﷺ) had said: He who is lamented upon is punished. I made a mention of it to Musa b. Talha, and he said that 'A'isha told that it concerned the Jews (only).

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا شُعَيْبُ بْنُ صَفْوَانَ أَبُو يَحْيَى، عَنْ عَبْدِ الْمَلِكِ بْنِ، عُمَيْرٍ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، قَالَ لَمَّا أُصِيبَ عُمَرُ أَقْبَلَ صُهَيْبٌ مِنْ مَنْزِلِهِ حَتَّى دَخَلَ عَلَى عُمَرَ فَقَامَ بِحِيَالِهِ يَبْكِي فَقَالَ عُمَرُ عَلاَمَ تَبْكِي أَعَلَىَّ تَبْكِي قَالَ إِي وَاللَّهِ لَعَلَيْكَ أَبْكِي يَا أَمِيرَ الْمُؤْمِنِينَ . قَالَ وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ يُبْكَى عَلَيْهِ يُعَذَّبُ " . قَالَ فَذَكَرْتُ ذَلِكَ لِمُوسَى بْنِ طَلْحَةَ فَقَالَ كَانَتْ عَائِشَةُ تَقُولُ إِنَّمَا كَانَ أُولَئِكَ الْيَهُودَ .

Reference : Sahih Muslim 927 f
In-book reference : Book 11, Hadith 25
USC-MSA web (English) reference : Book 4, Hadith 2020
(deprecated numbering scheme)

Anas reported that when 'Umar b. Khattab was wounded Hafsa lamented for him. Upon this he said:
O Hafsa, did you not hear the Messenger of Allah (ﷺ) saying:" One who is lamented would be punished"? Suhaib also lamented over him. 'Umar told him also: O Suhaib, didn't you know that one who is lamented is punished?

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لَمَّا طُعِنَ عَوَّلَتْ عَلَيْهِ حَفْصَةُ فَقَالَ يَا حَفْصَةُ أَمَا سَمِعْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ " . وَعَوَّلَ عَلَيْهِ صُهَيْبٌ فَقَالَ عُمَرُ يَا صُهَيْبُ أَمَا عَلِمْتَ " أَنَّ الْمُعَوَّلَ عَلَيْهِ يُعَذَّبُ " .

Reference	: Sahih Muslim 927 g
In-book reference	: Book 11, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2021

'Abdullah b. Abu Mulaika reported:
I was sitting by the side of Ibn 'Umar, and we were waiting for the bier of Umm Aban, daughter of 'Uthman, and there was also 'Amr b. 'Uthman. In the meanwhile there came Ibn 'Abbas led by a guide. I conceive that he was informed of the place of Ibn 'Umar. So he came till he sat by my side. While I was between them (Ibn 'Abbas and Ibn 'Umar) there came the noise (of wailing) from the house. Upon this Ibn 'Umar said (that is, he pointed out to 'Amr that he should stand and forbid them, for): I heard the Messenger of Allah (ﷺ) as saying: The dead is punished because of the lamentation of his family. 'Abdullah made it general (what was said for a particular occasion). Ibn 'Abbas said: When we were with the Commander of the believers, 'Umar b. Khattab, we reached Baida', and there was a man under the shadow of the tree. He said to me: Go and inform me who is that person. So I went and (found) that he was Suhaib. I returned to him and said: You commanded me to find out for you who that was, and he is Suhaib. He (Hadrat 'Umar) said: Command him to see us. I said: He has family along with him. He said: (That is of no account) even if he has family along with him. So he (the narrator) told him to see (the Commander of the believers and his party). When we came (to Medina), it was before long that the Commander of the believers was wounded, and Suhaib came weeping and crying: Alas for the brother, alas for the companion. Upon this 'Umar said: Didn't you know, or didn't you hear, that the Messenger of Allah (ﷺ) said:" The dead is punished because of the lamentation of his family"? Then 'Abdullah made it general and 'Umar told it of certain occasions. So I ('Abdullah b. Abu Mulaika) stood up and went to 'A'isha and told her what Ibn 'Umar had said. Upon this she said: I swear by Allah that Allah's Messenger (ﷺ) never said that dead would be punished because of his family's lamenting (for him). What he said was that Allah would increase the punishment of the unbeliever because of his family's lamenting for him. Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear another's burden. Ibn Abu Mulaika said that al-Qasim b. Muhammad said that when the words of 'Umar and Ibn 'Umar were conveyed to 'A'isha, she said: You have narrated it to me from those who are neither liar nor those suspected of lying but (sometimes) hearing misleads.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي مُلَيْكَةَ قَالَ كُنْتُ جَالِسًا إِلَى جَنْبِ ابْنِ عُمَرَ وَنَحْنُ نَنْتَظِرُ جَنَازَةَ أُمِّ أَبَانٍ بِنْتِ عُثْمَانَ وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدٌ فَأُرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي فَكُنْتُ بَيْنَهُمَا فَإِذَا صَوْتٌ مِنَ الدَّارِ فَقَالَ ابْنُ عُمَرَ - كَأَنَّهُ يَعْرِضُ عَلَى عَمْرٍو أَنْ يَقُومَ فَيَنْهَاهُمْ - سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ " . قَالَ فَأَرْسَلَهَا عَبْدُ اللَّهِ مُرْسَلَةً . فَقَالَ ابْنُ عَبَّاسٍ

كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي شَجَرَةٍ فَقَالَ لِيَ اذْهَبْ فَاعْلَمْ لِي مَنْ [illegible] الرَّجُلُ . فَذَهَبْتُ فَإِذَا هُوَ صُهَيْبٌ . فَرَجَعْتُ إِلَيْهِ فَقُلْتُ إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ مَنْ ذَاكَ وَإِنَّهُ صُهَيْبٌ . قَالَ مُرْهُ فَلْيَلْحَقْ بِنَا . فَقُلْتُ إِنَّ مَعَهُ أَهْلَهُ . قَالَ وَإِنْ كَانَ مَعَهُ أَهْلُهُ - وَرُبَّمَا قَالَ أَيُّوبُ مُرْهُ فَلْيَلْحَقْ بِنَا - فَلَمَّا قَدِمْنَا لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيبَ فَجَاءَ صُهَيْبٌ يَقُولُ وَاأَخَاهْ وَاصَاحِبَاهْ . فَقَالَ عُمَرُ أَلَمْ تَعْلَمْ أَوْ لَمْ تَسْمَعْ - قَالَ أَيُّوبُ أَوْ قَالَ أَوَلَمْ تَعْلَمْ أَوَلَمْ تَسْمَعْ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ " . قَالَ فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً وَأَمَّا عُمَرُ فَقَالَ بِبَعْضٍ . فَقُمْتُ فَدَخَلْتُ عَلَى عَائِشَةَ فَحَدَّثْتُهَا بِمَا، قَالَ ابْنُ عُمَرَ فَقَالَتْ لاَ وَاللَّهِ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَطُّ " إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَحَدٍ " . وَلَكِنَّهُ قَالَ " إِنَّ الْكَافِرَ يَزِيدُهُ اللَّهُ بِبُكَاءِ أَهْلِهِ عَذَابًا وَإِنَّ اللَّهَ لَهُوَ أَضْحَكَ وَأَبْكَى وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى " . قَالَ أَيُّوبُ قَالَ ابْنُ أَبِي مُلَيْكَةَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ لَمَّا بَلَغَ عَائِشَةَ قَوْلُ عُمَرَ وَابْنِ عُمَرَ قَالَتْ إِنَّكُمْ لَتُحَدِّثُونِّي عَنْ غَيْرِ كَاذِبَيْنِ وَلاَ مُكَذَّبَيْنِ وَلَكِنَّ السَّمْعَ يُخْطِئُ .

Reference : Sahih Muslim 928 a, 927 h, 929 a
In-book reference : Book 11, Hadith 27
USC-MSA web (English) reference : Book 4, Hadith 2022
(deprecated numbering scheme)

'Abdullah b. Abu Mulaika said:

The daughter of 'Uthman b. 'Affan died in Mecca. We came to attend her (funeral). Ibn 'Umar and Ibn 'Abbas were also present there, and I was sitting between them. He added: I (first sat) by the side of one of them, then the other one came and he sat by my side. 'Abdullah b. 'Umar said to 'Amr b. 'Uthman who was sitting opposite to him: Will you not prevent the people from lamenting, for the Messenger of Allah (ﷺ) had said:" The dead is punished because of the lamenting of his family for him"? Ibn 'Abbas then said that Umar used to say someting of that nature, and then narrated saying: I proceeded from Mecca along with 'Umar till we reached al-Baida' and there was a party of riders under the shade of a tree. He said (to me): Go and find out who this party is. I cast a glance and there was Suhaib (in that party). So I informed him ('Umar) about it. He said: Call him to me. So I went back to Suhaib and said: Go and meet the Commander of the believers. When 'Umar was wounded, Suhaib came walling: Alas, for the brother! alas for the companion! 'Umar said: O Suhaib, do you wail for me, whereas the Messenger of Allah (ﷺ) said:" The dead would be punished on account of the lamentation of the (members of his family)"? Ibn 'Abbas said: When 'Umar died I made a mention of it to 'A'isha. She said: May Allah have mercy upon 'Umar! I swear by Allah that Allah's Messenger (ﷺ) never said that Allah would punish the believer because of the weeping (of any one of the members of his family), but he said that Allah would increase the punishment of the unbeliever because of the weeping of his family over him. 'A'isha said: The Qur'an is enough for you (when it states):" No bearer of burden will bear another's burden" (vi. 164). Thereupon Ibn 'Abbas said: Allah is He Who has caused laughter and weeping. Ibn Abu Mulaika said: By Allah, Ibn 'Umar said nothing.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، قَالَ تُوُفِّيَتِ ابْنَةٌ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ قَالَ فَجِئْنَا لِنَشْهَدَهَا - قَالَ - فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ قَالَ وَإِنِّي لَجَالِسٌ بَيْنَهُمَا - قَالَ - جَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ الآخَرُ فَجَلَسَ إِلَى جَنْبِي فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِعَمْرِو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ أَلاَ تَنْهَى عَنِ

الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ " . فَقَالَ ابْنُ عَبَّاسٍ قَدْ كَانَ عُمَرُ يَقُولُ بَعْضَ ذَلِكَ ثُمَّ حَدَّثَ فَقَالَ صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ شَجَرَةٍ فَقَالَ اذْهَبْ فَانْظُرْ مَنْ هَؤُلاَءِ الرَّكْبُ فَنَظَرْتُ فَإِذَا هُوَ صُهَيْبٌ - قَالَ - فَأَخْبَرْتُهُ فَقَالَ ادْعُهُ لِي . قَالَ فَرَجَعْتُ إِلَى صُهَيْبٍ فَقُلْتُ ارْتَحِلْ فَالْحَقْ أَمِيرَ الْمُؤْمِنِينَ . فَلَمَّا أَنْ أُصِيبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ وَاأَخَاهْ وَاصَاحِبَاهْ . فَقَالَ عُمَرُ يَا صُهَيْبُ أَتَبْكِي عَلَىَّ وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ " . فَقَالَ ابْنُ عَبَّاسٍ فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ يَرْحَمُ اللَّهُ عُمَرَ لاَ وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَحَدٍ " . وَلَكِنْ قَالَ " إِنَّ اللَّهَ يَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ " قَالَ وَقَالَتْ عَائِشَةُ حَسْبُكُمُ الْقُرْآنُ { وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى} قَالَ وَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذَلِكَ وَاللَّهُ أَضْحَكَ وَأَبْكَى . قَالَ ابْنُ أَبِي مُلَيْكَةَ فَوَاللَّهِ مَا قَالَ ابْنُ عُمَرَ مِنْ شَىْءٍ .

Reference : Sahih Muslim 928 b, 927 i, 929 b
In-book reference : Book 11, Hadith 28
USC-MSA web (English) reference : Book 4, Hadith 2023
(deprecated numbering scheme)

'Amr reported on the authority of Ibn Abu Mulaika:

We were with the bier of Umm Aban, daughter of 'Uthman, and the rest of the hadith is the same, but he did not narrate it as a marfu' hadith on the authority of 'Umar from the Messenger of Allah (ﷺ) as it was narrated by Ayyub and Ibn Juraij, and the hadith narrated by them (Ayyub and Ibn Juraij) is more complete than that of 'Amr.

وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرٌو عَنِ ابْنِ أَبِي مُلَيْكَةَ، كُنَّا فِي جَنَازَةِ أُمِّ أَبَانٍ بِنْتِ عُثْمَانَ وَسَاقَ الْحَدِيثَ وَلَمْ يَنُصَّ رَفْعَ الْحَدِيثِ عَنْ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم كَمَا نَصَّهُ أَيُّوبُ وَابْنُ جُرَيْجٍ وَحَدِيثُهُمَا أَتَمُّ مِنْ حَدِيثِ عَمْرٍو .

Reference : Sahih Muslim 929 c
In-book reference : Book 11, Hadith 29
USC-MSA web (English) reference : Book 4, Hadith 2024
(deprecated numbering scheme)

'Abdullah b. 'Umar reported that the Messenger of Allah (ﷺ) said:

The dead is punished because of the lamentation of the living.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَىِّ " .

Reference : Sahih Muslim 930
In-book reference : Book 11, Hadith 30
USC-MSA web (English) reference : Book 4, Hadith 2025
(deprecated numbering scheme)

Hisham b. 'Urwa narrated on the authority of his father that the saying of Ibn 'Umar, viz." The dead would be punished because of the lamentation of his family over him" was mentioned to 'A'isha. Upon this she said:

May Allah have mercy upon Abu 'Abd al-Rahman (the kunya of Ibn 'Umar) that he heard something but could not retain it (well). (The fact is) that the bier of a Jew passed before the Messenger of Allah (ﷺ) and (the members of his family) were waiting over him. Upon this he said: You are wailing and he is being punished.

وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ خَلَفٌ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ ذُكِرَ عِنْدَ عَائِشَةَ قَوْلُ ابْنِ عُمَرَ الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ . فَقَالَتْ رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ سَمِعَ شَيْئًا فَلَمْ يَحْفَظْهُ إِنَّمَا مَرَّتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم جَنَازَةُ يَهُودِيٍّ وَهُمْ يَبْكُونَ عَلَيْهِ فَقَالَ " أَنْتُمْ تَبْكُونَ وَإِنَّهُ لَيُعَذَّبُ " .

Reference	: Sahih Muslim 931
In-book reference	: Book 11, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2026

Hisham narrated on the authority of his father that it was mentioned to 'A'isha that Ibn 'Umar had narrated as marfu' hadith from the Messenger of Allah (ﷺ) that the dead would be punished in the grave because of the lamentation of his family for him. Upon this she said:

He (Ibn 'Umar) missed (the point). The Messenger of Allah (ﷺ) had (in fact) said: He (the dead) is punished for his faults or for his sins, and the members of his family are wailing for him now. (This misunderstanding of Ibn 'Umar is similar to his saying:) The Messenger of Allah (ﷺ) stood by the well in which were lying the dead bodies of those polytheists who had been killed on the Day of Badr, and he said to them what he had to say, i. e.: They hear what I say. But he (Ibn 'Umar) misunderstood. The Prophet (ﷺ) had only said: They (the dead) understand that what I used to say to them was truth. She then recited:" Certainly, thou canst not make the dead hear the call" (xxvii. 80), nor can you make those hear who are in the graves, nor can you inform them when they have taken their seats in Hell.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ ابْنَ عُمَرَ، يَرْفَعُ إِلَى النَّبِيِّ صلى الله عليه وسلم " إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ عَلَيْهِ " . فَقَالَتْ وَهَلَ إِنَّمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ أَوْ بِذَنْبِهِ وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ " . وَذَاكَ مِثْلُ قَوْلِهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْقَلِيبِ يَوْمَ بَدْرٍ وَفِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ فَقَالَ لَهُمْ مَا قَالَ " إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ " . وَقَدْ وَهَلَ إِنَّمَا قَالَ " إِنَّهُمْ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ " . ثُمَّ قَرَأَتْ { إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى} { وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ} يَقُولُ حِينَ تَبَوَّءُوا مَقَاعِدَهُمْ مِنَ النَّارِ .

Reference	: Sahih Muslim 932 a
In-book reference	: Book 11, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2027

This hadith has been narrated by Ibn 'Urwa with the same chain of transmitters. The hadith narrated by Abu Usama is more complete.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهَذَا الإِسْنَادِ بِمَعْنَى حَدِيثِ أَبِي أُسَامَةَ وَحَدِيثُ أَبِي أُسَامَةَ أَتَمُّ .

Reference : Sahih Muslim 932 b

In-book reference : Book 11, Hadith 33
USC-MSA web (English) reference : Book 4, Hadith 2028
(deprecated numbering scheme)

'Amra daughter of 'Abd al Rahman narrated that she heard (from) 'A'isha and made a mention to her about 'Abdullah b. 'Umar as saying:

The dead is punished because of the lamentation of the living. Upon this 'A'isha said: May Allah have mercy upon the father of 'Abd al-Rahman (Ibn 'Umar). He did not tell a lie, but he forgot or made a mistake. The Messenger of Allah (ﷺ) happened to pass by a (dead) Jewess who was being lamented. Upon this he said: They weep over her and she is being punished in the grave.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي بَكْرٍ عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّهَا، سَمِعَتْ عَائِشَةَ، وَذُكِرَ، لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَىِّ . فَقَالَتْ عَائِشَةُ يَغْفِرُ اللَّهُ لأَبِي عَبْدِ الرَّحْمَنِ أَمَا إِنَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى يَهُودِيَّةٍ يُبْكَى عَلَيْهَا فَقَالَ " إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا " .

Reference : Sahih Muslim 932 c
In-book reference : Book 11, Hadith 34
USC-MSA web (English) reference : Book 4, Hadith 2029
(deprecated numbering scheme)

'Ali b. Rabi'a reported that the first one who was lamented upon in Kufa was Qaraza b. Ka'b. Mughira b. Shu'ba said:

I heard the Messenger of Allah (ﷺ) saying: He who is lamented upon would be punished because of the lamentation for him on the Day of judgment.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِيِّ، وَمُحَمَّدِ، بْنِ قَيْسٍ عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ أَوَّلُ مَنْ نِيحَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةُ بْنُ كَعْبٍ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 933 a
In-book reference : Book 11, Hadith 35
USC-MSA web (English) reference : Book 4, Hadith 2030
(deprecated numbering scheme)

A hadith like this has been narrated by Mughira b. Shu'ba from the Messenger of Allah (ﷺ).

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ، الأَسْدِيُّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ الأَسْدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sahih Muslim 933 b
In-book reference : Book 11, Hadith 36
USC-MSA web (English) reference : Book 4, Hadith 2031
(deprecated numbering scheme)

This hadith has been narrated from the Messenger of Allah (ﷺ) through another chain of transmitters.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي الْفَزَارِيَّ - حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، الطَّائِيُّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 933 c
In-book reference : Book 11, Hadith 37
USC-MSA web (English) reference : Book 4, Hadith 2032
(deprecated numbering scheme)

(10) Chapter: Stern warning against wailing　　(10) باب التَّشْدِيدِ فِي النِّيَاحَةِ

Abu Malik al-Ash'ari reported Allah's Messenger (ﷺ) as saying:

Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، ح وَحَدَّثَنِي إِسْحَاقُ، بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبَانٌ، حَدَّثَنَا يَحْيَى، أَنَّ زَيْدًا، حَدَّثَهُ أَنَّ أَبَا سَلاَّمٍ حَدَّثَهُ أَنَّ أَبَا مَالِكٍ الأَشْعَرِيَّ حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لاَ يَتْرُكُونَهُنَّ الْفَخْرُ فِي الأَحْسَابِ وَالطَّعْنُ فِي الأَنْسَابِ وَالاِسْتِسْقَاءُ بِالنُّجُومِ وَالنِّيَاحَةُ ‏"‏ ‏.‏ وَقَالَ ‏"‏ النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 934
In-book reference : Book 11, Hadith 38
USC-MSA web (English) reference : Book 4, Hadith 2033
(deprecated numbering scheme)

'A'isha reported that when the Messenger of Allah (ﷺ) was told that Ibn Haritha, Ja'far b. Abu Talib and Abdullah b. Rawaha were killed, he sat down, showing signs of grief. She (further) said:

I was looking (at him) through the crevice of the door. A man came to him and mentioned that Ja'far's women were lamenting. He (the Holy Prophet) commanded him to go and forbid them (to do so). So he went away but came back and told (him) that they did not obey (him). He commanded him a second time to go and forbid them (to do so). He again went but came back to him and said: I swear by God, Messenger of Allah, that they have overpowered us. She ('A'isha) said that she thought the Messenger of Allah (ﷺ) had told (her) to throw dust in their mouths. Thereupon 'A'isha said: May Allah humble you! You did not do what Allah's Messenger (ﷺ) ordered you, nor did you stop annoying Allah's Messenger (ﷺ).

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَتْنِي عَمْرَةُ، أَنَّهَا سَمِعَتْ عَائِشَةَ، تَقُولُ لَمَّا جَاءَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْرَفُ فِيهِ الْحُزْنُ قَالَتْ وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ - شَقِّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ وَذَكَرَ بُكَاءَهُنَّ فَأَمَرَهُ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ فَذَهَبَ فَأَتَاهُ فَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ فَأَمَرَهُ الثَّانِيَةَ أَنْ يَذْهَبَ فَيَنْهَاهُنَّ

فَذَهَبَ ثُمَّ أَتَاهُ فَقَالَ وَاللَّهِ لَقَدْ غَلَبْنَنَا يَا رَسُولَ اللَّهِ . قَالَتْ فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اذْهَبْ فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ " . قَالَتْ عَائِشَةُ فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ وَاللَّهِ مَا تَفْعَلُ مَا أَمَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَا تَرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْعَنَاءِ .

Reference : Sahih Muslim 935 a
In-book reference : Book 11, Hadith 39
USC-MSA web (English) reference : Book 4, Hadith 2034
(deprecated numbering scheme)

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters like one narrated by 'Abd al-'Aziz (with the change of these words):
" You did not spare the Messenger of Allah (ﷺ) the botheration."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، ح وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُسْلِمٍ - كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ . نَحْوَهُ . وَفِي حَدِيثِ عَبْدِ الْعَزِيزِ وَمَا تَرَكْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنَ الْعِيِّ .

Reference : Sahih Muslim 935 b
In-book reference : Book 11, Hadith 40
USC-MSA web (English) reference : Book 4, Hadith 2035
(deprecated numbering scheme)

Umm 'Atiyya reported:
The Messenger of Allah (ﷺ) took a promise from us along with the oath of Allegiance that we would not lament. But only five among us fulfilled the promise (and they are) Umm Sulaim, and Umm al-'Ala', and the daughter of Abu Sabra the wife of Mu'adh, or daughter of Abu Sabra and wife of Mu'adh.

حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ الْبَيْعَةِ أَلاَّ نَنُوحَ فَمَا وَفَتْ مِنَّا امْرَأَةٌ إِلاَّ خَمْسٌ أُمُّ سُلَيْمٍ وَأُمُّ الْعَلاَءِ وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ أَوِ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ .

Reference : Sahih Muslim 936 a
In-book reference : Book 11, Hadith 41
USC-MSA web (English) reference : Book 4, Hadith 2036
(deprecated numbering scheme)

Umm 'Atiyya reported that the Messenger of Allah (ﷺ) took pledge from us (including this promise) that we would not lament. Only five amongst us fulfilled the promise, and one of them (who fulfilled the promise) was Umm Sulaim.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَسْبَاطٌ، حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْبَيْعَةِ أَلاَّ تَنُحْنَ فَمَا وَفَتْ مِنَّا غَيْرُ خَمْسٍ مِنْهُنَّ أُمُّ سُلَيْمٍ .

Reference : Sahih Muslim 936 b
In-book reference : Book 11, Hadith 42

USC-MSA web (English) reference : Book 4, Hadith 2037
(deprecated numbering scheme)

Hafsa narrated on the authority of Umm 'Atiyya that she said:

When this verse was revealed:" When believing women came to thee giving thee a pledge that they will not associate aught with Allah, and will not disobey thee in good" (lx. 12), she (Umm Atiyya) said: In (this pledge) was also included wailing. I said: Messenger of Allah, except members of such a tribe who helped me (in lamentation) during pre-Islamic days, there is left no alternative for me, but that I should also help them. Upon this the Messenger of Allah (ﷺ) said: (Yes) but only in case of the members of such a tribe.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ زُهَيْرٌ حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، - حَدَّثَنَا عَاصِمٌ، عَنْ حَفْصَةَ، عَنْ أُمِّ، عَطِيَّةَ قَالَتْ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا} { وَلاَ يَعْصِينَكَ فِي مَعْرُوفٍ} قَالَتْ كَانَ مِنْهُ النِّيَاحَةُ . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِلاَّ آلَ فُلاَنٍ فَإِنَّهُمْ كَانُوا أَسْعَدُونِي فِي الْجَاهِلِيَّةِ فَلاَ بُدَّ لِي مِنْ أَنْ أُسْعِدَهُمْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِلاَّ آلَ فُلاَنٍ " .

Reference : Sahih Muslim 937
In-book reference : Book 11, Hadith 43
USC-MSA web (English) reference : Book 4, Hadith 2038
(deprecated numbering scheme)

(11) Chapter: Prohibition of women attending funerals

(11) باب نَهْىِ النِّسَاءِ عَنِ اتِّبَاعِ الْجَنَائِزِ،

Umm 'Atiyya reported:

We were forbidden to follow the bier, but it was not made absolute on us.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ قَالَتْ أُمُّ عَطِيَّةَ كُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعْزَمْ عَلَيْنَا .

Reference : Sahih Muslim 938 a
In-book reference : Book 11, Hadith 44
USC-MSA web (English) reference : Book 4, Hadith 2039
(deprecated numbering scheme)

Umm 'Atiyya reported:

We were refrained from following the bier, but it was not made absolute on us.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا .

Reference : Sahih Muslim 938 b
In-book reference : Book 11, Hadith 45
USC-MSA web (English) reference : Book 4, Hadith 2040
(deprecated numbering scheme)

(12) Chapter: Washing the deceased

(12) باب فِي غَسْلِ الْمَيِّتِ

Umm 'Atiyya reported:

The Apostle of Allah (ﷺ) came to us when we were bathing his daughter, and he told us: Wash her with water and (with the leaves of) the lote tree, three or five times, or more than that if you think fit, and put camphor or something like camphor in the last washing; then inform me when you have finished. So when we had finished, we informed him, and he gave to us his (own) under-garment saying:" Put it next her body."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ دَخَلَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ " اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي " . فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ " أَشْعِرْنَهَا إِيَّاهُ " .

Reference : Sahih Muslim 939 a
In-book reference : Book 11, Hadith 46
USC-MSA web (English) reference : Book 4, Hadith 2041
(deprecated numbering scheme)

Umm 'Atiyya reported:

We braided her hair in three plaits.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ .

Reference : Sahih Muslim 939 b
In-book reference : Book 11, Hadith 47
USC-MSA web (English) reference : Book 4, Hadith 2042
(deprecated numbering scheme)

Umm 'Atiyya reported:

One of the daughters of the Messenger of Allah (ﷺ) died. And in the hadith transmitted by Ibn 'Ulayya (the words are): The Messenger of Allah (ﷺ) came to us and we were washing his daughter. And in the hadith transmitted by Malik (the words are): There came in (our apartment) the Messenger of Allah (way peace be upon him) when his daughter died. The rest of the hadith is the same as narrated by Yazid b. Zurai' from Ayyub from Muhammad from Umm 'Atiyya.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ، بْنُ سَعِيدٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ صلى الله عليه وسلم . وَفِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَتْ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَغْسِلُ ابْنَتَهُ . وَفِي حَدِيثِ مَالِكٍ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ تُوُفِّيَتِ ابْنَتُهُ . بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ .

Reference : Sahih Muslim 939 c
In-book reference : Book 11, Hadith 48
USC-MSA web (English) reference : Book 4, Hadith 2043
(deprecated numbering scheme)

A hadith like this has been transmitted by Hafsa on the authority of Umm 'Atiyya with the exception (of these words that the Prophet asked them to wash her dead body):

" three times, five times, seven times, or more than that, if you deem fit:" Hafsa (further) said on the authority of Umm 'Atiyya: We braided (the hair) of her head in three plaits.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، . بِنَحْوِهِ غَيْرَ أَنَّهُ قَالَ " ثَلاَثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكِ إِنْ رَأَيْتُنَّ ذَلِكِ " . فَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ وَجَعَلْنَا رَأْسَهَا ثَلاَثَةَ قُرُونٍ .

Reference : Sahih Muslim 939 d
In-book reference : Book 11, Hadith 49
USC-MSA web (English) reference : Book 4, Hadith 2044
(deprecated numbering scheme)

Umm 'Atiyya reported:

We washed her an odd number of times, i. e. three, five or seven times; and Umm 'Atiyya (further) said: We braided her hair in three plaits.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، وَأَخْبَرَنَا أَيُّوبُ، قَالَ وَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ، قَالَتِ اغْسِلْنَهَا وِتْرًا ثَلاَثًا أَوْ خَمْسًا أَوْ سَبْعًا قَالَ وَقَالَتْ أُمُّ عَطِيَّةَ مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ .

Reference : Sahih Muslim 939 e
In-book reference : Book 11, Hadith 50
USC-MSA web (English) reference : Book 4, Hadith 2045
(deprecated numbering scheme)

Umm 'Atiyya reported:

When Zainab the daughter of the Messenger of Allah (ﷺ) died, he said to us: Wash her odd number of times, i. e. three or five times, and put camphor or something-like camphor at the fifth time, and after you have washed her inform me. So we informed him and he gave us his under-garment, saying:" Put it next her body."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ عَمْرٌو حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مُعَاوِيَةَ، - حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " اغْسِلْنَهَا وِتْرًا ثَلاَثًا أَوْ خَمْسًا وَاجْعَلْنَ فِي الْخَامِسَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا غَسَلْتُنَّهَا فَأَعْلِمْنَنِي " . قَالَتْ فَأَعْلَمْنَاهُ . فَأَعْطَانَا حِقْوَهُ وَقَالَ " أَشْعِرْنَهَا إِيَّاهُ " .

Reference : Sahih Muslim 939 f
In-book reference : Book 11, Hadith 51
USC-MSA web (English) reference : Book 4, Hadith 2046
(deprecated numbering scheme)

Umm 'Atiyya reported:

There came to us the Messenger of Allah (ﷺ) as we were washing one of his daughters. So he said: Wash her (dead body) an odd number of times, five times or more than that, the rest of the hadith is the same. She (further) said: We braided her hair in three plaits: (two) on the sides of her head and one on her forehead.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ، بِنْتِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ، قَالَتْ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَغْسِلُ إِحْدَى بَنَاتِهِ فَقَالَ " اغْسِلْنَهَا وِتْرًا خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ " . بِنَحْوِ حَدِيثِ أَيُّوبَ وَعَاصِمٍ وَقَالَ فِي الْحَدِيثِ قَالَتْ فَضَفَرْنَا شَعْرَهَا ثَلاَثَةَ أَثْلاَثٍ قَرْنَيْهَا وَنَاصِيَتَهَا .

Reference : Sahih Muslim 939 g
In-book reference : Book 11, Hadith 52
USC-MSA web (English) reference : Book 4, Hadith 2047
(deprecated numbering scheme)

Umm 'Atiyya reported that when the Messenger of Allah (ﷺ) asked her to wash his daughter, he told her to start from the right side, and with those parts of the body over which Wudu' is performed.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ ابْنَتَهُ قَالَ لَهَا " ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا " .

Reference : Sahih Muslim 939 h
In-book reference : Book 11, Hadith 53
USC-MSA web (English) reference : Book 4, Hadith 2048
(deprecated numbering scheme)

Umm 'Atiyya reported that the Messenger of Allah (ﷺ) said to them (the women) in regard to the washing of his daughter to start from the right side and with those parts of the body over which Wudu' is performed.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، - عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُنَّ فِي غَسْلِ ابْنَتِهِ " ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا " .

Reference : Sahih Muslim 939 i
In-book reference : Book 11, Hadith 54
USC-MSA web (English) reference : Book 4, Hadith 2049
(deprecated numbering scheme)

(13) Chapter: Shrouding the deceased

(13) باب فِي كَفَنِ الْمَيِّتِ

Khabbab al-Aratt reported:

We migrated with the Messenger of Allah (ﷺ) in the path of Allah seeking Allah's pleasure alone. Thus our reward was assured with Allah. And amongst us were those who spent life (in such a state of piety and austerity) that nothing consumed their reward. Mus'ab b. 'Umair was one of them. He was killed on the Day of Uhud, and nothing but a woollen cloak was found to shroud him. When we covered his head with it, his feet became uncovered, and when we covered his feet, his head was uncovered. Upon this the Messenger of Allah (ﷺ) said: Place it (this cloak) on the side of his head and cover his feet with grass. And there is one amongst us for whom the fruit is ripened and he enjoys it.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بْنِ الأَرَتِّ، قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى

الله عليه وسلم فِي سَبِيلِ اللَّهِ نَبْتَغِي وَجْهَ اللَّهِ فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ . قُتِلَ يَوْمَ أُحُدٍ فَلَمْ يُوجَدْ لَهُ شَىْءٌ يُكَفَّنُ فِيهِ إِلاَّ نَمِرَةٌ فَكُنَّا إِذَا وَضَعْنَاهَا عَلَى رَأْسِهِ خَرَجَتْ رِجْلاَهُ وَإِذَا وَضَعْنَاهَا عَلَى رِجْلَيْهِ خَرَجَ رَأْسُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ضَعُوهَا مِمَّا يَلِي رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الإِذْخِرَ " . وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا .

Reference : Sahih Muslim 940 a
In-book reference : Book 11, Hadith 55
USC-MSA web (English) reference : Book 4, Hadith 2050
(deprecated numbering scheme)

A hadith like this has been narrated by 'Uyaina on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَهُ .

Reference : Sahih Muslim 940 b
In-book reference : Book 11, Hadith 56
USC-MSA web (English) reference : Book 4, Hadith 2051
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) was shrouded in three cotton garments of white Yamani stuff from Sahul, among which was neither a shirt nor a turban; and so far as Hullah is concerned there was some doubt about it in the minds of people, that it was brought for him in order to shroud him with it, but it was abandoned, and he was shrouded in three cotton garments of white Yamani stuff from Sahul. Then 'Abdullah b. Abu Bakr got it and said:
I would keep it in order to shroud myself in it. He then said: If Allah, the Exalted and Majestic, would have desired it for His Apostle, he would have been shrouded with it. So he sold it and gave its price in charity.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُفِّنَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ أَمَّا الْحُلَّةُ فَإِنَّمَا شُبِّهَ عَلَى النَّاسِ فِيهَا أَنَّهَا اشْتُرِيَتْ لَهُ لِيُكَفَّنَ فِيهَا فَتُرِكَتِ الْحُلَّةُ وَكُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَقَالَ لأَحْبِسَنَّهَا حَتَّى أُكَفِّنَ فِيهَا نَفْسِي ثُمَّ قَالَ لَوْ رَضِيَهَا اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ لَكَفَّنَهُ فِيهَا . فَبَاعَهَا وَتَصَدَّقَ بِثَمَنِهَا .

Reference : Sahih Muslim 941 a
In-book reference : Book 11, Hadith 57
USC-MSA web (English) reference : Book 4, Hadith 2052
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) was wrapped in a Yamani wrapper which belonged to 'Abdullah b Abu Bakr; then it was removed from him, and he was shrouded in three cotton sheets

of white Yamani stuff from Sahul among which was neither a shirt nor a turban. 'Abdullah took up the Hullah and said:

I would be shrouded in it, but then said: How is it that I should be shrouded in it in which the Messenger of Allah (ﷺ) was not shrouded! So he gave it in charity.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أُدْرِجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حُلَّةٍ يَمَنِيَّةٍ كَانَتْ لِعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ثُمَّ نُزِعَتْ عَنْهُ وَكُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ سُحُولٍ يَمَانِيَةٍ لَيْسَ فِيهَا عِمَامَةٌ وَلاَ قَمِيصٌ فَرَفَعَ عَبْدُ اللَّهِ الْحُلَّةَ فَقَالَ أُكَفَّنُ فِيهَا . ثُمَّ قَالَ لَمْ يُكَفَّنْ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُكَفَّنُ فِيهَا . فَتَصَدَّقَ بِهَا .

Reference	: Sahih Muslim 941 b
In-book reference	: Book 11, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2053

This hadith is narrated on the authority of Hisham with the same chain of transmitters, but in the hadith narrated by him there is no mention of the story of 'Abdullah b. Abu Bakr.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَابْنُ، عُيَيْنَةَ وَابْنُ إِدْرِيسَ وَعَبْدَةُ وَوَكِيعٌ ح وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِهِمْ قِصَّةُ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ .

Reference	: Sahih Muslim 941 c
In-book reference	: Book 11, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2054

Abu Salama said:

I asked 'A'isha with how many garments the Messenger of Allah (ﷺ) was shourded. She said: With three garments of Sahul.

وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، أَنَّهُ قَالَ سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ لَهَا فِي كَمْ كُفِّنَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَتْ فِي ثَلاَثَةِ أَثْوَابٍ سَحُولِيَّةٍ .

Reference	: Sahih Muslim 941 d
In-book reference	: Book 11, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2055

(14) Chapter: Covering the deceased

(14) باب تَسْجِيَةِ الْمَيِّتِ

'A'isha reported:

When the Messenger of Allah (may peace be upom him) died, he was covered with a Yamani wrapper.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ، الآخَرَانِ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ، شِهَابٍ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ سُجِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ مَاتَ بِثَوْبِ حِبَرَةٍ ‏.‏

Reference : Sahih Muslim 942 a
In-book reference : Book 11, Hadith 61
USC-MSA web (English) reference : Book 4, Hadith 2056
(deprecated numbering scheme)

This hadith has been narrated by Zuhri with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ سَوَاءً ‏.‏

Reference : Sahih Muslim 942 b
In-book reference : Book 11, Hadith 62
USC-MSA web (English) reference : Book 4, Hadith 2057
(deprecated numbering scheme)

(15) Chapter: Shrouding the deceased well

(15) باب فِي تَحْسِينِ كَفَنِ الْمَيِّتِ

Jabir b. 'Abdullah reported:

Allah's Messenger (ﷺ) one day in the course of his sermon made mention of a person among his Companions who had died and had been wrapped in a shroud not long (enough to cover his whole body) and was buried during the night. The Apostle of Allah (ﷺ) reprimanded (the audience) that a person was buried during the night (in a state that) funeral prayer could not be offered (over him by the Messenger of Allah). (And this is permissible only) when it becomes a dire necessity for a man. The Apostle of Allah (ﷺ) also said: When any one of you shrouds his brother, he should shroud him well.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ يَوْمًا فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ وَقُبِرَ لَيْلاً فَزَجَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ إِلاَّ أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ وَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 943
In-book reference : Book 11, Hadith 63
USC-MSA web (English) reference : Book 4, Hadith 2058
(deprecated numbering scheme)

(16) Chapter: Hastening with the funeral

(16) باب الإِسْرَاعِ بِالْجَنَازَةِ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Make haste at a funeral; if the dead person was good, it is a good state to which you are sending him on; but if he was otherwise it is an evil of which you are ridding yourselves.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ - لَعَلَّهُ قَالَ - تُقَدِّمُونَهَا عَلَيْهِ وَإِنْ تَكُنْ غَيْرَ ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ " .

Reference : Sahih Muslim 944 a
In-book reference : Book 11, Hadith 64
USC-MSA web (English) reference : Book 4, Hadith 2059
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters except with this variation (of words) that in the hadith narrated by Ma'mar (the words are):

" I do not know whether the hadith is marfu'."

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ قَالَ لاَ أَعْلَمُهُ إِلاَّ رَفَعَ الْحَدِيثَ .

Reference : Sahih Muslim 944 b
In-book reference : Book 11, Hadith 65
USC-MSA web (English) reference : Book 4, Hadith 2060
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger as saying:

Hasten at a funeral, for if (the dead person) is good, you would (soon) bring him close to the good. And if it is otherwise, it is an evil of which you are ridding yourselves.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالَ هَارُونُ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ " .

Reference : Sahih Muslim 944 c
In-book reference : Book 11, Hadith 66
USC-MSA web (English) reference : Book 4, Hadith 2061
(deprecated numbering scheme)

(17) Chapter: The virtue of offering the funeral prayer and following the bier

(17) باب فَضْلِ الصَّلاَةِ عَلَى الْجَنَازَةِ وَاتِّبَاعِهَا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who attends the funeral till the prayer is offered for (the dead), for him is the reward of one qirat, and he who attends (and stays) till he is buried, for him is the reward of two qirats. It was said: What are the qirats? He said: They are equivalent to two huge mountains. Two other narrators added: Ibn 'Umar used to pray and then depart (without waiting for the burial of the dead). When the tradition of Abu Huraira reached him, he said:" We have lost many qirats."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لِهَارُونَ وَحَرْمَلَةَ - قَالَ هَارُونُ حَدَّثَنَا وَقَالَ الآخَرَانِ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزَ الأَعْرَجُ أَنَّ أَبَا هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ " . قِيلَ وَمَا الْقِيرَاطَانِ قَالَ " مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ " . انْتَهَى حَدِيثُ أَبِي الطَّاهِرِ وَزَادَ الآخَرَانِ قَالَ ابْنُ شِهَابٍ قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصَرِفُ فَلَمَّا بَلَغَهُ حَدِيثُ أَبِي هُرَيْرَةَ قَالَ لَقَدْ ضَيَّعْنَا قَرَارِيطَ كَثِيرَةً .

Reference : Sahih Muslim 945 a
In-book reference : Book 11, Hadith 67
USC-MSA web (English) reference : Book 4, Hadith 2062
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of narrators up to these words:

" two great mountains." No mention is made of what followed (these words) ; and in the hadith transmitted by 'Abd al- A'la (the words are):" till (the burial) is complete." In the hadith transmitted by 'Abd ar-Razzaq (the words are):" till he is placed in the grave."

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، وَعَبْدُ، بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، كِلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم إِلَى قَوْلِهِ الْجَبَلَيْنِ الْعَظِيمَيْنِ . وَلَمْ يَذْكُرَا مَا بَعْدَهُ وَفِي حَدِيثِ عَبْدِ الأَعْلَى حَتَّى يُفْرَغَ مِنْهَا وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ حَتَّى تُوضَعَ فِي اللَّحْدِ .

Reference : Sahih Muslim 945 b
In-book reference : Book 11, Hadith 68
USC-MSA web (English) reference : Book 4, Hadith 2063
(deprecated numbering scheme)

This hadith is narrated on thp authority of Abu Huraira through another chain of transmitters (with these words):

" He who followed it (the bier) till he (the dead) is buried."

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ، بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ حَدَّثَنِي رِجَالٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ مَعْمَرٍ وَقَالَ " وَمَنِ اتَّبَعَهَا حَتَّى تُدْفَنَ " .

Reference : Sahih Muslim 945 c
In-book reference : Book 11, Hadith 69
USC-MSA web (English) reference : Book 4, Hadith 2064
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

He who offered prayer over the dead, but did not follow the bier, for him is the reward of one qirat, and he who followed it, for him is the reward of two qirats. It was asked what the qirats were. He said: The smaller amongst the two is equivalent to Uhud.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ صَلَّى عَلَى جَنَازَةٍ وَلَمْ يَتْبَعْهَا فَلَهُ قِيرَاطٌ فَإِنْ تَبِعَهَا فَلَهُ قِيرَاطَانِ " . قِيلَ وَمَا الْقِيرَاطَانِ قَالَ " أَصْغَرُهُمَا مِثْلُ أُحُدٍ " .

Reference : Sahih Muslim 945 d
In-book reference : Book 11, Hadith 70
USC-MSA web (English) reference : Book 4, Hadith 2065
(deprecated numbering scheme)

Nafi' narrated that it was said to Ibn 'Umar that Abu Huraira reported to have heard Allah's Messenger (ﷺ) as saying:

He who follows the bier, for him is the reward of one qirat. Ibn 'Umar said: Abu Huraira narrated it too often. So he sent (a messenger to) 'A'isha to ascertain (the fact). She ('A'isha) testified Abu Huraira. Ibn 'Umar said: We missed so many qirats.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - حَدَّثَنَا نَافِعٌ، قَالَ قِيلَ لاِبْنِ عُمَرَ إِنَّ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ مِنَ الأَجْرِ " . فَقَالَ ابْنُ عُمَرَ أَكْثَرَ عَلَيْنَا أَبُو هُرَيْرَةَ . فَبَعَثَ إِلَى عَائِشَةَ فَسَأَلَهَا فَصَدَّقَتْ أَبَا هُرَيْرَةَ فَقَالَ ابْنُ عُمَرَ لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ .

Reference : Sahih Muslim 945 f
In-book reference : Book 11, Hadith 71
USC-MSA web (English) reference : Book 4, Hadith 2066
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who offers prayer for the dead, for him is (the reward of) one qirat; and he who follows the bier till it is placed in the grave, for him (is the reward of) two qirats. I (Abu Hazim, one of the narrators) said: Abu Huraira, what is a qirat? He said: It is like the hill of Uhud.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنِ اتَّبَعَهَا حَتَّى تُوضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ " . قَالَ قُلْتُ يَا أَبَا هُرَيْرَةَ وَمَا الْقِيرَاطُ قَالَ " مِثْلُ أُحُدٍ " .

Reference : Sahih Muslim 945 e
In-book reference : Book 11, Hadith 72
USC-MSA web (English) reference : Book 4, Hadith 2067
(deprecated numbering scheme)

Dawud b. 'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that while he was sitting along with 'Abdullah b. 'Umar, Khabbab, the owner of Maqsura, said:

Ibn 'Umar, do you hear what Abu Huraira says that he heard the Messenger of Allah (ﷺ) say:" He who goes out with the bier when taken out from its residence and offers prayer for it and he then follows it till it is buried, he would have two qirats of reward, each qirat being equivalent to Uhud; and he who, after having offered prayer, (directly) came back would have his reward (as great) as Uhud"? Ibn 'Umar sent Khabbab to 'A'isha in order to ask her about the words of Abu Huraira (and also told him) to come back to him (Ibn 'Umar) and inform him what 'A'isha said. (In

the meanwhile) Ibn 'Umar took up a handful of pebbles and turned them over in his hand till the messenger (Khabbab) came back to him and told (him) that 'A'isha testified (the statement of) Abu Huraira. Ibn 'Umar threw the pebbles he had in his hand on the ground and then said: We missed a large number of qirats.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنِي حَيْوَةُ، حَدَّثَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، أَنَّهُ حَدَّثَهُ أَنَّ دَاوُدَ بْنَ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدَّثَهُ عَنْ أَبِيهِ، أَنَّهُ كَانَ قَاعِدًا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ إِذْ طَلَعَ خَبَّابٌ صَاحِبُ الْمَقْصُورَةِ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ أَلاَ تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّى عَلَيْهَا ثُمَّ تَبِعَهَا حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ مِنْ أَجْرٍ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُحُدٍ " . فَأَرْسَلَ ابْنُ عُمَرَ خَبَّابًا إِلَى عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ وَأَخَذَ ابْنُ عُمَرَ قَبْضَةً مِنْ حَصَى الْمَسْجِدِ يُقَلِّبُهَا فِي يَدِهِ حَتَّى رَجَعَ إِلَيْهِ الرَّسُولُ فَقَالَ قَالَتْ عَائِشَةُ صَدَقَ أَبُو هُرَيْرَةَ . فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَى الَّذِي كَانَ فِي يَدِهِ الأَرْضَ ثُمَّ قَالَ لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ .

Reference	: Sahih Muslim 945 g
In-book reference	: Book 11, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2068

Thauban, the freed slave of the Messenger of Allah (ﷺ) reported Allah's Messenger (ﷺ) as saying:

He who offered prayer for the dead, for him is the reward of one qirat, and he who attended its burial, he would have two qirats as his reward. And qirat is equivalent to Uhud.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ فَإِنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ الْقِيرَاطُ مِثْلُ أُحُدٍ " .

Reference	: Sahih Muslim 946 a
In-book reference	: Book 11, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2069

This hadith has been narrated by Qatada with the same chain of transmitters. And in the hadith transmitted by Sa'id and Hisham, (the words are):

" The Apostle of Allah (ﷺ) was asked about qirat, and he said: It is equivalent to Uhud."

وَحَدَّثَنِي ابْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي قَالَ، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا أَبَانٌ، كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . وَفِي حَدِيثِ سَعِيدٍ وَهِشَامٍ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْقِيرَاطِ فَقَالَ " مِثْلُ أُحُدٍ " .

Reference	: Sahih Muslim 946 b
In-book reference	: Book 11, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2070

(18) Chapter: If one hundred (people) pray for a person, they will intercede for him

(18) باب مَنْ صَلَّى عَلَيْهِ مِائَةٌ شُفِّعُوا فِيهِ

'A'isha reported Allah's Apostle (ﷺ) saying:

If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.

حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، - رَضِيعِ عَائِشَةَ - عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " **مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلاَّ شُفِّعُوا فِيهِ** " . قَالَ فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ الْحَبْحَابِ فَقَالَ حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference	: Sahih Muslim 947
In-book reference	: Book 11, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2071

(19) Chapter: If forty people pray for a person, they will intercede for him

(19) باب مَنْ صَلَّى عَلَيْهِ أَرْبَعُونَ شُفِّعُوا فِيهِ

'Abdullah b. 'Abbas reported that his son died in Qudaid or 'Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said:

So I went out and I informed him about the people who had gathered there. He (Ibn 'Abbas) said: Do you think they are forty? He (Kuraib) said: Yes. Ibn 'Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (ﷺ) as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ، قَالَ الْوَلِيدُ حَدَّثَنِي وَقَالَ الآخَرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكِ بْنِ عَبْدِ، اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ . قَالَ فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ فَأَخْبَرْتُهُ فَقَالَ تَقُولُ هُمْ أَرْبَعُونَ قَالَ نَعَمْ . قَالَ أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلاً لاَ يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلاَّ شَفَّعَهُمُ اللَّهُ فِيهِ** " . وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ .

Reference	: Sahih Muslim 948
In-book reference	: Book 11, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2072

(20) Chapter: The deceased who is spoken well of and the one who is spoken badly of

(20) باب فِيمَنْ يُثْنَى عَلَيْهِ خَيْرٌ أَوْ شَرٌّ مِنَ الْمَوْتَى

Anas b. Malik reported:

There passed a bier (being carried by people) and it was lauded in good terms. Upon this the Messenger of Allah (ﷺ) said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words. Upon this the Messenger of Allah (ﷺ) said: It has become certain, it has become certain, it has become certain. 'Umar said: May my father and mother be ransom for you! There passed a bier and it was praised in good terms, and you said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words, and you said: It has become certain, it has become certain, it has become certain. Upon this the Messenger of Allah (way peace be upon him) said: He whom you praised in good terms, Paradise has become certain for him, and he whom you condemned in bad words, Hell has become certain for him. You are Allah's witnesses in the earth, you are Allah's witnesses in the earth, you are Allah's witnesses in the earth.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ، - وَاللَّفْظُ لِيَحْيَى قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ، - أَخْبَرَنَا عَبْدُ الْعَزِيزِ، بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرٌ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " وَجَبَتْ وَجَبَتْ وَجَبَتْ " . وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرٌّ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " وَجَبَتْ وَجَبَتْ وَجَبَتْ " . قَالَ عُمَرُ فِدًى لَكَ أَبِي وَأُمِّي مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا فَقُلْتَ وَجَبَتْ وَجَبَتْ وَجَبَتْ . وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرٌّ فَقُلْتَ وَجَبَتْ وَجَبَتْ وَجَبَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الأَرْضِ " .

Reference : Sahih Muslim 949 a
In-book reference : Book 11, Hadith 78
USC-MSA web (English) reference : Book 4, Hadith 2073
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنِي يَحْيَى بْنُ، يَحْيَى أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، كِلاَهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ مُرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم بِجَنَازَةٍ . فَذَكَرَ بِمَعْنَى حَدِيثِ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ غَيْرَ أَنَّ حَدِيثَ عَبْدِ الْعَزِيزِ أَتَمُّ .

Reference : Sahih Muslim 949 b
In-book reference : Book 11, Hadith 79
USC-MSA web (English) reference : Book 4, Hadith 2074
(deprecated numbering scheme)

(21) Chapter: What was narrated concerning one who finds relief and one from whom relief is found

(21) باب مَا جَاءَ فِي " مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ "

Qatada b. Rib'i reported Allah's Messenger (ﷺ) as saying:

Whenever a bier passed before him, he said: He is the one to find relief and the one with (the departure of him) other will find relief. They said: Apostle of Allah, who is al-Mustarih and al-Mustarah? Upon this he said: The believing servant finds relief from the troubles of the world, and in the death of a wicked person, the people, towns, trees and animals find rellef.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ مُحَمَّدِ بْنِ عَمْرِو، بْنِ حَلْحَلَةَ عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ، أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ " مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ " . قَالُوا يَا رَسُولَ اللَّهِ مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ . فَقَالَ " الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلاَدُ وَالشَّجَرُ وَالدَّوَابُّ " .

Reference : Sahih Muslim 950 a
In-book reference : Book 11, Hadith 80
USC-MSA web (English) reference : Book 4, Hadith 2075
(deprecated numbering scheme)

In the hadith transmitted by Yahya b. Sa'id on the authority of Qatada (the words are):
(The believing servant) finds relief from the troubles of the world and its hardships and (gets into) the Mercy of Allah.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَفِي حَدِيثِ يَحْيَى بْنِ سَعِيدٍ " يَسْتَرِيحُ مِنْ أَذَى الدُّنْيَا وَنَصَبِهَا إِلَى رَحْمَةِ اللَّهِ " .

Reference : Sahih Muslim 950 b
In-book reference : Book 11, Hadith 81
USC-MSA web (English) reference : Book 4, Hadith 2076
(deprecated numbering scheme)

(22) Chapter: Saying the takbir over the deceased

(22) باب فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ

Abu Huraira reported that the Messenger of Allah (ﷺ) gave the people news of the death of Negus on the day he died, and he took them out to the place of prayer and observed four takbirs.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَعَى لِلنَّاسِ النَّجَاشِيَ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ .

Reference : Sahih Muslim 951 a
In-book reference : Book 11, Hadith 82
USC-MSA web (English) reference : Book 4, Hadith 2077
(deprecated numbering scheme)

Abu Huraira reported:
The Messenger of Allah (ﷺ) gave us the news of the death of Negus, the ruler of Abyssinia, on the day when he died, and he said (to us): Beg pardon for your brother. Ibn Shihab said that Sa'id b. Musayyib had told that Abu Huraira had narrated to him that the Messenger of Allah (ﷺ) drew them up in a row in a place of prayer, and offered prayer and recited four takbirs for him.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ، بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ نَعَى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ " اسْتَغْفِرُوا لأَخِيكُمْ " . قَالَ ابْنُ شِهَابٍ وَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَفَّ بِهِمْ بِالْمُصَلَّى فَصَلَّى فَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ .

Reference : Sahih Muslim 951 b
In-book reference : Book 11, Hadith 83
USC-MSA web (English) reference : Book 4, Hadith 2078
(deprecated numbering scheme)

This hadith is narrated through another chain of transmitters.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، كَرِوَايَةِ عُقَيْلٍ بِالإِسْنَادَيْنِ جَمِيعًا .

Reference : Sahih Muslim 951 c
In-book reference : Book 11, Hadith 84
USC-MSA web (English) reference : Book 4, Hadith 2079
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that the Messenger of Allah (ﷺ) offered prayer for Ashama, the Negus, and recited four takbirs.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَلِيمِ بْنِ حَيَّانٍ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى

Reference : Sahih Muslim 952 a
In-book reference : Book 11, Hadith 85
USC-MSA web (English) reference : Book 4, Hadith 2080
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

There died today the pious servant of Allah, Ashama. So he stood up and led us in (funeral prayer) over him.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَاتَ الْيَوْمَ عَبْدٌ لِلَّهِ صَالِحٌ أَصْحَمَةُ " . فَقَامَ فَأَمَّنَا وَصَلَّى عَلَيْهِ .

Reference : Sahih Muslim 952 b
In-book reference : Book 11, Hadith 86
USC-MSA web (English) reference : Book 4, Hadith 2081
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

A brother of yours has died, so stand up and offer prayer over him. So we stood up and drew ourselves up into two rows.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ، بْنِ عَبْدِ اللَّهِ ح . وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي، الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَخًا لَكُمْ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ " . قَالَ فَقُمْنَا فَصَفَّنَا صَفَّيْنِ .

Reference : Sahih Muslim 952 c
In-book reference : Book 11, Hadith 87
USC-MSA web (English) reference : Book 4, Hadith 2082
(deprecated numbering scheme)

'Imran b. Husain reported Allah's Messenger (ﷺ) as saying:

A brother of yours has died; so stand up and offer prayer for him, i. e. Negus. And in the hadith transmitted by Zubair (the words are):" Your brother."

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا يَحْيَى، بْنُ أَيُّوبَ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَخًا لَكُمْ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ " . يَعْنِي النَّجَاشِيَ وَفِي رِوَايَةِ زُهَيْرٍ " إِنَّ أَخَاكُمْ " .

Reference : Sahih Muslim 953
In-book reference : Book 11, Hadith 88
USC-MSA web (English) reference : Book 4, Hadith 2083
(deprecated numbering scheme)

(23) Chapter: Praying over the grave (23) باب الصَّلاَةِ عَلَى الْقَبْرِ

Sha'bi reported that the Messenger of Allah (ﷺ) observed prayer over a grave after the dead was buried and he recited four takbirs over him. Shaibani said:

I said to Sha'bi: Who narrated it to you? He said: An authentic one, 'Abdullah b. 'Abbas. This is the word of a hasan hadith. In the narration of Ibn Numair (the words are): The Messenger of Allah (ﷺ) went to the grave which had been newly prepared and prayed over it, and they also prayed who were behind him and he recited four takbirs. I said to 'Amir: Who narrated it to you? He said: An authentic one who saw him, i e. Ibn 'Abbas.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ، إِدْرِيسَ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى عَلَى قَبْرٍ بَعْدَ مَا دُفِنَ فَكَبَّرَ عَلَيْهِ أَرْبَعًا . قَالَ الشَّيْبَانِيُّ فَقُلْتُ لِلشَّعْبِيِّ مَنْ حَدَّثَكَ بِهَذَا قَالَ الثِّقَةُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ . هَذَا لَفْظُ حَدِيثِ حَسَنٍ وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ انْتَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى قَبْرٍ رَطْبٍ فَصَلَّى عَلَيْهِ وَصَفُّوا خَلْفَهُ وَكَبَّرَ أَرْبَعًا . قُلْتُ لِعَامِرٍ مَنْ حَدَّثَكَ قَالَ الثِّقَةُ مَنْ شَهِدَهُ ابْنُ عَبَّاسٍ .

Reference : Sahih Muslim 954 a
In-book reference : Book 11, Hadith 89
USC-MSA web (English) reference : Book 4, Hadith 2084
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters, but in one of them (these words are found):

" The Apostle of Allah (ﷺ) recited four takbirs."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، كُلُّ هَؤُلاَءِ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَبَّرَ عَلَيْهِ أَرْبَعًا .

Reference	: Sahih Muslim 954 b
In-book reference	: Book 11, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2085

The hadith as narrated by Shaibani has been narrated through another chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح وَحَدَّثَنِي أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ حَدَّثَنَا يَحْيَى بْنُ الضُّرَيْسِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي حَصِينٍ، كِلاَهُمَا عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي صَلاَتِهِ عَلَى الْقَبْرِ نَحْوَ حَدِيثِ الشَّيْبَانِيِّ . لَيْسَ فِي حَدِيثِهِمْ وَكَبَّرَ أَرْبَعًا .

Reference	: Sahih Muslim 954 b
In-book reference	: Book 11, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2086

Anas reported that the Messenger of Allah (ﷺ) observed prayer on the grave.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى عَلَى قَبْرٍ .

Reference	: Sahih Muslim 955
In-book reference	: Book 11, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2087

It is narrated on the authority of Abu Huraira that a dark-complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allah (ﷺ) missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. He (the Holy Prophet) said:

Lead me to her (or his) gtave. They led him to that place and he said prayer over her (or him) and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالاَ حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ امْرَأَةً، سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ - أَوْ شَابًّا - فَفَقَدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عَنْهَا - أَوْ عَنْهُ - فَقَالُوا مَاتَ . قَالَ " أَفَلاَ كُنْتُمْ آذَنْتُمُونِي " . قَالَ فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا - أَوْ أَمْرَهُ - فَقَالَ " دُلُّونِي عَلَى قَبْرِهِ " . فَدَلُّوهُ فَصَلَّى عَلَيْهَا ثُمَّ قَالَ " إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلاَتِي عَلَيْهِمْ " .

Reference	: Sahih Muslim 956
In-book reference	: Book 11, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2088

It is narrated on the authority of 'Abd al-Rahman b. Abu Laila that Zaid used to recite four takbirs on our funerals and he recited five takbirs on one funeral. I asked him the reason (for this variation), to which he replied:

The Messenger of Allah (ﷺ) recited thus.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، - وَقَالَ أَبُو بَكْرٍ عَنْ شُعْبَةَ، - عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ أَبِي لَيْلَى قَالَ كَانَ زَيْدٌ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا فَسَأَلْتُهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكَبِّرُهَا .

Reference	: Sahih Muslim 957
In-book reference	: Book 11, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2089

(24) Chapter: Standing for funerals (24) باب الْقِيَامِ لِلْجَنَازَةِ

It is narrated on the authority of 'Amir Ibn Rabi'a (may Allah be pleased with him) that the Prophet (ﷺ) said:

Whenever you see a funeral procession, stand up for that until it moves away or is lowered on the ground.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ " .

Reference	: Sahih Muslim 958 a
In-book reference	: Book 11, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2090

It is narrated on the authority of 'Amir ibn Rabi'a (may Allah be pleased with him) that the Prophet (ﷺ) said:

Should any one of you come across a funeral procession, and if he does not intend to accompany it, he must stand up until it passes by him or is placed upon the ground before it passes him.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنِي حَرْمَلَةُ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، جَمِيعًا عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ يُونُسَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح وَحَدَّثَنَا ابْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى تُخَلِّفَهُ أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ " .

Reference : Sahih Muslim 958 b
In-book reference : Book 11, Hadith 96
USC-MSA web (English) reference : Book 4, Hadith 2091
(deprecated numbering scheme)

It is reported on the authority of Ibn Juraij that the Prophet (ﷺ) said:

Should anyone amongst you see a bier he must stand up so long as it is within sight in case he does not intend to follow it.

وَحَدَّثَنِي أَبُو كَامِلٍ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ غَيْرَ أَنَّ حَدِيثَ، ابْنِ جُرَيْجٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ فَلْيَقُمْ حِينَ يَرَاهَا حَتَّى تُخَلِّفَهُ إِذَا كَانَ غَيْرَ مُتَّبِعِهَا " .

Reference : Sahih Muslim 958 c
In-book reference : Book 11, Hadith 97
USC-MSA web (English) reference : Book 4, Hadith 2092
(deprecated numbering scheme)

It is narrated on the authority of Abu Sa'id al-Khudri that the Prophet (ﷺ) said:

When you follow a bier, do not sit until it is placed on the (ground).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا اتَّبَعْتُمْ جَنَازَةً فَلاَ تَجْلِسُوا حَتَّى تُوضَعَ " .

Reference : Sahih Muslim 959 a
In-book reference : Book 11, Hadith 98
USC-MSA web (English) reference : Book 4, Hadith 2093
(deprecated numbering scheme)

It is narrated on the authority of Abu Sa'id al-Khudri that the Prophet (ﷺ) said:

Whenever you come across a bier you should stand up, and he who follows it should not sit down till it is placed on the ground.

وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعَاذُ بْنُ، هِشَامٍ حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي، سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا فَمَنْ تَبِعَهَا فَلاَ يَجْلِسْ حَتَّى تُوضَعَ " .

Reference : Sahih Muslim 959 b
In-book reference : Book 11, Hadith 99
USC-MSA web (English) reference : Book 4, Hadith 2094
(deprecated numbering scheme)

It is narrated on the authority of Jabir ibn 'Abdullah:
There passed a bier and the Prophet (ﷺ) stood up for it and we also stood up along with him. We said: Messenger of Allah, that was the bier of a Jewess. Upon this he remarked: Verily, death is a matter of consternation, so whenever you come across a bier stand up.

وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ، بْنِ عَبْدِ اللَّهِ قَالَ مَرَّتْ جَنَازَةٌ فَقَامَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقُمْنَا مَعَهُ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهَا يَهُودِيَّةٌ ‏.‏ فَقَالَ ‏"‏ إِنَّ الْمَوْتَ فَزَعٌ فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا ‏"‏ ‏.‏

Reference : Sahih Muslim 960 a
In-book reference : Book 11, Hadith 100
USC-MSA web (English) reference : Book 4, Hadith 2095
(deprecated numbering scheme)

Ibn Juraij told me that Abu Zubair heard Jabir say that the Prophet (ﷺ) kept standing for a bier until it disappeared.
وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ قَامَ النَّبِيُّ صلى الله عليه وسلم لِجَنَازَةٍ مَرَّتْ بِهِ حَتَّى تَوَارَتْ ‏.‏

Reference : Sahih Muslim 960 a
In-book reference : Book 11, Hadith 101
USC-MSA web (English) reference : Book 4, Hadith 2096
(deprecated numbering scheme)

Again Abu Zubair heard Jabir say that the Prophet (ﷺ) and his Companions kept standing for a bier of a Jew until it disappeared from sight.
وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضًا أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ قَامَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ لِجَنَازَةِ يَهُودِيٍّ حَتَّى تَوَارَتْ ‏.‏

Reference : Sahih Muslim 960 b
In-book reference : Book 11, Hadith 102
USC-MSA web (English) reference : Book 4, Hadith 2097
(deprecated numbering scheme)

It is narrated on the authority of Ibn Abu Laila that while Qais b. Sa'd and Sahl b. Hunaif were both in Qadislyya a bier passed by them and they both stood up. They were told that it was the bier of one of the people of the land (non-Muslim). They said that a bier passed before the Prophet (ﷺ) and he stood up. He was told that he (the dead man) was a Jew. Upon this he remarked:
Was he not a human being or did he not have a soul? And in the hadith narrated by 'Amr b. Murra with the same chain of transmitters, (the words) are:" There passed a bier before us."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، أَنَّ قَيْسَ بْنَ سَعْدٍ، وَسَهْلَ بْنَ حُنَيْفٍ، كَانَا بِالْقَادِسِيَّةِ فَمَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَا فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الأَرْضِ . فَقَالاَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ إِنَّهُ يَهُودِيٌّ . فَقَالَ " **أَلَيْسَتْ نَفْسًا** " . وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، بِهَذَا الإِسْنَادِ وَفِيهِ فَقَالاَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَرَّتْ عَلَيْنَا جَنَازَةٌ .

Reference	: Sahih Muslim 961 a, 961 b
In-book reference	: Book 11, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2098

(25) Chapter: Abrogation of standing for funerals (25) باب نَسْخِ الْقِيَامِ لِلْجَنَازَةِ

It is narrated on the authority of Waqid:

Nafi' b. Jubair saw me and we were standing for a bier, while he was sitting and waiting for the bier to be placed on the ground. He said to me: What makes you keep standing? I said: I am waiting that the bier may be placed on the ground (and I am doing that) on the hadith narrated to me by Abu Sa'id al-Khudri. Upon this Nafi' said: Verily, Mas'ud b. Hakam reported to me on the authority of Hadrat 'Ali b. Abu Talib that the Prophet (ﷺ) stood up first (for a bier) and then sat down.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ، أَنَّهُ قَالَ رَآنِي نَافِعُ بْنُ جُبَيْرٍ وَنَحْنُ فِي جَنَازَةٍ قَائِمًا وَقَدْ جَلَسَ يَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ فَقَالَ لِي مَا يُقِيمُكَ فَقُلْتُ أَنْتَظِرُ أَنْ تُوضَعَ الْجَنَازَةُ لِمَا يُحَدِّثُ أَبُو سَعِيدٍ الْخُدْرِيُّ . فَقَالَ نَافِعٌ فَإِنَّ مَسْعُودَ بْنَ الْحَكَمِ حَدَّثَنِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَعَدَ .

Reference	: Sahih Muslim 962 a
In-book reference	: Book 11, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2099

Mas'ud b. al-Hakam al-Ansari informed Nafi' that he had heard Hadrat 'Ali (may Allah be pleased with him), son of Abu Talib, say about the biers:

Verily, the Prophet (ﷺ) used to stand first but later on kept sitting; but it is also narrated that Nafi' ibn Jubair saw Waqid b. 'Amr standing for a bier till it was placed down.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ، - قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَنِي وَاقِدُ، بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ الأَنْصَارِيُّ أَنَّ نَافِعَ بْنَ جُبَيْرٍ، أَخْبَرَهُ أَنَّ مَسْعُودَ بْنَ الْحَكَمِ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ، سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، يَقُولُ فِي شَأْنِ الْجَنَائِزِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ ثُمَّ قَعَدَ . وَإِنَّمَا حَدَّثَ بِذَلِكَ لأَنَّ نَافِعَ بْنَ جُبَيْرٍ رَأَى وَاقِدَ بْنَ عَمْرٍو قَامَ حَتَّى وُضِعَتِ الْجَنَازَةُ .

Reference : Sahih Muslim 962 b
In-book reference : Book 11, Hadith 105
USC-MSA web (English) reference : Book 4, Hadith 2100
(deprecated numbering scheme)

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 962 c
In-book reference : Book 11, Hadith 106
USC-MSA web (English) reference : Book 4, Hadith 2101
(deprecated numbering scheme)

It is narrated on the authority of Muhammad b. Munkadir that he said:

I heard from Mas'ud b. al-Hakam who narrated it on the authority of Hadrat 'Ali that he said: We saw the Prophet (ﷺ) stood up for a (bier) and we also stood up; he sat down and we too sat down.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ، بْنِ الْمُنْكَدِرِ قَالَ سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ، يُحَدِّثُ عَنْ عَلِيٍّ، قَالَ رَأَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ فَقُمْنَا وَقَعَدَ فَقَعَدْنَا . يَعْنِي فِي الْجَنَازَةِ .

Reference : Sahih Muslim 962 d
In-book reference : Book 11, Hadith 107
USC-MSA web (English) reference : Book 4, Hadith 2102
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 962 e
In-book reference : Book 11, Hadith 108
USC-MSA web (English) reference : Book 4, Hadith 2103
(deprecated numbering scheme)

(26) Chapter: Supplicating for the deceased during the (funeral) prayer

(26) باب الدُّعَاءِ لِلْمَيِّتِ فِي الصَّلاَةِ

Jubair b. Nufair says:

I heard it from 'Auf b. Malik that the Prophet (ﷺ) said prayer on the dead body, and I remembered his prayer:" O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire." ('Auf bin Malik) said: I earnestly desired that I were this dead body.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، سَمِعَهُ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ، يَقُولُ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ " اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ

مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ أَوْ مِنْ عَذَابِ النَّارِ " . قَالَ حَتَّى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتَ . قَالَ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ هَذَا الْحَدِيثِ أَيْضًا .

Reference : Sahih Muslim 963 a, 963 b
In-book reference : Book 11, Hadith 109
USC-MSA web (English) reference : Book 4, Hadith 2104
(deprecated numbering scheme)

A hadith like this has been narrated through another chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ، صَالِحٍ بِالإِسْنَادَيْنِ جَمِيعًا . نَحْوَ حَدِيثِ ابْنِ وَهْبٍ .

Reference : Sahih Muslim 963 c
In-book reference : Book 11, Hadith 110
USC-MSA web (English) reference : Book 4, Hadith 2105
(deprecated numbering scheme)

'Anas b. Malik said:

I heard the Prophet (ﷺ) say (while offering prayer on a dead body): O Allah! forgive him, have mercy upon him. Give him peace and absolve him. Receive him with honour and make his grave spacious. Wash him with water, snow and hail, cleanse him from faults as is cleaned a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate, and save him from the trial of the grave and torment of Hell. 'Auf b. Malik said: I earnestly desired that I were the dead person to receive the prayer of the Messenger of Allah (ﷺ) as this dead body had (received).

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ عِيسَى بْنِ، يُونُسَ عَنْ أَبِي حَمْزَةَ الْحِمْصِيِّ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لأَبِي الطَّاهِرِ - قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي حَمْزَةَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَصَلَّى عَلَى جَنَازَةٍ يَقُولُ " اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ " . قَالَ عَوْفٌ فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ لِدُعَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى ذَلِكَ الْمَيِّتِ .

Reference : Sahih Muslim 963 d
In-book reference : Book 11, Hadith 111
USC-MSA web (English) reference : Book 4, Hadith 2106
(deprecated numbering scheme)

(27) Chapter: Where the Imam should stand in relation to the deceased when performing the funeral prayer

(27) باب أَيْنَ يَقُومُ الإِمَامُ مِنَ الْمَيِّتِ لِلصَّلاَةِ عَلَيْهِ

Samura b. Jundub said:

I prayed behind the Messenger of Allah (ﷺ) and he prayed for a woman who had died in the state of delivery. He stood in front of her waist.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ، ذَكْوَانَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ صَلَّيْتُ خَلْفَ النَّبِيِّ صلى الله عليه وسلم وَصَلَّى عَلَى أُمِّ كَعْبٍ مَاتَتْ وَهِيَ نُفَسَاءُ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلصَّلاَةِ عَلَيْهَا وَسَطَهَا .

Reference : Sahih Muslim 964 a
In-book reference : Book 11, Hadith 112
USC-MSA web (English) reference : Book 4, Hadith 2107
(deprecated numbering scheme)

This hadith has been narrated by Husain with the same chain of transmitters, but no mention is made of Umm Ka'b.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، وَيَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، وَالْفَضْلُ بْنُ مُوسَى، كُلُّهُمْ عَنْ حُسَيْنٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرُوا أُمَّ كَعْبٍ .

Reference : Sahih Muslim 964 b
In-book reference : Book 11, Hadith 113
USC-MSA web (English) reference : Book 4, Hadith 2108
(deprecated numbering scheme)

Samura b. Jundub said:

I was a young boy during the time of the Prophet (ﷺ) and I retained in my mind (what I learnt from him), and nothing restrained me from speaking except the fact that there were persons far more advanced in age than I. Verily, I said prayer behind the Messenger of Allah (ﷺ) over a woman who had died in the state of delivery, and the Messenger of Allah (ﷺ) stood up to say prayer in front of the middle part of her body. And in the tradition narrated on the authority of Ibn Muthanna the words are:" (The Holy Prophet) stood in the middle part of her body for offering prayer for her."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، قَالَ قَالَ سَمُرَةُ بْنُ جُنْدُبٍ لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم غُلاَمًا فَكُنْتُ أَحْفَظُ عَنْهُ فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلاَّ أَنَّ هَا هُنَا رِجَالاً هُمْ أَسَنُّ مِنِّي وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى امْرَأَةٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ عَلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الصَّلاَةِ وَسَطَهَا . وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ فَقَامَ عَلَيْهَا لِلصَّلاَةِ وَسَطَهَا .

Reference : Sahih Muslim 964 c
In-book reference : Book 11, Hadith 114
USC-MSA web (English) reference : Book 4, Hadith 2109
(deprecated numbering scheme)

(28) Chapter: Riding back after the funeral

(28) باب رُكُوبِ الْمُصَلِّي عَلَى الْجَنَازَةِ إِذَا انْصَرَفَ

It is reported on the authority of Jabir ibn Samura that an unsaddled horse was brought to the Prophet (ﷺ) and he rode on it when he returned after having offered the funeral prayer of Ibn Dahdah and we walked on foot around him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَقَالَ، يَحْيَى أَخْبَرَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ، سَمُرَةَ قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِفَرَسٍ مُعْرَوْرًى فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ وَنَحْنُ نَمْشِي حَوْلَهُ .

Reference : Sahih Muslim 965 a
In-book reference : Book 11, Hadith 115
USC-MSA web (English) reference : Book 4, Hadith 2110
(deprecated numbering scheme)

Jabir ibn Samura reported that the Prophet (ﷺ) said (funeral) prayer on Ibn Dahdah:

then an unsaddled horse was brought to him and a person hobbled it, and he (the Messenger of Allah) rode upon it and it bounded and we followed it and ran after it. One of the people said that the Prophet (ﷺ) remarked: How many among hanging bunches in the Paradise are meant for Ibn Dahdah?

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ابْنِ الدَّحْدَاحِ ثُمَّ أُتِيَ بِفَرَسٍ عُرْىٍ فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَتَّبِعُهُ نَسْعَى خَلْفَهُ - قَالَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " كَمْ مِنْ عِذْقٍ مُعَلَّقٍ - أَوْ مُدَلًّى - فِي الْجَنَّةِ لاِبْنِ الدَّحْدَاحِ " . أَوْ قَالَ شُعْبَةُ " لأَبِي الدَّحْدَاحِ " .

Reference : Sahih Muslim 965 b
In-book reference : Book 11, Hadith 116
USC-MSA web (English) reference : Book 4, Hadith 2111
(deprecated numbering scheme)

(29) Chapter: The Lahd (Niche), and setting up bricks over the deceased

(29) باب فِي اللَّحْدِ وَنَصْبِ اللَّبِنِ عَلَى الْمَيِّتِ

'Amir b. Sa'd b. Abu Waqqas told that Sa'd b. Abu Waqqas said during his illness of which he died:
" Make a niche for me in the side of the grave and set up bricks over me as was done in case of Allah's Messenger (ﷺ).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمِسْوَرِيُّ، عَنْ إِسْمَاعِيلَ بْنِ، مُحَمَّدِ بْنِ سَعْدٍ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ، قَالَ فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَىَّ اللَّبِنَ نَصْبًا كَمَا صُنِعَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 966
In-book reference : Book 11, Hadith 117
USC-MSA web (English) reference : Book 4, Hadith 2112
(deprecated numbering scheme)

(30) Chapter: Putting a piece of velvet in the grave

(30) باب جَعْلِ الْقَطِيفَةِ فِي الْقَبْرِ

Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (ﷺ).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، وَوَكِيعٌ، جَمِيعًا عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا يَحْيَى، بْنُ سَعِيدٍ حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَطِيفَةٌ حَمْرَاءُ . قَالَ مُسْلِمٌ أَبُو جَمْرَةَ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ مَاتَا بِسَرَخْسَ .

Reference : Sahih Muslim 967
In-book reference : Book 11, Hadith 118
USC-MSA web (English) reference : Book 4, Hadith 2113
(deprecated numbering scheme)

(31) Chapter: The command to level the grave

(31) باب الأَمْرِ بِتَسْوِيَةِ الْقَبْرِ

Thumama b. Shafayy reported:

When we were with Fadala b. 'Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (ﷺ) commanding (us) to level the grave.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، - فِي رِوَايَةِ أَبِي الطَّاهِرِ - أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ، حَدَّثَهُ - وَفِي، رِوَايَةِ هَارُونَ - أَنَّ ثُمَامَةَ بْنَ، شُفَىٍّ حَدَّثَهُ قَالَ كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ بِرُودِسَ فَتُوُفِّيَ صَاحِبٌ لَنَا فَأَمَرَ فَضَالَةُ بْنُ عُبَيْدٍ بِقَبْرِهِ فَسُوِّيَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُ بِتَسْوِيَتِهَا .

Reference : Sahih Muslim 968
In-book reference : Book 11, Hadith 119
USC-MSA web (English) reference : Book 4, Hadith 2114
(deprecated numbering scheme)

Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him:

Should I not send you on the same mission as Allah's Messenger (ﷺ) sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي، الْهَيَّاجِ الأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلاَّ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ لاَ تَدَعَ تِمْثَالاً إِلاَّ طَمَسْتَهُ وَلاَ قَبْرًا مُشْرِفًا إِلاَّ سَوَّيْتَهُ . وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي حَبِيبٌ، بِهَذَا الإِسْنَادِ وَقَالَ وَلاَ صُورَةً إِلاَّ طَمَسْتَهَا .

Reference : Sahih Muslim 969 a, 969 b
In-book reference : Book 11, Hadith 120
USC-MSA web (English) reference : Book 4, Hadith 2115
(deprecated numbering scheme)

(32) Chapter: The prohibition of plastering graves or erecting structures over them

(32) باب النَّهْىِ عَنْ تَجْصِيصِ الْقَبْرِ، وَالْبِنَاءِ، عَلَيْهِ

Jabir said:

Allah's Messenger (ﷺ) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي، الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ ‏.‏

Reference : Sahih Muslim 970 a
In-book reference : Book 11, Hadith 121
USC-MSA web (English) reference : Book 4, Hadith 2116
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Jabir b. 'Abdullah.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ، اللَّهِ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 970 b
In-book reference : Book 11, Hadith 122
USC-MSA web (English) reference : Book 4, Hadith 2117
(deprecated numbering scheme)

Jabir said that he was forbidden to plaster graves.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نُهِيَ عَنْ تَقْصِيصِ الْقُبُورِ ‏.‏

Reference : Sahih Muslim 970 c
In-book reference : Book 11, Hadith 123
USC-MSA web (English) reference : Book 4, Hadith 2118
(deprecated numbering scheme)

(33) Chapter: Prohibition against sitting and praying on graves

(33) باب النَّهْىِ عَنِ الْجُلُوسِ، عَلَى الْقَبْرِ وَالصَّلاَةِ عَلَيْهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

It is better that one of you should sit on live coals which would burn his clothing and come in contact with his skin than that he should sit on a grave.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 971 a
In-book reference : Book 11, Hadith 124
USC-MSA web (English) reference : Book 4, Hadith 2119
(deprecated numbering scheme)

A hadith like this has been narrated by Suhail with the same chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ ح وَحَدَّثَنِيهِ عَمْرٌو، النَّاقِدُ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ ‏.‏ نَحْوَهُ‏.‏

Reference : Sahih Muslim 971 b
In-book reference : Book 11, Hadith 125
USC-MSA web (English) reference : Book 4, Hadith 2120
(deprecated numbering scheme)

Abu Marthad al-Ghanawi reported Allah's Messenger (ﷺ) as saying:

Do not sit on the graves and do not pray facing towards them.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ، بْنِ عُبَيْدِ اللَّهِ عَنْ وَاثِلَةَ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجْلِسُوا عَلَى الْقُبُورِ وَلاَ تُصَلُّوا إِلَيْهَا " .

Reference : Sahih Muslim 972 a
In-book reference : Book 11, Hadith 126
USC-MSA web (English) reference : Book 4, Hadith 2121
(deprecated numbering scheme)

Abu Marthad al-Ghanawi reported Allah's Messenger (ﷺ) as saying:

Do not pray facing towards the graves, and do not sit on them.

وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُصَلُّوا إِلَى الْقُبُورِ وَلاَ تَجْلِسُوا عَلَيْهَا" .

Reference : Sahih Muslim 972 b
In-book reference : Book 11, Hadith 127
USC-MSA web (English) reference : Book 4, Hadith 2122
(deprecated numbering scheme)

(34) Chapter: Offering the funeral prayer in the masjid

(34) باب الصَّلاَةِ عَلَى الْجَنَازَةِ فِي الْمَسْجِدِ

'Abbad b. 'Abdullah b. Zubair reported that 'A'isha ordered the bier of Sa'd b. Abu Waqqas to be brought into the mosque so that she should pray for him. The people disapproved this (act) of hers. She said:

How soon the people have forgotten that the Messenger of Allah (ﷺ) offered not the funeral prayer of Suhail b al-Baida' but in a mosque.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، - وَاللَّفْظُ لإِسْحَاقَ - قَالَ عَلِيٌّ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَمَرَتْ أَنْ يُمَرَّ، بِجَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فِي الْمَسْجِدِ فَتُصَلِّيَ عَلَيْهِ فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا فَقَالَتْ مَا أَسْرَعَ مَا نَسِيَ النَّاسُ مَا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلاَّ فِي الْمَسْجِدِ .

Reference : Sahih Muslim 973 a
In-book reference : Book 11, Hadith 128
USC-MSA web (English) reference : Book 4, Hadith 2123
(deprecated numbering scheme)

'Abbad b. 'Abdullah b. Zubair reported on the authority of 'A'isha that when Sa'd b. Abu Waqqas died, the wives of the Messenger of Allah (ﷺ) sent message to bring his bier into the mosque so that they should offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of the door (known as) Bab al-Jana'iz which was towards the side of Maqa'id, and the news reached them (the wives of the Holy Prophet) that the people bad criticised this (i. e. offering of funeral prayer in the mosque) saying that it was not desirable to take the bier inside the mosque. This was conveyed to 'A'isha. She said:

How hastily the people criticise that about which they know little. They criticise us for carrying the bier in the mosque. The Messenger of Allah (ﷺ) offered not the funeral prayer of Suhail b. Baida' but in the innermost part of the mosque.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ عَبْدِ الْوَاحِدِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، يُحَدِّثُ عَنْ عَائِشَةَ، أَنَّهَا لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَرْسَلَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم أَنْ يَمُرُّوا بِجَنَازَتِهِ فِي الْمَسْجِدِ فَيُصَلِّينَ عَلَيْهِ فَفَعَلُوا فَوُقِفَ بِهِ عَلَى حُجَرِهِنَّ يُصَلِّينَ عَلَيْهِ أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ فَبَلَغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ وَقَالُوا مَا كَانَتِ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ . فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ مَا أَسْرَعَ النَّاسَ إِلَى أَنْ يَعِيبُوا مَا لاَ عِلْمَ لَهُمْ بِهِ . عَابُوا عَلَيْنَا أَنْ يُمَرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ وَمَا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلاَّ فِي جَوْفِ الْمَسْجِدِ .

Reference	: Sahih Muslim 973 b
In-book reference	: Book 11, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2124

Abu Salama b. 'Abd al-Rahman reported on the authority ot 'A'isha that when Sa'd b. Abu Waqqas died she said:

Bring it (the bier) into the mosque so that I offer prayer for him. But, this act of hers was disapproved. She said: By Allah, the Messenger of Allah (ﷺ) offered prayer in the mosque for the two sons of Baida', viz, for Suhail and his brother.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالاَ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ، عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَتِ ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّى أُصَلِّيَ عَلَيْهِ . فَأُنْكِرَ ذَلِكَ عَلَيْهَا فَقَالَتْ وَاللَّهِ لَقَدْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ابْنَىْ بَيْضَاءَ فِي الْمَسْجِدِ سُهَيْلٍ وَأَخِيهِ . قَالَ مُسْلِمٌ سُهَيْلُ بْنُ دَعْدٍ وَهُوَ ابْنُ الْبَيْضَاءِ أُمُّهُ بَيْضَاءُ .

Reference	: Sahih Muslim 973 c
In-book reference	: Book 11, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2125

(35) Chapter: What is to be said when entering the graveyard and supplicating for its occupants

(35) باب مَا يُقَالُ عِنْدَ دُخُولِ الْقُبُورِ وَالدُّعَاءِ لأَهْلِهَا

'A'isha reported (that whenever it was her turn for Allah's Messenger [may peace be upon him] to spend the night with her) he would go out towards the end of the night to al-Baqi' and say:

Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad. Qutaiba did not mention his words:" would come to you".

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكٍ، - وَهُوَ ابْنُ أَبِي نَمِرٍ - عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ " السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوعَدُونَ غَدًا مُؤَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ " . وَلَمْ يُقِمْ قُتَيْبَةُ قَوْلَهُ " وَأَتَاكُمْ " .

Reference	: Sahih Muslim 974 a
In-book reference	: Book 11, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 4, Hadith 2126

Muhammad b. Qais said (to the people):

Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (ﷺ)? We said: Yes. She said: When it was my turn for Allah's Messenger (ﷺ) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He gave me a nudge on the chest which I felt, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ، يَقُولُ سَمِعْتُ عَائِشَةَ، تُحَدِّثُ فَقَالَتْ أَلاَ أُحَدِّثُكُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم وَعَنِّي ‏.‏ قُلْنَا بَلَى ح‏.‏ وَحَدَّثَنِي مَنْ، سَمِعَ حَجَّاجًا الأَعْوَرَ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ، - رَجُلٌ مِنْ قُرَيْشٍ - عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ، بْنِ الْمُطَّلِبِ أَنَّهُ قَالَ يَوْمًا أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي قَالَ فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ ‏.‏ قَالَ قَالَتْ عَائِشَةُ أَلاَ أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏ قُلْنَا بَلَى ‏.‏ قَالَ قَالَتْ لَمَّا كَانَتْ لَيْلَتِيَ الَّتِي كَانَ النَّبِيُّ صلى الله عليه وسلم فِيهَا عِنْدِي انْقَلَبَ فَوَضَعَ رِدَاءَهُ وَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاضْطَجَعَ فَلَمْ يَلْبَثْ إِلاَّ رَيْثَمَا ظَنَّ أَنْ قَدْ رَقَدْتُ فَأَخَذَ رِدَاءَهُ رُوَيْدًا وَانْتَعَلَ رُوَيْدًا وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوَيْدًا فَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَفَعَ يَدَيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ انْحَرَفَ فَانْحَرَفْتُ فَأَسْرَعَ فَأَسْرَعْتُ فَهَرْوَلَ فَهَرْوَلْتُ فَأَحْضَرَ فَأَحْضَرْتُ فَسَبَقْتُهُ فَدَخَلْتُ فَلَيْسَ إِلاَّ أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ ‏"‏ مَا لَكِ يَا عَائِشُ حَشْيَا رَابِيَةً ‏"‏ ‏.‏ قَالَتْ قُلْتُ لاَ شَىْءَ ‏.‏ قَالَ ‏"‏ لَتُخْبِرِينِي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ ‏"‏ ‏.‏ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي ‏.‏ فَأَخْبَرْتُهُ قَالَ ‏"‏ فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي ‏"‏ ‏.‏ قُلْتُ نَعَمْ ‏.‏ فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَتْنِي ثُمَّ قَالَ ‏"‏ أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ ‏"‏ ‏.‏ قَالَتْ مَهْمَا يَكْتُمِ النَّاسُ يَعْلَمْهُ اللَّهُ نَعَمْ ‏.‏ قَالَ ‏"‏ فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ فَنَادَانِي فَأَخْفَاهُ مِنْكِ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكِ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ وَظَنَنْتُ أَنْ قَدْ رَقَدْتِ فَكَرِهْتُ أَنْ أُوقِظَكِ وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَقَالَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ ‏"‏ ‏.‏ قَالَتْ قُلْتُ كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ قُولِي السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلاَحِقُونَ ‏"‏ ‏.‏

Reference : Sahih Muslim 974 b
In-book reference : Book 11, Hadith 132
USC-MSA web (English) reference : Book 4, Hadith 2127
(deprecated numbering scheme)

Sulaiman b. Buraida narrated on the authority of his father that the Messenger of Allah (ﷺ) used to teach them when they went out to the graveyard. One of the narrators used to say this in the narration transmitted on the authority of Abu Bakr:

" Peace be upon the inhabitants of the city (i. e. graveyard)." In the hadith transmitted by Zuhair (the words are):" Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، الأَسَدِيُّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ فَكَانَ قَائِلُهُمْ يَقُولُ - فِي رِوَايَةِ أَبِي بَكْرٍ - السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ - وَفِي رِوَايَةِ زُهَيْرٍ - السَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ لَلاَحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

Reference : Sahih Muslim 975
In-book reference : Book 11, Hadith 133

USC-MSA web (English) reference : Book 4, Hadith 2128
(deprecated numbering scheme)

(36) Chapter: The prophet (saws) asked his Lord for permission to visit the grave of his mother

(36) باب اسْتِئْذَانِ النَّبِيِّ صلى الله عليه وسلم رَبَّهُ عَزَّ وَجَلَّ فِي زِيَارَةِ قَبْرِ أُمِّهِ

Abu Huraira reported Allah's Messenger, (ﷺ) as saying:

I sought permission to beg forgiveness for my mother, but He did not grant it to me. I sought permission from Him to visit her grave, and He granted it (permission) to me.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَمُحَمَّدُ بْنُ عَبَّادٍ، - وَاللَّفْظُ لِيَحْيَى - قَالاَ حَدَّثَنَا مَرْوَانُ، بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ، - يَعْنِي ابْنَ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لأُمِّي فَلَمْ يَأْذَنْ لِي وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي " .

Reference : Sahih Muslim 976 a
In-book reference : Book 11, Hadith 134
USC-MSA web (English) reference : Book 4, Hadith 2129
(deprecated numbering scheme)

Abu Huraira reported:

The Apostle of Allah (ﷺ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me so visit the graves, for that makes you mindful of death.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ زَارَ النَّبِيُّ صلى الله عليه وسلم قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ " اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ " .

Reference : Sahih Muslim 976 b
In-book reference : Book 11, Hadith 135
USC-MSA web (English) reference : Book 4, Hadith 2130
(deprecated numbering scheme)

Ibn Buraida reported on the authority of his father that the Messenger of Allah (ﷺ) said:

I forbade you to visit graves, but you may now visit them; I forbade you to eat the flesh of sacrificial animals after three days, but you way now keep it as along as you feel inclined; and I forbade you nabidh except in a water-skin, you may drink it from all kinds of water-skins, but you must not drink anything intoxicating.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ - قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، - وَهُوَ ضِرَارُ بْنُ مُرَّةَ - عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ

وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا وَلاَ تَشْرَبُوا مُسْكِرًا " . قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ .

Reference : Sahih Muslim 977 a
In-book reference : Book 11, Hadith 136
USC-MSA web (English) reference : Book 4, Hadith 2131
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، أُرَاهُ عَنْ أَبِيهِ، - الشَّكُّ مِنْ أَبِي خَيْثَمَةَ - عَنِ النَّبِيِّ صلى الله عليه وسلم ح . وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ، بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح . وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم كُلُّهُمْ بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ .

Reference : Sahih Muslim 977 b
In-book reference : Book 11, Hadith 137
USC-MSA web (English) reference : Book 4, Hadith 2132
(deprecated numbering scheme)

(37) Chapter: Leaving the funeral prayer for one who committed suicide

(37) باب تَرْكِ الصَّلاَةِ عَلَى الْقَاتِلِ نَفْسَهُ

Jabir b. Samura reported:

(The dead body) of a person who had killed himself with a broad-headed arrow was brought before the Messenger of Allah (ﷺ), but he did not offer prayers for him.

حَدَّثَنَا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ، أَخْبَرَنَا زُهَيْرٌ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِرَجُلٍ قَتَلَ نَفْسَهُ بِمَشَاقِصَ فَلَمْ يُصَلِّ عَلَيْهِ .

Reference : Sahih Muslim 978
In-book reference : Book 11, Hadith 138
USC-MSA web (English) reference : Book 4, Hadith 2133
(deprecated numbering scheme)

12 - The Book of Zakat (979 - 1078)

كتاب الزكاة

Abu Sa'id al-Khudri reported Allah's Messenger (way peace be upon him) as saying:

No sadaqa (zakat) is payable on less than five wasqs of (dates or grains), on less than five camel-heads and on less than five uqiyas (of silver).

وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ سَأَلْتُ عَمْرَو بْنَ يَحْيَى بْنِ عُمَارَةَ فَأَخْبَرَنِي عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ " .

Reference	: Sahih Muslim 979 a
In-book reference	: Book 12, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2134

A hadith like this has been narrated by 'Amr b. Yahya with the same chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، كِلاَهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ يَحْيَى، بِهَذَا الإِسْنَادِ . مِثْلَهُ.

Reference	: Sahih Muslim 979 b
In-book reference	: Book 12, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2135

'Umara reported:

I heard Abd Sa'id al-Khudri as saying that he had heard Allah's Messenger (ﷺ) make (this) observation with a gesture of his five fingers, and then he narrated the hadith as transmitted by 'Uyaina (hadith 2134).

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو، بْنُ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِيهِ، يَحْيَى بْنِ عُمَارَةَ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . وَأَشَارَ النَّبِيُّ صلى الله عليه وسلم بِكَفِّهِ بِخَمْسِ أَصَابِعِهِ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ .

Reference	: Sahih Muslim 979 c
In-book reference	: Book 12, Hadith 3
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2136

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

Sadaqa (zakat) is payable on less than five wasqs of (dates or grains), on less than five camel-heads, and on less than five uqiyas (of silver).

وَحَدَّثَنِي أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ " .

Reference : Sahih Muslim 979 d
In-book reference : Book 12, Hadith 4
USC-MSA web (English) reference : Book 5, Hadith 2137
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

No Sadaqa is payable on less than five wasqs of dates or grains.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ وَلاَ حَبٍّ صَدَقَةٌ " .

Reference : Sahih Muslim 979 e
In-book reference : Book 12, Hadith 5
USC-MSA web (English) reference : Book 5, Hadith 2138
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

No Sadaqa is payable on the grains and dates till it (comes to the Weight) of five wasqs, or less than five heads of camels, or less than five uqiyas (of silver).

وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَيْسَ فِي حَبٍّ وَلاَ تَمْرٍ صَدَقَةٌ حَتَّى يَبْلُغَ خَمْسَةَ أَوْسُقٍ وَلاَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلاَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ" .

Reference : Sahih Muslim 979 f
In-book reference : Book 12, Hadith 6
USC-MSA web (English) reference : Book 5, Hadith 2139
(deprecated numbering scheme)

A hadith like this has been narrated by Isma'il b. Umayya with the same chain of transmitters.

وَحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ إِسْمَاعِيلَ، بْنِ أُمَيَّةَ بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ .

Reference : Sahih Muslim 979 g
In-book reference : Book 12, Hadith 7
USC-MSA web (English) reference : Book 5, Hadith 2140
(deprecated numbering scheme)

A hadith like this has been narrated by Isma'il b. Umayya with the same chain of transmitters, but instead of the word dates, fruit has been used.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، وَمَعْمَرٌ، عَنْ إِسْمَاعِيلَ، بْنِ أُمَيَّةَ بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ وَيَحْيَى بْنِ آدَمَ غَيْرَ أَنَّهُ قَالَ - بَدَلَ التَّمْرِ - ثَمَرٍ .

Reference : Sahih Muslim 979 h
In-book reference : Book 12, Hadith 8
USC-MSA web (English) reference : Book 5, Hadith 2141
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

No Sadaqa is payable on less than five fiqiyas of silver, and on less than five heads of camels, and less than five wasqs of dates.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلَيْسَ فِيمَا åæÏ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ " .

Reference : Sahih Muslim 980
In-book reference : Book 12, Hadith 9
USC-MSA web (English) reference : Book 5, Hadith 2142
(deprecated numbering scheme)

(1) Chapter: On what one-tenth or half of one-tenth is due

(1) باب مَا فِيهِ الْعُشْرُ أَوْ نِصْفُ الْعُشْرِ

Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying:

A tenth is payable on what is watered by rivers, or rains, and a twentieth on what is watered by camels.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ وَعَمْرُو بْنُ سَوَّادٍ وَالْوَلِيدُ بْنُ شُجَاعٍ كُلُّهُمْ عَنِ ابْنِ وَهْبٍ، قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ أَبَا الزُّبَيْرِ، حَدَّثَهُ أَنَّهُ، سَمِعَ جَابِرَ بْنَ، عَبْدِ اللَّهِ يَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم قَالَ " فِيمَا سَقَتِ الأَنْهَارُ وَالْغَيْمُ الْعُشُورُ وَفِيمَا سُقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ " .

Reference : Sahih Muslim 981
In-book reference : Book 12, Hadith 10
USC-MSA web (English) reference : Book 5, Hadith 2143
(deprecated numbering scheme)

(2) Chapter: The Muslim is not obliged to give Zakat on his slave nor his horse

(2) باب لاَ زَكَاةَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَفَرَسِهِ

Abu Huraira reported Allah's Messsenger (ﷺ) as saying:

No Sadaqa is due from a Muslim on his slave or horse.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ " .

Reference : Sahih Muslim 982 a
In-book reference : Book 12, Hadith 11
USC-MSA web (English) reference : Book 5, Hadith 2144
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No Sadaqa is due from a Muslim on his slave or horse.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا أَيُّوبُ، بْنُ مُوسَى عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، - قَالَ عَمْرٌو - عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ زُهَيْرٌ يَبْلُغُ بِهِ " لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فَرَسِهِ صَدَقَةٌ " .

Reference : Sahih Muslim 982 b
In-book reference : Book 12, Hadith 12
USC-MSA web (English) reference : Book 5, Hadith 2145
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira through another chain of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادُ، بْنُ زَيْدٍ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، كُلُّهُمْ عَنْ خُثَيْمِ بْنِ، عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference : Sahih Muslim 982 c
In-book reference : Book 12, Hadith 13
USC-MSA web (English) reference : Book 5, Hadith 2146
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no Sadaqa on a slave except Sadaqat-ul-Fitr.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ فِي الْعَبْدِ صَدَقَةٌ إِلاَّ صَدَقَةُ الْفِطْرِ " .

Reference : Sahih Muslim 982 d
In-book reference : Book 12, Hadith 14
USC-MSA web (English) reference : Book 5, Hadith 2147
(deprecated numbering scheme)

(3) Chapter: Paying or withholding Zakat

(3) باب فِي تَقْدِيمِ الزَّكَاةِ وَمَنْعِهَا

Abu Huraira reported that the Messenger of Allah (ﷺ) sent Umar for (collecting) Sadaqa (zakat), and it was said that Ibn Jamil, Khalid b. Walid and 'Abbas the uncle of the Messenger of Allah (ﷺ), refused (to pay it). Upon this the Messenger of Allah (ﷺ) said:

Ibn Jamil is taking revenge but for this that he was destitute and Allah made him rich. As regards Khalid, you are unjust to Khalid, for be reserved his armours and weapons for the sake of Allah, and as for 'Abbas, I shall be responsible for it and an equal amount along with it. And he again said: 'Umar, bear this in mind, the uncle of a person is like his father.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عُمَرَ عَلَى الصَّدَقَةِ فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَىَّ وَمِثْلُهَا مَعَهَا " . ثُمَّ قَالَ " يَا عُمَرُ أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ " .

Reference : Sahih Muslim 983
In-book reference : Book 12, Hadith 15
USC-MSA web (English) reference : Book 5, Hadith 2148
(deprecated numbering scheme)

(4) Chapter: Zakat Al-Fitr is due from the muslims in the form of dates and barley

(4) باب زَكَاةِ الْفِطْرِ عَلَى الْمُسْلِمِينَ مِنَ التَّمْرِ وَالشَّعِيرِ

Ibn Umar said that Allah's Messenger (way peace be upon him) prescribed the payment of Zakat-ul-Fitr (on breaking the fast) of Ramadan for people, for every freeman, or slave, male and female among the Muslims-one sa' of dried dates, or one sa' of barley.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ .

Reference : Sahih Muslim 984 a
In-book reference : Book 12, Hadith 16
USC-MSA web (English) reference : Book 5, Hadith 2149
(deprecated numbering scheme)

Ibn 'Umar said that the Messenger of Allah (ﷺ) prescribed Zakat-ul-Fitr one sa' of dates or one sa' of barley for every slave or freeman, young or old.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ فَرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ

Reference : Sahih Muslim 984 b
In-book reference : Book 12, Hadith 17
USC-MSA web (English) reference : Book 5, Hadith 2150
(deprecated numbering scheme)

Ibn 'Umar said that the Messenger of Allah (ﷺ) prescribed the Sadaqa of Ramadan (Sadaqat-al-Fitr) one sa' of dates or one sa' of barley for every free man or a slave, male or female, and then the people equalised (one sa' of dates or barley) with half a sa' of wheat.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ قَالَ فَرَضَ النَّبِيُّ صلى الله عليه وسلم صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالأُنْثَى صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ . قَالَ فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ .

Reference : Sahih Muslim 984 c
In-book reference : Book 12, Hadith 18
USC-MSA web (English) reference : Book 5, Hadith 2151
(deprecated numbering scheme)

Abdullah b. Umar reported that the Messenger of Allah (ﷺ) ordered the (payment of) Zakat-ul-Fitr one sa' of dates, or one sa' of barley. Ibn 'Umar ('Abdullah b. 'Umar) further said:
The people equalised it (then) with two mudds of fine wheat.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِزَكَاةِ الْفِطْرِ صَاعٍ مِنْ تَمْرٍ أَوْ صَاعٍ مِنْ شَعِيرٍ . قَالَ ابْنُ عُمَرَ فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ .

Reference : Sahih Muslim 984 d
In-book reference : Book 12, Hadith 19
USC-MSA web (English) reference : Book 5, Hadith 2152
(deprecated numbering scheme)

Ibn Umar reported that the Messenger of Allah (ﷺ) prescribed Zakat-ul-Fitr of Ramadan one sa' of dates or one sa' of barley for every individual among the Muslims (whether) free man or slave, male or female, young or old.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ حُرٍّ أَوْ عَبْدٍ أَوْ رَجُلٍ أَوِ امْرَأَةٍ صَغِيرٍ أَوْ كَبِيرٍ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ .

Reference : Sahih Muslim 984 e
In-book reference : Book 12, Hadith 20
USC-MSA web (English) reference : Book 5, Hadith 2153
(deprecated numbering scheme)

Sad b. Abu Sarh heard Abu Sa'id al-Khudri as saying:
We used to take out as the Zakat of Fitr one sa' of grain, or one sa' of barley or one sa' of dates, or one sa' of cheese or one sa' of raisins.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ، عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ زَبِيبٍ .

Reference : Sahih Muslim 985 a
In-book reference : Book 12, Hadith 21
USC-MSA web (English) reference : Book 5, Hadith 2154
(deprecated numbering scheme)

Abd Sa'id al-Khudri reported:
We, on behalf of every young or old, free man or slave (amongst us), used to take out during the lifetime of the Messenger of Allah (ﷺ) as the Zakat of Fitr one sa' of grain, or one sa' of cheese or one sa' of raisins. And we

continued taking out these till Mu'awiya b. Abu Sufyan came to us for pilgrimage or 'Umra, and addressed the people on the pulpit and said to them: I see that two mudds of zakat out of the wheat (red) of Syria is equal to one sa' of dates. So the people accepted it. But Abu Sa'id said: I would continue to take out as I used to take out (before, i e. one sa') as long as I live.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ عِيَاضِ، بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنَّا نُخْرِجُ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ أَوْ مَمْلُوكٍ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا أَوْ مُعْتَمِرًا فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ إِنِّي أُرَى أَنَّ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ فَأَخَذَ النَّاسُ بِذَلِكَ . قَالَ أَبُو سَعِيدٍ فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ أَبَدًا مَا عِشْتُ .

Reference : Sahih Muslim 985 b
In-book reference : Book 12, Hadith 22
USC-MSA web (English) reference : Book 5, Hadith 2155
(deprecated numbering scheme)

Sa'd b. Abu Sarh heard Abu Sa'id al-Khudri as saying:

We, on behalf of young or old, free or slave, used to take out the Zakat of Fitr while the Messenger of Allah (may peace he upon him) was among us, in three kinds, one sa' of dates, one sa' of cheese, or one sa' of barley, and we continued to take that out till the time of Mu'awiya, for he saw that two mudds of wheat were equal to one sa' of dates. Abu Sa'id sald: I would continue to take that out as before (i e. one sa' of wheat).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، قَالَ أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِينَا عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ وَمَمْلُوكٍ مِنْ ثَلاَثَةِ أَصْنَافٍ صَاعًا مِنْ تَمْرٍ صَاعًا مِنْ أَقِطٍ صَاعًا مِنْ شَعِيرٍ فَلَمْ نَزَلْ نُخْرِجُهُ كَذَلِكَ حَتَّى كَانَ مُعَاوِيَةُ فَرَأَى أَنَّ مُدَّيْنِ مِنْ بُرٍّ تَعْدِلُ صَاعًا مِنْ تَمْرٍ . قَالَ أَبُو سَعِيدٍ فَأَمَّا أَنَا فَلاَ أَزَالُ أُخْرِجُهُ كَذَلِكَ .

Reference : Sahih Muslim 985 c
In-book reference : Book 12, Hadith 23
USC-MSA web (English) reference : Book 5, Hadith 2156
(deprecated numbering scheme)

Abu Sa'id al Khudri reported:

We used to take out the Zakat of Fitr in three kinds, cheese, dates and barley.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنِ الْحَارِثِ بْنِ، عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ مِنْ ثَلاَثَةِ أَصْنَافٍ الأَقِطِ وَالتَّمْرِ وَالشَّعِيرِ .

Reference : Sahih Muslim 985 d
In-book reference : Book 12, Hadith 24
USC-MSA web (English) reference : Book 5, Hadith 2157
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported that when Mu'awiya prescribed half a sa' of wheat equal to one sa' of dates, he (Abu Sa'id al-Khudri) objected to it, and said:

I would take out (Sadaqat-ul-Fitr) but that which I used to bring forth during the lifetime of the Messenger of Allah (ﷺ) one sa' of dates, or one sa' of raisins, or one sa' of barley, or one sa' of cheese.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ عِيَاضِ، بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ مُعَاوِيَةَ، لَمَّا جَعَلَ نِصْفَ الصَّاعِ مِنَ الْحِنْطَةِ عِدْلَ صَاعٍ مِنْ تَمْرٍ أَنْكَرَ ذَلِكَ أَبُو سَعِيدٍ وَقَالَ لاَ أُخْرِجُ فِيهَا إِلاَّ الَّذِي كُنْتُ أُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ أَقِطٍ ‏.‏

Reference : Sahih Muslim 985 e
In-book reference : Book 12, Hadith 25
USC-MSA web (English) reference : Book 5, Hadith 2158
(deprecated numbering scheme)

(5) Chapter: The command to pay Zakat Al-Fitr before the prayer

(5) باب الأَمْرِ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ قَبْلَ الصَّلاَةِ

Ibn 'Umar reported that the Messenger of Allah (ﷺ) ordered that the Sadaqat-ul-Fitr should be paid before the people go out for prayer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ ‏.‏

Reference : Sahih Muslim 986 a
In-book reference : Book 12, Hadith 26
USC-MSA web (English) reference : Book 5, Hadith 2159
(deprecated numbering scheme)

Abdullah b 'Umar reported that the Messenger of Allah (ﷺ) ordered the payment of Sadaqat-ul-Fitr before people go out for prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ، اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ ‏.‏

Reference : Sahih Muslim 986 b
In-book reference : Book 12, Hadith 27
USC-MSA web (English) reference : Book 5, Hadith 2160
(deprecated numbering scheme)

(6) Chapter: The sin of one who withholds Zakat

(6) باب إِثْمِ مَانِعِ الزَّكَاةِ

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying:

If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell. It was said: Messenger of Allah, what about the camel? He (the Holy Prophet)

said: If any owner of the camel does not pay what is due on him, and of his due in that (camel) is (also) to milk it on the day when it comes down to water. When the Day of Resurrection comes a soft sandy plain would be set for him, as extensive as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them would be made to return during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants and he sees whether his path is to take him to Paradise or to Hell. It was (again) said: Messenger of Allah, what about cows (cattle) and sheep? He said: It any owner of the cattle and sheep does not pay what is due on them, when the Day of Resurrection comes a soft sandy plain would be spread for them, he will find none of them missing, with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him the last of them would be made to return to him during a day the extent of which would be fifty thousand years, until judgment would be pronounced among the servants. And he would be shown his path-path leading him to Paradise or to Hell. It was said: Messenger of Allah, what about the horse? Upon this he said: The horses are of three types. To one than (these are) a burden, and to another man (these are) a covering, and still to another man (these are) a source of reward. The one for whom these are a burden is the person who rears them in order to show off, for vainglory and for opposing the Muslims; so they are a burden for him. The one for whom these are a covering is the person who rears them for the sake of Allah but does not forget the right of Allah concerning their backs and their necks, and so they are a covering for him. As for those which bring reward (these refer to) the person who rears them for the sake of Allah to be used for Muslims and he puts them in meadow and field. And whatever thing do these eat from that meadow and field would be recorded on his behalf as good deeds, as would also the amount of their dung and urine. And these would not break their halter and prance a course or two without having got recorded the amount of their hoof marks and their dung as a good deed on his behalf (on behalf of their owner). And their master does not bring them past a river from which they drink, though he did not intend to quench their thirst, but Allah would record for him the amount of what they drink on his behalf as deeds. It was said: Messenger of Allah, what about the asses?, Upon this he said: Nothing has been revealed to me in regard to the asses (in particular) except this one verse of a comprehensive nature:" He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (xcix. 7)

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ - عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ أَبَا صَالِحٍ، ذَكْوَانَ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ صَاحِبِ ذَهَبٍ وَلاَ فِضَّةٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحَ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ فَالإِبِلُ قَالَ " وَلاَ صَاحِبُ إِبِلٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا وَمِنْ حَقِّهَا حَلَبُهَا يَوْمَ وِرْدِهَا إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ أَوْفَرَ مَا كَانَتْ لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِدًا تَطَؤُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ فَالْبَقَرُ وَالْغَنَمُ قَالَ " وَلاَ صَاحِبُ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ لاَ يَفْقِدُ مِنْهَا شَيْئًا لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ وَلاَ عَضْبَاءُ تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا رُدَّ عَلَيْهِ أُخْرَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ فَالْخَيْلُ قَالَ " الْخَيْلُ ثَلاَثَةٌ هِيَ لِرَجُلٍ وِزْرٌ وَهِيَ لِرَجُلٍ سِتْرٌ وَهِيَ

لِرَجُلٍ أَجْرٌ فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَنِوَاءً عَلَى أَهْلِ الإِسْلاَمِ فَهِيَ لَهُ وِزْرٌ وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي ظُهُورِهَا وَلاَ رِقَابِهَا فَهِيَ لَهُ سِتْرٌ وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لأَهْلِ الإِسْلاَمِ فِي مَرْجٍ وَرَوْضَةٍ فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَىْءٍ إِلاَّ كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ وَكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا حَسَنَاتٌ وَلاَ تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ إِلاَّ كَتَبَ اللَّهُ لَهُ عَدَدَ آثَارِهَا وَأَرْوَاثِهَا حَسَنَاتٍ وَلاَ مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلاَ يُرِيدُ أَنْ يَسْقِيَهَا إِلاَّ كَتَبَ اللَّهُ لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ ‏"‏ ‏.‏ قِيلَ يَا رَسُولَ اللَّهِ فَالْحُمُرُ قَالَ ‏"‏ مَا أُنْزِلَ عَلَىَّ فِي الْحُمُرِ شَىْءٌ إِلاَّ هَذِهِ الآيَةُ الْفَاذَّةُ الْجَامِعَةُ ‏{‏ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ‏}‏ ‏"‏ ‏.‏

Reference : Sahih Muslim 987 a
In-book reference : Book 12, Hadith 28
USC-MSA web (English) reference : Book 5, Hadith 2161
(deprecated numbering scheme)

This hadith has been narrated by Zaid b. Aslam with the same chain of transmitters except that he said:

" None among the owners of camels who does not pay their due," but did not say" their due (Zakat) out of them." and he make a mention:" He did not miss a single young one out of them." and he said:" Their sides. their foreheads and their backs would be cauterised."

وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي هِشَامُ، بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هَذَا الإِسْنَادِ بِمَعْنَى حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَى آخِرِهِ غَيْرَ أَنَّهُ قَالَ ‏"‏ مَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي حَقَّهَا ‏"‏ ‏.‏ وَلَمْ يَقُلْ ‏"‏ مِنْهَا حَقَّهَا ‏"‏ ‏.‏ وَذَكَرَ فِيهِ ‏"‏ لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِدًا ‏"‏ ‏.‏ وَقَالَ ‏"‏ يُكْوَى بِهَا جَنْبَاهُ وَجَبْهَتُهُ وَظَهْرُهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 987 b
In-book reference : Book 12, Hadith 29
USC-MSA web (English) reference : Book 5, Hadith 2162
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No owner of the treasure who does not pay Zakat (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterised till Allah would pronounce judgment among His servants during a day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hell. And no owner of the camels who does not pay Zakat (would be spared) but a soft sandy plain would be set for him and they (the camels) would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants during a day the extent of which would be fifty thousand years. He would then see his path leading him to Paradise or leading him to Hell. And no owner of the (cattle and) goats who does not pay Zakat (would be spared) but a soft sandy plain would be set for him, he would find none of them missing, with twisted horns, without horns, or with broken horns, and they will gore him with their horns and trample him with their hoofs and they would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants, during a day the extent of which would be fifty thousand years, and he would see the paths leading to Paradise or to Hell. Suhail said: I do not know whether he made mention of the cows. They said: Messenger of Allah (ﷺ), what about the horses? He said: The horses have goodness in their foreheads (or he said) or goodness is ingrained in the foreheads of the horses

(Suhail said: I am in doubt as to what was actually said) up till the Day of judgement. The horses are of three kinds. They are a source of reward to a person, they are a covering to a person, and they are a burden to a person. As for those which bring reward is that a person would get reward who rears them for the sake of Allah and trains them for Him, and nothing disappears in their stomachs but Allah would record for him a good deed. And if they were to graze in the meadow, they would eat nothing but Allah would record for him a reward. And if they were to drink water from the canal, with every drop that, would disappear in their stomachs there would be reward (for the owner). He went on describing till a reward was mentioned for their urine and dung. And if they pranced a course or two, there would be recorded a reward for every pace that they covered. As for one for whom they are a covering, he is the man who rears them for honour and dignity but does not forget the right of their backs and their stomachs, in plenty and adversity, As regards one for whom they are a burden, he is that who rears them for vainglory and showing off to the people; for him they are, the burden. They said: Messenger of Allah, what about asses? He said: Allah has not revealed to me anything in regards to it except this one comprehensive verse:" He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (xcix. 7).

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا سُهَيْلُ، بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ صَاحِبِ كَنْزٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ فَيُجْعَلُ صَفَائِحَ فَيُكْوَى بِهَا جَنْبَاهُ وَجَبِينُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ وَمَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ تَسْتَنُّ عَلَيْهِ كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ وَمَا مِنْ صَاحِبِ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ كَأَوْفَرِ مَا كَانَتْ فَتَطَؤُهُ بِأَظْلاَفِهَا وَتَنْطِحُهُ بِقُرُونِهَا لَيْسَ فِيهَا عَقْصَاءُ وَلاَ جَلْحَاءُ كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ " . قَالَ سُهَيْلٌ فَلاَ أَدْرِي أَذَكَرَ الْبَقَرَ أَمْ لاَ . قَالُوا فَالْخَيْلُ يَا رَسُولَ اللَّهِ قَالَ " الْخَيْلُ فِي نَوَاصِيهَا - أَوْ قَالَ - الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا - قَالَ سُهَيْلٌ أَنَا أَشُكُّ - الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْخَيْلُ ثَلاَثَةٌ فَهْىَ لِرَجُلٍ أَجْرٌ وَلِرَجُلٍ سِتْرٌ وَلِرَجُلٍ وِزْرٌ فَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ وَيُعِدُّهَا لَهُ فَلاَ تُغَيِّبُ شَيْئًا فِي بُطُونِهَا إِلاَّ كَتَبَ اللَّهُ لَهُ أَجْرًا وَلَوْ رَعَاهَا فِي مَرْجٍ مَا أَكَلَتْ مِنْ شَىْءٍ إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا أَجْرًا وَلَوْ سَقَاهَا مِنْ نَهْرٍ كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ - حَتَّى ذَكَرَ الأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا - وَلَوِ اسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كُتِبَ لَهُ بِكُلِّ خَطْوَةٍ تَخْطُوهَا أَجْرٌ وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّمًا وَتَجَمُّلاً وَلاَ يَنْسَى حَقَّ ظُهُورِهَا وَبُطُونِهَا فِي عُسْرِهَا وَيُسْرِهَا وَأَمَّا الَّذِي عَلَيْهِ وِزْرٌ فَالَّذِي يَتَّخِذُهَا أَشَرًا وَبَطَرًا وَبَذَخًا وَرِيَاءَ النَّاسِ فَذَاكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ " . قَالُوا فَالْحُمُرُ يَا رَسُولَ اللَّهِ قَالَ " مَا أَنْزَلَ اللَّهُ عَلَىَّ فِيهَا شَيْئًا إِلاَّ هَذِهِ الآيَةَ الْجَامِعَةَ الْفَاذَّةَ { فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} " .

Reference : Sahih Muslim 987 c
In-book reference : Book 12, Hadith 30
USC-MSA web (English) reference : Book 5, Hadith 2163
(deprecated numbering scheme)

This hadith has been narrated by Suhail b. Abu Salih with the same chain of transmitters, and he said he substituted the word aqsa' with 'adba' and said:
" his side and his back," but he made no mention of his forehead.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ . وَسَاقَ الْحَدِيثَ . وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، بِهَذَا الإِسْنَادِ وَقَالَ بَدَلَ عَقْصَاءُ عَضْبَاءُ وَقَالَ " فَيُكْوَى بِهَا جَنْبُهُ وَظَهْرُهُ " . وَلَمْ يَذْكُرْ جَبِينَهُ .

Reference : Sahih Muslim 987 d
In-book reference : Book 12, Hadith 31
USC-MSA web (English) reference : Book 5, Hadith 2164
(deprecated numbering scheme)

This hadith has been narrated by Abu Huraira through another chain of transmitters:
The Messenger of Allah (ﷺ) said:" When a person does not pay what is due to Allah or Sadaqa of his camels...." The rest of the hadith is the same.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرًا، حَدَّثَهُ عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا لَمْ يُؤَدِّ الْمَرْءُ حَقَّ اللَّهِ أَوِ الصَّدَقَةَ فِي إِبِلِهِ " . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُهَيْلٍ عَنْ أَبِيهِ .

Reference : Sahih Muslim 987 e
In-book reference : Book 12, Hadith 32
USC-MSA web (English) reference : Book 5, Hadith 2165
(deprecated numbering scheme)

Jabir b. 'Abdullah al-Ansari reported Allah's Messenger (ﷺ) as saying:

The owner of a camel who does not pay what is due on it (would be punished in this way) that on the Day of Resurrection many more (along with his camel) would come and the owner would be made to sit on a soft sandy ground and they would trample him with their feet and hooves. And no owner of the cattle who does not pay what is due on them (would be spared the punishment) but on the Day of Resurrection, many more would come and he (the owner) would be made to sit on the soft sandy ground and would be gored by their horns and trampled under their feet. And no owner of the goats and sheep who does not pay what is due on them (would be spared of punishment) but many more would come on the Day of Resurrection and he (the owner) would be made to sit on a soft sandy ground and they would gore him with their horns and trample him under their hooves. And there would be more (among this flock of sheep and goat) without horns or with broken horns. And no owner of the treasure who does not pay its due but his treasure would come on the Day of Resurrection like a bald snake and would pursue him with its mouth open, and when it would come near he would run away from it, and he would be called thus:" Take your treasure which you concealed, for I do not need it." When he would find no way out he would put his hand in its mouth and it would gnaw it like a he-camel. Abu Zubair said: We heard Ubaid b. Umair saying this. We then asked Jabir b. 'Abdullah about this. And he also said like Ubaid b. Umair, Abu Zubair said: I heard 'Ubaid b. 'Umair saying: A man said: Messenger of Allah, what is due on camels? He said: Milking them near water, and lending of bucket (used for drawing water from it), or lending its male for mating with a she-camel and providing it as a ride for the sake of Allah.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ، عَبْدِ اللَّهِ الأَنْصَارِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ صَاحِبِ إِبِلٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ قَطُّ وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَسْتَنُّ عَلَيْهِ بِقَوَائِمِهَا وَأَخْفَافِهَا وَلاَ صَاحِبِ بَقَرٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِقَوَائِمِهَا وَلاَ صَاحِبِ غَنَمٍ لاَ يَفْعَلُ فِيهَا حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرَ مَا كَانَتْ وَقَعَدَ لَهَا بِقَاعٍ قَرْقَرٍ تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا لَيْسَ فِيهَا جَمَّاءُ وَلاَ مُنْكَسِرٌ قَرْنُهَا وَلاَ صَاحِبِ كَنْزٍ لاَ يَفْعَلُ فِيهِ حَقَّهُ إِلاَّ جَاءَ كَنْزُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ يَتْبَعُهُ فَاتِحًا فَاهُ فَإِذَا أَتَاهُ فَرَّ مِنْهُ فَيُنَادِيهِ خُذْ كَنْزَكَ الَّذِي خَبَأْتَهُ فَأَنَا عَنْهُ غَنِيٌّ فَإِذَا رَأَى أَنْ لاَ بُدَّ مِنْهُ سَلَكَ يَدَهُ فِي فِيهِ فَيَقْضَمُهَا قَضْمَ الْفَحْلِ " . قَالَ أَبُو الزُّبَيْرِ سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ هَذَا الْقَوْلَ ثُمَّ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ ذَلِكَ فَقَالَ مِثْلَ قَوْلِ عُبَيْدِ بْنِ عُمَيْرٍ . وَقَالَ أَبُو الزُّبَيْرِ سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا حَقُّ الإِبِلِ قَالَ " حَلَبُهَا عَلَى الْمَاءِ وَإِعَارَةُ دَلْوِهَا وَإِعَارَةُ فَحْلِهَا وَمَنِيحَتُهَا وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ " .

Reference : Sahih Muslim 988 a
In-book reference : Book 12, Hadith 33
USC-MSA web (English) reference : Book 5, Hadith 2166
(deprecated numbering scheme)

Jabir b. Abdullah reported the Messenger of Allah (ﷺ) as saying:

No owner of camels or cattle or flock of sheep or goats who does not pay his due (would be spared punishment) but would be made to sit on the Day of Resurrection on a soft sandy ground and the hoofed animals would trample him with their hoofs and gore him with their horns. And none of them on that day would be without horns, or with broken horns. We said: Messenger of Allah, but what is due on them? He said: Lending of the male (for use) and lending of the bucket (used for drawing water for them) and for mating and milking them near water and providing them as a ride for the sake of Allah. And no owner of the property who does not pay Zakat (would be spared punishment) but it (his property) would turn into a bald snake and would follow its owner wherever he would go, and he would run away from it, and it would be said to him: That is your property about which you were stingy. And when he would find no other way out he would thrust his hand in its mouth and it would gnaw it like a male camel.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي حَقَّهَا إِلاَّ أُقْعِدَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ تَطَؤُهُ ذَاتُ الظِّلْفِ بِظِلْفِهَا وَتَنْطِحُهُ ذَاتُ الْقَرْنِ بِقَرْنِهَا لَيْسَ فِيهَا يَوْمَئِذٍ جَمَّاءُ وَلاَ مَكْسُورَةُ الْقَرْنِ " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا قَالَ " إِطْرَاقُ فَحْلِهَا وَإِعَارَةُ دَلْوِهَا وَمَنِيحَتُهَا وَحَلَبُهَا عَلَى الْمَاءِ وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللَّهِ وَلاَ مِنْ صَاحِبِ مَالٍ لاَ يُؤَدِّي زَكَاتَهُ إِلاَّ تَحَوَّلَ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ يَتْبَعُ صَاحِبَهُ حَيْثُمَا ذَهَبَ وَهُوَ يَفِرُّ مِنْهُ وَيُقَالُ هَذَا مَالُكَ الَّذِي كُنْتَ تَبْخَلُ بِهِ فَإِذَا رَأَى أَنَّهُ لاَ بُدَّ مِنْهُ أَدْخَلَ يَدَهُ فِي فِيهِ فَجَعَلَ يَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ " .

Reference : Sahih Muslim 988 b
In-book reference : Book 12, Hadith 34
USC-MSA web (English) reference : Book 5, Hadith 2167

(deprecated numbering scheme)

(7) Chapter: Pleasing the Su'ah (Zakat Collectors)

(7) باب إِرْضَاءِ السُّعَاةِ

Jabir b. 'Abdullah reported:

There came people from among the Bedouins to the Messenger of Allah (ﷺ) and said: Collectors of Sadaqa come to us and treat us unjustly. Upon this the Messenger of Allah (ﷺ) said: Please your collectors. Jarir said: Ever since I heard it from the Messenger of Allah (ﷺ) no collector had departed but was pleased with me.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلاَلٍ الْعَبْسِيُّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا إِنَّ نَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَظْلِمُونَنَا . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ارْضُوا مُصَدِّقِيكُمْ " . قَالَ جَرِيرٌ مَا صَدَرَ عَنِّي مُصَدِّقٌ مُنْذُ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ وَهُوَ عَنِّي رَاضٍ .

Reference : Sahih Muslim 989 a
In-book reference : Book 12, Hadith 35
USC-MSA web (English) reference : Book 5, Hadith 2168
(deprecated numbering scheme)

This hadith has been narrated by Muhammad b. Isma'il with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ، بْنِ أَبِي إِسْمَاعِيلَ بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 989 b
In-book reference : Book 12, Hadith 36
USC-MSA web (English) reference : Book 5, Hadith 2169
(deprecated numbering scheme)

(8) Chapter: Severe Punishment for the one who does not pay Zakat

(8) باب تَغْلِيظِ عُقُوبَةِ مَنْ لاَ يُؤَدِّي الزَّكَاةَ

Abu Dharr reported:

I went to the Messenger of Allah (ﷺ) and he was sitting under the shade of the Ka'ba. As he saw me he said: By the Lord of the Ka'ba, they are the losers. I came there till I sat and I could not stay (longer) and (then) stood up. I said: Messenger of Allah, let my father, be ransom for you, who are they (the losers)? He said: They are those having a huge amount of wealth except so and so and (those who spend their wealth generously on them whom they find in front of them, behind them and on their right side and on their left side) and they are a few. And no owner of camels, or cattle or goat and sheep, who does not pay Zakat (would be spared punishment) but these (camels, cattle, goats and sheep) would come on the Day of Resurrection wearing more flesh and would gore him with their horns and trample them with their hooves. And when the last one would pass away, the first one would return (to trample him) till judgment would be pronounced among people.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ، قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ . فَلَمَّا رَآنِي قَالَ " هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ " . قَالَ فَجِئْتُ حَتَّى جَلَسْتُ فَلَمْ أَتَقَارَّ أَنْ قُمْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ قَالَ " هُمُ الأَكْثَرُونَ أَمْوَالاً إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا - مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ - وَقَلِيلٌ مَا هُمْ مَا مِنْ صَاحِبِ إِبِلٍ وَلاَ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي زَكَاتَهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَنْطِحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاَهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ " .

Reference : Sahih Muslim 990 a
In-book reference : Book 12, Hadith 37
USC-MSA web (English) reference : Book 5, Hadith 2170
(deprecated numbering scheme)

Abu Dbarr reported:

I went to the Messenger of Allah (ﷺ) and he was sitting under the shade of the Ka'ba, and the rest of the hadith it the same but for this that he (the Holy Prophet) said:" By Allah, in Whose hand is my life, no person on earth who dies and leaves behind camels, or cattle or goat and sheep, and does not pay Zakat (would be spared the punishment)."

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ الْمَعْرُورِ، عَنْ أَبِي ذَرٍّ، قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ . فَذَكَرَ نَحْوَ حَدِيثِ وَكِيعٍ غَيْرَ أَنَّهُ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ مَا عَلَى الأَرْضِ رَجُلٌ يَمُوتُ فَيَدَعُ إِبِلاً أَوْ بَقَرًا أَوْ غَنَمًا لَمْ يُؤَدِّ زَكَاتَهَا " .

Reference : Sahih Muslim 990 b
In-book reference : Book 12, Hadith 38
USC-MSA web (English) reference : Book 5, Hadith 2171
(deprecated numbering scheme)

Abu Huraira reported that the Prophet (ﷺ) said:

Nothing is more delighting to me than this that Uhud should be of gold for me, and no dinar is left with me out of it before three nights pass except a dinar which I would set aside for the repayment of debt upon me.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا يَسُرُّنِي أَنَّ لِي أُحُدًا ذَهَبًا تَأْتِي عَلَىَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ إِلاَّ دِينَارٌ أُرْصِدُهُ لِدَيْنٍ عَلَىَّ " .

Reference : Sahih Muslim 991 a
In-book reference : Book 12, Hadith 39
USC-MSA web (English) reference : Book 5, Hadith 2172
(deprecated numbering scheme)

Abu Huraira reported the same from the Prophet (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 991 b
In-book reference : Book 12, Hadith 40

USC-MSA web (English) reference : Book 5, Hadith 2173
(deprecated numbering scheme)

(9) Chapter: Encouragement to give Charity

(9) باب التَّرْغِيبِ فِي الصَّدَقَةِ

Abu Dharr reported:

I walked with the Messenger of Allah (ﷺ) on the stony ground of Medina in the afternoon and we were looking at Uhud. The Messenger of Allah (way peace by upon him) said: Abu Dharr! I said: Messenger of Allah, I am here at thy beck and call. He said: What I desire is that Uhud be gold with me and three nights should pass and there is left with me any dinar but one coin which I would keep to pay debt. (I love) to spend it among the servants of Allah like this and he pointed in front of him, and on his right side and on his left side. We then proceeded on and he said: Abu Dharr. I said: At thy beck and call, Messenger of Allah. He (the Holy Prophet) said: The rich would be poor on the Day of Resurrection, but he who spent like this and like this and like this, and he pointed as at the first time. We again went on when he said. Abu Dharr, stay where you are till I come back to you. He (the Holy Prophet) then moved on till he disappeared from my sight He (Abu Dharr) said: I heard a sound and I heard a noise. I said (to myself): The Messenger of Allah (ﷺ) might have met (mishap or an enemy). I wished to follow him but I remembered his command for not departing till he would come back. So I waited for him, and when he came I made a mention of what I heard. He said: it was Gabriel, who came to me and said:" He who dies among your Ummah without associating Anything with Allah would enter Paradise. I said: Even if he committed fornication or theft? He said: Even if he committed fornication or theft.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ، - قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي، ذَرٍّ قَالَ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرَّةِ الْمَدِينَةِ عِشَاءً وَنَحْنُ نَنْظُرُ إِلَى أُحُدٍ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ " . قَالَ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ . قَالَ " مَا أُحِبُّ أَنَّ أُحُدًا ذَاكَ عِنْدِي ذَهَبٌ أَمْسَى ثَالِثَةً عِنْدِي مِنْهُ دِينَارٌ إِلاَّ دِينَارًا أُرْصِدُهُ لِدَيْنٍ إِلاَّ أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا - حَثَا بَيْنَ يَدَيْهِ - وَهَكَذَا - عَنْ يَمِينِهِ - وَهَكَذَا - عَنْ شِمَالِهِ " . قَالَ ثُمَّ مَشَيْنَا فَقَالَ " يَا أَبَا ذَرٍّ " . قَالَ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ . قَالَ " إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا " . مِثْلَ مَا صَنَعَ فِي الْمَرَّةِ الأُولَى قَالَ ثُمَّ مَشَيْنَا قَالَ " يَا أَبَا ذَرٍّ كَمَا أَنْتَ حَتَّى آتِيَكَ " . قَالَ فَانْطَلَقَ حَتَّى تَوَارَى عَنِّي - قَالَ - سَمِعْتُ لَغَطًا وَسَمِعْتُ صَوْتًا - قَالَ - فَقُلْتُ لَعَلَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عُرِضَ لَهُ - قَالَ - فَهَمَمْتُ أَنْ أَتَّبِعَهُ قَالَ ثُمَّ ذَكَرْتُ قَوْلَهُ " لاَ تَبْرَحْ حَتَّى آتِيَكَ " . قَالَ فَانْتَظَرْتُهُ فَلَمَّا جَاءَ ذَكَرْتُ لَهُ الَّذِي سَمِعْتُ - قَالَ - فَقَالَ " ذَاكَ جِبْرِيلُ أَتَانِي فَقَالَ مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ " . قَالَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " وَإِنْ زَنَى وَإِنْ سَرَقَ " .

Reference : Sahih Muslim 94 c
In-book reference : Book 12, Hadith 41
USC-MSA web (English) reference : Book 5, Hadith 2174
(deprecated numbering scheme)

Abu Dharr reported:

I went out one night (and found) the Messenger of Allah (ﷺ) walking all alone. There was no man with him. I thought that he did not like anyone walking along with him. So I began to walk in the light of the moon. He, however

turned his attention to me and saw me and said: Who is this? I said: It is Abu Dharr. Let Allah make me as ransom for you. He said: Abu Dharr, come on. He (Abu Dharr) said: So I walked along with him for some time and he said: The wealthy persons would have little (reward) on the Day of Resurrection, except upon whom Allah conferred goodness (wealth). He dispensed it to his right, left, in front of him and at his back (just as the wind diffuses fragrance) and did good with it (riches). I went along with him for some time when He said: Sit here. And he made me sit at a safe place and there were stones around it, and he said to me: Sit here till I come to you. He went away on the stony ground till I could not see him. He stayed away from me, and he prolonged his stay. Then I heard him as he came back and he was saying: Even if he committed theft and even if he committed fornication. When he came I could not help asking him: Apostle of Allah, let Allah make me ransom for you, whom were you speaking on the stony ground? I heard nobody responding to you. He (the Holy Prophet) said: It was Gabriel who met me by the side of the stony ground and said: Give glad tidings to your Ummah that he who died without associating ought with Allah would go into Paradise. I said: Gabriel, even if he committed theft and fornication? He said: Yes. I said: Even it he committed theft and fornication? He said: Yes, I again said: Even if he committed theft and fornication? He said: Yes, even if he drank wine.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ، - وَهُوَ ابْنُ رُفَيْعٍ - عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ، قَالَ خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْشِي وَحْدَهُ لَيْسَ مَعَهُ إِنْسَانٌ قَالَ فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ - قَالَ - فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ فَالْتَفَتَ فَرَآنِي فَقَالَ " مَنْ هَذَا " . فَقُلْتُ أَبُو ذَرٍّ جَعَلَنِي اللَّهُ فِدَاءَكَ . قَالَ " يَا أَبَا ذَرٍّ تَعَالَهْ " . قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ " إِنَّ الْمُكْثِرِينَ هُمُ الْمُقِلُّونَ يَوْمَ الْقِيَامَةِ إِلاَّ مَنْ أَعْطَاهُ اللَّهُ خَيْرًا فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ وَعَمِلَ فِيهِ خَيْرًا " . قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ " اجْلِسْ هَا هُنَا " . قَالَ فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ فَقَالَ لِي " اجْلِسْ هَا هُنَا حَتَّى أَرْجِعَ إِلَيْكَ " . قَالَ فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لاَ أَرَاهُ فَلَبِثَ عَنِّي فَأَطَالَ اللَّبْثَ ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ " وَإِنْ سَرَقَ وَإِنْ زَنَى " . قَالَ فَلَمَّا جَاءَ لَمْ أَصْبِرْ فَقُلْتُ يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا . قَالَ " ذَاكَ جِبْرِيلُ عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ فَقَالَ بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ . فَقُلْتُ يَا جِبْرِيلُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ . قَالَ قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ . قَالَ قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَى قَالَ نَعَمْ وَإِنْ شَرِبَ الْخَمْرَ " .

Reference : Sahih Muslim 94 d
In-book reference : Book 12, Hadith 42
USC-MSA web (English) reference : Book 5, Hadith 2175
(deprecated numbering scheme)

(10) Chapter: Stern warning concerning those who hoard wealth

(10) باب فِي الْكَنَّازِينَ لِلأَمْوَالِ وَالتَّغْلِيظِ عَلَيْهِمْ

Ahnaf b. Qais reported:

I came to Medina and when I was in the company of the grandees of Quraish a man with a crude body and an uncouth face wearing coarse clothes came there. He stood up before them and said: Give glad tidings to those whom who amass riches of the stones which would be heated in the Fire of Hell, and would be placed at the tick of the chest till it would project from the shoulder bone and would he put on the shoulder bone till it would project from the tick of his chest, and it (this stone) would continue passing and repassing (from one side to the other). He (the narrator)

said: Then people hung their heads and I saw none among them giving any answer. He then returned and I followed him till he sat near a pillar. I said: I find that these (people) disliked what you said to them and they do not understand anything. My friend Abu'l-Qasim (Muhammad) (may peace he upon him) called me and I responded to him, and he said: Do you see Uhud? I saw the sun (shining) on me and I thought that he would send me on an errand for him. So I said: I see it. Upon this he said: Nothing would delight me more than this that I should have gold like it (equal to the bulk of Uhud), and I should spend it all except three dinars. (How sad it is) that they hoard worldly riches, and they know nothing. I said: What about you and your brothers Quraish? You do not go to thein for any need and do not accept anything from them. He said: By Allah, I neither beg anything from them (from worldly goods), nor do I ask them anything about religion till I meet my Allah and His Messenger.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي، الْعَلاَءِ عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ قَدِمْتُ الْمَدِينَةَ فَبَيْنَا أَنَا فِي، حَلْقَةٍ فِيهَا مَلأٌ مِنْ قُرَيْشٍ إِذْ جَاءَ رَجُلٌ أَخْشَنُ الثِّيَابِ أَخْشَنُ الْجَسَدِ أَخْشَنُ الْوَجْهِ فَقَامَ عَلَيْهِمْ فَقَالَ بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِ فِي نَارِ جَهَنَّمَ فَيُوضَعُ عَلَى حَلَمَةِ ثَدْيِ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفَيْهِ وَيُوضَعُ عَلَى نُغْضِ كَتِفَيْهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيَيْهِ يَتَزَلْزَلُ قَالَ فَوَضَعَ الْقَوْمُ رُءُوسَهُمْ فَمَا رَأَيْتُ أَحَدًا مِنْهُمْ رَجَعَ إِلَيْهِ شَيْئًا - قَالَ - فَأَدْبَرَ وَاتَّبَعْتُهُ حَتَّى جَلَسَ إِلَى سَارِيَةٍ فَقُلْتُ مَا رَأَيْتُ هَؤُلاَءِ إِلاَّ كَرِهُوا مَا قُلْتَ لَهُمْ . قَالَ إِنَّ هَؤُلاَءِ لاَ يَعْقِلُونَ شَيْئًا إِنَّ خَلِيلِي أَبَا الْقَاسِمِ صلى الله عليه وسلم دَعَانِي فَأَجَبْتُهُ فَقَالَ " أَتَرَى أُحُدًا " . فَنَظَرْتُ مَا عَلَىَّ مِنَ الشَّمْسِ وَأَنَا أَظُنُّ أَنَّهُ يَبْعَثُنِي فِي حَاجَةٍ لَهُ فَقُلْتُ أَرَاهُ . فَقَالَ " مَا يَسُرُّنِي أَنَّ لِي مِثْلَهُ ذَهَبًا أُنْفِقُهُ كُلَّهُ إِلاَّ ثَلاَثَةَ دَنَانِيرَ " . ثُمَّ هَؤُلاَءِ يَجْمَعُونَ الدُّنْيَا لاَ يَعْقِلُونَ شَيْئًا . قَالَ قُلْتُ مَا لَكَ وَلإِخْوَتِكَ مِنْ قُرَيْشٍ لاَ تَعْتَرِيهِمْ وَتُصِيبُ مِنْهُمْ . قَالَ لاَ وَرَبِّكَ لاَ أَسْأَلُهُمْ عَنْ دُنْيَا وَلاَ أَسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى أَلْحَقَ بِاللَّهِ وَرَسُولِهِ .

Reference	: Sahih Muslim 992 a
In-book reference	: Book 12, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2176

Ahnaf b. Qais reported:

While I was in the company of the (elites) of Quraiah, Abu Dharr came there and he was saying: Give glad tidings to the hoarders of riches that their backs would be branded (so deeply) that (the hot Iron) would come out of their sides, and when the backs of their necks would be branded, it would come out of their foreheads. He (Abu Dharr) then went away and sat down. I asked who he was. They said: He is Abu Dharr. I went to him and said to him: What is this that I heard from you which you were saying before? He said: I said nothing but only that which I heard from their Prophet (ﷺ). I again said: What do you say about this gift? He said: Take it, for today it is a help. But when it becomes a price for your religion, then abandon it.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الأَشْهَبِ، حَدَّثَنَا خُلَيْدٌ الْعَصَرِيُّ، عَنِ الأَحْنَفِ، بْنِ قَيْسٍ قَالَ كُنْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَمَرَّ أَبُو ذَرٍّ وَهُوَ يَقُولُ بَشِّرِ الْكَانِزِينَ بِكَىٍّ فِي ظُهُورِهِمْ يَخْرُجُ مِنْ جُنُوبِهِمْ وَبِكَىٍّ مِنْ قِبَلِ أَقْفَائِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ . - قَالَ - ثُمَّ تَنَحَّى فَقَعَدَ . - قَالَ - قُلْتُ مَنْ هَذَا قَالُوا هَذَا أَبُو ذَرٍّ . قَالَ فَقُمْتُ إِلَيْهِ فَقُلْتُ مَا شَىْءٌ سَمِعْتُكَ تَقُولُ قُبَيْلُ قَالَ مَا قُلْتُ إِلاَّ شَيْئًا قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ صلى الله عليه وسلم . قَالَ قُلْتُ مَا تَقُولُ فِي هَذَا الْعَطَاءِ قَالَ خُذْهُ فَإِنَّ فِيهِ الْيَوْمَ مَعُونَةً فَإِذَا كَانَ ثَمَنًا لِدِينِكَ فَدَعْهُ.

Reference : Sahih Muslim 992 b
In-book reference : Book 12, Hadith 44
USC-MSA web (English) reference : Book 5, Hadith 2177
(deprecated numbering scheme)

(11) Chapter: Encouragement to spend and glad tidings of compensation for the one who spends on good deeds

(11) باب الْحَثِّ عَلَى النَّفَقَةِ وَتَبْشِيرِ الْمُنْفِقِ بِالْخَلَفِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah, the Most Blessed and High, said:

O son of Adam, spend. I will spend on you. The right hand of Allah is full and overflowing and in nothing would diminish it, by overspending day and night.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا ابْنَ آدَمَ أَنْفِقْ أُنْفِقْ عَلَيْكَ " . وَقَالَ " يَمِينُ اللَّهِ مَلأَى - وَقَالَ ابْنُ نُمَيْرٍ مَلآنُ - سَحَّاءُ لاَ يَغِيضُهَا شَىْءٌ اللَّيْلَ وَالنَّهَارَ " .

Reference : Sahih Muslim 993 a
In-book reference : Book 12, Hadith 45
USC-MSA web (English) reference : Book 5, Hadith 2178
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah said to him:

" Spend, I will bestow upon you." And the Messenger of Allah (ﷺ) said: The right hand of Allah is full and spending (the riches) liberally during day and night will not diminish (the resources of Allah). Don't you see what (an enormous amount of resources) He has spent since He created the heaven and the earth, and what is in His right hand has not decreased? His Throne is upon the water. And in His other hand is death, and He elevates and degrades (whom He likes).

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا . وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ قَالَ لِي أَنْفِقْ أُنْفِقْ عَلَيْكَ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَمِينُ اللَّهِ مَلأَى لاَ يَغِيضُهَا سَحَّاءُ اللَّيْلَ وَالنَّهَارَ أَرَأَيْتُمْ مَا أَنْفَقَ مُذْ خَلَقَ السَّمَاءَ وَالأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ " . قَالَ " وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الأُخْرَى الْقَبْضُ يَرْفَعُ وَيَخْفِضُ " .

Reference : Sahih Muslim 993 b
In-book reference : Book 12, Hadith 46
USC-MSA web (English) reference : Book 5, Hadith 2179
(deprecated numbering scheme)

(12) Chapter: The virtue of spending on one's family and slaves, and the sin of the one who neglects them or withholds maintenance from them

(12) باب فَضْلِ النَّفَقَةِ عَلَى الْعِيَالِ وَالْمَمْلُوكِ وَإِثْمِ مَنْ ضَيَّعَهُمْ أَوْ حَبَسَ نَفَقَتَهُمْ عَنْهُمْ

Thauban reported Allah's Messenger (ﷺ) as saying:

The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his animal in Allah's path, and the dinar he spends on his companions in Allah's path. Abu Qilaba (one of the narrators) said: He (the narrator) started with family, and then Abu Qilaba said: Who is the person with greater reward than a person

who spends on young members of his family (and thus) preserves (saves them from want) (and by virtue of which) Allah brings profit for them and makes them rich.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ، - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادٌ، - حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ " . قَالَ أَبُو قِلاَبَةَ وَبَدَأَ بِالْعِيَالِ ثُمَّ قَالَ أَبُو قِلاَبَةَ وَأَىُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ صِغَارٍ يُعِفُّهُمْ أَوْ يَنْفَعُهُمُ اللَّهُ بِهِ وَيُغْنِيهِمْ .

Reference : Sahih Muslim 994
In-book reference : Book 12, Hadith 47
USC-MSA web (English) reference : Book 5, Hadith 2180
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Of the dinar you spend as a contribution in Allah's path, or to set free a slave, or as a sadaqa given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُزَاحِمِ بْنِ زُفَرَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ " .

Reference : Sahih Muslim 995
In-book reference : Book 12, Hadith 48
USC-MSA web (English) reference : Book 5, Hadith 2181
(deprecated numbering scheme)

Khaithama reported:

While we were sitting in the company of 'Abdullah b. 'Umar there came in his steward. He (Ibn 'Umar) said: Have you supplied the provision to the slaves? He said: No. Upon this he said: Go and give (the provision) to them, for the Messenger of Allah (ﷺ) has said: This sin is enough for a man that he withholds the subsistence from one whose master he is.

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ الْكِنَانِيُّ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ، قَالَ كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ فَدَخَلَ فَقَالَ أَعْطَيْتَ الرَّقِيقَ قُوتَهُمْ قَالَ لاَ . قَالَ فَانْطَلِقْ فَأَعْطِهِمْ . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ " .

Reference : Sahih Muslim 996
In-book reference : Book 12, Hadith 49
USC-MSA web (English) reference : Book 5, Hadith 2182
(deprecated numbering scheme)

(13) Chapter: Starting with oneself, then one's family, then one's relatives, when spending

(13) باب الاِبْتِدَاءِ فِي النَّفَقَةِ بِالنَّفْسِ ثُمَّ أَهْلِهِ ثُمَّ الْقَرَابَةِ

Jabir reported:

A person from the Banu 'Udhra set a slave free after his death. This news reached the Messenger of Allah (may peace be upon hhn). Upon this he said: Have you any property besides it? He said: No. Upon this he said: Who would buy (this slave) from me? Nulaim b. Abdullah bought it for eight hundred dirhams and (this amount was) brought to the Messenger of Allah (ﷺ) who returned it to him (the owner), and then said: Start with your own self and spend it on yourself, and if anything is left, it should be spent on your family, and if anything is left (after meeting the needs of the family) it should be spent on relatives, and if anything is left from the family, it should be spent like this, like this. And he was saying: In front of you, on your right and on your left.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَقَالَ " أَلَكَ مَالٌ غَيْرُهُ " . فَقَالَ لاَ . فَقَالَ " مَنْ يَشْتَرِيهِ مِنِّي " . فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ فَجَاءَ بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ " ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا فَإِنْ فَضَلَ شَىْءٌ فَلأَهْلِكَ فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَىْءٌ فَلِذِي قَرَابَتِكَ فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَىْءٌ فَهَكَذَا وَهَكَذَا " . يَقُولُ فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ .

Reference	: Sahih Muslim 997 a
In-book reference	: Book 12, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2183

Jabir reported that a person among the Ansar who was called Abu Madhkur granted posthumous freedom to his slave who was called Ya'qub. The rest of the hadith is the same.

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ - يُقَالُ لَهُ أَبُو مَذْكُورٍ - أَعْتَقَ غُلاَمًا لَهُ عَنْ دُبُرٍ يُقَالُ لَهُ يَعْقُوبُ وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ اللَّيْثِ .

Reference	: Sahih Muslim 997 b
In-book reference	: Book 12, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2184

(14) Chapter: The virtue of spending and giving charity to relatives, spuses, children and parents, even if they are idolaters

(14) باب فَضْلِ النَّفَقَةِ وَالصَّدَقَةِ عَلَى الأَقْرَبِينَ وَالزَّوْجِ وَالأَوْلاَدِ وَالْوَالِدَيْنِ وَلَوْ كَانُوا مُشْرِكِينَ

Anas b. Malik is reported as saying:

Abu Talha was the one among the Ansar of Medina who possessed the largest property and among his property he valued most was his garden known as Bairaha' which was opposite the mosque, and the Messenger of Allah (ﷺ) often visited it and he drank of its sweet water. When this verse was revealed:" You will never attain righteousness till you give freely of what you Have" (iii. 91), Abu Talha got up and, going to Allah's Messenger (ﷺ), said: Allah says in His Book:" You will never attain righteousness till you give freely of what you love," and the dearest of my property is Bairaha' so I give it as Sadaqa to God from Whom I hope for reward for it and the treasure with Allah; so

spend it, Messenger of Allah, on whatever purpose you deem it proper. The Messenger of Allah (ﷺ) said: Bravo I that is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives. So Abu Talha distributed it among the neatest relatives and his cousins on his father's side.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي، طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالاً وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَى وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ . قَالَ أَنَسٌ فَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ { لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ { لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ أَمْوَالِي إِلَىَّ بَيْرَحَى وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعْهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَخْ ذَلِكَ مَالٌ رَابِحٌ ذَلِكَ مَالٌ رَابِحٌ قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ " . فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ .

Reference	: Sahih Muslim 998 a
In-book reference	: Book 12, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2185

Anas reported that when this verse was tevealed:

" You will not attain righteousness till you give freely of what you love," Abu Talha said: I see that our Lord has demanded from us out of our property; so I make you a witness, Messenger of Allah. that I give my land known as Bairaha' for the sake of Allah. Upon this the Messenger of Allah (ﷺ) said: Give that to your relatives. So he gave it to Hassan b. Thabit and Ubayy b. Ka'b.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَالَ أَبُو طَلْحَةَ أُرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا فَأُشْهِدُكَ يَا رَسُولَ اللَّهِ أَنِّي قَدْ جَعَلْتُ أَرْضِي بَرِيحَا لِلَّهِ . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلْهَا فِي قَرَابَتِكَ " . قَالَ فَجَعَلَهَا فِي حَسَّانَ بْنِ ثَابِتٍ وَأُبَىِّ بْنِ كَعْبٍ .

Reference	: Sahih Muslim 998 b
In-book reference	: Book 12, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2186

Maimuna bint Harith reported that she set free a slave-girl during the lifetime of the Messenger of Allah (ﷺ) and she made a mention of that to the Messenger of Allah (ﷺ) and he said:

Had you gives her to your maternal uncles, you would have a greater reward.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ، أَنَّهَا أَعْتَقَتْ وَلِيدَةً فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ " .

Reference	: Sahih Muslim 999
In-book reference	: Book 12, Hadith 54
USC-MSA web (English) reference	: Book 5, Hadith 2187

(deprecated numbering scheme)

Zainab, the wife of 'Abdullah (b. Mas'ud), reported that the Messenger of Allah (ﷺ) said:

0 women, give sadaqa even though it be some of your jewellery. She returned to 'Abdullah and said: You are a person with empty hands, whereas the Messenger of Allah (ﷺ) has commanded us to give sadaqa, so better go to him and ask and if this will suffice for me; otherwise I shall give it to someone else. 'Abdullah said to me (his wife): You better go yourself. So I went and there was another woman of the Ansar at the door of the Messenger of Allah (ﷺ) having the same porpose as I had. Now Allah's Messenger (ﷺ) was invested with awe (so we did not like to knock). Then Bilal came out and we said to him: Go to the Messenger of Allah (ﷺ) and inform him that there are two women at the door asking him whether it will serve them to give sadaqa to their spouses and to orphans who are under their charge, but do not inform him who we are. Bilal went to the Messenger of Allah (ﷺ) and asked him (what these women had instructed him to ask). The Messenger of Allah (ﷺ) asked him who these women were. He (Bilal) said: They are women from Ansar and Zainab. Upon this the Messenger of Allah (ﷺ) said: Which of the Zainabs? He said: The wife of 'Abdullah. The Messenger of Allah (ﷺ) said: There are two rewards for them, the reward of kinship and the reward of Sadaqa.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ " . قَالَتْ فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ فَقُلْتُ إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأْتِهِ فَاسْأَلْهُ فَإِنْ كَانَ ذَلِكَ يَجْزِي عَنِّي وَإِلاَّ صَرَفْتُهَا إِلَى غَيْرِكُمْ . قَالَتْ فَقَالَ لِي عَبْدُ اللَّهِ بَلِ ائْتِيهِ أَنْتِ . قَالَتْ فَانْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الأَنْصَارِ بِبَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم حَاجَتِي حَاجَتُهَا - قَالَتْ - وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ - قَالَتْ - فَخَرَجَ عَلَيْنَا بِلاَلٌ فَقُلْنَا لَهُ ائْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلاَنِكَ أَتُجْزِي الصَّدَقَةُ عَنْهُمَا عَلَى أَزْوَاجِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا وَلاَ تُخْبِرْهُ مَنْ نَحْنُ - قَالَتْ - فَدَخَلَ بِلاَلٌ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هُمَا " . فَقَالَ امْرَأَةٌ مِنَ الأَنْصَارِ وَزَيْنَبُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَىُّ الزَّيَانِبِ " . قَالَ امْرَأَةُ عَبْدِ اللَّهِ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَهُمَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ " .

Reference	: Sahih Muslim 1000 a
In-book reference	: Book 12, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2188

A hadith like this has been narrated on the authority of Zainab the wife of 'Abdullah, and she said:

I was in the mosque and the Prophet of Allah (ﷺ) saw me and said: Give Sadaqa even though it is out of your jewellery. The rest of the hadith is the same.

حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي شَقِيقٌ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ اللَّهِ . قَالَ فَذَكَرْتُ لإِبْرَاهِيمَ فَحَدَّثَنِي عَنْ أَبِي عُبَيْدَةَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ

اللَّهِ . بِمِثْلِهِ سَوَاءً قَالَ قَالَتْ كُنْتُ فِي الْمَسْجِدِ فَرَآنِي النَّبِيُّ صلى الله عليه وسلم فَقَالَ " تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ " . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي الأَحْوَصِ .

Reference : Sahih Muslim 1000 b
In-book reference : Book 12, Hadith 56
USC-MSA web (English) reference : Book 5, Hadith 2189
(deprecated numbering scheme)

Umm Salama said:
I asked the Messenger of Allah (ﷺ) whether there is a reward for me if I spend on Abu Salama's sons, and I am not going to abandon them in this state (of helplessness) for they are my sons. He (the Holy Prophet) said: Yes. For you is the reward for what you spend on them.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ أُنْفِقُ عَلَيْهِمْ وَلَسْتُ بِتَارِكَتِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِيَّ . فَقَالَ " نَعَمْ لَكِ فِيهِمْ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ " .

Reference : Sahih Muslim 1001 a
In-book reference : Book 12, Hadith 57
USC-MSA web (English) reference : Book 5, Hadith 2190
(deprecated numbering scheme)

This hadith has been narrated by Ibn 'Urwa with the same chain of transmitters.
وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 1001 b
In-book reference : Book 12, Hadith 58
USC-MSA web (English) reference : Book 5, Hadith 2191
(deprecated numbering scheme)

Abu Mas'ud reported Allah's Messenger (way peace be upon him) as saying:
When a Muslim spends on his family seeking reward for it from Allah, it counts for him as sadaqa.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً " .

Reference : Sahih Muslim 1002 a
In-book reference : Book 12, Hadith 59
USC-MSA web (English) reference : Book 5, Hadith 2192
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters.
وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، ح وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1002 b
In-book reference : Book 12, Hadith 60
USC-MSA web (English) reference : Book 5, Hadith 2193
(deprecated numbering scheme)

Asma' daughter of Abu Bakr reported:

I said: Messenger of Allah, my mother, who is inclined or scared has come to me. Should I (even An her position of being opposed to Islam) treat her well? He said: Yes.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي قَدِمَتْ عَلَىَّ وَهْىَ رَاغِبَةٌ - أَوْ رَاهِبَةٌ - أَفَأَصِلُهَا قَالَ " نَعَمْ " .

Reference : Sahih Muslim 1003 a
In-book reference : Book 12, Hadith 61
USC-MSA web (English) reference : Book 5, Hadith 2194
(deprecated numbering scheme)

Asma' bint Abu Bakr reported:

My mother who was a polytheist came to me when he (the Holy Prophet) entered into treaty with, the Quraish (of Mecca). I inquired from the Messenger of Allah (ﷺ) saying: Messenger of Allah, there has come to me my mother and she is inclined; should I (in this state of her mind) show her kindness? He said: Yes, treat her kindly.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ قَدِمَتْ عَلَىَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدَهُمْ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ قَدِمَتْ عَلَىَّ أُمِّي وَهْىَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي قَالَ " نَعَمْ صِلِي أُمَّكِ " .

Reference : Sahih Muslim 1003 b
In-book reference : Book 12, Hadith 62
USC-MSA web (English) reference : Book 5, Hadith 2195
(deprecated numbering scheme)

(15) Chapter: Charity given on behalf of the deceased will reach him

(15) باب وُصُولِ ثَوَابِ الصَّدَقَةِ عَنِ الْمَيِّتِ، إِلَيْهِ

'A'isha said that a person came to the Messenger of Allah (ﷺ) and said:

My mother died suddenly without having made any will. I think she would have definitely given Sadaqa if she had been able to speak. Would she have a reward if I gave Sadaqa on her behalf? He (the Holy Prophet) said: Yes.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسَهَا وَلَمْ تُوصِ وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا قَالَ " نَعَمْ " .

Reference : Sahih Muslim 1004 a
In-book reference : Book 12, Hadith 63
USC-MSA web (English) reference : Book 5, Hadith 2196
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters. And in the hadith transmitted by Abu Usama the words are:

" She did not make any will," as it has been reported by Ibn Bishr, but it was not reported by the rest of the narrators.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ أَبِي أُسَامَةَ وَلَمْ تُوصِ . كَمَا قَالَ ابْنُ بِشْرٍ وَلَمْ يَقُلْ ذَلِكَ الْبَاقُونَ .

Reference	: Sahih Muslim 1004 b
In-book reference	: Book 12, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2196

(16) Chapter: The word charity (Sadaqah) may apply to all good deeds Ma'ruf

(16) باب بَيَانِ أَنَّ اسْمَ الصَّدَقَةِ يَقَعُ عَلَى كُلِّ نَوْعٍ مِنَ الْمَعْرُوفِ

Hudhaifa and Abu Shaiba reported Allah's Messenger (ﷺ) as saying:

Every act of goodness is sadaqa.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، كِلاَهُمَا عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، فِي حَدِيثِ قُتَيْبَةَ قَالَ قَالَ نَبِيُّكُمْ صلى الله عليه وسلم وَقَالَ ابْنُ أَبِي شَيْبَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ مَعْرُوفٍ صَدَقَةٌ " .

Reference	: Sahih Muslim 1005
In-book reference	: Book 12, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2197

Abu Dharr reported:

some of the people from among the Companions of the Messenger of Allah (ﷺ) said to him: Messenger of Allah, the rich have taken away (all the) reward. They observe prayer as we do; they keep the fasts as we keep, and they give Sadaqa out of their surplus riches. Upon this he (the Holy Prophet) said: Has Allah not prescribed for you (a course) by following which you can (also) do sadaqa? In every declaration of the glorification of Allah (i. e. saying Subhan Allah) there is a Sadaqa, and every Takbir (i. e. saying Allah-O-Akbar) is a sadaqa, and every praise of His (saying al-Hamdu Lillah) is a Sadaqa and every declaration that He is One (La illha ill-Allah) is a sadaqa, and enjoining of good is a sadaqa, and forbidding of that which is evil is a Sadaqa, and in man's sexual Intercourse (with his wife,) there is a Sadaqa. They (the Companions) said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ، مَوْلَى أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي، ذَرٍّ أَنَّ نَاسًا، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم قَالُوا لِلنَّبِيِّ صلى الله عليه

وسلم يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ ‏.‏ قَالَ ‏"‏ أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَّدَّقُونَ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْىٌ عَنْ مُنْكَرٍ صَدَقَةٌ وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ ‏"‏ ‏.‏ قَالُوا يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ قَالَ ‏"‏ أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلاَلِ كَانَ لَهُ أَجْرٌ ‏"‏ ‏.‏

Reference : Sahih Muslim 1006
In-book reference : Book 12, Hadith 66
USC-MSA web (English) reference : Book 5, Hadith 2198
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, declares Allah to be One, Glorifies Allah, and seeks forgiveness from Allah, and removes stone, or thorn, or bone from people's path, and enjoins what is good and forbids from evil, to the number of those three hundred and sixty joints, will walk that day having saved himself from the Fire.

Abu Taubah said: "Perhaps he said: 'Will reach the evening.'"

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، يَقُولُ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ، أَنَّهُ سَمِعَ عَائِشَةَ، تَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلاَثِمَائَةِ مَفْصِلٍ فَمَنْ كَبَّرَ اللَّهَ وَحَمِدَ اللَّهَ وَهَلَّلَ اللَّهَ وَسَبَّحَ اللَّهَ وَاسْتَغْفَرَ اللَّهَ وَعَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ وَأَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلاَثِمِائَةِ السُّلاَمَى فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ ‏"‏ ‏.‏ قَالَ أَبُو تَوْبَةَ وَرُبَّمَا قَالَ ‏"‏ يُمْسِي ‏"‏ ‏.‏

Reference : Sahih Muslim 1007 a
In-book reference : Book 12, Hadith 67
USC-MSA web (English) reference : Book 5, Hadith 2199
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zaid with the same chain of transmitters except with (a slight) change of words (i.e. he [the Holy Prophet]) said:
Or he enjoined what is good, ... and said: He enters the evening [i.e. he walks till evening].

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنِي مُعَاوِيَةُ، أَخْبَرَنِي أَخِي، زَيْدٌ بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ ‏"‏ أَوْ أَمَرَ بِمَعْرُوفٍ ‏"‏ ‏.‏ وَقَالَ ‏"‏ فَإِنَّهُ يُمْسِي يَوْمَئِذٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 1007 b
In-book reference : Book 12, Hadith 68
USC-MSA web (English) reference : Book 5, Hadith 2200
(deprecated numbering scheme)

This hadith has been narrated by 'A'isha through anothr chain of transmitters in which she reported Allah's Messenger (ﷺ) as saying:

" Every man is created" ; the rest of the hadith is the same and he said:" He walks on that day."

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، حَدَّثَنَا عَلِيٌّ، - يَعْنِي ابْنَ الْمُبَارَكِ - حَدَّثَنَا يَحْيَى، عَنْ زَيْدِ بْنِ سَلاَّمٍ، عَنْ جَدِّهِ أَبِي سَلاَّمٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، بْنُ فَرُّوخَ أَنَّهُ سَمِعَ عَائِشَةَ، تَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُلِقَ كُلُّ إِنْسَانٍ " . بِنَحْوِ حَدِيثِ مُعَاوِيَةَ عَنْ زَيْدٍ . وَقَالَ " فَإِنَّهُ يَمْشِي يَوْمَئِذٍ " .

Reference : Sahih Muslim 1007 c
In-book reference : Book 12, Hadith 69
USC-MSA web (English) reference : Book 5, Hadith 2201
(deprecated numbering scheme)

Sa'id b. Abu Burda reported on the authority of his grandfather that the Messenger of Allah (ﷺ) said:

Giving of Sadaqa is essential for every Muslim. It was said (to him): What do you say of him who does not find (the means) to do so? He said: Let him work with both his hands, thus doing benefit to himself and give Sadaqa. It was said to him: What about him who does not have (the means) to do so? He said: Then let him assist the needy, the aggrieved. It was said: What do you say of one who cannot even do this? He said: Then he should enjoin what is reputable or what is good. He said: What about him if he cannot do that? He (the Holy Prophet) said: He should then abstain from evil, for verify that is Sadaqa on his behalf.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي، بُرْدَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ " . قِيلَ أَرَأَيْتَ إِنْ لَمْ يَجِدْ قَالَ " يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ " . قَالَ قِيلَ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ " يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ " . قَالَ قِيلَ لَهُ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ " يَأْمُرُ بِالْمَعْرُوفِ أَوِ الْخَيْرِ " . قَالَ أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ قَالَ " يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ " .

Reference : Sahih Muslim 1008 a
In-book reference : Book 12, Hadith 70
USC-MSA web (English) reference : Book 5, Hadith 2202
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ.

Reference : Sahih Muslim 1008 b
In-book reference : Book 12, Hadith 71
USC-MSA web (English) reference : Book 5, Hadith 2203
(deprecated numbering scheme)

Hammam b. Munabbih reported that-this is out of (those ahadith) which Abu Huraira narrated to us from Muhammad, the Messenger of Allah (ﷺ). And he while making a mention of ahadith reported from Allah's Messenger (ﷺ) said this:

Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa, and removing of harmful things from the pathway is a Sadaqa.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ، مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ - قَالَ - تَعْدِلُ بَيْنَ الاِثْنَيْنِ صَدَقَةٌ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ - قَالَ - وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلاَةِ صَدَقَةٌ وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ " .

Reference : Sahih Muslim 1009
In-book reference : Book 12, Hadith 72
USC-MSA web (English) reference : Book 5, Hadith 2204
(deprecated numbering scheme)

(17) Chapter: The one who spends and the one who withholds

(17) باب فِي الْمُنْفِقِ وَالْمُمْسِكِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is never a day wherein servants (of God) get up at morn, but are not visited by two angels. One of them says: 0 Allah, give him more who spends (for the sake of Allah), and the other says: 0 Allah, bring destruction to one who withholds.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّا، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا . وَيَقُولُ الآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا " .

Reference : Sahih Muslim 1010
In-book reference : Book 12, Hadith 73
USC-MSA web (English) reference : Book 5, Hadith 2205
(deprecated numbering scheme)

(18) Chapter: Encouragement to give charity before there is no one to accept it

(18) باب التَّرْغِيبِ فِي الصَّدَقَةِ قَبْلَ أَنْ لاَ يُوجَدَ مَنْ يَقْبَلُهَا

Haritha b. Wahb reported Allah's Messenger (ﷺ) as saying:

Give Sadaqa for a time is about to come when a person would walk with alms and the one whom it is to be given would say: Had you brought it yesterday, I would have accepted it. For the present I do not need it. (And the giver of Sadaqa) I would not find anyone to accept it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تَصَدَّقُوا فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ فَيَقُولُ الَّذِي أُعْطِيَهَا لَوْ جِئْتَنَا بِهَا بِالأَمْسِ قَبِلْتُهَا فَأَمَّا الآنَ فَلاَ حَاجَةَ لِي بِهَا . فَلاَ يَجِدُ مَنْ يَقْبَلُهَا " .

Reference : Sahih Muslim 1011

In-book reference : Book 12, Hadith 74
USC-MSA web (English) reference : Book 5, Hadith 2206
(deprecated numbering scheme)

Abu Musa reported Allah's Messenger (ﷺ) as saying:

There would come a time for the people when a person would roam about with Sadaqa of gold, but he would find no one to accept it from him. And a man would be seen followed by forty women seeking refuge with him on account of the scarcity of males and abundance of females."

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لاَ يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ " . وَفِي رِوَايَةِ ابْنِ بَرَّادٍ " وَتَرَى الرَّجُلَ " .

Reference : Sahih Muslim 1012
In-book reference : Book 12, Hadith 75
USC-MSA web (English) reference : Book 5, Hadith 2207
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying:

The Last Hour will not come before wealth becomes abundant and overflowing, so much so that a man takes Zakat out of his property and cannot find anyone to accept it from him and till the land of Arabia becomes meadows and rivers.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَفِيضَ حَتَّى يَخْرُجَ الرَّجُلُ بِزَكَاةِ مَالِهِ فَلاَ يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا " .

Reference : Sahih Muslim 157 b
In-book reference : Book 12, Hadith 76
USC-MSA web (English) reference : Book 5, Hadith 2208
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour will not come till wealth is abundant and overflowing, so much so that the owner of the property will think as to who will accept Sadaqa from him, and a person would be called to accept Sadaqa and he would say: I do not need it.

وَحَدَّثَنَا أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُهُ مِنْهُ صَدَقَةً وَيُدْعَى إِلَيْهِ الرَّجُلُ فَيَقُولُ لاَ لِي فِيهِ " .

Reference : Sahih Muslim 157 c
In-book reference : Book 12, Hadith 77
USC-MSA web (English) reference : Book 5, Hadith 2209
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenaer (ﷺ) as saying:

The earth will vomit long pieces of its liver like columns of gold and silver, and the murderer will come and say: It was for this that I committed murder. The breaker of family ties will come and say: It was for this that I broke the family ties; and the thief will come and say: It is for this that my hands were cut off. They will then leave it and will not take anything out of it.

وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ - وَاللَّفْظُ لِوَاصِلٍ - قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَقِيءُ الأَرْضُ أَفْلاَذَ كَبِدِهَا أَمْثَالَ الأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ . وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحِمِي . وَيَجِيءُ السَّارِقُ فَيَقُولُ فِي هَذَا قُطِعَتْ يَدِي ثُمَّ يَدَعُونَهُ فَلاَ يَأْخُذُونَ مِنْهُ شَيْئًا " .

Reference : Sahih Muslim 1013
In-book reference : Book 12, Hadith 78
USC-MSA web (English) reference : Book 5, Hadith 2210
(deprecated numbering scheme)

(19) Chapter: Acceptance of charity that comes from good (Tayyib) earnings, and the growth thereof

(19) باب قَبُولِ الصَّدَقَةِ مِنَ الْكَسْبِ الطَّيِّبِ وَتَرْبِيَتِهَا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If anyone gives as Sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the lord, as one of you fosters his colt, till it becomes bigger than a mountain.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ - وَلاَ يَقْبَلُ اللَّهُ إِلاَّ الطَّيِّبَ - إِلاَّ أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً فَتَرْبُو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ " .

Reference : Sahih Muslim 1014 a
In-book reference : Book 12, Hadith 79
USC-MSA web (English) reference : Book 5, Hadith 2211
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No one gives Sadaqa of a date out of his honest earning, but Allah accepts it with His Right Hand, and then fosters it as one of you fosters the colt or a young she-camel, till it becomes like a mountain or even greater.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَتَصَدَّقُ أَحَدٌ بِتَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلاَّ أَخَذَهَا اللَّهُ بِيَمِينِهِ فَيُرَبِّيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ قَلُوصَهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ أَوْ أَعْظَمَ " .

Reference : Sahih Muslim 1014 b

In-book reference : Book 12, Hadith 80
USC-MSA web (English) reference : Book 5, Hadith 2212
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters with a change of words. In the hadith transmitted Rauh (the words are):

" Out of the honest earning and its spending at what is its (due) right" ; and in the hadith transmitted by Sulaiman (the words are):" And its spending at its proper place."

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، ح وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عُثْمَانَ الأَوْدِيُّ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - كِلاَهُمَا عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ . فِي حَدِيثِ رَوْحٍ " مِنَ الْكَسْبِ الطَّيِّبِ فَيَضَعُهَا فِي حَقِّهَا " . وَفِي حَدِيثِ سُلَيْمَانَ " فَيَضَعُهَا فِي مَوْضِعِهَا " .

Reference : Sahih Muslim 1014 c
In-book reference : Book 12, Hadith 81
USC-MSA web (English) reference : Book 5, Hadith 2213
(deprecated numbering scheme)

Narrated Abu Huraira:

This hadith has been transmitted through another chain the same as the narration of Ya'qub from Suhail (# 2212).

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِ يَعْقُوبَ عَنْ سُهَيْلٍ .

Reference : Sahih Muslim 1014 d
In-book reference : Book 12, Hadith 82
USC-MSA web (English) reference : Book 5, Hadith 2213
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

0 people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying:" O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii. 51). And He said: ' 0 those who believe, eat of the good things that We gave you" (ii. 172) He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication):" O Lord,0 Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?

وَحَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ} وَقَالَ { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} " . ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ " .

Reference : Sahih Muslim 1015
In-book reference : Book 12, Hadith 83
USC-MSA web (English) reference : Book 5, Hadith 2214
(deprecated numbering scheme)

(20) Chapter: Encouragement to give charity even if it is with half a date or a kind word. And charity is a shield against the fire.

(20) باب الْحَثِّ عَلَى الصَّدَقَةِ وَلَوْ بِشِقِّ تَمْرَةٍ أَوْ كَلِمَةٍ طَيِّبَةٍ وَأَنَّهَا حِجَابٌ مِنَ النَّارِ

'Adi b. Hatim reported that he heard Allah's Messenger (way peace be upon him) as saying:
He who among you can protect himself against Fire, he should do so, even if it should be with half a date.

حَدَّثَنَا عَوْنُ بْنُ سَلاَّمٍ الْكُوفِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَتِرَ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ " .

Reference : Sahih Muslim 1016 a
In-book reference : Book 12, Hadith 84
USC-MSA web (English) reference : Book 5, Hadith 2215
(deprecated numbering scheme)

'Adi b. Hatim reported Allah's Messenger (ﷺ) as saying:

Allah will speak with everyone amongst you without any interpreter between them. He (the man) would see towards his right and would not find anything but (the deeds) which he had done before, and he would see towards the left and would not find anything but (the deeds) which he had done before. He would see in front of him and would find nothing but Fire just before his face. So protect (yourselves) against Fire even if it is with the help of half a date. A hadith like this has been transmitted by Khaithama and addition has been made in this of (these words) ;" Even if it is with a good word."

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالَ ابْنُ حُجْرٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ، بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ اللَّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلاَ يَرَى إِلاَّ مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلاَ يَرَى إِلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ " . زَادَ ابْنُ حُجْرٍ قَالَ الأَعْمَشُ وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ خَيْثَمَةَ مِثْلَهُ وَزَادَ فِيهِ " وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ " . وَقَالَ إِسْحَاقُ قَالَ الأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ خَيْثَمَةَ .

Reference : Sahih Muslim 1016 b
In-book reference : Book 12, Hadith 85
USC-MSA web (English) reference : Book 5, Hadith 2216
(deprecated numbering scheme)

'Adi b. Hatim reported that the Messenger of Allah (ﷺ) made a mention of Fire. He turned his face aside and diverted his attention and then said:
Guard (yourselves) against Fire. He turned his face and diverted his attention till we thought as if he were (actually seeing it and then said: Protect yourselves against Fire even if it is with half a date, and he who does not find it, (he should do so) with pleasant words. Abu Kuraib did not mention the word: (as if).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّارَ فَأَعْرَضَ وَأَشَاحَ ثُمَّ قَالَ " اتَّقُوا النَّارَ " . ثُمَّ أَعْرَضَ وَأَشَاحَ حَتَّى ظَنَنَّا أَنَّهُ كَأَنَّمَا يَنْظُرُ إِلَيْهَا ثُمَّ قَالَ " اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ " . وَلَمْ يَذْكُرْ أَبُو كُرَيْبٍ كَأَنَّمَا وَقَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الأَعْمَشُ .

Reference : Sahih Muslim 1016 c
In-book reference : Book 12, Hadith 86
USC-MSA web (English) reference : Book 5, Hadith 2217
(deprecated numbering scheme)

Adi b. Hatim reported that the Messenger of Allah (ﷺ) made a mention of the Fire and sought refuge (with Allah against it). He turned aside his face three times and then said:
Protect yourselves against Fire even if with half a date. But if you fail to find it (then protect yourselves against Fire) with the help of a pleasant word).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ ثَلاَثَ مِرَارٍ ثُمَّ قَالَ " اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ " .

Reference : Sahih Muslim 1016 d
In-book reference : Book 12, Hadith 87
USC-MSA web (English) reference : Book 5, Hadith 2218
(deprecated numbering scheme)

Mundhir b. Jarir reported on the authority of his father:
While we were in the company of the Messenger of Allah (ﷺ) in the early hours of the morning, some people came there (who) were barefooted, naked, wearing striped woollen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The colour of the face of the Messenger of Allah (ﷺ) underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce Adhan). He pronounced Adhan and Iqima, and he (the Holy Prophet) observed prayer (along with his Companion) and then addressed (them reciting verses of the Holy Qur'an): '" 0 people, fear your Lord, Who created you from a single being" to the end of the verse," Allah is ever a Watcher over you" (iv. 1). (He then recited) a verse of Sura Hashr:" Fear Allah. and let every soul consider that which it sends forth for the morrow and fear Allah" (lix. 18). (Then the audience began to vie with one another in giving charity.) Some donated a dinar, others a dirham, still others clothes, some donated a sa' of wheat, some a sa' of dates; till he (the Holy Prophet) said: (Bring) even if it is half a date. Then a person from among the Ansar came there with a money bag which his hands could scarcely lift; in fact, they could not (lift). Then the people followed continuously, till I saw two heaps of eatables and clothes, and I saw the face of the Messenger (ﷺ) glistening, like gold (on account of joy). The Messenger of Allah (ﷺ) said: He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ، بْنِ أَبِي جُحَيْفَةَ عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي صَدْرِ النَّهَارِ قَالَ فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاةٌ مُجْتَابِي النِّمَارِ أَوِ الْعَبَاءِ مُتَقَلِّدِي السُّيُوفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلاَلاً فَأَذَّنَ وَأَقَامَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ " { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ} إِلَى آخِرِ الآيَةِ { إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا} وَالآيَةَ الَّتِي فِي الْحَشْرِ { اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ} تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ - حَتَّى قَالَ - وَلَوْ بِشِقِّ تَمْرَةٍ " . قَالَ فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ - قَالَ - ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَىْءٌ وَمَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَىْءٌ " .

Reference : Sahih Muslim 1017 a
In-book reference : Book 12, Hadith 88
USC-MSA web (English) reference : Book 5, Hadith 2219
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mandhir through another chain of transmitters. And the hadith transmitted by Ibn Mu'adh contains an addition:
" He then observed the noon prayer and then gave the sermon."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، الْعَنْبَرِيُّ حَدَّثَنَا أَبِي قَالاَ، جَمِيعًا حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَدْرَ النَّهَارِ . بِمِثْلِ حَدِيثِ ابْنِ جَعْفَرٍ وَفِي حَدِيثِ ابْنِ مُعَاذٍ مِنَ الزِّيَادَةِ قَالَ ثُمَّ صَلَّى الظُّهْرَ ثُمَّ خَطَبَ .

Reference : Sahih Muslim 1017 b
In-book reference : Book 12, Hadith 89
USC-MSA web (English) reference : Book 5, Hadith 2220
(deprecated numbering scheme)

Mundhir b. Jarir narrated on the authority of his father:
When we were sitting in the company of the Messenger of Allah (ﷺ). There came people dressed in striped woollen clothes, and the rest of the hadith in the same, and there (it is also mentioned):" He observed the Zuhr prayer and then climbed up a small pulpit, praised Allah, lauded Him, and then said: Verily Allah in His Book has revealed: 'O people, fear your Lord, ' etc." (iv. 1).

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأَتَاهُ قَوْمٌ مُجْتَابِي النِّمَارِ وَسَاقُوا الْحَدِيثَ

بِقِصَّتِهِ وَفِيهِ فَصَلَّى الظُّهْرَ ثُمَّ صَعِدَ مِنْبَرًا صَغِيرًا فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّ اللَّهَ أَنْزَلَ فِي كِتَابِهِ { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ} الآيَةَ " .

Reference	: Sahih Muslim 1017 c
In-book reference	: Book 12, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2221

Jarir b. 'Abdullah reported:

People came to to the Messenger of Allah (ﷺ) and they ware dressed in woollen clothes. He (the Holy Prophet) saw their dismal state, as they were suffering from want and the rest of the hadith is the same.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ، يَزِيدَ وَأَبِي الضُّحَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَيْهِمُ الصُّوفُ فَرَأَى سُوءَ حَالِهِمْ . قَدْ أَصَابَتْهُمْ حَاجَةٌ . فَذَكَرَ بِمَعْنَى حَدِيثِهِمْ .

Reference	: Sahih Muslim 1017 d
In-book reference	: Book 12, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2222

(21) Chapter: Carrying goods for payment and giving charity out of one's wages, and the stern prohibition of belittling the one who gives something small in charity

(21) باب الْحَمْلِ بِأُجْرَةٍ يُتَصَدَّقُ بِهَا وَالنَّهْيِ الشَّدِيدِ عَنْ تَنْقِيصِ الْمُتَصَدِّقِ بِقَلِيلٍ

Abu Mas'ud reported:

We were commanded to give charity (despite the fact.) that we were coolies. Abu 'Aqil donated half a sa'. And there came another man with more than this. The hypocrites said: Verily Allah does not stand in need of the charity of this, and the second one has done nothing but only made a show (of his charity). Then this verse was revealed." Those who scoff at the voluntary givers of charity among the believers as well as those who cannot find anything (to give) but with their hard labour" (ix. 80). And Bishr did not utter the word Muttawwi'in.

حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ أُمِرْنَا بِالصَّدَقَةِ . قَالَ كُنَّا نُحَامِلُ - قَالَ - فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ - قَالَ - وَجَاءَ إِنْسَانٌ بِشَىْءٍ أَكْثَرَ مِنْهُ فَقَالَ الْمُنَافِقُونَ إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هَذَا وَمَا فَعَلَ هَذَا الآخَرُ إِلاَّ رِيَاءً فَنَزَلَتْ { الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ} وَلَمْ يَلْفِظْ بِشْرٌ بِالْمُطَّوِّعِينَ .

Reference	: Sahih Muslim 1018 a
In-book reference	: Book 12, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2223

This hadith has been narrated by Shu'ba with the same chain of transmitters and in the hadith transmitted by Sa'id b. al Rabi (the words are):

" We used to carry loads on our backs."

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنِي سَعِيدُ بْنُ الرَّبِيعِ، ح وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو دَاوُدَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ سَعِيدِ بْنِ الرَّبِيعِ قَالَ كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا .

Reference : Sahih Muslim 1018 b
In-book reference : Book 12, Hadith 93
USC-MSA web (English) reference : Book 5, Hadith 2224
(deprecated numbering scheme)

(22) Chapter: The virute of giving gifts

(22) باب فَضْلِ الْمَنِيحَةِ

It is narrated on the authority of Abu Huraira (that the Messenger of Allah) said:
Of course the person who gives to the family a she-camel as a gift, which gives milk morning and evening equal to a large bowl, its reward (the reward of the gift) is great.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ " أَلاَ رَجُلٌ يَمْنَحُ أَهْلَ بَيْتٍ نَاقَةً تَغْدُو بِعُسٍّ وَتَرُوحُ بِعُسٍّ إِنَّ أَجْرَهَا لَعَظِيمٌ " .

Reference : Sahih Muslim 1019
In-book reference : Book 12, Hadith 94
USC-MSA web (English) reference : Book 5, Hadith 2225
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) forbade (to do certain things) and then he made a mention of certain habits and said:
He who gives a she-camel as a gift, for him is the reward (of the gift) both morning and evening - a reward for drinking milk in the morning and a reward for drinking milk in the evening.

حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، بْنُ عَمْرٍو عَنْ زَيْدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى فَذَكَرَ خِصَالاً وَقَالَ " مَنْ مَنَحَ مَنِيحَةً غَدَتْ بِصَدَقَةٍ وَرَاحَتْ بِصَدَقَةٍ صَبُوحِهَا وَغَبُوقِهَا " .

Reference : Sahih Muslim 1020
In-book reference : Book 12, Hadith 95
USC-MSA web (English) reference : Book 5, Hadith 2226
(deprecated numbering scheme)

(23) Chapter: The Likeness of the giver and the miser

(23) باب مَثَلِ الْمُنْفِقِ وَالْبَخِيلِ

Abu Haraira reported that the likeness of one who spends or one who gives charity is that of a person who has two cloaks or two coats-of-mail over him right from the breast to the collar bones. And when the spender (and the other narrator said, when the giver of charity) makes up his mind to give charity, it (coat-mail) becomes expanded for him. But when a miserly person intends to spend,

it contracts and every ring grips the place where it is. For the giver of charity, this coat-of. mail expands to cover his whole body and obliterates even his footprints. Abu Huraira said:
(The miserly man) tries to expand it (the coat-of-mail) but it does not expand.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ عَمْرٌو وَحَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ وَقَالَ ابْنُ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْمُنْفِقِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلٍ عَلَيْهِ جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ لَدُنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا فَإِذَا أَرَادَ الْمُنْفِقُ - وَقَالَ الآخَرُ فَإِذَا أَرَادَ الْمُتَصَدِّقُ - أَنْ يَتَصَدَّقَ سَبَغَتْ عَلَيْهِ أَوْ مَرَّتْ وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ عَلَيْهِ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ " . قَالَ فَقَالَ أَبُو هُرَيْرَةَ فَقَالَ يُوَسِّعُهَا فَلاَ تَتَّسِعُ .

Reference : Sahih Muslim 1021 a
In-book reference : Book 12, Hadith 96
USC-MSA web (English) reference : Book 5, Hadith 2227
(deprecated numbering scheme)

Abu Haraira reported that the Messenger of Allah (ﷺ) gave similitudes of a miserly man and the giver of charity as two persons who have two coats-of-mail over them with their hands pressed closely to their breasts and their collar bones. Whenever the giver of charity gives charity it (the coat-of mail) expands so much as to cover his finger tips and obliterate his foot prints. And whenever the miserly person intends to give charity (the coat-of-mail) contracts and every ring grips the place where it is. He (Abu Huraira) said:
I saw the Messenger of Allah (ﷺ) saying with fingers in the opening of his shirt:" If you had seen him trying to expand it, it will not expand."

حَدَّثَنِي سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي الْعَقَدِيَّ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ قَدِ اضْطُرَّتْ أَيْدِيهِمَا إِلَى ثُدِيِّهِمَا وَتَرَاقِيهِمَا فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ حَتَّى تُغَشِّيَ أَنَامِلَهُ وَتَعْفُوَ أَثَرَهُ وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَكَانَهَا " . قَالَ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِإِصْبَعِهِ فِي جَيْبِهِ فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلاَ تَوَسَّعُ .

Reference : Sahih Muslim 1021 b
In-book reference : Book 12, Hadith 97
USC-MSA web (English) reference : Book 5, Hadith 2228
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

. The similitude of a miserly man and the giver of charity is that of two persons with coats of mail over them; when the giver of charity intends to give charity, it expands over him (to much so) that the footprints are also obliterated. And when the miserly man intends to give charity, it contracts over him, and his hands are tied up to his collar bone, and every ring is fixed up to another. He (the narrator) said: I heard the Messenger of Allah (ﷺ) as saying: He would try to expand it. but he would not be able to do so.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، عَنْ وُهَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ إِذَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعَفِّيَ أَثَرَهُ وَإِذَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا " . قَالَ فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلاَ يَسْتَطِيعُ " .

Reference : Sahih Muslim 1021 c
In-book reference : Book 12, Hadith 98
USC-MSA web (English) reference : Book 5, Hadith 2229
(deprecated numbering scheme)

(24) Chapter: Confirmation of the reward of the one who gives Charity, even if the Charity ends up in the hands of an evildoer, and the like

(24) باب ثُبُوتِ أَجْرِ الْمُتَصَدِّقِ وَإِنْ وَقَعَتِ الصَّدَقَةُ فِي يَدِ غَيْرِ أَهْلِهَا

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

A man expressed his intention to give charity, so he came out with charity and placed it in the hand of an adulteress. In the morning, the people were talking and saying: charity was given to an adulteress last night. He (the giver of Sadaqa) said: 0 Allah, to Thee be the praise-to an adulteress. He then again expressed his intention to give charity; so he went out with the charity and placed it in the hand of a rich person. In the morning the people were talking and saying: Charity was given to a rich person. He (the giver of charity) said: 0 Allah, to Thee be the praise-to a well-to-do person. He then expressed his intention to give charity, so he went out with charity and placed it in the hand of a thief. In the morning, the people were talking and saying: Charity was given to a thief. So (one of the persons) said: 0 Allah, to Thee be the praise (what a misfortune it is that charity has been given to) the adulteress, to a rich person. to a thief! There came (the angel to him) and he was told: Your charity has been accepted. As for the adulteress (the charity might become the means) whereby she might restrain herself from fornication. The rich man might perhaps learn a lesson and spend from what Allah has given him, and the thief might thereby refrain from committing theft.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي، الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ رَجُلٌ لأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ . قَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لأَتَصَدَّقَنَّ بِصَدَقَةٍ . فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى غَنِيٍّ . قَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيٍّ لأَتَصَدَّقَنَّ بِصَدَقَةٍ . فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى سَارِقٍ . فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ وَعَلَى سَارِقٍ . فَأُتِيَ فَقِيلَ لَهُ أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ أَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ بِهَا عَنْ زِنَاهَا وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ وَلَعَلَّ السَّارِقَ يَسْتَعِفُّ بِهَا عَنْ سَرِقَتِهِ " .

Reference : Sahih Muslim 1022
In-book reference : Book 12, Hadith 99
USC-MSA web (English) reference : Book 5, Hadith 2230
(deprecated numbering scheme)

(25) Chapter: The reward of the Trustworthy Trustee, and if a woman gives charity from

her husband's house without causing any damage, with his explicit or implicit permission

(25) باب أَجْرِ الْخَازِنِ الأَمِينِ وَالْمَرْأَةِ إِذَا تَصَدَّقَتْ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ ب

Abu Musa reported Allah's Apostle (ﷺ) as saying:

The honest Muslim trustee who spends (sometimes he said" who gives") what he is commanded to do and he gives that in full with his heart overflowing with cheerfulness and he gives it to one to whom he is ordered, he is one of the givers of charity.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ كُلُّهُمْ عَنْ أَبِي أُسَامَةَ، - قَالَ أَبُو عَامِرٍ حَدَّثَنَا أَبُو أُسَامَةَ، - حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْخَازِنَ الْمُسْلِمَ الأَمِينَ الَّذِي يُنْفِذُ - وَرُبَّمَا قَالَ يُعْطِي - مَا أُمِرَ بِهِ فَيُعْطِيهِ كَامِلاً مُوَفَّرًا طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ - أَحَدُ الْمُتَصَدِّقَيْنِ " .

Reference	: Sahih Muslim 1023
In-book reference	: Book 12, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2231

'A'isha reported Allah's Messenger (ﷺ) as saying:

When a woman gives in charity some of the food in her house, without causing any damage, there is reward for her for whatever she has given, and a reward for her husband for what he earned. The same applies to the trustee. In no respect does the one diminish the reward of the other.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، - قَالَ يَحْيَى - أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَلِلْخَازِنِ مِثْلُ ذَلِكَ لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا " .

Reference	: Sahih Muslim 1024 a
In-book reference	: Book 12, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2232

This hadith has been narrated by Mansur with the same chain of transmitters (with this alteration of words):

" from the food of her husband".

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَقَالَ " مِنْ طَعَامِ زَوْجِهَا " .

Reference	: Sahih Muslim 1024 b
In-book reference	: Book 12, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2233

'A'isha reported Allah's Messenger (ﷺ) as saying:

When a woman spends (something as Sadaqa) out of the household of her husband without causing any damage, there is a reward for her and for him too like it for whatever he earned, and for her (for the wife) because of her

spending (for the sake of Allah), and for the trustee also (there is a reward like it), without any reduction from their rewards.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ وَلَهَا بِمَا أَنْفَقَتْ وَلِلْخَازِنِ مِثْلُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أُجُورِهِمْ شَيْئًا " .

Reference	: Sahih Muslim 1024 c
In-book reference	: Book 12, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2234

This hadith has been narrated by A'mash with the same chain of transmitters.

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَهُ.

Reference	: Sahih Muslim 1024 d
In-book reference	: Book 12, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2235

(26) Chapter: What a slave spends of his master's wealth

(26) باب مَا أَنْفَقَ الْعَبْدُ مِنْ مَالِ مَوْلاَهُ

Umair, the freed slave of Abi'l-Lahm reported:

I was the slave (of Abi'l-Lahm). I asked the Messenger of Allah (ﷺ) if I could give some charity out of my master's wealth. He said: Yes, and the reward is half and half between you two.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ حَفْصٍ، بْنِ غِيَاثٍ - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا حَفْصٌ، - عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ، مَوْلَى آبِي اللَّحْمِ قَالَ كُنْتُ مَمْلُوكًا فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَأَتَصَدَّقُ مِنْ مَالِ مَوَالِيَّ بِشَىْءٍ قَالَ " نَعَمْ وَالأَجْرُ بَيْنَكُمَا نِصْفَانِ " .

Reference	: Sahih Muslim 1025 a
In-book reference	: Book 12, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2236

'Umair, the freed slave of Abi'l-Lahm, said:

My master commanded me to cut some meat in strips; (as I was doing it) a poor man came to me and I gave him some of it to eat. My master came to know of that, and he beat me. I came to the Messenger of Allah (ﷺ) and narrated it to him. He (the Holy Prophet) summoned him and said: Why did you beat him? He (Abi'l-Lahm) said: He gives away my food without being commanded to do so. Upon this he (the Holy Prophet) said: The reward would be shared by you two.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ، - يَعْنِي ابْنَ أَبِي عُبَيْدٍ - قَالَ سَمِعْتُ عُمَيْرًا، مَوْلَى آبِي اللَّحْمِ قَالَ أَمَرَنِي مَوْلاَىَ أَنْ أُقَدِّدَ، لَحْمًا فَجَاءَنِي مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ فَعَلِمَ بِذَلِكَ مَوْلاَىَ فَضَرَبَنِي فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَدَعَاهُ . فَقَالَ " لِمَ ضَرَبْتَهُ " . فَقَالَ يُعْطِي طَعَامِي بِغَيْرِ أَنْ آمُرَهُ . فَقَالَ " الأَجْرُ بَيْنَكُمَا " .

Reference : Sahih Muslim 1025 b
In-book reference : Book 12, Hadith 106
USC-MSA web (English) reference : Book 5, Hadith 2237
(deprecated numbering scheme)

Hammam b. Munabbih said:

These are some of the a hadith of Muhammad. the Messenger of Allah (ﷺ), transmitted to us on the authority of Abu Huraira. So he narrated one hadith out of them (as this): The Messenger of Allah (ﷺ) said: No woman should observe fast when her spouse is present (in the house) but with his permission. And she should not admit any (mahram) in his house, while he (her husband) is present, but with his permission. And whatever she spends from his earnings without his sanction, for him is half the reward.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَصُمِ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ وَلاَ تَأْذَنْ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلاَّ بِإِذْنِهِ وَمَا أَنْفَقَتْ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ فَإِنَّ نِصْفَ أَجْرِهِ لَهُ " .

Reference : Sahih Muslim 1026
In-book reference : Book 12, Hadith 107
USC-MSA web (English) reference : Book 5, Hadith 2238
(deprecated numbering scheme)

(27) Chapter: The virtue of the one who does other kinds of good deeds in addition to giving charity

(27) باب مَنْ جَمَعَ الصَّدَقَةَ وَأَعْمَالَ الْبِرِّ

Abu Huraira reported Allah's Messenger (ﷺ) assaying:

If anyone contributes a pair of anything for the sake of Allah, he would be invited to enter Paradise (with these words): O servant of Allah. it is good (for you). These who engage in prayer will he invited to enter by the gate of prayer; those who take part in Jihad will be Invited to enter by the gate of Jihad; those wto give charity will be invited to enter by the gate of charity; and those who observe fast will be invited to enter by the gate ar-Rayyan. Abu Bakr Siddiq said: Messenger of Allah, is it necessary that a person be invited through one of these gates? Will anyone he invited to enter by all those gates? The Messenger of Allah (way peace be upon him) said: Yes, and I hope you will be one of them.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، - وَاللَّفْظُ لأَبِي الطَّاهِرِ - قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ . فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ وَمَنْ كَانَ مِنْ أَهْلِ

Reference : Sahih Muslim 1027 a

In-book reference : Book 12, Hadith 108
USC-MSA web (English) reference : Book 5, Hadith 2239
(deprecated numbering scheme)

This hadith has been narrated by Zuhri through another chain of transmitters.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَالْحَسَنُ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ، الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ وَمَعْنَى حَدِيثِهِ .

Reference : Sahih Muslim 1027 b
In-book reference : Book 12, Hadith 109
USC-MSA web (English) reference : Book 5, Hadith 2240
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who spent pairs for the sake of Allah, the guardians of Paradise would call him, (in fact) every guardian of the door (of Paradise would welcome him saying): O, so and so, come on. Upon this Abu Bakr said: Messenger of Allah, (it means) there would be no distress on this person. The Messenger of Allah (ﷺ) said. I hope you would be among them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، حَدَّثَنَا شَيْبَانُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ كُلُّ خَزَنَةِ بَابٍ أَىْ فُلُ هَلُمَّ " . فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ ذَلِكَ الَّذِي لاَ تَوَى عَلَيْهِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَرْجُو أَنْ تَكُونَ مِنْهُمْ " .

Reference : Sahih Muslim 1027 c
In-book reference : Book 12, Hadith 110
USC-MSA web (English) reference : Book 5, Hadith 2241
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) said:

Who fasted among you today? Abu Bakr (Allah be pleased with him) replied: I did. He (the Prophet again) said: Who among you followed a bier today? Abu Bakr (Allah be pleased with him) replied: I did. He (the Prophet again) said: Who among you fed a poor man today? Abu Bakr (Allah he pleased with him) replied: I did. He (again) said: Who among you visited an invalid today? Abu Bakr (Allah be pleased with him) said: I did. Upon this the Messenger of Allah (ﷺ) said: Anyone in whom (these good deeds) are combined will certainly enter paradise.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي الْفَزَارِيَّ - عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا " . قَالَ أَبُو بَكْرٍ رضى الله عنه أَنَا . قَالَ " فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً " . قَالَ أَبُو بَكْرٍ رضى الله عنه أَنَا . قَالَ " فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِينًا " . قَالَ أَبُو بَكْرٍ رضى الله عنه أَنَا . قَالَ " فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضًا " . قَالَ أَبُو بَكْرٍ رضى الله عنه أَنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا اجْتَمَعْنَ فِي امْرِئٍ إِلاَّ دَخَلَ الْجَنَّةَ " .

Reference : Sahih Muslim 1028

In-book reference : Book 12, Hadith 111
USC-MSA web (English) reference : Book 5, Hadith 2242
(deprecated numbering scheme)

(28) Chapter: Encouragement to spend, and it is disliked to count how much

(28) باب الْحَثِّ فِي الإِنْفَاقِ وَكَرَاهَةِ الإِحْصَاءِ

Asma', daughter of Abu Bakr (Allah be pleased with him), reported:

The Messenger of Allah (ﷺ) said to me: Spend, and do not calculate, or otherwise Allah would also calculate in your case.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، - رضى الله عنها - قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنْفِقِي - أَوِ انْضَحِي أَوِ انْفَحِي - وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ " .

Reference : Sahih Muslim 1029 a
In-book reference : Book 12, Hadith 112
USC-MSA web (English) reference : Book 5, Hadith 2243
(deprecated numbering scheme)

Asma' reported Allah's Messenger (way peace be upon him) as saying (to her):

Spend and do not calculate, (for) Allah would calculate in your case; and do not hoard, otherwise Allah would be withholding from you.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي، مُعَاوِيَةَ - قَالَ زُهَيْرٌ حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، - حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، وَعَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْفَحِي - أَوِ انْضَحِي أَوْ أَنْفِقِي - وَلاَ تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكِ وَلاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ " .

Reference : Sahih Muslim 1029 b
In-book reference : Book 12, Hadith 113
USC-MSA web (English) reference : Book 5, Hadith 2244
(deprecated numbering scheme)

This hadith has been narrated on the authority of Asma' through another chain of transmitters.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ عَبَّادِ بْنِ حَمْزَةَ، عَنْ أَسْمَاءَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 1029 c
In-book reference : Book 12, Hadith 114
USC-MSA web (English) reference : Book 5, Hadith 2245
(deprecated numbering scheme)

Asma', daughter of Abu Bakr, reported that abe came to the Messenger of Allah (may peace he upon him) and said:

Apostle of Allah, I have nothing with me, but only, that which is given to me by Zubair (for household expenses). Is there any sin for me if I spend out of that which is given to me (by Zabair)? Upon this he (the Holy Prophet) said: Spend according to your means; and do not hoard, for Allah will withhold from you.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَخْبَرَهُ عَنْ أَسْمَاءَ، بِنْتِ أَبِي بَكْرٍ أَنَّهَا جَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا نَبِيَّ اللَّهِ لَيْسَ لِي شَىْءٌ إِلاَّ مَا أَدْخَلَ عَلَىَّ الزُّبَيْرُ فَهَلْ عَلَىَّ جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَىَّ فَقَالَ " ارْضَخِي مَا اسْتَطَعْتِ وَلاَ تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكِ " .

Reference : Sahih Muslim 1029 d
In-book reference : Book 12, Hadith 115
USC-MSA web (English) reference : Book 5, Hadith 2246
(deprecated numbering scheme)

(29) Chapter: Encouragement to give in charity even if it is a little, and a little should not be withheld because one thinks it is too little

(29) باب الْحَثِّ عَلَى الصَّدَقَةِ وَلَوْ بِالْقَلِيلِ وَلاَ تُمْتَنَعُ مِنَ الْقَلِيلِ لاِحْتِقَارِهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

O Muslim women, none of you should consider even a sheep's trotter too insignificant to give to her neighbour.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ " .

Reference : Sahih Muslim 1030
In-book reference : Book 12, Hadith 116
USC-MSA web (English) reference : Book 5, Hadith 2247
(deprecated numbering scheme)

(30) Chapter: The virtue of concealing (what is given in) charity

(30) باب فَضْلِ إِخْفَاءِ الصَّدَقَةِ

Abu Huraira reported that the Messenger of Allah (ﷺ) had said:

Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i. e. on the Day of Judgment, and they are): a just ruler, a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying):" I fear Allah" ; a person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given: and a person who remembered Allah in privacy and his eyes shed tears.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، - قَالَ زُهَيْرٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ الإِمَامُ الْعَادِلُ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا

عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ . وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ " .

Reference : Sahih Muslim 1031 a
In-book reference : Book 12, Hadith 117
USC-MSA web (English) reference : Book 5, Hadith 2248
(deprecated numbering scheme)

This hadith has been narrated, on the authority, of Abu Huraira (with this change of words)." A person whose heart is attached to the mosque when he goes out of it till he returns to it."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - أَوْ عَنْ أَبِي هُرَيْرَةَ، - أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ . وَقَالَ " وَرَجُلٌ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ " .

Reference : Sahih Muslim 1031 b
In-book reference : Book 12, Hadith 118
USC-MSA web (English) reference : Book 5, Hadith 2249
(deprecated numbering scheme)

(31) Chapter: The best of charity is that which is given when one is healthy and inclined to be stingy

(31) باب بَيَانِ أَنَّ أَفْضَلَ الصَّدَقَةِ صَدَقَةُ الصَّحِيحِ الشَّحِيحِ

Abu Huraira reported that there came a person to the Messenger of Allah (ﷺ) and said:

Messenger of Allah, which charity is the best? Upon this he said: That you should give charity (in a state when you are) healthy and close-fisted, one haunted by the fear of poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would he saying: This is for so and so, and this is for so and so. Lo, it has already come into (the possession of so and so).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَىُّ الصَّدَقَةِ أَعْظَمُ فَقَالَ " أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا أَلاَ وَقَدْ كَانَ لِفُلاَنٍ " .

Reference : Sahih Muslim 1032 a
In-book reference : Book 12, Hadith 119
USC-MSA web (English) reference : Book 5, Hadith 2250
(deprecated numbering scheme)

Abu Huraira reported that a person came to the Messenger of Allah (ﷺ) and said:

Messenger of Allah, which charity is the greatest in reward? (The Prophet said): By your father, beware, you should give charity (in a state when you are) healthy and close-fisted, haunted by the fear of poverty, and still hoping to live (as rich). And you must not defer charity (to the time) when you are about to die, and would then say:" This is for so and so, and this for so and so." It has already become the possession of so and so.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَىُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا فَقَالَ " أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ وَلاَ تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا وَلِفُلاَنٍ كَذَا وَقَدْ كَانَ لِفُلاَنٍ " .

Reference : Sahih Muslim 1032 b
In-book reference : Book 12, Hadith 120
USC-MSA web (English) reference : Book 5, Hadith 2251
(deprecated numbering scheme)

This hadith has been narrated with the same chain of transmitters except with this change (of words):

" Which charity is most excellent?"

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ جَرِيرٍ غَيْرَ أَنَّهُ قَالَ أَىُّ الصَّدَقَةِ أَفْضَلُ .

Reference : Sahih Muslim 1032 c
In-book reference : Book 12, Hadith 121
USC-MSA web (English) reference : Book 5, Hadith 2252
(deprecated numbering scheme)

(32) Chapter: The upper hand is better than the lower hand, and the upper hand is the one that gives and the lower hand is the one that receives

(32) باب بَيَانِ أَنَّ الْيَدَ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَأَنَّ الْيَدَ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَأَنَّ السُّفْلَى هِيَ الآخِذَةُ

Abdullah b. Umar reported that as Allah's Messenger (ﷺ) was sitting on the pulpit and talking about Sadaqa and abstention from begging, he said:

The upper hand is better than the lower one, the upper being the one which bestows and the lower one which begs.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ نَافِعٍ، عَنْ عَبْدِ، اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ " الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ وَالسُّفْلَى السَّائِلَةُ " .

Reference : Sahih Muslim 1033
In-book reference : Book 12, Hadith 122
USC-MSA web (English) reference : Book 5, Hadith 2253
(deprecated numbering scheme)

Hakim b. Hizam reported Allah's Messenger (ﷺ) having said this:

The most excellent Sadaqa or the best of Sadaqa is that after giving which the (giver) remains rich and the upper hand is better than the lower hand, and begin from the members of your household.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَأَحْمَدُ بْنُ عَبْدَةَ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، - قَالَ ابْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى، - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، قَالَ سَمِعْتُ مُوسَى بْنَ طَلْحَةَ، يُحَدِّثُ أَنَّ حَكِيمَ بْنَ حِزَامٍ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَفْضَلُ الصَّدَقَةِ - أَوْ خَيْرُ الصَّدَقَةِ - عَنْ ظَهْرِ غِنًى وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ " .

Reference : Sahih Muslim 1034
In-book reference : Book 12, Hadith 123
USC-MSA web (English) reference : Book 5, Hadith 2254
(deprecated numbering scheme)

Hakim b. Hizam reported:

I begged the Messenger of Allah (ﷺ), and he gave me. I again begged, he again gave me. I again begged, he again gave me, and then said: This property is green and sweet; he who receives it with a cheerful heart is blessed in it, and he who receives it with an avaricious mind would not be blessed in it, he being like one who eats without being satished, and the upper hand is better thad the lower hand.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ " إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى " .

Reference : Sahih Muslim 1035
In-book reference : Book 12, Hadith 124
USC-MSA web (English) reference : Book 5, Hadith 2255
(deprecated numbering scheme)

Abu Umama reported Allah's Messenger (ﷺ) as saying:

O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is (however) no reproach for you (if you withhold means necessary) for a living. And begin (charity) with your dependents; and the upper hand is better than the lower hand.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا شَدَّادٌ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ وَلاَ تُلاَمُ عَلَى كَفَافٍ وَابْدَأْ بِمَنْ تَعُولُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى " .

Reference : Sahih Muslim 1036
In-book reference : Book 12, Hadith 125
USC-MSA web (English) reference : Book 5, Hadith 2256
(deprecated numbering scheme)

(33) Chapter: The prohibition of Begging

(33) باب النَّهْىِ عَنِ الْمَسْأَلَةِ

Mu'awiya said:

Be cautious about ahadith except those which were current during the reign of Umar, for he exhorted people to ftar Allah, the Exalted and majestic. I heard the Messenger of Allah (ﷺ) as saying: He upon whom Allah intends to bestow goodness, He confers upon him an insight in religion; and I heard the Messenger of Allah (way peace be upon him) as saying: I am the treasurer. To one whom I give out of (my own) sweet will, he would be blessed in that, but he whom I give (yielding to his constant begging and for his covetousness is like one who would eat, but would not be satisfied.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ الْيَحْصَبِيِّ، قَالَ سَمِعْتُ مُعَاوِيَةَ، يَقُولُ إِيَّاكُمْ وَأَحَادِيثَ إِلاَّ حَدِيثًا كَانَ فِي عَهْدِ عُمَرَ فَإِنَّ عُمَرَ كَانَ يُخِيفُ النَّاسَ فِي اللَّهِ عَزَّ وَجَلَّ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَقُولُ " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ " . وَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا أَنَا خَازِنٌ فَمَنْ أَعْطَيْتُهُ عَنْ طِيبِ نَفْسٍ فَيُبَارَكُ لَهُ فِيهِ وَمَنْ أَعْطَيْتُهُ عَنْ مَسْأَلَةٍ وَشَرَهٍ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ " .

Reference : Sahih Muslim 1037 a
In-book reference : Book 12, Hadith 126
USC-MSA web (English) reference : Book 5, Hadith 2257
(deprecated numbering scheme)

Mu'awiya reported Allah's Messenger (ﷺ) as saying:

Do not press in a matter, for I swear by Allah, none of you who asks me for anything and manages to get his request while I disdain it, will he be blessed in that which I give him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ، هَمَّامٍ عَنْ مُعَاوِيَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُلْحِفُوا فِي الْمَسْأَلَةِ فَوَاللَّهِ لاَ يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا وَأَنَا لَهُ كَارِهٌ فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ " .

Reference : Sahih Muslim 1038 a
In-book reference : Book 12, Hadith 127
USC-MSA web (English) reference : Book 5, Hadith 2258
(deprecated numbering scheme)

'Amr b. Dinar reported from Wahb b. Munabbih:

I went to his house in San'a' and he offered me nuts grown in his house to eat. And his brother said: I heard Mu'awiya b. Abu Sufyan saying that he had heard the Messenger of Allah (ﷺ) as saying, and then he made a mention (of a hadith) like one mentioned above.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، حَدَّثَنِي وَهْبُ بْنُ، مُنَبِّهٍ - وَدَخَلْتُ عَلَيْهِ فِي دَارِهِ بِصَنْعَاءَ فَأَطْعَمَنِي مِنْ جَوْزَةٍ فِي دَارِهِ - عَنْ أَخِيهِ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . فَذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 1038 b
In-book reference : Book 12, Hadith 128

USC-MSA web (English) reference : Book 5, Hadith 2259
(deprecated numbering scheme)

Abd al-Rahman b. Auf reported:

I heard Mu'awiya b. Abu Sufyan saying in an address that he had heard the Messenger of Allah (ﷺ) as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَهُوَ يَخْطُبُ يَقُولُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ " .

Reference : Sahih Muslim 1037 b
In-book reference : Book 12, Hadith 129
USC-MSA web (English) reference : Book 5, Hadith 2260
(deprecated numbering scheme)

(34) Chapter: The poor person who cannot find enough to make him independent of means, but the people do not realize that he is in need, so they do not give Charity to him

(34) باب الْمِسْكِينِ الَّذِي لاَ يَجِدُ غِنًى وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The poor man (miskin) is not the one who goes round to the people and is dismissed with one or two morsels. and one or two dates. They (the Prophet's Companions) said: Messenger of Allah, then who is miskin? He said: He who does not get enough to satisfy him, and he is not considered so (as to elicit the attention of the benevolent people), so that charity way be given to him. and he does not beg anything from people.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ " . قَالُوا فَمَا الْمِسْكِينُ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ وَلاَ يَسْأَلُ النَّاسَ شَيْئًا " .

Reference : Sahih Muslim 1039 a
In-book reference : Book 12, Hadith 130
USC-MSA web (English) reference : Book 5, Hadith 2261
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Miskin is not he who is dismissed with one or two dates, and with one morsel or two morsels. (In fact) miskin is he who abstains (from begging). Read if you so desire (the verse):" They beg not of men importunately)" (ii. 273).

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - أَخْبَرَنِي شَرِيكٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، مَوْلَى مَيْمُونَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ الْمِسْكِينُ بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَلاَ اللُّقْمَةُ وَاللُّقْمَتَانِ إِنَّمَا الْمِسْكِينُ الْمُتَعَفِّفُ اقْرَءُوا إِنْ شِئْتُمْ { لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا} " .

Reference : Sahih Muslim 1039 b
In-book reference : Book 12, Hadith 131
USC-MSA web (English) reference : Book 5, Hadith 2262
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.
وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي شَرِيكٌ، أَخْبَرَنِي عَطَاءُ بْنُ يَسَارٍ، وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ .

Reference : Sahih Muslim 1039 c
In-book reference : Book 12, Hadith 132
USC-MSA web (English) reference : Book 5, Hadith 2262
(deprecated numbering scheme)

(35) Chapter: It is disliked to beg from people (35) باب كَرَاهَةِ الْمَسْأَلَةِ لِلنَّاسِ

Hamza. son of 'Abdullah, reported on the authority of his father that the Messenger of Allah (ﷺ) said:

When a man is always begging from people. he would meet Allah (in a state) that there would be no flesh on his face.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أَخِي الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللَّهَ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ " .

Reference : Sahih Muslim 1040 a
In-book reference : Book 12, Hadith 133
USC-MSA web (English) reference : Book 5, Hadith 2263
(deprecated numbering scheme)

This hadith has been narrated on the authority of the brother of Zuhri with the same chain of transmitters, but no mention has been made of the word" muz'a" (piece).
وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَخِي الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَلَمْ يَذْكُرْ " مُزْعَةُ " .

Reference : Sahih Muslim 1040 b
In-book reference : Book 12, Hadith 134
USC-MSA web (English) reference : Book 5, Hadith 2264
(deprecated numbering scheme)

Hamza b. 'Abdullah b. Umar heard his father say that the Messenger of Allah (ﷺ) had said:

The person would continue begging from people till he would come on the Day of Resurrection and there would be no flesh on his face.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي اللَّيْثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ، أَبِي جَعْفَرٍ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ أَبَاهُ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ " .

Reference : Sahih Muslim 1040 c
In-book reference : Book 12, Hadith 135
USC-MSA web (English) reference : Book 5, Hadith 2265
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who begs the riches of others to increase his own is asking only for live coals, so let him ask a little or much.

حَدَّثَنَا أَبُو كُرَيْبٍ، وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ، الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ " .

Reference : Sahih Muslim 1041
In-book reference : Book 12, Hadith 136
USC-MSA web (English) reference : Book 5, Hadith 2266
(deprecated numbering scheme)

Abu Huraira is reported to have heard the Messenger of Allah (ﷺ) as saying:

It is letter for one among you to bring a load of firewood on his back and give charity out of it (and satisfy his own need) and be independent of people, than that he should beg from people, whether they give him anything or refuse him. Verily the upper hand is better than the lower hand, and begin (charity) with your dependants.

حَدَّثَنِي هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ بَيَانٍ أَبِي بِشْرٍ، عَنْ قَيْسِ بْنِ، أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَى ظَهْرِهِ فَيَتَصَدَّقَ بِهِ وَيَسْتَغْنِيَ بِهِ مِنَ النَّاسِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ " .

Reference : Sahih Muslim 1042 a
In-book reference : Book 12, Hadith 137
USC-MSA web (English) reference : Book 5, Hadith 2267
(deprecated numbering scheme)

Qais b. Abu Hizam reported:

We came to Abu Huraira and he told Allah's Messenger (ﷺ) having said this: By Allah, (it is better) that one among you should go and bring a load of firewood on his back and he should sell it, and the rest of the hadith was narrated (like the previous one).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، حَدَّثَنِي قَيْسُ بْنُ، أَبِي حَازِمٍ قَالَ أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " وَاللَّهِ لأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَى ظَهْرِهِ فَيَبِيعَهُ " . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ بَيَانٍ .

Reference : Sahih Muslim 1042 b
In-book reference : Book 12, Hadith 138
USC-MSA web (English) reference : Book 5, Hadith 2268
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

It is better for any one of you to tie a bundle of firewood and carry it on his back and sell it than to beg a person, he may give or may refuse.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو، بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ فَيَحْمِلَهَا عَلَى ظَهْرِهِ فَيَبِيعَهَا خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلاً يُعْطِيهِ أَوْ يَمْنَعُهُ " .

Reference : Sahih Muslim 1042 c
In-book reference : Book 12, Hadith 139
USC-MSA web (English) reference : Book 5, Hadith 2269
(deprecated numbering scheme)

Malik al-Ashja'i reported:

We, nine, eight or seven men, were in the company of the Messenger of Allah (ﷺ) and he said: Why don't you pledge allegiance to the Messenger of Allah? -while we had recently pledged allegiance. So we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? And we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? We stretched our hands and said: Messenger of Allah. we have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you. He said I (You must pledge allegiance) that you would worship Allah only and would not associate with Him anything, (and observe) five prayers, and obey- (and he said onething in an undertone) -that you would not beg people of anything. (And as a consequence of that) I saw that some of these people did not ask anyone to pick up the whip for them if it fell down.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَسَلَمَةُ بْنُ شَبِيبٍ، - قَالَ سَلَمَةُ حَدَّثَنَا وَقَالَ الدَّارِمِيُّ، أَخْبَرَنَا مَرْوَانُ، وَهُوَ ابْنُ مُحَمَّدٍ الدِّمَشْقِيُّ - حَدَّثَنَا سَعِيدٌ، - وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ - عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ، قَالَ حَدَّثَنِي الْحَبِيبُ الأَمِينُ، أَمَّا هُوَ فَحَبِيبٌ إِلَىَّ وَأَمَّا هُوَ عِنْدِي فَأَمِينٌ عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً فَقَالَ " أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ " وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ فَقُلْنَا قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ . ثُمَّ قَالَ " أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ " . فَقُلْنَا قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ . ثُمَّ قَالَ " أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ " . قَالَ فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ فَعَلاَمَ نُبَايِعُكَ قَالَ " عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَالصَّلَوَاتِ الْخَمْسِ وَتُطِيعُوا - وَأَسَرَّ كَلِمَةً خَفِيَّةً - وَلاَ تَسْأَلُوا النَّاسَ شَيْئًا " . فَلَقَدْ رَأَيْتُ بَعْضَ أُولَئِكَ النَّفَرِ يَسْقُطُ سَوْطُ أَحَدِهِمْ فَمَا يَسْأَلُ أَحَدًا يُنَاوِلُهُ إِيَّاهُ .

Reference : Sahih Muslim 1043
In-book reference : Book 12, Hadith 140
USC-MSA web (English) reference : Book 5, Hadith 2270
(deprecated numbering scheme)

(36) Chapter: The one for whom it is permissible to ask for help

(36) باب مَنْ تَحِلُّ لَهُ الْمَسْأَلَةُ

Qabisa b. Mukhariq al-Hilali said:

I was under debt and I came to the Messenger of Allah (ﷺ) and begged from him regarding it. He said: Wait till we receive Sadaqa, so that we order that to be given to you. He again said: Qabisa, begging is not permissible but for one of the three (classes) of persons: one who has incurred debt, for him begging is permissible till he pays that off, after which he must stop it; a man whose property has been destroyed by a calamity which has smitten him, for him

begging is permissible till he gets what will support life, or will provide him reasonable subsistence; and a person who has been smitten by poverty. the genuineness of which is confirmed by three intelligent members of this peoples for him begging is permissible till he gets what will support him, or will provide him subsistence. Qabisa, besides these three (every other reason) for begging is forbidden, and one who engages in such consumes that what is forbidden.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هَارُونَ بْنِ رِيَابٍ، حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ، عَنْ قَبِيصَةَ بْنِ، مُخَارِقٍ الْهِلاَلِيِّ قَالَ تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَسْأَلُهُ فِيهَا فَقَالَ " أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا " . قَالَ ثُمَّ قَالَ " يَا قَبِيصَةُ إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكُ وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ - وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ لَقَدْ أَصَابَتْ فُلاَنًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سُحْتًا يَأْكُلُهَا صَاحِبُهَا سُحْتًا " .

Reference	: Sahih Muslim 1044
In-book reference	: Book 12, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2271

(37) Chapter: It is permissible to take without asking for it or hoping for it

(37) باب إِبَاحَةِ الأَخْذِ لِمَنْ أُعْطِيَ مِنْ غَيْرِ مَسْأَلَةٍ وَلاَ إِشْرَافٍ

Salim b. Abdullah b. 'Umar reported on the authority of his father ('Abdullah b. 'Umar) that he had heard 'Umar b. Khattab (Allah be pleased with him) saying:

The Messenger of Allah (ﷺ) gave me a gift, but I said: Give it to one who needs it more than I. He gave me wealth for the second time but I said: Give it to one who needs it more than I. Upon this the Messenger of Allah (ﷺ) said: Take out of this wealth which comes to you without your being avaricious and without begging, but in other circumstance's do not let your heart hanker after it.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، - رضى الله عنه - يَقُولُ قَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي . حَتَّى أَعْطَانِي مَرَّةً مَالاً فَقُلْتُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذْهُ وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ " .

Reference	: Sahih Muslim 1045 a
In-book reference	: Book 12, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2272

Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah (ﷺ) gave to 'Umar b. Khattab some gift. Umar said to him:
Messenger of Allah, give it to one who needs it more than I. Upon this the Messenger of Allah (ﷺ) said: Take it; either keep it with you or give it as a charity, and whatever comes to you in the form of this type of wealth, without your being avaricious or begging for it, accept it, but in other circumstances do not let your heart hanker after it. And it was on account of this that Ibn 'Umar never begged anything from anyone, nor refused anything given to him.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُعْطِي عُمَرَ بْنَ الْخَطَّابِ - رضى الله عنه - الْعَطَاءَ فَيَقُولُ لَهُ عُمَرُ أَعْطِهِ يَا رَسُولَ اللَّهِ أَفْقَرَ إِلَيْهِ مِنِّي . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ فَخُذْهُ وَمَا لاَ فَلاَ تُتْبِعْهُ نَفْسَكَ " . قَالَ سَالِمٌ فَمِنْ أَجْلِ ذَلِكَ كَانَ ابْنُ عُمَرَ لاَ يَسْأَلُ أَحَدًا شَيْئًا وَلاَ يَرُدُّ شَيْئًا أُعْطِيَهُ .

Reference : Sahih Muslim 1045 b
In-book reference : Book 12, Hadith 143
USC-MSA web (English) reference : Book 5, Hadith 2273
(deprecated numbering scheme)

This hadith has been narrated by Abdullah b. al-Sa'di from 'Umar b. al-Khattab who heard it from the Messenger of Allah (ﷺ).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ عَمْرٌو وَحَدَّثَنِي ابْنُ شِهَابٍ، بِمِثْلِ ذَلِكَ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، - رضى الله عنه - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1045 c
In-book reference : Book 12, Hadith 144
USC-MSA web (English) reference : Book 5, Hadith 2274
(deprecated numbering scheme)

Ibn al-Sa'di Maliki reported:
'Umar b. Khattab (Allah be pleased with him) appointed me as a collector of Sadaqa. When I had finished that (the task assigned to me) and I handed over that to him (to 'Umar), he commanded me to (accept) some remuneration (for the work). I said: I performed this duty for Allah and my reward is with Allah. He said: Take whatever has been given to you, for I also performed this duty during the time of the Messenger of Allah (ﷺ). He assigned me the task of a collector and I said as you say, and the Messenger of Allah (ﷺ) said to me: When you are given anything without your begging for it, (then accept it), eat it and give it in charity.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ، الْمَالِكِيِّ أَنَّهُ قَالَ اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ فَقُلْتُ إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ . فَقَالَ خُذْ مَا أُعْطِيتَ فَإِنِّي عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَمَّلَنِي فَقُلْتُ مِثْلَ قَوْلِكَ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ وَتَصَدَّقْ " .

Reference : Sahih Muslim 1045 d
In-book reference : Book 12, Hadith 145

USC-MSA web (English) reference : Book 5, Hadith 2275
(deprecated numbering scheme)

Ibn al-Sa'di reported:

'Umar b. Khattab (Allah be pleased with him) appointed me as a collector of Sadaqat. The rest of the hadith in the same.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّعْدِيِّ، أَنَّهُ قَالَ اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - عَلَى الصَّدَقَةِ . بِمِثْلِ حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 1045 e
In-book reference : Book 12, Hadith 146
USC-MSA web (English) reference : Book 5, Hadith 2276
(deprecated numbering scheme)

(38) Chapter: It is disliked to be eager to acquire worldly gains

(38) باب كَرَاهَةِ الْحِرْصِ عَلَى الدُّنْيَا

Abu Huraira reported from the Messenger of Allah (ﷺ) as having said this:

The heart of an old person feels young for the love of two things: love for long life and wealth.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ حُبِّ الْعَيْشِ وَالْمَالِ " .

Reference : Sahih Muslim 1046 a
In-book reference : Book 12, Hadith 147
USC-MSA web (English) reference : Book 5, Hadith 2277
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) had said this:

The heart of an old person is young for two things: for long life and love for wealth.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ طُولُ الْحَيَاةِ وَحُبُّ الْمَالِ " .

Reference : Sahih Muslim 1046 b
In-book reference : Book 12, Hadith 148
USC-MSA web (English) reference : Book 5, Hadith 2278
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) as saying:

The son of Adam grows old, but two (desires) in him remain young: desire for wealth and desire for life.

وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ أَبِي عَوَانَةَ، - قَالَ يَحْيَى أَخْبَرَنَا أَبُو عَوَانَةَ، - عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ " .

Reference : Sahih Muslim 1047 a
In-book reference : Book 12, Hadith 149

USC-MSA web (English) reference : Book 5, Hadith 2279
(deprecated numbering scheme)

A hadith like this has been narrated by Anas through another chain of transmitters.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1047 b
In-book reference : Book 12, Hadith 150
USC-MSA web (English) reference : Book 5, Hadith 2280
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ ‏.‏

Reference : Sahih Muslim 1047 c
In-book reference : Book 12, Hadith 151
USC-MSA web (English) reference : Book 5, Hadith 2281
(deprecated numbering scheme)

(39) Chapter: If the Son of Adam had two valleys, he would desire a third

(39) باب لَوْ أَنَّ لاِبْنِ آدَمَ وَادِيَيْنِ لاَبْتَغَى ثَالِثًا

Anas reported Allah's Messenger (ﷺ) as saying:

If the son of Adam were to possess two valleys of riches. he would long for the third one. And the stomach of the son of Adam is not filled but with dust. And Allah returns to him who repents.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لَوْ كَانَ لاِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَى وَادِيًا ثَالِثًا وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1048 a
In-book reference : Book 12, Hadith 152
USC-MSA web (English) reference : Book 5, Hadith 2282
(deprecated numbering scheme)

Anas b. Malik reported:

I heard the Messenger of Allah (ﷺ) as saying this, but I do not know whether this thing was revealed to him or not, but he said to.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ - فَلاَ أَدْرِي أَشَىْءٌ أُنْزِلَ أَمْ شَىْءٌ كَانَ يَقُولُهُ - بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ ‏.‏

Reference : Sahih Muslim 1048 b
In-book reference : Book 12, Hadith 153
USC-MSA web (English) reference : Book 5, Hadith 2283

(deprecated numbering scheme)

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

If there were two valleys of gold for the son of Adam, he would long for another one. and his mouth will not be filled but with dust, and Allah returns to him who repents.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لَوْ كَانَ لاِبْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنَّ لَهُ وَادِيًا آخَرَ وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ " .

Reference	: Sahih Muslim 1048 c
In-book reference	: Book 12, Hadith 154
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2284

Ibn Abbas reported Allah's Messenger (ﷺ) as saying:

If there were for the son of Adam a valley full of riches, he would long to possess another one like it. and Ibn Adam does not feel satiated but with dust. And Allah returns to him who returns (to Him). Ibn Abbas said: I do not know whether it is from the Qur'an or not; and in the narration transmitted by Zuhair it was said: I do not know whether it is from the Qur'an, and he made no mention of Ibn Abbas.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَوْ أَنَّ لاِبْنِ آدَمَ مِلْءَ وَادٍ مَالاً لأَحَبَّ أَنْ يَكُونَ إِلَيْهِ مِثْلُهُ وَلاَ يَمْلأُ نَفْسَ ابْنِ آدَمَ إِلاَّ التُّرَابُ وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ " . قَالَ ابْنُ عَبَّاسٍ فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ هُوَ أَمْ لاَ . وَفِي رِوَايَةِ زُهَيْرٍ قَالَ فَلاَ أَدْرِي أَمِنَ الْقُرْآنِ . لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ .

Reference	: Sahih Muslim 1049
In-book reference	: Book 12, Hadith 155
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2285

Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said:

You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" (lxi 2.) and" that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (xvii. 13).

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي، الأَسْوَدِ عَنْ أَبِيهِ، قَالَ بَعَثَ أَبُو مُوسَى الأَشْعَرِيُّ إِلَى قُرَّاءِ أَهْلِ الْبَصْرَةِ فَدَخَلَ عَلَيْهِ ثَلاَثُمِائَةِ رَجُلٍ قَدْ قَرَءُوا الْقُرْآنَ فَقَالَ أَنْتُمْ خِيَارُ أَهْلِ الْبَصْرَةِ وَقُرَّاؤُهُمْ فَاتْلُوهُ وَلاَ يَطُولَنَّ

عَلَيْكُمُ الأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ قَبْلَكُمْ وَإِنَّا كُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا فِي الطُّولِ وَالشِّدَّةِ بِبَرَاءَةَ فَأُنْسِيتُهَا غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا لَوْ كَانَ لاِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَى وَادِيًا ثَالِثًا وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ . وَكُنَّا نَقْرَأُ سُورَةً كُنَّا نُشَبِّهُهَا بِإِحْدَى الْمُسَبِّحَاتِ فَأُنْسِيتُهَا غَيْرَ أَنِّي حَفِظْتُ مِنْهَا { يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ} فَتُكْتَبُ شَهَادَةً فِي أَعْنَاقِكُمْ فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ .

Reference : Sahih Muslim 1050
In-book reference : Book 12, Hadith 156
USC-MSA web (English) reference : Book 5, Hadith 2286
(deprecated numbering scheme)

(40) Chapter: The virtue of contentment and encouragement thereof

(40) باب لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ

Abu Huraira reported that the Messenger of Allah (ﷺ) had said:

Richness does not lie in the abundance of (worldly) goods but richness is the richness of the soul (heart, self).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ " .

Reference : Sahih Muslim 1051
In-book reference : Book 12, Hadith 157
USC-MSA web (English) reference : Book 5, Hadith 2287
(deprecated numbering scheme)

(41) Chapter: Warning against being deceived by the splendor and luxury of this world

(41) باب تَخَوُّفِ مَا يَخْرُجُ مِنْ زَهْرَةِ الدُّنْيَا

Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) stood up and addressed the people thus:

O people, by Allah, I do not entertain fear about you in regard to anything else than that which Allah would bring forth for you in the form of adornment of the world. A person said: Messenger of Allah, does good produce evil? The Messenger of Allah (ﷺ) remained silent for a while and he then said: What did you say? He replied: Messenger of Allah, I said: Does good produce evil? The Messenger of Allah (ﷺ) said to him: The good does not produce but good. but among the plants the spring rain produces There some which kill with a tremour or nearly kill all but the animal which feeds on vegetation. It eats and when its flanks are distended, it faces the can. then when it has donged or urinated and chewed it returns and eats. He who accepts wealth rightly, Allah confers blessing on it for him. and he who takes wealth without any right, he is like one who eats and is not satisfied.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ، عَبْدِ اللَّهِ بْنِ سَعْدٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَطَبَ النَّاسَ فَقَالَ " لاَ وَاللَّهِ مَا أَخْشَى عَلَيْكُمْ أَيُّهَا النَّاسُ إِلاَّ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ فَصَمَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَاعَةً ثُمَّ قَالَ " كَيْفَ قُلْتَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيَأْتِي الْخَيْرُ بِالشَّرِّ

فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْخَيْرَ لاَ يَأْتِي إِلاَّ بِخَيْرٍ أَوَ خَيْرٌ هُوَ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ أَكَلَتْ حَتَّى إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ ثَلَطَتْ أَوْ بَالَتْ ثُمَّ اجْتَرَّتْ فَعَادَتْ فَأَكَلَتْ فَمَنْ يَأْخُذْ مَالاً بِحَقِّهِ يُبَارَكْ لَهُ فِيهِ وَمَنْ يَأْخُذْ مَالاً بِغَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلاَ يَشْبَعُ " .

Reference : Sahih Muslim 1052 a
In-book reference : Book 12, Hadith 158
USC-MSA web (English) reference : Book 5, Hadith 2288
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) had said:

The most dreadful thing I fear in your case is what Allah brings forth for you in the form of the adornment of the world. They (the Prophet's Companions) said: Messenger of Allah, what is the adornment of the world? He said: Blessings (the natural resources) of the earth. They (again) said: Messenger of Allah, does good produce evil? He said: No, only good comes out of good. No, only good comes out of good. No. only good comes out of good. All that which the spring rain helps to grow kills or is about to kill but (the animal) which feeds on vegetation. It eats and when its flanks are distended, it faces the sun, it chews the cud, it has dunged and urinated. it returns and eats. This wealth is green and sweet, and he who accepts it and applies it rightly, finds it a good help, but he who takes it wrongfully is like one who eats without being satisfied.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا " . قَالُوا وَمَا زَهْرَةُ الدُّنْيَا يَا رَسُولَ اللَّهِ قَالَ " بَرَكَاتُ الأَرْضِ " . قَالُوا يَا رَسُولَ اللَّهِ وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ قَالَ " لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ لاَ يَأْتِي الْخَيْرُ إِلاَّ بِالْخَيْرِ إِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ فَإِنَّهَا تَأْكُلُ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ ثُمَّ اجْتَرَّتْ وَبَالَتْ وَثَلَطَتْ ثُمَّ عَادَتْ فَأَكَلَتْ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُونَةُ هُوَ وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ " .

Reference : Sahih Muslim 1052 b
In-book reference : Book 12, Hadith 159
USC-MSA web (English) reference : Book 5, Hadith 2289
(deprecated numbering scheme)

Abu Said al-Khudri reported:

The Messenger of Allah (ﷺ) was sitting on the pulpit and we were sitting around him, and he said: What I am afraid of in regard to you after my death is that there would be opened for you the adornments of the world and its beauties. A person said: Messenger of Allah, does good produce evil? The Messenger of Allah (ﷺ) remained silent. And it was said to him (the man who had asked the question from the Holy Prophet): What Is the matter with you, that you speak with the Messenger of Allah (ﷺ) but he does not speak with you? We thought as if revelation was descending upon him. He regained himself and wiped the sweat from him and said: He was the inquirer (and his style of expression showed as if he praised him and then added): Verily good does not produce evil. Whatever the spring rainfall causes to grow kills or is about to kill, but that (animal) which feeds on vegetation. It eats till its flanks are filled; it faces the sun and dungs and urinates. and then returns to eat. And this Wealth is a sweet vegetation, and

it is a good companion for a Muslim who gives out of it to the needy, to the orphan. to the wayfarer, or something like that as the Messenger of Allah (ﷺ) said: He who takes it without his right is like one who eats but does not feel satisfied, and it would stand witness against him on the Day of judgment.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ، صَاحِبِ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ جَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ " إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا " . فَقَالَ رَجُلٌ أَوَيَأْتِي الْخَيْرُ بِالشَّرِّ يَا رَسُولَ اللَّهِ قَالَ فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقِيلَ لَهُ مَا شَأْنُكَ تُكَلِّمُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَلاَ يُكَلِّمُكَ قَالَ وَرُئِينَا أَنَّهُ يُنْزَلُ عَلَيْهِ فَأَفَاقَ يَمْسَحُ عَنْهُ الرُّحَضَاءَ وَقَالَ " إِنَّ هَذَا السَّائِلَ - وَكَأَنَّهُ حَمِدَهُ فَقَالَ - إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضِرِ فَإِنَّهَا أَكَلَتْ حَتَّى إِذَا امْتَلأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ وَإِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ لِمَنْ أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ " .

Reference	: Sahih Muslim 1052 c
In-book reference	: Book 12, Hadith 160
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2290

(42) Chapter: The virtue of refraining from asking and being patient and content

(42) باب فَضْلِ التَّعَفُّفِ وَالصَّبْرِ

Abu Sa'id al-Khudri reported that some people from among the Ansar begged from the Messenger of Allah (ﷺ) and he gave them. They again begged him and he again gave them, till when what was in his possession was exhausted he said:

Whatever good (riches, goods) I have, I will not withhold it from you. He who refrains from begging Allah safeguards him against want. and he who seeks sufficiency, Allah would keep him in a state of sufficiency, and he who shows endurance. Allah would grant him power to endure, and none is blessed with an endowment better and greater than endurance.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ " مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ " .

Reference	: Sahih Muslim 1053 a
In-book reference	: Book 12, Hadith 161
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2291

This hadith has been narrated by Zuhri with the same chain of transmitters.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . نَحْوَهُ .

Reference : Sahih Muslim 1053 b
In-book reference : Book 12, Hadith 162
USC-MSA web (English) reference : Book 5, Hadith 2292
(deprecated numbering scheme)

(43) Chapter: Sufficient provision and contentment

(43) باب فِي الْكَفَافِ وَالْقَنَاعَةِ

'Amr b. al-'As reported Allah's Messenger (ﷺ) as saying:

He Is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، عَنْ سَعِيدِ بْنِ أَبِي، أَيُّوبَ حَدَّثَنِي شُرَحْبِيلُ، - وَهُوَ ابْنُ شَرِيكٍ - عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ، بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ " .

Reference : Sahih Muslim 1054
In-book reference : Book 12, Hadith 163
USC-MSA web (English) reference : Book 5, Hadith 2293
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

O Allah, make the provision of Muhammad's family sufficient just to sustain life.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالُوا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، كِلاَهُمَا عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا " .

Reference : Sahih Muslim 1055
In-book reference : Book 12, Hadith 164
USC-MSA web (English) reference : Book 5, Hadith 2294
(deprecated numbering scheme)

(44) Chapter: Giving to those whose hearts have been inclined (towards Islam) and to those for whose faith there is fear if they are not given anything, and putting up with the one who asks rudely due to ignorance, and the Khawarij and rulings regarding them

(44) باب إِعْطَاءِ مَنْ سَأَلَ بِفُحْشٍ وَغِلْظَةٍ

Umar b. Khattab (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) distributed something. Upon this I said:

Messenger of Allah, I swear by God, the others besides them were more deserving than these (to whom you gave charity). He said: They had in fact left no other alternative for me. but (that they should) either beg importunately from me or they would regard me as a miser, but I am not a miser.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ سَلْمَانَ، بْنِ رَبِيعَةَ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَسْمًا فَقُلْتُ وَاللَّهِ يَا رَسُولَ اللَّهِ لَغَيْرُ هَؤُلاَءِ كَانَ أَحَقَّ بِهِ مِنْهُمْ . قَالَ " إِنَّهُمْ خَيَّرُونِي أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يُبَخِّلُونِي فَلَسْتُ بِبَاخِلٍ " .

Reference : Sahih Muslim 1056
In-book reference : Book 12, Hadith 165
USC-MSA web (English) reference : Book 5, Hadith 2295
(deprecated numbering scheme)

Anas b. Malik reported:
I was walking with the Messenger of Allah (ﷺ) and he had put on a mantle of Najran with a thick border. A bedouin met him and pulled the mantle so violently that I saw this violent pulling leaving marks of the border of the mantle on the skin of the neck of the Messenger of Allah (ﷺ). And he (the bedouin) said: Muhammad, issue command that I should be given out of the wealth of Allah which is at your disposal. The Messenger of Allah (ﷺ) turned his attention to him and smiled, and then ordered for him a gift (provision).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، قَالَ سَمِعْتُ مَالِكًا، ح وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي مَالِكُ، بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ أَثَّرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ . فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ .

Reference : Sahih Muslim 1057 a
In-book reference : Book 12, Hadith 166
USC-MSA web (English) reference : Book 5, Hadith 2296
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters. And In the hadith transmitted by Ikrima b. 'Ammir there is an addition:
" He (the bedouin) pulled his (mantle) so violently that the Messenger of Allah (ﷺ) was drifted very close to the bedouin." And in the hadith transmitted by Hammam, (the words are):" He pulled it so violently that the mantle was torn and the border was left around the neck of the Messenger of Allah (ﷺ)."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا هَمَّامٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، ح وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ، كُلُّهُمْ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ

أَبِي طَلْحَةَ، عَنْ أَنَسِ، بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ . وَفِي حَدِيثِ عِكْرِمَةَ بْنِ عَمَّارٍ مِنَ الزِّيَادَةِ قَالَ ثُمَّ جَبَذَهُ إِلَيْهِ جَبْذَةً رَجَعَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فِي نَحْرِ الأَعْرَابِيِّ . وَفِي حَدِيثِ هَمَّامٍ فَجَاذَبَهُ حَتَّى انْشَقَّ الْبُرْدُ وَحَتَّى بَقِيَتْ حَاشِيَتُهُ فِي عُنُقِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1057 b
In-book reference	: Book 12, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2297

Miswar b. Makhrama reported that the Messenger of Allah (ﷺ) distributed some cloaks but did not bestow one upon Makhrama. Upon this Makhrama said:

O my son, come along with me to the Messenger of Allah (ﷺ). So I went with him. He said: Enter the house and call him (to come out) for me. So I called him and he (the Holy Prophet) came out, and there was a cloak (from those already distributed) on him. He (the Holy Prophet) said: I had kept it for you. He (Makhrama), looked at it and was pleased.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُ قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا فَقَالَ مَخْرَمَةُ يَا بُنَىَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . فَانْطَلَقْتُ مَعَهُ قَالَ ادْخُلْ فَادْعُهُ لِي . قَالَ فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ " خَبَأْتُ هَذَا لَكَ " . قَالَ فَنَظَرَ إِلَيْهِ فَقَالَ " رَضِيَ مَخْرَمَةُ " .

Reference	: Sahih Muslim 1058 a
In-book reference	: Book 12, Hadith 168
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2298

Miswar b. Makhrama reported:

Some cloaks were presented to the Messenger of Allah (ﷺ). My father Makhrama said to me: Come along with me to him; perhaps we may be able to get anything out of that (stock of cloaks). My father stood at the door and began to talk. The Apostle of Allah (ﷺ) recognised him by his voice and came out and there was a cloak with him, and he was showing its beauties and saying: I kept it for you, I kept it for you.

حَدَّثَنَا أَبُو الْخَطَّابِ، زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ أَبُو صَالِحٍ، حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ قَدِمَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم أَقْبِيَةٌ فَقَالَ لِي أَبِي مَخْرَمَةُ انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِيَنَا مِنْهَا شَيْئًا . قَالَ فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم صَوْتَهُ فَخَرَجَ وَمَعَهُ قَبَاءٌ وَهُوَ يُرِيهِ مَحَاسِنَهُ وَهُوَ يَقُولُ " خَبَأْتُ هَذَا لَكَ خَبَأْتُ هَذَا لَكَ " .

Reference	: Sahih Muslim 1058 b
In-book reference	: Book 12, Hadith 169
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2299

(45) Chapter: Giving to one whose faith one fears

(45) باب إِعْطَاءِ مَنْ يُخَافُ عَلَى إِيمَانِهِ

Sa'd reported that the Messenger of Allah (ﷺ) bestowed (some gifts) upon a group of people and I was sitting amongst them. The Messenger of Allah (ﷺ), however, left a person and he did not give him anything. and he seemed to me the most excellent among them (and thus deserved the gifts more than anyone else). So I stood up before the Messenger of Allah (ﷺ) and said to him in undertone:

Messenger of Allah, what about so and so? By Allah, I find him a believer. He (the Messenger of Allah) said: He may be a Muslim. I kept quiet for a short while, and then what I knew of him urged me (to plead his case again) and I said: Messenger of Allah, what about so and so? By Allah, I find him a believer. Upon this he (the Holy Prophet) said: He may be a Muslim. I again remained quiet for a short while, and what I knew of him again urged me (to plead his case so I) said: Messenger of Allah, what about so and so? By Allah, I find him a believer. Upon this he (the Holy Prophet) said: He may be a Muslim. I often bestow (something) upon a person, whereas someone else is dearer to me than he, because of the fear that he may fall headlong into the fire. And in the hadith transmitted by Hulwani this statement was repeated twice.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، سَعْدٍ أَنَّهُ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ قَالَ فَتَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهُمْ رَجُلاً لَمْ يُعْطِهِ وَهُوَ أَعْجَبُهُمْ إِلَىَّ فَقُمْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَارَرْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ وَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا ‏.‏ قَالَ ‏"‏ أَوْ مُسْلِمًا ‏"‏ ‏.‏ فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا ‏.‏ قَالَ ‏"‏ أَوْ مُسْلِمًا ‏"‏ ‏.‏ فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلاَنٍ فَوَاللَّهِ إِنِّي لأَرَاهُ مُؤْمِنًا ‏.‏ قَالَ ‏"‏ أَوْ مُسْلِمًا ‏"‏ ‏.‏ قَالَ ‏"‏ إِنِّي لأُعْطِي الرَّجُلَ ‏.‏ وَغَيْرُهُ أَحَبُّ إِلَىَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ ‏"‏ ‏.‏ وَفِي حَدِيثِ الْحُلْوَانِيِّ تَكْرَارُ الْقَوْلِ مَرَّتَيْنِ ‏.‏

Reference	: Sahih Muslim 150 e
In-book reference	: Book 12, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2300

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ، بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، ح وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ، بْنُ حُمَيْدٍ قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ عَلَى مَعْنَى حَدِيثِ صَالِحٍ عَنِ الزُّهْرِيِّ ‏.‏

Reference	: Sahih Muslim 150 f
In-book reference	: Book 12, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2301

This hadith has been narrated on the authority of Muhammad b. Sa'd through another chain of transmitters (and the words are):

" The Messenger of Allah (ﷺ) struck between my neck and shoulder with his hand and said: Do you wrangle, O Sa'd, because I bestow (some gifts) upon a person?"

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ، يُحَدِّثُ بِهَذَا الْحَدِيثِ - يَعْنِي حَدِيثَ الزُّهْرِيِّ الَّذِي ذَكَرْنَا - فَقَالَ فِي حَدِيثِهِ فَضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي ثُمَّ قَالَ " أَقِتَالاً أَىْ سَعْدُ إِنِّي لأُعْطِي الرَّجُلَ " .

Reference : Sahih Muslim 150 g
In-book reference : Book 12, Hadith 172
USC-MSA web (English) reference : Book 5, Hadith 2302
(deprecated numbering scheme)

(46) Chapter: Giving to those whose hearts have been inclined (towards Islam) and urging those whose faith is strong to show patience

(46) باب إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ عَلَى الإِسْلاَمِ وَتَصَبُّرِ مَنْ قَوِيَ إِيمَانُهُ

Anas b. Malik reported that when on the Day of Hunain Allah conferred upon His Apostle (ﷺ) the riches of Hawazin (without armed encounter), the Messenger of Allah (ﷺ) set about distributing to some persons of Quraish one hundred camels Upon this they (the young people from the Ansar) said:

May Allah grant pardon to the Messenger of Allah (ﷺ) that he bestowed (these camels) upon the people of Quraish, and he ignored us, whereas our swords are still dripping blood. Anas b. Malik said: Their statement was conveyed to the Messenger of Allah (ﷺ) and he sent (someone) to the Ansar and gathered them under a tent of leather. When they had assembled, the Messenger of Allah (ﷺ) came to them and said: What is this news that has reached me from you? The wise people of the Ansar said: Messenger of Allah, so far as the sagacious amongst us are concerned they have said nothing, but we have amongst us persons of immature age; they said: May Allah grant pardon to the Messenger of Allah (ﷺ) that he gave to the Quraish and ignored us (despite the fact) that our swords are besmeared with their blood. Upon this the Messenger of Allah (ﷺ) said: I give (at times material gifts) to persons who were quite recently in the state of unbelief, so that I may incline them to truth Don't you feel delighted that people should go with riches, and you should go back to your places with the Messenger of Allah? By Allah, that with which you would return is better than that with which they would return. They said: Yes, Messenger of Allah, we are pleased. The Prophet said too: You would find marked preference (in conferring of the material gifts) in future, so you should show patience till you meet Allah and His Messenger and I would he at the Haud Kauthar. They said: We would show patience.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ أُنَاسًا، مِنَ الأَنْصَارِ قَالُوا يَوْمَ حُنَيْنٍ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْطِي رِجَالاً مِنْ قُرَيْشٍ الْمِائَةَ مِنَ الإِبِلِ فَقَالُوا يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ . قَالَ أَنَسُ بْنُ مَالِكٍ فَحُدِّثَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ قَوْلِهِمْ فَأَرْسَلَ إِلَى الأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ " . فَقَالَ لَهُ فُقَهَاءُ الأَنْصَارِ أَمَّا ذَوُو رَأْيِنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا وَأَمَّا أُنَاسٌ مِنَّا حَدِيثَةٌ أَسْنَانُهُمْ قَالُوا يَغْفِرُ اللَّهُ لِرَسُولِهِ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ . فَقَالَ رَسُولُ اللَّهِ

صلى الله عليه وسلم " فَإِنِّي أُعْطِي رِجَالاً حَدِيثِي عَهْدٍ بِكُفْرٍ أَتَأَلَّفُهُمْ أَفَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالأَمْوَالِ وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ " . فَقَالُوا بَلَى يَا رَسُولَ اللَّهِ قَدْ رَضِينَا . قَالَ " فَإِنَّكُمْ سَتَجِدُونَ أَثَرَةً شَدِيدَةً فَاصْبِرُوا حَتَّى تَلْقَوُا اللَّهَ وَرَسُولَهُ فَإِنِّي عَلَى الْحَوْضِ " . قَالُوا سَنَصْبِرُ .

Reference : Sahih Muslim 1059 a
In-book reference : Book 12, Hadith 173
USC-MSA web (English) reference : Book 5, Hadith 2303
(deprecated numbering scheme)

Anas b. Malik reported that when Allah conferred upon His Messenger (ﷺ) the riches of Hawazin (without armed encounter) ; the rest of the hadith is the same except some variation (of words):
" Anas said: We could not tolerate it and he also said: The people were immature in age."

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّهُ قَالَ لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ . وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ قَالَ أَنَسٌ فَلَمْ نَصْبِرْ . وَقَالَ فَأَمَّا أُنَاسٌ حَدِيثَةٌ أَسْنَانُهُمْ .

Reference : Sahih Muslim 1059 b
In-book reference : Book 12, Hadith 174
USC-MSA web (English) reference : Book 5, Hadith 2304
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.
وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ . إِلاَّ أَنَّهُ قَالَ قَالَ أَنَسٌ قَالُوا نَصْبِرُ . كَرِوَايَةِ يُونُسَ عَنِ الزُّهْرِيِّ .

Reference : Sahih Muslim 1059 c
In-book reference : Book 12, Hadith 175
USC-MSA web (English) reference : Book 5, Hadith 2305
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) gathered the Ansar and said:

Is there someone alien among you? They said: No, but only the son of our sister. Upon this the Messenger of Allah (ﷺ) said: The son of the sister of the people is included among the tribe, and (farther) said: The Quraish have recently abandoned Jahillyya and have just been delivered from distress; I, therefore, intend to help them and conciliate them. Don't you feel happy that the people should return with worldly riches and you return with the Messenger of Allah to your houses? (So far as my love for you is concerned I should say) if the people were to tread a valley and the Ansar tread a narraw path (in a mountain) I would tread the narrow path of the Ansar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم الأَنْصَارَ فَقَالَ " أَفِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ " . فَقَالُوا لاَ إِلاَّ ابْنُ أُخْتٍ لَنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ ابْنَ أُخْتِ الْقَوْمِ مِنْهُمْ " . فَقَالَ " إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ وَإِنِّي أَرَدْتُ أَنْ

أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَى بُيُوتِكُمْ لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَ الأَنْصَارُ شِعْبًا لَسَلَكْتُ شِعْبَ الأَنْصَارِ " .

Reference : Sahih Muslim 1059 d
In-book reference : Book 12, Hadith 176
USC-MSA web (English) reference : Book 5, Hadith 2306
(deprecated numbering scheme)

Anas b. Malik reported:

When Mecca was conquered, he (the Holy Prophet) distributed the spoils among the Quraish. Upon this the Ansar said: It is strange that our swords are dripping with their blood, whereas our spoils have been given to them (to the Quraish). This (remark) reached the Messenger of Allah (ﷺ), and so he gathered them and said: What is this that has been conveyed to me about you? They said: (Yes) it is that very thing that, has reached you and they were not (the people) to speak a lie. Upon this he said: Don't you like that the people should return to their houses along with worldly riches, whereas you should return to your houses with the Messenger of Allah? If the people were to tread a valley or a narrow path, and the Ansar were also to tread a valley or a narrow path, I would tread the valley (along with the) Ansar or the narrow path (along with the) Ansar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ لَمَّا فُتِحَتْ مَكَّةُ قَسَمَ الْغَنَائِمَ فِي قُرَيْشٍ فَقَالَتِ الأَنْصَارُ إِنَّ هَذَا لَهُوَ الْعَجَبُ إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ وَإِنَّ غَنَائِمَنَا تُرَدُّ عَلَيْهِمْ . فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَجَمَعَهُمْ فَقَالَ " مَا الَّذِي بَلَغَنِي عَنْكُمْ " . قَالُوا هُوَ الَّذِي بَلَغَكَ . وَكَانُوا لاَ يَكْذِبُونَ . قَالَ " أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا إِلَى بُيُوتِهِمْ وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَى بُيُوتِكُمْ لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا وَسَلَكَتِ الأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنْصَارِ " .

Reference : Sahih Muslim 1059 e
In-book reference : Book 12, Hadith 177
USC-MSA web (English) reference : Book 5, Hadith 2307
(deprecated numbering scheme)

Anas b. Malik reported that when it was the Day of Hunain there came the tribes of Hawazin, Ghatafan and others along with their children and animals, and there were with the Messenger of Allah (ﷺ) that day ten thousand (soldiers), and newly freed men (of Mecca after its conquest). All these men (once) turned their backs, till he (the Holy Prophet) was left alone. He (the Messenger of Allah) on that day called twice and he did not interpose anything between these two (announcements). He turned towards his right and said:

O people of Ansar! They said: At thy beck and call (are we), Messenger of Allah. Be glad we are with thee. He then turned towards his left and said: O people of Ansar. They said: At thy beck and call (are we). Be glad we are with thee. He (the Holy Prophet) was riding a white mule. He dismounted and said: I am the servant of Allah and His Apostle. The polytheists suffered defeat and the Messenger of Allah (may peace he upon him) acquired a large quantity of spoils, and he distributed them among the refugees and the people recently delivered (of Mecca) but did not give anything to the Ansar. The Ansar said: In the hour of distress it is we who are called (for help). but the spoils are given to other people besides us. This (remark) reached him (the Holy Prophet). and he gathered them In a tent. and said: What is this news that has reached me on your behalf? They kept silence. Upon this he said: O people of

Ansar, don't you like that people should go away with worldly (riches), and you go away with Muhammad taking him to your houses? They said: Yes, happy we are. Messenger of Allah. He (the Holy Prophet) said: If the people were to tread a valley, and the Ansar were to tread a narrow path, I would take the narrow path of the Ansar. Hisham said: I asked Abu Hamza if he was present there. He said: How could I be absent from him?

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ، - يَزِيدُ أَحَدُهُمَا عَلَى الآخَرِ الْحَرْفَ بَعْدَ الْحَرْفِ - قَالاَ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ حَدَّثَنَا ابْنُ عَوْنٍ عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ أَقْبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيْرُهُمْ بِذَرَارِيِّهِمْ وَنَعَمِهِمْ وَمَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَئِذٍ عَشَرَةُ آلاَفٍ وَمَعَهُ الطُّلَقَاءُ فَأَدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ - قَالَ - فَنَادَى يَوْمَئِذٍ نِدَاءَيْنِ لَمْ يَخْلِطْ بَيْنَهُمَا شَيْئًا - قَالَ - فَالْتَفَتَ عَنْ يَمِينِهِ فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ " . فَقَالُوا لَبَّيْكَ يَا رَسُولَ اللَّهِ أَبْشِرْ نَحْنُ مَعَكَ - قَالَ - ثُمَّ الْتَفَتَ عَنْ يَسَارِهِ فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ " . قَالُوا لَبَّيْكَ يَا رَسُولَ اللَّهِ أَبْشِرْ نَحْنُ مَعَكَ - قَالَ - وَهُوَ عَلَى بَغْلَةٍ بَيْضَاءَ فَنَزَلَ فَقَالَ أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ . فَانْهَزَمَ الْمُشْرِكُونَ وَأَصَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَنَائِمَ كَثِيرَةً فَقَسَمَ فِي الْمُهَاجِرِينَ وَالطُّلَقَاءِ وَلَمْ يُعْطِ الأَنْصَارَ شَيْئًا فَقَالَتِ الأَنْصَارُ إِذَا كَانَتِ الشِّدَّةُ فَنَحْنُ نُدْعَى وَتُعْطَى الْغَنَائِمُ غَيْرَنَا . فَبَلَغَهُ ذَلِكَ فَجَمَعَهُمْ فِي قُبَّةٍ فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ " . فَسَكَتُوا فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ تَحُوزُونَهُ إِلَى بُيُوتِكُمْ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ رَضِينَا . قَالَ فَقَالَ " لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ شِعْبًا لأَخَذْتُ شِعْبَ الأَنْصَارِ " . قَالَ هِشَامٌ فَقُلْتُ يَا أَبَا حَمْزَةَ أَنْتَ شَاهِدٌ ذَاكَ قَالَ وَأَيْنَ أَغِيبُ عَنْهُ.

Reference : Sahih Muslim 1059 f
In-book reference : Book 12, Hadith 178
USC-MSA web (English) reference : Book 5, Hadith 2308
(deprecated numbering scheme)

Anas b. Malik reported:

We conquered Mecca and then we went on an expedition to Hunain. The polytheists came, forming themselves into the best rows that I have seen. They first formed the rows of cavalry, then those of infantry, and then those of women behind them. Then there were formed the rows of sheep and goats and then of other animals. We were also people large in number, and our (number) had reached six thousand. And on one side Khalid b. Walid was in charge of the cavalry. And our horses at once turned back from our rear. And we could hardly hold our own when our horses were exposed, and the bedouins and the people whom we knew took to their heels. (Seeing this) the Messenger of Allah (ﷺ) called thus: O emigrants, O emigrants. He then. said: O Ansar, O Ansar. (Anas said: This hadith is transmitted by a group of eminent persons.) We said: At thy beck and call are we, Messenger of Allah. The Messenger of Allah (ﷺ) then advanced and he (Anas) said: By Allah, we had not yet reached them when Allah defeated them. and we took possession of the wealth and we then marched towards Ta'if, and we besieged them for forty nights. and then came back to Mecca and encamped (at a place), and the Messenger of Allah (ﷺ) began to bestow a hundred camels upon each individual. The rest of the hadith is the same.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَحَامِدُ بْنُ عُمَرَ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالَ ابْنُ مُعَاذٍ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ حَدَّثَنِي السُّمَيْطُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ افْتَتَحْنَا مَكَّةَ ثُمَّ إِنَّا غَزَوْنَا حُنَيْنًا فَجَاءَ الْمُشْرِكُونَ بِأَحْسَنِ صُفُوفٍ رَأَيْتُ - قَالَ -

فَصُفَّتِ الْخَيْلُ ثُمَّ صُفَّتِ الْمُقَاتِلَةُ ثُمَّ صُفَّتِ النِّسَاءُ مِنْ وَرَاءِ ذَلِكَ ثُمَّ صُفَّتِ الْغَنَمُ ثُمَّ صُفَّتِ النَّعَمُ - قَالَ - وَنَحْنُ بَشَرٌ كَثِيرٌ قَدْ بَلَغْنَا سِتَّةَ آلاَفٍ وَعَلَى مُجَنِّبَةِ خَيْلِنَا خَالِدُ بْنُ الْوَلِيدِ - قَالَ - فَجَعَلَتْ خَيْلُنَا تَلْوِي خَلْفَ ظُهُورِنَا فَلَمْ نَلْبَثْ أَنِ انْكَشَفَتْ خَيْلُنَا وَفَرَّتِ الأَعْرَابُ وَمَنْ نَعْلَمُ مِنَ النَّاسِ - قَالَ - فَنَادَى رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا لَلْمُهَاجِرِينَ يَا لَلْمُهَاجِرِينَ " . ثُمَّ قَالَ " يَا لَلأَنْصَارِ يَا لَلأَنْصَارِ " . قَالَ قَالَ أَنَسٌ هَذَا حَدِيثُ عِمِّيَّةٍ . قَالَ قُلْنَا لَبَّيْكَ يَا رَسُولَ اللَّهِ - قَالَ - فَتَقَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - فَايْمُ اللَّهِ مَا أَتَيْنَاهُمْ حَتَّى هَزَمَهُمُ اللَّهُ - قَالَ - فَقَبَضْنَا ذَلِكَ الْمَالَ ثُمَّ انْطَلَقْنَا إِلَى الطَّائِفِ فَحَاصَرْنَاهُمْ أَرْبَعِينَ لَيْلَةً ثُمَّ رَجَعْنَا إِلَى مَكَّةَ فَنَزَلْنَا - قَالَ - فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْطِي الرَّجُلَ الْمِائَةَ مِنَ الإِبِلِ . ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ قَتَادَةَ وَأَبِي التَّيَّاحِ وَهِشَامِ بْنِ زَيْدٍ .

Reference	: Sahih Muslim 1059 g
In-book reference	: Book 12, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2309

Rafi' b. Khadij reported that the Messenger of Allah; (ﷺ) gave to Abu Sufyan b. Harb and Safwan. b. Umayya and 'Uyaina b. Hisn and Aqra' b. Habis, i.e. to every one of these persons, one hundred camels, and gave to 'Abbas b. Mirdas less than this number. Upon this 'Abbas b. Mirdis said:

You allot the share of my booty and that of my horse between 'Uyaina and Aqra'. Both Uyaina and Aqra' are in no way more eminent than Mirdas (my father) in the assembly. I am in no way inferior to any one of these persons. And he who is let down today would not be elevated. He (the narrator) said: The Messenger of Allah (ﷺ) then completed one hundred camels for him.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا سُفْيَانَ بْنَ حَرْبٍ وَصَفْوَانَ بْنَ أُمَيَّةَ وَعُيَيْنَةَ بْنَ حِصْنٍ وَالأَقْرَعَ بْنَ حَابِسٍ كُلَّ إِنْسَانٍ مِنْهُمْ مِائَةً مِنَ الإِبِلِ وَأَعْطَى عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذَلِكَ . فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعُبَيْدِ بَيْنَ عُيَيْنَةَ وَالأَقْرَعِ فَمَا كَانَ بَدْرٌ وَلاَ حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي الْمَجْمَعِ وَمَا كُنْتُ دُونَ امْرِئٍ مِنْهُمَا وَمَنْ تَخْفِضِ الْيَوْمَ لاَ يُرْفَعِ قَالَ فَأَتَمَّ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِائَةً .

Reference	: Sahih Muslim 1060 a
In-book reference	: Book 12, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2310

This hadith has been narrated by Sa'id b. Masruq with the same chain of transmitters (with the words):

" The Apostle of Allah (ﷺ) distributed the spoils of Hunain, and he (the Holy Prophet) gave one hundred camels to Abu Sufyan b. Harb. The rest of the hadith is the same, but with this addition:" He bestowed upon" Alqama b. 'Ulatha one hundred (camels)."

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ مَسْرُوقٍ، بِهَذَا الإِسْنَادِ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَسَمَ غَنَائِمَ حُنَيْنٍ فَأَعْطَى أَبَا سُفْيَانَ بْنَ حَرْبٍ مِائَةً مِنَ الإِبِلِ . وَسَاقَ الْحَدِيثَ بِنَحْوِهِ وَزَادَ وَأَعْطَى عَلْقَمَةَ بْنَ عُلاَثَةَ مِائَةً .

Reference : Sahih Muslim 1060 b
In-book reference : Book 12, Hadith 181
USC-MSA web (English) reference : Book 5, Hadith 2311
(deprecated numbering scheme)

This hadith has been narrated by Sa'id with the same chain of transmitters, but no mention has been made of Alqama b. 'Ulatha, nor of safwin b. Umayya, and he did not mention the verse in his hadith.

وَحَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ عَلْقَمَةَ بْنَ عُلاَثَةَ وَلاَ صَفْوَانَ بْنَ أُمَيَّةَ وَلَمْ يَذْكُرِ الشِّعْرَ فِي حَدِيثِهِ.

Reference : Sahih Muslim 1060 c
In-book reference : Book 12, Hadith 182
USC-MSA web (English) reference : Book 5, Hadith 2312
(deprecated numbering scheme)

Abdullah b. Zaid reported that when the Messenger of Allah (ﷺ) conquered Hunain he distributed the booty, and he bestowed upon those whose hearts it was intended to win. It was conveyed to him (the Holy Prophet) that the Ansar cherished a desire that they should be given (that very portion) which the people (of Quraish) had got. Upon this the Messenger of Allah (ﷺ) stood up and, after having praised Allah and lauded Him, addressed them thus:

O people of Ansar, did I not find you erring and Allah guided you aright through me, and (in the state of) being destitute and Allah made you free from want through me, and in a state of disunity and Allah united you through me, and they (the Ansar) said: Allah and His Messenger are most benevolent. He (again) said: Why do you not answer me? They said: Allah and His Messenger are the most benevolent. He said, If you wish you should say so and so, and the event (should take) such and such course (and in this connection he made a mention) of so many things. 'Amr is under the impression that he has not been able to remember them. He (the Holy Prophet) further said: Don't you feel happy (over this state of affairs) that the people should go away with goats and camels, and you go to your places along with the Messenger of Allah? The Ansar are inner garments (more close to me) and (other) people are outer garments. Had there not been migration, I would have been a man from among the Ansar. If the people were to tread a valley or a narrow path, I would tread the valley (chosen) by the Ansar or narrow path (trodden) by them. And you would soon find after me preferences (over you in getting material benefits). So you should show patience till you meet me at the Haud (Kauthar).

حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا فَتَحَ حُنَيْنًا قَسَمَ الْغَنَائِمَ فَأَعْطَى الْمُؤَلَّفَةَ قُلُوبُهُمْ فَبَلَغَهُ أَنَّ الأَنْصَارَ يُحِبُّونَ أَنْ يُصِيبُوا مَا أَصَابَ النَّاسُ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَطَبَهُمْ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " يَا مَعْشَرَ الأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلاَّلاً فَهَدَاكُمُ اللَّهُ بِي وَعَالَةً فَأَغْنَاكُمُ اللَّهُ بِي وَمُتَفَرِّقِينَ فَجَمَعَكُمُ اللَّهُ بِي " . وَيَقُولُونَ اللَّهُ وَرَسُولُهُ أَمَنُّ . فَقَالَ " أَلاَ تُجِيبُونِي " . فَقَالُوا اللَّهُ وَرَسُولُهُ أَمَنُّ . فَقَالَ " أَمَا إِنَّكُمْ لَوْ شِئْتُمْ أَنْ تَقُولُوا كَذَا وَكَذَا وَكَانَ مِنَ الأَمْرِ كَذَا وَكَذَا " . لأَشْيَاءَ عَدَّدَهَا . زَعَمَ

عَمْرٌو أَنْ لاَ يَحْفَظُهَا فَقَالَ " أَلاَ تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاءِ وَالإِبِلِ وَتَذْهَبُونَ بِرَسُولِ اللَّهِ إِلَى رِحَالِكُمُ الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشِعْبًا لَسَلَكْتُ وَادِيَ الأَنْصَارِ وَشِعْبَهُمْ إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ " .

Reference : Sahih Muslim 1061
In-book reference : Book 12, Hadith 183
USC-MSA web (English) reference : Book 5, Hadith 2313
(deprecated numbering scheme)

Abdullah reported:

On the day of Hunain, the Messenger of Allah (ﷺ) showed preference (to some) people in the distribution of the spoils. He bestowed on Aqra' b. Habis one hundred camels, and bestowed an equal (number) upon 'Uyaina, and bestowed on people among the elites of Arabia, and preferred them (to others) on that day, in the distribution (of spoils). Upon this a person said: By Allah, neither justice has been done in this distribution (of spoils), nor has the pleasure of Allah been sought in it. I (the narrator) said: By Allah, I will certainly inform the Messenger of Allah (ﷺ) about it. I came to him and informed him about what he had said. The colour of his (the Prophet's) face changed red like blood and he then said: "Who would do justice, if Allah and His Messenger do not do justice?" He further said: "May Allah have mercy upon Moses; he was tormented more than this, but he showed patience." I said: Never would I convey him (the Holy Prophet) after this (unpleasant) narration.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاسًا فِي الْقِسْمَةِ فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ وَأَعْطَى أُنَاسًا مِنْ أَشْرَافِ الْعَرَبِ وَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ فَقَالَ رَجُلٌ وَاللَّهِ إِنَّ هَذِهِ لَقِسْمَةٌ مَا عُدِلَ فِيهَا وَمَا أُرِيدَ فِيهَا وَجْهُ اللَّهِ . قَالَ فَقُلْتُ وَاللَّهِ لأُخْبِرَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم - قَالَ - فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ - قَالَ - فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كَالصِّرْفِ ثُمَّ قَالَ " فَمَنْ يَعْدِلُ إِنْ لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ " . قَالَ ثُمَّ قَالَ " يَرْحَمُ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ " . قَالَ قُلْتُ لاَ جَرَمَ لاَ أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثًا .

Reference : Sahih Muslim 1062 a
In-book reference : Book 12, Hadith 184
USC-MSA web (English) reference : Book 5, Hadith 2314
(deprecated numbering scheme)

Abdullah reported:

The Messenger of Allah (ﷺ) distributed spoils (of war). Upon this a person said: This is a distribution In which the pleasure of Allah has not been sought. I came to the Messenger of Allah (ﷺ) and informed him in an undertone. He (the Holy Prophet) was deeply angry at this and his face became red till I wished that I had not made a mention of it to him. He (the Holy Prophet) then said: Moses was tormented more than this, but he showed patience.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَسْمًا فَقَالَ رَجُلٌ إِنَّهَا لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ - قَالَ - فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَسَارَرْتُهُ فَغَضِبَ مِنْ ذَلِكَ غَضَبًا شَدِيدًا وَاحْمَرَّ وَجْهُهُ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَذْكُرْهُ لَهُ - قَالَ - ثُمَّ قَالَ " قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ " .

Reference : Sahih Muslim 1062 b
In-book reference : Book 12, Hadith 185
USC-MSA web (English) reference : Book 5, Hadith 2315
(deprecated numbering scheme)

(47) Chapter: The Khawarij and their attributes

(47) باب ذِكْرِ الْخَوَارِجِ وَصِفَاتِهِمْ

Jabir b. Abdullah reported that a person came to the Messenger of Allah (ﷺ) at Jirana on his way back from Hunain, and there was in the clothes of Bilal some silver. The Messenger of Allah (ﷺ) took a handful out of that and bestowed it upon the people. He (the person who had met the Prophet at Ji'rana) said to him:

Muhammad, do justice. He (the Holy Prophet) said: Woe be upon thee, who would do justice if I do not do justice, and you would be very unfortunate and a loser if I do not do justice. Upon this Umar b. Khattab (Allah be pleased with him) said: Permit me to kill this hypocrite. Upon this he (the Holy Prophet) said: May there be protection of Allah! People would say that I kill my companions. This man and his companions would recite the Qur'an but it would not go beyond their throat, and they swerve from it just as the arrow goes through the prey.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي، الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم بِالْجِعْرَانَةِ مُنْصَرَفَهُ مِنْ حُنَيْنٍ وَفِي ثَوْبِ بِلاَلٍ فِضَّةٌ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَقْبِضُ مِنْهَا يُعْطِي النَّاسَ فَقَالَ يَا مُحَمَّدُ اعْدِلْ . قَالَ " وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ لَقَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ " . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه دَعْنِي يَا رَسُولَ اللَّهِ فَأَقْتُلَ هَذَا الْمُنَافِقَ . فَقَالَ " مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ " .

Reference : Sahih Muslim 1063 a
In-book reference : Book 12, Hadith 186
USC-MSA web (English) reference : Book 5, Hadith 2316
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir b. 'Abdullah through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقْسِمُ مَغَانِمَ . وَسَاقَ الْحَدِيثَ .

Reference : Sahih Muslim 1063 b
In-book reference : Book 12, Hadith 187
USC-MSA web (English) reference : Book 5, Hadith 2317
(deprecated numbering scheme)

Abu Said Khudri reported that 'Ali (Allah be pleased with him) sent some gold alloyed with dust to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) distributed that among four men, al-Aqra b. Habis Hanzali and Uyaina b. Badr al-Fazari and 'Alqama b. 'Ulatha al-'Amiri, then to one person of the tribe of Kilab and to Zaid al-Khair al-Ta'l, and then to one person of the tribe of Nabhan. Upon this the people of Quraish felt angry and said:

He (the Holy Prophet) gave to the chiefs of Najd and ignored us. Upon this the Messenger of Allah (ﷺ) said: I have done it with a view to conciliating between them. Then there came a person with thick beard, prominent cheeks, deep sunken eyes and protruding forehead and shaven head. He said: Muhammad, fear Allah. Upon this the Messenger of Allah (ﷺ) said: "If I disobey Allah, who would then obey Him? Have I not been (sent as the) most trustworthy among the people of the world? But you do not repose trust in me." That person then went back. A person among the people then sought permission (from the Holy Prophet) for his murder. According to some, it was Khalid b. Walid who sought the permission. Upon this the Messenger of Allah (ﷺ), said: From this very person's posterity there would arise people who would recite the Qur'an, but it would not go beyond their throat; they would kill the followers of Islam and would spare the idol-worshippers. They would glance through the teachings of Islam so hurriedly just as the arrow passes through the pray. If I were to ever find them I would kill them like 'Ad.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ بَعَثَ عَلِيٌّ - رضى الله عنه - وَهُوَ بِالْيَمَنِ بِذَهَبَةٍ فِي تُرْبَتِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَسَمَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَرْبَعَةِ نَفَرٍ الأَقْرَعُ بْنُ حَابِسٍ الْحَنْظَلِيُّ وَعُيَيْنَةُ بْنُ بَدْرٍ الْفَزَارِيُّ وَعَلْقَمَةُ بْنُ عُلاَثَةَ الْعَامِرِيُّ ثُمَّ أَحَدُ بَنِي كِلاَبٍ وَزَيْدُ الْخَيْرِ الطَّائِيُّ ثُمَّ أَحَدُ بَنِي نَبْهَانَ - قَالَ - فَغَضِبَتْ قُرَيْشٌ فَقَالُوا أَتُعْطِي صَنَادِيدَ نَجْدٍ وَتَدَعُنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي إِنَّمَا فَعَلْتُ ذَلِكَ لأَتَأَلَّفَهُمْ " فَجَاءَ رَجُلٌ كَثُّ اللِّحْيَةِ مُشْرِفُ الْوَجْنَتَيْنِ غَائِرُ الْعَيْنَيْنِ نَاتِئُ الْجَبِينِ مَحْلُوقُ الرَّأْسِ فَقَالَ اتَّقِ اللَّهَ يَا مُحَمَّدُ . - قَالَ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَمَنْ يُطِعِ اللَّهَ إِنْ عَصَيْتُهُ أَيَأْمَنُنِي عَلَى أَهْلِ الأَرْضِ وَلاَ تَأْمَنُونِي " قَالَ ثُمَّ أَدْبَرَ الرَّجُلُ فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ - يُرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ ضِئْضِئِ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عَادٍ " .

Reference	: Sahih Muslim 1064 a
In-book reference	: Book 12, Hadith 188
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2318

Abu Said al-Khudri reported:

'Ali b. Abu Talib sent to the Messenger of Allah (ﷺ) from Yemen some gold alloyed with clay in a leather bag dyed in the leaves of Mimosa flava. He distributed it among four men. 'Uyaina b. Hisna, Aqra' b. Habis and Zaid al-Khail, and the fourth one was either Alqama b. 'Ulatha or 'Amir b. Tufail. A person from among his (Prophet's) Companions said: We had a better claim to this (wealth) than these (persons). This (remark) reached the Messenger of Allah (ﷺ) upon which he said: Will you not trust me, whereas I am a trustee of Him Who is in the heaven? The news come to me from the heaven morning and evening. Then there stood up a person with deep sunken eyes, prominent cheek bones, and elevated forehead, thick beard, shaven head, tucked up loincloth, and he said:

Messenger of Allah, fear Allah. He (the Holy Prophet) said: Woe to thee. Do I not deserve most to fear Allah amongst the people of the earth? That man then returned. Khalid b. Walid then said: Messenger of Allah, should I not strike his neck? Upon this he (the Holy Prophet) said: Perhaps he may be observing the prayer. Khalid said: How many observers of prayer are there who profess with their tongue what is not in their heart? Upon this the Messenger of Allah (ﷺ) said: I have not been commanded to pierce through the hearts of people, nor to split their bellies (insides).

He again looked at him and he was going back. Upon this he (the Holy Prophet) said: There would arise a people from the progeny of this (man) who would recite the Qur'an glibly, but it would not go beyond their throats; they would (hurriedly) pass through (the teachings of their) religion just as the arrow passes through the prey. I conceive that he (the Holy Prophet) also said this: If I find them I would certainly kill them as were killed the (people of) Thamud.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، حَدَّثَنَا عَبْدُ، الرَّحْمَنِ بْنُ أَبِي نُعْمٍ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْيَمَنِ بِذَهَبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا - قَالَ - فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُيَيْنَةَ بْنِ حِصْنٍ وَالأَقْرَعِ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ وَالرَّابِعُ إِمَّا عَلْقَمَةُ بْنُ عُلاَثَةَ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ كُنَّا نَحْنُ أَحَقَّ بِهَذَا مِنْ هَؤُلاَءِ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم . فَقَالَ " أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً " . قَالَ فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ نَاشِزُ الْجَبْهَةِ كَثُّ اللِّحْيَةِ مَحْلُوقُ الرَّأْسِ مُشَمَّرُ الإِزَارِ فَقَالَ يَا رَسُولَ اللَّهِ اتَّقِ اللَّهَ . فَقَالَ " وَيْلَكَ أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ " . قَالَ ثُمَّ وَلَّى الرَّجُلُ فَقَالَ خَالِدُ بْنُ الْوَلِيدِ يَا رَسُولَ اللَّهِ أَلاَ أَضْرِبُ عُنُقَهُ فَقَالَ " لاَ لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي " . قَالَ خَالِدٌ وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ وَلاَ أَشُقَّ بُطُونَهُمْ " . قَالَ ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ فَقَالَ " إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ - قَالَ أَظُنُّهُ قَالَ - لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ " .

Reference : Sahih Muslim 1064 b
In-book reference : Book 12, Hadith 189
USC-MSA web (English) reference : Book 5, Hadith 2319
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters and (the narrator) made a mention of elevated forehead, but he made no mention of tucked-up loin cloth and made this addition:

" There stood up 'Umar b. Khattab (Allah be pleased with him), and said: Should I not strike his neck? Upon this he said: No. Then he turned away, and Khalid the Sword of Allah stood up against him, and said: Prophet of Allah. shall I not strike off his neck? He said, No, and then said: A people would rise from his progeny who would recite the Book of Allah glibly and fluently. 'Umar said: I think he (the Holy Prophet) also said this: If I find them I would certainly kill them like Thamud."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ قَالَ وَعَلْقَمَةُ بْنُ عُلاَثَةَ وَلَمْ يَذْكُرْ عَامِرَ بْنَ الطُّفَيْلِ وَقَالَ نَاتِئُ الْجَبْهَةِ وَلَمْ يَقُلْ نَاشِزُ . وَزَادَ فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - فَقَالَ يَا رَسُولَ اللَّهِ أَلاَ أَضْرِبُ عُنُقَهُ

قَالَ " لاَ " . قَالَ ثُمَّ أَدْبَرَ فَقَامَ إِلَيْهِ خَالِدٌ سَيْفُ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ أَلاَ أَضْرِبُ عُنُقَهُ قَالَ " لاَ " . فَقَالَ " إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ لَيِّنًا رَطْبًا - وَقَالَ قَالَ عُمَارَةُ حَسِبْتُهُ قَالَ " لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ " .

Reference	: Sahih Muslim 1064 c
In-book reference	: Book 12, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2320

This hadith has been narrated through another chain of transmitters, but no mention has been made of:

" If I find them, I would kill them as the Thamud were killed."

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، بِهَذَا الإِسْنَادِ وَقَالَ بَيْنَ أَرْبَعَةِ نَفَرٍ زَيْدُ الْخَيْرِ وَالأَقْرَعُ بْنُ حَابِسٍ وَعُيَيْنَةُ بْنُ حِصْنٍ وَعَلْقَمَةُ بْنُ عُلاَثَةَ أَوْ عَامِرُ بْنُ الطُّفَيْلِ . وَقَالَ نَاشِزُ الْجَبْهَةِ . كَرِوَايَةِ عَبْدِ الْوَاحِدِ . وَقَالَ إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ وَلَمْ يَذْكُرْ " لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ " .

Reference	: Sahih Muslim 1064 d
In-book reference	: Book 12, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2321

Abu Salama and 'Ata' b. Yasar came to Abu Sa'id al-Khudri and asked him about Haruriya, saying:

Did you hear the Messenger of Allah (ﷺ) making a mention of them? He (Abu Sai'd al-Khudri) said: I don't know who the Haruriya are, but I heard the Messenger of Allah (ﷺ) as saying: There would arise in this nation (and he did not say" out of them") a people and you would hold insignificant your prayers as compared with their prayers. And they would recite the Qur'an which would not go beyond their throats and would swerve through the religion (as blank) just as a (swift) arrow passes through the prey. The archer looks at his arrow, at its iron head and glances at its end (which he held) in the tip of his fingers to see whether it had any stain of blood.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، وَعَطَاءِ بْنِ يَسَارٍ، أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلاَهُ عَنِ الْحَرُورِيَّةِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُهَا قَالَ لاَ أَدْرِي مَنِ الْحَرُورِيَّةُ وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَخْرُجُ فِي هَذِهِ الأُمَّةِ - وَلَمْ يَقُلْ مِنْهَا - قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ فَيَقْرَءُونَ الْقُرْآنَ . لاَ يُجَاوِزُ حُلُوقَهُمْ - أَوْ حَنَاجِرَهُمْ - يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ إِلَى نَصْلِهِ إِلَى رِصَافِهِ فَيَتَمَارَى فِي الْفُوقَةِ هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَىْءٌ " .

Reference	: Sahih Muslim 1064 e
In-book reference	: Book 12, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2322

Abu Sai'd al-Khudri reported:

When we were in the company of the Messenger of Allah (ﷺ) and he was distributing the spoils of war, there came to him Dhul-Khuwasira, one of Banu Tamim. He said: Messenger of Allah, do justice. Upon this the Messenger of

Allah (ﷺ) said: Woe be upon thee! Who would do justice, if I do not do justice? You would be unsuccessful and incurring a loss, if I do not do justice. Upon this Umar b. Khattab (Allah be pleased with him) said: Messenger of Allah, permit me to strike off his neck. The Messenger of Allah (ﷺ) said: Leave him, for he has friends (who would outwardly look to be so religious and pious) that everyone among you would consider his prayer insignificant as compared with their prayer, and his fast as compared with their fasts. They would recite the Qur'an but it would not go beyond their collar-bones. They would pass through (the teachings of Islam so hurriedly) just as the arrow passes through the prey. He would look at its Iron head, but would not find anything ticking) there. He would then see at the lowest end, but would not find anything sticking there. He would then see at its grip but would not find anything sticking to it. He would then see at its feathers and he would find nothing sticking to them (as the arrow would pass so quickly that nothing would stick to it) neither excrement nor blood. They would be recognised by the presence of a black man among them whose upper arms would be like a woman's breast, or like a piece of meat as it quivers, and they would come forth at the time when there is dissension among the people. Abu Sai'd said: I testify to the fact that I heard it from the Messenger of Allah (ﷺ), and I testify to the fact that 'Ali b. Abu Talib fought against them and I was with him. He gave orders about that man who was sought for, and when he was brought in, and when I looked at him, he was exactly as the Messenger of Allah (ﷺ) had described him.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أ . وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الْفِهْرِيُّ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَالضَّحَّاكُ الْهَمْدَانِيُّ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَقْسِمُ قَسْمًا أَتَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْلَكَ وَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَعْدِلْ " . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ أَضْرِبْ عُنُقَهُ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهُ فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ يُنْظَرُ إِلَى نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ ثُمَّ يُنْظَرُ إِلَى نَضِيِّهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ - وَهُوَ الْقِدْحُ - ثُمَّ يُنْظَرُ إِلَى قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَىْءٌ سَبَقَ الْفَرْثَ وَالدَّمَ . آيَتُهُمْ رَجُلٌ أَسْوَدُ إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْىِ الْمَرْأَةِ أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ " . قَالَ أَبُو سَعِيدٍ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ - رضى الله عنه - قَاتَلَهُمْ وَأَنَا مَعَهُ فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتُمِسَ فَوُجِدَ فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي نَعَتَ .

Reference	: Sahih Muslim 1064 f
In-book reference	: Book 12, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2323

Abu Sa'id al-Khudri said that the Messenger of Allah (ﷺ) made a mention of a sect that would be among his Ummah which would emerge out of the dissension of the people. Their distinctive mark would be shaven heads. They would be the worst creatures or the worst of the creatures. The group

who would be nearer to the truth out of the two would kill them. The Apostle of Allah (ﷺ) gave an example (to give their description) or he said:

A man throws an arrow at the prey (or he said at the target), and sees at its iron head, but finds no sign (of blood there), or he sees at the lowest end, but would not see or find any sign (of blood there). He would then see into the grip but would not find (anything) sticking to it. Abu Sai'd then said: People of Iraq. it is you who have killed them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم ذَكَرَ قَوْمًا يَكُونُونَ فِي أُمَّتِهِ يَخْرُجُونَ فِي فُرْقَةٍ مِنَ النَّاسِ سِيمَاهُمُ التَّحَالُقُ قَالَ " هُمْ شَرُّ الْخَلْقِ - أَوْ مِنْ أَشَرِّ الْخَلْقِ - يَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ " . قَالَ فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم لَهُمْ مَثَلاً أَوْ قَالَ قَوْلاً " الرَّجُلُ يَرْمِي الرَّمِيَّةَ - أَوْ قَالَ الْغَرَضَ - فَيَنْظُرُ فِي النَّصْلِ فَلاَ يَرَى بَصِيرَةً وَيَنْظُرُ فِي النَّضِيِّ فَلاَ يَرَى بَصِيرَةً وَيَنْظُرُ فِي الْفُوقِ فَلاَ يَرَى بَصِيرَةً " . قَالَ قَالَ أَبُو سَعِيدٍ وَأَنْتُمْ قَتَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ .

Reference	: Sahih Muslim 1065 a
In-book reference	: Book 12, Hadith 194
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2324

Abu Sa'id al-Khudri reported that the Messenger of Allah (ﷺ) said:

A group would secede itself (from the Ummah) when there would be dissension among the Muslims. Out of the two groups who would be nearer the truth would kill them.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا الْقَاسِمُ، - وَهُوَ ابْنُ الْفَضْلِ الْحُدَّانِيُّ - حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَمْرُقُ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ " .

Reference	: Sahih Muslim 1065 b
In-book reference	: Book 12, Hadith 195
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2325

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

There would be two groups in my Ummah, and there would emerge another group (seceding itself from both of them), and the party nearer to the truth among the two would kill them (the group of the Khwarij).

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَكُونُ فِي أُمَّتِي فِرْقَتَانِ فَتَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ يَلِي قَتْلَهُمْ أَوْلاَهُمْ بِالْحَقِّ " .

Reference	: Sahih Muslim 1065 c
In-book reference	: Book 12, Hadith 196
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2326

It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah (ﷺ) said:

"A group will secede at a time of division among the people, and they will be killed by the group that is closer to the truth."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي، سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَمْرُقُ مَارِقَةٌ فِي فُرْقَةٍ مِنَ النَّاسِ فَيَلِي قَتْلَهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ " .

Reference : Sahih Muslim 1065 d
In-book reference : Book 12, Hadith 197
USC-MSA web (English) reference : Book 5, Hadith 2326
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported from the Messenger of Allah (ﷺ) that a group (Khwarij) would emerge from the different parties (the party of Hadrat 'Ali and the party of Amir Mu'awiya), the group nearer the truth between the two would kill them.

حَدَّثَنِي عُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ الضَّحَّاكِ الْمِشْرَقِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي حَدِيثٍ ذَكَرَ فِيهِ قَوْمًا يَخْرُجُونَ عَلَى فُرْقَةٍ مُخْتَلِفَةٍ يَقْتُلُهُمْ أَقْرَبُ الطَّائِفَتَيْنِ مِنَ الْحَقِّ .

Reference : Sahih Muslim 1065 e
In-book reference : Book 12, Hadith 198
USC-MSA web (English) reference : Book 5, Hadith 2327
(deprecated numbering scheme)

(48) Chapter: Exhortation to kill the Khawarij

(48) باب التَّحْرِيضِ عَلَى قَتْلِ الْخَوَارِجِ

'Ali said:
Whenever I narrate to you anything from the Messenger of Allah (ﷺ) believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting. I heard the Messenger of Allah (ﷺ) as saying: There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of Judgement.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ، جَمِيعًا عَنْ وَكِيعٍ، - قَالَ الأَشَجُّ حَدَّثَنَا وَكِيعٌ، - حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ قَالَ عَلِيٌّ إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَىَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ . سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ سُفَهَاءُ الأَحْلاَمِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 1066 a
In-book reference : Book 12, Hadith 199

USC-MSA web (English) reference : Book 5, Hadith 2328
(deprecated numbering scheme)

A hadith like this has been narrated through another chain of transmitters.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي، بَكْرٍ الْمُقَدَّمِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 1066 b
In-book reference : Book 12, Hadith 200
USC-MSA web (English) reference : Book 5, Hadith 2329
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but (these words) are not there:

" They pass through the religion clean as the arrow passes through the prey."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . وَلَيْسَ فِي حَدِيثِهِمَا " يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ " .

Reference : Sahih Muslim 1066 c
In-book reference : Book 12, Hadith 201
USC-MSA web (English) reference : Book 5, Hadith 2330
(deprecated numbering scheme)

'Abida narrated from 'Ali that he made a mention of the Khwarij (and in this connection) said that there would be a person among them with a defective hand. (or with a short hand) or a fleshy hand. If you were to exercise restraint, I would tell you what Allah has promised to those who would kill them on the order of Mubarrmad (ﷺ). I (the narrator) said to him:

Did you hear it from Muhammad: (ﷺ)? He (Hadrat 'Ali) said: Yes, by the Lord of the Ka'ba; Yes, by the Lord of the Ka'ba; yes, by the Lord of the Ka'ba.

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا ابْنُ عُلَيَّةَ، وَحَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُمَا - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ، قَالَ ذَكَرَ الْخَوَارِجَ فَقَالَ فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ - أَوْ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ - لَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ صلى الله عليه وسلم - قَالَ - قُلْتُ آنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ صلى الله عليه وسلم قَالَ إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ إِي وَرَبِّ الْكَعْبَةِ .

Reference : Sahih Muslim 1066 d
In-book reference : Book 12, Hadith 202
USC-MSA web (English) reference : Book 5, Hadith 2331
(deprecated numbering scheme)

'Abida said:

I will not narrate to you except what I heard from him (Hadrat 'Ali), and then he narrated from him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، قَالَ لاَ أُحَدِّثُكُمْ إِلاَّ مَا سَمِعْتُ مِنْهُ، . فَذَكَرَ عَنْ عَلِيٍّ، نَحْوَ حَدِيثِ أَيُّوبَ مَرْفُوعًا .

Reference : Sahih Muslim 1066 e
In-book reference : Book 12, Hadith 203
USC-MSA web (English) reference : Book 5, Hadith 2332
(deprecated numbering scheme)

Zaid b. Wahb Jahani reported and he was among the squadron which was under the command of Ali (Allah be pleased with him) and which set out (to curb the activities) of the Khwarij. 'Ali (Allah be pleased with him) said:

O people, I heard the Messenger of Allah (ﷺ) say: There would arise from my Ummah a people who would recite the Qur'an, and your recital would seem insignificant as compared with their recital, your prayer as compared with their prayer, and your fast, as compared with their fast. They would recite the Qur'an thinking that it supports them, whereas it is an evidence against them. Their prayer does not get beyond their collar bone; they would swerve through Islam just as the arrow passes through the prey. If the squadron which is to encounter them were to know (what great boon) has been assured to them by their Messenger (ﷺ) they would completely rely upon this deed (alone and cease to do other good deeds), and their (that of the Khwarij) distinctive mark is that there would be (among them) a person whose wrist would be without the arm, and the end of his wrist would be fleshy like the nipple of the breast on which there would be white hair. You would be marching towards Muawiya and the people of Syria and you would leave them behind among your children and your property (to do harm). By Allah, I believe that these are the people (against whom you have been commanded to fight and get reward) for they have shed forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight against them). Salama b. Kuhail mentioned that Zaid b. Wahb made me alight at every stage, till we crossed a bridge. 'Abdullah b. Wahb al-Rasibi was at the head of the Khwarij when we encountered them. He ('Abdullah) said to his army: Throw the spears and draw out your swords from their sheaths, for I fear that they would attack you as they attacked you on the day of Harura. They went back and threw their spears and drew out their swords, and people fought against them with spears and they were killed one after another. Only two persons were killed among the people (among the army led by 'Ali) on that day. 'Ali (Allah be pleased with him) said: Find out from among them (the dead bodies of the Khwarij) (the maimed). They searched but did not find him. 'Ali (Allah be pleased with him) then himself stood up and (walked) till he came to the people who had been killed one after another. He ('Ali) said: Search them to the last, and then ('Ali's companions) found him (the dead body of the maimed) near the earth. He ('Ali) then pronounced Allahu Akbar (Allah is the Greatest) and then said, Allah told the Truth and His Messenger (ﷺ) conveyed it. Then there stood before him 'Abida Salmani who said: Commander of the Believers, by Allah, besides Whom there is no god but He, (tell me) whether you heard this hadith from the Messenger of Allah (ﷺ). He said: Yes, by Allah, besides Whom there is no god but He. He asked him to take an oath thrice and he took the oath.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، حَدَّثَنِي زَيْدُ بْنُ وَهْبٍ الْجُهَنِيُّ، أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيٍّ - رضى الله عنه - الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ فَقَالَ عَلِيٌّ رضى الله عنه أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَءُونَ الْقُرْآنَ لَيْسَ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ بِشَىْءٍ وَلاَ صَلاَتُكُمْ إِلَى صَلاَتِهِمْ بِشَىْءٍ وَلاَ صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَىْءٍ يَقْرَءُونَ الْقُرْآنَ يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ لاَ تُجَاوِزُ

صَلاَتُهُمْ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ " . لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ صلى الله عليه وسلم لاَتَّكَلُوا عَنِ الْعَمَلِ وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلاً لَهُ عَضُدٌ وَلَيْسَ لَهُ ذِرَاعٌ عَلَى رَأْسِ عَضُدِهِ مِثْلُ حَلَمَةِ الثَّدْيِ عَلَيْهِ شَعَرَاتٌ بِيضٌ فَتَذْهَبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ وَتَتْرُكُونَ هَؤُلاَءِ يَخْلُفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ وَاللَّهِ إِنِّي لأَرْجُو أَنْ يَكُونُوا هَؤُلاَءِ الْقَوْمَ فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ وَأَغَارُوا فِي سَرْحِ النَّاسِ فَسِيرُوا عَلَى اسْمِ اللَّهِ . قَالَ سَلَمَةُ بْنُ كُهَيْلٍ فَنَزَّلَنِي زَيْدُ بْنُ وَهْبٍ مَنْزِلاً حَتَّى قَالَ مَرَرْنَا عَلَى قَنْطَرَةٍ فَلَمَّا الْتَقَيْنَا وَعَلَى الْخَوَارِجِ يَوْمَئِذٍ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِبِيُّ فَقَالَ لَهُمْ أَلْقُوا الرِّمَاحَ وَسُلُّوا سُيُوفَكُمْ مِنْ جُفُونِهَا فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ . فَرَجَعُوا فَوَحَّشُوا بِرِمَاحِهِمْ وَسَلُّوا السُّيُوفَ وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ - قَالَ - وَقُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلاَّ رَجُلاَنِ فَقَالَ عَلِيٌّ رضى الله عنه الْتَمِسُوا فِيهِمُ الْمُخْدَجَ . فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ فَقَامَ عَلِيٌّ - رضى الله عنه - بِنَفْسِهِ حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ قَالَ أَخِّرُوهُمْ . فَوَجَدُوهُ مِمَّا يَلِي الأَرْضَ فَكَبَّرَ ثُمَّ قَالَ صَدَقَ اللَّهُ وَبَلَّغَ رَسُولُهُ - قَالَ - فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ لَسَمِعْتَ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِي وَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ . حَتَّى اسْتَحْلَفَهُ ثَلاَثًا وَهُوَ يَحْلِفُ لَهُ .

Reference : Sahih Muslim 1066 f
In-book reference : Book 12, Hadith 204
USC-MSA web (English) reference : Book 5, Hadith 2333
(deprecated numbering scheme)

'Ubaidullah b. Abu Rafi', the freed slave of the Messenger of Allah (ﷺ), said:

When Haruria (the Khwarij) set out and as he was with 'Ali b. Abu Talib (Allah be pleased with him) they said," There is no command but that of Allah." Upon this 'Ali said: The statement is true but it is intentionally applied (to support) a wrong (cause). The Messenger of Allah (may peace be upon him described their characteristics and I found these characteristics in them. They state the truth with their tongue, but it does not go beyond this part of their bodies (and the narrator pointed towards his throat). The most hateful among the creation of Allah us one black man among them (Khwarij). One of his hand is like the teat of a goat or the nipple of the breast. When 'Ali b. Abu Talib (Allah be pleased with him) killed them, he said: Search (for his dead body). They searched for him, but they did not find it (his dead body). Upon this he said: Go (and search for him). By Allah, neither I have spoken a lie nor has the lie been spoken to me. 'Ali said this twice and thrice. They then found him (the dead body) in a rain. They brought (his dead) body till they placed it before him (Hadrat 'Ali). 'Ubaidullah said: And, I was present at (that place) when this happened and when 'Ali said about them. A person narrated to me from Ibn Hanain that he said: I saw that black man.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ وَهُوَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ - رضى الله عنه - قَالُوا لاَ حُكْمَ إِلاَّ لِلَّهِ . قَالَ عَلِيٌّ كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَصَفَ نَاسًا إِنِّي لأَعْرِفُ صِفَتَهُمْ فِي هَؤُلاَءِ " يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ لاَ يَجُوزُ هَذَا مِنْهُمْ - وَأَشَارَ إِلَى حَلْقِهِ - مِنْ أَبْغَضِ خَلْقِ اللَّهِ إِلَيْهِ مِنْهُمْ أَسْوَدُ إِحْدَى يَدَيْهِ طُبْىُ شَاةٍ أَوْ حَلَمَةُ ثَدْيٍ " . فَلَمَّا قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ - رضى الله عنه - قَالَ انْظُرُوا . فَنَظَرُوا فَلَمْ يَجِدُوا

شَيْئًا فَقَالَ ارْجِعُوا فَوَاللَّهِ مَا كَذَبْتُ وَلاَ كُذِبْتُ . مَرَّتَيْنِ أَوْ ثَلاَثًا ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ . قَالَ عُبَيْدُ اللَّهِ وَأَنَا حَاضِرُ ذَلِكَ مِنْ أَمْرِهِمْ . وَقَوْلِ عَلِيٍّ فِيهِمْ زَادَ يُونُسُ فِي رِوَايَتِهِ قَالَ بُكَيْرٌ وَحَدَّثَنِي رَجُلٌ عَنِ ابْنِ حُنَيْنٍ أَنَّهُ قَالَ رَأَيْتُ ذَلِكَ الأَسْوَدَ .

Reference : Sahih Muslim 1066 g
In-book reference : Book 12, Hadith 205
USC-MSA web (English) reference : Book 5, Hadith 2334
(deprecated numbering scheme)

(49) Chapter: The Khawarij are the most evil of people and of all creation

(49) باب الْخَوَارِجُ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ

Abu Dharr reported Allah's Messenger (ﷺ) as saying:

Verily there would arise from my Ummah after me or soon after me a group (of people) who would recite the Qur'an, but it would not go beyond their throats, and they would pass clean through their religion just as the arrow passes through the prey, and they would never come back to it. They would be the worst among the creation and the creatures. Ibn Samit (one of the narrators) said: I met Rafi' b. 'Amr Ghifari, the brother of Al-Hakam Ghifari and I said: What is this hadith that I heard from Abu Dharr, i. e. so and so? and then I narrated that hadith to him and said: I heard it from the Messenger of Allah (ﷺ).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ بَعْدِي مِنْ أُمَّتِي - أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي - قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَلاَقِيمَهُمْ يَخْرُجُونَ مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ ثُمَّ لاَ يَعُودُونَ فِيهِ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ " . فَقَالَ ابْنُ الصَّامِتِ فَلَقِيتُ رَافِعَ بْنَ عَمْرٍو الْغِفَارِيَّ أَخَا الْحَكَمِ الْغِفَارِيِّ قُلْتُ مَا حَدِيثٌ سَمِعْتُهُ مِنْ أَبِي ذَرٍّ كَذَا وَكَذَا فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ فَقَالَ وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1067
In-book reference : Book 12, Hadith 206
USC-MSA web (English) reference : Book 5, Hadith 2335
(deprecated numbering scheme)

Yusair b. 'Amr reported that he inquired of Sahl b. Hunaif:

Did you hear the Messenger of Allah (ﷺ) making a mention of the Khwarij? He said: I heard him say (and he pointed with his hand towards the east) that these would be a people who would recite the Qur'an with their tongues and it would not go beyond their collar bones. They would pass clean through their religion just as the arrow passes through the prey.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ، عَمْرٍو قَالَ سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ هَلْ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَذْكُرُ الْخَوَارِجَ فَقَالَ سَمِعْتُهُ - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ " قَوْمٌ يَقْرَءُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لاَ يَعْدُو تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ " .

Reference : Sahih Muslim 1068 a

In-book reference : Book 12, Hadith 207
USC-MSA web (English) reference : Book 5, Hadith 2336
(deprecated numbering scheme)

This hadith had been transmitted by Sulaiman Shaibani with the same chain of narrators (and the words are)," There would arise out of (this group) many a group"

وَحَدَّثَنَاهُ أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، بِهَذَا الإِسْنَادِ وَقَالَ يَخْرُجُ مِنْهُ أَقْوَامٌ ‏.‏

Reference : Sahih Muslim 1068 b
In-book reference : Book 12, Hadith 208
USC-MSA web (English) reference : Book 5, Hadith 2337
(deprecated numbering scheme)

Sahl b. Hunaif reported Allah's Apostle (ﷺ) as saying:

There would arise from the east a people with shaven heads.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ، جَمِيعًا عَنْ يَزِيدَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، - عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ أُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ يَتِيهُ قَوْمٌ قِبَلَ الْمَشْرِقِ مُحَلَّقَةٌ رُءُوسُهُمْ ‏"‏ ‏.‏

Reference : Sahih Muslim 1068 c
In-book reference : Book 12, Hadith 209
USC-MSA web (English) reference : Book 5, Hadith 2338
(deprecated numbering scheme)

(50) Chapter: Zakat is forbidden for the messenger of Allah pbuh and his family, and they are Banu Hashim and Banu Al-Muttalib, and no one else

(50) باب تَحْرِيمِ الزَّكَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَهُمْ بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ دُونَ غَيْرِهِمْ

Abu Huraira reported that Hasan b. 'Ali took one of The dates of the sadaqa and put it in his mouth, whereupon the Prophet (ﷺ) said:

Leave it, leave it, throw it; don't you know that we do not eat the sadaqa?

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ زِيَادٍ - سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ كِخْ كِخْ ارْمِ بِهَا أَمَا عَلِمْتَ أَنَّا لاَ نَأْكُلُ الصَّدَقَةَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1069 a
In-book reference : Book 12, Hadith 210
USC-MSA web (English) reference : Book 5, Hadith 2339
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters (and the words of the Holy Prophet) are:

" Sadaqa is not permissible for us."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ وَكِيعٍ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَقَالَ " أَنَّا لاَ، تَحِلُّ لَنَا الصَّدَقَةُ " .

Reference : Sahih Muslim 1069 b
In-book reference : Book 12, Hadith 211
USC-MSA web (English) reference : Book 5, Hadith 2340
(deprecated numbering scheme)

This very hadith has been narrated on the authority of Sbu'ba with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ، أَبِي عَدِيٍّ كِلاَهُمَا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ كَمَا قَالَ ابْنُ مُعَاذٍ " أَنَّا لاَ، نَأْكُلُ الصَّدَقَةَ " .

Reference : Sahih Muslim 1069 c
In-book reference : Book 12, Hadith 212
USC-MSA web (English) reference : Book 5, Hadith 2341
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

I go back to my family and I find a date lying on my bed. I then take it up to eat it, but then I throw it away fearing that it may be a Sadaqa.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي ثُمَّ أَرْفَعُهَا لآكُلَهَا ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا " .

Reference : Sahih Muslim 1070 a
In-book reference : Book 12, Hadith 213
USC-MSA web (English) reference : Book 5, Hadith 2342
(deprecated numbering scheme)

Out of so many ahadith which Hammam b. Munabbih narrated on the authority of Abu Huraira from the Messenger of Allah (ﷺ) one is this that the Messenger of Allah (ﷺ) said:

I go back to my family and I find a date lying on my bed or in my house, and I take it up to eat it, but then I throw it away fearing that it may be a Sadaqa or from Sadaqa.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ، مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ إِنِّي لأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي - أَوْ فِي بَيْتِي - فَأَرْفَعُهَا لآكُلَهَا ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً - أَوْ مِنَ الصَّدَقَةِ - فَأُلْقِيهَا " .

Reference : Sahih Muslim 1070 b
In-book reference : Book 12, Hadith 214
USC-MSA web (English) reference : Book 5, Hadith 2343
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) found a date in the street and said:

If it were not of sadaqa I would have eaten it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَجَدَ تَمْرَةً فَقَالَ " لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا " .

Reference : Sahih Muslim 1071 a
In-book reference : Book 12, Hadith 215
USC-MSA web (English) reference : Book 5, Hadith 2344
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) found a date lying on the path and said:

If it were not out of Sadaqa, I would have eaten it.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِتَمْرَةٍ بِالطَّرِيقِ فَقَالَ " لَوْلاَ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا " .

Reference : Sahih Muslim 1071 b
In-book reference : Book 12, Hadith 216
USC-MSA web (English) reference : Book 5, Hadith 2345
(deprecated numbering scheme)

Anas b. Malik reported that the Messenger of Allah (ﷺ) found a date and said:

Were it not (that I fear) it may be part of sadaqa, I would have eaten it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَجَدَ تَمْرَةً فَقَالَ " لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا " .

Reference : Sahih Muslim 1071 c
In-book reference : Book 12, Hadith 217
USC-MSA web (English) reference : Book 5, Hadith 2346
(deprecated numbering scheme)

(51) Chapter: Not appointing the family of the prophet (saws) in charge of charity

(51) باب تَرْكِ اسْتِعْمَالِ آلِ النَّبِيِّ عَلَى الصَّدَقَةِ

'Abd al-Muttalib b. Rabi'a b. al-Harith reported that Rabi'a b. al-Harith and Abbas b. Abd al-Muttalib gathered together and said:

By Allah, if we had sent these two young boys (i. e. I and Fadl b. 'Abbas) to the Messenger of Allah (ﷺ) and they had spoken to him, he would have appointed them (as the collectors) of these sadaqat; and they would (collect them) and pay (to the Holy Prophet) as other people (collectors) paid and would get a share as other people got it. As they were talking about it there came 'Ali b. Abu Talib and stood before them, and they made a mention of it to him. 'Ali b. Abu Talib said: Don't do that; by Allah he (the Holy Prophet) would not do that (would not accept your request). Rabi'a b. Harith turned to him and said: By Allah, you are not doing so but out of jealousy that you nurse against us By Allah, you became the son-in-law of the Messenger of Allah (ﷺ) but we felt no jealousy against you (for this great privilege of yours). 'Ali then said: Send them (if you like). They set out and 'Ali lay on the bed. When the Messenger of Allah (ﷺ) offered the noon prayer. we went ahead of him to his apartment and stood near it till he came out. He took hold of our ears (out of love and affection) and then said: Give out what you have kept in your hearts. He then entered (the apartment) and we also went in and he (the Holy Prophet) was on that day (in the house of) Zainab b. jahsh. We

urged each (of us) to speak. Then one of us thus spoke: Messenger of Allah, you are the best of humanity and the best to cement the ties of blood-relations. We have reached the-marriageable age. We have come (to you) so that you may appoint us (as collectors) of these sadaqat. and we would pay you just as thin people (other collectors) pay you, and get our share as others get it. He (the Holy Prophet) kept silence for a long time till we wished that we should speak with him (again), and Zainab pointied to us from behind the curtain not to talk (any more). He (the Holy Prophet) said; It does not become the family of Muhammad (to accept) sadaqat for they are the impurities of people. You call to me Mahmiya (and he was in charge of khums, i. e, of the one-fifth part that goes to the treasury out of the spoils of war), and Naufal b. Harith b. 'Abd al-Muttalib. They both came to him, and he (the Holy Prophet) said to Mahmiya: Marry your daughter to this young man (i. e. Fadl b. 'Abbas), and he married her to him And he said to Naufal b. Harith: Marry your daughter to this young man (i e. 'Abd al-Muttalib b. Rabi'a, the narrator of this hadith) and he married her to me, and he said to Mahmiya: Pay so much mahr on behalf of both of them from this khums Zuhri, however. said: He did not determine (the amount of mahr).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، حَدَّثَهُ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ قَالَ اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالاَ وَاللَّهِ لَوْ بَعَثْنَا هَذَيْنِ الْغُلاَمَيْنِ - قَالاَ لِي وَلِلْفَضْلِ بْنِ عَبَّاسٍ - إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَكَلَّمَاهُ فَأَمَّرَهُمَا عَلَى هَذِهِ الصَّدَقَاتِ فَأَدَّيَا مَا يُؤَدِّي النَّاسُ وَأَصَابَا مِمَّا يُصِيبُ النَّاسُ - قَالَ - فَبَيْنَمَا هُمَا فِي ذَلِكَ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَوَقَفَ عَلَيْهِمَا فَذَكَرَا لَهُ ذَلِكَ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ لاَ تَفْعَلاَ فَوَاللَّهِ مَا هُوَ بِفَاعِلٍ . فَانْتَحَاهُ رَبِيعَةُ بْنُ الْحَارِثِ فَقَالَ وَاللَّهِ مَا تَصْنَعُ هَذَا إِلاَّ نَفَاسَةً مِنْكَ عَلَيْنَا فَوَاللَّهِ لَقَدْ نِلْتَ صِهْرَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَا نَفِسْنَاهُ عَلَيْكَ . قَالَ عَلِيٌّ أَرْسِلُوهُمَا . فَانْطَلَقَا وَاضْطَجَعَ عَلِيٌّ - قَالَ - فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ سَبَقْنَاهُ إِلَى الْحُجْرَةِ فَقُمْنَا عِنْدَهَا حَتَّى جَاءَ فَأَخَذَ بِآذَانِنَا . ثُمَّ قَالَ " أَخْرِجَا مَا تُصَرِّرَانِ " ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ وَهُوَ يَوْمَئِذٍ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ - قَالَ - فَتَوَاكَلْنَا الْكَلاَمَ ثُمَّ تَكَلَّمَ أَحَدُنَا فَقَالَ يَا رَسُولَ اللَّهِ أَنْتَ أَبَرُّ النَّاسِ وَأَوْصَلُ النَّاسِ وَقَدْ بَلَغْنَا النِّكَاحَ فَجِئْنَا لِتُؤَمِّرَنَا عَلَى بَعْضِ هَذِهِ الصَّدَقَاتِ فَنُؤَدِّيَ إِلَيْكَ كَمَا يُؤَدِّي النَّاسُ وَنُصِيبَ كَمَا يُصِيبُونَ - قَالَ - فَسَكَتَ طَوِيلاً حَتَّى أَرَدْنَا أَنْ نُكَلِّمَهُ - قَالَ - وَجَعَلَتْ زَيْنَبُ تُلْمِعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ أَنْ لاَ تُكَلِّمَاهُ - قَالَ - ثُمَّ قَالَ " إِنَّ الصَّدَقَةَ لاَ تَنْبَغِي لآلِ مُحَمَّدٍ . إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ ادْعُوَا لِي مَحْمِيَةَ - وَكَانَ عَلَى الْخُمُسِ - وَنَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ " . قَالَ فَجَاءَاهُ فَقَالَ لِمَحْمِيَةَ " أَنْكِحْ هَذَا الْغُلاَمَ ابْنَتَكَ " . لِلْفَضْلِ بْنِ عَبَّاسٍ فَأَنْكَحَهُ وَقَالَ لِنَوْفَلِ بْنِ الْحَارِثِ " أَنْكِحْ هَذَا الْغُلاَمَ ابْنَتَكَ " . لِي فَأَنْكَحَنِي وَقَالَ لِمَحْمِيَةَ " أَصْدِقْ عَنْهُمَا مِنَ الْخُمُسِ كَذَا وَكَذَا " . قَالَ الزُّهْرِيُّ وَلَمْ يُسَمِّهِ لِي .

Reference	: Sahih Muslim 1072 a
In-book reference	: Book 12, Hadith 218
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2347

Rabi'a b. Harith b. 'Abd al-Muttalib and Abbas b. 'Abd al-Muttalib said to Abd al-Muttalib b. Rabi'a and Fadl b. Ibn Abbas:

Go to the Messenger of Allah (ﷺ), and the rest of the hadith is the same (but with this addition):" 'Ali spread his cloak and then lay down on it and said: I am the father of Hasan, and I am the chief. By Allah, I would not move

from my place till your sons come back to you with the reply to that for which you sent them to the Messenger of Allah (ﷺ). And he then also said: Verily these sadaqat are the impurities of people, and they are not permissible for Muhammad (may peaace be upon him), and for the family of Muhammad. And he also said: The Messenger of Allah (ﷺ) also said to me: Call Mahmiya b. Jaz', and he was person from Banu Asad. and the Messenger of Allah (ﷺ) had appointed him as a collector of khums.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ، شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيِّ، أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ، بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَالْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ قَالاَ لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ ائْتِيَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ مَالِكٍ وَقَالَ فِيهِ فَأَلْقَى عَلِيٌّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ وَقَالَ أَنَا أَبُو حَسَنٍ الْقَرْمُ وَاللَّهِ لاَ أَرِيمُ مَكَانِي حَتَّى يَرْجِعَ إِلَيْكُمَا ابْنَاكُمَا بِحَوْرِ مَا بَعَثْتُمَا بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . وَقَالَ فِي الْحَدِيثِ ثُمَّ قَالَ لَنَا " إِنَّ هَذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لاَ تَحِلُّ لِمُحَمَّدٍ وَلاَ لآلِ مُحَمَّدٍ " . وَقَالَ أَيْضًا ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ادْعُوا لِي مَحْمِيَةَ بْنَ جَزْءٍ " . وَهُوَ رَجُلٌ مِنْ بَنِي أَسَدٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَهُ عَلَى الأَخْمَاسِ .

Reference	: Sahih Muslim 1072 b
In-book reference	: Book 12, Hadith 219
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2348

(52) Chapter: Gifts are permissible for the Prophet (saws) and Banu Hashim and Banu Al-Muttalib, even if the giver acquired it by way of charity. When the receipient takes possession of Charity, it is no longer described as charity, and it is permissible for anyone for whom charity is otherwise unlawful

(52) باب إِبَاحَةِ الْهَدِيَّةِ لِلنَّبِيِّ صلى الله عليه وسلم وَلِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ

Juwayriya, the wife of the Messenger of Allah (ﷺ)" said that Messenger of Allah (ﷺ) came to her and said:

Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ بْنَ السَّبَّاقِ، قَالَ إِنَّ جُوَيْرِيَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَيْهَا فَقَالَ " هَلْ مِنْ طَعَامٍ " . قَالَتْ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا عِنْدَنَا طَعَامٌ إِلاَّ عَظْمٌ مِنْ شَاةٍ أُعْطِيَتْهُ مَوْلاَتِي مِنَ الصَّدَقَةِ . فَقَالَ " قَرِّبِيهِ فَقَدْ بَلَغَتْ مَحِلَّهَا " .

Reference	: Sahih Muslim 1073 a
In-book reference	: Book 12, Hadith 220
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2349

This hadith has been narrated by Zuhri with the same chain of trainsmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1073 b
In-book reference : Book 12, Hadith 221
USC-MSA web (English) reference : Book 5, Hadith 2350
(deprecated numbering scheme)

Anas b. Malik reported that Barira presented to the Messenger of Allah (ﷺ) a piece of meat which had been given to her as sadaqa. Upon this he (the Holy Prophet) said:

That is a Sadaqa for her and a gift for us.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ أَهْدَتْ بَرِيرَةُ إِلَى النَّبِيِّ صلى الله عليه وسلم لَحْمًا تُصُدِّقَ بِهِ عَلَيْهَا فَقَالَ " هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ " .

Reference : Sahih Muslim 1074 a
In-book reference : Book 12, Hadith 222
USC-MSA web (English) reference : Book 5, Hadith 2351
(deprecated numbering scheme)

'A'isha reported that (once) the Messenger of Allah (may peace be upon him,) was presented with beef. It was said (by someone) that it had been given to Barira as Sadaqa. Upon this he (the Prophet) said:

It is a Sadaqa for her and a gift for us.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، وَأُتِيَ النَّبِيُّ، صلى الله عليه وسلم بِلَحْمِ بَقَرٍ فَقِيلَ هَذَا مَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ . فَقَالَ " هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ " .

Reference : Sahih Muslim 1075 a
In-book reference : Book 12, Hadith 223
USC-MSA web (English) reference : Book 5, Hadith 2352
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said:

Three are the decions (of the Shari'ah that we have come to know) through Barira. The people gave her sadaqa and she offered us as gift. We made a mention of it to the Messenger of Allah (ﷺ), whereupon he said: It is a sadaqa for her and a gift for you; so eat it.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَتْ فِي بَرِيرَةَ ثَلاَثُ قَضِيَّاتٍ كَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا وَتُهْدِي لَنَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " هُوَ عَلَيْهَا صَدَقَةٌ وَلَكُمْ هَدِيَّةٌ فَكُلُوهُ " .

Reference : Sahih Muslim 1075 b

In-book reference : Book 12, Hadith 224
USC-MSA web (English) reference : Book 5, Hadith 2353
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'isha through another chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، ح . وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عَبْدَ، الرَّحْمَنِ بْنَ الْقَاسِمِ قَالَ سَمِعْتُ الْقَاسِمَ، يُحَدِّثُ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ ذَلِكَ .

Reference : Sahih Muslim 1075 c
In-book reference : Book 12, Hadith 225
USC-MSA web (English) reference : Book 5, Hadith 2354
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'A'isha in a similar manner except a slight variation that he said:

" That is a gift for us out of it."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ ذَلِكَ غَيْرَ أَنَّهُ قَالَ " وَهُوَ لَنَا مِنْهَا هَدِيَّةٌ " .

Reference : Sahih Muslim 1075 d
In-book reference : Book 12, Hadith 226
USC-MSA web (English) reference : Book 5, Hadith 2355
(deprecated numbering scheme)

Umm 'Atiyya, said:

The Messenger of Allah (ﷺ) sent me some mutton of sadaqa. I sent a piece out of that to 'A'isha. When the Messenger of Allah (ﷺ) came to 'A'isha, he said: Have you anything with you (to eat)? She said: Nothing, except only that mutton sent to us by Nusaiba (the kunya of Umm 'Atiyya) which you had sent to her. Whereupon he said: It has reached its proper place.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ بَعَثَ إِلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَاةٍ مِنَ الصَّدَقَةِ فَبَعَثْتُ إِلَى عَائِشَةَ مِنْهَا بِشَىْءٍ فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عَائِشَةَ قَالَ " هَلْ عِنْدَكُمْ شَىْءٌ " . قَالَتْ لاَ . إِلاَّ أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَيْنَا مِنَ الشَّاةِ الَّتِي بَعَثْتُمْ بِهَا إِلَيْهَا قَالَ " إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا " .

Reference : Sahih Muslim 1076
In-book reference : Book 12, Hadith 227
USC-MSA web (English) reference : Book 5, Hadith 2356
(deprecated numbering scheme)

(53) Chapter: The prophet (saws) accepted gifts but refused Charity

(53) باب قَبُولِ النَّبِيِّ الْهَدِيَّةَ وَرَدِّهِ الصَّدَقَةَ

Abu Huraira reported:

Whenever the Messenger of Allah (ﷺ) was presented with food, he asked about it, If he was told that it was a gift, he ate out of that, and if he was told that it was a sadaqa he did not eat out of that.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ زِيَادٍ - عَنْ أَبِي هُرَيْرَةَ، . أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ فَإِنْ قِيلَ هَدِيَّةٌ أَكَلَ مِنْهَا وَإِنْ قِيلَ صَدَقَةٌ لَمْ يَأْكُلْ مِنْهَا .

Reference : Sahih Muslim 1077
In-book reference : Book 12, Hadith 228
USC-MSA web (English) reference : Book 5, Hadith 2357
(deprecated numbering scheme)

(54) Chapter: The supplication for the one who brings Charity

(54) باب الدُّعَاءِ لِمَنْ أَتَى بِصَدَقَتِهِ

'Abdullah b. Abu Aufa said that it was the common practice of the Messenger of Allah (ﷺ) that when the people brought to him sadaqa he blessed them:

O Allah, bless them. So when Abu Aufa brought to him Sadaqa he (the Holy Prophet) said: O Allah, bless, the posterity of Abu Aufa.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَى أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، ح . وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرٍو، - وَهُوَ ابْنُ مُرَّةَ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ " اللَّهُمَّ صَلِّ عَلَيْهِمْ " . فَأَتَاهُ أَبِي أَبُو أَوْفَى بِصَدَقَتِهِ فَقَالَ " اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى " .

Reference : Sahih Muslim 1078 a
In-book reference : Book 12, Hadith 229
USC-MSA web (English) reference : Book 5, Hadith 2358
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters (but with a slight variation of words, that he said):

(O Allah), bless them."

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " صَلِّ عَلَيْهِمْ " .

Reference : Sahih Muslim 1078 b
In-book reference : Book 12, Hadith 230
USC-MSA web (English) reference : Book 5, Hadith 2359
(deprecated numbering scheme)

(55) Chapter: Pleasing the Zakat Collector unless he asks for something unlawful

(55) باب إِرْضَاءِ السَّاعِي مَا لَمْ يَطْلُبْ حَرَامًا

Jarir b. 'Abdullah said:

'When the collector of sadaqat (Zakat) comes to you, (you should see) that he goes away pleased with you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَأَبُو خَالِدٍ الأَحْمَرُ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، وَابْنُ، أَبِي عَدِيٍّ وَعَبْدُ الأَعْلَى كُلُّهُمْ عَنْ دَاوُدَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ " .

Reference	: Sahih Muslim 989 c
In-book reference	: Book 12, Hadith 231
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 5, Hadith 2360

13 - The Book of Fasting (1079 - 1170)

كتاب الصيام

(1) Chapter: The Virtues of the month of Ramadan

(1) باب فَضْلِ شَهْرِ رَمَضَانَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained,

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ " .

Reference : Sahih Muslim 1079 a
In-book reference : Book 13, Hadith 1
USC-MSA web (English) reference : Book 6, Hadith 2361
(deprecated numbering scheme)

Narrated Abu Huraira:

Abu Huraira reported Allah's Messenger (ﷺ) as saying: When it is the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي أَنَسٍ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كَانَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الرَّحْمَةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ " .

Reference : Sahih Muslim 1079 b
In-book reference : Book 13, Hadith 2
USC-MSA web (English) reference : Book 6, Hadith 2361
(deprecated numbering scheme)

This hadith is reported by Abu Huraira (with a slight alteration of words) that the Messenger of Allah (ﷺ) said:

" When (the month of) Ramadan begins."

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَالْحُلْوَانِيُّ، قَالاَ حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي نَافِعُ بْنُ أَبِي أَنَسٍ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَخَلَ رَمَضَانُ " . بِمِثْلِهِ .

Reference : Sahih Muslim 1079 c
In-book reference : Book 13, Hadith 3
USC-MSA web (English) reference : Book 6, Hadith 2362

(deprecated numbering scheme)

(2) Chapter: The obligation to fast Ramadan when the crescent is sighted, and to breal the fast when the crescent is sighted, and that if it is cloudy at the beginning or end of the month, then the month should be completed as thirty days.

(2) بَاب وُجُوبِ صَوْمِ رَمَضَانَ لِرُؤْيَةِ الْهِلَالِ وَالْفِطْرِ لِرُؤْيَةِ الْهِلَالِ وَأَنَّهُ إِذَا غُمَّ فِي أَوَّلِهِ أَوْ آخِرِهِ أُكْمِلَتْ عِدَّةُ الشَّهْرِ ثَلَاثِينَ يَوْمًا

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying in connection with Ramadan:

Do not fast till you see the new moon, and do not break fast till you see it; but if the weather is cloudy calculate about it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ " لاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ " .

Reference : Sahih Muslim 1080 a
In-book reference : Book 13, Hadith 4
USC-MSA web (English) reference : Book 6, Hadith 2363
(deprecated numbering scheme)

Ibn Umar reported that Allah's Messenger (ﷺ) made a mention of Ramadan and he with the gesture of his hand said:

The month is thus and thus. (He then withdrew his thumb at the third time). He then said: Fast when you see it, and break your fast when you see it, and if the weather is cloudy calculate it (the months of Sha'ban and Shawwal) as thirty days.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رضى الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ رَمَضَانَ فَضَرَبَ بِيَدَيْهِ فَقَالَ " الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا - ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّالِثَةِ - فَصُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلاَثِينَ " .

Reference : Sahih Muslim 1080 b
In-book reference : Book 13, Hadith 5
USC-MSA web (English) reference : Book 6, Hadith 2364
(deprecated numbering scheme)

This hadith is narrated on the authority of 'Ubaidullah with the same chain of transmitters, and he said:

If (the sky) is cloudy for you, then calculate thirty days (for the month of Ramadan).

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ وَقَالَ " فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا ثَلاَثِينَ " . نَحْوَ حَدِيثِ أَبِي أُسَامَةَ .

Reference : Sahih Muslim 1080 c
In-book reference : Book 13, Hadith 6
USC-MSA web (English) reference : Book 6, Hadith 2365
(deprecated numbering scheme)

'Ubaidullah narrated on the authority of the same chain of transmitters that the Messenger of Allah (ﷺ) made a mention of Ramadan and said:

The month may consist of twenty-nine days, and it may be thus, thus and thus, and (he further) said: Calculate it, but he did not say thirty.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ وَقَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَمَضَانَ فَقَالَ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا " . وَقَالَ " فَاقْدِرُوا لَهُ " . وَلَمْ يَقُلْ " ثَلاَثِينَ " .

Reference : Sahih Muslim 1080 d
In-book reference : Book 13, Hadith 7
USC-MSA web (English) reference : Book 6, Hadith 2366
(deprecated numbering scheme)

Ibn'Umar (Allah be pleased with-both of them) reported Allah's Messenger (ﷺ) as saying:

The month of Ramadan may consist of twenty-nine days. So do not fast till you have sighted it (the new moon) and do not break fast, till you have sighted it (the new moon of Shawwal), and if the sky is cloudy for you, then calculate.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلاَ تَصُومُوا حَتَّى تَرَوْهُ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ " .

Reference : Sahih Muslim 1080 e
In-book reference : Book 13, Hadith 8
USC-MSA web (English) reference : Book 6, Hadith 2367
(deprecated numbering scheme)

'Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

The month (of Ramadan) may consist of twenty nine days; so when you see the new moon observe fast and when you see (the new moon again at the commencement of the month of Shawwal) then break It, and if the sky is cloudy for you, then calculate it (and complete thirty days).

وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا سَلَمَةُ، - وَهُوَ ابْنُ عَلْقَمَةَ - عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَإِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ " .

Reference : Sahih Muslim 1080 f
In-book reference : Book 13, Hadith 9
USC-MSA web (English) reference : Book 6, Hadith 2368
(deprecated numbering scheme)

'Abdullah b. Umar (Allah be pleased with both of them) reported Allah's Measenger (ﷺ) as saying:

When you see the new moon, observe fast, and when you see it (again) then break it, and if the sky is cloudy for you, then calculate it.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، - رضى الله عنهما - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ " .

Reference : Sahih Muslim 1080 g
In-book reference : Book 13, Hadith 10
USC-MSA web (English) reference : Book 6, Hadith 2369
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

The month may consist of twenty-nine nights. So do not fast till you have sighted it (the new moon) and do not break it till you have sighted it, except when the sky is cloudy for you, and if it is so, then calculate it.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ، دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً لاَ تَصُومُوا حَتَّى تَرَوْهُ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ إِلاَّ أَنْ يُغَمَّ عَلَيْكُمْ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ " .

Reference : Sahih Muslim 1080 h
In-book reference : Book 13, Hadith 11
USC-MSA web (English) reference : Book 6, Hadith 2370
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

The month is thus and thus and thus (i. e. pointing with his fingers thrice), and he held back his thumb at the third time (in order to show that it can also consist of twenty-nine days).

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، - رضى الله عنهما - يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا " . وَقَبَضَ إِبْهَامَهُ فِي الثَّالِثَةِ .

Reference : Sahih Muslim 1080 i
In-book reference : Book 13, Hadith 12
USC-MSA web (English) reference : Book 6, Hadith 2371
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

The month may consist of twenty-nine days.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا حَسَنٌ الأَشْيَبُ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، - رضى الله عنهما - يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ " .

Reference : Sahih Muslim 1080 j
In-book reference : Book 13, Hadith 13
USC-MSA web (English) reference : Book 6, Hadith 2372
(deprecated numbering scheme)

Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

The mouth (of Ramadan) is thus and thus, and thus. i. e. ten, ten and-nine.

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا عَشْرًا وَعَشْرًا وَتِسْعًا " .

Reference : Sahih Muslim 1080 k
In-book reference : Book 13, Hadith 14
USC-MSA web (English) reference : Book 6, Hadith 2373
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

The month is thus, and thus, and thus, and he flapped his hands with all their fingers twice. but at the third turn, folded his right thumb or left thumb (in order to give an idea of twenty-nine).

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ، قَالَ سَمِعْتُ ابْنَ، عُمَرَ - رضى الله عنهما - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّهْرُ كَذَا وَكَذَا وَكَذَا " . وَصَفَّقَ بِيَدَيْهِ مَرَّتَيْنِ بِكُلِّ أَصَابِعِهِمَا وَنَقَصَ فِي الصَّفْقَةِ الثَّالِثَةِ إِبْهَامَ الْيُمْنَى أَوِ الْيُسْرَى .

Reference : Sahih Muslim 1080 l
In-book reference : Book 13, Hadith 15
USC-MSA web (English) reference : Book 6, Hadith 2374
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

The month (of Ramadan) may consist of twenty nine days, and Shu'ba (one of the narrators) (gave a practical demonstration how the Holy prophet (ﷺ) explained to them) by unfolding his hands thrice and folding his thumb at the third turn. 'Uqba (one of the narrators in this chain of transmitters) said: I think that he said that the month consists of thirty days and unfolded his palm three times.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ، - وَهُوَ ابْنُ حُرَيْثٍ - قَالَ سَمِعْتُ ابْنَ عُمَرَ، - رضى الله عنهما - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشَّهْرُ تِسْعٌ وَعِشْرُونَ " . وَطَبَّقَ شُعْبَةُ يَدَيْهِ ثَلاَثَ مِرَارٍ وَكَسَرَ الإِبْهَامَ فِي الثَّالِثَةِ . قَالَ عُقْبَةُ وَأَحْسِبُهُ قَالَ " الشَّهْرُ ثَلاَثُونَ " وَطَبَّقَ كَفَّيْهِ ثَلاَثَ مِرَارٍ .

Reference : Sahih Muslim 1080 m
In-book reference : Book 13, Hadith 16
USC-MSA web (English) reference : Book 6, Hadith 2375
(deprecated numbering scheme)

Ibn 'Umar (may Allah be pleased with both of them) reported Allah's Apostle as saying:

We are an unlettered people who can neither write nor count. The month is thus, and thus. folding his thumb when he said it the third time.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ عَمْرِو بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، - رضى الله عنهما - يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّا أُمَّةٌ أُمِّيَّةٌ لاَ نَكْتُبُ وَلاَ نَحْسُبُ الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا - وَعَقَدَ الإِبْهَامَ فِي الثَّالِثَةِ - وَالشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا " . يَعْنِي تَمَامَ ثَلاَثِينَ .

Reference : Sahih Muslim 1080 n
In-book reference : Book 13, Hadith 17
USC-MSA web (English) reference : Book 6, Hadith 2376
(deprecated numbering scheme)

This hadith has been narrated on the authority of Aswad b. Qais with the same chain of transmitters, but herein no mention has been made of the other month (consisting of) thirty days.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ لِلشَّهْرِ الثَّانِي ثَلاَثِينَ .

Reference : Sahih Muslim 1080 o
In-book reference : Book 13, Hadith 18
USC-MSA web (English) reference : Book 6, Hadith 2376
(deprecated numbering scheme)

Sa'd b. 'Ubaida reported that Ibn'Umar (Allah be pleased with both of them) heard a person saying:
This night is the midnight (of the month). Upon this he said to him: How do you know that it is the midnight (of the month), for I heard the Messenger of Allah (ﷺ) as saying: The month is thus and thus (and he pointed with his ten fingers twice) and thus (i. e. at the third time he pointed with all his fingers but withdrew or folded his thumb)?

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ، اللَّهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، قَالَ سَمِعَ ابْنُ عُمَرَ، - رضى الله عنهما - رَجُلاً يَقُولُ اللَّيْلَةَ لَيْلَةُ النِّصْفِ فَقَالَ لَهُ مَا يُدْرِيكَ أَنَّ اللَّيْلَةَ النِّصْفُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الشَّهْرُ هَكَذَا وَهَكَذَا " . وَأَشَارَ بِأَصَابِعِهِ الْعَشْرِ مَرَّتَيْنِ " وَهَكَذَا " . فِي الثَّالِثَةِ وَأَشَارَ بِأَصَابِعِهِ كُلِّهَا وَحَبَسَ أَوْ خَنَسَ إِبْهَامَهُ " .

Reference : Sahih Muslim 1080 p
In-book reference : Book 13, Hadith 19
USC-MSA web (English) reference : Book 6, Hadith 2377
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Whenever you sight the new moon (of the month of Ramadan) observe fast. and when you sight it (the new moon of Shawwal) break it, and if the sky is cloudy for you, then observe fast for thirty days.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ، الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا رَأَيْتُمُ الْهِلاَلَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلاَثِينَ يَوْمًا " .

Reference : Sahih Muslim 1081 a
In-book reference : Book 13, Hadith 20
USC-MSA web (English) reference : Book 6, Hadith 2378
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Observe fast on sighting it (the new moon) and break (fast) on sighting it (the new moon), but if the sky is cloudy for you, then complete the number (of thirty).

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ زِيَادٍ - عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا الْعَدَدَ " .

Reference	: Sahih Muslim 1081 b
In-book reference	: Book 13, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2379

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Observe fast on sighting it (the new moon) and break it on sighting it. But if (due to clouds) the actual position of the month is concealed from you, you should then count thirty (days).

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ فَعُدُّوا ثَلاَثِينَ " .

Reference	: Sahih Muslim 1081 c
In-book reference	: Book 13, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2380

Abu Huraira (Allah be pleased with him) narrated that the Messenger of Allah (may peace he upon him) made a mention of the new moon and (in this connection) said:

Observe fast when you see it (the new moon) and break fast when you see it (the new moon of Shawwal), but when (the actual position of the month is) concealed from you (on account of cloudy sky), then count thirty days.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ، عُمَرَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْهِلاَلَ فَقَالَ " إِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ أُغْمِيَ عَلَيْكُمْ فَعُدُّوا ثَلاَثِينَ " .

Reference	: Sahih Muslim 1081 d
In-book reference	: Book 13, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2381

(3) Chapter: Do not start fasting one or two days before Ramadan

(3) باب لاَ تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلاَ يَوْمَيْنِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Do not observe fast for a day, or two days ahead of Ramadan except a person who is in the habit of observing a particular fast; he may fast on that day.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ، بْنِ مُبَارَكٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلاَ يَوْمَيْنِ إِلاَّ رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ " .

Reference : Sahih Muslim 1082 a
In-book reference : Book 13, Hadith 24
USC-MSA web (English) reference : Book 6, Hadith 2382
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yahya b. Abi Kathir with the same chain of transmitters.

وَحَدَّثَنَاهُ يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُسَيْنُ بْنُ، مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1082 b
In-book reference : Book 13, Hadith 25
USC-MSA web (English) reference : Book 6, Hadith 2383
(deprecated numbering scheme)

(4) Chapter: The month may be twenty-nine days

(4) باب الشَّهْرُ يَكُونُ تِسْعًا وَعِشْرِينَ

Zuhri reported that (once) the Messenger of Allah (ﷺ) took an oath that he would not go to his wives for one Month. Zuhri said that 'Urwa narrated to him from 'A'isha (Allah be pleased with her) that she said:

When twenty-nine nights were over, which I had counted, the Messenger of Allah (ﷺ) came to me (he came to me first of all). I said: Messenger of Allah, you had taken an oath that you would not come to us for a month, whereas you have come after twenty nine days which I have counted. Whereupon he said: The month may also consist of twenty-nine days.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقْسَمَ أَنْ لاَ يَدْخُلَ عَلَى أَزْوَاجِهِ شَهْرًا - قَالَ الزُّهْرِيُّ - فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ - رضى الله عنها - قَالَتْ لَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً أَعُدُّهُنَّ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَتْ بَدَأَ بِي - فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْرًا وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ أَعُدُّهُنَّ فَقَالَ " إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ " .

Reference : Sahih Muslim 1083
In-book reference : Book 13, Hadith 26
USC-MSA web (English) reference : Book 6, Hadith 2384
(deprecated numbering scheme)

Jabir (Allah be pleased with her) narrated that the Prophet (ﷺ) separated himself from his wives for a month. (His wives said:

) He came to us on the twenty-ninth day, whereupon we said: It is the twenty-ninth (day) today. Thereupon he said: So far as the month is concerned, (and he, with a view to explaining it) flapped his hands thrice, but held back one finger at the last turn.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، - رضى الله عنه - أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم اعْتَزَلَ نِسَاءَهُ شَهْرًا فَخَرَجَ إِلَيْنَا فِي تِسْعٍ وَعِشْرِينَ فَقُلْنَا إِنَّمَا الْيَوْمُ تِسْعٌ وَعِشْرُونَ . فَقَالَ " إِنَّمَا الشَّهْرُ " . وَصَفَّقَ بِيَدَيْهِ ثَلاَثَ مَرَّاتٍ وَحَبَسَ إِصْبَعًا وَاحِدَةً فِي الآخِرَةِ .

Reference : Sahih Muslim 1084 a
In-book reference : Book 13, Hadith 27
USC-MSA web (English) reference : Book 6, Hadith 2385
(deprecated numbering scheme)

Abu Zubair is reported to have heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying:

The Apostle of Allah (ﷺ) separated himself from his wives for a month. (His wives said:) He came to us on the morning of the twenty-ninth. Upon this some, of the people said: It is the morning of twenty- ninth (according to our calculation). Upon this the Messenger of Allah (ﷺ) said: The month. may also consist of twenty-nine days. The Apostle of Allah (ﷺ) then flapped his bands thrice, twice with all the fingers of both his hand (to indicate twenty-nine) and by the third time with nine (fingers).

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، - رضى الله عنهما - يَقُولُ اعْتَزَلَ النَّبِيُّ صلى الله عليه وسلم نِسَاءَهُ شَهْرًا فَخَرَجَ إِلَيْنَا صَبَاحَ تِسْعٍ وَعِشْرِينَ فَقَالَ بَعْضُ الْقَوْمِ يَا رَسُولَ اللَّهِ إِنَّمَا أَصْبَحْنَا لِتِسْعٍ وَعِشْرِينَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ " . ثُمَّ طَبَّقَ النَّبِيُّ صلى الله عليه وسلم بِيَدَيْهِ ثَلاَثًا مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ كُلِّهَا وَالثَّالِثَةَ بِتِسْعٍ مِنْهَا .

Reference : Sahih Muslim 1084 b
In-book reference : Book 13, Hadith 28
USC-MSA web (English) reference : Book 6, Hadith 2386
(deprecated numbering scheme)

Umm Salama (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) took an oath that he would not go to some of his wives for the whole of the month. When twenty-nine days bad passed he (the Holy Prophet) went to them in the morning or in the evening. Upon this it was said to him:

Apostle of Allah, you took an oath that you would not come to us for a month, whereupon he said: The month may also consist of twenty-nine days.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ، أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ - رضى الله عنها - أَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم حَلَفَ أَنْ لاَ يَدْخُلَ عَلَى بَعْضِ أَهْلِهِ شَهْرًا فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا عَلَيْهِمْ - [illegible] - فَقِيلَ لَهُ حَلَفْتَ يَا نَبِيَّ اللَّهِ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْرًا . قَالَ " إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا " .

Reference : Sahih Muslim 1085 a
In-book reference : Book 13, Hadith 29
USC-MSA web (English) reference : Book 6, Hadith 2387
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Ibn Juraij with the same chain of transmitters.
حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الضَّحَّاكُ، - يَعْنِي أَبَا عَاصِمٍ - جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1085 b
In-book reference : Book 13, Hadith 30
USC-MSA web (English) reference : Book 6, Hadith 2388
(deprecated numbering scheme)

Sa'd b. Abi Waqqas (Allah be pleased with him) said that the Messenger of Allah (ﷺ) struck his hand against the other and (then with the gesture of his two hands) said:
The month is thus, thus (two times). He then withdrew (one of) his fingers at the third turn.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، حَدَّثَنِي مُحَمَّدُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، - رضى الله عنه - قَالَ ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ عَلَى الأُخْرَى فَقَالَ " الشَّهْرُ هَكَذَا وَهَكَذَا " . ثُمَّ نَقَصَ فِي الثَّالِثَةِ إِصْبَعًا .

Reference : Sahih Muslim 1086 a
In-book reference : Book 13, Hadith 31
USC-MSA web (English) reference : Book 6, Hadith 2389
(deprecated numbering scheme)

Muhammad b. Sa'd reported on the authority of his father (Sa'd b. Abi Waqqas (Allah be pleased with him) that the Messenger of Allah (ﷺ) had said:

Tho month is thus and thus, and thus, i. e. ten, ten and nine.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا " . عَشْرًا وَعَشْرًا وَتِسْعًا مَرَّةً .

Reference : Sahih Muslim 1086 b
In-book reference : Book 13, Hadith 32
USC-MSA web (English) reference : Book 6, Hadith 2390
(deprecated numbering scheme)

This hadith has been narrated by Ibn Abu Khalid with the same chain of transmitters.
وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، وَسَلَمَةُ، بْنُ سُلَيْمَانَ قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ الْمُبَارَكِ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، فِي هَذَا الإِسْنَادِ بِمَعْنَى حَدِيثِهِمَا .

Reference : Sahih Muslim 1086 c
In-book reference : Book 13, Hadith 33
USC-MSA web (English) reference : Book 6, Hadith 2390
(deprecated numbering scheme)

(5) Chapter: Each land has its own sighting of the moon, and if they see the crescent in one land, that does not necessarily apply to regions that are far away from it

(5) باب بَيَانِ أَنَّ لِكُلِّ بَلَدٍ رُؤْيَتَهُمْ وَأَنَّهُمْ إِذَا رَأَوُا الْهِلاَلَ بِبَلَدٍ لاَ يَثْبُتُ حُكْمُهُ لِمَا بَعُدَ عَنْهُمْ

Kuraib reported that Umm Fadl, daughter of Harith, sent him (Fadl, i.e. her son) to Mu'awiya in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month. Abdullah b. 'Abbas (Allah be pleased with him) asked me (about the new moon of Ramadan) and said:

When did you see it? I said: We saw it on the night of Friday. He said: (Did) you see it yourself? I said: Yes, and the people also saw it and they fasted and Mu'awiya also fasted, whereupon he said: But we saw it on Saturday night. So we will continue to fast till we complete thirty (fasts) or we see it (the new moon of Shawwal). I said: Is the sighting of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah (ﷺ) has commanded us.

Yahya b. Yahya was in doubt (whether the word used in the narration by Kuraib) was Naktafi or Taktafi.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ أَبِي حَرْمَلَةَ - عَنْ كُرَيْبٍ، أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ، بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَاسْتُهِلَّ عَلَىَّ رَمَضَانُ وَأَنَا بِالشَّامِ فَرَأَيْتُ الْهِلاَلَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ - رضى الله عنهما - ثُمَّ ذَكَرَ الْهِلاَلَ فَقَالَ مَتَى رَأَيْتُمُ الْهِلاَلَ فَقُلْتُ رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ . فَقَالَ أَنْتَ رَأَيْتَهُ فَقُلْتُ نَعَمْ وَرَآهُ النَّاسُ وَصَامُوا وَصَامَ مُعَاوِيَةُ . فَقَالَ لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلاَ نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلاَثِينَ أَوْ نَرَاهُ . فَقُلْتُ أَوَلاَ تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ فَقَالَ لاَ هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم . وَشَكَّ يَحْيَى بْنُ يَحْيَى فِي نَكْتَفِي أَوْ تَكْتَفِي .

Reference	: Sahih Muslim 1087
In-book reference	: Book 13, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2391

(6) Chapter: Clarifying that it does not matter whether the crescent is large or small, for Allah, the Most High, causes it to appear for long enough that people can see it, and if it is cloudy then thirty days should be completed

(6) باب بَيَانِ أَنَّهُ لاَ اعْتِبَارَ بِكِبَرِ الْهِلاَلِ وَصِغَرِهِ وَأَنَّ اللَّهَ تَعَالَى أَمَدَّهُ لِلرُّؤْيَةِ فَإِنْ غُمَّ فَلْيُكْمَلْ ثَلاَثُونَ

Abu'l-Bakhtari reported:

We went out to perform Umra and when we encamped in the valley of Nakhla, we tried to see the new moon. Some of the people said: It was three nights old, and others (said) that it was two nights old. We then met Ibn 'Abbas and told him we had seen the new moon, but that some of the people said it was three nights old and others that it was two nights old. He asked on which night we had seen it; and when we told him we had seen it on such and such night, he said the Prophet of Allah (ﷺ) had said: Verily Allah deferred it till the time it is seen, so it is to be reckoned from the night you saw it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ، مُرَّةَ عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ خَرَجْنَا لِلْعُمْرَةِ فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ - قَالَ - تَرَاءَيْنَا الْهِلاَلَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلاَثٍ . وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ قَالَ فَلَقِينَا ابْنَ عَبَّاسٍ فَقُلْنَا إِنَّا رَأَيْنَا الْهِلاَلَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلاَثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ . فَقَالَ أَىَّ لَيْلَةٍ رَأَيْتُمُوهُ قَالَ فَقُلْنَا لَيْلَةَ كَذَا وَكَذَا . فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ مَدَّهُ لِلرُّؤْيَةِ فَهُوَ لِلَيْلَةٍ رَأَيْتُمُوهُ " .

Reference : Sahih Muslim 1088 a
In-book reference : Book 13, Hadith 35
USC-MSA web (English) reference : Book 6, Hadith 2392
(deprecated numbering scheme)

Abu'l-Bakhtari reported:

We saw the new moon of Ramadan as we were at Dhit-i-'Irq. We sent a man to Ibn Abbas (Allah be pleased with both of them) to ask him (whether the sighting of a small moon had something of the nature of defect in it). Upon this Ibn 'Abbas (Allah be pleased with both of them) said that the Messenger of Allah (ﷺ) had said: Verily Allah deferred its sight, but if (the new moon) is hidden from you, then, complete its number (thirty).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ أَبَا الْبَخْتَرِيِّ، قَالَ أَهْلَلْنَا رَمَضَانَ وَنَحْنُ بِذَاتِ عِرْقٍ فَأَرْسَلْنَا رَجُلاً إِلَى ابْنِ عَبَّاسٍ - رضى الله عنهما - يَسْأَلُهُ فَقَالَ ابْنُ عَبَّاسٍ - رضى الله عنهما - قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ قَدْ أَمَدَّهُ لِرُؤْيَتِهِ فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ " .

Reference : Sahih Muslim 1088 b
In-book reference : Book 13, Hadith 36
USC-MSA web (English) reference : Book 6, Hadith 2393
(deprecated numbering scheme)

(7) Chapter: The meaning of the Prophet's words: "The two months of 'Id cannot both be incomplete"

(7) باب بَيَانِ مَعْنَى قَوْلِهِ صَلّى اللّٰه عَلَيْهِ وَسَلّمَ شَهْرَا عِيدٍ لَا يَنْقُصَانِ

The son of Abu Bakra reported it on the authority of his father that the Messenger of Allah (ﷺ) had said:

The two months of 'Id, Ramadan and Dhu'l-Hijja (are not incomplete).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " شَهْرَا عِيدٍ لاَ يَنْقُصَانِ رَمَضَانُ وَذُو الْحِجَّةِ " .

Reference : Sahih Muslim 1089 a
In-book reference : Book 13, Hadith 37
USC-MSA web (English) reference : Book 6, Hadith 2394
(deprecated numbering scheme)

'Abd ar-Rahman b. Abu Bakra reported on the authority of Abu Bakra that the Messenger of Allah (ﷺ) had said:

The months of 'Id are not incomplete. And in the hadith narrated by Khalid (the words are):" The months, of 'Id are Ramadan and Dhu'l-Hijja."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، وَخَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " شَهْرَا عِيدٍ لاَ يَنْقُصَانِ " . فِي حَدِيثِ خَالِدٍ " شَهْرَا عِيدٍ رَمَضَانُ وَذُو الْحِجَّةِ " .

Reference : Sahih Muslim 1089 b
In-book reference : Book 13, Hadith 38
USC-MSA web (English) reference : Book 6, Hadith 2395
(deprecated numbering scheme)

(8) Chapter: Clarifying that fasting begins at dawn, and a person may eat and other than that until dawn begins; And clarifying the dawn which has to do with the rulings concerning the beginning of fasting and the beginning of the time for the Subh Prayer, and other than that, which is the Second Dawn, which is called the True Dawn. The First Dawn, which is the False Dawn, has nothing to do with the rulings

(8) باب بَيَانِ أَنَّ الدُّخُولَ فِي الصَّوْمِ يَحْصُلُ بِطُلُوعِ الْفَجْرِ وَأَنَّ لَهُ الأَكْلَ وَغَيْرَهُ حَتَّى يَطْلُعَ الْفَجْرُ وَبَيَانِ صِفَةِ الْفَجْرِ الَّذِي تَتَعَلَّقُ بِهِ الأَحْكَامُ مِنَ الدُّخُولِ فِي الصَّوْمِ وَدُخُولِ وَقْتِ صَلاَةِ الصُّبْحِ وَغَيْرِ ذَلِكَ

'Adi b. Hatim (Allah be pleased with him) reported that when (this verse) was revealed:

" Until the white streak of the dawn becomes distinct from the dark streak" (ii. 187) Adi b. Hatim said: Messenger of Allah, verily I keep underneath my pillow two strings, one white and the other black, by which I distinguish night from dawn. Upon this the Messenger of Allah (ﷺ) said: Your pillow seems to be very large. For the word khait implies the blackness of the night and the whiteness of the dawn.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، - رضى الله عنه - قَالَ لَمَّا نَزَلَتْ { حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ} قَالَ لَهُ عَدِيُّ بْنُ حَاتِمٍ يَا رَسُولَ اللَّهِ إِنِّي أَجْعَلُ تَحْتَ وِسَادَتِي عِقَالَيْنِ عِقَالاً أَبْيَضَ وَعِقَالاً أَسْوَدَ أَعْرِفُ اللَّيْلَ مِنَ النَّهَارِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ وِسَادَتَكَ لَعَرِيضٌ إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ " .

Reference : Sahih Muslim 1090
In-book reference : Book 13, Hadith 39
USC-MSA web (English) reference : Book 6, Hadith 2396
(deprecated numbering scheme)

Sahl b. Sa'd said that when this verse was revealed:

" Eat and drink till the white streak is distinct from the dark streak," a person would take hold of a white thread and a black thread and keep on eating till he could find them distinct (in the light of the dawn). It was then that Allah,

the Majestic and Great, reveiled (the words) min al-fajr (from the dawn), and then it became clear (that the word khait refers to the streak of light in the dawn).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ} قَالَ كَانَ الرَّجُلُ يَأْخُذُ خَيْطًا أَبْيَضَ وَخَيْطًا أَسْوَدَ فَيَأْكُلُ حَتَّى يَسْتَبِينَهُمَا حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مِنَ الْفَجْرِ} فَبَيَّنَ ذَلِكَ .

Reference : Sahih Muslim 1091 a
In-book reference : Book 13, Hadith 40
USC-MSA web (English) reference : Book 6, Hadith 2397
(deprecated numbering scheme)

Sahl b. Sa'd (Allah be pleased with him) said:

When this verse was revealed." Eat and drink till the white streak becomes distinct from the dark streak for you," the person who decided to observe fast tied on one of his feet a black thread and on the other a white thread. And he went on eating and drinking till he could distinguish (between their colour) on seeing them. It was after this that Allah reveal- ed (the words): min al-fajr. And they (the Muslims) came to know that (the word khait) refers to the night and day.

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا أَبُو غَسَّانَ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، - رضى الله عنه - قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ} قَالَ فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الأَسْوَدَ وَالْخَيْطَ الأَبْيَضَ فَلاَ يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّى يَتَبَيَّنَ لَهُ رِئْيُهُمَا فَأَنْزَلَ اللَّهُ بَعْدَ ذَلِكَ { مِنَ الْفَجْرِ} فَعَلِمُوا أَنَّمَا يَعْنِي بِذَلِكَ اللَّيْلَ وَالنَّهَارَ .

Reference : Sahih Muslim 1091 b
In-book reference : Book 13, Hadith 41
USC-MSA web (English) reference : Book 6, Hadith 2398
(deprecated numbering scheme)

'Abdullah b. Mas'ud (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) had said:

Bilal would pronounce Adhan (at the fag end of the night in order to inform the people about the time of the Sahri). So you eat and drink till you hear the Adhan of Ibn Umm Maktum (which was pro- nounced at the conclusion of the Sahri and the commencement of the fast).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، - رضى الله عنه - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ " .

Reference : Sahih Muslim 1092 a
In-book reference : Book 13, Hadith 42
USC-MSA web (English) reference : Book 6, Hadith 2399
(deprecated numbering scheme)

Abdullah b. 'Umar (Allah be pleased with both of them) reported:

I heard the Messenger of Allah (ﷺ) as saying: Bilal announces Adhan during the night, so you eat and drink, till you hear the Adhan of Ibn Umm Maktum.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، - رضى الله عنهما - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ " .

Reference : Sahih Muslim 1092 b
In-book reference : Book 13, Hadith 43
USC-MSA web (English) reference : Book 6, Hadith 2400
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with both of them) reported that the Messenger of Allah (ﷺ) had two Mu'adhdhins, Bilal and son of Umm Maktum, the blind. The Messenger of Allah (ﷺ) said:

Bilal announces Adhan at (the fag end of the) night (i. e. Sahri), so eat and drink till the son of Umm Maktum announces Adhan. And he (the narrator) said: And the (difference of time) between their (Adhans) was not more than this that one climbed down (from the minaret) and the other climbed up (to announce Adhan).

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - قَالَ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مُؤَذِّنَانِ بِلاَلٌ وَابْنُ أُمِّ مَكْتُومٍ الأَعْمَى فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ " . قَالَ وَلَمْ يَكُنْ بَيْنَهُمَا إِلاَّ أَنْ يَنْزِلَ هَذَا وَيَرْقَى هَذَا .

Reference : Sahih Muslim 1092 c
In-book reference : Book 13, Hadith 44
USC-MSA web (English) reference : Book 6, Hadith 2401
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of 'A'isha (Allah be pleased with her).

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ، - رضى الله عنها - عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1092 d
In-book reference : Book 13, Hadith 45
USC-MSA web (English) reference : Book 6, Hadith 2402
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of 'Ubaidullah on the two chains of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدَةُ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِالإِسْنَادَيْنِ كِلَيْهِمَا . نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ .

Reference : Sahih Muslim 1092 e
In-book reference : Book 13, Hadith 46
USC-MSA web (English) reference : Book 6, Hadith 2403
(deprecated numbering scheme)

Ibn Mas'ud (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying The Adhan of Bilal should not restrain anyone among you from eating Sahur (last meal before daybreak during the month of Ramadan) for he announces Adhan (or he calls) at (the fag end of) the night to make him turn who stands for prayer among you, and to awaken those who are sleeping among you. And he said:

The dawn is not like it, as one says (and he lifted his hand) till he (dispersed his fingers) and said: It is like this.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي، عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَمْنَعَنَّ أَحَدًا مِنْكُمْ أَذَانُ بِلاَلٍ - أَوْ قَالَ نِدَاءُ بِلاَلٍ - مِنْ سَحُورِهِ فَإِنَّهُ يُؤَذِّنُ - أَوْ قَالَ يُنَادِي - بِلَيْلٍ لِيَرْجِعَ قَائِمَكُمْ وَيُوقِظَ نَائِمَكُمْ " . وَقَالَ " لَيْسَ أَنْ يَقُولَ هَكَذَا وَهَكَذَا - وَصَوَّبَ يَدَهُ وَرَفَعَهَا - حَتَّى يَقُولَ هَكَذَا " . وَفَرَّجَ بَيْنَ إِصْبَعَيْهِ .

Reference : Sahih Muslim 1093 a
In-book reference : Book 13, Hadith 47
USC-MSA web (English) reference : Book 6, Hadith 2404
(deprecated numbering scheme)

This hadith has been narrated by Sulaiman al-Taimi with the same chain of transmitters (but with a slight variation of words) that he (the Holy Prophet) said:

The dawn is not like it as it is said; he then gathered his fingers and lowered them. But he said, it is like this (and he placed the index finger upon the other one and spread his hand).

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي الأَحْمَرَ - عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " إِنَّ الْفَجْرَ لَيْسَ الَّذِي يَقُولُ هَكَذَا " . وَجَمَعَ أَصَابِعَهُ ثُمَّ نَكَسَهَا إِلَى الأَرْضِ " وَلَكِنِ الَّذِي يَقُولُ هَكَذَا " . وَوَضَعَ الْمُسَبِّحَةَ عَلَى الْمُسَبِّحَةِ وَمَدَّ يَدَيْهِ .

Reference : Sahih Muslim 1093 b
In-book reference : Book 13, Hadith 48
USC-MSA web (English) reference : Book 6, Hadith 2405
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and, at the end, it was said that the first Adhan was meant to awaken those who were in slumber amongst them and in order to make them turn who stand in (prayer) among them (towards food at the commencement of the fast). Jarir (one of the narrators) said that the Messenger (ﷺ) did not say like this but he said like it (true dawn) that the streaks of (true dawn) are horizontal and not vertical.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ، إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ، وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلاَهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ . وَانْتَهَى حَدِيثُ الْمُعْتَمِرِ عِنْدَ قَوْلِهِ " يُنَبِّهُ نَائِمَكُمْ وَيَرْجِعُ قَائِمَكُمْ " . وَقَالَ إِسْحَاقُ قَالَ جَرِيرٌ فِي حَدِيثِهِ " وَلَيْسَ أَنْ يَقُولَ هَكَذَا وَلَكِنْ يَقُولُ هَكَذَا " . يَعْنِي الْفَجْرَ هُوَ الْمُعْتَرِضُ وَلَيْسَ بِالْمُسْتَطِيلِ .

Reference : Sahih Muslim 1093 c
In-book reference : Book 13, Hadith 49
USC-MSA web (English) reference : Book 6, Hadith 2406
(deprecated numbering scheme)

Samura b. Jandub reported Muhammad (ﷺ) as saying. The call of Bilal may not mislead any one of you (and he may, under the wrong impression gathered from it, refrain) from taking meal before the commencement of the fast (for the streaks) of this whiteness (which are vertical indicate the false dawn and the true dawn with which the fast commences is that when the streaks of light are) spread.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ، حَدَّثَنِي وَالِدِي، أَنَّهُ سَمِعَ سَمُرَةَ بْنَ جُنْدُبٍ، يَقُولُ سَمِعْتُ مُحَمَّدًا، صلى الله عليه وسلم يَقُولُ

Reference : Sahih Muslim 1094 a
In-book reference : Book 13, Hadith 50
USC-MSA web (English) reference : Book 6, Hadith 2407
(deprecated numbering scheme)

Samura b. Jundub reported Allah's Messenger (ﷺ) as saying:

The Adhan of Bilal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false dawn which is vertical like a pillar and you can eat food till the streaks of whiteness spread like it.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَوَادَةَ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَغُرَّنَّكُمْ أَذَانُ بِلاَلٍ وَلاَ هَذَا الْبَيَاضُ - لِعَمُودِ الصُّبْحِ - حَتَّى يَسْتَطِيرَ هَكَذَا " .

Reference : Sahih Muslim 1094 b
In-book reference : Book 13, Hadith 51
USC-MSA web (English) reference : Book 6, Hadith 2408
(deprecated numbering scheme)

Samura b. Jundub (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The Adhan of Bilal may not mislead you with regard to your food at the commencement of the fast, nor the vertical (streaks) of whiteness in the horizon (for it is an indication of false dawn). You should stop eating (food) till (the whiteness) spreads like it. Hammad narrated it and with the gesture of his band he explained, the horizontal position (of the streaks of light).

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا عَبْدُ اللَّهِ، بْنُ سَوَادَةَ الْقُشَيْرِيُّ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَغُرَّنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلاَلٍ وَلاَ بَيَاضُ الأُفُقِ الْمُسْتَطِيلُ هَكَذَا حَتَّى يَسْتَطِيرَ هَكَذَا " . وَحَكَاهُ حَمَّادٌ بِيَدَيْهِ قَالَ يَعْنِي مُعْتَرِضًا .

Reference : Sahih Muslim 1094 c
In-book reference : Book 13, Hadith 52
USC-MSA web (English) reference : Book 6, Hadith 2409
(deprecated numbering scheme)

Samura b. Jundub addressed and narrated from the Messenger of Allah (ﷺ) having said (these words):

Neither the call of Bilal should mislead you nor this whiteness (of false dawn) till (the true) dawn appears (or he said) till the dawn breaks.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَوَادَةَ، قَالَ سَمِعْتُ سَمُرَةَ، بْنَ جُنْدَبٍ - رضى الله عنه - وَهُوَ يَخْطُبُ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يَغُرَّنَّكُمْ نِدَاءُ بِلاَلٍ وَلاَ هَذَا الْبَيَاضُ حَتَّى يَبْدُوَ الْفَجْرُ - أَوْ قَالَ - حَتَّى يَنْفَجِرَ الْفَجْرُ " .

Reference : Sahih Muslim 1094 d
In-book reference : Book 13, Hadith 53
USC-MSA web (English) reference : Book 6, Hadith 2410
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Samura b. Jundub.

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنِي سَوَادَةُ بْنُ حَنْظَلَةَ، الْقُشَيْرِيُّ قَالَ سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ، - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ هَذَا .

Reference : Sahih Muslim 1094 e
In-book reference : Book 13, Hadith 54
USC-MSA web (English) reference : Book 6, Hadith 2411
(deprecated numbering scheme)

(9) Chapter: The virtue of sahur, which is recommended. It is recommended to delay it and to hasten the breaking of the fast

(9) باب فَضْلِ السُّحُورِ وَتَأْكِيدِ اسْتِحْبَابِهِ وَاسْتِحْبَابِ تَأْخِيرِهِ وَتَعْجِيلِ الْفِطْرِ

Anas (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Take meal a little before dawn, for there is a blessing in taking meal at that time.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، ح . وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، عَنِ ابْنِ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، رضى الله عنه ح . وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً " .

Reference : Sahih Muslim 1095
In-book reference : Book 13, Hadith 55
USC-MSA web (English) reference : Book 6, Hadith 2412
(deprecated numbering scheme)

'Amr b. al-'As reported Allah's Messenger (ﷺ) as saying:

The difference between our fasting and that of the people of the Book is eating shortly before dawn.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ مُوسَى بْنِ عُلَىٍّ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ " .

Reference : Sahih Muslim 1096 a
In-book reference : Book 13, Hadith 56
USC-MSA web (English) reference : Book 6, Hadith 2413
(deprecated numbering scheme)

Musa b. 'Ali has narrated this hadith through the same chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ وَكِيعٍ، ح وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، كِلاَهُمَا عَنْ مُوسَى بْنِ عُلَىٍّ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1096 b
In-book reference : Book 13, Hadith 57
USC-MSA web (English) reference : Book 6, Hadith 2414
(deprecated numbering scheme)

Zaid b. Thabit (Allah be pleased with him) said:

We took meal shortly before dawn along with the Messenger of Allah (ﷺ). We then stood up for prayer. I said: How much span of time was there between the two (acts, i. e. taking of Sahri and observing of prayer)? He said (a span of reciting) fifty verses.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، - رضى الله عنه - قَالَ تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قُمْنَا إِلَى الصَّلاَةِ . قُلْتُ كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا قَالَ خَمْسِينَ آيَةً .

Reference : Sahih Muslim 1097 a
In-book reference : Book 13, Hadith 58
USC-MSA web (English) reference : Book 6, Hadith 2415
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Qatada too.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ، كِلاَهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1097 b
In-book reference : Book 13, Hadith 59
USC-MSA web (English) reference : Book 6, Hadith 2416
(deprecated numbering scheme)

Sahl b. Sa'd (Allah be pleased with him) repotted Allah's Messenger (ﷺ) as saying:

The people will continue to prosper as long as they hasten the breaking of the fast.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ، بْنِ سَعْدٍ - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ " .

Reference : Sahih Muslim 1098 a
In-book reference : Book 13, Hadith 60
USC-MSA web (English) reference : Book 6, Hadith 2417
(deprecated numbering scheme)

A hadith like this has been transmitted by Sahl b. Sa'd.

وَحَدَّثَنَاهُ قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1098 b
In-book reference : Book 13, Hadith 61
USC-MSA web (English) reference : Book 6, Hadith 2418
(deprecated numbering scheme)

Abu 'Atiyya reported:

I and Masruq went to 'A'isha and said to her: Mother of the Believers, there are two persons among the Companions of Muhammad (ﷺ) one among whom hastens in breaking the fast and in observing prayer, and the other delays breaking the fast and delays observing prayer. She said: Who among the two hastens in breaking fast and observing prayers? We said, It is 'Abdullah. i. e. son of Mas'ud. whereupon she said: This is how the Messenger of Allah (ﷺ) did. Abu Kuraib added: The second one was Abu Musa.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ قَالاَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ، قَالَ دَخَلْتُ أَنَا وَمَسْرُوقٌ، عَلَى عَائِشَةَ فَقُلْنَا يَا أُمَّ الْمُؤْمِنِينَ رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم أَحَدُهُمَا يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ وَالآخَرُ يُؤَخِّرُ الإِفْطَارَ وَيُؤَخِّرُ الصَّلاَةَ . قَالَتْ أَيُّهُمَا الَّذِي يُعَجِّلُ الإِفْطَارَ وَيُعَجِّلُ الصَّلاَةَ قَالَ قُلْنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ . قَالَتْ كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ صلى الله عليه وسلم . زَادَ أَبُو كُرَيْبٍ وَالآخَرُ أَبُو مُوسَى .

Reference : Sahih Muslim 1099 a
In-book reference : Book 13, Hadith 62
USC-MSA web (English) reference : Book 6, Hadith 2419
(deprecated numbering scheme)

Abu 'Atiyya reported:

I and Misruq went to 'A'isha (Allah be pleased with her) and Masruq said to her: There are two persons among the Companions of Muhammad (ﷺ) none of whom abandons the good, but one of them hastens to observe sunset prayer and break the fast, and the other delays in observing the sunset prayer and in breaking the fast, whereupon she said: Who hastens to observe sunset prayer and break the fast? He said: It is 'Abdullah. Upon this she said: This is how the Messenger of Allah (ﷺ) used to do.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ، قَالَ دَخَلْتُ أَنَا وَمَسْرُوقٌ، عَلَى عَائِشَةَ - رضى الله عنها - فَقَالَ لَهَا مَسْرُوقٌ رَجُلاَنِ مِنْ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم كِلاَهُمَا لاَ يَأْلُو عَنِ الْخَيْرِ أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ وَالآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالإِفْطَارَ . فَقَالَتْ مَنْ يُعَجِّلُ الْمَغْرِبَ وَالإِفْطَارَ قَالَ عَبْدُ اللَّهِ . فَقَالَتْ هَكَذَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ .

Reference : Sahih Muslim 1099 b
In-book reference : Book 13, Hadith 63
USC-MSA web (English) reference : Book 6, Hadith 2420
(deprecated numbering scheme)

(10) Chapter: Clarifying the time for ending the fast and the end of the day

(10) باب بَيَانِ وَقْتِ انْقِضَاءِ الصَّوْمِ وَخُرُوجِ النَّهَارِ

'Umar (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

When the night approaches and the day retreates and the sun sinks down, then the observer of the fast should break it. Ibn Numair made no mention of the word" then".

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ - وَاتَّفَقُوا فِي اللَّفْظِ - قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، وَقَالَ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَقَالَ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ " . لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ " فَقَدْ " .

Reference : Sahih Muslim 1100
In-book reference : Book 13, Hadith 64
USC-MSA web (English) reference : Book 6, Hadith 2421
(deprecated numbering scheme)

'Abdullah b. Abi Aufa reported:

We were with the Messenger of Allah (ﷺ) on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah (ﷺ) drank that (liquid meal). He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ، بْنِ أَبِي أَوْفَى - رضى الله عنه - قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ فَلَمَّا غَابَتِ الشَّمْسُ قَالَ " يَا فُلاَنُ انْزِلْ فَاجْدَحْ لَنَا " . قَالَ يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ نَهَارًا . قَالَ " انْزِلْ فَاجْدَحْ لَنَا " . قَالَ فَنَزَلَ فَجَدَحَ فَأَتَاهُ بِهِ فَشَرِبَ النَّبِيُّ صلى الله عليه وسلم ثُمَّ قَالَ بِيَدِهِ " إِذَا غَابَتِ الشَّمْسُ مِنْ هَا هُنَا وَجَاءَ اللَّيْلُ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ " .

Reference : Sahih Muslim 1101 a
In-book reference : Book 13, Hadith 65
USC-MSA web (English) reference : Book 6, Hadith 2422
(deprecated numbering scheme)

Ibn Abi Aufa (Allah be pleased with him) reported:

We were with the Messenger of Allah (ﷺ) on a journey. When the sun sank he said to a person: Get down and prepare barley meal for us. Upon this he said: Messenger of Allah, let there be dusk. (He the Holy Prophet) said: Get down and prepare barley meal for us. He (the person) said: There is still (the light of) day upon us. (But) he got down (in obedience to the command of the Holy Prophet) and prepared a barley meal for him and he (the Holy Prophet) drank that (liquid meal) and then said: When you see the night approaching from that side (west) (and he pointed towards the east with his hand), then the observer of the fast should break it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَعَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، - رضى الله عنه - قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ " انْزِلْ فَاجْدَحْ لَنَا " . فَقَالَ يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ

. قَالَ " انْزِلْ فَاجْدَحْ لَنَا " . قَالَ إِنَّ عَلَيْنَا نَهَارًا . فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ ثُمَّ قَالَ " إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - فَقَدْ أَفْطَرَ الصَّائِمُ " .

Reference : Sahih Muslim 1101 b
In-book reference : Book 13, Hadith 66
USC-MSA web (English) reference : Book 6, Hadith 2423
(deprecated numbering scheme)

Abdullah b. Abi Aufa (Allah be pleased with him) reported:
We travelled with the Messenger of Allah (ﷺ) as he had been observing fast. When the sun sank he said: So and so, get down and prepare barley meal for us. The rest of the hadith is the same.

وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ سَمِعْتُ عَبْدَ، اللَّهِ بْنَ أَبِي أَوْفَى - رضى الله عنه - يَقُولُ سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ صَائِمٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ " يَا فُلاَنُ انْزِلْ فَاجْدَحْ لَنَا " . مِثْلَ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادِ بْنِ الْعَوَّامِ .

Reference : Sahih Muslim 1101 c
In-book reference : Book 13, Hadith 67
USC-MSA web (English) reference : Book 6, Hadith 2424
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Abi Aufa (Allah be pleased with him) through another chain of transmitters (but with a sight alteration of words):
In this hadith transmitted by one of the narrators (neither these words are found): During the month of Ramadan." nor his statement:" And the night prevails from that side (the eastern side)." (These words are found in the narration of) Hushaim only.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، أَخْبَرَنَا سُفْيَانُ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا جَرِيرٌ، كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، ح . وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ، جَعْفَرٍ قَالاَ حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادٍ وَعَبْدِ الْوَاحِدِ وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ فِي شَهْرِ رَمَضَانَ وَلاَ قَوْلُهُ " وَجَاءَ اللَّيْلُ مِنْ هَا هُنَا " . إِلاَّ فِي رِوَايَةِ هُشَيْمٍ وَحْدَهُ .

Reference : Sahih Muslim 1101 d
In-book reference : Book 13, Hadith 68
USC-MSA web (English) reference : Book 6, Hadith 2425
(deprecated numbering scheme)

(11) Chapter: The prohibition of Al-Wisal

(11) باب النَّهْىِ عَنِ الْوِصَالِ، فِي الصَّوْمِ

Ibn 'Umar (Allah be pleased with both of them) said that the Messenger of Allah (ﷺ) forbade uninterrupted fasting. They (some of the Companions) said:
You yourself fast uninterruptedly, whereupon he said: I am not like you. I am fed and supplied drink (by Allah).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْوِصَالِ قَالُوا إِنَّكَ تُوَاصِلُ . قَالَ " إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أُطْعَمُ وَأُسْقَى " .

Reference : Sahih Muslim 1102 a
In-book reference : Book 13, Hadith 69
USC-MSA web (English) reference : Book 6, Hadith 2426
(deprecated numbering scheme)

Ibn 'Umar reported that the Messenger of Allah (ﷺ) observed fasts uninterruptedly in Ramadan and the people (in his wake) did this. But he forbade them to do so. It was said to him (to the Holy Prophet):
You yourself observe the fasts uninterruptedly (but you forbid us to do so) Upon this he said: I am not like you; I am fed and supplied drink (by Allah).

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَاصَلَ فِي رَمَضَانَ فَوَاصَلَ النَّاسُ فَنَهَاهُمْ . قِيلَ لَهُ أَنْتَ تُوَاصِلُ قَالَ " إِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أُطْعَمُ وَأُسْقَى " .

Reference : Sahih Muslim 1102 b
In-book reference : Book 13, Hadith 70
USC-MSA web (English) reference : Book 6, Hadith 2427
(deprecated numbering scheme)

A hadith like this has been transmitted by Ibn 'Umar (Allah be pleased with both of them), but he did not make mention of (the words):
" During the month of Ramadan."

وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَقُلْ فِي رَمَضَانَ .

Reference : Sahih Muslim 1102 c
In-book reference : Book 13, Hadith 71
USC-MSA web (English) reference : Book 6, Hadith 2428
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
The Messenger of Allah (ﷺ) forbade (his Companions) from observing fast uninterruptedly. One of the Muslims said: Messenger of Allah, you yourself observe Saum Wisal, whereupon the Messenger of Allah (ﷺ) said: Who among you is like me? I spend night (in a state) that my Allah feeds me and provides me drink. When they (the Companions of the Holy Prophet) did not agree in abandoning the uninterrupted fast, then the Prophet (ﷺ) also observed this fast with them for a day, and then for a day. They then saw the new moon and he (the Holy Prophet) said: If the appearance of the new moon were delayed. I would have observed more (fasts) with you (and he did it) by way of warning to them as they had not agreed to refrain (from observing Saum Wisal)

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، - رضى الله عنه - قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْوِصَالِ فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ فَإِنَّكَ يَا رَسُولَ اللَّهِ تُوَاصِلُ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَأَيُّكُمْ مِثْلِي إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي " . فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوُا الْهِلاَلَ فَقَالَ " لَوْ تَأَخَّرَ الْهِلاَلُ لَزِدْتُكُمْ " . كَالْمُنَكِّلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا .

Reference : Sahih Muslim 1103 a
In-book reference : Book 13, Hadith 72
USC-MSA web (English) reference : Book 6, Hadith 2429
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Abstain from Saum-Wisal. They (his Companions) said: Messenger of Allah, but you observe Saum Wisal. Upon this he said: You are not like me in this matter, for I spend my night (in a state) that my Lord feeds me and provides me drink Devote yourselves to the deeds (the burden of which) you can bear.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي، زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِيَّاكُمْ وَالْوِصَالَ " . قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ . قَالَ " إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي فَاكْلَفُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ " .

Reference : Sahih Muslim 1103 b
In-book reference : Book 13, Hadith 73
USC-MSA web (English) reference : Book 6, Hadith 2430
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying (the words as said in the previous hadith) but with this alteration (of words):

" Take upon yourselves (the burden of the deeds) for which you have the strength to bear."

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي، هُرَيْرَةَ - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " فَاكْلَفُوا مَا لَكُمْ بِهِ طَاقَةٌ " .

Reference : Sahih Muslim 1103 c
In-book reference : Book 13, Hadith 74
USC-MSA web (English) reference : Book 6, Hadith 2431
(deprecated numbering scheme)

Abu Huraira reported that the Messenger of Allah (ﷺ) forbade (his Companions) to observe Saum Wisal.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنِ الْوِصَالِ . بِمِثْلِ حَدِيثِ عُمَارَةَ عَنْ أَبِي زُرْعَةَ .

Reference : Sahih Muslim 1103 d
In-book reference : Book 13, Hadith 75
USC-MSA web (English) reference : Book 6, Hadith 2432
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported The Messenger of Allah (ﷺ) was observing prayer during Ramadan. I came and stood by his side. Then another man came and he stood likewise till we became a group. When the Messenger of Allah (ﷺ) perceived that we were behind him, he lightened the prayer. He then went to his abode and observed such (a long) prayer (the like of which) he never observed with us. When it was morning we said to him:

Did you perceive us during the night? Upon this he said: Yes, it was this (realisation) that induced me to do that which I did. He (the narrator) said: The Messenger of Allah (ﷺ) began to observe Saum Wisal at the end of the month (of Ramadan), and some persons among his Companions began to observe this uninter- rupted fast, whereupon the Messenger of Allah (ﷺ) said: What about such persons who observe uninterrupted fasts? You are not like me. By Allah. if the month were lengthened for me, I would have observed Saum Wisal, so that those who act with an exaggeration would (have been obliged) to abandon their exaggeration.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، - رضى الله عنه - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي فِي رَمَضَانَ فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ وَجَاءَ رَجُلٌ آخَرُ فَقَامَ أَيْضًا حَتَّى كُنَّا رَهْطًا فَلَمَّا حَسَّ النَّبِيُّ صلى الله عليه وسلم أَنَّا خَلْفَهُ جَعَلَ يَتَجَوَّزُ فِي الصَّلاَةِ ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّى صَلاَةً لاَ يُصَلِّيهَا عِنْدَنَا . قَالَ قُلْنَا لَهُ حِينَ أَصْبَحْنَا أَفَطِنْتَ لَنَا اللَّيْلَةَ قَالَ فَقَالَ " نَعَمْ ذَاكَ الَّذِي حَمَلَنِي عَلَى الَّذِي صَنَعْتُ " . قَالَ فَأَخَذَ يُوَاصِلُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَذَاكَ فِي آخِرِ الشَّهْرِ فَأَخَذَ رِجَالٌ مِنْ أَصْحَابِهِ يُوَاصِلُونَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا بَالُ رِجَالٍ يُوَاصِلُونَ إِنَّكُمْ لَسْتُمْ مِثْلِي أَمَا وَاللَّهِ لَوْ تَمَادَّ لِيَ الشَّهْرُ لَوَاصَلْتُ وِصَالاً يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ " .

Reference : Sahih Muslim 1104 a
In-book reference : Book 13, Hadith 76
USC-MSA web (English) reference : Book 6, Hadith 2433
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) observed Saum Wisal during the early part of the month of Ramadan. The people among Muslims also observed uninterrupted fast. This (news) reached him (the Holy Prophet) and he said:

Had the month been lengthened for me I would have continued observing Saum Wisal, so that those who act with forced hardness would (have been obliged) to abandon it. You are not like me (or he said): I am not like you. I continue to do so (in a state) that my Lord feeds me and provides me drink.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، - رضى الله عنه - قَالَ وَاصَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي أَوَّلِ شَهْرِ رَمَضَانَ فَوَاصَلَ نَاسٌ مِنَ الْمُسْلِمِينَ فَبَلَغَهُ ذَلِكَ فَقَالَ " لَوْ مُدَّ لَنَا الشَّهْرُ لَوَاصَلْنَا وِصَالاً يَدَعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ إِنَّكُمْ لَسْتُمْ مِثْلِي - أَوْ قَالَ - إِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِي " .

Reference : Sahih Muslim 1104 b
In-book reference : Book 13, Hadith 77
USC-MSA web (English) reference : Book 6, Hadith 2434
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said:

The Apostle of Allah (ﷺ) forbade them (his Companions) to observe Saum Wisal out of mercy for them. They said: You (Holy Prophet) yourself observe it. Upon this he said: I am not like you. My Lord feeds me and provides me drink.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ عَبْدَةَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ نَهَاهُمُ النَّبِيُّ صلى الله عليه وسلم عَنِ الْوِصَالِ رَحْمَةً لَهُمْ . فَقَالُوا إِنَّكَ تُوَاصِلُ . قَالَ " إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي " .

Reference : Sahih Muslim 1105
In-book reference : Book 13, Hadith 78
USC-MSA web (English) reference : Book 6, Hadith 2435
(deprecated numbering scheme)

(12) Chapter: Clarifying that Kissing when fasting is not unlawful for the one whose desire is not provoked by that

(12) باب بَيَانِ أَنَّ الْقُبْلَةَ فِي الصَّوْمِ لَيْسَتْ مُحَرَّمَةً عَلَى مَنْ لَمْ تُحَرِّكْ شَهْوَتَهُ

'A'isha (Allah be pleased with her) said that the Messenger of Allah (ﷺ) kissed one of his wives while he was fasting, and then she ('A'isha) smiled (as she narrated).

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ إِحْدَى نِسَائِهِ وَهُوَ صَائِمٌ . ثُمَّ تَضْحَكُ .

Reference : Sahih Muslim 1106 a
In-book reference : Book 13, Hadith 79
USC-MSA web (English) reference : Book 6, Hadith 2436
(deprecated numbering scheme)

Sufyan reported:
I said to 'Abd al-Rahman b. Qasim: Have you heard from your father narrating from 'A'isha (Allah be pleased with her) that he kissed her while observing fast? He ('Abd al-Rahman b. Qasim) kept silence for a short while and then said:" Yes."

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ فَسَكَتَ سَاعَةً ثُمَّ قَالَ نَعَمْ .

Reference : Sahih Muslim 1106 b
In-book reference : Book 13, Hadith 80
USC-MSA web (English) reference : Book 6, Hadith 2437
(deprecated numbering scheme)

'A'isha reported:
Allah's Messenger (ﷺ) used to kiss me while observing fast; and who among you can control his desire as the Messenger of Allah (ﷺ) could control his desire.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُنِي وَهُوَ صَائِمٌ وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْلِكُ إِرْبَهُ .

Reference	: Sahih Muslim 1106 c
In-book reference	: Book 13, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2438

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (ﷺ) used to kiss (his wives) while fasting and embraced (them) while fasting; but he had the greatest mastery over his desire among you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، وَعَلْقَمَةَ، عَنْ عَائِشَةَ، رضى الله عنها ح . وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ وَهُوَ صَائِمٌ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَلَكِنَّهُ أَمْلَكُكُمْ لإِرْبِهِ .

Reference	: Sahih Muslim 1106 d
In-book reference	: Book 13, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2439

'A'isha (Allah be pleased with her) reported:
The Messenger of Allah (ﷺ) used to kiss (his wives) while fasting; and he had the greatest control over his desire (as compared with you).

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ، - رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ .

Reference	: Sahih Muslim 1106 e
In-book reference	: Book 13, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2440

'A'isha (Allah be pleased with her) said that the Messenger of Allah (ﷺ) used to embrace (his wives) while fasting.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُبَاشِرُ وَهُوَ صَائِمٌ .

Reference	: Sahih Muslim 1106 f
In-book reference	: Book 13, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2441

Aswad reported:

I and Masruq went to 'A'isha (Allah be pleased with her) and asked. her if the Messenger of Allah (ﷺ) embraced (his wives) while fasting. She said: Yes; but he had the greatest control over his desire among you: or he was one of those who had control over his desire.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ سَمِعْتُ ابْنَ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ انْطَلَقْتُ أَنَا وَمَسْرُوقٌ، إِلَى عَائِشَةَ - رضى الله عنها - فَقُلْنَا لَهَا أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُبَاشِرُ وَهُوَ صَائِمٌ قَالَتْ نَعَمْ وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لإِرْبِهِ أَوْ مِنْ أَمْلَكِكُمْ لإِرْبِهِ . شَكَّ أَبُو عَاصِمٍ .

Reference : Sahih Muslim 1106 g
In-book reference : Book 13, Hadith 85
USC-MSA web (English) reference : Book 6, Hadith 2442
(deprecated numbering scheme)

It is further narrated on the authority of Aswad and Masruq that they went to the Mother of the Believers and they asked her (and the rest of the hadith is the same)

وَحَدَّثَنِيهِ يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، وَمَسْرُوقٍ أَنَّهُمَا دَخَلاَ عَلَى أُمِّ الْمُؤْمِنِينَ يَسْأَلاَنِهَا . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 1106 h
In-book reference : Book 13, Hadith 86
USC-MSA web (English) reference : Book 6, Hadith 2442
(deprecated numbering scheme)

'Urwa b. Zubair narrated that 'A'isha the Mother of the Believers (Allah be pleased with her) informed him that the Messenger of Allah (ﷺ) kissed her while fasting.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخْبَرَهُ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ - رضى الله عنها - أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ .

Reference : Sahih Muslim 1106 i
In-book reference : Book 13, Hadith 87
USC-MSA web (English) reference : Book 6, Hadith 2443
(deprecated numbering scheme)

A hadith like this has been narrated by Yahya b. Abu Kathir with the same chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1106 j
In-book reference : Book 13, Hadith 88
USC-MSA web (English) reference : Book 6, Hadith 2444
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) used to kiss her during the month of fasting.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ فِي شَهْرِ الصَّوْمِ .

Reference : Sahih Muslim 1106 k
In-book reference : Book 13, Hadith 89
USC-MSA web (English) reference : Book 6, Hadith 2445
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) kissed (his wives) during Ramadan while observing fast.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ، حَدَّثَنَا زِيَادُ، بْنُ عِلاَقَةَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ، رضى الله عنها قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ فِي رَمَضَانَ وَهُوَ صَائِمٌ .

Reference : Sahih Muslim 1106 l
In-book reference : Book 13, Hadith 90
USC-MSA web (English) reference : Book 6, Hadith 2446
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Apostle (peace be upon him) kissed (his wives) while fasting.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُقَبِّلُ وَهُوَ صَائِمٌ .

Reference : Sahih Muslim 1106 m
In-book reference : Book 13, Hadith 91
USC-MSA web (English) reference : Book 6, Hadith 2447
(deprecated numbering scheme)

Hafsa (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) kissed (his wives) while fasting.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ وَهُوَ صَائِمٌ .

Reference : Sahih Muslim 1107 a
In-book reference : Book 13, Hadith 92
USC-MSA web (English) reference : Book 6, Hadith 2448
(deprecated numbering scheme)

A hadith like this has been narrated by Hafsa (Allah be pleased with her) through another chain of transmitters.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، كِلاَهُمَا عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ حَفْصَةَ، - رضى الله عنها - عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1107 b
In-book reference : Book 13, Hadith 93
USC-MSA web (English) reference : Book 6, Hadith 2449
(deprecated numbering scheme)

Umar b Abu Salama reported that he asked the Messenger of Allah (ﷺ):

Should one observing fast kiss (his wife)? The Messenger of Allah (ﷺ) said to him: Ask her (Umm Salama). She informed him that the Messenger of Allah (ﷺ) did that, where upon he said: Messenger of Allah, Allah pardoned thee all thy sins, the previous and the later ones. Upon this the Messenger of Allah (ﷺ)) said: By Allah, I am the most God conscious among you and I fear Him most among you.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَيُقَبِّلُ الصَّائِمُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَلْ هَذِهِ " . لأُمِّ سَلَمَةَ فَأَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْنَعُ ذَلِكَ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَاللَّهِ إِنِّي لأَتْقَاكُمْ لِلَّهِ وَأَخْشَاكُمْ لَهُ " .

Reference	: Sahih Muslim 1108
In-book reference	: Book 13, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2450

(13) Chapter: The fasting is valid for the one who is Junub when dawn comes

(13) باب صِحَّةِ صَوْمِ مَنْ طَلَعَ عَلَيْهِ الْفَجْرُ وَهُوَ جُنُبٌ

Abu Bakr (he is Abu Bakr b. Abd al-Rahman b. Harith) reported:

I heard Abu Huraira (Allah be pleased with him) narrating that he who is overtaken by dawn in a state of seminal emission should not observe fast. I made a mention of it to 'Abd al-Rahman b. Harith (i. e. to his father) but he denied it. 'Abd al-Rahman went and I also went along with him till we came to'A'isha and Umm Salama (Allah be pleased with both of them) and Abd al-Rahman asked them about it. Both of them said: (At times it so happened) that the Messenger of Allah (ﷺ) woke up in the morning in a state of junub (but without seminal emission in a dream) and observed fast He (the narrator) said: We then proceeded till we went to Marwan and Abd al-Rahman made a mention of it to him. Upon this Marwan said: I stress upon you (with an oath) that you better go to Abu Huraira and refer to him what is said about it. So we came to Abu Huraira and Abu Bakr had been with us throughout and 'Abd al-Rahman made a mention of it to him, whereupon Abu Huraira said: Did they (the two wives of the Holy Prophet) tell you this? He replied: Yes Upon this (Abu Huraira) said: They have better knowledge. Abu Huraira then attributed that what was said about it to Fadl b. 'Abbas and said: I heard it from Fadl and not from the Messenger of Allah (ﷺ). Abu Huraira then retracted from what he used to say about it. Ibn Juraij (one of the narrators) reported: I asked 'Abd al-Malik, if they (the two wives) said (made the statement) in regard to Ramadan, whereupon he said: It was so, and he (the Holy Prophet) (woke up in the) morning in a state of junub which was not due to the wet dream and then observed fast.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْمَلِكِ، بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، - رضى الله عنه - يَقُصُّ يَقُولُ فِي قَصَصِهِ مَنْ أَدْرَكَهُ الْفَجْرُ جُنُبًا فَلاَ يَصُمْ . فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ - لأَبِيهِ - فَأَنْكَرَ ذَلِكَ . فَانْطَلَقَ عَبْدُ الرَّحْمَنِ وَانْطَلَقْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ - رضى الله عنهما - فَسَأَلَهُمَا عَبْدُ الرَّحْمَنِ عَنْ ذَلِكَ - قَالَ

- فَكِلْتَاهُمَا قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ - قَالَ - فَانْطَلَقْنَا حَتَّى دَخَلْنَا عَلَى مَرْوَانَ فَذَكَرَ ذَلِكَ لَهُ عَبْدُ الرَّحْمَنِ . فَقَالَ مَرْوَانُ عَزَمْتُ عَلَيْكَ إِلاَّ مَا ذَهَبْتَ إِلَى أَبِي هُرَيْرَةَ فَرَدَدْتَ عَلَيْهِ مَا يَقُولُ - قَالَ - فَجِئْنَا أَبَا هُرَيْرَةَ وَأَبُو بَكْرٍ حَاضِرُ ذَلِكَ كُلِّهِ - قَالَ - فَذَكَرَ لَهُ عَبْدُ الرَّحْمَنِ فَقَالَ أَبُو هُرَيْرَةَ أَهُمَا قَالَتَاهُ لَكَ قَالَ نَعَمْ . قَالَ هُمَا أَعْلَمُ . ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي ذَلِكَ إِلَى الْفَضْلِ بْنِ الْعَبَّاسِ فَقَالَ أَبُو هُرَيْرَةَ سَمِعْتُ ذَلِكَ مِنَ الْفَضْلِ وَلَمْ أَسْمَعْهُ مِنَ النَّبِيِّ صلى الله عليه وسلم . قَالَ فَرَجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ فِي ذَلِكَ . قُلْتُ لِعَبْدِ الْمَلِكِ أَقَالَتَا فِي رَمَضَانَ قَالَ كَذَلِكَ كَانَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ حُلُمٍ ثُمَّ يَصُومُ .

Reference : Sahih Muslim 1109 a
In-book reference : Book 13, Hadith 95
USC-MSA web (English) reference : Book 6, Hadith 2451
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), said:

The dawn broke upon the Messenger of Allah (ﷺ) during the Ramadan in a state of junub not because of sexual dream (but on account of intercourse) and he washed himself and observed fast.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَأَبِي، بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ وَهُوَ جُنُبٌ مِنْ غَيْرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُومُ .

Reference : Sahih Muslim 1109 b
In-book reference : Book 13, Hadith 96
USC-MSA web (English) reference : Book 6, Hadith 2452
(deprecated numbering scheme)

Abu Bakr reported that Marwan sent him to Umm Salama to ask whether a person should observe fast who is in a state of junub and the dawn breaks upon him, whereupon she said that the Messenger of Allah (ﷺ) (was at times) junbi on account of intercourse and not due to sexual dream, and the dawn broke upon him, but he neither broke the fast nor recompensed.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - عَنْ عَبْدِ رَبِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ الْحِمْيَرِيِّ، أَنَّ أَبَا بَكْرٍ، حَدَّثَهُ أَنَّ مَرْوَانَ أَرْسَلَهُ إِلَى أُمِّ سَلَمَةَ - رضى الله عنها - يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا أَيَصُومُ فَقَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصْبِحُ جُنُبًا مِنْ جِمَاعٍ لاَ مِنْ حُلُمٍ ثُمَّ لاَ يُفْطِرُ وَلاَ يَقْضِي .

Reference : Sahih Muslim 1109 c
In-book reference : Book 13, Hadith 97
USC-MSA web (English) reference : Book 6, Hadith 2453
(deprecated numbering scheme)

Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham reported on the authority of 'A'isha and Umm Salama, the wives of the Messenger of Allah (ﷺ):

The Messenger of Allah (ﷺ) at times got up in the morning in a state of junub on account of having a sexual intercourse (with his wives during night) but not due to sexual dreams in the month of Ramadan, and would observe fast.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي، بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ زَوْجَىِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُمَا قَالَتَا إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلاَمٍ فِي رَمَضَانَ ثُمَّ يَصُومُ ‏.‏

Reference : Sahih Muslim 1109 d
In-book reference : Book 13, Hadith 98
USC-MSA web (English) reference : Book 6, Hadith 2454
(deprecated numbering scheme)

'A'isha reported that a person came to the Apottle of Allah (ﷺ) asking for a fatwa (religious verdict). She ('A'isha) had been overhearing it from behind the curtain. 'A'isha added that he (the person) had said:

Messenger of Allah, (the time) of prayer overtakes me as I am in a state of junub; should I observe fast (in this state)? Upon this the Messenger of Allah (ﷺ) said: (At times the time) of prayer overtakes me while I am in a state of junub, and I observe fast (in that very state), whereupon he said: Messenger of Allah, you are not like us Allah has pardoned all your sins, the previous ones and the later ones. Upon this he (the Holy Prophet) said: By Allah, I hope I am the most God-fearirg of you, and possess the best knowledge among you of those (things) against which I should guard.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ، جَعْفَرٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، - وَهُوَ ابْنُ مَعْمَرِ بْنِ حَزْمٍ الأَنْصَارِيُّ أَبُو طُوَالَةَ - أَنَّ أَبَا يُونُسَ، مَوْلَى عَائِشَةَ أَخْبَرَهُ عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ رَجُلاً، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم يَسْتَفْتِيهِ وَهِيَ تَسْمَعُ مِنْ وَرَاءِ الْبَابِ فَقَالَ يَا رَسُولَ اللَّهِ تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ أَفَأَصُومُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ وَأَنَا تُدْرِكُنِي الصَّلاَةُ وَأَنَا جُنُبٌ فَأَصُومُ ‏"‏ ‏.‏ فَقَالَ لَسْتَ مِثْلَنَا يَا رَسُولَ اللَّهِ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ‏.‏ فَقَالَ ‏"‏ وَاللَّهِ إِنِّي لأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ وَأَعْلَمَكُمْ بِمَا أَتَّقِي ‏"‏ ‏.‏

Reference : Sahih Muslim 1110
In-book reference : Book 13, Hadith 99
USC-MSA web (English) reference : Book 6, Hadith 2455
(deprecated numbering scheme)

Sulaiman b. Yasar reported that he asked Umm Salama whether a person (who gets up) in the morning in a state of junub should observe fast. She said:

The Messenger of Allah (ﷺ) (at times) got up in the morning in a state of junub, not because of sexual dreams (but on account of intercourse at night), and then observed fast.

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ - رضى الله عنها - عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا أَيَصُومُ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصْبِحُ جُنُبًا مِنْ غَيْرِ احْتِلاَمٍ ثُمَّ يَصُومُ ‏.‏

Reference	: Sahih Muslim 1109 e
In-book reference	: Book 13, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2456

(14) Chapter: The strict prohibition of intercourse during the day in Ramadan for one who is fasting; And the obligation of offering major expiation and the definition thereof; And that it is obligatory for both the one who can afford it and the one who cannot afford it, and it remains an obligation for the one who cannot afford it until he has the means

(14) باب تَغْلِيظِ تَحْرِيمِ الْجِمَاعِ فِي نَهَارِ رَمَضَانَ عَلَى الصَّائِمِ وَوُجُوبِ الْكَفَّارَةِ الْكُبْرَى فِيهِ وبيانها وأنها تجب على الموسر والمعسر وتثبت في ذمة المعسر حتى يستطيع

Abu Huraira (Allah be pleased with him) reported that a person came to the Messenger of Allah (ﷺ) and said:

Messenger of Allah, I am undone. He (the Holy Prophet) said: What has brought about your ruin? He said: I have had intercourse with my wife during the month of Ramadan. Upon this he (the Holy prophet) said: Can you find a slave to set him free? He said: NO He (the Prophet again) said: Can you observe fast for two consecutive months? He said: No. He (the Holy Prophet) said: Can you provide food to sixty poor people?, He said: No. He then sat down and (in the meanwhile) there was brought to the Messenger of Allah (ﷺ) a basket which contained dates. He (the Holy Prophet) said: Give these (dates) in charity. He (the man) said: Am I to give to one who is poorer than I? There is no family poorer than mine between the two lava plains of Medina. The Apostle of Allah (ﷺ) laughed so that his molar teeth became visible and said: Go and give it to your family to eat.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، - قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ هَلَكْتُ يَا رَسُولَ اللَّهِ ‏.‏ قَالَ ‏"‏ وَمَا أَهْلَكَكَ ‏"‏ ‏.‏ قَالَ وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ ‏.‏ قَالَ ‏"‏ هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً ‏"‏ ‏.‏ قَالَ لاَ ‏.‏ قَالَ ‏"‏ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ‏"‏ ‏.‏ قَالَ لاَ ‏.‏ قَالَ ‏"‏ فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّينَ مِسْكِينًا ‏"‏ ‏.‏ قَالَ لاَ - قَالَ - ثُمَّ جَلَسَ فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِعَرَقٍ فِيهِ تَمْرٌ ‏.‏ فَقَالَ ‏"‏ تَصَدَّقْ بِهَذَا ‏"‏ ‏.‏ قَالَ أَفْقَرَ مِنَّا فَمَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنَّا ‏.‏ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ ‏"‏ اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ ‏"‏ ‏.‏

Reference	: Sahih Muslim 1111 a
In-book reference	: Book 13, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2457

A hadith like this has been narrated on the authority of Muhammad b. Muslim al-Zuhri with the same chain of transmitters, and he said:

There was brought an 'araq containing dates, an 'araq being a huge basket. But in this hadith no mention has been made of (the fact) that the Messenger of Allah (ﷺ) laughed till his molar teeth became visible.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَ رِوَايَةِ ابْنِ عُيَيْنَةَ وَقَالَ بِعَرَقٍ فِيهِ تَمْرٌ - وَهُوَ الزِّنْبِيلُ - وَلَمْ يَذْكُرْ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ أَنْيَابُهُ .

Reference	: Sahih Muslim 1111 b
In-book reference	: Book 13, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2458

Abu Huraira reported that a person had intercourse with his wife during Ramadan (while fasting). He asked for the religious verdict (about it) from the Messenger of Allah (ﷺ), whereupon he (the Holy Prophet) said:

Can you find a slave (to grant him freedom)? He said: No. He (the Prophet again) said: Can you afford to observe fasts for two (consecutive) months? He said: No. He (the Holy Prophet) said: Then feed sixty poor men.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - أَنَّ رَجُلاً، وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ فَاسْتَفْتَى رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " هَلْ تَجِدُ رَقَبَةً " . قَالَ لاَ . قَالَ " وَهَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ " . قَالَ لاَ . قَالَ " فَأَطْعِمْ سِتِّينَ مِسْكِينًا " .

Reference	: Sahih Muslim 1111 c
In-book reference	: Book 13, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2459

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that a person broke fast in Ramadan whereupon the Messenger of Allah (ﷺ) commanded him to free a slave (as an atonement), and the rest of the hadith is the same as narrated by Ibn Uyaina.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى، أَخْبَرَنَا مَالِكٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ أَنَّ رَجُلاً، أَفْطَرَ فِي رَمَضَانَ فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُكَفِّرَ بِعِتْقِ رَقَبَةٍ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ .

Reference	: Sahih Muslim 1111 d
In-book reference	: Book 13, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2460

Humaid b. 'Abd al-Rahman reported that Abu Huraira had narrated to him that the Messenger of Allah (ﷺ) commanded the person (who) broke the fast in Ramadan to free a slave or observe fasts for two (consecutive) months or feed sixty poor persons.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ رَجُلاً أَفْطَرَ فِي رَمَضَانَ أَنْ يُعْتِقَ رَقَبَةً أَوْ يَصُومَ شَهْرَيْنِ أَوْ يُطْعِمَ سِتِّينَ مِسْكِينًا .

Reference : Sahih Muslim 1111 e
In-book reference : Book 13, Hadith 105
USC-MSA web (English) reference : Book 6, Hadith 2461
(deprecated numbering scheme)

This hadith has been narrated with the same chain of transmitters on the authority of Zuhri.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ .

Reference : Sahih Muslim 1111 f
In-book reference : Book 13, Hadith 106
USC-MSA web (English) reference : Book 6, Hadith 2462
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that a person came to the Messenger of Allah (ﷺ) and said:

I am burnt, whereupon the Messenger of Allah (ﷺ) said: How is it? He (the person) said: I had intercourse with my wife during the day in Ramadan. Upon this (the Holy Prophet) said: Give charity, give charity. He (the person) said: There is nothing with me. He commanded him to sit down, (In the meanwhile) there were brought to him (to the Holy Prophet) two baskets containing eatables, whereupon the Messenger of Allah (ﷺ) told him to give them as sadaqa.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ، الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ احْتَرَقْتُ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِمَ " . قَالَ وَطِئْتُ امْرَأَتِي فِي رَمَضَانَ نَهَارًا . قَالَ " تَصَدَّقْ تَصَدَّقْ " . قَالَ مَا عِنْدِي شَىْءٌ . فَأَمَرَهُ أَنْ يَجْلِسَ فَجَاءَهُ عَرَقَانِ فِيهِمَا طَعَامٌ فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَتَصَدَّقَ بِهِ .

Reference : Sahih Muslim 1112 a
In-book reference : Book 13, Hadith 107
USC-MSA web (English) reference : Book 6, Hadith 2463
(deprecated numbering scheme)

'Abbad b. Abdullah b. Zubair narrated that he heard 'A'isha (Allah be pleased with her) saying:

A person came to the Messenger of Allah (ﷺ), and he then narrated the hadith. But (neither these words are found):" Give charity, give charity" (nor) his words:" during the day time".

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ أَنَّهُ، سَمِعَ عَائِشَةَ، - رضى الله عنها - تَقُولُ أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ وَلَيْسَ فِي أَوَّلِ الْحَدِيثِ " تَصَدَّقْ تَصَدَّقْ " . وَلاَ قَوْلُهُ نَهَارًا .

Reference : Sahih Muslim 1112 b
In-book reference : Book 13, Hadith 108
USC-MSA web (English) reference : Book 6, Hadith 2464
(deprecated numbering scheme)

Abbad b. Abdullah b. Zubair reported that he had heard 'A'isha, the wife of the Messenger of Allah (ﷺ), as saying:

A person came to the Messenger of Allah (ﷺ) in the mosque during (the month of) Ramadan and said: Messenger of Allah, I am burnt, I am burnt, whereupon the Messenger of Allah (ﷺ) asked him as to what the matter was. Upon this he said: I had intercourse with my wife (in a state of fasting) Thereupon he (the Holy Prophet) said: Give charity. Upon this he said: Apostle of Allah, I swear by God, there is nothing with me (to give in charity) as I do not possess anything. He (the Holy Prophet) said: Sit down. So he sat down and he was in this very state when there came a person urging a donkey with a load of eatables upon it. The Messenger of Allah (ﷺ) said: Where is that burnt one who was just here? Thereupon the person stood up. The Messenger of Allah (ﷺ) said: Give this (eatables brought by the man) in charity. Upon this the person said: Messenger of Allah, can there be anyone else (more deserving than I)? By Allah. we are hungry, we have nothing with us. Upon this he (the Holy Prophet) said: Then eat (these eatables).

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ، بْنَ الْقَاسِمِ حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ أَنَّهُ، سَمِعَ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ فِي رَمَضَانَ فَقَالَ يَا رَسُولَ اللَّهِ احْتَرَقْتُ احْتَرَقْتُ . فَسَأَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا شَأْنُهُ " . فَقَالَ أَصَبْتُ أَهْلِي . قَالَ " تَصَدَّقْ " . فَقَالَ وَاللَّهِ يَا نَبِيَّ اللَّهِ مَا لِي شَىْءٌ وَمَا أَقْدِرُ عَلَيْهِ . قَالَ " اجْلِسْ " . فَجَلَسَ فَبَيْنَا هُوَ عَلَى ذَلِكَ أَقْبَلَ رَجُلٌ يَسُوقُ حِمَارًا عَلَيْهِ طَعَامٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيْنَ الْمُحْتَرِقُ آنِفًا " . فَقَامَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَصَدَّقْ بِهَذَا " . فَقَالَ يَا رَسُولَ اللَّهِ أَغَيْرَنَا فَوَاللَّهِ إِنَّا لَجِيَاعٌ مَا لَنَا شَىْءٌ . قَالَ " فَكُلُوهُ " .

Reference	: Sahih Muslim 1112 c
In-book reference	: Book 13, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2465

(15) Chapter: It is permissible to fast or not to fast during Ramadan for one who is travelling for no sinful purpose, if his journey is two stages or further. But it is better for the one who is able to fast without suffering any harm to do so, and the one for whom it is difficult may break the fast

(15) باب جواز الصوم والفطر في شهر رمضان للمسافر في غير معصية إذا كان سفره مرحلتين فأكثر وأن الأفضل لمن أطاقه بلا ضرر أن يصوم ولمن يشق عليه أن يفطر

Ibn Abbas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) went out during the month of Ramadan in the year of Victory (when Mecca was conquered) and was fasting till he reached Kadid (a canal situated at a distance of forty-two miles from Mecca) and he then broke the fast. And it was the habit of the Companions of the Messenger of Allah (ﷺ) to follow him in every new thing (or act). So they followed him also (in this matter).

حَدَّثَنِي يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ وَكَانَ صَحَابَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ .

Reference : Sahih Muslim 1113 a

In-book reference : Book 13, Hadith 110
USC-MSA web (English) reference : Book 6, Hadith 2466
(deprecated numbering scheme)

This hadith is narrated on the authority of Zuhri with the same chain of transmitters. Yahya (one of the narrators) said that Sufyan (the narrator) had stated:
I do not know whose statement it is:" It is the last word of the Messenger of Allah (ﷺ) which is accepted as (final as it abrogates the previous ones)."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . قَالَ يَحْيَى قَالَ سُفْيَانُ لاَ أَدْرِي مِنْ قَوْلِ مَنْ هُوَ يَعْنِي وَكَانَ يُؤْخَذُ بِالآخِرِ مِنْ قَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1113 b
In-book reference : Book 13, Hadith 111
USC-MSA web (English) reference : Book 6, Hadith 2467
(deprecated numbering scheme)

It has been narrated on the authority of Zuhri with the same chain of transmitters that breaking of fast (in a journey) is the final of the two commands (whether one may fast or one may break it), and it is the last command of the Messenger of Allah (ﷺ) which is to be accepted as final. Zuhri said:
The Messenger of Allah (ﷺ) marched on Mecca on the morning of 14th of Ramadan (lit. when thirteen nights had passed).

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ قَالَ الزُّهْرِيُّ وَكَانَ الْفِطْرُ آخِرَ الأَمْرَيْنِ وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالآخِرِ فَالآخِرِ . قَالَ الزُّهْرِيُّ فَصَبَّحَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَكَّةَ لِثَلاَثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ .

Reference : Sahih Muslim 1113 c
In-book reference : Book 13, Hadith 112
USC-MSA web (English) reference : Book 6, Hadith 2468
(deprecated numbering scheme)

A hadlth like this has been transmitted on the authority of Ibn Shibab who said that they (the Compnions of the Holy Prophet) followed the latest of his commands and looked upon it as one abrogating (the previous ones) and the most firm.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ مِثْلَ حَدِيثِ اللَّيْثِ . قَالَ ابْنُ شِهَابٍ فَكَانُوا يَتَّبِعُونَ الأَحْدَثَ فَالأَحْدَثَ مِنْ أَمْرِهِ وَيَرَوْنَهُ النَّاسِخَ الْمُحْكَمَ .

Reference : Sahih Muslim 1113 d
In-book reference : Book 13, Hadith 113
USC-MSA web (English) reference : Book 6, Hadith 2469
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) journeyed during the month of Ramadan in a state of fasting till he reached 'Usfan. He then ordered a cup containing

drinking water and he drank that openly so that the people might see it, and broke the fast (and did not resume it) till he reached Mecca. Ibn 'Abbas (Allah be pleased with him) said:
Allah's Messenger (ﷺ) fasted and broke the fast, so he who wished fasted and he who wished to break it broke it.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ سَافَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فِيهِ شَرَابٌ فَشَرِبَهُ نَهَارًا لِيَرَاهُ النَّاسُ ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ . قَالَ ابْنُ عَبَّاسٍ - رضى الله عنهما - فَصَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ .

Reference : Sahih Muslim 1113 e
In-book reference : Book 13, Hadith 114
USC-MSA web (English) reference : Book 6, Hadith 2470
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with him) reported:
Do not condemn one who observes fast, or one who does not observe (in a journey). for the Messenger of Allah (ﷺ) observed fast in a journey or he did not observe it (too).

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ طَاوُسٍ، عَنِ ابْنِ، عَبَّاسٍ - رضى الله عنهما - قَالَ لاَ تَعِبْ عَلَى مَنْ صَامَ وَلاَ عَلَى مَنْ أَفْطَرَ قَدْ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي السَّفَرِ وَأَفْطَرَ .

Reference : Sahih Muslim 1113 f
In-book reference : Book 13, Hadith 115
USC-MSA web (English) reference : Book 6, Hadith 2471
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with both of them) reported that Allah's Messenger (ﷺ) went out to Mecca in Ramadan in the year of Victory, and he and the people fasted till he came to Kura' al-Ghamim and the people also fasted. He then called for a cup of water which he raised till the people saw it, and then he drank. He was told afterwards that some people had continued to fast, and he said:
These people are the disobedient ones; these are the disobedient ones.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ - حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ فَصَامَ النَّاسُ ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتَّى نَظَرَ النَّاسُ إِلَيْهِ ثُمَّ شَرِبَ فَقِيلَ لَهُ بَعْدَ ذَلِكَ إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ فَقَالَ " أُولَئِكَ الْعُصَاةُ أُولَئِكَ الْعُصَاةُ " .

Reference : Sahih Muslim 1114 a
In-book reference : Book 13, Hadith 116
USC-MSA web (English) reference : Book 6, Hadith 2472
(deprecated numbering scheme)

This hadith has been narrated by Ja'far with the same chain of transmitters and he added:

It was said to him (to the Holy Prophet): There are people to whom fasting has become unbearable and they are waiting how you do. He (the Holy Prophet) then called for a cup of water when it was afternoon. The rest of the hadith is the same.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ جَعْفَرٍ، بِهَذَا الإِسْنَادِ وَزَادَ فَقِيلَ لَهُ إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ وَإِنَّمَا يَنْظُرُونَ فِيمَا فَعَلْتَ . فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ .

Reference : Sahih Muslim 1114 b
In-book reference : Book 13, Hadith 117
USC-MSA web (English) reference : Book 6, Hadith 2473
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with both of them) reported that in the course of a journey Allah's Messenger (ﷺ) saw a man, people crowding around him and providing him a shade. Upon this he (the Holy Prophet) said:

What is the matter with him? They said: He is a person observing fast. Whereupon the Messenger of Allah (ﷺ) said: It is no righteousness that you fast on journey.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ مُحَمَّدِ، بْنِ جَعْفَرٍ - قَالَ أَبُو بَكْرٍ حَدَّثَنَا غُنْدَرٌ، - عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَرَأَى رَجُلاً قَدِ اجْتَمَعَ النَّاسُ عَلَيْهِ وَقَدْ ظُلِّلَ عَلَيْهِ فَقَالَ " مَا لَهُ " . قَالُوا رَجُلٌ صَائِمٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ مِنَ الْبِرِّ أَنْ تَصُومُوا فِي السَّفَرِ " .

Reference : Sahih Muslim 1115 a
In-book reference : Book 13, Hadith 118
USC-MSA web (English) reference : Book 6, Hadith 2474
(deprecated numbering scheme)

'Amr b. al-Hasan is reported to have said that he heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying that the Messenger of Allah (ﷺ) saw a man. The rest of the hadith is the same as mentioned above.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ الْحَسَنِ، يُحَدِّثُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، - رضى الله عنهما - يَقُولُ رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً بِمِثْلِهِ .

Reference : Sahih Muslim 1115 b
In-book reference : Book 13, Hadith 119
USC-MSA web (English) reference : Book 6, Hadith 2475
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this addition that he (the Holy Prophet) said:

" Take advantage of the concession of Allah Who Wanted it to you." When he (one of the narrators) asked him (the other one, Yabya b. Abi Kathar) he did not retain it in his mind.

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ . نَحْوَهُ وَزَادَ قَالَ شُعْبَةُ وَكَانَ يَبْلُغُنِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّهُ كَانَ يَزِيدُ فِي هَذَا الْحَدِيثِ وَفِي هَذَا الإِسْنَادِ أَنَّهُ قَالَ " عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّذِي رَخَّصَ لَكُمْ " . قَالَ فَلَمَّا سَأَلْتُهُ لَمْ يَحْفَظْهُ .

Reference : Sahih Muslim 1115 c
In-book reference : Book 13, Hadith 120
USC-MSA web (English) reference : Book 6, Hadith 2476
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported:
We went out on an expedition with Allah's Messenger (ﷺ) on the 16th of Ramadan. Some of us fasted and some of us broke the fast. But neither the observer of the fast found fault with one who broke it, nor the breaker of the fast found fault with one who observed it.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِسِتَّ عَشْرَةَ مَضَتْ مِنْ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ .

Reference : Sahih Muslim 1116 a
In-book reference : Book 13, Hadith 121
USC-MSA web (English) reference : Book 6, Hadith 2477
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Qatada with the same chain of transmitters by different narrators (except this difference) that in the hadith transmitted by Taimi and Umar b. Amir and Hisham (the date of setting out is) 18th, and in the hadith transmitted by Sa'id it is the 12th, and in the one transmitted by Shu'ba it is the 17th or 19th.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ التَّيْمِيِّ، ح وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، وَقَالَ ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا هِشَامٌ، وَقَالَ ابْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَامِرٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ سَعِيدٍ، كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ هَمَّامٍ غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرَ بْنِ عَامِرٍ وَهِشَامٍ لِثَمَانَ عَشْرَةَ خَلَتْ وَفِي حَدِيثِ سَعِيدٍ فِي ثِنْتَىْ عَشْرَةَ . وَشُعْبَةَ لِسَبْعَ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ .

Reference : Sahih Muslim 1116 b
In-book reference : Book 13, Hadith 122
USC-MSA web (English) reference : Book 6, Hadith 2478
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported:
We went out on an expedition with the Messenger of Allah (ﷺ) during Ramadan and neither the observer of the fast was found fault with for his fasting, nor the breaker of the fast for breaking it.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، - رضى الله عنه - قَالَ كُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَمَا يُعَابُ عَلَى الصَّائِمِ صَوْمُهُ وَلاَ عَلَى الْمُفْطِرِ إِفْطَارُهُ ‏.‏

Reference	: Sahih Muslim 1116 c
In-book reference	: Book 13, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2479

Abu Sa'id al-Khudri (Allah be pleased with him) reported:
We went out on an expedition with the Messenger of Allah (ﷺ) during Ramadan. Some of us observed the fast and some of us broke it. Neither the observer of the fast had any grudge against one who broke it, nor the breaker of the fast had any grudge against one who had fasted They knew that he who had strength enough (to bear its rigour) fasted and that was good, and they also found that he who felt weakness (and could not bear the burden) broke it, and that was also good.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - قَالَ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَلاَ يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ فَإِنَّ ذَلِكَ حَسَنٌ وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَإِنَّ ذَلِكَ حَسَنٌ ‏.‏

Reference	: Sahih Muslim 1116 d
In-book reference	: Book 13, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2480

Abu Nadra reported Abu Sa'id al. Khudri and Jabir b. Abdullah as saying:
We travelled with the Messenger of Allah (ﷺ). The observer of the fast observed it, and the breaker of the fast broke it, but none of them found fault with each other.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَسَهْلُ بْنُ عُثْمَانَ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَحُسَيْنُ، بْنُ حُرَيْثٍ كُلُّهُمْ عَنْ مَرْوَانَ، - قَالَ سَعِيدٌ أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، - عَنْ عَاصِمٍ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهم - قَالاَ سَافَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَصُومُ الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ فَلاَ يَعِيبُ بَعْضُهُمْ عَلَى بَعْضٍ ‏.‏

Reference	: Sahih Muslim 1117
In-book reference	: Book 13, Hadith 125
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2481

Humaid reported that Anas (Allah be pleased with him) was asked about fasting during Ramadan while travelling. He said:
We travelled with the Messenger of Allah (ﷺ) during the month of Ramadan, but neither the observer of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ حُمَيْدٍ، قَالَ سُئِلَ أَنَسٌ - رضى الله عنه - عَنْ صَوْمِ رَمَضَانَ فِي السَّفَرِ فَقَالَ سَافَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ ‏.‏

Reference : Sahih Muslim 1118 a
In-book reference : Book 13, Hadith 126
USC-MSA web (English) reference : Book 6, Hadith 2482
(deprecated numbering scheme)

Abu Khalid al-Ahmar narrated from Humaid who said:

I went out and was fasting; they said to me: Break (lit. go back, repeat). He said that Anas reported that the Companions of the Messenger of Allah (ﷺ) used to set out on a journey and neither the observer of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast. (One of the narrators Humaid said): I met Ibn Abi Mulaika who informed me the same thing on the authority of 'A'isha.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حُمَيْدٍ، قَالَ خَرَجْتُ فَصُمْتُ فَقَالُوا لِي أَعِدْ . قَالَ فَقُلْتُ إِنَّ أَنَسًا أَخْبَرَنِي أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانُوا يُسَافِرُونَ فَلاَ يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ . فَلَقِيتُ ابْنَ أَبِي مُلَيْكَةَ فَأَخْبَرَنِي عَنْ عَائِشَةَ - رضى الله عنها - بِمِثْلِهِ .

Reference : Sahih Muslim 1118 b
In-book reference : Book 13, Hadith 127
USC-MSA web (English) reference : Book 6, Hadith 2483
(deprecated numbering scheme)

(16) Chapter: The reward of the one who does not fast when travelling if he does any tasks that are required

(16) باب أَجْرِ الْمُفْطِرِ فِي السَّفَرِ إِذَا تَوَلَّى الْعَمَلَ

Anas (Allah be pleased with him) reported:

We were with the Messenger of Allah (ﷺ) on a journey. Some of us had been observing the fast and some of us had not been fasting. We got down at a place on a hot day. Most of us had the cloth for shelter. There were also those amongst us who sheltered (themselves against the rays of the) sun with the help of their hands. The observers of the fast fell down (on account of weakness). Those who had not observed it got up and pitched tents and watered the mounts. Thereupon the Messenger of Allah (ﷺ) said: The breakers of the fast have taken away the reward today.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ، - رضى الله عنه - قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ - قَالَ - فَنَزَلْنَا مَنْزِلاً فِي يَوْمٍ حَارٍّ أَكْثَرُنَا ظِلاًّ صَاحِبُ الْكِسَاءِ وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ - قَالَ - فَسَقَطَ الصُّوَّامُ وَقَامَ الْمُفْطِرُونَ فَضَرَبُوا الأَبْنِيَةَ وَسَقَوُا الرِّكَابَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ " .

Reference : Sahih Muslim 1119 a
In-book reference : Book 13, Hadith 128
USC-MSA web (English) reference : Book 6, Hadith 2484
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) was journeying (along with his Companions). Some of them had observed the fast whereas the others had broken it. Those who did not fast girded up their loins and worked, but the observers of the fast were too weak to work. Upon this he (the Messenger of Allah) said:

Today the breakers of the fast have gone with the reward.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُوَرِّقٍ، عَنْ أَنَسٍ، - رضى الله عنه - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَصَامَ بَعْضٌ وَأَفْطَرَ بَعْضٌ فَتَحَزَّمَ الْمُفْطِرُونَ وَعَمِلُوا وَضَعُفَ الصُّوَّامُ عَنْ بَعْضِ الْعَمَلِ - قَالَ - فَقَالَ فِي ذَلِكَ " ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ " .

Reference	: Sahih Muslim 1119 b
In-book reference	: Book 13, Hadith 129
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2485

Qaza'a reported:

I came to Abu Sa'id al-Khudri (Allah be pleased with him) and he was surrounded (by people), and when they dispersed I said to him: I am not going to ask you about what these people were asking. I ask you about fasting on a journey. Upon this he said: We travelled with the Messenger of Allah (ﷺ) towards Mecca and we had been observing fast. We halted at a place. There the Messenger of Allah (ﷺ) said: You are nearing your enemy and breaking of fast would give you greater strength, and that was a concession (given to us). But some of us continued to observe the fast and some of us broke it. We then got down at another place and he (the Holy Prophet) said: You are going to encounter the enemy in the morning and breaking of the fast would give you strength, so break the fast. As it was a point of stress, so we broke the fast. But subsequently we saw ourselves observing the fast with the Messenger of Allah (ﷺ) on a journey.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ، قَالَ حَدَّثَنِي قَزَعَةُ، قَالَ أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ - رضى الله عنه - وَهُوَ مَكْثُورٌ عَلَيْهِ فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ قُلْتُ إِنِّي لاَ أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلاَءِ عَنْهُ . سَأَلْتُهُ عَنِ الصَّوْمِ فِي السَّفَرِ فَقَالَ سَافَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى مَكَّةَ وَنَحْنُ صِيَامٌ قَالَ فَنَزَلْنَا مَنْزِلاً فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ " . فَكَانَتْ رُخْصَةً فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ ثُمَّ نَزَلْنَا مَنْزِلاً آخَرَ فَقَالَ " إِنَّكُمْ مُصَبِّحُو عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ فَأَفْطِرُوا " . وَكَانَتْ عَزْمَةً فَأَفْطَرْنَا ثُمَّ قَالَ لَقَدْ رَأَيْتُنَا نَصُومُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ فِي السَّفَرِ .

Reference	: Sahih Muslim 1120
In-book reference	: Book 13, Hadith 130
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2486

(17) Chapter: The choice between fasting and not fasting when travelling

(17) باب التَّخْيِيرِ فِي الصَّوْمِ وَالْفِطْرِ فِي السَّفَرِ

'A'isha (Allah be pleased with her) reported that Hamza b. 'Amr al-Aslami asked the Messenger of Allah (ﷺ) about fasting on a journey, and he (the Holy Prophet) said:

Fast if you like and break it if you like.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ سَأَلَ حَمْزَةُ بْنُ عَمْرٍو الأَسْلَمِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الصِّيَامِ فِي السَّفَرِ فَقَالَ " إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ " .

Reference : Sahih Muslim 1121 a
In-book reference : Book 13, Hadith 131
USC-MSA web (English) reference : Book 6, Hadith 2487
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Hamza b. Amr al-Aslami asked the Messenger of Allah (ﷺ) thus:

Messenger of Allah, I am a person devoted much to fasting. Should I fast during the journey? He (the Holy Prophet) said: Fast if you like and break it if you like.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ . أَفَأَصُومُ فِي السَّفَرِ قَالَ " صُمْ إِنْ شِئْتَ وَأَفْطِرْ إِنْ شِئْتَ " .

Reference : Sahih Muslim 1121 b
In-book reference : Book 13, Hadith 132
USC-MSA web (English) reference : Book 6, Hadith 2488
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ .

Reference : Sahih Muslim 1121 c
In-book reference : Book 13, Hadith 133
USC-MSA web (English) reference : Book 6, Hadith 2489
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters that Hamza said:

I am a person much used to fasting. Should I fast during the journey? (The rest of the hadith is the same.)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ أَنَّ حَمْزَةَ، قَالَ إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَرِ.

Reference : Sahih Muslim 1121 d
In-book reference : Book 13, Hadith 134
USC-MSA web (English) reference : Book 6, Hadith 2490
(deprecated numbering scheme)

Hamza b. 'Amr al-Aslami (Allah be pleased with him) said:

Messenger of Allah, I find strength in me for fasting on a journey; is there any sin upon me (in doing it)? Thereupon the Messenger of Allah (ﷺ) said: It is a concession from Allah. He who took advantage of it, it is good for him, and he who preferred to observe fast, there is no sin upon him. Harun (one of the narrators) in his narration said: 'lt is a concession, and he made no mention of" from Allah".

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - قَالَ هَارُونُ حَدَّثَنَا وَقَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الأَسْلَمِيِّ، - رضى الله عنه - أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ فَهَلْ عَلَىَّ جُنَاحٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هِيَ رُخْصَةٌ مِنَ اللَّهِ فَمَنْ أَخَذَ بِهَا فَحَسَنٌ وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلاَ جُنَاحَ عَلَيْهِ " . قَالَ هَارُونُ فِي حَدِيثِهِ " هِيَ رُخْصَةٌ " . وَلَمْ يَذْكُرْ مِنَ اللَّهِ .

Reference : Sahih Muslim 1121 e
In-book reference : Book 13, Hadith 135
USC-MSA web (English) reference : Book 6, Hadith 2491
(deprecated numbering scheme)

Abu Darda' (Allah be pleased with him) reported:
We set out during the month of Ramadan with the Messenger of Allah (ﷺ) in such an intense heat that one of us would place his hand over his head (in order to protect himself) against the excessive heat, and none among us was observing the fast, except the Messenger of Allah (ﷺ) and 'Abdullah b. Rawaha.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ، بْنِ عُبَيْدِ اللَّهِ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، - رضى الله عنه - قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي شَهْرِ رَمَضَانَ فِي حَرٍّ شَدِيدٍ حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ وَمَا فِينَا صَائِمٌ إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ .

Reference : Sahih Muslim 1122 a
In-book reference : Book 13, Hadith 136
USC-MSA web (English) reference : Book 6, Hadith 2492
(deprecated numbering scheme)

Abu Darda' reported:
We were with the Messenger of Allah (ﷺ) on some of his journeys on an intensely hot day so much so that a person would place his hand on his head (in order to protect himself) against excessive heat, and none amongst us was fasting but the Messenger of Allah (ﷺ) and Abdullah b. Rawaha

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ عُثْمَانَ بْنِ حَيَّانَ، الدِّمَشْقِيِّ عَنْ أُمِّ الدَّرْدَاءِ، قَالَتْ قَالَ أَبُو الدَّرْدَاءِ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ شَدِيدِ الْحَرِّ حَتَّى إِنَّ الرَّجُلَ لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ وَمَا مِنَّا أَحَدٌ صَائِمٌ إِلاَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ .

Reference : Sahih Muslim 1122 b
In-book reference : Book 13, Hadith 137
USC-MSA web (English) reference : Book 6, Hadith 2493
(deprecated numbering scheme)

(18) Chapter: It is recommended for the person performing Hajj in 'Arafat not to fast on the day of 'Arafah.

(18) باب اسْتِحْبَابِ الْفِطْرِ لِلْحَاجِّ بِعَرَفَاتٍ يَوْمَ عَرَفَةَ

Umm al-Fadl bint- al-Harith reported that some people argued about the fasting of the Messenger of Allah (ﷺ) on the day of 'Arafa. Some of them said that he had been fasting, whereas the others said that he had not been fasting. I sent a cup of milk to him while he was riding his camel at 'Arafa, and he drank it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّ نَاسًا، تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ . فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ فَشَرِبَهُ .

Reference : Sahih Muslim 1123 a
In-book reference : Book 13, Hadith 138
USC-MSA web (English) reference : Book 6, Hadith 2494
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Nadr with the same chain of transmitters, but he did not mention that he was mounting (riding on) his camel.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، بِهَذَا الإِسْنَادِ . وَلَمْ يَذْكُرْ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ . وَقَالَ عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ .

Reference : Sahih Muslim 1123 b
In-book reference : Book 13, Hadith 139
USC-MSA web (English) reference : Book 6, Hadith 2495
(deprecated numbering scheme)

This hadith has been narrated by Abu Nadr on the authority of Umair, the freed slave of Umm al-Fadl, through the same chain of transmitters.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَالِمٍ أَبِي، النَّضْرِ بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ وَقَالَ عَنْ عُمَيْرٍ، مَوْلَى أُمِّ الْفَضْلِ .

Reference : Sahih Muslim 1123 c
In-book reference : Book 13, Hadith 140
USC-MSA web (English) reference : Book 6, Hadith 2496
(deprecated numbering scheme)

Umm al-Fadl (Allah be pleased with her) is reported to have said that some people among the Companions of the Messenger of Allah (ﷺ) were in doubt about fasting on the day of 'Arafa and we were with him on that day. I (Umm al-Fadl) sent him a cup of milk and he was halting at 'Arafa, and he drank that.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ أَنَّ عُمَيْرًا مَوْلَى ابْنِ عَبَّاسٍ - رضى الله عنهما - حَدَّثَهُ أَنَّهُ، سَمِعَ أُمَّ الْفَضْلِ، - رضى الله عنها - تَقُولُ شَكَّ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي صِيَامِ يَوْمِ عَرَفَةَ وَنَحْنُ بِهَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَرْسَلْتُ إِلَيْهِ بِقَعْبٍ فِيهِ لَبَنٌ وَهُوَ بِعَرَفَةَ فَشَرِبَهُ .

Reference : Sahih Muslim 1123 d
In-book reference : Book 13, Hadith 141
USC-MSA web (English) reference : Book 6, Hadith 2497
(deprecated numbering scheme)

Kuraib, the freed slave of Ibn 'Abbas (Allah be pleased with him), reported from Maimuna, the wife of the Messenger of Allah (ﷺ), that people had doubt about the fasting of Allah's Messenger (ﷺ) on the day of 'Arafa. Maimuna sent him a cup of milk and he was halting at a place and he drank it and the people were seeing him.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ، الأَشَجِّ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ - رضى الله عنهما - عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ إِنَّ النَّاسَ شَكُّوا فِي صِيَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ عَرَفَةَ فَأَرْسَلَتْ إِلَيْهِ مَيْمُونَةُ بِحِلاَبِ اللَّبَنِ وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ فَشَرِبَ مِنْهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ ‏.‏

Reference	: Sahih Muslim 1124
In-book reference	: Book 13, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2498

(19) Chapter: Fasting on the day of Ashura' (19) باب صَوْمِ يَوْمِ عَاشُورَاءَ

'A'isha (Allah be pleased with her) reported that the Quraish used to fast on the day of 'Ashura in the pre-Islamic days and the Messenger of Allah (ﷺ) also observed it. When he migrated to Medina, he himself observed this fast and commanded (others) to observe it. But when fasting during the month of Ramadan was made obligatory he said:

He who wishes to observe this fast may do so, and he who wishes to abandon it may do so.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ صَامَهُ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ ‏"‏ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ ‏"‏ ‏.‏

Reference	: Sahih Muslim 1125 a
In-book reference	: Book 13, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2499

This hadith is narrated on the authority of Hisham with the same chain of transmitters, but he made no mention in the first part of the hadith that the Messenger of Allah (ﷺ) used to observe fast, and said about the second part that he abandoned the (fast) of Ashura, and he who wished observed the fast and who wished otherwise abandoned it, and he did not hold it as the words of the Messenger of Allah (ﷺ) as mentioned in the narration transmitted by Jarir.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي أَوَّلِ الْحَدِيثِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ ‏.‏ وَقَالَ فِي آخِرِ الْحَدِيثِ وَتَرَكَ عَاشُورَاءَ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ ‏.‏ وَلَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ صلى الله عليه وسلم كَرِوَايَةِ جَرِيرٍ ‏.‏

Reference	: Sahih Muslim 1125 b
In-book reference	: Book 13, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2500

'A'isha (Allah be pleased with her) reported. In the pre-Islamic days fast was observed on the day of Ashura, but with the advent of Islam (its position was ascertained as that of a voluntary fast). Then he who wished to fast fasted, and he who liked to abandon it abandoned it.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ يَوْمَ، عَاشُورَاءَ كَانَ يُصَامُ فِي الْجَاهِلِيَّةِ فَلَمَّا جَاءَ الإِسْلاَمُ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ .

Reference : Sahih Muslim 1125 c
In-book reference : Book 13, Hadith 145
USC-MSA web (English) reference : Book 6, Hadith 2501
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) had ordered to observe fast (on 'Ashura) before the fasting in Ramadan was made obligatory. But when it became obligatory, then he who wished fasted on the day of Ashura, and he who wished did not observe it (on that day).

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُ بِصِيَامِهِ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ يَوْمَ عَاشُورَاءَ وَمَنْ شَاءَ أَفْطَرَ .

Reference : Sahih Muslim 1125 d
In-book reference : Book 13, Hadith 146
USC-MSA web (English) reference : Book 6, Hadith 2502
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that the Quraish used to fast on the day of Ashura during the pre-Islamic days. The Messenger of Allah (ﷺ) then commanded to fast on that day till (fasting) in Ramadan became obligatory. Then the Messenger of Allah (ﷺ) said:

He who wishes to fast should do so, and he who wishes to break it may do so.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، - قَالَ ابْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ، - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ عِرَاكًا، أَخْبَرَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ قُرَيْشًا كَانَتْ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ ثُمَّ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَاءَ فَلْيَصُمْهُ وَمَنْ شَاءَ فَلْيُفْطِرْهُ " .

Reference : Sahih Muslim 1125 e
In-book reference : Book 13, Hadith 147
USC-MSA web (English) reference : Book 6, Hadith 2503
(deprecated numbering scheme)

Abdullah b. 'Umar (Allah be pleased with them) reported that (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah (ﷺ) observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah (ﷺ) said:

'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، رضى الله عنهما أَنَّ أَهْلَ، الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَامَهُ وَالْمُسْلِمُونَ قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ فَلَمَّا افْتُرِضَ رَمَضَانُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللَّهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ " .

Reference	: Sahih Muslim 1126 a
In-book reference	: Book 13, Hadith 148
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2504

A hadith like this has been narrated on the authority of Abdullah through the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ، . بِمِثْلِهِ فِي هَذَا الإِسْنَادِ .

Reference	: Sahih Muslim 1126 b
In-book reference	: Book 13, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2505

Ibn 'Umar (Allah be pleased with them) said that the day of 'Ashura was mentioned before the Messenger of Allah (may peace he upon him). Thereupon the Messenger of Allah, (ﷺ) said:

That was a day on which the people of pre-Islamic days used to observe fast. So he who amongst you likes to observe fast should do so, and he who does not like it should abandon it.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رضى الله عنهما أَنَّهُ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمُ عَاشُورَاءَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَانَ يَوْمًا يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ وَمَنْ كَرِهَ فَلْيَدَعْهُ " .

Reference	: Sahih Muslim 1126 c
In-book reference	: Book 13, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2506

Abdullah b. 'Umar (Allah be pleased with both of them) reported that he heard the Messenger of Allah (ﷺ) say about the day of Ashura:

It is a day on which the people of pre-Islamic days observed fast. So he who liked to fast on this day should do so, and he who liked to abandon it should abandon it. 'Abdullah (Allah be pleased with him) did not observe fast except when it coincided (with the days when he was in the habit of observing voluntary fasts during every month).

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، - يَعْنِي ابْنَ كَثِيرٍ - حَدَّثَنِي نَافِعٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، - رضى الله عنهما - حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي يَوْمِ عَاشُورَاءَ " إِنَّ هَذَا يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ فَمَنْ أَحَبَّ أَنْ يَصُومَهُ فَلْيَصُمْهُ وَمَنْ أَحَبَّ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ " . وَكَانَ عَبْدُ اللَّهِ - رضى الله عنه - لاَ يَصُومُهُ إِلاَّ أَنْ يُوَافِقَ صِيَامَهُ .

Reference : Sahih Muslim 1126 d
In-book reference : Book 13, Hadith 151
USC-MSA web (English) reference : Book 6, Hadith 2507
(deprecated numbering scheme)

Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Messenger of Allah (ﷺ) and he narrated a hadith like one (narrated above).

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا أَبُو مَالِكٍ، عُبَيْدُ اللَّهِ بْنُ الأَخْنَسِ أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، - رضى الله عنهما - قَالَ ذُكِرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم صَوْمُ يَوْمِ عَاشُورَاءَ . فَذَكَرَ مِثْلَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ سَوَاءً .

Reference : Sahih Muslim 1126 e
In-book reference : Book 13, Hadith 152
USC-MSA web (English) reference : Book 6, Hadith 2508
(deprecated numbering scheme)

'Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Messenger of Allah (ﷺ) and he said:

It is a day when the people in the pre-Islamic days need to observe fast, so he who wishes to observe fast should do so, and he who wishes to abandon it should do so.

وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ، زَيْدٍ الْعَسْقَلاَنِيُّ حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، - رضى الله عنهما - قَالَ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمُ عَاشُورَاءَ فَقَالَ " ذَاكَ يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ " .

Reference : Sahih Muslim 1126 f
In-book reference : Book 13, Hadith 153
USC-MSA web (English) reference : Book 6, Hadith 2509
(deprecated numbering scheme)

Abd al-Rahman b. Yazid said:

When al-Ash'ath b. Qais entered the house of 'Abdullah he was having his breakfast. He ('Abdullah b. Umar) said: Abd Muhammad (al-Asha'th), come near to the breakfast. Thereupon he said: Is not today the day of 'Ashura? He ('Abd al-Rahman) said: Do you know what the day of 'Ashura is? He said: What is it? He said: It is a day on which the Messenger of Allah (ﷺ) used to observe fast before the (fasting) in the month of Ramadan (became) obligatory.

But when it became obligatory the (fasting of 'Ashura) was abandoned (as compulsory). Abu Kuraib said: He (the Holy Prophet) abandoned it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ وَهُوَ يَتَغَدَّى فَقَالَ يَا أَبَا مُحَمَّدٍ ادْنُ إِلَى الْغَدَاءِ . فَقَالَ أَوَلَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ قَالَ وَهَلْ تَدْرِي مَا يَوْمُ عَاشُورَاءَ قَالَ وَمَا هُوَ قَالَ إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ شَهْرُ رَمَضَانَ فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ . وَقَالَ أَبُو كُرَيْبٍ تَرَكَهُ .

Reference : Sahih Muslim 1127 a

In-book reference : Book 13, Hadith 154
USC-MSA web (English) reference : Book 6, Hadith 2510
(deprecated numbering scheme)

This hadith has been narrated from Jarir on the authority of A'mash with the same chain of transmitters and he said (these words with a little bit of variation from the previous hadith):
When (fasting) in Ramadan was (made) obligatory, he aban- doned it (the practice of observing fast on Ashura).

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَقَالاَ فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَهُ ‏.‏

Reference : Sahih Muslim 1127 b
In-book reference : Book 13, Hadith 155
USC-MSA web (English) reference : Book 6, Hadith 2511
(deprecated numbering scheme)

Qais b Sakan reported that al-Ash'ath b. Qais went to 'Abdullah on the day of 'Ashura while he was eating. He said:
Abu Muhammad, come near and dine. Upon this he said: I am fasting. Thereupon he said: We used to observe fast and then (this practice) was abandoned.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي زُبَيْدٌ الْيَامِيُّ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكَنٍ، أَنَّ الأَشْعَثَ بْنَ قَيْسٍ، دَخَلَ عَلَى عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ وَهُوَ يَأْكُلُ فَقَالَ يَا أَبَا مُحَمَّدٍ ادْنُ فَكُلْ ‏.‏ قَالَ إِنِّي صَائِمٌ ‏.‏ قَالَ كُنَّا نَصُومُهُ ثُمَّ تُرِكَ ‏.‏

Reference : Sahih Muslim 1127 c
In-book reference : Book 13, Hadith 156
USC-MSA web (English) reference : Book 6, Hadith 2512
(deprecated numbering scheme)

'Alqama reported that Ash'ath b. Qais went to Ibn Mas'udd while he was eating on the day of Ashura. Thereupon he said:
Abu Abd al-Rahman, it is the day of 'Ashura (and you are eating). Upon this he said: Fast was observed on (this day) before the (fasting) in Ramadan was made obligatory, but when it was made obligatory, (fasting on the day of 'Ashura) was abandoned. So if you are not fasting, then take food.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَى ابْنِ مَسْعُودٍ وَهُوَ يَأْكُلُ يَوْمَ عَاشُورَاءَ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ الْيَوْمَ يَوْمُ عَاشُورَاءَ ‏.‏ فَقَالَ قَدْ كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ فَلَمَّا نَزَلَ رَمَضَانُ تُرِكَ فَإِنْ كُنْتَ مُفْطِرًا فَاطْعَمْ ‏.‏

Reference : Sahih Muslim 1127 d
In-book reference : Book 13, Hadith 157
USC-MSA web (English) reference : Book 6, Hadith 2513
(deprecated numbering scheme)

Jabir b Samura reported that the Messenger of Allah (ﷺ) commanded us to observe fast on the day of Ashura and exhorted us to do it and was particular about it But when (fasting) in Ramadan was made obligatory, he hence. forth neither commanded us nor forbade us, nor was he so particular about it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا شَيْبَانُ، عَنْ أَشْعَثَ، بْنِ أَبِي الشَّعْثَاءِ عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، - رضى الله عنه - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ وَيَحُثُّنَا عَلَيْهِ وَيَتَعَاهَدُنَا عِنْدَهُ فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ .

Reference : Sahih Muslim 1128
In-book reference : Book 13, Hadith 158
USC-MSA web (English) reference : Book 6, Hadith 2514
(deprecated numbering scheme)

Abd al-Rahman reported that he heard Mu'awiya b. Abu Sufyan delivering a sermon in Medina. i. e. when he came there (for Hajj). He delivered a sermon on the day of 'Ashura and said:
People of Medina, where are your scholars? I heard the Messenger of Allah (ﷺ) say on this very day: It is the day of 'Ashura. Allah has not made fasting on This day obligatory for you but I am fasting. He who likes to observe fast among you should do so, and he who likes not to observe it may not observe it.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، خَطِيبًا بِالْمَدِينَةِ - يَعْنِي فِي قَدْمَةٍ قَدِمَهَا - خَطَبَهُمْ يَوْمَ عَاشُورَاءَ فَقَالَ أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِهَذَا الْيَوْمِ " هَذَا يَوْمُ عَاشُورَاءَ وَلَمْ يَكْتُبِ اللَّهُ عَلَيْكُمْ صِيَامَهُ وَأَنَا صَائِمٌ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَ فَلْيَصُمْ وَمَنْ أَحَبَّ أَنْ يُفْطِرَ فَلْيُفْطِرْ " .

Reference : Sahih Muslim 1129 a
In-book reference : Book 13, Hadith 159
USC-MSA web (English) reference : Book 6, Hadith 2515
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Ibn Shihab through the same chain of transmitters.
حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ، شِهَابٍ فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 1129 b
In-book reference : Book 13, Hadith 160
USC-MSA web (English) reference : Book 6, Hadith 2516
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that be heard Allah's Apostle (ﷺ) as saying on a similar day:

I am fasting today, so he who wishes to observe fast should do so; but he did not make mention of the rest of the hadith.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ فِي مِثْلِ هَذَا الْيَوْمِ " إِنِّي صَائِمٌ فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ " . وَلَمْ يَذْكُرْ بَاقِيَ حَدِيثِ مَالِكٍ وَيُونُسَ .

Reference : Sahih Muslim 1129 c
In-book reference : Book 13, Hadith 161
USC-MSA web (English) reference : Book 6, Hadith 2517
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with both of them) reported that when Allah's Messenger (ﷺ) came to Medina, he found the Jews observing the fast on the day of Ashura. They (the Jews) were asked about it and they said:

It is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Messenger of Allah (ﷺ) said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ، عَبَّاسٍ - رضى الله عنهما - قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ فَقَالُوا هَذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ فَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ " . فَأَمَرَ بِصَوْمِهِ .

Reference	: Sahih Muslim 1130 a
In-book reference	: Book 13, Hadith 162
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2518

This hadith has been narrated by Ibn Bishr with the same chain of transmitters (but with a slight variation) that he (the Holy Prophet) inquired of them (Jews) about it (fasting on the day of 'Ashura).

وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ وَقَالَ فَسَأَلَهُمْ عَنْ ذَلِكَ، .

Reference	: Sahih Muslim 1130 b
In-book reference	: Book 13, Hadith 163
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2519

Ibn'Abbas (Allah be pleased with both of them) reported that the Messenger of Allah (ﷺ) arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah (ﷺ) said to them:

What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (ﷺ) said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger (ﷺ) observed fast (on the day of 'Ashura), and gave orders that it should be observed.

وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ " . فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ أَنْجَى اللَّهُ فِيهِ مُوسَى وَقَوْمَهُ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ فَصَامَهُ مُوسَى شُكْرًا فَنَحْنُ نَصُومُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَنَحْنُ أَحَقُّ وَأَوْلَى بِمُوسَى مِنْكُمْ " . فَصَامَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَرَ بِصِيَامِهِ .

Reference	: Sahih Muslim 1130 c

In-book reference : Book 13, Hadith 164
USC-MSA web (English) reference : Book 6, Hadith 2520
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ إِلاَّ أَنَّهُ قَالَ عَنِ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ، لَمْ يُسَمِّهِ ‏.‏

Reference : Sahih Muslim 1130 d
In-book reference : Book 13, Hadith 165
USC-MSA web (English) reference : Book 6, Hadith 2521
(deprecated numbering scheme)

Abu Musa (Allah be pleased with him) reported:

The day of 'Ashura was one which the Jews respected and they treated it as Id. The Messenger of Allah (ﷺ) said: You also observe fast on this day.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى، - رضى الله عنه - قَالَ كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تُعَظِّمُهُ الْيَهُودُ وَتَتَّخِذُهُ عِيدًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صُومُوهُ أَنْتُمْ " ‏.‏

Reference : Sahih Muslim 1131 a
In-book reference : Book 13, Hadith 166
USC-MSA web (English) reference : Book 6, Hadith 2522
(deprecated numbering scheme)

Abu Musa reported that the people of Khaibar (most of them were Jews) observed fast on the day of 'Ashura and they treated it as 'Id and gave their women ornaments and beautiful dresses to wear. The Messenger of Allah (ﷺ) said:

You (only) observe fast on this day.

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ الْمُنْذِرِ، حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، حَدَّثَنَا أَبُو الْعُمَيْسِ، أَخْبَرَنِي قَيْسٌ، فَذَكَرَ بِهَذَا الإِسْنَادِ مِثْلَهُ وَزَادَ قَالَ أَبُو أُسَامَةَ فَحَدَّثَنِي صَدَقَةُ بْنُ أَبِي عِمْرَانَ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى - رضى الله عنه - قَالَ كَانَ أَهْلُ خَيْبَرَ يَصُومُونَ يَوْمَ عَاشُورَاءَ يَتَّخِذُونَهُ عِيدًا وَيُلْبِسُونَ نِسَاءَهُمْ فِيهِ حُلِيَّهُمْ وَشَارَتَهُمْ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَصُومُوهُ أَنْتُمْ " ‏.‏

Reference : Sahih Muslim 1131 b
In-book reference : Book 13, Hadith 167
USC-MSA web (English) reference : Book 6, Hadith 2523
(deprecated numbering scheme)

Ibn Abbas was asked about observing of fast on the day of Ashura, whereupon he said:

I do not know Allah's Messenger (ﷺ) singling out any day's fast and considering it more excellent than another, except this day (the day of Ashura) and this month, meaning the month of Ramadan.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا ابْنُ عُيَيْنَةَ، - عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ، - رضى الله عنهما - وَسُئِلَ عَنْ صِيَامِ، يَوْمِ عَاشُورَاءَ . فَقَالَ مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَامَ يَوْمًا يَطْلُبُ فَضْلَهُ عَلَى الأَيَّامِ إِلاَّ هَذَا الْيَوْمَ وَلاَ شَهْرًا إِلاَّ هَذَا الشَّهْرَ يَعْنِي رَمَضَانَ .

Reference : Sahih Muslim 1132 a
In-book reference : Book 13, Hadith 168
USC-MSA web (English) reference : Book 6, Hadith 2524
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of 'Ubaidullah b. Abi Yazid.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عُبَيْدُ، اللَّهِ بْنُ أَبِي يَزِيدَ فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 1132 b
In-book reference : Book 13, Hadith 169
USC-MSA web (English) reference : Book 6, Hadith 2525
(deprecated numbering scheme)

(20) Chapter: Which day should be fasted for 'Ashura?

(20) باب أَىُّ يَوْمٍ يُصَامُ فِي عَاشُورَاءَ

Hakam b. al-'Araj reported:

I went to Ibn 'Abbas (Allah be Pleased with both of them) and he was reclining using his mantle as a pillow near the fountain of Zamzam. I said to him: Tell me about fasting on Ashura. He said: When you see the new moon of Muharram then count the (days) and observe fast on the 9th. I said to him: Is it how the Messenger of Allah (ﷺ) observed the fast? He said: Yes.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ حَاجِبِ بْنِ عُمَرَ، عَنِ الْحَكَمِ بْنِ الأَعْرَجِ، قَالَ انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ - رضى الله عنهما - وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ فَقُلْتُ لَهُ أَخْبِرْنِي عَنْ صَوْمِ عَاشُوراءَ . فَقَالَ إِذَا رَأَيْتَ هِلاَلَ الْمُحَرَّمِ فَاعْدُدْ وَأَصْبِحْ يَوْمَ التَّاسِعِ صَائِمًا . قُلْتُ هَكَذَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ قَالَ نَعَمْ .

Reference : Sahih Muslim 1133 a
In-book reference : Book 13, Hadith 170
USC-MSA web (English) reference : Book 6, Hadith 2526
(deprecated numbering scheme)

Hakam b. 'Araj reported:

I asked Ibn Abbas (Allah be pleased with them) as he was reclining using his cloak as a pillow near Zamzam about fasting on 'Ashura. The rest of the hadith is the same.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُعَاوِيَةَ بْنِ عَمْرٍو، حَدَّثَنِي الْحَكَمُ بْنُ الأَعْرَجِ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ - رضى الله عنهما - وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ زَمْزَمَ عَنْ صَوْمِ عَاشُوراءَ . بِمِثْلِ حَدِيثِ حَاجِبِ بْنِ عُمَرَ .

Reference : Sahih Muslim 1133 b
In-book reference : Book 13, Hadith 171
USC-MSA web (English) reference : Book 6, Hadith 2527
(deprecated numbering scheme)

Ibn 'Abbas reported that when the Messenger of Allah (ﷺ) fasted on the day of 'Ashura and commanded that it should he observed as a fast, they (his Companions) said to him:

Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (ﷺ) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (ﷺ) died before the advent of the next year.

وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ، بْنَ عَبَّاسٍ - رضى الله عنهما - يَقُولُ حِينَ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَى . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ - إِنْ شَاءَ اللَّهُ - صُمْنَا الْيَوْمَ التَّاسِعَ " . قَالَ فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih Muslim 1134 a
In-book reference	: Book 13, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2528

Abdullah b 'Abbas reported that the Messenger of Allah (ﷺ) had said:

If I live till the next (year), I would definitely observe fast on the 9th, and the narration transmitted by Abu Bakr is:" He meant the day of Ashura."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ، - لَعَلَّهُ قَالَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَئِنْ بَقِيتُ إِلَى قَابِلٍ لأَصُومَنَّ التَّاسِعَ " . وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ يَعْنِي يَوْمَ عَاشُورَاءَ .

Reference	: Sahih Muslim 1134 b
In-book reference	: Book 13, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2529

(21) Chapter: Whoever eats on'Ashura, let him refrain (from eating) for the rest of the day

(21) باب مَنْ أَكَلَ فِي عَاشُورَاءَ فَلْيَكُفَّ بَقِيَّةَ يَوْمِهِ

Salama b. al-Akwa' (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) sent a person of the tribe of Aslam on the day of 'Ashura and commanded him to declare to the people to observe fast in case they had not observed it, and to complete fast till evening if they had taken food

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي، عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، - رضى الله عنه - أَنَّهُ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً مِنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ فَأَمَرَهُ أَنْ يُؤَذِّنَ فِي النَّاسِ " مَنْ كَانَ لَمْ يَصُمْ فَلْيَصُمْ وَمَنْ كَانَ أَكَلَ فَلْيُتِمَّ صِيَامَهُ إِلَى اللَّيْلِ " .

Reference	: Sahih Muslim 1135
In-book reference	: Book 13, Hadith 174
USC-MSA web (English) reference	: Book 6, Hadith 2530

(deprecated numbering scheme)

Rubayyi' daughter of Mu'awwidh b. 'Afra' said that the Messenger of Allah (ﷺ) sent (a person) on the morning of Ashura to the villages of Ansar around Medina (with this message):

He who got up in the morning fasting (without eating anything) he should complete his fast, and he who had had his breakfast in the morning, he should complete the rest of the day (without food). The Companions said; We henceforth observed fast on it (on the day of 'Ashura) and, God willing, made our children observe that. We went to the mosque and made toys out of wool for them and when anyone felt hungry and wept for food we gave them these toys till it was the time to break the fast.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ بْنِ لاَحِقٍ، حَدَّثَنَا خَالِدُ، بْنُ ذَكْوَانَ عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ أَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الأَنْصَارِ الَّتِي حَوْلَ الْمَدِينَةِ " مَنْ كَانَ أَصْبَحَ صَائِمًا فَلْيُتِمَّ صَوْمَهُ وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ " . فَكُنَّا بَعْدَ ذَلِكَ نَصُومُهُ وَنُصَوِّمُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ إِنْ شَاءَ اللَّهُ وَنَذْهَبُ إِلَى الْمَسْجِدِ فَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الإِفْطَارِ .

Reference	: Sahih Muslim 1136 a
In-book reference	: Book 13, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2531

Khalid b. Dhakwan reported:

I asked Rubayyi' daugther of Mu'awwidh about fasting on the day of 'Ashura. Thereupon she said: The Messenger of Allah (may peace he upon him) sent his messenger to the villages of the Ansar, and the rest of the hadith is the same (but with this variation that one of the Companions) said:" We used to make toys out of wool and took (them to the mosque) along with us. When they (the children) asked us for food, we gave them these toys to play with, and these made them forgetful till they completed their fast."

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا أَبُو مَعْشَرٍ الْعَطَّارُ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، قَالَ سَأَلْتُ الرُّبَيِّعَ بِنْتَ مُعَوِّذٍ عَنْ صَوْمِ، عَاشُورَاءَ قَالَتْ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم رُسُلَهُ فِي قُرَى الأَنْصَارِ . فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ غَيْرَ أَنَّهُ قَالَ وَنَصْنَعُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ فَنَذْهَبُ بِهِ مَعَنَا فَإِذَا سَأَلُونَا الطَّعَامَ أَعْطَيْنَاهُمُ اللُّعْبَةَ تُلْهِيهِمْ حَتَّى يُتِمُّوا صَوْمَهُمْ .

Reference	: Sahih Muslim 1136 b
In-book reference	: Book 13, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2532

(22) Chapter: The prohibition of fasting on the two days of 'Id

(22) باب النَّهْىِ عَنْ صَوْمِ، يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى

Abu Ubaid, the freed slave of Ibn Azhar, reported:

I observed Id along with Umar b. al-Khattab (Allah be pleased with him). He came (out in an open space) and prayed and (after) completing it addressed the people and said: The Messenger of Allah (ﷺ) has forbidden the observing of fast on these two days. One is the day of Fitr (at the end of your fasts), and the second one, the day when you eat (the meat) of your sacrifices.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَالْآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ

Reference : Sahih Muslim 1137
In-book reference : Book 13, Hadith 177
USC-MSA web (English) reference : Book 6, Hadith 2533
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) forbade fasting on these two days. 'Id-ul-Adha and 'Id-ul-Fitr.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الأَضْحَى وَيَوْمِ الْفِطْرِ .

Reference : Sahih Muslim 1138
In-book reference : Book 13, Hadith 178
USC-MSA web (English) reference : Book 6, Hadith 2534
(deprecated numbering scheme)

Qaza'a related from Abu Sa'id. He said:

I heard from him (Abu Sa'id) a hadith which impressed me, and I said to him: Did you hear it from the Messenger of Allah (ﷺ)? Thereupon he said: (Is it possible) that (I should) say about the Messenger of Allah (ﷺ) that which I have not heard? I heard him saying: It is not proper to fast on two days, Adha and Fitr (at the end) of Ramadan.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ، - وَهُوَ ابْنُ عُمَيْرٍ - عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، - رضى الله عنه - قَالَ سَمِعْتُ مِنْهُ، حَدِيثًا فَأَعْجَبَنِي فَقُلْتُ لَهُ آنْتَ سَمِعْتَ هَذَا، مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَأَقُولُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا لَمْ أَسْمَعْ قَالَ سَمِعْتُهُ يَقُولُ " لاَ يَصْلُحُ الصِّيَامُ فِي يَوْمَيْنِ يَوْمِ الأَضْحَى وَيَوْمِ الْفِطْرِ مِنْ رَمَضَانَ " .

Reference : Sahih Muslim 827 b
In-book reference : Book 13, Hadith 179
USC-MSA web (English) reference : Book 6, Hadith 2535
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) forbade to observe fast on two days the day of Fitr and the day of Sacrifice ('Id-ul-Adha).

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ النَّحْرِ .

Reference : Sahih Muslim 827 c
In-book reference : Book 13, Hadith 180
USC-MSA web (English) reference : Book 6, Hadith 2536
(deprecated numbering scheme)

Ziyad b. Jubair reported that a person came to Ibn 'Umar (Allah be pleased with them) and said:

I had taken a vow that I would fast on the day (but it accidentally) synchronises with the day of Adha or the day of Fitr. Thereupon Ibn 'Umar (Allah be pleased with him) said: Allah, the Exalted, has commanded fulfilling of the vow, but the Messenger of Allah (ﷺ) has forbidden the observance of fast on this day.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، قَالَ جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ - رضى الله عنهما - فَقَالَ إِنِّي نَذَرْتُ أَنْ أَصُومَ يَوْمًا فَوَافَقَ يَوْمَ أَضْحَى أَوْ فِطْرٍ . فَقَالَ ابْنُ عُمَرَ رضى الله عنهما أَمَرَ اللَّهُ تَعَالَى بِوَفَاءِ النَّذْرِ وَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صَوْمِ هَذَا الْيَوْمِ .

Reference : Sahih Muslim 1139
In-book reference : Book 13, Hadith 181
USC-MSA web (English) reference : Book 6, Hadith 2537
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said that the Prophet (ﷺ) forbade to observe fast on two days-the day of Fitr and the day of Adha.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، أَخْبَرَتْنِي عَمْرَةُ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى .

Reference : Sahih Muslim 1140
In-book reference : Book 13, Hadith 182
USC-MSA web (English) reference : Book 6, Hadith 2538
(deprecated numbering scheme)

(23) Chapter: The prohibition of fasting the days of At-Tashriq, which are the days of eating, drinking and remembering Allah, The Mighty and Sublime

(23) باب تَحْرِيمِ صَوْمِ أَيَّامِ التَّشْرِيقِ

Nubaisha al-Hudhali reported Allah's Messenger (ﷺ) as saying:

The days of Tashriq are the days of eating and drinking.

وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، الْهُذَلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ " .

Reference : Sahih Muslim 1141 a
In-book reference : Book 13, Hadith 183
USC-MSA web (English) reference : Book 6, Hadith 2539
(deprecated numbering scheme)

Nabaisha reported that Khalid said:

I met Abu Malih and asked him and he narrated it to me from the Messenger of Allah (ﷺ). a hadith like one (narrated above) with this addition:" And remembrance of Allah"

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ خَالِدٍ الْحَذَّاءِ، حَدَّثَنِي أَبُو قِلاَبَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، قَالَ خَالِدٌ فَلَقِيتُ أَبَا الْمَلِيحِ فَسَأَلْتُهُ فَحَدَّثَنِي بِهِ، فَذَكَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ هُشَيْمٍ وَزَادَ فِيهِ " وَذِكْرٍ لِلَّهِ " ‏.‏

Reference : Sahih Muslim 1141 b
In-book reference : Book 13, Hadith 184
USC-MSA web (English) reference : Book 6, Hadith 2540
(deprecated numbering scheme)

Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah (ﷺ) sent him and Aus b. Hadathan during the days of Tashriq to make this announcement:

None but the believer would be admitted into Paradise, and the days of Mina' are the days meant for eating and drinking.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَهُ وَأَوْسَ بْنَ الْحَدَثَانِ أَيَّامَ التَّشْرِيقِ فَنَادَى " أَنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلاَّ مُؤْمِنٌ ‏.‏ وَأَيَّامُ مِنًى أَيَّامُ أَكْلٍ وَشُرْبٍ " ‏.‏

Reference : Sahih Muslim 1142 a
In-book reference : Book 13, Hadith 185
USC-MSA web (English) reference : Book 6, Hadith 2541
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibrahim b. Tahman with the same chain of transmitters but with this variation that he said:

Both of them made the announcement."

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا إِبْرَاهِيمُ، بْنُ طَهْمَانَ بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ فَنَادَيَا ‏.‏

Reference : Sahih Muslim 1142 b
In-book reference : Book 13, Hadith 186
USC-MSA web (English) reference : Book 6, Hadith 2542
(deprecated numbering scheme)

(24) Chapter: It is disliked to single out Friday for fasting, unless it coincides with a day that one customarily fasts

(24) باب كَرَاهِيَةِ صِيَامِ يَوْمِ الْجُمُعَةِ مُنْفَرِدًا

Muhammad b. 'Abbas b. Ja'far reported:

I asked Jabir b. 'Abdullah (Allah be pleased with both of them) as he was circumambulating the House (Ka'ba) whether the Messenger of Allah (ﷺ) had forbidden the fasting on Friday, whereupon he said: Yes, by the Lord of this House.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ، بْنِ عَبَّادِ بْنِ جَعْفَرٍ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ - رضى الله عنهما - وَهُوَ يَطُوفُ بِالْبَيْتِ أَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ فَقَالَ نَعَمْ وَرَبِّ هَذَا الْبَيْتِ ‏.‏

Reference : Sahih Muslim 1143 a
In-book reference : Book 13, Hadith 187
USC-MSA web (English) reference : Book 6, Hadith 2543
(deprecated numbering scheme)

Muhammad b. 'Abbas b. Ja'far reported that he asked Jabir b. Abdullah (Allah be pleased with them), whether he had heard like this from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْحَمِيدِ، بْنُ جُبَيْرِ بْنِ شَيْبَةَ أَنَّهُ أَخْبَرَهُ مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ، أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ - رضى الله عنهما - بِمِثْلِهِ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1143 b
In-book reference : Book 13, Hadith 188
USC-MSA web (English) reference : Book 6, Hadith 2544
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported the Messenger of Allah (ﷺ) as saying:

None among you should observe fast on Friday, but only that he observes fast before it and after it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، هُرَيْرَةَ - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ يَصُمْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلاَّ أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1144 a
In-book reference : Book 13, Hadith 189
USC-MSA web (English) reference : Book 6, Hadith 2545
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday).

وَحَدَّثَنِي أَبُو كُرَيْبٍ، حَدَّثَنَا حُسَيْنٌ، - يَعْنِي الْجُعْفِيَّ - عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ ‏"‏ ‏.‏

Reference : Sahih Muslim 1144 b
In-book reference : Book 13, Hadith 190
USC-MSA web (English) reference : Book 6, Hadith 2546
(deprecated numbering scheme)

(25) Chapter: The Saying of Allah Most High: "... And as for those who can fast with difficulty, they have) a choice either to fast or) to feed a Miskin (poor person) (for every day)" is Abrogated by His saying: "... So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month"...

(25) باب بَيَانِ نَسْخِ قَوْلِهِ تَعَالَى{ وَعَلَى الَّذِينَ يُطِيقُونَه}فِدْيَةٌ بِقَوْلِهِ فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ

Salama b. Akwa' (Allah be pleased with him) reported that when this verse was revealed:

"And as for those who can fast (but do not) expiation is the feeding of a needy person" (ii. 183), (he who liked to observe fast did observe it) and he who felt reluctant to observe it ate and expiated till the verse was revealed which abrogated it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، - رضى الله عنه - قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ} كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيَفْتَدِيَ . حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا .

Reference : Sahih Muslim 1145 a
In-book reference : Book 13, Hadith 191
USC-MSA web (English) reference : Book 6, Hadith 2547
(deprecated numbering scheme)

Salama b. Akwa' reported:

We, during the lifetime of the Messenger of Allah (ﷺ), in one month of Ramadan (observed fast according to our liking). He who wished to fast lasted and he who wished to break broke it and fed a needy person as an expiation 1544 till this verse was revealed:" He who witnesses among you the month (of Ramadan) he should observe fast during it" (ii. 184).

حَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ، الْحَارِثِ عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، - رضى الله عنه - أَنَّهُ قَالَ كُنَّا فِي رَمَضَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ فَافْتَدَى بِطَعَامِ مِسْكِينٍ حَتَّى أُنْزِلَتْ هَذِهِ الآيَةُ { فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ}

Reference : Sahih Muslim 1145 b
In-book reference : Book 13, Hadith 192
USC-MSA web (English) reference : Book 6, Hadith 2548
(deprecated numbering scheme)

(26) Chapter: It is Permissible to delay making up missed Ramadan Fasts until before the next Ramadan comes, and this is for those who broke the fast for a reason such as sickness, travel, menstruation and the like

(26) باب قَضَاءِ رَمَضَانَ فِي شَعْبَانَ

Abu Salama reported:

I heard 'A'isha (Allah be pleased with her) as saying: I had to complete some of the fasts of Ramadan, but I could not do it but during the month of Sha'ban due to my duties to the Messenger of Allah (ﷺ) or with the Messenger of Allah (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي، سَلَمَةَ قَالَ سَمِعْتُ عَائِشَةَ، - رضى الله عنها - تَقُولُ كَانَ يَكُونُ عَلَىَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلاَّ فِي شَعْبَانَ الشُّغُلُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَوْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1146 a
In-book reference : Book 13, Hadith 193
USC-MSA web (English) reference : Book 6, Hadith 2549
(deprecated numbering scheme)

This hadith is narrated on the authority of Yahya b. Sa'id with the same chain of transmitters but with this variation that he said that ('A'isha did not observe fast but in Sha'ban) out of regard for the Messenger of Allah (ﷺ).

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ، حَدَّثَنِي سُلَيْمَانُ، بْنُ بِلاَلٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ وَذَلِكَ لِمَكَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1146 b
In-book reference : Book 13, Hadith 194
USC-MSA web (English) reference : Book 6, Hadith 2550
(deprecated numbering scheme)

In another version of the previous hadith, the words are:
" Yahya said: I think it was due to the regard for the Messenger of Allah (ﷺ)."

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي يَحْيَى، بْنُ سَعِيدٍ بِهَذَا الإِسْنَادِ وَقَالَ فَظَنَنْتُ أَنَّ ذَلِكَ لِمَكَانِهَا مِنَ النَّبِيِّ صلى الله عليه وسلم ‏.‏ يَحْيَى يَقُولُهُ ‏.‏

Reference : Sahih Muslim 1146 c
In-book reference : Book 13, Hadith 195
USC-MSA web (English) reference : Book 6, Hadith 2550
(deprecated numbering scheme)

This hadith is reported on the authority of Yahya with the same chain of transmitters but no mention is made of the duty to the Messenger of Allah (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ يَحْيَى، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرَا فِي الْحَدِيثِ الشُّغْلُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1146 d
In-book reference : Book 13, Hadith 196
USC-MSA web (English) reference : Book 6, Hadith 2551
(deprecated numbering scheme)

'A'isha reported:

If one amongst us had to break fasts (of Ramadan due to natural reasons, i. e. menses) during the life of the Messenger of Allah (ﷺ) she could not find it possible to complete them so long she had been in the presence of Allah's Messenger (ﷺ) till Sha'ban commenced.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ إِنْ كَانَتْ إِحْدَانَا لَتُفْطِرُ فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَا تَقْدِرُ عَلَى أَنْ تَقْضِيَهُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى يَأْتِيَ شَعْبَانُ .

Reference : Sahih Muslim 1146 e
In-book reference : Book 13, Hadith 197
USC-MSA web (English) reference : Book 6, Hadith 2552
(deprecated numbering scheme)

(27) Chapter: Making up fasts on behalf of the deceased

(27) باب قَضَاءِ الصِّيَامِ عَنِ الْمَيِّتِ

'A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:

If anyone dies in a state (that he had to complete) some fasts, his heir must fast on his behalf.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ " .

Reference : Sahih Muslim 1147
In-book reference : Book 13, Hadith 198
USC-MSA web (English) reference : Book 6, Hadith 2553
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with both of them) reported:

A woman came to the Messenger of Allah (ﷺ) and said: My mother has died, and fasts of a month are due from her. Thereupon he said: Don't you see that if debt was due from her, would you not pay it? She said: Yes (I would pay on her behalf). Thereupon he said: The debt of Allah deserves its payment more than (the payment of anyone else).

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ، الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّ امْرَأَةً، أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ . فَقَالَ " أَرَأَيْتِ لَوْ كَانَ عَلَيْهَا دَيْنٌ أَكُنْتِ تَقْضِينَهُ " . قَالَتْ نَعَمْ . قَالَ " فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ " .

Reference : Sahih Muslim 1148 a
In-book reference : Book 13, Hadith 199
USC-MSA web (English) reference : Book 6, Hadith 2554
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported:

A man came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, my mother has died (in a state) that she had to observe fasts of a month (of Ramadan). Should I complete (them) on her behalf? thereupon he (the Holy

Prophet) said: Would you not pay the debt if your mother had died (without paying it)? He said: Yes. He (the Holy Prophet) said: The debt of Allah deserves more that it should he paid.

وَحَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ أَفَأَقْضِيهِ عَنْهَا فَقَالَ " لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ عَنْهَا " . قَالَ نَعَمْ . قَالَ " فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى " . قَالَ سُلَيْمَانُ فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ جَمِيعًا وَنَحْنُ جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ فَقَالاَ سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنِ ابْنِ عَبَّاسٍ.

Reference : Sahih Muslim 1148 b
In-book reference : Book 13, Hadith 200
USC-MSA web (English) reference : Book 6, Hadith 2555
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Abbas (Allah be pleased with them) from the Messenger of Allah (ﷺ).

وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَلَمَةَ، بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ وَمُسْلِمٍ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَمُجَاهِدٍ، وَعَطَاءٍ، عَنِ ابْنِ، عَبَّاسٍ - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Reference : Sahih Muslim 1148 c
In-book reference : Book 13, Hadith 201
USC-MSA web (English) reference : Book 6, Hadith 2556
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported:

A woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, my mother has died and there is due from her a fast of vow; should I fast on her behalf? Thereupon he said: You see that if your mother had died in debt, would it not have been paid on her behalf? She said: Yes. He (the Holy Prophet) said: Then observe fast on behalf of your mother.

وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَابْنُ أَبِي خَلَفٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ زَكَرِيَّاءَ، بْنِ عَدِيٍّ - قَالَ عَبْدٌ حَدَّثَنِي زَكَرِيَّاءُ بْنُ عَدِيٍّ، - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ، بْنِ أَبِي أُنَيْسَةَ حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ نَذْرٍ أَفَأَصُومُ عَنْهَا قَالَ " أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ فَقَضَيْتِيهِ أَكَانَ يُؤَدِّي ذَلِكِ عَنْهَا " . قَالَتْ نَعَمْ . قَالَ " فَصُومِي عَنْ أُمِّكِ " .

Reference : Sahih Muslim 1148 d
In-book reference : Book 13, Hadith 202
USC-MSA web (English) reference : Book 6, Hadith 2557
(deprecated numbering scheme)

Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father:

When we were sitting with the Messenger of Allah (ﷺ), a woman came to him and said: I had gifted to my mother a maid-servant, and now she (the mother) has died. Thereupon he (the Holy Prophet) said: There is a definite reward for you and she (the maid-servant) has been returned to you as an inheritance. She (that woman) again said: Fasts of

a month (of Ramadan) are due upon her; should I observe them on her behalf? He (the Holy Prophet) said: Observe fasts on her behalf. She (again) said: She did not perform Hajj, should I perform it on her behalf? He (the Holy Prophet) said: Perform Hajj on her behalf.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ أَبُو الْحَسَنِ، عَنْ عَبْدِ اللَّهِ، بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ بَيْنَا أَنَا جَالِسٌ، عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ وَإِنَّهَا مَاتَتْ - قَالَ - فَقَالَ " وَجَبَ أَجْرُكِ وَرَدَّهَا عَلَيْكِ الْمِيرَاثُ " . قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ أَفَأَصُومُ عَنْهَا قَالَ " صُومِي عَنْهَا " . قَالَتْ إِنَّهَا لَمْ تَحُجَّ قَطُّ أَفَأَحُجُّ عَنْهَا قَالَ " حُجِّي عَنْهَا " .

Reference : Sahih Muslim 1149 a
In-book reference : Book 13, Hadith 203
USC-MSA web (English) reference : Book 6, Hadith 2558
(deprecated numbering scheme)

'Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father:
I was sitting with the Messenger of Allah (ﷺ) ; the rest of the hadith is the same but with this variation that the (the narrator) said:" Fasts of two months."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ غَيْرَ أَنَّهُ قَالَ صَوْمُ شَهْرَيْنِ .

Reference : Sahih Muslim 1149 b
In-book reference : Book 13, Hadith 204
USC-MSA web (English) reference : Book 6, Hadith 2559
(deprecated numbering scheme)

Ibn Buraida (Allah be pleased with him) reported on the authority of his father:
A woman came to the Messenger of Allah (ﷺ), and the rest of the hadith is the same, but he said:" Fasting of one month."

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِهِ وَقَالَ صَوْمُ شَهْرٍ .

Reference : Sahih Muslim 1149 c
In-book reference : Book 13, Hadith 205
USC-MSA web (English) reference : Book 6, Hadith 2560
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sufyan with the same chain of transmitters in which it is said:
" Fasting of two months."

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ وَقَالَ صَوْمُ شَهْرَيْنِ .

Reference : Sahih Muslim 1149 d
In-book reference : Book 13, Hadith 206

USC-MSA web (English) reference : Book 6, Hadith 2560
(deprecated numbering scheme)

Buraida (Allah be pleased with him) reported a similar hadith on the authority of his father that a woman came to the Messenger of Allah (ﷺ) and he said:

" Fasting for one month."

وَحَدَّثَنِي ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ الْمَكِّيِّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ أَتَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِهِمْ وَقَالَ صَوْمُ شَهْرٍ .

Reference : Sahih Muslim 1149 e
In-book reference : Book 13, Hadith 207
USC-MSA web (English) reference : Book 6, Hadith 2561
(deprecated numbering scheme)

(28) Chapter: If a fasting person is invited to eat and he does not want to break his fast, or someone insults him or argues with him, it is recommended for him to say: "I am Fasting", and he should protect his fast from obscene speech, ignorance and the like

(28) باب الصَّائِمِ يُدْعَى لِطَعَامٍ أَوْ يُقَاتَلُ فَلْيَقُلْ إِنِّي صَائِمٌ

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

If any one of you is invited to a meal when he is fasting, he should say:" I am fasting."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ رِوَايَةً وَقَالَ عَمْرٌو يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَقَالَ زُهَيْرٌ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ " .

Reference : Sahih Muslim 1150
In-book reference : Book 13, Hadith 208
USC-MSA web (English) reference : Book 6, Hadith 2562
(deprecated numbering scheme)

(29) Chapter: Guarding One's Tongue when Fasting

(29) باب حِفْظِ اللِّسَانِ لِلصَّائِمِ

Abu Huraira (Allah be pleased with him) reported:

When any one of you gets up in the morning in the state of fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say:" I am fasting, I am fasting."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - رِوَايَةً قَالَ " إِذَا أَصْبَحَ أَحَدُكُمْ يَوْمًا صَائِمًا فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ فَإِنِ امْرُؤٌ شَاتَمَهُ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ " .

Reference : Sahih Muslim 1151 a
In-book reference : Book 13, Hadith 209
USC-MSA web (English) reference : Book 6, Hadith 2563

(30) Chapter: The Virtue of Fasting (30) باب فَضْلِ الصِّيَامِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Majestic and the Exalted, said: Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، - رضى الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَالَ اللَّهُ عَزَّ وَجَلَّ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخِلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " .

Reference	: Sahih Muslim 1151 b
In-book reference	: Book 13, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2564

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Fasting is a shield.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا الْمُغِيرَةُ، - وَهُوَ الْحِزَامِيُّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الصِّيَامُ جُنَّةٌ " .

Reference	: Sahih Muslim 1151 c
In-book reference	: Book 13, Hadith 211
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2565

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ يَوْمَئِذٍ وَلاَ يَسْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ " .

Reference : Sahih Muslim 1151 d
In-book reference : Book 13, Hadith 212
USC-MSA web (English) reference : Book 6, Hadith 2566
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلاَّ الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ . وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " .

Reference : Sahih Muslim 1151 e
In-book reference : Book 13, Hadith 213
USC-MSA web (English) reference : Book 6, Hadith 2567
(deprecated numbering scheme)

Abu Huraira and Abu Sa'id (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) (as saying):

Allah, the Exalted and Majestic, said: Fast (is exclusively) meant for Me and I would give its reward. There are two (occasions) of joy for the observer of fast. He feels joy when he breaks the fast and he is happy when he meets Allah. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي، سَعِيدٍ - رضى الله عنهما - قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الصَّوْمَ لِي وَأَنَا أَجْزِي بِهِ إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ إِذَا أَفْطَرَ فَرِحَ وَإِذَا لَقِيَ اللَّهَ فَرِحَ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " .

Reference : Sahih Muslim 1151 f
In-book reference : Book 13, Hadith 214
USC-MSA web (English) reference : Book 6, Hadith 2568
(deprecated numbering scheme)

A hadith like this is narrated on the authority of Abu Sinan with the same chain of transmitters (and the words are):

" As he meets Allah, He rewards him, and he is happy."

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُسْلِمٍ - حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، - وَهُوَ أَبُو سِنَانٍ - بِهَذَا الإِسْنَادِ قَالَ وَقَالَ " إِذَا لَقِيَ اللَّهَ فَجَزَاهُ فَرِحَ " .

Reference : Sahih Muslim 1151 g
In-book reference : Book 13, Hadith 215
USC-MSA web (English) reference : Book 6, Hadith 2568
(deprecated numbering scheme)

Sahl b. Sa'd (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

In Paradise there is a gate which is called Rayyan through which only the people who fast would enter on the Day on Resurrection. None else would enter along with them. It would be proclaimed: Where are the people who fast that they should be admitted into it? And when the last of them would enter, it would be closed and no one would enter it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، - وَهُوَ الْقَطَوَانِيُّ - عَنْ سُلَيْمَانَ، بْنِ بِلاَلٍ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لاَ يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيْنَ الصَّائِمُونَ فَيَدْخُلُونَ مِنْهُ فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ " .

Reference : Sahih Muslim 1152
In-book reference : Book 13, Hadith 216
USC-MSA web (English) reference : Book 6, Hadith 2569
(deprecated numbering scheme)

(31) Chapter: The Virtue of Fasting for in the cause of Allah, for those who are able to without suffering any harm or neglecting other duties

(31) باب فَضْلِ الصِّيَامِ فِي سَبِيلِ اللَّهِ لِمَنْ يُطِيقُهُ بِلاَ ضَرَرٍ وَلاَ تَفْوِيتِ حَقٍّ

Abu Sa'id al Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Every servant of Allah who observes fast for a day in the way of Allah, Allah would remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years' distance.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنِي اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ، أَبِي صَالِحٍ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلاَّ بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا " .

Reference : Sahih Muslim 1153 a
In-book reference : Book 13, Hadith 217
USC-MSA web (English) reference : Book 6, Hadith 2570
(deprecated numbering scheme)

This hadith has been narrated by Suhail with the same chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1153 b
In-book reference : Book 13, Hadith 218

USC-MSA web (English) reference : Book 6, Hadith 2571
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who observes fast for a day in the way of Allah He would remove his face from the Hell to the extent of seventy years' distance.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَسُهَيْلِ بْنِ أَبِي صَالِحٍ، أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ، أَبِي عَيَّاشٍ الزُّرَقِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا " .

Reference : Sahih Muslim 1153 c
In-book reference : Book 13, Hadith 219
USC-MSA web (English) reference : Book 6, Hadith 2572
(deprecated numbering scheme)

(32) Chapter: It is permissible to observe a voluntary fast with an intention formed during the day before the sun reaches its Zenith, and it is permissible for one who is observing a voluntary fast to break his fast with no excuse, although it is better for him to complete it

(32) بَاب جَوَازِ صَوْمِ النَّافِلَةِ بِنِيَّةٍ مِنْ النَّهَارِ قَبْلَ الزَّوَالِ وَجَوَازِ فِطْرِ الصَّائِمِ نَفْلًا مِنْ غَيْرِ عُذْرٍ

'A'isha, the Mother of the Believers (Allah be pleased with her), reported that one day the Messenger of Allah may peace be upon him) said to me:

'A'isha, have you anything (to eat)? I said: 'Messenger of Allah, there is nothing with us. Thereupon he said: I am observing fast. She said: The Messenger of Allah (ﷺ) went out, and there was a present, for us and (at the same time) some visitors dropped in. When the Messenger of Allah (ﷺ) came back, I said to him: Messenger of Allah, a present was given to us, (and in the meanwhile) there came to us visitors (a major Portion of it has been spent on them), but I have saved something for you. He said: What is it? I said: It is hais (a compound of dates and clarified butter). He said: Bring that. So I brought it to him and he ate it and then said: I woke up in the morning observing fast. Talha said: I narrated this hadith to Mujahid and he said: This (observing of voluntary fast) is like a person who sets apart Sadaqa out of his wealth. He may spend it if he likes, or he may retain it if he so likes.

وَحَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا طَلْحَةُ، بْنُ يَحْيَى بْنِ عُبَيْدِ اللَّهِ حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، - رضى الله عنها - قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ " يَا عَائِشَةُ هَلْ عِنْدَكُمْ شَىْءٌ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا عِنْدَنَا شَىْءٌ . قَالَ " فَإِنِّي صَائِمٌ " . قَالَتْ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأُهْدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - قَالَتْ - فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ يَا رَسُولَ اللَّهِ أُهْدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - وَقَدْ خَبَأْتُ لَكَ شَيْئًا . قَالَ " مَا هُوَ " . قُلْتُ حَيْسٌ . قَالَ " هَاتِيهِ " . فَجِئْتُ بِهِ فَأَكَلَ ثُمَّ قَالَ " قَدْ كُنْتُ أَصْبَحْتُ

صَائِمًا " . قَالَ طَلْحَةُ فَحَدَّثْتُ مُجَاهِدًا بِهَذَا الْحَدِيثِ فَقَالَ ذَاكَ بِمَنْزِلَةِ الرَّجُلِ يُخْرِجُ الصَّدَقَةَ مِنْ مَالِهِ فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ أَمْسَكَهَا.

Reference : Sahih Muslim 1154 a
In-book reference : Book 13, Hadith 220
USC-MSA web (English) reference : Book 6, Hadith 2573
(deprecated numbering scheme)

'A'isha, the Mother of the Believers (Allah be pleased with her), reported:
The Apostle of Allah (ﷺ) came to me one day and said: Is there anything with you (to eat)? I said: No. Thereupon he said: I shall then be fasting. Then he came to us another day and we said: Messenger of Allah, hais has been offered to us as a gift. Thereupon he said: Show that to me; I had been fasting since morning. He then ate it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ، عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ دَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَقَالَ " هَلْ عِنْدَكُمْ شَىْءٌ " . فَقُلْنَا لاَ . قَالَ " فَإِنِّي إِذًا صَائِمٌ " . ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا يَا رَسُولَ اللَّهِ أُهْدِيَ لَنَا حَيْسٌ . فَقَالَ " أَرِينِيهِ فَلَقَدْ أَصْبَحْتُ صَائِمًا " . فَأَكَلَ .

Reference : Sahih Muslim 1154 b
In-book reference : Book 13, Hadith 221
USC-MSA web (English) reference : Book 6, Hadith 2574
(deprecated numbering scheme)

(33) Chapter: The one who eats, drinks, or has intercourse by mistake does not break his fast

(33) باب أَكْلُ النَّاسِي وَشُرْبُهُ وَجِمَاعُهُ لاَ يُفْطِرُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If anyone forgets that he is fasting and eats or drinks he should complete his fast, for it is only Allah Who has fed him and given him drink.

وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ الْقُرْدُوسِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ " .

Reference : Sahih Muslim 1155
In-book reference : Book 13, Hadith 222
USC-MSA web (English) reference : Book 6, Hadith 2575
(deprecated numbering scheme)

(34) Chapter: The Prophet's Fasts at times other than Ramadan; and it is recommended to ensure that no month is free of fasting

(34) بَاب صِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَيْرِ رَمَضَانَ وَاسْتِحْبَابِ أَنْ لَا يُخْلِيَ شَهْرًا عَنْ صَوْمٍ

Abdullah b. Shaqiq reported:

I said to'A'isha (Allah be pleased with her): Did the Messenger of Allah (ﷺ) fast for a full month besides Ramadan? She said: I do not know of any month in which he fasted throughout, but that of the month of Ramadan and (the month) in which he did not fast at all, till he ran the course of his life.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ، بْنِ شَقِيقٍ قَالَ قُلْتُ لِعَائِشَةَ رضى الله عنها هَلْ كَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ قَالَتْ وَاللَّهِ إِنْ صَامَ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ حَتَّى مَضَى لِوَجْهِهِ وَلاَ أَفْطَرَهُ حَتَّى يُصِيبَ مِنْهُ .

Reference : Sahih Muslim 1156 a
In-book reference : Book 13, Hadith 223
USC-MSA web (English) reference : Book 6, Hadith 2576
(deprecated numbering scheme)

'Abdullah b. Shaqiq reported:

I said to 'A'isha (Allah be pleased with her): Did the Messenger of Allah (ﷺ) observe fast during a month? She said, I do not know of any month in which he fasted throughout except Ramadan and (the month) in which he did not fast at all till he ran the course of his life. May peace be upon him.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ قُلْتُ لِعَائِشَةَ - رضى الله عنها - أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ شَهْرًا كُلَّهُ قَالَتْ مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ إِلاَّ رَمَضَانَ وَلاَ أَفْطَرَهُ كُلَّهُ حَتَّى يَصُومَ مِنْهُ حَتَّى مَضَى لِسَبِيلِهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1156 b
In-book reference : Book 13, Hadith 224
USC-MSA web (English) reference : Book 6, Hadith 2577
(deprecated numbering scheme)

Abdullah b. Shaqiq reported. I asked 'A'isha (Allah be pleased with her) about fasting of the Messenger of Allah (ﷺ). She said:

He used to observe fast (at times) so continuously that we said: He has fasted, he has fasted. And (at times) he did not observe fast (for days) and we began to say: He has abandoned fasting, he has abandoned fasting. She said: I did not see him observing fast throughout the whole of the month since he arrived in Medina, but that of Ramadan.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، - قَالَ حَمَّادٌ وَأَظُنُّ أَيُّوبَ قَدْ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، - قَالَ سَأَلْتُ عَائِشَةَ - رضى الله عنها - عَنْ صَوْمِ النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ قَدْ صَامَ . وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ قَدْ أَفْطَرَ - قَالَتْ - وَمَا رَأَيْتُهُ صَامَ شَهْرًا كَامِلاً مُنْذُ قَدِمَ الْمَدِينَةَ إِلاَّ أَنْ يَكُونَ رَمَضَانَ .

Reference : Sahih Muslim 1156 c
In-book reference : Book 13, Hadith 225
USC-MSA web (English) reference : Book 6, Hadith 2578
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abdullah b. Shaqiq but in the chain of transmitters no mention is made of Hisham and Muhammad.

وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ سَأَلْتُ عَائِشَةَ - رضى الله عنها - بِمِثْلِهِ وَلَمْ يَذْكُرْ فِي الإِسْنَادِ هِشَامًا وَلاَ مُحَمَّدًا .

Reference : Sahih Muslim 1156 d
In-book reference : Book 13, Hadith 226
USC-MSA web (English) reference : Book 6, Hadith 2579
(deprecated numbering scheme)

'A'isha, the Mother of the Believers (Allah be pleased with her), reported that the Messenger of Allah (ﷺ) used to fast (so continuously) that we said that he would not break, and did not fast at all till we said that he would not fast. And I did not see the Messenger of Allah (ﷺ) completing the fast of a month, but that of Ramadan, and I did not see him fasting more in any other month than that of Sha'ban.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، - رضى الله عنها - أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ . وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ . وَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلاَّ رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ .

Reference : Sahih Muslim 1156 e
In-book reference : Book 13, Hadith 227
USC-MSA web (English) reference : Book 6, Hadith 2580
(deprecated numbering scheme)

Abu Salama reported:

I asked 'A'isha (Allah be pleased with her) about the fasting of the Messenger of Allah (ﷺ). She said: He used to observe fast (at times so continuously) that we said: He has fasted (never to break), and he did not observe fast till we said: He has given up perhaps never to fast, and I never saw him observing (voluntary fasts) more in any other month than that of Sha'ban. (lt appeared as if) he observed fast throughout the whole of Sha'ban except a few (days).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ سَأَلْتُ عَائِشَةَ - رضى الله عنها - عَنْ صِيَامِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ . وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ . وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ كَانَ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً .

Reference : Sahih Muslim 1156 f
In-book reference : Book 13, Hadith 228
USC-MSA web (English) reference : Book 6, Hadith 2581
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

The Messenger of Allah (ﷺ) did not observe fast in any month of the year more than in the month of Sha'ban, and used to say: Do as many deeds as you are capable of doing, for Allah will not become weary (of giving you reward),

but you would be tired (of doing good deeds) ; and he also said: The deed liked most by Allah is one to which the doer adheres constantly even if it is small.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ، أَبِي كَثِيرٍ حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ لَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الشَّهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ وَكَانَ يَقُولُ " خُذُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَنْ يَمَلَّ حَتَّى تَمَلُّوا " . وَكَانَ يَقُولُ " أَحَبُّ الْعَمَلِ إِلَى اللَّهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ " .

Reference : Sahih Muslim 782 c
In-book reference : Book 13, Hadith 229
USC-MSA web (English) reference : Book 6, Hadith 2582
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with both of them) reported:
The Messenger of Allah (ﷺ) did not fast throughout any month except during ramadan. And when he observed fast (he fasted so continuously) that one would say that he would not break (them) and when he Abandoned, he abandoned (so continuously) that one would say: By Allah, perhaps he would never fast.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ مَا صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهْرًا كَامِلاً قَطُّ غَيْرَ رَمَضَانَ . وَكَانَ يَصُومُ إِذَا صَامَ حَتَّى يَقُولَ الْقَائِلُ لاَ وَاللَّهِ لاَ يُفْطِرُ . وَيُفْطِرُ إِذَا أَفْطَرَ حَتَّى يَقُولَ الْقَائِلُ لاَ وَاللَّهِ لاَ يَصُومُ .

Reference : Sahih Muslim 1157 a
In-book reference : Book 13, Hadith 230
USC-MSA web (English) reference : Book 6, Hadith 2583
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Bishr with the same chain of transmitters (with a slight variation of words and these are), that he (the narrator) said:
" During any month continuously since he came to Medina."

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ عَنْ غُنْدَرٍ عَنْ شُعْبَةَ عَنْ أَبِي بِشْرٍ بِهَذَا الإِسْنَادِ وَقَالَ شَهْرًا مُتَتَابِعًا مُنْذُ قَدِمَ الْمَدِينَةَ

Reference : Sahih Muslim 1157 b
In-book reference : Book 13, Hadith 231
USC-MSA web (English) reference : Book 6, Hadith 2584
(deprecated numbering scheme)

'Uthman b. Hakim al-Ansari said:
I asked Sa'id b. Jubair about fasting In Rajab, and we were then passing through the month of Rajab, whereupon he said: I heard Ibn 'Abbas (Allah be pleased with both of them) as saying: The Messenger of Allah (ﷺ) used to observe fast (so continuously) that we (were inclined) to say that he would not break (them) and did not observe them so conti- nuously) that we (were inclined to say) that he would not observe fast.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ، قَالَ سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ، رَجَبٍ - وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ - فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ - رضى الله عنهما - يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ . وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ .

Reference	: Sahih Muslim 1157 c
In-book reference	: Book 13, Hadith 232
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2585

The same hadith as the previous hadith has been transmitted through another chain.

وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هَذَا الإِسْنَادِ . بِمِثْلِهِ .

Reference	: Sahih Muslim 1157 d
In-book reference	: Book 13, Hadith 233
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2586

Anas (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) used to observe fast till it was said that he had observed fast, he had observed fast (perhaps never to break it), and he did not fast till it was said that he had given up fast, he had given up fast (perhaps never to observe it).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي خَلَفٍ، قَالاَ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، رضى الله عنه ح. وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَصُومُ حَتَّى يُقَالَ قَدْ صَامَ قَدْ صَامَ . وَيُفْطِرُ حَتَّى يُقَالَ قَدْ أَفْطَرَ قَدْ أَفْطَرَ .

Reference	: Sahih Muslim 1158
In-book reference	: Book 13, Hadith 234
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2586

(35) Chapter: Prohibition of Fasting for a lifetime for the one who will be harmed by that or who will neglect other duties, or does not break his fast on the two 'Ids or during the days of At-Tashriq; It is better to fast alternate days

(35) بَاب النَّهْيِ عَنْ صَوْمِ الدَّهْرِ لِمَنْ تَضَرَّرَ بِهِ أَوْ فَوَّتَ بِهِ حَقًّا أَوْ لَمْ يُفْطِرْ الْعِيدَيْنِ وَالتَّشْرِيقَ وَبَيَانِ تَفْضِيلِ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ

'Abdullah b. 'Amr b. al-'As reported that the Messenger of Allah (ﷺ) was informed that he could stand up for (prayer) throughout the night and observe fast every day so long as he lived. Thereupon the Messenger of Allah (ﷺ) said:

Is it you who said this? I said to him: Messenger of Allah, it is I who said that. Thereupon the Messenger of Allah may peace be upon him) said: You are not capable enough to do so. Observe fast and break it; sleep and stand for prayer, and observe fast for three days during the month; for every good is multiplied ten times and this is like fasting for ever. I said: Messenger of Allah. I am capable of doing more than this. Thereupon he said: Fast one day

and do not fast for the next two days. I said: Messenger of Allah, I have the strength to do more than that. The Prophet (ﷺ), said: Fast one day and break on the other day. That is known as the fasting of David (peace be upon him) and that is the best fasting. I said: I am capable of doing more than this. Thereupon the Messenger of Allah (ﷺ) said: There is nothing better than this. 'Abdullah b. 'Amr (Allah be pleased with them) said: Had I accepted the three days (fasting during every month) as the Messenger of Allah (ﷺ) had said, it would have been more dear to me than my family and my property.

حَدَّثَنِي أَبُو الطَّاهِرِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ وَهْبٍ، يُحَدِّثُ عَنْ يُونُسَ، عَنِ ابْنِ، شِهَابٍ ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، قَالَ أُخْبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُ يَقُولُ لأَقُومَنَّ اللَّيْلَ وَلأَصُومَنَّ النَّهَارَ مَا عِشْتُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آنْتَ الَّذِي تَقُولُ ذَلِكَ " . فَقُلْتُ لَهُ قَدْ قُلْتُهُ يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنَّكَ لاَ تَسْتَطِيعُ ذَلِكَ فَصُمْ وَأَفْطِرْ وَنَمْ وَقُمْ وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ " . قَالَ قُلْتُ فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ . قَالَ " صُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ " . قَالَ قُلْتُ فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا وَذَلِكَ صِيَامُ دَاوُدَ - عَلَيْهِ السَّلاَمُ - وَهُوَ أَعْدَلُ الصِّيَامِ " . قَالَ قُلْتُ فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ أَفْضَلَ مِنْ ذَلِكَ " . قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو رضى الله عنهما لأَنْ أَكُونَ قَبِلْتُ الثَّلاَثَةَ الأَيَّامَ الَّتِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحَبُّ إِلَىَّ مِنْ أَهْلِي وَمَالِي .

Reference : Sahih Muslim 1159 a
In-book reference : Book 13, Hadith 235
USC-MSA web (English) reference : Book 6, Hadith 2587
(deprecated numbering scheme)

Yahya reported:

I and 'Abdullah b. Yazid set out till we came to Abu Salama. We sent a messenger to him (in his house in order to inform him about our arrival) and he came to us. There was a mosque near the door of his house, and we were in that mosque, till he came out to us. He said: If you like you may enter (the house) and, if you like, you may sit here (in the mosque). We said: We would rather sit here and (you) relate to us. He (Yahya) then narrated that 'Abdullah b Amr b. al-'As (Allah be pleased with them) told him: I used to observe fast uninterruptedly and recited the (whole of the) Qur'an every night. It (the uninterrupted fasting and recital of the Qur'an every night) was mentioned to the Messenger of Allah (ﷺ) or he sent for me, and I went to him and he said to me: I have been informed that you fast continuously and recite (the whole of the Qur'an) every night. I said: Apostle of Allah, it is right, but I covet thereby nothing but good, whereupon he said: It suffices for you that you should observe fast for three days during every month. I said: Apostle of Allah, I am capable of doing more than this. He said: Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you; so observe the fast of David, the Messenger of Allah (peace be upon him), for he was the best worshipper of Allah. I said: Apostle of Allah, what is the fast of David? He said: He used to fast one day and did not fast the other day. He (also) said: Recite the Qur'an during every month. I said: Apostle of Allah, I am capable of doing more than this, whereupon he said: Recite it in twenty days; recite it in ten days. I said: I am capable of doing more than this, whereupon he said: Recite it every week, and do not exceed beyond this, for your wife has a right upon you, your visitor has a right upon you, your body has a right upon you. He

('Amr b. 'As) said: I was hard to myself and thus I was put to hardship. The Apostle of Allah (ﷺ) had told me: 'You do not know you may live long (thus and bear the hardships for a long time), and I accepted that which the Messenger of Allah (ﷺ) had told me. When I grew old I wished I had availed myself of the concession (granted by) the Messenger of Allah (ﷺ).

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الرُّومِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا يَحْيَى، قَالَ انْطَلَقْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَزِيدَ، حَتَّى نَأْتِيَ أَبَا سَلَمَةَ فَأَرْسَلْنَا إِلَيْهِ رَسُولاً فَخَرَجَ عَلَيْنَا وَإِذَا عِنْدَ بَابِ دَارِهِ مَسْجِدٌ - قَالَ - فَكُنَّا فِي الْمَسْجِدِ حَتَّى خَرَجَ إِلَيْنَا . فَقَالَ إِنْ تَشَاءُوا أَنْ تَدْخُلُوا وَإِنْ تَشَاءُوا أَنْ تَقْعُدُوا هَا هُنَا . - قَالَ - فَقُلْنَا لاَ بَلْ نَقْعُدُ هَا هُنَا فَحَدِّثْنَا . قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ - رضى الله عنهما - قَالَ كُنْتُ أَصُومُ الدَّهْرَ وَأَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ - قَالَ - فَإِمَّا ذُكِرْتُ لِلنَّبِيِّ صلى الله عليه وسلم وَإِمَّا أَرْسَلَ إِلَىَّ فَأَتَيْتُهُ فَقَالَ لِي " أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَّهْرَ وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ " . قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ وَلَمْ أُرِدْ بِذَلِكَ إِلاَّ الْخَيْرَ . قَالَ " فَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ " . قُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ . قَالَ " فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَلِزَوْرِكَ عَلَيْكَ حَقًّا وَلِجَسَدِكَ عَلَيْكَ حَقًّا - قَالَ - فَصُمْ صَوْمَ دَاوُدَ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ " . قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ وَمَا صَوْمُ دَاوُدَ قَالَ " كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا " . قَالَ " وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ " . قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ " فَاقْرَأْهُ فِي كُلِّ عِشْرِينَ " . قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ " فَاقْرَأْهُ فِي كُلِّ عَشْرٍ " . قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ . قَالَ " فَاقْرَأْهُ فِي كُلِّ سَبْعٍ وَلاَ تَزِدْ عَلَى ذَلِكَ . فَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَلِزَوْرِكَ عَلَيْكَ حَقًّا وَلِجَسَدِكَ عَلَيْكَ حَقًّا " . قَالَ فَشَدَّدْتُ فَشُدِّدَ عَلَىَّ . قَالَ وَقَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم " إِنَّكَ لاَ تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمْرٌ " . قَالَ فَصِرْتُ إِلَى الَّذِي قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1159 b
In-book reference : Book 13, Hadith 236
USC-MSA web (English) reference : Book 6, Hadith 2588
(deprecated numbering scheme)

This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters and he made this addition after these words:

During every month, (fasting) for three days, there is for you ten times for every good and that is perpetual fasting (for three days would bring a reward for full thirty days). I said: What is the fast of the Messenger of Allah, David? He said: Half of the age (observing fast on alternate days for the whole life). And in the hadith no mention has been made of the recital of the Qur'an, and he did not say: Your visitor has a right upon you, but (instead) he said: Your son has a right upon you.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ بِهَذَا الإِسْنَادِ وَزَادَ فِيهِ بَعْدَ قَوْلِهِ " مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ " " فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا فَذَلِكَ الدَّهْرُ كُلُّهُ " . وَقَالَ فِي الْحَدِيثِ قُلْتُ وَمَا صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ

قَالَ " نِصْفُ الدَّهْرِ " . وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مِنْ قِرَاءَةِ الْقُرْآنِ شَيْئًا وَلَمْ يَقُلْ " وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا " . وَلَكِنْ قَالَ " وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقًّا " .

Reference : Sahih Muslim 1159 c
In-book reference : Book 13, Hadith 237
USC-MSA web (English) reference : Book 6, Hadith 2588
(deprecated numbering scheme)

'Abdullah b. 'Amr (Allah be pleased with them) reported:
The Messenger of Allah (ﷺ) said to me: Recite the whole of the Qur'An during every month. I said: I find power (to recite it) in a shorter period. He said: Then recite it in twenty nights. I said: I find power (to recite it in a shorter period even than this), whereupon he said: Then recite it in seven (nights) and do not exceed beyond it.

حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى بَنِي زُهْرَةَ عَنْ أَبِي سَلَمَةَ، قَالَ - وَأَحْسِبُنِي قَدْ سَمِعْتُهُ أَنَا مِنْ أَبِي سَلَمَةَ، - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، - رضى الله عنهما - قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ " . قَالَ قُلْتُ إِنِّي أَجِدُ قُوَّةً . قَالَ " فَاقْرَأْهُ فِي عِشْرِينَ لَيْلَةً " . قَالَ قُلْتُ إِنِّي أَجِدُ قُوَّةً . قَالَ " فَاقْرَأْهُ فِي سَبْعٍ وَلاَ تَزِدْ عَلَى ذَلِكَ " .

Reference : Sahih Muslim 1159 d
In-book reference : Book 13, Hadith 238
USC-MSA web (English) reference : Book 6, Hadith 2589
(deprecated numbering scheme)

'Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said:
'Abdullah, don't be like so and so who observed prayer during the whole night and then abandoned it (altogether).

وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الأَوْزَاعِيِّ، قِرَاءَةً قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنِ ابْنِ الْحَكَمِ بْنِ ثَوْبَانَ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ اللَّهِ لاَ تَكُنْ بِمِثْلِ فُلاَنٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ " .

Reference : Sahih Muslim 1159 e
In-book reference : Book 13, Hadith 239
USC-MSA web (English) reference : Book 6, Hadith 2590
(deprecated numbering scheme)

Abdu'llah b. 'Amr b. 'As (Allah be pleased with them) reported:
It was conveyed to the Messenger of Allah (ﷺ) that I observe fast successively and pray during the whole night. He sent for me or I met him and he (the Holy Prophet) said: It has been conveyed to me that you observe fast continuously and do not break it and pray during the whole night. Don't do that. for there is share for your eyes, share for your own self, share for your family; so observe fast and break it, pray and sleep and observe fast for one day during the ten days, and there is a reward for you (for other) nine (days besides the tenth day of the fast). I said: Apostle of Allah, I find myself more powerful than this. He said: Then observe the fast of David (peace be upon him). He ('Amr) said: Apostle of Allah, how did David observe fast? He (the Holy Prophet) said: He used to fast one day

and break it on the other day, and he did not run (from the battlefield) as he encountered (the enemy). He said: Apostle of Allah, who can guarantee this for me (will I also encounter the enemy dauntlessly)? 'Ata', the narrator of the hadith, said: I do not know how there (crept in) the matter of perpetual fast. The Apostle of Allah (ﷺ), however, said: He who observed perpetual fast did not fast at all; he who observed perpetual fast did not fast at all, he who observed perpetual fast did not fast at all.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يَزْعُمُ أَنَّ أَبَا الْعَبَّاسِ، أَخْبَرَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، - رضى الله عنهما - يَقُولُ بَلَغَ النَّبِيَّ صلى الله عليه وسلم أَنِّي أَصُومُ أَسْرُدُ وَأُصَلِّي اللَّيْلَ فَإِمَّا أَرْسَلَ إِلَىَّ وَإِمَّا لَقِيتُهُ فَقَالَ " أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلاَ تُفْطِرُ وَتُصَلِّي اللَّيْلَ فَلاَ تَفْعَلْ فَإِنَّ لِعَيْنِكَ حَظًّا وَلِنَفْسِكَ حَظًّا وَلأَهْلِكَ حَظًّا . فَصُمْ وَأَفْطِرْ وَصَلِّ وَنَمْ وَصُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِسْعَةٍ " . قَالَ إِنِّي أَجِدُنِي أَقْوَى مِنْ ذَلِكَ يَا نَبِيَّ اللَّهِ . قَالَ " فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلاَمُ " . قَالَ وَكَيْفَ كَانَ دَاوُدُ يَصُومُ يَا نَبِيَّ اللَّهِ قَالَ " كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلاَ يَفِرُّ إِذَا لاَقَى " . قَالَ مَنْ لِي بِهَذِهِ يَا نَبِيَّ اللَّهِ قَالَ عَطَاءٌ فَلاَ أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الأَبَدِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ صَامَ مَنْ صَامَ الأَبَدَ لاَ صَامَ مَنْ صَامَ الأَبَدَ لاَ صَامَ مَنْ صَامَ الأَبَدَ " .

Reference : Sahih Muslim 1159 f
In-book reference : Book 13, Hadith 240
USC-MSA web (English) reference : Book 6, Hadith 2591
(deprecated numbering scheme)

This hadith has been narrated by Ibn Juraij with the same chain of transmitters. Imam Muslim has narrated this hadith on the authority of Abu 'Abbas al-Sa'ib b. Farrukh and he was a trustworthy and reliable (narrator) among the people of Mecca.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ وَقَالَ إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ . قَالَ مُسْلِمٌ أَبُو الْعَبَّاسِ السَّائِبُ بْنُ فَرُّوخَ مِنْ أَهْلِ مَكَّةَ ثِقَةٌ عَدْلٌ .

Reference : Sahih Muslim 1159 g
In-book reference : Book 13, Hadith 241
USC-MSA web (English) reference : Book 6, Hadith 2591
(deprecated numbering scheme)

Abdullah b. Amr (Allah be pleased with both of them) reported:
The Messenger of Allah (ﷺ) said to me: 'Abdullah b. Amr, you fast continuously and stand in prayer for the whole of night. If you do like that, your eyes would be highly strained and would sink and lose sight. There is no (reward for) fasting (for him) who fasts perpetually. Fasting for three days during the month is like fasting, the whole of the month. I said: I am capable of doing more than this, whereupon he said: Observe the fast of David. He used to fast one day and break (the other) day. And he did not turn back in the encounter.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ، سَمِعَ أَبَا الْعَبَّاسِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، - رضى الله عنهما - قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ وَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ

هَجَمَتْ لَهُ الْعَيْنُ وَنَهِكَتْ لاَ صَامَ مَنْ صَامَ الأَبَدَ صَوْمُ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ صَوْمُ الشَّهْرِ كُلِّهِ " . قُلْتُ فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ . قَالَ " فَصُمْ صَوْمَ دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلاَ يَفِرُّ إِذَا لاَقَى " .

Reference : Sahih Muslim 1159 h
In-book reference : Book 13, Hadith 242
USC-MSA web (English) reference : Book 6, Hadith 2592
(deprecated numbering scheme)

This hadith is narrated on the authority of Habib b. Abu Thabit with the same chain of transmitters and he said:

" And you would become exhausted."

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، بِهَذَا الإِسْنَادِ وَقَالَ " وَنَفِهَتِ النَّفْسُ " .

Reference : Sahih Muslim 1159 i
In-book reference : Book 13, Hadith 243
USC-MSA web (English) reference : Book 6, Hadith 2593
(deprecated numbering scheme)

'Abdullah b. 'Amr (Allah be pleased with both of them) reported:

The Messenger of Allah (ﷺ) said to me: I have been informed that you stand for prayer the whole of night and fast during the day. I said: I do that, whereupon he said: If you did that you in fact strained heavily your eyes and made yourself weak. There is a right of your eyes (upon you) and a right of your self (upon you) and a right of your family (upon you). Stand for prayer and sleep. observe fasts and break (them).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، - رضى الله عنهما - قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ " . قُلْتُ إِنِّي أَفْعَلُ ذَلِكَ . قَالَ " فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ عَيْنَاكَ وَنَفِهَتْ نَفْسُكَ لِعَيْنِكَ حَقٌّ وَلِنَفْسِكَ حَقٌّ وَلأَهْلِكَ حَقٌّ قُمْ وَنَمْ وَصُمْ وَأَفْطِرْ " .

Reference : Sahih Muslim 1159 j
In-book reference : Book 13, Hadith 244
USC-MSA web (English) reference : Book 6, Hadith 2594
(deprecated numbering scheme)

'Abdullah b. 'Amr (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

With Allah the best fasting is that of David and the best prayer is that of David (peace be upon him) for he slept half of the night and stood for prayer for the third of it and (then) slept the sixth part of it and he observed fast one day and broke on the other.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَحَبَّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ وَأَحَبَّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا " .

Reference : Sahih Muslim 1159 k
In-book reference : Book 13, Hadith 245
USC-MSA web (English) reference : Book 6, Hadith 2595

(deprecated numbering scheme)

'Abdullah b. 'Amr b. al-'As reported Allah's Messenger (ﷺ) as saying:

The best fasting in the eye of Allah is that of David, for he fasted for half of the age (he fasted on alternate days), and the best prayer in the eye of Allah, the Exalted and Majestic, is that of David (peace be upon him), for he slept for half of the night and then stood for prayer and then again slept. He prayed for one-third of the night after midnight. He (the narrator) said: I asked 'Amr b. Dinar whether 'Amr b. Aus said that he stood for prayer one-third of the night after midnight. He said: Yes.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو، بْنُ دِينَارٍ أَنَّ عَمْرَو بْنَ أَوْسٍ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، - رضى الله عنهما - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ كَانَ يَصُومُ نِصْفَ الدَّهْرِ وَأَحَبُّ الصَّلاَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ صَلاَةُ دَاوُدَ - عَلَيْهِ السَّلاَمُ - كَانَ يَرْقُدُ شَطْرَ اللَّيْلِ ثُمَّ يَقُومُ ثُمَّ يَرْقُدُ آخِرَهُ يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ " . قَالَ قُلْتُ لِعَمْرِو بْنِ دِينَارٍ أَعَمْرُو بْنُ أَوْسٍ كَانَ يَقُولُ يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ قَالَ نَعَمْ .

Reference : Sahih Muslim 1159 l
In-book reference : Book 13, Hadith 246
USC-MSA web (English) reference : Book 6, Hadith 2596
(deprecated numbering scheme)

Abu Qatada reported that Abu al Malih informed me:
I went along with your father to 'Abdullah b. Amr, and he narrated to us that the Messenger of Allah (ﷺ) was informed about my fasting and he came to me, and I placed a leather cushion filled with fibre of date-palms for him. He sat down upon the ground and there was that cushion between me and him, and he said to me: Does three days' fasting in a month not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) five (not suffice for you)? I said: Messenger of Allah, (I am capable of observing more fasts) He said: (Would) seven (fasts) not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He (the Holy Prophet) then said: (Would) nine (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) eleven (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts than these). Thereupon the Messenger of Allah (ﷺ) said: There is no fasting (better than) the fasting of David which comprises half of the age, fasting a day and not fasting a day.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، قَالَ أَخْبَرَنِي أَبُو الْمَلِيحِ، قَالَ دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذُكِرَ لَهُ صَوْمِي فَدَخَلَ عَلَىَّ فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ فَجَلَسَ عَلَى الأَرْضِ وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ فَقَالَ لِي " أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاَثَةُ أَيَّامٍ " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " خَمْسًا " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " سَبْعًا " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " تِسْعًا " . قُلْتُ يَا رَسُولَ اللَّهِ . قَالَ " أَحَدَ عَشَرَ " . قُلْتُ يَا رَسُولَ اللَّهِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطْرُ الدَّهْرِ صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ " .

Reference : Sahih Muslim 1159 m
In-book reference : Book 13, Hadith 247
USC-MSA web (English) reference : Book 6, Hadith 2597
(deprecated numbering scheme)

'Abdullah b. Amr (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) had said to him:

Observe fast for a day and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He then said: Observe fast for two days, and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He (the Holy Prophet) said: Observe fast for three days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this, whereupon he said: Observe fast for four days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this. Thereupon he said: Then observe fast (which is the) best in the eye of Allah, the fast of David (peace be upon him) ; he used to observe fast one day and break on the other day.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ فَيَّاضٍ، قَالَ سَمِعْتُ أَبَا عِيَاضٍ، عَنْ عَبْدِ، اللَّهِ بْنِ عَمْرٍو - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ " صُمْ يَوْمًا وَلَكَ أَجْرُ مَا بَقِيَ " . قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ . قَالَ " صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ " . قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ . قَالَ " صُمْ ثَلاَثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ " . قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ . قَالَ " صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ " . قَالَ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ . قَالَ " صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللَّهِ صَوْمَ دَاوُدَ - عَلَيْهِ السَّلاَمُ - كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا " .

Reference	: Sahih Muslim 1159 n
In-book reference	: Book 13, Hadith 248
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2598

'Abdullah b. 'Amr (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said to me! 'Abdullah b. 'Amr, it has been conveyed to me that you observe fast during the day and stand in prayer during the whole night. Don't do that, for your body has a share of its own in you, your eye has a share of its own in you, your wife has a share of her own in you. Observe fast and break it too. Fast for three days in every month and that is a prepetual fasting. I said! Messenger of Allah, I have got strength enough (to do more than this), whereupon he said:

Then observe the fast of David (peace be upon him). Observe fast one day and break it (on the other) day. And he ('Abdullah b. 'Amr) used to say: Would that I had availed myself of this concession.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ، - قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، - حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو بَلَغَنِي أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ فَلاَ تَفْعَلْ فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَظًّا وَلِعَيْنِكَ عَلَيْكَ حَظًّا وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَظًّا صُمْ وَأَفْطِرْ صُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ فَذَلِكَ صَوْمُ الدَّهْرِ " . قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ بِي قُوَّةً . قَالَ " فَصُمْ صَوْمَ دَاوُدَ - عَلَيْهِ السَّلاَمُ - صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا " . فَكَانَ يَقُولُ يَا لَيْتَنِي أَخَذْتُ بِالرُّخْصَةِ .

Reference	: Sahih Muslim 1159 o
In-book reference	: Book 13, Hadith 249
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2599

(36) Chapter: It is recommended to fast three days of every month, and to fast on the days of 'Arafah and 'Ashura', and to fast on Mondays and Thursdays

(36) باب اسْتِحْبَابِ صِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَصَوْمِ يَوْمِ عَرَفَةَ وَعَاشُورَاءَ وَالاِثْنَيْنِ وَالْخَمِيسِ

Mu'adha al-'Adawiyya reported that she asked 'A'isha, the wife of the Messenger of Allah (ﷺ), whether the Messenger of Allah (ﷺ) observed fasts for three days during every month. She said:

Yes I said to her: Which were (the particular) days of the month on which he observed fast? She said: He was not particular about the days of the month on which to observe fast.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ الرِّشْكِ، قَالَ حَدَّثَتْنِي مُعَاذَةُ، الْعَدَوِيَّةُ أَنَّهَا سَأَلَتْ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ قَالَتْ نَعَمْ . فَقُلْتُ لَهَا مِنْ أَىِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ قَالَتْ لَمْ يَكُنْ يُبَالِي مِنْ أَىِّ أَيَّامِ الشَّهْرِ يَصُومُ .

Reference	: Sahih Muslim 1160
In-book reference	: Book 13, Hadith 250
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2600

'Imran b. Husain (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said to him (or he said to another person and he was listening to it):

O, so and so, did you observe fast in the middle of the month? He said: No. Thereupon he (the Messenger of Allah) said: When you break it, then observe fast for two days.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا مَهْدِيٌّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، - رضى الله عنهما - أَنَّصلى الله عليه وسلم قَالَ لَهُ أَوْ قَالَ لِرَجُلٍ وَهُوَ يَسْمَعُ " يَا فُلاَنُ أَصُمْتَ مِنْ سُرَّةِ هَذَا الشَّهْرِ " . قَالَ لاَ . قَالَ " فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ " .

Reference	: Sahih Muslim 1161 a
In-book reference	: Book 13, Hadith 251
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2601

Abu Qatada reported that a person came to the Messenger of Allah (ﷺ) and said:

How do you fast? The Messenger of Allah (ﷺ) felt annoyed. When 'Umar (Allah be pleased with him) noticed his annoyance, he said: We are well pleased with Allah as our Lord, with Islam as our code of life, and with Muhammad as our Prophet. We seek refuge with Allah from the anger of Allah and that of His Messenger. 'Umar kept on repeating these words till his (the Prophet's) anger calmed down. Then Umar said: Messenger of Allah, what is the position of one who fasts perpetually? He (ﷺ) said: He neither fasted nor broke it, or he said: He did not fast and he did not break it. 'Umar said: What about him who fasts for two days and does not fast one day? He (ﷺ) said: Is anyone capable of doing that? He ('Umar) said: What is the position of him who fasts for a day and doesn't fast on the other day? Thereupon he (the Holy Prophet) said: That is the fast of David (peace be upon him). He ('Umar) said: What about him who fasts one day and doesn't fast for two days. Thereupon he (the Messenger of Allah) said: I wish I were given the strength to do that. Thereafter he (ﷺ) said: Fasting three days every month and that of

Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years, and I seek from Allah that fasting on the day of Ashura may atone for the sins of the preceding year.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ غَيْلاَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ، رَجُلٌ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ كَيْفَ تَصُومُ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَأَى عُمَرُ - رضى الله عنه - غَضَبَهُ قَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ . فَجَعَلَ عُمَرُ - رضى الله عنه - يُرَدِّدُ هَذَا الْكَلاَمَ حَتَّى سَكَنَ غَضَبُهُ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ قَالَ " لاَ صَامَ وَلاَ أَفْطَرَ - أَوْ قَالَ - لَمْ يَصُمْ وَلَمْ يُفْطِرْ " . قَالَ كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ " وَيُطِيقُ ذَلِكَ أَحَدٌ " . قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا قَالَ " ذَاكَ صَوْمُ دَاوُدَ عَلَيْهِ السَّلاَمُ " . قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ " وَدِدْتُ أَنِّي طُوِّقْتُ ذَلِكَ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ثَلاَثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ " .

Reference : Sahih Muslim 1162 a
In-book reference : Book 13, Hadith 252
USC-MSA web (English) reference : Book 6, Hadith 2602
(deprecated numbering scheme)

Abu Qatada al-Ansari (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) was asked about his fasting. The Messenger of Allah (ﷺ) felt annoyed. Thereupon 'Umar (Allah be pleased with him) said:

We are pleased with Allah as the Lord, with Islam as our Code of Life, with Muhammad as the Messenger and with our pledge (to you for willing and cheerful submission) as a (sacred) commitment. He was then asked about perpetual fasting, whereupon he said: He neither fasted nor did he break it, or he did not fast and he did not break it. He was then asked about fasting for two days and breaking one day. He (the Holy Prophet) said: And who has strength enough to do it? He was asked about fasting for a day and breaking for two days, whereupon he said: May Allah bestow upon us strength to do it. He was then asked about fasting for a day and breaking on the other, whereupon he said: That is the fasting of my brother David (peace be upon him). He was then asked about fasting on Monday, whereupon he said: It was the day on which I was born. on which I was commissioned with prophethood or revelation was sent to me, (and he further) said: Three days' fasting every month and of the whole of Ramadan every year is a perpetual fast. He was asked about fasting on the day of 'Arafa (9th of Dhu'I-Hijja), whereupon he said: It expiates the sins of the preceding year and the coming year. He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon be said: It expiates the sins of the preceding year. (Imam Muslim said that in this hadith there is a) narration of Imam Shu'ba that he was asked about fasting on Monday and Thursday, but we (Imam Muslim) did not mention Thursday for we found it as an error (in reporting).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ مَعْبَدٍ الزِّمَّانِيَّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنْ

صَوْمِهِ قَالَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عُمَرُ رضى الله عنه رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً وَبِبَيْعَتِنَا بَيْعَةً . قَالَ فَسُئِلَ عَنْ صِيَامِ الدَّهْرِ فَقَالَ " لاَ صَامَ وَلاَ أَفْطَرَ " . ﷺ " مَا صَامَ وَمَا أَفْطَرَ " . قَالَ فَسُئِلَ عَنْ صَوْمِ يَوْمَيْنِ وَإِفْطَارِ يَوْمٍ قَالَ " وَمَنْ يُطِيقُ ذَلِكَ " . قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمَيْنِ قَالَ " لَيْتَ أَنَّ اللَّهَ قَوَّانَا لِذَلِكَ " . قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ قَالَ " ذَاكَ صَوْمُ أَخِي دَاوُدَ عَلَيْهِ السَّلاَمُ " . قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاِثْنَيْنِ قَالَ " ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ أَوْ أُنْزِلَ عَلَىَّ فِيهِ " . قَالَ فَقَالَ " صَوْمُ ثَلاَثَةٍ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ إِلَى رَمَضَانَ صَوْمُ الدَّهْرِ " . قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ " يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ " . قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ " يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ " . وَفِي هَذَا الْحَدِيثِ مِنْ رِوَايَةِ شُعْبَةَ قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ الاِثْنَيْنِ وَالْخَمِيسِ فَسَكَتْنَا عَنْ ذِكْرِ الْخَمِيسِ لَمَّا نَرَاهُ وَهْمًا .

Reference : Sahih Muslim 1162 b
In-book reference : Book 13, Hadith 253
USC-MSA web (English) reference : Book 6, Hadith 2603
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters.
وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ.

Reference : Sahih Muslim 1162 c
In-book reference : Book 13, Hadith 254
USC-MSA web (English) reference : Book 6, Hadith 2604
(deprecated numbering scheme)

This hadith has been narrated by Ghailan b. Jarir with the same chain of transmitters, but with one variation, that there has been made mention of Monday and not of Thursday.
وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبَانُ الْعَطَّارُ، حَدَّثَنَا غَيْلاَنُ بْنُ جَرِيرٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِ حَدِيثِ شُعْبَةَ غَيْرَ أَنَّهُ ذَكَرَ فِيهِ الاِثْنَيْنِ وَلَمْ يَذْكُرِ الْخَمِيسَ .

Reference : Sahih Muslim 1162 d
In-book reference : Book 13, Hadith 255
USC-MSA web (English) reference : Book 6, Hadith 2605
(deprecated numbering scheme)

Abu Qatada Ansari (Allah be pleased with him) reported that Allah's Massenger (ﷺ) was asked about fasting on Monday, whereupon he said:
It is (the day) when I was born and revelation was sent down to me.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلاَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنْ صَوْمِ الاِثْنَيْنِ فَقَالَ " فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ عَلَىَّ " .

Reference : Sahih Muslim 1162 e
In-book reference : Book 13, Hadith 256

USC-MSA web (English) reference : Book 6, Hadith 2606
(deprecated numbering scheme)

(37) Chapter: Fasting at the end of Sha'ban

(37) باب صَوْمِ سَرَرِ شَعْبَانَ

'Imran b. Husain (Allah be pleased with them) reported Allah's Messenger (may peace he upon him) having said to him or to someone else:

Did you fast in the middle of Sha'ban? He said: No. Thereupon he (the Holy Prophet) said: If you did not observe fast, then you should observe fast for two days.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، - وَلَمْ أَفْهَمْ مُطَرِّفًا مِنْ هَدَّابٍ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ أَوْ لآخَرَ " أَصُمْتَ مِنْ سَرَرِ شَعْبَانَ " . قَالَ لاَ . قَالَ " فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ " .

Reference : Sahih Muslim 1161 b
In-book reference : Book 13, Hadith 257
USC-MSA web (English) reference : Book 6, Hadith 2607
(deprecated numbering scheme)

Imran b. Husain (Allah be pleased with them) reported that Allah's Apostle (ﷺ) said to a person:

Did you observe any fast in the middle of this month (Sha'ban)? He said: No. Thereupon the Messenger of Allah (ﷺ) said: Fast for two days instead of (one fast) when you have completed (fasts of) Ramadan.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي، الْعَلاَءِ عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، - رضى الله عنهما - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِرَجُلٍ " هَلْ صُمْتَ مِنْ سُرَرِ هَذَا الشَّهْرِ شَيْئًا " . قَالَ لاَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِذَا أَفْطَرْتَ مِنْ رَمَضَانَ فَصُمْ يَوْمَيْنِ مَكَانَهُ " .

Reference : Sahih Muslim 1161 c
In-book reference : Book 13, Hadith 258
USC-MSA web (English) reference : Book 6, Hadith 2608
(deprecated numbering scheme)

'Imran b. Husain (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said to a person:

Did you observe fast in the middle of this month. i. e. Sha'ban? He said: No. Thereupon he said to him: When it is the end of Ramadan, then observe fast for one day or two (Shu'ba had some doubt about it) but he said: I think that he has said: two days.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَخِي، مُطَرِّفِ بْنِ الشِّخِّيرِ قَالَ سَمِعْتُ مُطَرِّفًا، يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، - رضى الله عنهما - أَنَّصلى الله عليه وسلم قَالَ لِرَجُلٍ " هَلْ صُمْتَ مِنْ سِرَرِ هَذَا الشَّهْرِ شَيْئًا " . يَعْنِي شَعْبَانَ . قَالَ لاَ . قَالَ فَقَالَ لَهُ " إِذَا أَفْطَرْتَ رَمَضَانَ فَصُمْ يَوْمًا أَوْ يَوْمَيْنِ " . شُعْبَةُ الَّذِي شَكَّ فِيهِ قَالَ وَأَظُنُّهُ قَالَ يَوْمَيْنِ .

Reference : Sahih Muslim 1161 d
In-book reference : Book 13, Hadith 259
USC-MSA web (English) reference : Book 6, Hadith 2609

(deprecated numbering scheme)

This hadith is narrated by 'Abdullah b. Hani b. Akhi Mutarrif with the same chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ قُدَامَةَ، وَيَحْيَى اللُّؤْلُؤِيُّ، قَالاَ أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِئِ ابْنِ أَخِي، مُطَرِّفٍ فِي هَذَا الإِسْنَادِ . بِمِثْلِهِ .

Reference	: Sahih Muslim 1161 e
In-book reference	: Book 13, Hadith 260
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2610

(38) Chapter: The virtue of fasting Muharram

(38) باب فَضْلِ صَوْمِ الْمُحَرَّمِ

Abu Haraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The most excellent fast after Ramadan is God's month. al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night.

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، الْحِمْيَرِيِّ عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلاَةِ بَعْدَ الْفَرِيضَةِ صَلاَةُ اللَّيْلِ " .

Reference	: Sahih Muslim 1163 a
In-book reference	: Book 13, Hadith 261
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2611

Abu Huraira (Allah be pleased with him) reported that he (the Messenger of Allah) was asked as to which prayer was most excellent after the prescribed prayer, and which fast was most excellent after the month of Ramadan. He said:

Prayer offered in the middle of the night and the most excellent fast after (fasting) in the month of Ramadan is the fast in God's month al-Muharram.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ، الْمُنْتَشِرِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - يَرْفَعُهُ قَالَ سُئِلَ أَىُّ الصَّلاَةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ وَأَىُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ فَقَالَ " أَفْضَلُ الصَّلاَةِ بَعْدَ الصَّلاَةِ الْمَكْتُوبَةِ الصَّلاَةُ فِي جَوْفِ اللَّيْلِ وَأَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمِ " .

Reference	: Sahih Muslim 1163 b
In-book reference	: Book 13, Hadith 262
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2612

A hadith like this has been reported from the Messenger of Allah (ﷺ) by 'Abd al-Malik with the same chain of transmitters in connection with fast.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، بْنِ عُمَيْرٍ بِهَذَا الإِسْنَادِ فِي ذِكْرِ الصِّيَامِ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1163 c
In-book reference : Book 13, Hadith 263
USC-MSA web (English) reference : Book 6, Hadith 2613
(deprecated numbering scheme)

(39) Chapter: It is recommended to fast Six Days in Shawwal following Ramadan

(39) باب اسْتِحْبَابِ صَوْمِ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ اتِّبَاعًا لِرَمَضَانَ

Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدِ بْنِ قَيْسٍ، عَنْ عُمَرَ، بْنِ ثَابِتِ بْنِ الْحَارِثِ الْخَزْرَجِيِّ عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، - رضى الله عنه - أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1164 a
In-book reference : Book 13, Hadith 264
USC-MSA web (English) reference : Book 6, Hadith 2614
(deprecated numbering scheme)

Abu Ayyub al-Ansari reported (through another chain of transmitters):
I heard Allah's Messenger (ﷺ) saying like this.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، أَخُو يَحْيَى بْنِ سَعِيدٍ أَخْبَرَنَا عُمَرُ بْنُ ثَابِتٍ، أَخْبَرَنَا أَبُو أَيُّوبَ الأَنْصَارِيُّ، - رضى الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏.‏ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1164 b
In-book reference : Book 13, Hadith 265
USC-MSA web (English) reference : Book 6, Hadith 2615
(deprecated numbering scheme)

Abu Ayyub reported a hadith like this (through another chain of transmitters).

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ سَمِعْتُ عُمَرَ بْنَ ثَابِتٍ، قَالَ سَمِعْتُ أَبَا أَيُّوبَ، - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1164 c
In-book reference : Book 13, Hadith 266
USC-MSA web (English) reference : Book 6, Hadith 2616
(deprecated numbering scheme)

(40) Chapter: The virtue of Lailat Al-Qadr and the Exhortation to seek it; When it is and the most likely times to seek it

(40) باب فَضْلِ لَيْلَةِ الْقَدْرِ وَالْحَثِّ عَلَى طَلَبِهَا وَبَيَانِ مَحَلِّهَا وَأَرْجَى أَوْقَاتِ طَلَبِهَا

Ibn 'Umar (Allah be pleased with them) reported that some persons among the Companions of the Messenger of Allah (ﷺ) were shown Lailat- ul-Qadr while sleeping in the last week (of Ramadan). Thereupon Allah's Messenger (ﷺ) said:

I see that your dreams agree regarding the last week; so he who wants to seek it should seek it in the last week (during the night).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - أَنَّ رِجَالاً، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ " .

Reference	: Sahih Muslim 1165 a
In-book reference	: Book 13, Hadith 267
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2617

Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

Seek Lailat-ul-Qadr in the last week (of Ramadan).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ، عُمَرَ - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ " .

Reference	: Sahih Muslim 1165 b
In-book reference	: Book 13, Hadith 268
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2618

Salim reported on the authority of his father that a person saw Lailat-ul- Qadr on the 27th (of Ramadan). Thereupon Allah's Apostle (ﷺ) said:

I see that your dreams agree regarding the last ten (nights of Ramadan). So seek it on an odd number (of these ten nights).

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ رَأَى رَجُلٌ أَنَّ لَيْلَةَ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَرَى رُؤْيَاكُمْ فِي الْعَشْرِ الأَوَاخِرِ فَاطْلُبُوهَا فِي الْوِتْرِ مِنْهَا " .

Reference	: Sahih Muslim 1165 c
In-book reference	: Book 13, Hadith 269
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2619

Salim b. 'Abdullah b. 'Umar reported that his father said:

I heard Allah's Messenger (ﷺ) as saying: So far as Lailat-ul-Qadr is concerned. some persons among you have seen it (in a dream) in the first week and some persons among you have been shown that it is in the last week; so seek it in the last ten (nights).

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ أَبَاهُ - رضى الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِلَيْلَةِ الْقَدْرِ " إِنَّ نَاسًا مِنْكُمْ قَدْ أُرُوا أَنَّهَا فِي السَّبْعِ الأُوَلِ وَأُرِيَ نَاسٌ مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْغَوَابِرِ فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ " .

Reference : Sahih Muslim 1165 d
In-book reference : Book 13, Hadith 270
USC-MSA web (English) reference : Book 6, Hadith 2620
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

Seek it (Lailat-ul-Qadr) in the last (ten nights). If one among you shows slackness and weakness (in the earlier part of Ramadan), it should not be allowed to prevail upon him in the last week.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ، - وَهُوَ ابْنُ حُرَيْثٍ - قَالَ سَمِعْتُ ابْنَ عُمَرَ، - رضى الله عنهما - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ - يَعْنِي لَيْلَةَ الْقَدْرِ - فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ فَلاَ يُغْلَبَنَّ عَلَى السَّبْعِ الْبَوَاقِي " .

Reference : Sahih Muslim 1165 e
In-book reference : Book 13, Hadith 271
USC-MSA web (English) reference : Book 6, Hadith 2621
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who is anxious to seek it (Lailat-ul-Qadr) should seek it in the last ten (nights of Ramadan).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، - رضى الله عنهما - يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ كَانَ مُلْتَمِسَهَا فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الأَوَاخِرِ " .

Reference : Sahih Muslim 1165 f
In-book reference : Book 13, Hadith 272
USC-MSA web (English) reference : Book 6, Hadith 2622
(deprecated numbering scheme)

'Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (ﷺ) as saying:

Seek the time of Lailat-ul-Qadr in the last (ten nights), or he said: in the last nine (nights).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ، وَمُحَارِبٍ عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَحَيَّنُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ " . أَوْ قَالَ " فِي التِّسْعِ الأَوَاخِرِ " .

Reference : Sahih Muslim 1165 g
In-book reference : Book 13, Hadith 273

USC-MSA web (English) reference : Book 6, Hadith 2623
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

I was shown Lailat-ul-Qadr; then some members of my family awoke me up, then I was caused to forget it. So seek it in the last week. Harmala said: (The Prophet did not say:" I was made to forget," but he stated):" But I forgot it."

حَدَّثَنَا أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - أَنَّاللَّهِ صلى الله عليه وسلم قَالَ " أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي فَنُسِّيتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ " . وَقَالَ حَرْمَلَةُ " فَنَسِيتُهَا " .

Reference : Sahih Muslim 1166
In-book reference : Book 13, Hadith 274
USC-MSA web (English) reference : Book 6, Hadith 2624
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Messenger (ﷺ) spent in devotion (in i'tikaf) the middle ten nights of the month of Ramadan, and when twenty nights were over and it was the twenty-first night, he went back to his residence and those who were along with him also returned (to their respective residences). He spent one month in devotion. Then he addressed the people on the night he came back (to his residence) and commanded them as Allah desired (him to command) and then said:

I used to devote myself (observe i'tikaf) during these ten (nights). Then I started devoting myself in the last ten (nights). And he who desires to observe i'tikaf along with me should spend the night) at his place of i'tikaf. And I saw this night (Lailat-ul-Qadr) but I forgot it (the exact night) ; so seek it;In the last ten nights on odd numbers. I saw (the glimpses of that dream) that I was prostrating in water and mud. Abu Sa'id al-Khudri said: It rained on the twenty-first night and the water dripped (from the roof) of the mosque at the place where the Messenger of Allah (ﷺ) observed prayer. I looked at him and as he completed the dawn prayer, (I found) his face was wet with mud and water.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - وَهُوَ ابْنُ مُضَرَ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ، بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُجَاوِرُ فِي الْعَشْرِ الَّتِي فِي وَسَطِ الشَّهْرِ فَإِذَا كَانَ مِنْ حِينِ تَمْضِي عِشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ يَرْجِعُ إِلَى مَسْكَنِهِ وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا فَخَطَبَ النَّاسَ فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ ثُمَّ قَالَ " إِنِّي كُنْتُ أُجَاوِرُ هَذِهِ الْعَشْرَ ثُمَّ بَدَا لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الأَوَاخِرَ فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَبِتْ فِي مُعْتَكَفِهِ وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ فَأُنْسِيتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي كُلِّ وِتْرٍ وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ " . قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ مُطِرْنَا لَيْلَةَ إِحْدَى وَعِشْرِينَ فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَظَرْتُ إِلَيْهِ وَقَدِ انْصَرَفَ مِنْ صَلاَةِ الصُّبْحِ وَوَجْهُهُ مُبْتَلٌّ طِينًا وَمَاءً .

Reference : Sahih Muslim 1167 a
In-book reference : Book 13, Hadith 275
USC-MSA web (English) reference : Book 6, Hadith 2625
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) devoted (himself to prayer) in the middle (ten nights) of Ramadan. The rest of the hadith is the same except for these words:

" That he adhered to his place of i'tikaf and his forehead was besmeared with mud and water."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - أَنَّهُ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُجَاوِرُ فِي رَمَضَانَ الْعَشْرَ الَّتِي فِي وَسَطِ الشَّهْرِ . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " فَلْيَثْبُتْ فِي مُعْتَكَفِهِ " . وَقَالَ وَجَبِينُهُ مُمْتَلِئًا طِينًا وَمَاءً .

Reference	: Sahih Muslim 1167 b
In-book reference	: Book 13, Hadith 276
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2626

Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) observed i'tikaf (confined himself for devotion and prayer) in the first ten (days) of Ramadan; he then observed i'tikaf in the middle ten (days) in a Turkish tent with a mat hanging at its door. He (the Holy Prophet) took hold of that mat and placed it in the nook of the tent. He then put his head out and talked with people and they came near him, and he (the Holy Prophet) said:

I observed i'tikaf in the first ten (nights and days) in order to seek that night (Lailat-ul-Qadr). I then observed i'tikaf in the middle ten days. Then (an angel) was sent to me and I was told that this (night) is among the last ten (nights). He who among you likes to observe i'tikaf should do so; and the people observed it along with him, and he (the Holy Prophet) said: That (Lailat-ul-Qadr) was shown to me on an odd (night) and I (saw in the dream) that I was prostrating in the morning in clay and water. So in the morning of the twenty-first night when he (the Holy Prophet) got up for dawn (prayer). there was a rainfall and the mosque dripped, and I saw clay and water. When he came out after completing the morning prayer (I saw) that his forehead and the tip of his nose had (traces) of clay and water, and that was the twenty-first night among the last ten (nights).

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ، يُحَدِّثُ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اعْتَكَفَ الْعَشْرَ الأَوَّلَ مِنْ رَمَضَانَ ثُمَّ اعْتَكَفَ الْعَشْرَ الأَوْسَطَ فِي قُبَّةٍ تُرْكِيَّةٍ عَلَى سُدَّتِهَا حَصِيرٌ - قَالَ - فَأَخَذَ الْحَصِيرَ بِيَدِهِ فَنَحَّاهَا فِي نَاحِيَةِ الْقُبَّةِ ثُمَّ أَطْلَعَ رَأْسَهُ فَكَلَّمَ النَّاسَ فَدَنَوْا مِنْهُ فَقَالَ " إِنِّي اعْتَكَفْتُ الْعَشْرَ الأَوَّلَ أَلْتَمِسُ هَذِهِ اللَّيْلَةَ ثُمَّ اعْتَكَفْتُ الْعَشْرَ الأَوْسَطَ ثُمَّ أُتِيتُ فَقِيلَ لِي إِنَّهَا فِي الْعَشْرِ الأَوَاخِرِ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ " . فَاعْتَكَفَ النَّاسُ مَعَهُ قَالَ " وَإِنِّي أُرِيتُهَا لَيْلَةَ وِتْرٍ وَأَنِّي أَسْجُدُ صَبِيحَتَهَا فِي طِينٍ وَمَاءٍ " . فَأَصْبَحَ مِنْ لَيْلَةِ إِحْدَى وَعِشْرِينَ وَقَدْ قَامَ إِلَى الصُّبْحِ فَمَطَرَتِ السَّمَاءُ فَوَكَفَ الْمَسْجِدُ فَأَبْصَرْتُ الطِّينَ وَالْمَاءَ فَخَرَجَ حِينَ فَرَغَ مِنْ صَلاَةِ الصُّبْحِ وَجَبِينُهُ وَرَوْثَةُ أَنْفِهِ فِيهِمَا الطِّينُ وَالْمَاءُ وَإِذَا هِيَ لَيْلَةُ إِحْدَى وَعِشْرِينَ مِنَ الْعَشْرِ الأَوَاخِرِ .

Reference	: Sahih Muslim 1167 c
In-book reference	: Book 13, Hadith 277
USC-MSA web (English) reference	: Book 6, Hadith 2627

(deprecated numbering scheme)

Abu Salama reported:

'We discussed amongst ourselves Lailat-ul-Qadr. I came to Abu Sa'id al-Khudri (Allah be pleased with him) who was a friend of mine and said to him: Would you not go with us to the garden of date trees? He went out with a cloak over him. I said to him: Did you hear the Messenger of Allah (ﷺ) making mention of Lailat-ul-Qadr? He said: Yes, (and added) we were observing i'tikaf with the Messenger of Allah (ﷺ) in the middle ten days of Ramadan, and came out on the morning of the twentieth and the Messenger of Allah (ﷺ) addressed us and said: I was shown Lailat-ul-Qadr, but I forgot (the exact night) or I was caused to forget it, so seek it in the last ten odd (nights), and I was shown that I was prostrating in water and clay. So he who wanted to observe i'tikaf with the Messenger of Allah (ﷺ) should return (to the place of i'tikaf). He (Abu Sa'id al-Khudri) said: And we returned and did not find any patch of cloud in the sky. Then the cloud gathered and there was (so heavy) a downpour that the roof of the mosque which was made of the branches of date-palms began to drip. Then there was prayer and I saw the Messenger of Allah (ﷺ) prostrating in water and clay till I saw the traces of clay on his forehead.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ فَأَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ - رضى الله عنه - وَكَانَ لِي صَدِيقًا فَقُلْتُ أَلاَ تَخْرُجُ بِنَا إِلَى النَّخْلِ فَخَرَجَ وَعَلَيْهِ خَمِيصَةٌ فَقُلْتُ لَهُ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ لَيْلَةَ الْقَدْرِ فَقَالَ نَعَمْ اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْعَشْرَ الْوُسْطَى مِنْ رَمَضَانَ فَخَرَجْنَا صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نَسِيتُهَا - أَوْ أُنْسِيتُهَا - فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ كُلِّ وِتْرٍ وَإِنِّي أُرِيتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلْيَرْجِعْ " . قَالَ فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً قَالَ وَجَاءَتْ سَحَابَةٌ فَمُطِرْنَا حَتَّى سَالَ سَقْفُ الْمَسْجِدِ وَكَانَ مِنْ جَرِيدِ النَّخْلِ وَأُقِيمَتِ الصَّلاَةُ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْجُدُ فِي الْمَاءِ وَالطِّينِ قَالَ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ .

Reference : Sahih Muslim 1167 d
In-book reference : Book 13, Hadith 278
USC-MSA web (English) reference : Book 6, Hadith 2628
(deprecated numbering scheme)

This badith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmitters (with a slight variation of these words):

I saw the Messenger of Allah (ﷺ) after he had completed (the prayer) and there was a trace of clay on his forehead and tip (of the nose).

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ، بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ أَخْبَرَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ، كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي، كَثِيرٍ بِهَذَا الإِسْنَادِ . نَحْوَهُ وَفِي حَدِيثِهِمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ انْصَرَفَ وَعَلَى جَبْهَتِهِ وَأَرْنَبَتِهِ أَثَرُ الطِّينِ .

Reference : Sahih Muslim 1167 e
In-book reference : Book 13, Hadith 279
USC-MSA web (English) reference : Book 6, Hadith 2629
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) observed i'tikaf in the middle ten days of Ramadan to seek Lailat-ul-Qadr before it was made manifest to him. When (these nights) were over, he commanded to strike the tent. Then it was made manifest to him that (Lailat-ul-Qadr) was in the last ten nights (of Ramadan), and commanded to pitch the tent (again). He then came to the people and said: O people, Lailat-ul-Qadr was made manifest to me and I came out to inform you about it that two persons came contending with each other and there was a devil along with them and I forgot it. So seek it in the last ten nights of Ramadan. Seek it on the ninth, on the seventh and on the fifth. I (one of the narrators) said: Abu Sa'id, you know more than us about numbers. He said: Yes, indeed we have better right than you. I said: What is this ninth, seventh, and fifth? He said: When twenty-one (nights are over) and the twenty-second begins, it is the ninth, and when twenty-three (nights) are over, that which follows (the last night) is the seventh, and when twenty-five nights are over, what follows it is fifth. Ibn Khallad said: Instead of the word Yahliqan (contending), he said Yakhtasiman, (they are disputing).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ قَالاَ حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنه - قَالَ اعْتَكَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ يَلْتَمِسُ لَيْلَةَ الْقَدْرِ قَبْلَ أَنْ تُبَانَ لَهُ فَلَمَّا انْقَضَيْنَ أَمَرَ بِالْبِنَاءِ فَقُوِّضَ ثُمَّ أُبِينَتْ لَهُ أَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ فَأَمَرَ بِالْبِنَاءِ فَأُعِيدَ ثُمَّ خَرَجَ عَلَى النَّاسِ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّهَا كَانَتْ أُبِينَتْ لِي لَيْلَةُ الْقَدْرِ وَإِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِهَا فَجَاءَ رَجُلاَنِ يَحْتَقَّانِ مَعَهُمَا الشَّيْطَانُ فَنُسِّيتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ الْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ " . قَالَ قُلْتُ يَا أَبَا سَعِيدٍ إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا . قَالَ أَجَلْ . نَحْنُ أَحَقُّ بِذَلِكَ مِنْكُمْ . قَالَ قُلْتُ مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ قَالَ إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا ثِنْتَيْنِ وَعِشْرِينَ وَهْىَ التَّاسِعَةُ فَإِذَا مَضَتْ ثَلاَثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ فَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ . وَقَالَ ابْنُ خَلاَّدٍ مَكَانَ يَحْتَقَّانِ يَخْتَصِمَانِ .

Reference	: Sahih Muslim 1167 f
In-book reference	: Book 13, Hadith 280
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2630

'Abdullah b. Unais reported Allah's Messenger (ﷺ) as saying:

I was shown Lailat-ul-Qadr; then I was made to forget it, and saw that I was prostrating in water and clay in the morning of that (night). He (the narrator) said: There was a downpour on the twenty-third night and the Messenger of Allah (ﷺ) led us in prayer, and as he went back, there was a trace of water and clay on his forehead and on his nose. He (the narrator) said: 'Abdullah b. Unais used to say that it was the twenty-third (night).

وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ بْنِ قَيْسٍ، الْكِنْدِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالاَ حَدَّثَنَا أَبُو ضَمْرَةَ، حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ، - وَقَالَ ابْنُ خَشْرَمٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، - عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ بُسْرِ بْنِ، سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُرِيتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيتُهَا وَأَرَانِي صُبْحَهَا أَسْجُدُ

فِي مَاءٍ وَطِينٍ " . قَالَ فَمُطِرْنَا لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ فَصَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَانْصَرَفَ وَإِنَّ أَثَرَ الْمَاءِ وَالطِّينِ عَلَى جَبْهَتِهِ وَأَنْفِهِ . قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ يَقُولُ ثَلاَثٍ وَعِشْرِينَ .

Reference : Sahih Muslim 1168
In-book reference : Book 13, Hadith 281
USC-MSA web (English) reference : Book 6, Hadith 2631
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) and Ibn Numair reported Allah's Messenger (ﷺ) as saying:

Look for (and in the words of Waki, seek) Lailat-ul-Qadr in the last ten nights of Ramadan.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ ابْنُ نُمَيْرٍ " الْتَمِسُوا - وَقَالَ وَكِيعٌ - تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ " .

Reference : Sahih Muslim 1169
In-book reference : Book 13, Hadith 282
USC-MSA web (English) reference : Book 6, Hadith 2632
(deprecated numbering scheme)

Zirr b. Habaish reported:

I thu asked Ubayy b. Ka'b (Allah be pleased with him): Your brother (in faith) Ibn Mas'ud says: He who stands (for the night prayer) throughout the year would find Lailat-ul-Qadr, whereupon he said: May Allah have mercy upon him; (he said these words) with the intention that people might not rely only (on one night), whereas he knew that it (Lailat-ul-Qadr) is in the month of Ramadan and it is the twenty-seventh night. He then took oath (without making any exception, i. e. without saying In sha Allah) that it was the twenty-seventh night. I said to him: Abu Mundhir, on what ground do you say that? Thereupon he said: By the indication or by the sign which the Messenger of Allah (ﷺ) gave us, and that is that on that day (the sun) would rise without having any ray in it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ عَبْدَةَ، وَعَاصِمِ بْنِ أَبِي النَّجُودِ، سَمِعَا زِرَّ بْنَ حُبَيْشٍ، يَقُولُ سَأَلْتُ أُبَىَّ بْنَ كَعْبٍ - رضى الله عنه - فَقُلْتُ إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ . فَقَالَ رَحِمَهُ اللَّهُ أَرَادَ أَنْ لاَ يَتَّكِلَ النَّاسُ أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا فِي الْعَشْرِ الأَوَاخِرِ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ . ثُمَّ حَلَفَ لاَ يَسْتَثْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ فَقُلْتُ بِأَىِّ شَىْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلاَمَةِ أَوْ بِالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لاَ شُعَاعَ لَهَا .

Reference : Sahih Muslim 762 d
In-book reference : Book 13, Hadith 283
USC-MSA web (English) reference : Book 6, Hadith 2633
(deprecated numbering scheme)

Zirr b. Hubaish reported that Ubayy b. Ka'b (Allah be pleased with him) said about Lailat-ul-Qadr:

By Allah, I know well about it. Shu'ba said: To the best of my knowledge it was the twenty-seventh night for which the Messenger of Allah (ﷺ) commanded us to stand for prayer. Shu'ba doubted these words: That it was the night for which the Messenger of Allah (ﷺ) commanded us to stand for prayer. And (he further) said: This was narrated to me by a friend of mine from him (the Holy Prophet).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عَبْدَةَ، بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، - رضى الله عنه - قَالَ قَالَ أُبَىٌّ فِي لَيْلَةِ الْقَدْرِ وَاللَّهِ إِنِّي لأَعْلَمُهَا - قَالَ شُعْبَةُ وَأَكْبَرُ عِلْمِي - هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِقِيَامِهَا هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ . وَإِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ .

Reference : Sahih Muslim 762 e
In-book reference : Book 13, Hadith 284
USC-MSA web (English) reference : Book 6, Hadith 2634
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
We were talking about Lailat-ul-Qadr in the presence of the Messenger of Allah (ﷺ) and he said: He who amongst you remembers (the night) when the moon arose and it was like a piece of plate (at the fag end of the month in a state of waning).

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ، - وَهُوَ الْفَزَارِيُّ - عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ تَذَاكَرْنَا لَيْلَةَ الْقَدْرِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيُّكُمْ يَذْكُرُ حِينَ طَلَعَ الْقَمَرُ وَهُوَ مِثْلُ شِقِّ جَفْنَةٍ " .

Reference : Sahih Muslim 1170
In-book reference : Book 13, Hadith 285
USC-MSA web (English) reference : Book 6, Hadith 2635
(deprecated numbering scheme)

14 - The Book of I'tikaf (1171 - 1176)

كتاب الاعتكاف

(1) Chapter: *I'tikaf* during the last ten days of Ramadan

(1) باب اعْتِكَافِ الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ

Ibn 'Umar (Allah be pleased with both of them) reported that the Messenger of Allah (ﷺ) used to observe i'tikaf in the last ten days of Ramadan.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَعْتَكِفُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ .

Reference : Sahih Muslim 1171 a
In-book reference : Book 14, Hadith 1
USC-MSA web (English) reference : Book 6, Hadith 2636
(deprecated numbering scheme)

Abdullah b. Umar (Allah be pleased with both of them) reported that the Messenger of Allah (ﷺ) used to observe i'tikaf in the last ten days of Ramadan. Nafi' said:
Abdullah (Allah be pleased with him) showed me the place in the mosque where the Messenger of Allah (ﷺ) used to observe i'tikaf.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ نَافِعًا، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ . قَالَ نَافِعٌ وَقَدْ أَرَانِي عَبْدُ اللَّهِ - رضى الله عنه - الْمَكَانَ الَّذِي كَانَ يَعْتَكِفُ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْمَسْجِدِ .

Reference : Sahih Muslim 1171 b
In-book reference : Book 14, Hadith 2
USC-MSA web (English) reference : Book 6, Hadith 2637
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) used to observe i'tikaf in the last ten days of Ramadan.

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ .

Reference : Sahih Muslim 1172 a
In-book reference : Book 14, Hadith 3
USC-MSA web (English) reference : Book 6, Hadith 2638
(deprecated numbering scheme)

This hadith has been narrated by 'A'isha (Allah be pleased with her) through another chain of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعًا عَنْ هِشَامٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ .

Reference : Sahih Muslim 1172 b
In-book reference : Book 14, Hadith 4
USC-MSA web (English) reference : Book 6, Hadith 2639
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace he upon him) used to observe i'tikif in the last ten days of Ramadan till Allah called him back (to his heavenly home). Then his wives observed i'tikaf after him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ .

Reference : Sahih Muslim 1172 c
In-book reference : Book 14, Hadith 5
USC-MSA web (English) reference : Book 6, Hadith 2640
(deprecated numbering scheme)

(2) Chapter: When should the one who wants to observe *I'tikaf* enter his place of *I'tikaf*?

(2) باب مَتَى يَدْخُلُ مَنْ أَرَادَ الاِعْتِكَافَ فِي مُعْتَكَفِهِ

'A'isha (Allah be pleased with her) reported that when the Messenger of Allah (ﷺ) decided to observe i'tikaf, he prayed in the morning and then went to the place of his i'tikaf, and he commanded that a tent should be pitched for him, and it was pitched. He (once) decided to observe i'tikaf in the last ten days of Ramadan. Zainab (the wife of the Holy Prophet) commanded that a tent should be pitched for her. It was pitched accordingly. And some other wives of Allah's Apostle (ﷺ) commanded that tents should be pitched for them too. And they were pitched. When the Messenger of Allah (may peace he upon him) offered the morning prayer, he looked and found (so many) tents. Thereupon he said:

What is this virtue that these (ladies) have decided to acquire? He commanded his tent to be struck and abandoned i'tikaf in the month of Ramadan and postponed it to the first ten days of Shawwal.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكَفَهُ وَإِنَّهُ أَمَرَ بِخِبَائِهِ فَضُرِبَ أَرَادَ الاِعْتِكَافَ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ فَأَمَرَتْ زَيْنَبُ بِخِبَائِهَا فَضُرِبَ وَأَمَرَ غَيْرُهَا مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم بِخِبَائِهِ فَضُرِبَ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الْفَجْرَ نَظَرَ فَإِذَا الأَخْبِيَةُ فَقَالَ " آلْبِرَّ تُرِدْنَ " . فَأَمَرَ بِخِبَائِهِ فَقُوِّضَ وَتَرَكَ الاِعْتِكَافَ فِي شَهْرِ رَمَضَانَ حَتَّى اعْتَكَفَ فِي الْعَشْرِ الأَوَّلِ مِنْ شَوَّالٍ .

Reference : Sahih Muslim 1173 a
In-book reference : Book 14, Hadith 6
USC-MSA web (English) reference : Book 6, Hadith 2641

(deprecated numbering scheme)

This hadith has been reported through another chain of transmitters, and there it is mentioned that. 'A'isha, Hafsa and Zainab (Allah be pleased with them) pitched the tents for i'tikaf.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ، أَخْبَرَنَا ابْنُ، وَهْبٍ أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الأَوْزَاعِيُّ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، كُلُّ هَؤُلاَءِ عَنْ يَحْيَى بْنِ، سَعِيدٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ ‏.‏ وَفِي حَدِيثِ ابْنِ عُيَيْنَةَ وَعَمْرِو بْنِ الْحَارِثِ وَابْنِ إِسْحَاقَ ذِكْرُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ - رضى الله عنهن - أَنَّهُنَّ ضَرَبْنَ الأَخْبِيَةَ لِلاِعْتِكَافِ ‏.‏

Reference	: Sahih Muslim 1173 b
In-book reference	: Book 14, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2642

(3) Chapter: Striving harder in worship during the last ten days of Ramadan

(3) باب الاِجْتِهَادِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ

'A'isha (Allah be pleased with her) reported that when the last ten nights began Allah's Messenger (ﷺ) kept awake at night (for prayer and devotion), wakened his family, and prepared himself to observe prayer (with more vigour).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمِئْزَرَ ‏.‏

Reference	: Sahih Muslim 1174
In-book reference	: Book 14, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2643

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) used to exert himself in devotion during the last ten nights to a greater extent than at any other time.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ كِلاَهُمَا عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ، - قَالَ قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَاحِدِ، - عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ سَمِعْتُ الأَسْوَدَ بْنَ يَزِيدَ، يَقُولُ قَالَتْ عَائِشَةُ رضى الله عنها كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَجْتَهِدُ فِي الْعَشْرِ الأَوَاخِرِ مَا لاَ يَجْتَهِدُ فِي غَيْرِهِ ‏.‏

Reference	: Sahih Muslim 1175
In-book reference	: Book 14, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 6, Hadith 2644

(4) Chapter: Fasting the (first) ten days of Dhul Hijjah

(4) باب صَوْمِ عَشْرِ ذِي الْحِجَّةِ

'A'isha (Allah be pleased with her) reported:

I never saw the Messenger of Allah (ﷺ) fasting in the ten days of Dhu'I-Hijja.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، الآخَرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَائِمًا فِي الْعَشْرِ قَطُّ ‏.‏

Reference : Sahih Muslim 1176 a
In-book reference : Book 14, Hadith 10
USC-MSA web (English) reference : Book 6, Hadith 2645
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
The Apostle of Allah (ﷺ) did not observe fast in the ten days of Dhul-Hijja.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَصُمِ الْعَشْرَ ‏.‏

Reference : Sahih Muslim 1176 b
In-book reference : Book 14, Hadith 11
USC-MSA web (English) reference : Book 6, Hadith 2646
(deprecated numbering scheme)

15 - The Book of Pilgrimage (1177 - 1399)

كتاب الحج

(1) Chapter: What one who has entered Ihram for Hajj or Umrah is permitted to wear, and what is not permissible, and perfume is forbidden for him

(1) باب مَا يُبَاحُ لِلْمُحْرِمِ بِحَجٍّ أَوْ عُمْرَةٍ وَمَا لاَ يُبَاحُ وَبَيَانِ تَحْرِيمِ الطِّيبِ عَلَيْهِ

Ibn 'Umar (Allah be pleased with them) reported that a person asked the Messenger of Allah (ﷺ) what a Muhrim should put on as dress. Thereupon the Messenger of Allah (ﷺ) said:

Do not put on a shirt or a turban, or trousers or a cap, or leather stockings except one who does not find shoes; he may put on stockings but he should trim them below the ankles. And do not wear clothes to which saffron or wars is applied.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَلْبَسُوا الْقُمُصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ إِلاَّ أَحَدٌ لاَ يَجِدُ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ وَلاَ الْوَرْسُ " .

Reference	: Sahih Muslim 1177 a
In-book reference	: Book 15, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2647

Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Messenger of Allah (ﷺ) was asked what a Muhrim should wear, whereupon he said:

A Muhrim should not wear a shirt, or a turban, or a cap, or trousers, or a cloth touched with wars or with saffron, nor (should he wear) stockings, but in case he does not find shoes, but (before wearing stockings) be should trim them (in such a way) that these should become lower than the ankles.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، - قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم مَا يَلْبَسُ الْمُحْرِمُ قَالَ " لاَ يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ وَلاَ الْعِمَامَةَ وَلاَ الْبُرْنُسَ وَلاَ السَّرَاوِيلَ وَلاَ ثَوْبًا مَسَّهُ وَرْسٌ وَلاَ زَعْفَرَانٌ وَلاَ الْخُفَّيْنِ إِلاَّ أَنْ لاَ يَجِدَ نَعْلَيْنِ فَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ " .

Reference	: Sahih Muslim 1177 b
In-book reference	: Book 15, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2648

Ibn 'Umar reported that the Messenger of Allah (ﷺ) forbade the Muhrim to put on a cloth dyed in saffron or wars and he further said:

One who does not find shoes (to wear) he may wear stockings, but (only) after trimming them below the ankles.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ، عُمَرَ - رضى الله عنهما - أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوغًا بِزَعْفَرَانٍ أَوْ وَرْسٍ وَقَالَ " مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ " .

Reference : Sahih Muslim 1177 c
In-book reference : Book 15, Hadith 3
USC-MSA web (English) reference : Book 7, Hadith 2649
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with both of them) reported:

I heard Allah's Messenger (ﷺ) say as he was delivering an address: So far as the trousers are concerned, one who does not find lower garment, he may wear them; as also socks, he may wear them who does not find shoes. It concerns the Muhrim.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَخْطُبُ يَقُولُ " السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الإِزَارَ وَالْخُفَّانِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ " . يَعْنِي الْمُحْرِمَ .

Reference : Sahih Muslim 1178 a
In-book reference : Book 15, Hadith 4
USC-MSA web (English) reference : Book 7, Hadith 2650
(deprecated numbering scheme)

'Amr b. Dinar narrated with the same chain of transmitters that he heard the Messenger of Allah (ﷺ) delivering sermon at 'Arafat, and he made a mention of this hadith (as quoted above).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، ح وَحَدَّثَنِي أَبُو غَسَّانَ الرَّازِيُّ، حَدَّثَنَا بَهْزٌ، قَالاَ جَمِيعًا حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ بِعَرَفَاتٍ . فَذَكَرَ هَذَا الْحَدِيثَ .

Reference : Sahih Muslim 1178 b
In-book reference : Book 15, Hadith 5
USC-MSA web (English) reference : Book 7, Hadith 2651
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Amr b. Dinar with the same chain of transmitters, but none of them (the narrators) made a mention that he (the Holy Prophet) was delivering address at 'Arafat except Shu'ba.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، كُلُّ هَؤُلاَءِ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ يَخْطُبُ بِعَرَفَاتٍ . غَيْرُ شُعْبَةَ وَحْدَهُ .

Reference : Sahih Muslim 1178 c
In-book reference : Book 15, Hadith 6
USC-MSA web (English) reference : Book 7, Hadith 2652
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who does not find shoes to wear may wear socks, and he who does not find lower garment to wear may put on trousers.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ " .

Reference : Sahih Muslim 1179
In-book reference : Book 15, Hadith 7
USC-MSA web (English) reference : Book 7, Hadith 2653
(deprecated numbering scheme)

Ya'la b. Umayya reported on the authority of his father (Allah be pleased with them) that a person came to the Messenger of Allah (ﷺ) as he was at Ji'rana and he (the person) had been putting on a cloak which was perfumed, or he (the narrator) said:

There was a trace of yellowness on it. He said (to the Holy Prophet): What do you command me to do during my Umra? (It was at this juncture) that the revelation came to the Messenger of Allah (ﷺ) and he was covered with a cloth, and Ya'la said: Would that I see revelation coming to the Messenger of Allah (ﷺ). He (Hadrat 'Umar) said: Would it please you to see the Messenger of Allah (ﷺ) receiving the revelations 'Umar lifted a corner of the cloth and I looked at him and he was emitting a sound of snorting. He (the narrator) said: I thought it was the sound of a camel. When he was relieved of this he said: Where is he who asked about Umra? When the person came, the Prophet (ﷺ) said: Wash out the trace of yellowness, or he said: the trace of perfume and put off the cloak and do in your 'Umra what you do in your Hajj.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ، بْنِ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ، - رضى الله عنه - قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ بِالْجِعْرَانَةِ عَلَيْهِ جُبَّةٌ وَعَلَيْهَا خَلُوقٌ - أَوْ قَالَ أَثَرُ صُفْرَةٍ - فَقَالَ كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي قَالَ وَأُنْزِلَ عَلَى النَّبِيِّ صلى الله عليه وسلم الْوَحْىُ فَسُتِرَ بِثَوْبٍ وَكَانَ يَعْلَى يَقُولُ وَدِدْتُ أَنِّي أَرَى النَّبِيَّ صلى الله عليه وسلم وَقَدْ نَزَلَ عَلَيْهِ الْوَحْىُ - قَالَ - فَقَالَ أَيَسُرُّكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْىُ قَالَ فَرَفَعَ عُمَرُ طَرَفَ الثَّوْبِ فَنَظَرْتُ إِلَيْهِ لَهُ غَطِيطٌ - قَالَ وَأَحْسِبُهُ قَالَ - كَغَطِيطِ الْبَكْرِ - قَالَ - فَلَمَّا سُرِّيَ عَنْهُ قَالَ " أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ اغْسِلْ عَنْكَ أَثَرَ الصُّفْرَةِ - أَوْ قَالَ أَثَرَ الْخَلُوقِ - وَاخْلَعْ عَنْكَ جُبَّتَكَ وَاصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ " .

Reference : Sahih Muslim 1180 a
In-book reference : Book 15, Hadith 8
USC-MSA web (English) reference : Book 7, Hadith 2654
(deprecated numbering scheme)

Safwan b. Ya'la reported on the authority of his father (who said):

A person came to the Messenger of Allah (ﷺ) as he was staying at Ji'rana and I (the narrator's father) was at that time in the apostle's (ﷺ) company and (the person) was donning a cloak having the marks of perfume on it, and he said: I am in a state of Ihram for the sake of Umra, and it (this cloak) is upon me and I am perfumed. The Apostle of Allah (ﷺ) said to him: What would you do in your Hajj? He said: I would take off the clothes and would wash from me this perfume. Thereupon the Messenger of Allah (ﷺ) said: What you do in your Hajj do it in your Umra.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ، يَعْلَى عَنْ أَبِيهِ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ وَهُوَ بِالْجِعْرَانَةِ وَأَنَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَعَلَيْهِ مُقَطَّعَاتٌ - يَعْنِي جُبَّةً - وَهُوَ مُتَضَمِّخٌ بِالْخَلُوقِ فَقَالَ إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ وَعَلَىَّ هَذَا وَأَنَا مُتَضَمِّخٌ بِالْخَلُوقِ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مَا كُنْتَ صَانِعًا فِي حَجِّكَ " . قَالَ أَنْزِعُ عَنِّي هَذِهِ الثِّيَابَ وَأَغْسِلُ عَنِّي هَذَا الْخَلُوقَ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مَا كُنْتَ صَانِعًا فِي حَجِّكَ فَاصْنَعْهُ فِي عُمْرَتِكَ " .

Reference	: Sahih Muslim 1180 b
In-book reference	: Book 15, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2655

Safwan b. Ya'la b. Umayya reported that Ya'la used to say to 'Umar b. Khattab (Allah be pleased with him):

Would that I see revelation descending upon the Messenger of Allah (ﷺ). (Once) when the Messenger of Allah (ﷺ) was in Ji'rana and there was a cloth which provided shade over him, and there were his Companions with him. 'Umar being one of them, there came a person with a cloak of wool on him daubed with perfume and he said: Messenger of Allah, what about the person who entered upon the state of Ihram with a cloak after daubing it with perfume? The Apostle of Allah (ﷺ) looked at him for a short while, and then became quiet, and revelation began descending upon him, and 'Umar gestured (with his hand) to Ya'la b. Umayya to come. Ya'la came and he entered his head (beneath the cloth and saw) the Messenger of Allah (ﷺ) with his face red, and breathing heavily. Then he felt relieved (of that burden) and he said: Where is the man who was just asking me about Umra? The man was searched for and he was brought, and the Messenger of Allah (ﷺ) said: So far as the perfume is concerned, wash it three times, and remove the cloak too (as it was sewn) and do in 'Umra as you do in Hajj.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالاَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عِيسَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ، أَخْبَرَهُ أَنَّ يَعْلَى كَانَ يَقُولُ لِعُمَرَ بْنِ الْخَطَّابِ - رضى الله عنه - لَيْتَنِي أَرَى نَبِيَّ اللَّهِ صلى الله عليه وسلم حِينَ يُنْزَلُ عَلَيْهِ . فَلَمَّا كَانَ النَّبِيُّ صلى الله عليه وسلم بِالْجِعْرَانَةِ وَعَلَى النَّبِيِّ صلى الله عليه وسلم ثَوْبٌ قَدْ أُظِلَّ بِهِ عَلَيْهِ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ إِذْ جَاءَهُ رَجُلٌ عَلَيْهِ جُبَّةُ صُوفٍ مُتَضَمِّخٌ بِطِيبٍ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَ مَا تَضَمَّخَ بِطِيبٍ فَنَظَرَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم سَاعَةً ثُمَّ سَكَتَ فَجَاءَهُ الْوَحْىُ فَأَشَارَ عُمَرُ بِيَدِهِ إِلَى يَعْلَى بْنِ أُمَيَّةَ تَعَالَ . فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ فَإِذَا النَّبِيُّ صلى الله عليه وسلم مُحْمَرُّ الْوَجْهِ يَغِطُّ سَاعَةً ثُمَّ سُرِّيَ عَنْهُ فَقَالَ " أَيْنَ الَّذِي سَأَلَنِي عَنِ الْعُمْرَةِ آنِفًا " . فَالْتُمِسَ الرَّجُلُ

فَجِيءَ بِهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَمَّا الطِّيبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلاَثَ مَرَّاتٍ وَأَمَّا الْجُبَّةُ فَانْزِعْهَا ثُمَّ اصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجِّكَ " .

Reference : Sahih Muslim 1180 c
In-book reference : Book 15, Hadith 10
USC-MSA web (English) reference : Book 7, Hadith 2656
(deprecated numbering scheme)

Ya'la b. Umayya (Allah be pleased with him) reported that a person came to the Messenger of Allah (ﷺ) as he was staying at Ji'rana and he had put on Ihram for 'Umra and he had dyed his beard and his head with yellow colour and there was a cloak on him. He said:
I put on Ihram for 'Umra and I am in this state as you see (with dyed beard and head and a cloak over me). He (the Holy Prophet) said: Take off the cloak and wash the yellowness and do in your 'Umra what you do in Hajj.

وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالاَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ قَيْسًا، يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ، يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ، رضى الله عنه أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ بِالْجِعْرَانَةِ قَدْ أَهَلَّ بِالْعُمْرَةِ وَهُوَ مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ وَعَلَيْهِ جُبَّةٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحْرَمْتُ بِعُمْرَةٍ وَأَنَا كَمَا تَرَى . فَقَالَ " انْزِعْ عَنْكَ الْجُبَّةَ وَاغْسِلْ عَنْكَ الصُّفْرَةَ وَمَا كُنْتَ صَانِعًا فِي حَجِّكَ فَاصْنَعْهُ فِي عُمْرَتِكَ " .

Reference : Sahih Muslim 1180 d
In-book reference : Book 15, Hadith 11
USC-MSA web (English) reference : Book 7, Hadith 2657
(deprecated numbering scheme)

Ya'la reported:
We were with the Messenger of Allah (ﷺ) that a person came to him with a cloak on him having the traces of scent. He said, Messenger of Allah, I put on Ihram for 'Umra: what should I do? He (the Holy Prophet) kept quiet and did not make him any reply. And 'Umar screened him and it was (usual) with 'Umar that when the revelation descended upon him, he provided him shade (with the help of a piece of cloth). I (the person who came to the Holy Prophet) said: I said to 'Umar I wish to project my head into the cloth (to see how the Prophet receives revelation). So when the revelation began to descend upon him 'Umar wrapped him (the Holy Prophet) with cloth I came to him and projected my head with him into the cloth, and saw him (the Holy Prophet) (receiving the revelation). When he (the Holy Prophet) was relieved (of its burden), he said: Where is the inquirer who was just inquiring about 'Umra? That man came to him. Thereupon he (the Messenger of Allah) said: Take off the cloak from (your body) and wash the traces of perfume which were upon you, and do in 'Umra what you did in Hajj.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو عَلِيٍّ، عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ، قَالَ سَمِعْتُ عَطَاءً، قَالَ أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ بِهَا أَثَرٌ مِنْ خَلُوقٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحْرَمْتُ بِعُمْرَةٍ فَكَيْفَ أَفْعَلُ فَسَكَتَ عَنْهُ فَلَمْ يَرْجِعْ إِلَيْهِ وَكَانَ عُمَرُ يَسْتُرُهُ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْىُ يُظِلُّهُ فَقُلْتُ لِعُمَرَ - رضى الله عنه - إِنِّي أُحِبُّ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْىُ أَنْ أُدْخِلَ رَأْسِي مَعَهُ فِي الثَّوْبِ . فَلَمَّا أُنْزِلَ عَلَيْهِ خَمَّرَهُ عُمَرُ -

رضى الله عنه - بِالثَّوْبِ فَجِئْتُهُ فَأَدْخَلْتُ رَأْسِي مَعَهُ فِي الثَّوْبِ فَنَظَرْتُ إِلَيْهِ فَلَمَّا سُرِّيَ عَنْهُ قَالَ " أَيْنَ السَّائِلُ آنِفًا عَنِ الْعُمْرَةِ " . فَقَامَ إِلَيْهِ الرَّجُلُ فَقَالَ " انْزِعْ عَنْكَ جُبَّتَكَ وَاغْسِلْ أَثَرَ الْخَلُوقِ الَّذِي بِكَ وَافْعَلْ فِي عُمْرَتِكَ مَا كُنْتَ فَاعِلاً فِي حَجِّكَ " .

Reference : Sahih Muslim 1180 e
In-book reference : Book 15, Hadith 12
USC-MSA web (English) reference : Book 7, Hadith 2658
(deprecated numbering scheme)

(2) Chapter: The Mawaqit of Hajj

(2) باب مَوَاقِيتِ الْحَجِّ وَالْعُمْرَةِ

Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) specified Dhu'l-Hulaifa, for the people of Medina; Juhfa for the people of Syria; Qarn al-Manazil, for the people of Najd; Yalamlam for the people of Yemen (the Mawaqit) and those (Mawaqit) are also meant for those who live at these (places) and for those too who come from without towards them for the sake of Hajj or 'Umra. And those who live within them (within the bounds of these places) or in the suburbs of Mecca or within Mecca, they should enter upon the state of Ihram at these very places.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَخَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ، وَقُتَيْبَةُ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ وَقَّتَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ الْجُحْفَةَ وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ . قَالَ " فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ وَكَذَا فَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا " .

Reference : Sahih Muslim 1181 a
In-book reference : Book 15, Hadith 13
USC-MSA web (English) reference : Book 7, Hadith 2659
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) specified Dhu'l-Hulaifa for the people of Medina; Juhfa for the people of Syria, Qarn al-Manazil for the people of Najd, Yalamlam for the people of Yemen (as their respective Mawaqit), and he also said:
These are (Mawaqit) of them too (who live there) and everyone who comes from outside (through) their (directions) for the sake of Hajj and 'Umra and for those who live within (those bounds their Miqat is that) from which they commenced (their journey), and for the people of Mecca, Mecca itself is (the Miqat).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ، بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلأَهْلِ الشَّامِ الْجُحْفَةَ وَلأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ . وَقَالَ " هُنَّ لَهُمْ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ " .

Reference : Sahih Muslim 1181 b
In-book reference : Book 15, Hadith 14
USC-MSA web (English) reference : Book 7, Hadith 2660
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said:

The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa, and people of Syria at Juhfa, and people of Najd at Qarn (al-Manazil), and 'Abdullah (further) said: It has reached me that the Messenger of Allah (ﷺ) also caid: The people of Yemen should enter upon the state of Ihram at Yalamlam.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ " . قَالَ عَبْدُ اللَّهِ وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ " .

Reference : Sahih Muslim 1182 a
In-book reference : Book 15, Hadith 15
USC-MSA web (English) reference : Book 7, Hadith 2661
(deprecated numbering scheme)

Salim reported on the authority of his father ('Abdullah b. 'Umar) that the Messenger of Allah (ﷺ) said:

The people of Medina should enter upon the state of Ihram at Dhu'l-Hulaifa; the people of Syria at Juhfa, the people of Najd at Qarn (al-Manazil). Ibn 'Umar (Allah be pleased with them) said: It was mentioned to me but I did not myself bear it (directly) from the Messenger of Allah (ﷺ) having said this: The people of Yemen should enter upon the state of Ihram at Yalamlam.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَيُهِلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ " . قَالَ ابْنُ عُمَرَ - رضى الله عنهما - وَذُكِرَ لِي - وَلَمْ أَسْمَعْ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ " .

Reference : Sahih Muslim 1182 b
In-book reference : Book 15, Hadith 16
USC-MSA web (English) reference : Book 7, Hadith 2662
(deprecated numbering scheme)

Salim b. 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) reported his father as saying:
I heard the Messenger of Allah (ﷺ) as saying that the people of Medina should enter upon the state of Ihram at Dhu'l- Hulaifa, the people of Syria at Mahya'a and that is Juhfa, and the people of Najd at Qarn (al-Manazil). 'Abdullah b. 'Umar (Allah be pleased with them) said: (I did not hear it myself from him) but heard from them saying that the Messenger of Allah (ﷺ) had (also) said: The people of Yemen should enter upon the state of Ihram at Yalamlam.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، - رضى الله عنه - عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مُهَلُّ أَهْلِ الْمَدِينَةِ ذُو الْحُلَيْفَةِ وَمُهَلُّ أَهْلِ الشَّامِ مَهْيَعَةُ

وَهِيَ الْجُحْفَةُ وَمُهَلُّ أَهْلِ نَجْدٍ قَرْنٌ " . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رضى الله عنهما - وَزَعَمُوا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم - وَلَمْ أَسْمَعْ ذَلِكَ مِنْهُ - قَالَ " وَمُهَلُّ أَهْلِ الْيَمَنِ يَلَمْلَمُ " .

Reference : Sahih Muslim 1182 c
In-book reference : Book 15, Hadith 17
USC-MSA web (English) reference : Book 7, Hadith 2663
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) had commanded the people of Medina to enter upon the state of Ihram at Dhu'l-Hulaifa; the people of Syria at Juhfa; the people of Najd at Qarn (al-Manazil). 'Abdullah b. 'Umar (Allah be pleased with them) said:
I was informed that he said that the people of Yemen should enter upon the state of Ihram at Yalamlam.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، - رضى الله عنهما - قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَ الْمَدِينَةِ أَنْ يُهِلُّوا مِنْ ذِي الْحُلَيْفَةِ وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلَ نَجْدٍ مِنْ قَرْنٍ . وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رضى الله عنهما - وَأُخْبِرْتُ أَنَّهُ قَالَ " وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ " .

Reference : Sahih Muslim 1182 d
In-book reference : Book 15, Hadith 18
USC-MSA web (English) reference : Book 7, Hadith 2664
(deprecated numbering scheme)

Abu Zubair reported that he heard Jabir b. 'Abdullah (Allah be pleased with them) saying that as he was asked about (the places for entering upon the) state of ihram, he said:
I heard (and he then carried the narration directly, I think to) the Messenger of Allah (ﷺ).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، - رضى الله عنهما - يُسْأَلُ عَنِ الْمُهَلِّ، فَقَالَ سَمِعْتُ - ثُمَّ، انْتَهَى فَقَالَ أُرَاهُ يَعْنِي - النَّبِيَّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1183 a
In-book reference : Book 15, Hadith 19
USC-MSA web (English) reference : Book 7, Hadith 2665
(deprecated numbering scheme)

Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with them) as saying as he was asked about (the place for entering upon the) state of Ihram:
I heard (and I think he carried it directly to the Messenger of Allah) him saying: For the people of Medina Dhu'l-Hulaifa is the place for entering upon the state of Ihram, and for (the people coming through the other way, i.e. Syria) it is Juhfa; for the people of Iraq it is Dhat al-'Irq; for the people of Najd it is Qarn (al-Manazil) and for the people of Yemen it is Yalamlam.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، - قَالَ عَبْدٌ أَخْبَرَنَا مُحَمَّدٌ، - أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، - رضى الله عنهما - يُسْأَلُ عَنِ الْمُهَلِّ، فَقَالَ سَمِعْتُ - أَحْسِبُهُ، رَفَعَ إِلَى النَّبِيِّ صلى الله عليه

وسلم - فَقَالَ " مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَالطَّرِيقُ الآخَرُ الْجُحْفَةُ وَمُهَلُّ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ " .

Reference : Sahih Muslim 1183 b
In-book reference : Book 15, Hadith 20
USC-MSA web (English) reference : Book 7, Hadith 2666
(deprecated numbering scheme)

(3) Chapter: The Talbiyah, its description and timing

(3) باب التَّلْبِيَةِ وَصِفَتِهَا وَوَقْتِهَا

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Talbiya of the Messenger of Allah (ﷺ) was this:

Here I am at Thy service. O Allah, here I am at Thy service, here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee, and the sovereignty (too). There is no associate with Thee. He (the narrator) further said that 'Abdullah b. 'Umar (Allah be pleased with them) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee, and good is in Thy Hand; here I am at Thy service; unto Thee is the petition, and deed (is also for Thee).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، بْنِ عُمَرَ - رضى الله عنهما - أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ صلى الله عليه وسلم " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ " . قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رضى الله عنهما - يَزِيدُ فِيهَا لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ .

Reference : Sahih Muslim 1184 a
In-book reference : Book 15, Hadith 21
USC-MSA web (English) reference : Book 7, Hadith 2667
(deprecated numbering scheme)

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) entered upon the state of Ihram near the mosque at Dhu'l-Hulaifa as his camel stood by it and he said:

Here I am at Thy service, O Lord; here I am at Thy service: here I am at Thy service. There is no associate with Thee. Here I am at Thy service. All praise and grace is due to Thee and the sovereignty (too). There is no associate with Thee. They (the people) said that 'Abdullah b. 'Umar said that that was the Talbiya of the Messenger of Allah (ﷺ).

Nafi' said: 'Abdullah (Allah be pleased with him) made this addition to it: Here I am at Thy service; here I am at Thy service; ready to obey Thee. The Good is in Thy Hand. Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَنَافِعٍ، مَوْلَى عَبْدِ اللَّهِ وَحَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ، بْنِ عُمَرَ - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ أَهَلَّ فَقَالَ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ " . قَالُوا وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رضى الله عنهما - يَقُولُ هَذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ نَافِعٌ كَانَ عَبْدُ اللَّهِ - رضى الله عنه - يَزِيدُ مَعَ هَذَا لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ .

Reference : Sahih Muslim 1184 b
In-book reference : Book 15, Hadith 22
USC-MSA web (English) reference : Book 7, Hadith 2668
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with him) reported:
I immediately learnt Talbiya from the Messenger of Allah (ﷺ), and he then narrated the hadith.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - قَالَ تَلَقَّفْتُ التَّلْبِيَةَ مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1184 c
In-book reference : Book 15, Hadith 23
USC-MSA web (English) reference : Book 7, Hadith 2669
(deprecated numbering scheme)

'Abdullah b. 'Umar (Allah be pleased with them) reported:
I heard the Messenger of Allah (ﷺ) pronouncing Talbiya with compacted hair: Here I am at Thy service. O Allah: here I am at Thy service; here I am at Thy service. There is no associate with Thee; here I am at Thy service. Verily all praise and grace is due to Thee and the Sovereignty (too). There is no associate with Thee; and he did not make any addition to these words. 'Abdullah b. 'Umar (Allah be pleased with them) (further) said: The Messenger of Allah (ﷺ) used to offer two rak'ahs of prayer at Dhu'l-Hulaifa and then when his camel stood up with him on its back near the mosque at Dhu'l-Hulaifa, he pronounced these words (of Talbiya). And 'Abdullah b. 'Umar (Allah be pleased'with them) said that 'Umar b. Khattab (Allah be pleased with him) pronounced, the Talbiya of the Messenger of Allah (ﷺ) in these words of his (Prophet's words) and said: Here I am at Thy service, O Lord; here I am at Thy service, ready to obey Thee, and good is in Thy Hand, Here I am at Thy service. Unto Thee is the petition and deed (is also for Thee).

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ فَإِنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَنِي عَنْ أَبِيهِ، - رضى الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ مُلَبِّدًا يَقُولُ " **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ** " . لاَ يَزِيدُ عَلَى هَؤُلاَءِ الْكَلِمَاتِ . وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ - رضى الله عنهما - كَانَ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ . ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ الْحُلَيْفَةِ أَهَلَّ بِهَؤُلاَءِ الْكَلِمَاتِ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رضى الله عنهما - يَقُولُ كَانَ عُمَرُ بْنُ الْخَطَّابِ - رضى الله عنه - يُهِلُّ بِإِهْلاَلِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ هَؤُلاَءِ الْكَلِمَاتِ وَيَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ .

Reference : Sahih Muslim 1184 d
In-book reference : Book 15, Hadith 24
USC-MSA web (English) reference : Book 7, Hadith 2670
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported that the polytheists also pronounced (Talbiya) as:

Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (ﷺ) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulate the Ka'ba.

وَحَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْيَمَامِيُّ، حَدَّثَنَا عِكْرِمَةُ، - يَعْنِي ابْنَ عَمَّارٍ - حَدَّثَنَا أَبُو زُمَيْلٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ كَانَ الْمُشْرِكُونَ يَقُولُونَ لَبَّيْكَ لاَ شَرِيكَ لَكَ - قَالَ - فَيَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْلَكُمْ قَدْ قَدْ " . فَيَقُولُونَ إِلاَّ شَرِيكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ . يَقُولُونَ هَذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ .

Reference : Sahih Muslim 1185
In-book reference : Book 15, Hadith 25
USC-MSA web (English) reference : Book 7, Hadith 2671
(deprecated numbering scheme)

(4) Chapter: The command to the people of Al-Madinah to enter Ihram from the Masjid at Dhul-Hulaifah

(4) باب أَمْرِ أَهْلِ الْمَدِينَةِ بِالإِحْرَامِ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ

Salim b. 'Abdullah (Allah be pleased with them) reported that he heard his father saying:
This place Baida' is for you that about which you attribute lie to the Messenger of Allah (ﷺ). And the Messenger of Allah (ﷺ) did not enter upon the state of Ihram but near the mosque at Dhu'l- Hulaifa.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ، بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَاهُ، - رضى الله عنه - يَقُولُ بَيْدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا مَا أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلاَّ مِنْ عِنْدِ الْمَسْجِدِ يَعْنِي ذَا الْحُلَيْفَةِ .

Reference : Sahih Muslim 1186 a
In-book reference : Book 15, Hadith 26
USC-MSA web (English) reference : Book 7, Hadith 2672
(deprecated numbering scheme)

Salim reported that when it was said to Ibn 'Umar (Allah be pleased with them) that the state of Ihram (commences from)a al-Baida' he said:
Al-Baida', you attribute lie about it to the Messenger of Allah (ﷺ). And the Messenger of Allah (ﷺ) did not enter upon the state of Ihram but near the tree when his camel stood up with him.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ مُوسَى بْنِ، عُقْبَةَ عَنْ سَالِمٍ، قَالَ كَانَ ابْنُ عُمَرَ - رضى الله عنهما - إِذَا قِيلَ لَهُ الإِحْرَامُ مِنَ الْبَيْدَاءِ قَالَ الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلاَّ مِنْ عِنْدِ الشَّجَرَةِ حِينَ قَامَ بِهِ بَعِيرُهُ .

Reference : Sahih Muslim 1186 b
In-book reference : Book 15, Hadith 27
USC-MSA web (English) reference : Book 7, Hadith 2673
(deprecated numbering scheme)

(5) Chapter: Clarifying that it is better to enter Ihram when a person's mount sets off with him, heading towards Makkah, not straight after the two rak'ah

(5) باب الإِهْلاَلِ مِنْ حَيْثُ تَنْبَعِثُ الرَّاحِلَةُ

'Ubaid b. Juraij said to 'Ahdullah b. 'Umar (Allah be pleased with them):

'Abd al-Rahman, I find you doing four things which I do not see anyone among your companions doing. He said: Son of Juraij, what are these? Thereupon he said: You (while circumambulating the Ka'ba) do not touch but the two pillars situated on the side of yaman (south), and I find you wearing the sandals of tanned leather, and I find you with dyed beard and head, and I also found that, when you were at Mecca, the people pronounced Talbiya as they saw the new moon (Dhu'l-Hijja), but you did not do it till the 8th of Dhu'l-Hijja. Upon this 'Abdullab b. 'Umar said: (So far as the touching of) the pillars is concerned, I did not see the Messenger of Allah (ﷺ) touching them but only those situated on the side of yaman. (So far as the wearing of) the shoes of tanned leather is concerned, I saw the Messenger of Allah (ﷺ) wearing shoes without hair on them, and he (wore them with wet feet) after performing ablution, and I like to wear them. So far as the yellowness is concerned, I saw the Messenger of Allah (ﷺ) dyeing (head, beard and cloth) with this colour and I love to dye (my head, beard or cloth) with this colour. And so far as the pronouncing of Talbiya is concerned, I did not see the Messenger of Allah (ﷺ) pronouncing it until his camel proceeded on (to Dhu'l-Hulaifa).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ رضى الله عنهما يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا . قَالَ مَا هُنَّ يَا ابْنَ جُرَيْجٍ قَالَ رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى يَكُونَ يَوْمُ التَّرْوِيَةِ . فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَّا الأَرْكَانُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْبُغُ بِهَا فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا وَأَمَّا الإِهْلاَلُ فَإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ .

Reference	: Sahih Muslim 1187 a
In-book reference	: Book 15, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2674

'Ubaid b. Juraij reported:

I remained in the company of 'Abdullah b. 'Umar b. al-Khattab (Allah be pleased with them) its twelve Hajjs and 'Umras and I said to him: I saw four characteristics (peculiar in you), and the rest of the hadith is the same except the case of Talbiya. There he offered the narration given by al-Maqburi and he stated the facts excepting the one given above.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، قَالَ حَجَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ - رضى الله عنهما - بَيْنَ حَجٍّ وَعُمْرَةٍ ثِنْتَىْ عَشْرَةَ مَرَّةً فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ لَقَدْ رَأَيْتُ مِنْكَ أَرْبَعَ خِصَالٍ . وَسَاقَ الْحَدِيثَ بِهَذَا الْمَعْنَى إِلاَّ فِي قِصَّةِ الإِهْلاَلِ فَإِنَّهُ خَالَفَ رِوَايَةَ الْمَقْبُرِيِّ فَذَكَرَهُ بِمَعْنًى سِوَى ذِكْرِهِ إِيَّاهُ .

Reference : Sahih Muslim 1187 b
In-book reference : Book 15, Hadith 29
USC-MSA web (English) reference : Book 7, Hadith 2675
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) pronounced Talbiya in Dhu'l-Hulaifa as he put his feet in the stirrup and his camel stood up and proceeded.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا وَضَعَ رِجْلَهُ فِي الْغَرْزِ وَانْبَعَثَتْ بِهِ رَاحِلَتُهُ قَائِمَةً أَهَلَّ مِنْ ذِي الْحُلَيْفَةِ .

Reference : Sahih Muslim 1187 c
In-book reference : Book 15, Hadith 30
USC-MSA web (English) reference : Book 7, Hadith 2676
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) pronounced Talbiya as his camel stood up.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - أَنَّهُ كَانَ يُخْبِرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَهَلَّ حِينَ اسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً .

Reference : Sahih Muslim 1187 d
In-book reference : Book 15, Hadith 31
USC-MSA web (English) reference : Book 7, Hadith 2677
(deprecated numbering scheme)

'Abdullah b. 'Umar reported:
I saw the Messenger of Allah (ﷺ) riding on his camel at Dhu'l-Hulaifa and pronouncing Talbiya as it stood up with him.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّأَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ - رضى الله عنهما - قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم رَكِبَ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يُهِلُّ حِينَ تَسْتَوِي بِهِ قَائِمَةً .

Reference : Sahih Muslim 1187 e
In-book reference : Book 15, Hadith 32
USC-MSA web (English) reference : Book 7, Hadith 2678
(deprecated numbering scheme)

(6) Chapter: Praying at the Masjid of Dhul-Hulaifah (6) باب الصَّلاَةِ فِي مَسْجِدِ ذِي الْحُلَيْفَةِ

'Abdullah b. 'Umar (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) spent the night at Dhu'l-Hulaifa while commencing (the rites of) Pilgrimage and he observed prayer in the mosque.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ عِيسَى، قَالَ أَحْمَدُ حَدَّثَنَا وَقَالَ، حَرْمَلَةُ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، - رضى الله عنهما - أَنَّهُ قَالَ بَاتَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذِي الْحُلَيْفَةِ مَبْدَأَهُ وَصَلَّى فِي مَسْجِدِهَا .

Reference : Sahih Muslim 1188
In-book reference : Book 15, Hadith 33
USC-MSA web (English) reference : Book 7, Hadith 2679
(deprecated numbering scheme)

(7) Chapter: It is recommended to apply perfume just before entering Ihram, and it is recommended to use Musk, and it does not matter if its glistening traces remain

(7) باب الطِّيبِ لِلْمُحْرِمِ عِنْدَ الإِحْرَامِ

'A'isha (Allah be pleased with her) reported:
I applied perfume to the Messenger of Allah (ﷺ) before he entered upon the state of lhram and (concluding) before circumambulating the (sacred) House.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِحُرْمِهِ حِينَ أَحْرَمَ وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ .

Reference : Sahih Muslim 1189 a
In-book reference : Book 15, Hadith 34
USC-MSA web (English) reference : Book 7, Hadith 2680
(deprecated numbering scheme)

'A'isha (Allah be pleased with her), the wife of the Messenger of Allah (ﷺ), reported:
I applied perfume to the Messenger of Allah (ﷺ) with my own hand before he entered upon the state of Ihram, and as he concluded it before circumambulating the House (for Tawaf-i-lfada).

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، - رضى الله عنها - زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِيَدِي لِحُرْمِهِ حِينَ أَحْرَمَ وَلِحِلِّهِ حِينَ أَحَلَّ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

Reference : Sahih Muslim 1189 b
In-book reference : Book 15, Hadith 35
USC-MSA web (English) reference : Book 7, Hadith 2681
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I used to apply perfume to the Messenger of Allah (ﷺ) before his entering upon the state of Ihram and at the conclusion of it, before circumambulating the House (for Tawaf Ifada).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صلى الله عليه وسلم لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ .

Reference : Sahih Muslim 1189 c
In-book reference : Book 15, Hadith 36
USC-MSA web (English) reference : Book 7, Hadith 2682
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said:
I applied perfume to the Messenger of Allah (ﷺ) as he became free from Ihram and as he entered upon it.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، قَالَ سَمِعْتُ الْقَاسِمَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِحِلِّهِ وَلِحِرْمِهِ.

Reference : Sahih Muslim 1189 d
In-book reference : Book 15, Hadith 37
USC-MSA web (English) reference : Book 7, Hadith 2683
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said:
I applied perfume of Dharira to the Messenger of Allah (ﷺ) with my hand (on the occasion of) the Farewell Pilgrimage on freeing from the state of Ihram and entering upon it.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ، وَالْقَاسِمَ، يُخْبِرَانِ عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِيَدِي بِذَرِيرَةٍ فِي حَجَّةِ الْوَدَاعِ لِلْحِلِّ وَالإِحْرَامِ .

Reference : Sahih Muslim 1189 e
In-book reference : Book 15, Hadith 38
USC-MSA web (English) reference : Book 7, Hadith 2684
(deprecated numbering scheme)

'Uthman b. 'Urwa reported on the authority of his father that he said:
I asked 'A'isha with what thing she perfumed the Messenger of Allah (ﷺ) at the time of entering upon the state of Ihram. She said: With the best of perfume.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ، - حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ - رضى الله عنها - بِأَىِّ شَىْءٍ طَيَّبْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ حِرْمِهِ قَالَتْ بِأَطْيَبِ الطِّيبِ.

Reference : Sahih Muslim 1189 f
In-book reference : Book 15, Hadith 39
USC-MSA web (English) reference : Book 7, Hadith 2685
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

I applied the best perfume, which I could get, to the Messenger of Allah (ﷺ) before entering upon the state of Ihram (and after this) he put on the Ihram.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، قَالَ سَمِعْتُ عُرْوَةَ، يُحَدِّثُ عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِأَطْيَبِ مَا أَقْدِرُ عَلَيْهِ قَبْلَ أَنْ يُحْرِمَ ثُمَّ يُحْرِمُ ‏.‏

Reference : Sahih Muslim 1189 g
In-book reference : Book 15, Hadith 40
USC-MSA web (English) reference : Book 7, Hadith 2686
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I applied the best available perfume I could find to the Messenger of Allah (ﷺ) before he entered upon the state of Ihram and after he was free from it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ أَبِي الرِّجَالِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم لِحُرْمِهِ حِينَ أَحْرَمَ وَلِحِلِّهِ قَبْلَ أَنْ يُفِيضَ بِأَطْيَبِ مَا وَجَدْتُ ‏.‏

Reference : Sahih Muslim 1189 h
In-book reference : Book 15, Hadith 41
USC-MSA web (English) reference : Book 7, Hadith 2687
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (ﷺ) head as he was in the state of Ihram, and Khalaf (one of the narrators) did not say: As he was in the state of Ihram, but said: That was the perfume of Ihram.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ، وَخَلَفُ بْنُ هِشَامٍ، وَقُتَيْبَةُ، بْنُ سَعِيدٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ ‏.‏ وَلَمْ يَقُلْ خَلَفٌ وَهُوَ مُحْرِمٌ ‏.‏ وَلَكِنَّهُ قَالَ وَذَاكَ طِيبُ إِحْرَامِهِ ‏.‏

Reference : Sahih Muslim 1190 a
In-book reference : Book 15, Hadith 42
USC-MSA web (English) reference : Book 7, Hadith 2688
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (ﷺ) head and he was free from Ihram.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ لَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يُهِلُّ ‏.‏

Reference : Sahih Muslim 1190 b
In-book reference : Book 15, Hadith 43
USC-MSA web (English) reference : Book 7, Hadith 2689
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I still seem to see the glistening of the perfume where the hair parted on Allah's Messenger's (ﷺ) head, while he was pronouncing Talbiya.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالُوا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يُلَبِّي.

Reference : Sahih Muslim 1190 c
In-book reference : Book 15, Hadith 44
USC-MSA web (English) reference : Book 7, Hadith 2690
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I still seem to see; the rest of the hadith is the same.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، وَعَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ لَكَأَنِّي أَنْظُرُ . بِمِثْلِ حَدِيثِ وَكِيعٍ .

Reference : Sahih Muslim 1190 d
In-book reference : Book 15, Hadith 45
USC-MSA web (English) reference : Book 7, Hadith 2691
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said:
I still seem to see the glistening of the perfume where the hair was parted on Allah's Messeinger's (ﷺ) head while he was in the state of Ihram.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ سَمِعْتُ إِبْرَاهِيمَ، يُحَدِّثُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ كَأَنَّمَا أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ .

Reference : Sahih Muslim 1190 e
In-book reference : Book 15, Hadith 46
USC-MSA web (English) reference : Book 7, Hadith 2692
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I still seem to perceive the glistening of perfume where the hair was parted on Allah's Messenger's (ﷺ) head as he was in the state of Ihram.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ إِنْ كُنْتُ لأَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ .

Reference : Sahih Muslim 1190 f
In-book reference : Book 15, Hadith 47
USC-MSA web (English) reference : Book 7, Hadith 2693
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that when the Messenger of Allah (ﷺ) intended to enter upon the state of Ihram he perfumed himself with the best of perfumes which he could find and after that I saw the glistening of oil on his head and beard.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، - وَهُوَ السَّلُولِيُّ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، - وَهُوَ ابْنُ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ السَّبِيعِيُّ - عَنْ أَبِيهِ، عَنْ أَبِي، إِسْحَاقَ سَمِعَ ابْنَ الأَسْوَدِ، يَذْكُرُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يُحْرِمَ يَتَطَيَّبُ بِأَطْيَبِ مَا يَجِدُ ثُمَّ أَرَى وَبِيصَ الدُّهْنِ فِي رَأْسِهِ وَلِحْيَتِهِ بَعْدَ ذَلِكَ .

Reference : Sahih Muslim 1190 g
In-book reference : Book 15, Hadith 48
USC-MSA web (English) reference : Book 7, Hadith 2694
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I still seem to see the glistening of musk (in the parting of the head) of the Messenger of Allah (ﷺ) while he was in the state of Ihram.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، قَالَ قَالَتْ عَائِشَةُ رضى الله عنها كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ .

Reference : Sahih Muslim 1190 h
In-book reference : Book 15, Hadith 49
USC-MSA web (English) reference : Book 7, Hadith 2695
(deprecated numbering scheme)

This hadith has been narrated by 'Ubaidullah with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 1190 i
In-book reference : Book 15, Hadith 50
USC-MSA web (English) reference : Book 7, Hadith 2696
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I used to perfume the Messenger of Allah (ﷺ) with a perfume containing musk before entering upon the state of Ihram and on the day of sacrifice (10th of Dhu'l-Hijja) and (at the conclusion of Ihram) before circumambulating the House (for Tawaf-i-Ifada).

وَحَدَّثَنِي أَحْمَدُ بْنُ مَنِيعٍ، وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالاَ حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مَنْصُورٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كُنْتُ أُطَيِّبُ النَّبِيَّ صلى الله عليه وسلم قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ ‏.‏

Reference : Sahih Muslim 1191
In-book reference : Book 15, Hadith 51
USC-MSA web (English) reference : Book 7, Hadith 2697
(deprecated numbering scheme)

Muhammad b. al-Muntashir reported on the authority of his father:
I asked 'Abdullah b. 'Umar (Allah be pleased with them) about a person who applied perfume and then (on the following) morning entered upon the state of lhram. Thereupon he said: I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing this (i. e. the applying of perfume), I went to 'A'isha (Allah be pleased with her) and told her that Ibn 'Umar stated:" I do not like to enter upon the state of Ihram shaking off the perfume. Rubbing of tar (upon my body) is dearer to me than doing it (the applying of perfume)." Thereupon 'A'isha said: I applied perfume to the Messenger of Allah (ﷺ) at the time of his entering upon the state of Ihram. He then went round his wives and then put on Ihram in the morning.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو كَامِلٍ جَمِيعًا عَنْ أَبِي عَوَانَةَ، - قَالَ سَعِيدٌ حَدَّثَنَا أَبُو عَوَانَةَ، - عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ - رضى الله عنهما - عَنِ الرَّجُلِ، يَتَطَيَّبُ ثُمَّ يُصْبِحُ مُحْرِمًا فَقَالَ مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا لأَنْ أَطَّلِيَ بِقَطِرَانٍ أَحَبُّ إِلَىَّ مِنْ أَنْ أَفْعَلَ ذَلِكَ ‏.‏ فَدَخَلْتُ عَلَى عَائِشَةَ - رضى الله عنها - فَأَخْبَرْتُهَا أَنَّ ابْنَ عُمَرَ قَالَ مَا أُحِبُّ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا لأَنْ أَطَّلِيَ بِقَطِرَانٍ أَحَبُّ إِلَىَّ مِنْ أَنْ أَفْعَلَ ذَلِكَ ‏.‏ فَقَالَتْ عَائِشَةُ أَنَا طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ إِحْرَامِهِ ثُمَّ طَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِمًا ‏.‏

Reference : Sahih Muslim 1192 a
In-book reference : Book 15, Hadith 52
USC-MSA web (English) reference : Book 7, Hadith 2698
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I used to apply perfume to the Messenger of Allah (ﷺ). He then went round his wives, and entered upon the state of Ihram in the morning and the perfume was shaken off.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ صلى الله عليه وسلم ثُمَّ يَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَخُ طِيبًا ‏.‏

Reference : Sahih Muslim 1192 b
In-book reference : Book 15, Hadith 53
USC-MSA web (English) reference : Book 7, Hadith 2699
(deprecated numbering scheme)

Muhammad b. al-Muntashir reported on the authority of his father:

I heard from Ibn 'Umar having said this:" It is dearer to me to rub tar (on my body) than to enter upon the state of Ihram (in a state) of shaking off the perfume." He (the narrator) said: I went to 'A'isha and told her about this statement of his (of Ibn 'Umar). Thereupon she said: I applied perfume to the Messenger of Allah (ﷺ) and he then went round his wives and then entered upon the state of Ihram in the morning.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ، الْمُنْتَشِرِ عَنْ أَبِيهِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، - رضى الله عنهما - يَقُولُ لأَنْ أُصْبِحَ مُطَّلِيًا بِقَطِرَانٍ أَحَبُّ إِلَىَّ مِنْ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا - قَالَ - فَدَخَلْتُ عَلَى عَائِشَةَ - رضى الله عنها - فَأَخْبَرْتُهَا بِقَوْلِهِ فَقَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَطَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِمًا ‏.

Reference : Sahih Muslim 1192 c
In-book reference : Book 15, Hadith 54
USC-MSA web (English) reference : Book 7, Hadith 2700
(deprecated numbering scheme)

(8) Chapter: The prohibition of hunting game for the one who has entered Ihram for Hajj or for Umrah or for both

(8) باب تَحْرِيمِ الصَّيْدِ لِلْمُحْرِمِ

Al-Sa'b b. Jaththama al-Laithi reported that he presented a wild ass to Allah's Messenger (ﷺ) when he was at al-Abwa', or Waddan, and he refused to accept it. He (the narrator) said:
When the Messenger of Allah (ﷺ) looked into my face (which had the mark of dejection as my present had been rejected by him) he (in order to console me) said: We have refused it only because we are in a state of Ihram.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ، عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ، أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صلى الله عليه وسلم حِمَارًا وَحْشِيًّا وَهُوَ بِالأَبْوَاءِ - أَوْ بِوَدَّانَ - فَرَدَّهُ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ فَلَمَّا أَنْ رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَا فِي وَجْهِي قَالَ ‏"‏ إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلاَّ أَنَّا حُرُمٌ ‏"‏ ‏.‏

Reference : Sahih Muslim 1193 a
In-book reference : Book 15, Hadith 55
USC-MSA web (English) reference : Book 7, Hadith 2701
(deprecated numbering scheme)

A hadith (pertaining to this topic), has been narrated on the authority of Zuhri (and the words are):
" I presented to him (the Holy Prophet) a wild ass."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، وَقُتَيْبَةُ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ أَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ ‏.‏ كَمَا قَالَ مَالِكٌ ‏.‏ وَفِي حَدِيثِ اللَّيْثِ وَصَالِحٍ أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَخْبَرَهُ ‏.‏

Reference : Sahih Muslim 1193 b
In-book reference : Book 15, Hadith 56
USC-MSA web (English) reference : Book 7, Hadith 2702
(deprecated numbering scheme)

It is narrated on the authority of Zuhri with the same chain of transmitters (the narrator having) said this:

" I presented to him the flesh of a wild ass."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَقَالَ أَهْدَيْتُ لَهُ مِنْ لَحْمِ حِمَارِ وَحْشٍ .

Reference : Sahih Muslim 1193 c
In-book reference : Book 15, Hadith 57
USC-MSA web (English) reference : Book 7, Hadith 2703
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported that al-Sa'b b. Jaththama presented to the Messenger of Allah (ﷺ) a wild ass as he was in a state of Ihram, and he returned it to him saying:

If we were not in a state of Ihram, we would have accepted it from you.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم حِمَارَ وَحْشٍ وَهُوَ مُحْرِمٌ فَرَدَّهُ عَلَيْهِ وَقَالَ " لَوْلاَ أَنَّا مُحْرِمُونَ لَقَبِلْنَاهُ مِنْكَ " .

Reference : Sahih Muslim 1194 a
In-book reference : Book 15, Hadith 58
USC-MSA web (English) reference : Book 7, Hadith 2704
(deprecated numbering scheme)

The narration transmitted by Hakam (the words are):

Al-Sa'b b. Jaththama presented to the Messenger of Allah (ﷺ) the leg of a wild ass. And in the narration transmitted by Shu'ba (the words are): (He presented to him) the rump of a wild ass as the blood was trickling from it. In the narration transmitted by Shu'ba on the authority of Habib (the words are): A part of a wild ass was presented to the Apostle (may peace he upon him) and he returned it to him (who presented it).

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ مَنْصُورًا، يُحَدِّثُ عَنِ الْحَكَمِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ، جَمِيعًا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - فِي رِوَايَةِ مَنْصُورٍ عَنِ الْحَكَمِ أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم رِجْلَ حِمَارِ وَحْشٍ . وَفِي رِوَايَةِ شُعْبَةَ عَنِ الْحَكَمِ عَجُزَ حِمَارِ وَحْشٍ يَقْطُرُ دَمًا . وَفِي رِوَايَةِ شُعْبَةَ عَنْ حَبِيبٍ أُهْدِيَ لِلنَّبِيِّ صلى الله عليه وسلم شِقُّ حِمَارِ وَحْشٍ فَرَدَّهُ .

Reference : Sahih Muslim 1194 b
In-book reference : Book 15, Hadith 59
USC-MSA web (English) reference : Book 7, Hadith 2705
(deprecated numbering scheme)

Tawus reported on the authority of Ibn 'Abbas (Allah be pleased with them) that Zaid b. Arqam went to him (Ibn 'Abbas) and said:

Narrate how you informed me about the meat of the game presented to the Messenger of Allah (ﷺ) as he was in the state of Ihram. Thereupon he said: He was presented with a slice of the meat of game, but he returned it to him (who presented it) saying: We are not going to eat it, as we are in the state of Ihram.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ قَدِمَ زَيْدُ بْنُ أَرْقَمَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَسْتَذْكِرُهُ كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أُهْدِيَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ حَرَامٌ قَالَ قَالَ أُهْدِيَ لَهُ عُضْوٌ مِنْ لَحْمِ صَيْدٍ فَرَدَّهُ . فَقَالَ " إِنَّا لاَ نَأْكُلُهُ إِنَّا حُرُمٌ " .

Reference : Sahih Muslim 1195
In-book reference : Book 15, Hadith 60
USC-MSA web (English) reference : Book 7, Hadith 2706
(deprecated numbering scheme)

Abu Qatada reported:
We went with the Messenger of Allah (ﷺ) till we reached al-Qaha (a place three stages away from Medina). Some of us were in the state of Ihram and some of us were not. I saw my companions looking towards something, and as I saw I found It to be a wild ass. I saddled my horse and took up my spear and then mounted upon (the horse) and my whip, fell down. I said to my companions as they were in the state of Ihram to pick up the whip for me but they said: By Allah, we cannot help you in any (such) thing (i. e. hunting). So i dismounted (the horse) and picked it (whip) up and mounted again and caught the wild ass after chasing it. It was behind a hillock and I attacked it with my spear and killed it. Then I brought it to my companions. Some of them said: Eat it, while others said: Do not eat it. The Apostle of Allah (ﷺ) was in front of us. I moved my horse and came to him (and asked him), whereupon he said: It is permissible, so eat it.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، ح وَحَدَّثَنَا ابْنُ أَبِي، عُمَرَ - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ يَقُولُ سَمِعْتُ أَبَا قَتَادَةَ، يَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كُنَّا بِالْقَاحَةِ فَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ إِذْ بَصُرْتُ بِأَصْحَابِي يَتَرَاءَوْنَ شَيْئًا فَنَظَرْتُ فَإِذَا حِمَارُ وَحْشٍ . فَأَسْرَجْتُ فَرَسِي وَأَخَذْتُ رُمْحِي ثُمَّ رَكِبْتُ فَسَقَطَ مِنِّي سَوْطِي فَقُلْتُ لأَصْحَابِي وَكَانُوا مُحْرِمِينَ نَاوِلُونِي السَّوْطَ . فَقَالُوا وَاللَّهِ لاَ نُعِينُكَ عَلَيْهِ بِشَىْءٍ . فَنَزَلْتُ فَتَنَاوَلْتُهُ ثُمَّ رَكِبْتُ فَأَدْرَكْتُ الْحِمَارَ مِنْ خَلْفِهِ وَهُوَ وَرَاءَ أَكَمَةٍ فَطَعَنْتُهُ بِرُمْحِي فَعَقَرْتُهُ فَأَتَيْتُ بِهِ أَصْحَابِي فَقَالَ بَعْضُهُمْ كُلُوهُ . وَقَالَ بَعْضُهُمْ لاَ تَأْكُلُوهُ . وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَمَامَنَا فَحَرَّكْتُ فَرَسِي فَأَدْرَكْتُهُ فَقَالَ " هُوَ حَلاَلٌ فَكُلُوهُ " .

Reference : Sahih Muslim 1196 a
In-book reference : Book 15, Hadith 61
USC-MSA web (English) reference : Book 7, Hadith 2707
(deprecated numbering scheme)

Abu Qatada (Allah be pleased with him) reported that while he was with the Messenger of Allah (ﷺ) on one of the highways of Mecca, he lagged behind him (the Holy Prophet) along with companions who were in the state of Ihram, whereas he was himself not Muhrim. He saw a wild ass. As he was mounting his horse he asked his companions to pick up for him his whip (which had dropped) but they refused to do so. He asked them to hand him over the spear, but they refused. He then himself took hold of it and chased the wild ass and killed it. Some of the Companions of the Messenger of

Allah (way peace be upon him) ate (its meat), but some of them refused to do so. They overtook the Messenger of Allah (ﷺ) and asked him about it, and he said:

It is a food which Allah provided you (so eat it).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ ح وَحَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ، - رضى الله عنه - أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا عَلَيْهِ فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا عَلَيْهِ فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَأَبَى بَعْضُهُمْ فَأَدْرَكُوا رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ " إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ " .

Reference	: Sahih Muslim 1196 b
In-book reference	: Book 15, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2708

This hadith pertaining to the wild ass is reported on the authority of Abu Qatada. The rest of the hadith is the same but with this (variation of words) that the Messenger of Allah (ﷺ) said:

" Is there with you some of its flesh?"

وَحَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ، - رضى الله عنه - فِي حِمَارِ الْوَحْشِ . مِثْلَ حَدِيثِ أَبِي النَّضْرِ غَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَىْءٌ " .

Reference	: Sahih Muslim 1196 c
In-book reference	: Book 15, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2709

'Abdullah b. Abu Qatada reported:

My father went with the Messenger of Allah (ﷺ) in the year of Hudaibiya. His Companions entered upon the state of Ihram whereas he did not, for it was conveyed to the Messenger of Allah (ﷺ) that the enemy (was hiding at) Ghaiqa. The Messenger of Allah (ﷺ) went forward. He (Abu Qatada) said: Meanwhile I was along with his Companions, some of them smiled (to one another) As I cast a glance I saw a wild ass. I attacked It with a spear and held it, and begged for their (i. e. of his companions) assistance, but they refused to help me and we ate its meat. But we were afraid lest we should be separated (from the Messenger of Allah). So I proceeded on (with a view to) seeking the Messenger of Allah (ﷺ). Some- times I'dashed my horse and sometimes I made it run at a leisurely pace (keeping pace with others). (In the meanwhile) I met a person from Banfu Ghifar in the middle of the night. I said to him: Where did you meet the messenger of Allah (ﷺ)? He said: I left him at Ta'bin and he intended to halt at Suqya to spend the afternoon. I met him and said: Messenger of Allah. your Companions convey salutations and benedictions of Allah to you and they fear that they may not be separated from you (and the enemy may do harm to you), so wait for them, and he (the Holy Prophet) waited for them. I said: Messenger of Allah, I killed a game and there is left with me (some of the meat). The Apostle of Allah (ﷺ) said to his people: Eat it. And they were in the state of Ihram.

وَحَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، قَالَ انْطَلَقَ أَبِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ وَحُدِّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ عَدُوًّا بِغَيْقَةَ فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - فَبَيْنَمَا أَنَا مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إِلَى بَعْضٍ إِذْ نَظَرْتُ فَإِذَا أَنَا بِحِمَارِ وَحْشٍ فَحَمَلْتُ عَلَيْهِ فَطَعَنْتُهُ فَأَثْبَتُّهُ فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي فَأَكَلْنَا مِنْ لَحْمِهِ وَخَشِينَا أَنْ نُقْتَطَعَ فَانْطَلَقْتُ أَطْلُبُ رَسُولَ اللَّهِ صلى الله عليه وسلم أُرَفِّعُ فَرَسِي شَأْوًا وَأَسِيرُ شَأْوًا فَلَقِيتُ رَجُلاً مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ فَقُلْتُ أَيْنَ لَقِيتَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ تَرَكْتُهُ بِتِعْهِنَ وَهُوَ قَائِلٌ السُّقْيَا فَلَحِقْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَصْحَابَكَ يَقْرَءُونَ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللَّهِ وَإِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ انْتَظِرْهُمْ ‏.‏ فَانْتَظَرَهُمْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَصَدْتُ وَمَعِي مِنْهُ فَاضِلَةٌ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِلْقَوْمِ ‏"‏ كُلُوا ‏"‏ ‏.‏ وَهُمْ مُحْرِمُونَ ‏.‏

Reference	: Sahih Muslim 1196 d
In-book reference	: Book 15, Hadith 64
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2710

'Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him):
The Messenger of Allah (ﷺ) set out for Pilgrimage and we also set out along with him. He (Abu Qatada) said: There proceeded on some of his Companions and Abu Qatada was (one of them). He (the Prophet) said: You proceed along the coastline till you meet me. He (Abu Qatada) said: So they proceeded ahead of the Prophet of Allah (ﷺ), all of them had entered upon the state of Ihram, except Abu Qatada; he had not put on ihram. As they went on they saw a wild ass, and Abu Qatada attacked it and cut off its hind legs. They got down and ate its meat. They said: We ate meat In the state of Ihram. They carried the meat that was left of it. As they came to the Messenger of Allah (way peace be upon him) they said: Messenger of Allah, we were in the state of Ihram whereas Abu Qatada was not. We saw a wild ass and Abu Qatada attacked it and cut off its hind legs. We got down and ate its meat and we thus ate the meat of a game while we were In the state of Ihram. We have (carried to you) what was left out of its meat. Thereupon he (the holy Prophet) said: Did anyone among you command him (to hunt) or point to him with anything (to do so)? They said: No. Thereupon he said: Then eat what is left out of its meat.

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، - رضى الله عنه - قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَاجًّا وَخَرَجْنَا مَعَهُ - قَالَ - فَصَرَفَ مِنْ أَصْحَابِهِ فِيهِمْ أَبُو قَتَادَةَ فَقَالَ ‏"‏ خُذُوا سَاحِلَ الْبَحْرِ حَتَّى تَلْقَوْنِي ‏"‏ ‏.‏ قَالَ فَأَخَذُوا سَاحِلَ الْبَحْرِ ‏.‏ فَلَمَّا انْصَرَفُوا قِبَلَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحْرَمُوا كُلُّهُمْ إِلاَّ أَبَا قَتَادَةَ فَإِنَّهُ لَمْ يُحْرِمْ فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ فَعَقَرَ مِنْهَا أَتَانًا فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا - قَالَ - فَقَالُوا أَكَلْنَا لَحْمًا وَنَحْنُ مُحْرِمُونَ - قَالَ - فَحَمَلُوا مَا بَقِيَ مِنْ لَحْمِ الأَتَانِ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالُوا يَا رَسُولَ اللَّهِ إِنَّا كُنَّا أَحْرَمْنَا وَكَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ فَرَأَيْنَا حُمُرَ وَحْشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ فَعَقَرَ مِنْهَا أَتَانًا فَنَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا فَقُلْنَا نَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ ‏.‏ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا ‏.‏ فَقَالَ ‏"‏ هَلْ مِنْكُمْ أَحَدٌ أَمَرَهُ أَوْ أَشَارَ إِلَيْهِ بِشَىْءٍ ‏"‏ ‏.‏ قَالَ قَالُوا لاَ ‏.‏ قَالَ ‏"‏ فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 1196 e
In-book reference : Book 15, Hadith 65
USC-MSA web (English) reference : Book 7, Hadith 2711
(deprecated numbering scheme)

This hadith is narrated'on the authority of 'Uthman b. 'Abdullah b. Mauhab with the same chain of transmitters. And in the narration transmitted on the authority of Shaiban (the words are):

" The Messenoer of Allah (ﷺ) said: Did any one of you command him to attack it or point towards it?" And in the narration transmitted by Shu'ba (the words are):" Did you point out or did you help or did you hunt?" Shu'ba said: I do not know whether he said:" Did you help or did you hunt?"

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي الْقَاسِمُ، بْنُ زَكَرِيَّاءَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ شَيْبَانَ، جَمِيعًا عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، بِهَذَا الإِسْنَادِ فِي رِوَايَةِ شَيْبَانَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا " . وَفِي رِوَايَةِ شُعْبَةَ قَالَ " أَشَرْتُمْ أَوْ أَعَنْتُمْ " . " أَصَدْتُمْ " . قَالَ شُعْبَةُ لاَ أَدْرِي قَالَ " أَعَنْتُمْ أَوْ أَصَدْتُمْ " .

Reference : Sahih Muslim 1196 f
In-book reference : Book 15, Hadith 66
USC-MSA web (English) reference : Book 7, Hadith 2712
(deprecated numbering scheme)

Abdullah b. Abu Qatada narrated on the authority of his father (Allah be pleased with him) that they went with the Messenger of Allah (ﷺ) on an expedition to Hudaibiya. He (further) said:

They had entered upon the state of Ihram except I for 'Umra. He (again) said: I (Abu Qatada) hunted a wild ass and fed my companions in the state of their being Muhrim. 1 then came to the Messenger of Allah (ﷺ) and informed him that we had with us the meat that was left out of it. Thereupon he said: "Eat it," while they were in the state of Ihram.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا مُعَاوِيَةُ، - وَهُوَ ابْنُ سَلاَّمٍ - أَخْبَرَنِي يَحْيَى، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، - رضى الله عنه - أَخْبَرَهُ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم غَزْوَةَ الْحُدَيْبِيَةِ قَالَ فَأَهَلُّوا بِعُمْرَةٍ غَيْرِي - قَالَ - فَاصْطَدْتُ حِمَارَ وَحْشٍ فَأَطْعَمْتُ أَصْحَابِي وَهُمْ مُحْرِمُونَ ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَنْبَأْتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ فَاضِلَةً . فَقَالَ " كُلُوهُ " وَهُمْ مُحْرِمُونَ .

Reference : Sahih Muslim 1196 g
In-book reference : Book 15, Hadith 67
USC-MSA web (English) reference : Book 7, Hadith 2713
(deprecated numbering scheme)

'Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him) that they went out with the Messenger of Allah (ﷺ) and they were Muhrim except Abu Qatada. The rest of the hadith Is the same (but with the exception of these words):

" He (the Holy Prophet) said: 15 there any- thing out of it? They said: We have its leg with us. The Messenger of Allah (ﷺ) took it and ate it."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ النُّمَيْرِيُّ، حَدَّثَنَا أَبُو حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، - رضى الله عنه - أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُمْ مُحْرِمُونَ وَأَبُو قَتَادَةَ مُحِلٌّ ‏.‏ وَسَاقَ الْحَدِيثَ وَفِيهِ فَقَالَ ‏"‏ هَلْ مَعَكُمْ مِنْهُ شَىْءٌ ‏"‏ ‏.‏ قَالُوا مَعَنَا رِجْلُهُ ‏.‏ قَالَ فَأَخَذَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَكَلَهَا ‏.‏

Reference : Sahih Muslim 1196 h
In-book reference : Book 15, Hadith 68
USC-MSA web (English) reference : Book 7, Hadith 2714
(deprecated numbering scheme)

Abdullah b. Abi Qatada reported that Abu Qatada was among the party of those who had entered upon the state of Ihram whereas he was not. The rest of the hadith is the same (and herein it is also narrated):
" He (the Holy Prophet) said: Did any person among you point to him (to hunt) or command him (in any form)? They said: Messenger of Allah, not at all. Thereupon he said: Then eat it."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا قُتَيْبَةُ، وَإِسْحَاقُ، عَنْ جَرِيرٍ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، قَالَ كَانَ أَبُو قَتَادَةَ فِي نَفَرٍ مُحْرِمِينَ وَأَبُو قَتَادَةَ مُحِلٌّ وَاقْتَصَّ الْحَدِيثَ وَفِيهِ قَالَ ‏"‏ هَلْ أَشَارَ إِلَيْهِ إِنْسَانٌ مِنْكُمْ أَوْ أَمَرَهُ بِشَىْءٍ ‏"‏ ‏.‏ قَالُوا لاَ يَا رَسُولَ اللَّهِ ‏.‏ قَالَ ‏"‏ فَكُلُوا ‏"‏ ‏.‏

Reference : Sahih Muslim 1196 i
In-book reference : Book 15, Hadith 69
USC-MSA web (English) reference : Book 7, Hadith 2715
(deprecated numbering scheme)

Abd al-Rahman b. 'Uthman Taimi reported on the authority of his father; While we were with Talha b. Ubaidullah and were in the state of Ihram we were pre- sented a (cooked) bird. Talha was sleeping. Some of us ate it and some of us refrained from (eating) it. When Talba awoke he agreed, with him who ate it, and said:
We ate it along with the Messenger of Allah (ﷺ).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي مُحَمَّدُ، بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرُمٌ فَأُهْدِيَ لَهُ طَيْرٌ وَطَلْحَةُ رَاقِدٌ فَمِنَّا مَنْ أَكَلَ وَمِنَّا مَنْ تَوَرَّعَ فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَفَّقَ مَنْ أَكَلَهُ وَقَالَ أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1197
In-book reference : Book 15, Hadith 70
USC-MSA web (English) reference : Book 7, Hadith 2716
(deprecated numbering scheme)

(9) Chapter: What animals it is recommended for the Muhrim and others to kill inside and outside the Sanctuary

(9) باب مَا يُنْدَبُ لِلْمُحْرِمِ وَغَيْرِهِ قَتْلُهُ مِنَ الدَّوَابِّ فِي الْحِلِّ وَالْحَرَمِ

A'isha, the wife of the Messenger of Allah (ﷺ). said:

I heard Allah's Messenger (ﷺ) as saying: Four are the vicious (birds, beasts and reptiles) which should be killed in the state of Ihram or otherwise: kite (and vulture), crow, rat, and the voracious dog I (one of the narrators, 'Ubaid-ullah b. Miqsam) said to Qasim (the other narrator who beard it from 'A'isha): What about the snake? lie said: Let it be killed with disgrace.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ مِقْسَمٍ، يَقُولُ سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، يَقُولُ سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَرْبَعٌ كُلُّهُنَّ فَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحِدَأَةُ وَالْغُرَابُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ " . قَالَ فَقُلْتُ لِلْقَاسِمِ أَفَرَأَيْتَ الْحَيَّةَ قَالَ تُقْتَلُ بِصُغْرٍ لَهَا .

Reference : Sahih Muslim 1198 a
In-book reference : Book 15, Hadith 71
USC-MSA web (English) reference : Book 7, Hadith 2717
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported Allah'* Apostle (ﷺ) as saying:

Five are the harmful things which should be killed in the state of Ihram or otherwise: snake, speckled crow. rat. voracious dog, and kite.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ سَعِيدِ، بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ، - رضى الله عنها - عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ وَالْغُرَابُ الأَبْقَعُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُورُ وَالْحُدَيَّا " .

Reference : Sahih Muslim 1198 b
In-book reference : Book 15, Hadith 72
USC-MSA web (English) reference : Book 7, Hadith 2718
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:

Five are the vicious beasts which should be killed even in the state of Ihram: scorpion, rat, kite, crow and voracious dog.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - حَدَّثَنَا هِشَامُ بْنُ، عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ الْعَقْرَبُ وَالْفَارَةُ وَالْحُدَيَّا وَالْغُرَابُ وَالْكَلْبُ الْعَقُورُ " .

Reference : Sahih Muslim 1198 c
In-book reference : Book 15, Hadith 73
USC-MSA web (English) reference : Book 7, Hadith 2719
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1198 d
In-book reference : Book 15, Hadith 74

USC-MSA web (English) reference : Book 7, Hadith 2720
(deprecated numbering scheme)

A'isha reported Allah's Mdssenger (ﷺ) having said this:

Five are the vicious and harmful things which should be killed even within the precincts of Haram: rat, scorpion, crow. kite and voracious dog.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ الْفَارَةُ وَالْعَقْرَبُ وَالْغُرَابُ وَالْحُدَيَّا وَالْكَلْبُ الْعَقُورُ " .

Reference : Sahih Muslim 1198 e
In-book reference : Book 15, Hadith 75
USC-MSA web (English) reference : Book 7, Hadith 2721
(deprecated numbering scheme)

This hadith has been narrated on the authority Zuhri with the same chain of transmitters that she (A'isha) reported:

The Messenger of Allah (ﷺ) commanded to kill five harmful things in the state of lhram or other- wise. The rest of the badith is the same.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ قَالَتْ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلِ خَمْسِ فَوَاسِقَ فِي الْحِلِّ وَالْحَرَمِ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ .

Reference : Sahih Muslim 1198 f
In-book reference : Book 15, Hadith 76
USC-MSA web (English) reference : Book 7, Hadith 2722
(deprecated numbering scheme)

IA'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:

Five are the beasts 1618 harmful and vicious and these must be killed even within the precincts of the Ka'ba: crow, kite, voracio@s dog, kcorpion and rat.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَوَاسِقُ تُقْتَلُ فِي الْحَرَمِ الْغُرَابُ وَالْحِدَأَةُ وَالْكَلْبُ الْعَقُورُ وَالْعَقْرَبُ وَالْفَارَةُ " .

Reference : Sahih Muslim 1198 g
In-book reference : Book 15, Hadith 77
USC-MSA web (English) reference : Book 7, Hadith 2723
(deprecated numbering scheme)

Salim reported on the authority of his father (Allah be pleased with them) that the Messenger of Allah (ﷺ) said:

Five are the (beasts) which if one kills them in the precincts of the Ka'ba or in the state of lhram entail no sin: rat, scorpion, crow, kite and voracious dog. In another version the words are:" as a Muhrim and in the state of lhram".

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، - رضى الله عنه - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَمْسٌ لاَ جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالإِحْرَامِ الْفَارَةُ وَالْعَقْرَبُ وَالْغُرَابُ وَالْحِدَأَةُ وَالْكَلْبُ الْعَقُورُ " . وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ " فِي الْحُرُمِ وَالإِحْرَامِ " .

Reference : Sahih Muslim 1199 a
In-book reference : Book 15, Hadith 78
USC-MSA web (English) reference : Book 7, Hadith 2724
(deprecated numbering scheme)

Hafsa, the wife of Allah's Apostle (ﷺ), reported Allah's Messenger (ﷺ) having said this:

There are five beasts, all of them are vicious and harmful and there is no tin for one who kills them (and these are): scorpion, crow. kite, rat and voracious dog.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، - رضى الله عنهما - قَالَ قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَاسِقٌ لاَ حَرَجَ عَلَى مَنْ قَتَلَهُنَّ الْعَقْرَبُ وَالْغُرَابُ وَالْحِدَأَةُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُورُ " .

Reference : Sahih Muslim 1200 a
In-book reference : Book 15, Hadith 79
USC-MSA web (English) reference : Book 7, Hadith 2725
(deprecated numbering scheme)

Zaid b. Jubair reported:

A person asked Ibn Umar which beast a Muhrim could kill. Thereupon he said: One of the wives of Allah's Apostle (ﷺ) told me: He (the Holy Prophet) commanded to kill rat, scorpion, kite, voracious dog and crow.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ، أَنَّ رَجُلاً، سَأَلَ ابْنَ عُمَرَ مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ فَقَالَ أَخْبَرَتْنِي إِحْدَى نِسْوَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَمَرَ - أَوْ أُمِرَ - أَنْ تُقْتَلَ الْفَارَةُ وَالْعَقْرَبُ وَالْحِدَأَةُ وَالْكَلْبُ الْعَقُورُ وَالْغُرَابُ .

Reference : Sahih Muslim 1200 b
In-book reference : Book 15, Hadith 80
USC-MSA web (English) reference : Book 7, Hadith 2726
(deprecated numbering scheme)

Zaid b. Jubair reported:

A person asked Ibn 'Umar which beast a Muhrim could kill, whereupon he said: One of the wives of Allahs Apostle (ﷺ) told me: He (the Holy Prophet) commanded to kill voracious dog, rat, scorpion, kite, crow, and snake (and this is allowed) likewise in prayer.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، قَالَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ مَا يَقْتُلُ الرَّجُلُ مِنَ الدَّوَابِّ وَهُوَ مُحْرِمٌ قَالَ حَدَّثَتْنِي إِحْدَى نِسْوَةِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَأْمُرُ بِقَتْلِ الْكَلْبِ الْعَقُورِ وَالْفَارَةِ وَالْعَقْرَبِ وَالْحُدَيَّا وَالْغُرَابِ وَالْحَيَّةِ . قَالَ وَفِي الصَّلاَةِ أَيْضًا .

Reference : Sahih Muslim 1200 c

In-book reference : Book 15, Hadith 81
USC-MSA web (English) reference : Book 7, Hadith 2727
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

Five are the beasts for killing which there is no sin for the Muhrim: crows, kites, scorpions, rats and wild dogs.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُورُ " .

Reference : Sahih Muslim 1199 b
In-book reference : Book 15, Hadith 82
USC-MSA web (English) reference : Book 7, Hadith 2728
(deprecated numbering scheme)

Ibn Juraij reported:

I said to Nafi: What is that which you heard Ibn, Umar declaring permissible for a Muhrim to kill some of the beasts? Nafi, said to me that 'Abdullah had reported: I heard Allah's Messenger (ﷺ) as saying: Five are the beasts in killing which or their being killed, there is no sin: crow, kite, scorpion, rat and voracious dog.

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ قُلْتُ لِنَافِعٍ مَاذَا سَمِعْتَ ابْنَ عُمَرَ، يُحِلُّ لِلْحَرَامِ قَتْلَهُ مِنَ الدَّوَابِّ فَقَالَ لِي نَافِعٌ قَالَ عَبْدُ اللَّهِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " خَمْسٌ مِنَ الدَّوَابِّ لاَ جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي قَتْلِهِنَّ الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُورُ " .

Reference : Sahih Muslim 1199 c
In-book reference : Book 15, Hadith 83
USC-MSA web (English) reference : Book 7, Hadith 2729
(deprecated numbering scheme)

The above hadith was reported with other chains from Nafi' on the authority of Ibn 'Umar, but there was difference in the wording in how the attributed the chain.

وَحَدَّثَنَاهُ قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - جَمِيعًا عَنْ نَافِعٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ، بْنُ مُسْهِرٍ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي أَبُو كَامِلٍ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ مَالِكٍ وَابْنِ جُرَيْجٍ وَلَمْ يَقُلْ أَحَدٌ مِنْهُمْ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ - رضى الله عنهما - سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم . إِلاَّ ابْنُ جُرَيْجٍ وَحْدَهُ وَقَدْ تَابَعَ ابْنَ جُرَيْجٍ عَلَى ذَلِكَ ابْنُ إِسْحَاقَ .

Reference : Sahih Muslim 1199 d
In-book reference : Book 15, Hadith 84
USC-MSA web (English) reference : Book 7, Hadith 2729
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through be upon him) as saying:

Five (are the beasts) in killing which or their being killed in the precinct of the Ka'ba there is no sin." The rest of the hadith is the same.

وَحَدَّثَنِيهِ فَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " **خَمْسٌ لاَ جُنَاحَ فِي قَتْلِ مَا قُتِلَ مِنْهُنَّ فِي الْحَرَمِ** " . فَذَكَرَ بِمِثْلِهِ.

Reference : Sahih Muslim 1199 e
In-book reference : Book 15, Hadith 85
USC-MSA web (English) reference : Book 7, Hadith 2730
(deprecated numbering scheme)

'Abdullah b. Umar (Allah be pleased with them) reported Allah's Messen- ger (ﷺ) as saying:

Five (are the animals) which, it one kills them In the state of Ihram, entail no sin for one (who does it): scorpion, rat, voracious dog, crow and kite.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ، اللَّهِ بْنَ عُمَرَ - رضى الله عنهما - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **خَمْسٌ مَنْ قَتَلَهُنَّ وَهُوَ حَرَامٌ فَلاَ جُنَاحَ عَلَيْهِ فِيهِنَّ الْعَقْرَبُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُورُ وَالْغُرَابُ وَالْحُدَيَّا** " . وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَى .

Reference : Sahih Muslim 1199 f
In-book reference : Book 15, Hadith 86
USC-MSA web (English) reference : Book 7, Hadith 2731
(deprecated numbering scheme)

(10) Chapter: It is permissible for a Muhrim to shave his head if there is a problem, but it is obligatory to offer a Fidyah for shaving it, and Clarifying what the Fidyah is

(10) باب جَوَازِ حَلْقِ الرَّأْسِ لِلْمُحْرِمِ إِذَا كَانَ بِهِ أَذًى وَوُجُوبِ الْفِدْيَةِ لِحَلْقِهِ وَبَيَانِ قَدْرِهَا

Ka'b b. 'Ujra (Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) came to me on the occasion of Hudaibiya and I was kindling fire under my cooking pot and lice were creeping on my face. Thereupon he (the Holy Prophet) said: Do the vermins harm your head? I said: Yes. He said: Get your head shaved and (in lieu of it) observe fasts for three days or feed six needy persons, or offer sacrifice (of an animal). Ayyub said: I do not know with what (type of expiation) did he commence (the statement).

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ، ح وَحَدَّثَنِي أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، قَالَ سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ، بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ، - رضى الله عنه - قَالَ أَتَى عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم زَمَنَ الْحُدَيْبِيَةِ وَأَنَا أُوقِدُ تَحْتَ - قَالَ الْقَوَارِيرِيُّ قِدْرٍ لِي . وَقَالَ أَبُو الرَّبِيعِ بُرْمَةٍ لِي - وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي فَقَالَ " أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ " . قَالَ قُلْتُ نَعَمْ . قَالَ " فَاحْلِقْ وَصُمْ ثَلاَثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ أَوِ انْسُكْ نَسِيكَةً " . قَالَ أَيُّوبُ فَلاَ أَدْرِي بِأَىِّ ذَلِكَ بَدَأَ .

Reference : Sahih Muslim 1201 a
In-book reference : Book 15, Hadith 87
USC-MSA web (English) reference : Book 7, Hadith 2732

(deprecated numbering scheme)

This hadith is narrated on the authority of Ayyub.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، عَنْ أَيُّوبَ، فِي هَذَا الإِسْنَادِ . بِمِثْلِهِ .

Reference : Sahih Muslim 1201 b
In-book reference : Book 15, Hadith 88
USC-MSA web (English) reference : Book 7, Hadith 2733
(deprecated numbering scheme)

Kalb b. Ujra (Allah be pleased with him) reported:

It was I for whom this verse was revealed (to the Holy Prophet):" Whoever among you is sick or has an ail- ment of the head, he (may effect) a compensation by lasting or alms or a sacrifice" He said: I came to him (the Holy Prophet) and he said: Come Dear. So I went near. He (again) said: Come near. So I went near. Thereupon the Messenger of Allah (ﷺ) said: Do the vermins trouble you? Ibn Aun (one of the narrators) said: I think he (Ka'b b. Ujra) replied in the affirmative. He (the Holy Prophet) then commanded to do compensation by fasting or by giving sadaqa (feeding six needy persons) or by sacrifice (of a animal) that is available.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، - رضى الله عنه - قَالَ فِيَّ أُنْزِلَتْ هَذِهِ الآيَةُ { فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ} قَالَ فَأَتَيْتُهُ فَقَالَ " ادْنُهْ " . فَدَنَوْتُ فَقَالَ " ادْنُهْ " . فَدَنَوْتُ . فَقَالَ صلى الله عليه وسلم " أَيُؤْذِيكَ هَوَامُّكَ " . قَالَ ابْنُ عَوْنٍ وَأَظُنُّهُ قَالَ نَعَمْ . قَالَ فَأَمَرَنِي بِفِدْيَةٍ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ مَا تَيَسَّرَ .

Reference : Sahih Muslim 1201 c
In-book reference : Book 15, Hadith 89
USC-MSA web (English) reference : Book 7, Hadith 2734
(deprecated numbering scheme)

Ka'b b. 'Ujra (Allah be pleased with him) reported that the Messenger of Allah (may peace be, upon him) stood near him and lice were falling from his head. Thereupon he (the Holy Prophet) said:

Do these vermins trouble you? I said: Yes. Thereupon he said: Then shave your head; and it was in connection with me that this verse was revealed:" Whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or a sacrifice". He (the Holy Prophet, therefore) said to me: Observe fast for three days or give a quantity of alms enough to feed six needy persons or offer sacrifice (of an animal) that is available.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَيْفٌ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ حَدَّثَنِي عَبْدُ، الرَّحْمَنِ بْنُ أَبِي لَيْلَى حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ، - رضى الله عنه - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَفَ عَلَيْهِ وَرَأْسُهُ يَتَهَافَتُ قَمْلاً فَقَالَ " أَيُؤْذِيكَ هَوَامُّكَ " . قُلْتُ نَعَمْ . قَالَ " فَاحْلِقْ رَأْسَكَ " . قَالَ فَفِيَّ نَزَلَتْ هَذِهِ الآيَةُ { فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ} فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " صُمْ ثَلاَثَةَ أَيَّامٍ أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ مَسَاكِينَ أَوِ انْسُكْ مَا تَيَسَّرَ " .

Reference : Sahih Muslim 1201 d
In-book reference : Book 15, Hadith 90
USC-MSA web (English) reference : Book 7, Hadith 2735

(deprecated numbering scheme)

Ka`b b. 'Ujra (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) happened to pass by him at Hudaibiya before entering Mecca in a state of Ihram and he (Ka'b) was kindling fire under the cooking pot and vermin were creeping on his (Ka`b's) face. Thereupon (the Holy Prophet) said: Do these vermin trouble you? He (Ka'b) said: Yes. The Messenger of Allah (way peace be upon him) said: Shave your head and give some quantity of food enough to feed six needy persons (faraq is equal to three sa's), or observe fast for three days or offer sacrifice of a sacrificial animal. Ibn Najih (one of the narrators) said:" Or sacrifice a goat."

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، وَأَيُّوبَ، وَحُمَيْدٍ، وَعَبْدِ الْكَرِيمِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، - رضى الله عنه - أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ وَهُوَ مُحْرِمٌ وَهُوَ يُوقِدُ تَحْتَ قِدْرٍ وَالْقَمْلُ يَتَهَافَتُ عَلَى وَجْهِهِ فَقَالَ " أَيُؤْذِيكَ هَوَامُّكَ هَذِهِ " . قَالَ نَعَمْ . قَالَ " فَاحْلِقْ رَأْسَكَ وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ - وَالْفَرَقُ ثَلاَثَةُ آصُعٍ - أَوْ صُمْ ثَلاَثَةَ أَيَّامٍ أَوِ انْسُكْ نَسِيكَةً " . قَالَ ابْنُ أَبِي نَجِيحٍ " أَوِ اذْبَحْ شَاةً " .

Reference : Sahih Muslim 1201 e
In-book reference : Book 15, Hadith 91
USC-MSA web (English) reference : Book 7, Hadith 2736
(deprecated numbering scheme)

Ka'b b. Ujra (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) happened to pass by him during the period of Hudaibiya. Thereupon he (the Holy Prophet) said to him (Ka'b b. Ujra): Do these vermins trouble your head? He said: Yes. Thereupon he (the Holy Prophet) said: Shave your head. Then sacrifice a goat or observe fasts for three days or give three sits of dates to feed six needy persons.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، رضى الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ فَقَالَ لَهُ " آذَاكَ هَوَامُّ رَأْسِكَ " . قَالَ نَعَمْ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " احْلِقْ رَأْسَكَ ثُمَّ اذْبَحْ شَاةً نُسُكًا أَوْ صُمْ ثَلاَثَةَ أَيَّامٍ أَوْ أَطْعِمْ ثَلاَثَةَ آصُعٍ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينَ " .

Reference : Sahih Muslim 1201 f
In-book reference : Book 15, Hadith 92
USC-MSA web (English) reference : Book 7, Hadith 2737
(deprecated numbering scheme)

Abdullah b. Ma'qil said:
I sat with Ka'b (Allah be pleased with him) and he was in the mosque. I asked him about this verse:" Compensation in (the form of) fasting, or Sadaqa or sacrifice." Ka'b (Allah be pleased with him) said: It was reveal- ed In my case. There was some trouble in my head. I was taken to the Messenger of Allah (ﷺ) and lice were creeping upon my face.

Thereupon he said: I did not think that your trouble had become so unbearable as I see. Would you be able to afford (the sacrificing) of a goat? I (Ka'b) said: Then this verse was revealed:" Com- pensation (in the form of) fasting or alms or a sacrifice." He (the Holy Prophet) said: (It Implies) fasting for three days, or feeding six needy perscins, half sa' of food for every needy person. This verse was revealed particularly for me and (now) Its applica- tion is general for all of you.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ قَعَدْتُ إِلَى كَعْبٍ - رضى الله عنه - وَهُوَ فِي الْمَسْجِدِ فَسَأَلْتُهُ عَنْ هَذِهِ الآيَةِ { فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ} فَقَالَ كَعْبٌ رضى الله عنه نَزَلَتْ فِيَّ كَانَ بِي أَذًى مِنْ رَأْسِي فَحُمِلْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي فَقَالَ " مَا كُنْتُ أُرَى أَنَّ الْجَهْدَ بَلَغَ مِنْكَ مَا أَرَى أَتَجِدُ شَاةً " . فَقُلْتُ لاَ فَنَزَلَتْ هَذِهِ الآيَةُ { فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ} قَالَ صَوْمُ ثَلاَثَةِ أَيَّامٍ أَوْ إِطْعَامُ سِتَّةِ مَسَاكِينَ نِصْفَ صَاعٍ طَعَامًا لِكُلِّ مِسْكِينٍ - قَالَ - فَنَزَلَتْ فِيَّ خَاصَّةً وَهْىَ لَكُمْ عَامَّةً .

Reference : Sahih Muslim 1201 g
In-book reference : Book 15, Hadith 93
USC-MSA web (English) reference : Book 7, Hadith 2738
(deprecated numbering scheme)

Ka'b b. Ujra (Allah be pleased with him) reported that he went out with the Messenger of Allah (ﷺ) in the state of Ihram, and his (Ka'b's) head and beard were infested with lice. This was conveyed to the Messenger of Allah (ﷺ). He sent for him (Ka'b) and called a barber (who) shaved his head. He (the Holy Prophet) said. Is there any sacrificial animal with you? He (Kalb) said:
I cannot afford it. He then commanded him to observe fasts for three days or feed six needy persons, one sa' for every two needy persons. And Allah the Exalted and Majestic revealed this (verse) particular with regard to him:" So whosoever among you is sick and has an ailment of the head.." ; then (its application) became general for the Muslims.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَصْبَهَانِيِّ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَعْقِلٍ، حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ، - رضى الله عنه - أَنَّهُ خَرَجَ مَعَ النَّبِيِّ صلى الله عليه وسلم مُحْرِمًا فَقَمِلَ رَأْسُهُ وَلِحْيَتُهُ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَرْسَلَ إِلَيْهِ فَدَعَا الْحَلاَّقَ فَحَلَقَ رَأْسَهُ ثُمَّ قَالَ لَهُ " هَلْ عِنْدَكَ نُسُكٌ " . قَالَ مَا أَقْدِرُ عَلَيْهِ . فَأَمَرَهُ أَنْ يَصُومَ ثَلاَثَةَ أَيَّامٍ أَوْ يُطْعِمَ سِتَّةَ مَسَاكِينَ لِكُلِّ مِسْكِينَيْنِ صَاعٌ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَاصَّةً { فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ} ثُمَّ كَانَتْ لِلْمُسْلِمِينَ عَامَّةً .

Reference : Sahih Muslim 1201 h
In-book reference : Book 15, Hadith 94
USC-MSA web (English) reference : Book 7, Hadith 2739
(deprecated numbering scheme)

(11) Chapter: Cupping is permissible for the Muhrim (pilgrim in Ihram) (11) باب جَوَازِ الْحِجَامَةِ لِلْمُحْرِمِ

Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah (ﷺ) got himself cupped in the state of lhrim.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، وَعَطَاءٍ، عَنِ ابْنِ، عَبَّاسٍ - رضى الله عنهما - أَنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ وَهُوَ مُحْرِمٌ .

Reference : Sahih Muslim 1202
In-book reference : Book 15, Hadith 95
USC-MSA web (English) reference : Book 7, Hadith 2740
(deprecated numbering scheme)

Ibn Buhaina reported that the Messenger of Allah (ﷺ) got himself cupped in the middle of his head on his way to Mecca.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ بِطَرِيقِ مَكَّةَ وَهُوَ مُحْرِمٌ وَسَطَ رَأْسِهِ ‏.‏

Reference : Sahih Muslim 1203
In-book reference : Book 15, Hadith 96
USC-MSA web (English) reference : Book 7, Hadith 2741
(deprecated numbering scheme)

(12) Chapter: It is permissible for a Muhrim to treat his eyes

(12) باب جَوَازِ مُدَاوَاةِ الْمُحْرِمِ عَيْنَيْهِ

Nubaih b. Wabb reported:
We went with Aban b. Uthman (in a state of lhram). When we were at Malal the eyes of Umar b. Ubaidullah became sore and, when we reached Rauba' the pain grew intense. He (Nubaib b. Wahb) sent (one) to Aban b. Uthman to ask him (what to do). He sent him (the message) to apply aloes to them, for 'Uthman (Allah be pleased with him) reported that the Messenger of Allah (ﷺ) applied aloes to the person whose eyes were sore and he was in the state of Ihram.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ، عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، قَالَ خَرَجْنَا مَعَ أَبَانِ بْنِ عُثْمَانَ حَتَّى إِذَا كُنَّا بِمَلَلٍ اشْتَكَى عُمَرُ بْنُ عُبَيْدِ اللَّهِ عَيْنَيْهِ فَلَمَّا كُنَّا بِالرَّوْحَاءِ اشْتَدَّ وَجَعُهُ فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ يَسْأَلُهُ فَأَرْسَلَ إِلَيْهِ أَنِ اضْمِدْهُمَا بِالصَّبِرِ فَإِنَّ عُثْمَانَ - رضى الله عنه - حَدَّثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الرَّجُلِ إِذَا اشْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ ضَمَّدَهُمَا بِالصَّبِرِ ‏.‏

Reference : Sahih Muslim 1204 a
In-book reference : Book 15, Hadith 97
USC-MSA web (English) reference : Book 7, Hadith 2742
(deprecated numbering scheme)

Nubaih b Wahb reported that the eyes of Umar b. Ubaidnllah b. Ma'mar were swollen, and he decided to use antimony. Aban b. 'Uthman forbade him to do so and commanded him to apply aloes on them, and reported on the authority of 'Uthman b. Affan that the Messenger of Allah (ﷺ) had done that.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، رَمِدَتْ عَيْنُهُ فَأَرَادَ أَنْ يَكْحُلَهَا، فَنَهَاهُ أَبَانُ بْنُ عُثْمَانَ وَأَمَرَهُ أَنْ يُضَمِّدَهَا بِالصَّبِرِ وَحَدَّثَ عَنْ عُثْمَانَ بْنِ عَفَّانَ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ فَعَلَ ذَلِكَ ‏.‏

Reference : Sahih Muslim 1204 b
In-book reference : Book 15, Hadith 98
USC-MSA web (English) reference : Book 7, Hadith 2743

(deprecated numbering scheme)

(13) Chapter: It is permissible for the Muhrim to wash his body and head

(13) باب جَوَازِ غَسْلِ الْمُحْرِمِ بَدَنَهُ وَرَأْسَهُ

Ibrahim b. 'Abdullah narrated on the authorrity of his father that there cropped up a difference of opinion between Abdullah b. 'Abbas and al-Miswar b. Makhrama at a place (called) Abwa'. Abdullah b. 'Abbas contended that a Muhrim (is permitted) to wash his head, whereas Miswar contended that a Muhrim is not (permit- fed) to wash his head. So Ibn Abbas sent me (the father of Ibrabim) to Abu Ayyub al- Ansirl to ask him about it. (So I went to him) and found him taking bath behind two poles covered by a cloth. I gave him salutation, whereupon be asked:

Who is this? I said: I am 'Abdullah b. Hunain. 'Abdullah b. 'Abbas has sent me to you to find out how the Messenger of Allah (ﷺ) washed his head in the state of Ihram. Abu Ayyub (Allah be pleased with him) placed his hand on the cloth and lowered it (a little) till his head became visible to me; and he said to the man who was pouring water upon him to pour water. He poured water on his head. He then moved his head with the help of his hands and moved them (the hands) forward and backward and then said: This is how I saw him (the Messenger of Allah) doing.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَهَذَا حَدِيثُهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَالْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُمَا اخْتَلَفَا بِالأَبْوَاءِ فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ . وَقَالَ الْمِسْوَرُ لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ . فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذَلِكَ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يَسْتَتِرُ بِثَوْبٍ - قَالَ - فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ فَوَضَعَ أَبُو أَيُّوبَ - رضى الله عنه - يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ اصْبُبْ . فَصَبَّ عَلَى رَأْسِهِ ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ ثُمَّ قَالَ هَكَذَا رَأَيْتُهُ صلى الله عليه وسلم يَفْعَلُ .

Reference : Sahih Muslim 1205 a
In-book reference : Book 15, Hadith 99
USC-MSA web (English) reference : Book 7, Hadith 2744
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters that Abu Ayyub rubbed his whole head with his hands and then moved them forward and backward. Miswar said to Ibn 'Abbas:

I would never dispute with you (in future).

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، بِهَذَا الإِسْنَادِ وَقَالَ فَأَمَرَّ أَبُو أَيُّوبَ بِيَدَيْهِ عَلَى رَأْسِهِ جَمِيعًا عَلَى جَمِيعِ رَأْسِهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ فَقَالَ الْمِسْوَرُ لاِبْنِ عَبَّاسٍ لاَ أُمَارِيكَ أَبَدًا .

Reference : Sahih Muslim 1205 b
In-book reference : Book 15, Hadith 100
USC-MSA web (English) reference : Book 7, Hadith 2745

(14) Chapter: What should be done with a Muhrim if he dies?

(14) باب مَا يُفْعَلُ بِالْمُحْرِمِ إِذَا مَاتَ

Ibn Abbas (Allah be pleased with them) reported that a person fell down from his camel (in a state of Ihram) and his neck was broken and he died. Thereupon Allah's Apostle. (ﷺ) said:

Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (Ihbram), and do not cover his head for Allah will raise him on the Day of Resurrection Pronouncing Talbiya.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ، جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم خَرَّ رَجُلٌ مِنْ بَعِيرِهِ فَوُقِصَ فَمَاتَ فَقَالَ " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلاَ تُخَمِّرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا " .

Reference : Sahih Muslim 1206 a
In-book reference : Book 15, Hadith 101
USC-MSA web (English) reference : Book 7, Hadith 2746
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported:
While a person was standing in 'Arafat with the Messenger of Allah (ﷺ) he fell down from his camel and broke his neck. This was mentioned to the Messenger of Allah (ﷺ), whereupon he said: Bathe him with water mixed with the leaves of the lote tree and shroud him in two (pieces of) cloth and neither perfume him nor cover his head; (Ayyub said) for Allah would raise him on the Day of Resurrection in the state of pronouncing Talbiya. ('Amr. however, said): Verily Allah would raise him on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair narrated this hadith on the authority of Ibn 'Abbas (Allah be pleased with them) that a person was standing with the Messenger of Allah (ﷺ) as he was in the state of Ihram. The rest of the hadith is the same.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، وَأَيُّوبَ، عَنْ سَعِيدِ، بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَرَفَةَ إِذْ وَقَعَ مِنْ رَاحِلَتِهِ - قَالَ أَيُّوبُ فَأَوْقَصَتْهُ أَوْ قَالَ - فَأَقْعَصَتْهُ وَقَالَ عَمْرٌو فَوَقَصَتْهُ - فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلاَ تُحَنِّطُوهُ وَلاَ تُخَمِّرُوا رَأْسَهُ - قَالَ أَيُّوبُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا وَقَالَ عَمْرٌو - فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي " . وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، قَالَ نُبِّئْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّ رَجُلاً، كَانَ وَاقِفًا مَعَ النَّبِيِّ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ . فَذَكَرَ نَحْوَ مَا ذَكَرَ حَمَّادٌ عَنْ أَيُّوبَ .

Reference : Sahih Muslim 1206 b,c
In-book reference : Book 15, Hadith 102
USC-MSA web (English) reference : Book 7, Hadith 2747
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that a person proceeded along with the Messenger of Allah (may peace he upon him) in the state of Ihram and fell down from his camel and his neck was broken, and he died. The Messenger of Allah (ﷺ) said:

Bathe him with water mixed with lote (leaves) and shroud him in two (pieces of) cloth and do'not cover his head for he would come on the Day of Resurrection pronouncing Talbiya.

وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ أَقْبَلَ رَجُلٌ حَرَامًا مَعَ النَّبِيِّ صلى الله عليه وسلم فَخَرَّ مِنْ بَعِيرِهِ فَوُقِصَ وَقْصًا فَمَاتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَأَلْبِسُوهُ ثَوْبَيْهِ وَلاَ تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي " .

Reference : Sahih Muslim 1206 d
In-book reference : Book 15, Hadith 103
USC-MSA web (English) reference : Book 7, Hadith 2748
(deprecated numbering scheme)

Sa'id b. Jubair reported on the authority of Ibn Abbas (Allah be pleased with him) that a person proceeded with the Messenger of Allah (ﷺ) in the state of Ihram. The rest of the hadith th is the same except that he (the Holy Prophet) (is reported to have) said:

He would be raised on the Day of Resurrection pronouncing Talbiya. Sa'id b. Jubair did not name the place where he fell down.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ، أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا " . وَزَادَ لَمْ يُسَمِّ سَعِيدُ بْنُ جُبَيْرٍ حَيْثُ خَرَّ .

Reference : Sahih Muslim 1206 e
In-book reference : Book 15, Hadith 104
USC-MSA web (English) reference : Book 7, Hadith 2749
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that there was a person in the state of Ihram whose camel broke his neck and he died. Thereupon the Mes- senger of Allah (ﷺ) said:

Bathe him with water mixed (with the leaves of) lote tree and shroud him In his two (pieces of) cloth and cover neither his head nor his face, for he would be raised on the Day of Resurrection pronouncing Talbiya.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ، جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّ رَجُلاً، أَوْقَصَتْهُ رَاحِلَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلاَ تُخَمِّرُوا رَأْسَهُ وَلاَ وَجْهَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا " .

Reference : Sahih Muslim 1206 f
In-book reference : Book 15, Hadith 105
USC-MSA web (English) reference : Book 7, Hadith 2750
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported that when a person who was in the state of Ihram was in the company of the Messenger of Allah (ﷺ), his camel broke his neckand he died. Upon this the Messenger of Allah (ﷺ) said:

Bathe him with water (mixed with the leaves) of the lute tree and shroud him in his two (pieces of) cloth and, neither perfume him nor cover his head, for he would be raised on the Day of Resurrection pronouncing Talbiya.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما ح . وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ، بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما أَنَّ رَجُلاً، كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُحْرِمًا فَوَقَصَتْهُ نَاقَتُهُ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلاَ تُمِسُّوهُ بِطِيبٍ وَلاَ تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا " .

Reference : Sahih Muslim 1206 g
In-book reference : Book 15, Hadith 106
USC-MSA web (English) reference : Book 7, Hadith 2751
(deprecated numbering scheme)

Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that a camel broke the neck of its owner while he was in the state of lhram and he was at that time in the company of the Messenger of Allah (ﷺ). Allah's Messenger (ﷺ) commanded that he should be bathed with water mixed with (leaves of the) lote (tree) and no perfume should be applied to him and his head should not be covered, for he would be raised on the Day of Resurrection pronouncing Talblya.

وَحَدَّثَنِي أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّ رَجُلاً، وَقَصَهُ بَعِيرُهُ وَهُوَ مُحْرِمٌ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ وَلاَ يُمَسَّ طِيبًا وَلاَ يُخَمَّرَ رَأْسُهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا .

Reference : Sahih Muslim 1206 h
In-book reference : Book 15, Hadith 107
USC-MSA web (English) reference : Book 7, Hadith 2752
(deprecated numbering scheme)

Sa'id b. Jubair heard Ibn 'Abbas (Allah be pleased with them) as saying:
A person came to Allah's Apostle (ﷺ) while he was in the state of lhram. He fell down from his camel and broke his neck. Thereupon Allah's Apostle (ﷺ) commanded to bathe him with water (mixed with the leaves of) the lote (tree), and shroud him in two (pieces of) cloth and not to apply perfume (to him), keeping his head out (of the shroud). Shu'ba said: He then narrated to me after this (the words)" keeping his head out," his face out, for he would be raised on the Day of Resurrection pronouncing Talbiya.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالَ ابْنُ نَافِعٍ أَخْبَرَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا بِشْرٍ، يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، - رضى الله عنهما - يُحَدِّثُ أَنَّ رَجُلاً أَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ مُحْرِمٌ فَوَقَعَ مِنْ نَاقَتِهِ فَأَقْعَصَتْهُ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ وَأَنْ يُكَفَّنَ فِي ثَوْبَيْنِ وَلاَ يُمَسَّ طِيبًا خَارِجٌ رَأْسُهُ . قَالَ شُعْبَةُ ثُمَّ حَدَّثَنِي بِهِ بَعْدَ ذَلِكَ خَارِجٌ رَأْسُهُ وَوَجْهُهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا .

Reference : Sahih Muslim 1206 i
In-book reference : Book 15, Hadith 108
USC-MSA web (English) reference : Book 7, Hadith 2753

(deprecated numbering scheme)

Sa'id b. Jubair reported on the authority of Ibn 'Abbas (Allah be pleased with them) that the camel of a person broke his neck as he was in the company of Allah's Messenger (ﷺ). The Messenger of Allah, (way peace be upon him) commanded them (Companions) to wash him with water mixed (with the leaves of) the lote (tree) and to keep his face exposed; (he, the narrator) said:

And his head (too), for he would be raised on the Day of Resurrection pronouncing Talbiya.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، عَنْ زُهَيْرٍ، عَنْ أَبِي الزُّبَيْرِ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، يَقُولُ قَالَ ابْنُ عَبَّاسٍ - رضى الله عنهما - وَقَصَتْ رَجُلاً رَاحِلَتُهُ وَهُوَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَأَنْ يَكْشِفُوا وَجْهَهُ - حَسِبْتُهُ قَالَ - وَرَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُوَ يُهِلُّ .

Reference : Sahih Muslim 1206 j
In-book reference : Book 15, Hadith 109
USC-MSA web (English) reference : Book 7, Hadith 2754
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with him) reported that there was a person in the company of Allah's Messenger (may peace' be upon him) whose camel broke his neck and he died. thereupon Allah's Apostle (ﷺ) said:

Wash him, but do not apply perfume and do not cover his face, for he would be raised (on the Day of Resurrection) pronouncing Talbiya.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلٌ فَوَقَصَتْهُ نَاقَتُهُ فَمَاتَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اغْسِلُوهُ وَلاَ تُقَرِّبُوهُ طِيبًا وَلاَ تُغَطُّوا وَجْهَهُ فَإِنَّهُ يُبْعَثُ يُلَبِّي " .

Reference : Sahih Muslim 1206 k
In-book reference : Book 15, Hadith 110
USC-MSA web (English) reference : Book 7, Hadith 2755
(deprecated numbering scheme)

(15) Chapter: It is permissible for the Muhrim to stipulate a condition for exiting Ihram because of sickness and the like

(15) باب جَوَازِ اشْتِرَاطِ الْمُحْرِمِ التَّحَلُّلَ بِعُذْرِ الْمَرَضِ وَنَحْوِهِ

A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) went (into the house of) Duba'a bint Zubair and said to her:

Did you intend to perform Hajj? She said: By Allah, (I intend to do so) but I often remain ill, whereupon he (the Holy Prophet) said to her: Perform Hajj but with con- dition, and say: O Allah, I shall be free from Ihram where you detain me. And she (Duba'a) was the wife of Miqdad.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا " أَرَدْتِ الْحَجَّ " . قَالَتْ وَاللَّهِ مَا أَجِدُنِي إِلاَّ وَجِعَةً . فَقَالَ لَهَا " حُجِّي وَاشْتَرِطِي وَقُولِي اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي " . وَكَانَتْ تَحْتَ الْمِقْدَادِ .

Reference : Sahih Muslim 1207 a
In-book reference : Book 15, Hadith 111
USC-MSA web (English) reference : Book 7, Hadith 2756
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported that Allah's Apostle (ﷺ) went (to the house of) Duba'a bint al-Zubair b. Abd al-Muttalib. She said:

Messenger of Allah, I intend to perform Hajj, but I am ill. Thereupon Allah's Apostle (ﷺ) said: Enter Into the state of Ihram on condition that you would abandon it when Allah would detain you.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ وَأَنَا شَاكِيَةٌ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " حُجِّي وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي " .

Reference : Sahih Muslim 1207 b
In-book reference : Book 15, Hadith 112
USC-MSA web (English) reference : Book 7, Hadith 2757
(deprecated numbering scheme)

This hadith has been reported on the authority of A'isha through another chain of transmitters.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - مِثْلَهُ .

Reference : Sahih Muslim 1207 c
In-book reference : Book 15, Hadith 113
USC-MSA web (English) reference : Book 7, Hadith 2758
(deprecated numbering scheme)

Ibn Abbas reported that Duba'a bint al-Zubair b. 'Abd al-Muttalib (Allah be pleased with her) came to Allah's Messenger (ﷺ) and said:

I am an ailing woman but I intend to perform Hajj; what you command me (to do)? He (the Holy Prophet) said: Enter into the state of Ihram (uttering these words) of condition: I would be free from it when Thou wouldst detain me. 'He (the narrator) said: But she was able to complete (the Hajj without breaking down).

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، وَأَبُو عَاصِمٍ وَمُحَمَّدُ بْنُ بَكْرٍ عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا مُحَمَّدُ بْنُ، بَكْرٍ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ طَاوُسًا، وَعِكْرِمَةَ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ، - رضى الله عنها - أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ إِنِّي امْرَأَةٌ ثَقِيلَةٌ وَإِنِّي أُرِيدُ الْحَجَّ فَمَا تَأْمُرُنِي قَالَ " أَهِلِّي بِالْحَجِّ وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي " . قَالَ فَأَدْرَكَتْ .

Reference : Sahih Muslim 1208 a
In-book reference : Book 15, Hadith 114

USC-MSA web (English) reference : Book 7, Hadith 2759
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with him) reported that Duba'a intended to perform Hajj. and the Messenger of Allah (ﷺ) commanded her (to enter into the state of Ihram) with condition. She did it in compliance with the com- mand of Allah's Apostle (ﷺ).

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، حَدَّثَنَا حَبِيبُ بْنُ يَزِيدَ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، رضى الله عنهما أَنَّ ضُبَاعَةَ، أَرَادَتِ الْحَجَّ فَأَمَرَهَا النَّبِيُّ صلى الله عليه وسلم أَنْ تَشْتَرِطَ فَفَعَلَتْ ذَلِكَ عَنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1208 b
In-book reference : Book 15, Hadith 115
USC-MSA web (English) reference : Book 7, Hadith 2760
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Abbas with a slight variation of words.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو أَيُّوبَ الْغَيْلاَنِيُّ وَأَحْمَدُ بْنُ خِرَاشٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو عَامِرٍ، - وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو - حَدَّثَنَا رَبَاحٌ، - وَهُوَ ابْنُ أَبِي مَعْرُوفٍ - عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِضُبَاعَةَ رضى الله عنها " **حُجِّي وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي** " . وَفِي رِوَايَةِ إِسْحَاقَ أَمَرَ ضُبَاعَةَ .

Reference : Sahih Muslim 1208 c
In-book reference : Book 15, Hadith 116
USC-MSA web (English) reference : Book 7, Hadith 2761
(deprecated numbering scheme)

(16) Chapter: The soundness of Ihram for the woman in Nifas; It is recommended for her to perform Ghusl before entering Ihram, and the same applies to one who is menstruating

(16) باب إِحْرَامِ النُّفَسَاءِ وَاسْتِحْبَابِ اغْتِسَالِهَا لِلإِحْرَامِ وَكَذَا الْحَائِضِ

A'isha (Allah be pleased with her) reported that Asma' hint 'Umais gave birth to Muhammad b Abu Bakr near Dhu'I-Hulaifa. The Messenger of Allah (ﷺ) commanded Abu Bakr to convey to her that she should take a bath and then enter into the state of Ihram.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كُلُّهُمْ عَنْ عَبْدَةَ، - قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، - عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ بِالشَّجَرَةِ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا بَكْرٍ يَأْمُرُهَا أَنْ تَغْتَسِلَ وَتُهِلَّ .

Reference : Sahih Muslim 1209
In-book reference : Book 15, Hadith 117
USC-MSA web (English) reference : Book 7, Hadith 2762
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported that when Asma' hint Umais gave birth (to a child) in Dhu'I-Hulaifa. Allah's Messenger (ﷺ) commanded Abu Bakr (to convey to her) that she should take a bath and enter Into the state of Ihram.

حَدَّثَنَا أَبُو غَسَّانَ، مُحَمَّدُ بْنُ عَمْرٍو حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ، سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ أَبَا بَكْرٍ - رضى الله عنه - فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتُهِلَّ .

Reference : Sahih Muslim 1210
In-book reference : Book 15, Hadith 118
USC-MSA web (English) reference : Book 7, Hadith 2763
(deprecated numbering scheme)

(17) Chapter: Clarifying the types of Ihram; and that it is permissible to perfom Hajj that is Ifrad, Tamattu and Qiran. It is permissible to join Hajj to Umrah. And when the pilgrim who is performing Qiran should exit Ihram

(17) باب بَيَانِ وُجُوهِ الإِحْرَامِ وَأَنَّهُ يَجُوزُ إِفْرَادُ الْحَجِّ وَالتَّمَتُّعِ وَالْقِرَانِ وَجَوَازِ إِدْخَالِ الْحَجِّ عَلَى الْعُمْرَةِ وَمَتَى يَحِلُّ الْقَارِنُ مِنْ نُسُكِهِ

'A'isha (Allah be pleased with her) said:
We went with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. We entered into the state of Ihram for Umra. Then the Messenger of Allah (ﷺ) said: Who has the sacrificial animal with him, he should put on Ihram for Hajj along with Umra. and should not put it off till he has completed them (both Hajj and Umra). She said: When I came to Mecca. I was having menses, I neither circumambulated the House, nor ran between as-safa' and al-Marwa. I complained about it to the Messenger of Allah (ﷺ) and he said: Undo your hair, comb it, and pronounce Talbiya for Hajj, and give up Umra (for the time being), which I did. When we had performed the Hajj, the Messenger of Allah (way peace he upon him) sent me with Abd al-Rabman b. Abu Bakr to Tan'im saying: This is the place for your Umra. Those who had put on Ihram for Umra circumambulated the House, and ran between al-safa' and al-Marwa. They then put off Ihram and then made the last circuit after they had returned from Mina after performing their Hajj, but those who had combined the Hajj and the Umra made only one circuit (as they had combined Hajj and 'Umra).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لاَ يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا " . قَالَتْ فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ لَمْ أَطُفْ بِالْبَيْتِ وَلاَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ " . قَالَتْ فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ " هَذِهِ مَكَانَ عُمْرَتِكِ " . فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا .

Reference : Sahih Muslim 1211 a
In-book reference : Book 15, Hadith 119
USC-MSA web (English) reference : Book 7, Hadith 2764
(deprecated numbering scheme)

'A'isha, the wife of the Messenger of Allah (ﷺ), said:

We went out with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. There were some amongst us who had put on IHram for Umra and there were some who had put on Ihram for Hajj. (We proceeded on till) we came to Mecca. The Messenger of Allah (ﷺ) said: He who put on Ihram for 'Umra but did not bring the sacrificial animal with him should put it off. and he who put on Ihram for Umra and he who had brought the sacrificial animal with him should not put it off until he had slaughtered the animal; and he who put on lhram for Hajj should complete it. A'isha (Allah be pleased with her) said: I was in the monthlyperiod, and I remained In this state till the day of 'Arafa, and I had entered into the state of Ihram for 'Umra. The Messenger of Allah (ﷺ) thus commanded me to undo my hair and comb them (again) and enter into the state of Ihram for Hajj, and abandon (the rites of 'Umra). She ('A'isha) said: I did so, and when I had completed my Pilgrimage, the Messenger of Allah (ﷺ) sent with me 'Abd al-Rabman b. Abu Bakr and commanded me to (resume the rites of) 'Umra at Tan'im. the place where (I abandoned) 'Umra and put on Ihram for Hajj (before completing Umra).

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ حَتَّى قَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيَحْلِلْ وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلاَ يَحِلُّ حَتَّى يَنْحَرَ هَدْيَهُ وَمَنْ أَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهُ** " . قَالَتْ عَائِشَةُ - رضى الله عنها - فَحِضْتُ فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمُ عَرَفَةَ وَلَمْ أُهْلِلْ إِلاَّ بِعُمْرَةٍ فَأَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَنْقُضَ رَأْسِي وَأَمْتَشِطَ وَأُهِلَّ بِحَجٍّ وَأَتْرُكَ الْعُمْرَةَ - قَالَتْ - فَفَعَلْتُ ذَلِكَ حَتَّى إِذَا قَضَيْتُ حَجَّتِي بَعَثَ مَعِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ وَأَمَرَنِي أَنْ أَعْتَمِرَ مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي أَدْرَكَنِي الْحَجُّ وَلَمْ أَحْلِلْ مِنْهَا .

Reference	: Sahih Muslim 1211 b
In-book reference	: Book 15, Hadith 120
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2765

A'isha (Allah be pleased with her) reported:

We went with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. I put on Ihram for Umra and did not bring the sacrificial animal. The Apostle of Allah (ﷺ) said: He who has the sacrihcial animal with him should enter into the state of Ihram for Hajj along with 'Umra, and. he should not put the Ihram off till he has completed both of them. She (Hadrat A'isha) said: The monthly period began. When it was the night of Arafa, I said to the Messenger of Allah (ﷺ): I entered into the state of Ihram for 'Umra. but now how should I perform the Hajj? Thereupon he said: Undo your hair and comb them, and desist from performing Umra, and put on Ihram for Hajj She (A'isha, said: When I had completed my Hajj he commanded 'Abd al-Rahman b. Abu Bakr to carry me behind him (on boneback) in order to enable me to resume the rituals of Umra from Tan'im, the place where I abandoned its rituals.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ فَأَهْلَلْتُ بِعُمْرَةٍ وَلَمْ أَكُنْ سُقْتُ الْهَدْىَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ كَانَ

مَعَهُ هَدْىٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ ثُمَّ لاَ يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا " . قَالَتْ فَحِضْتُ فَلَمَّا دَخَلَتْ لَيْلَةُ عَرَفَةَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ فَكَيْفَ أَصْنَعُ بِحَجَّتِي قَالَ " انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَمْسِكِي عَنِ الْعُمْرَةِ وَأَهِلِّي بِالْحَجِّ " . قَالَتْ فَلَمَّا قَضَيْتُ حَجَّتِي أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَأَرْدَفَنِي فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي أَمْسَكْتُ عَنْهَا .

Reference : Sahih Muslim 1211 c
In-book reference : Book 15, Hadith 121
USC-MSA web (English) reference : Book 7, Hadith 2766
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
'We went with the Messenger of Allah (ﷺ) (to Mecca). He said: He who intended among you to put on Ihram for Hajj and Umra should do so. And he who intended to put on Ihram for Hajj may do so. and he who intended to put on Ihram for 'Umra only may do so. A'isha (Allah be pleased with her) said: The Messenger of Allah (way peace be upon him) put on Ihram for Hajj and some people did that along with him. And some people put on Ihram for Umra and Hajj (both). and some persons put on Ihram for Umra only, and I was among those who put on Ihram for Umra (only).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِحَجٍّ وَعُمْرَةٍ فَلْيَفْعَلْ وَمَنْ أَرَادَ أَنْ يُهِلَّ بِحَجٍّ فَلْيُهِلَّ وَمَنْ أَرَادَ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ " . قَالَتْ عَائِشَةُ رضى الله عنها فَأَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِحَجٍّ وَأَهَلَّ بِهِ نَاسٌ مَعَهُ وَأَهَلَّ نَاسٌ بِالْعُمْرَةِ وَالْحَجِّ وَأَهَلَّ نَاسٌ بِعُمْرَةٍ وَكُنْتُ فِيمَنْ أَهَلَّ بِالْعُمْرَةِ .

Reference : Sahih Muslim 1211 d
In-book reference : Book 15, Hadith 122
USC-MSA web (English) reference : Book 7, Hadith 2767
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported:
We went with the Messenger of Allah (may peace be upon him? (in his) Farewell Pilgrimage near the time of the appearance of the new moon of Dhul-Hijja. The Messenger of Allah (ﷺ) said: He who amongst you intends to put on Ihram for Umra may do so; bad I not brought sacrificial animal along with me, I would have put on Ihram for Umra. She (further said). There were some persons who put on Ihram for Umra, and some persons who put on Ihram for Hajj, and 1 was one of those who put on Ihram for Umra. We went on till we reached Mecca, and on the day of 'Arafa I found myself In a state of menses, but I did not put off the Ihram for Umra. I told about (this state of mine) to the Messenger of Allah (ﷺ). whereupon he said: Abandon your 'Umra, and undo the hair of your head and comb (them), and put on Ihram for Hajj 'she ('A'isha) said: I did accordingly. When it was the night at Hasba and Allah enabled us to complete our Hajj, he (the Holy Prophet) sent with me Abd al-Rahman b. Abu Bakr, and he mounted me behind him on his camel and took me to Tan'im and I put on Ihram for 'Umra, and thus Allah enabled us to complete our Hajj and Umra and (we wore required to observe) neither sacrifice nor alms nor fasting.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ مُوَافِينَ لِهِلاَلِ ذِي الْحِجَّةِ - قَالَتْ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ

أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ فَلَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ " . قَالَتْ فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنْهُمْ مَنْ أَهَلَّ بِالْحَجِّ - قَالَتْ - فَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ لَمْ أَحِلَّ مِنْ عُمْرَتِي فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " دَعِي عُمْرَتَكِ وَانْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ " . قَالَتْ فَفَعَلْتُ فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ - وَقَدْ قَضَى اللَّهُ حَجَّنَا - أَرْسَلَ مَعِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَأَرْدَفَنِي وَخَرَجَ بِي إِلَى التَّنْعِيمِ فَأَهْلَلْتُ بِعُمْرَةٍ فَقَضَى اللَّهُ حَجَّنَا وَعُمْرَتَنَا وَلَمْ يَكُنْ فِي ذَلِكَ هَدْىٌ وَلاَ صَدَقَةٌ وَلاَ صَوْمٌ .

Reference : Sahih Muslim 1211 e
In-book reference : Book 15, Hadith 123
USC-MSA web (English) reference : Book 7, Hadith 2768
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said:

We set out with the Messenger of Allah (ﷺ) just at the appearance of the new moon of Dhu'l- Hijja. We had no other intention but that of performing the Hajj, whereupon the Messenger of Allah (ﷺ) said: He who among you intends to put on Ihram for 'Umra should do so for 'Umra. The rest of the badith is the same.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مُوَافِينَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِهِلاَلِ ذِي الْحِجَّةِ لاَ نَرَى إِلاَّ الْحَجَّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ " . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَبْدَةَ .

Reference : Sahih Muslim 1211 f
In-book reference : Book 15, Hadith 124
USC-MSA web (English) reference : Book 7, Hadith 2769
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported:

We went with the Messenger of Allah (ﷺ) at the appearance of the new moon of Dhu'l-Hijja. There were amongst us those who had put on Ihram for Umra, and those also who had put on Ihram both for Hajj and Umra, and still those who had put on Ihram for Hajj (alone). I was one of those who had put on Ihram for. Umra (only). 'Urwa (one of the narrators) said: Allah enabled her (A'isha) to complete both Hajj and Umra (according to the way as mentioned above). Hisham (one of the narrators) said: She had neither the sacrificial animal nor (was she required to) fast, nor (was she obliged to give) alms.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُوَافِينَ لِهِلاَلِ ذِي الْحِجَّةِ مِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ فَكُنْتُ فِيمَنْ أَهَلَّ بِعُمْرَةٍ . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمَا وَقَالَ فِيهِ قَالَ عُرْوَةُ فِي ذَلِكَ إِنَّهُ قَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا . قَالَ هِشَامٌ وَلَمْ يَكُنْ فِي ذَلِكَ هَدْىٌ وَلاَ صِيَامٌ وَلاَ صَدَقَةٌ .

Reference : Sahih Muslim 1211 g
In-book reference : Book 15, Hadith 125
USC-MSA web (English) reference : Book 7, Hadith 2770
(deprecated numbering scheme)

A'isha (Allah be pleased with her) said:

We proceeded with the Messenger of Allah (ﷺ) during the year of the Farewell Pilgrimage. There were those amongst us who had put on Ihram for Umra, and those who had put on Ihram both for Hajj and" Umra, and those amongst us who had put on Ihram for Hajj (only), while the Messenger of Allah (ﷺ) had put on Ihram for Hajj (only). He who put on Ihram for Umra put it off (after performing Umra), and he who had put on Ihram for Hajj or for both Hajj and 'Umra did not put it off before the day of sacrifice (10th of Dhu'l-Hijja).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ وَأَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ فَأَمَّا مَنْ أَهَلَّ بِعُمْرَةٍ فَحَلَّ وَأَمَّا مَنْ أَهَلَّ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ .

Reference	: Sahih Muslim 1211 h
In-book reference	: Book 15, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2771

A'isha (Allah be pleased with her) said:

We proceeded with the Messenger of Allah (ﷺ) with no other intention but that of performing the Hajj. As I was at Sarif or near it, I entered in the state of menses. The Apostle of Allah (ﷺ) came to me and I was weeping, whereupon he said: Are you in a state of menses? I said. Yes. whereupon he said: This is what Allah has ordained for all the daughters, of Adam. Do whatever the pilgrim does. except that you should not circumambulate the House till you have washed yourself (at the end of the menses period). And the Messenger of Allah (ﷺ) offered sacrifice of a cow on behalf of his wives.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ، عُيَيْنَةَ - قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم وَلاَ نُرَى إِلاَّ الْحَجَّ حَتَّى إِذَا كُنَّا بِسَرِفَ أَوْ قَرِيبًا مِنْهَا حِضْتُ فَدَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ " أَنَفِسْتِ " . يَعْنِي الْحَيْضَةَ . - قَالَتْ - قُلْتُ نَعَمْ . قَالَ " إِنَّ هَذَا شَىْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّى تَغْتَسِلِي " . قَالَتْ وَضَحَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نِسَائِهِ بِالْبَقَرِ .

Reference	: Sahih Muslim 1211 i
In-book reference	: Book 15, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2772

A'isha (Allah be pleased with her) reported:

We went with the Messenger of Allah (ﷺ) with no other aim but that of Hajj till we came (to the place known as) Sarif; and there I entered in the state of menses. The Messenger of Allah (ﷺ) came to me while I was weeping. He said: What makes you weep? I said: Would that I had not come (for Pilgrimage) this year. He (the Holy Prophet) said: What has happened to you? You have perhaps entered the period of menses. I said: Yes. He said: This is what

has been ordained for the daughters of Adam. Do what a pilgrim does except that you should not circumambulate the House, till you are purified (of the menses). She ('A'isha) said: When I came to Mecca, the Messenger of Allah (ﷺ) said to his companions: Make this (Ihram) the Ihram for 'Umra. So the people put off Ihram except those who had sacrificial animals with them. She ('A'isha) said: The Apostle of Allah (ﷺ) had the sacrificial animal with him, and so had Abu Bakr, 'Umar and other persons of means. They (those who had put off Ihram again) put on Ihram (for Hajj) when they marched (towards Mina), and it was the 8th of Dhu'l-Hijja. She ('A'isha) said: When it was the day of sacrifice (10th of Dhu'l-Hijja), I was purified, and the Messenger of Allah (ﷺ) commanded me and I did the circumambulation of Ifada. She said that the flesh of cow was sent to us. I said: What is it? They said: The Messenger of Allah (ﷺ) has offered a cow as sacrifice on behalf of his wives. When it was the night at Hasba, I said: Messenger of Allah, people are coming back from Hajj and Umra, where as I am coming back from Hajj (alone). She (A'isha) reported: He (the Holy Prophet) commanded" Abd al-Rahman b. Abu Bakr to mount me upon his camel behind him. She ('A'isha) said: I was very young and I well remember that I dozed off and my face touched the hind part of the haudaj (camel litter) till we came to Tan'im, and entered into the state of Ihram in lieu of Umra (which I for the time being abandoned) and which the people had performed.

حَدَّثَنِي سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ، بْنُ عَمْرٍو حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ نَذْكُرُ إِلاَّ الْحَجَّ حَتَّى جِئْنَا سَرِفَ فَطَمِثْتُ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ " مَا يُبْكِيكِ " . فَقُلْتُ وَاللَّهِ لَوَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ قَالَ " مَا لَكِ لَعَلَّكِ نَفِسْتِ " . قُلْتُ نَعَمْ . قَالَ " هَذَا شَىْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي " . قَالَتْ فَلَمَّا قَدِمْتُ مَكَّةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ " اجْعَلُوهَا عُمْرَةً " . فَأَحَلَّ النَّاسُ إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْىُ - قَالَتْ - فَكَانَ الْهَدْىُ مَعَ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَذَوِي الْيَسَارَةِ ثُمَّ أَهَلُّوا حِينَ رَاحُوا - قَالَتْ - فَلَمَّا كَانَ يَوْمُ النَّحْرِ طَهَرْتُ فَأَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَفَضْتُ - قَالَتْ - فَأُتِينَا بِلَحْمِ بَقَرٍ . فَقُلْتُ مَا هَذَا فَقَالُوا أَهْدَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نِسَائِهِ الْبَقَرَ . فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قُلْتُ يَا رَسُولَ اللَّهِ يَرْجِعُ النَّاسُ بِحَجَّةٍ وَعُمْرَةٍ وَأَرْجِعُ بِحَجَّةٍ قَالَتْ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَأَرْدَفَنِي عَلَى جَمَلِهِ - قَالَتْ - فَإِنِّي لأَذْكُرُ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ أَنْعُسُ فَتُصِيبُ وَجْهِي مُؤْخِرَةُ الرَّحْلِ حَتَّى جِئْنَا إِلَى التَّنْعِيمِ فَأَهْلَلْتُ مِنْهَا بِعُمْرَةٍ جَزَاءً بِعُمْرَةِ النَّاسِ الَّتِي اعْتَمَرُوا .

Reference	: Sahih Muslim 1211 j
In-book reference	: Book 15, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2773

A'isha (Allah be pleased with her) reported:

We entered into the state of. Ihram for Hajj till we were at Sarif and I was in menses. The Messenger of Allah (ﷺ) came to me and I was weeping. The rest of the hadith is the same but (with this portion) that there were sacrificial animals with Allah's Apostle (ﷺ) and with Abu Bakr, Umar and with rich persons. And they pronounced Talbiya as they proceeded on. And there is no mention of this (too):" I was a girl of tender age and I dozed off and my face touched the bind part of the Haudaj."

وَحَدَّثَنِي أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ لَبَّيْنَا بِالْحَجِّ حَتَّى إِذَا كُنَّا بِسَرِفَ حِضْتُ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ الْمَاجِشُونِ . غَيْرَ أَنَّ حَمَّادًا لَيْسَ فِي حَدِيثِهِ فَكَانَ الْهَدْىُ مَعَ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَذَوِي الْيَسَارَةِ ثُمَّ أَهَلُّوا حِينَ رَاحُوا وَلاَ قَوْلُهَا وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ أَنْعُسُ فَتُصِيبُ وَجْهِي مُؤْخِرَةُ الرَّحْلِ .

Reference : Sahih Muslim 1211 k
In-book reference : Book 15, Hadith 129
USC-MSA web (English) reference : Book 7, Hadith 2774
(deprecated numbering scheme)

'A'Isha reported that the Messenger of Allah (ﷺ) entered into the state of Ihram for Hajj Afrad.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي خَالِي، مَالِكُ بْنُ أَنَسٍ ح وَحَدَّثَنَا يَحْيَى، بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، رضى الله عنها أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَفْرَدَ الْحَجَّ .

Reference : Sahih Muslim 1211 l
In-book reference : Book 15, Hadith 130
USC-MSA web (English) reference : Book 7, Hadith 2775
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

We proceeded with the Messenger of Allah (ﷺ) putting on the Ihram for Hajj during the months of Hajj and the night of Hajj till we encamped at Sarif. He (the Holy Prophet) went to his Companions and said: He who has no sacrificial animal with him, in his case I wish that he should perform Umra (with this Ihram), and he who has the sacrificial animal with him should not do it. So some of them performed Hajj whereas others who had no sacrificial animals with them did not do (Hajj, but performed only 'Umra). The Messenger of Allah (ﷺ) had a sacrificial animal with him and those too who could afford it (performed) Hajj). The Messenger of Allah (ﷺ) came to me (i. e. A'isha) while I was weeping, and he said: What makes you weep? I said: I heard your talk with Companions about Umra. He said: What has happened to you? I said: I do not observe prayer (due to the monthly period), whereupon he said: It would not harm you; you should perform (during this time) the rituals of Hajj (which you can do outside the House). Maybe Allah will compensate you for this. You are one among the daughters of Adam and Allah has ordained for you as He has ordained for them. So I proceeded on (with the rituals of Hajj) till we came to Mina. I washed myself and then circumambulated the House, and the Messenger of Allah (ﷺ) encamped at Muhassab and called, Abd al-Rahman b. Abu Bakr. and said: Take out your sister from the precincts of the Ka'ba in order to put on Ihram for Umra and circumambulate the House. and I shall wait for you here. She said: So I went out and put on Ihram and then circumambulated the House, and (ran) between al-Safa and al-Marwa, and then we came to the Messenger of Allah (ﷺ) and he was in his house in the middle of the night. He said: Have you completed your (rituals)? I said: Yes. He then announced to his Companions to march on. He came out, and went to the House and circumambulated it before the dawn prayer and then proceeded to Medina.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَفْلَحَ بْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُهِلِّينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ وَفِي حُرُمِ الْحَجِّ وَلَيَالِي الْحَجِّ حَتَّى نَزَلْنَا بِسَرِفَ فَخَرَجَ

إِلَى أَصْحَابِهِ فَقَالَ " مَنْ لَمْ يَكُنْ مَعَهُ مِنْكُمْ هَدْىٌ فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ وَمَنْ كَانَ مَعَهُ هَدْىٌ فَلاَ " . فَمِنْهُمُ الآخِذُ بِهَا وَالتَّارِكُ لَهَا مِمَّنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ فَأَمَّا رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَانَ مَعَهُ الْهَدْىُ وَمَعَ رِجَالٍ مِنْ أَصْحَابِهِ لَهُمْ قُوَّةٌ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقَالَ " مَا يُبْكِيكِ " . قُلْتُ سَمِعْتُ كَلاَمَكَ مَعَ أَصْحَابِكَ فَسَمِعْتُ بِالْعُمْرَةِ فَمُنِعْتُ الْعُمْرَةَ . قَالَ " وَمَا لَكِ " . قُلْتُ لاَ أُصَلِّي . قَالَ " فَلاَ يَضُرُّكِ فَكُونِي فِي حَجِّكِ فَعَسَى اللَّهُ أَنْ يَرْزُقَكِيهَا وَإِنَّمَا أَنْتِ مِنْ بَنَاتِ آدَمَ كَتَبَ اللَّهُ عَلَيْكِ مَا كَتَبَ عَلَيْهِنَّ " . قَالَتْ فَخَرَجْتُ فِي حَجَّتِي حَتَّى نَزَلْنَا مِنًى فَتَطَهَّرْتُ ثُمَّ طُفْنَا بِالْبَيْتِ وَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُحَصَّبَ فَدَعَا عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَقَالَ " اخْرُجْ بِأُخْتِكَ مِنَ الْحَرَمِ فَلْتُهِلَّ بِعُمْرَةٍ ثُمَّ لْتَطُفْ بِالْبَيْتِ فَإِنِّي أَنْتَظِرُكُمَا هَا هُنَا " . قَالَتْ فَخَرَجْنَا فَأَهْلَلْتُ ثُمَّ طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فَجِئْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي مَنْزِلِهِ مِنْ جَوْفِ اللَّيْلِ فَقَالَ " هَلْ فَرَغْتِ " . قُلْتُ نَعَمْ . فَآذَنَ فِي أَصْحَابِهِ بِالرَّحِيلِ فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ قَبْلَ صَلاَةِ الصُّبْحِ ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ .

Reference	: Sahih Muslim 1211 m
In-book reference	: Book 15, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2776

A'isha (Allah be pleased with her) said:

Some among us put on Ihram for Hajj alone (Hajj Mufrad) ; some of us for Hajj and Umra together (Qiran), and some of us for Tamattal (first for Umra and after completing it for Hajj).

حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أُمِّ الْمُؤْمِنِينَ، عَائِشَةَ - رضى الله عنها - قَالَتْ مِنَّا مَنْ أَهَلَّ بِالْحَجِّ مُفْرِدًا وَمِنَّا مَنْ قَرَنَ وَمِنَّا مَنْ تَمَتَّعَ .

Reference	: Sahih Muslim 1211 n
In-book reference	: Book 15, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2777

AI-Qasim b. Muhammad reported that A'isha had come for Hajj.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ، بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ جَاءَتْ عَائِشَةُ حَاجَّةً .

Reference	: Sahih Muslim 1211 o
In-book reference	: Book 15, Hadith 133
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2778

'Umra reported:

I heard A'isha (Allah be pleased with her) as saying: We went out with the Messenger of Allah (ﷺ) five days before the end of Dhi Qa'dah, and we did see but that he intended to perform Hajj (only), but as we came near Mecca the Messenger of Allah (ﷺ) commanded that he who did not have the sacrificial animal with him should put off Ihram after circumambulating the House and running between al-Safa and aI-Marwa (and thus convert his Ihram from

that of Hajj to 'Umra). 'A'isha (Allah be pleased with her) said: The flesh of cow was sent to us on the Day of Sacrifice (10th of Dhu'I-Hijja). I said. What is this? It was said: The Messenger of Allah (ﷺ) sacrificed (the cow) on behalf of his wives. Yahya said: I made a mention of this hadith (what has been stated by Umra) to Qasim b. Muhammad, whereupon be said: By Allah, she has rightly narrated it to you.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَمْرَةَ، قَالَتْ سَمِعْتُ عَائِشَةَ، - رضى الله عنها - تَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَلاَ نُرَى إِلاَّ أَنَّهُ الْحَجُّ حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ إِذَا طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ . قَالَتْ عَائِشَةُ رضى الله عنها فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ مَا هَذَا فَقِيلَ ذَبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَزْوَاجِهِ . قَالَ يَحْيَى فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ أَتَتْكَ وَاللَّهِ بِالْحَدِيثِ عَلَى وَجْهِهِ .

Reference	: Sahih Muslim 1211 p
In-book reference	: Book 15, Hadith 134
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2779

This hadlth has been narrated by Yahya through the same chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَتْنِي عَمْرَةُ، أَنَّهَا سَمِعَتْ عَائِشَةَ، رضى الله عنها ح. وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 1211 q
In-book reference	: Book 15, Hadith 135
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2780

AI-Qasim narrated from the Mother of the Believers (Hadrat 'A'isha) that she said:

Messenger of Allah. the people return (from Mecca) having done two worships (both Hajj and Umra), but I am coming back with one (only). whereupon he said: You should wait and when the period of menses is over, you should go to Tan'im and put on lhram and then meet us at such and such time (and I think he said tomorrow) ; and (the reward of this Umra) is for you equal to your hardship or your spending.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ أُمِّ الْمُؤْمِنِينَ، ح وَعَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ يَصْدُرُ النَّاسُ بِنُسُكَيْنِ وَأَصْدُرُ بِنُسُكٍ وَاحِدٍ قَالَ " انْتَظِرِي فَإِذَا طَهَرْتِ فَاخْرُجِي إِلَى التَّنْعِيمِ فَأَهِلِّي مِنْهُ ثُمَّ الْقَيْنَا عِنْدَ كَذَا وَكَذَا - قَالَ أَظُنُّهُ قَالَ غَدًا - وَلَكِنَّهَا عَلَى قَدْرِ نَصَبِكِ - أَوْ قَالَ - نَفَقَتِكِ " .

Reference	: Sahih Muslim 1211 r
In-book reference	: Book 15, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2781

Ibn al-Muththanna reported on the authority of Ibn Abu'Adi who transmitted on the authority of Ibn'Aun who narrated from al-Qasim and Ibrahim having said:

I cannot differentiate the hadith of one from the other (Qasim and Ibrahim) that the Mother of the Believers (Allah be pleased with her) said this: Messenger of Allah, people have come back with two acts of worship. The rest of the hadith is the same.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنِ الْقَاسِمِ، وَإِبْرَاهِيمَ، - قَالَ لاَ أَعْرِفُ حَدِيثَ أَحَدِهِمَا مِنَ الآخَرِ - أَنَّ أُمَّ الْمُؤْمِنِينَ - رضى الله عنها - قَالَتْ يَا رَسُولَ اللَّهِ يَصْدُرُ النَّاسُ بِنُسُكَيْنِ . فَذَكَرَ الْحَدِيثَ .

Reference : Sahih Muslim 1211 s
In-book reference : Book 15, Hadith 137
USC-MSA web (English) reference : Book 7, Hadith 2782
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported:
We went with the Messenger of Allah (ﷺ) and we did not see but that he (intended to perform) Hajj (only), but when we reached Mecca we circumambulated the House; and the Messenger of Allah (ﷺ) commanded that he who did not have with him a sacrificial animal should put off Ihram. She (A'isha) said: (And consequently) those who did not bring the sacrificial animals with them put off Ihram; and among his wives (too) who had not brought the sacrificial animals with them put off Ihram. A'isha said: I entered my period and could not (therefore) circumambulate the House. When it was the night of Hasba she said: Messenger of Allah, people are coming back (after having performed both) Hajj and'Umra, whereas I am coming back only with Hajj, whereupon he said: Did you not circumambulate (the Ka'ba) that very night we entered Mecca? She (A'isha) said: No, whereupon he said: Go along with your brother to Tan'im and put on the Ihram for Umra, and it is at such and such a place that you can meet (us). (In the meanwhile) Safiyya (the wife of the Holy Prophet) said: I think, I will detain you (since I have entered in the monthly) period and you shall have to wait for me for the farewell circuit). Thereupon he (the Holy Prophet) said: May you be wounded and your head shorn did you not circumambulate on the Day of Sacrifice (10th of Dhu'l-Hijja)? She said: Yes. The Prophet (ﷺ) said: There is no harm. You should go forward. 'A'isha said: The Messenger of Allah (ﷺ) was going upwards to the side of Mecca, whereas I was coming down from it, or I was going upward, whereas he was coming down. Isbiq said: She was climbing down, and he was climbing down.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ نَرَى إِلاَّ أَنَّهُ الْحَجُّ فَلَمَّا قَدِمْنَا مَكَّةَ تَطَوَّفْنَا بِالْبَيْتِ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ أَنْ يَحِلَّ - قَالَتْ - فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْىَ وَنِسَاؤُهُ لَمْ يَسُقْنَ الْهَدْىَ فَأَحْلَلْنَ . قَالَتْ عَائِشَةُ فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ - قَالَتْ - قُلْتُ يَا رَسُولَ اللَّهِ يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ قَالَ " أَوَمَا كُنْتِ طُفْتِ لَيَالِيَ قَدِمْنَا مَكَّةَ " . قَالَتْ قُلْتُ لاَ . قَالَ " فَاذْهَبِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ فَأَهِلِّي بِعُمْرَةٍ ثُمَّ مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا " . قَالَتْ صَفِيَّةُ مَا أُرَانِي إِلاَّ حَابِسَتَكُمْ قَالَ " عَقْرَى حَلْقَى أَوَمَا كُنْتِ طُفْتِ يَوْمَ النَّحْرِ " . قَالَتْ بَلَى . قَالَ " لاَ بَأْسَ انْفِرِي " . قَالَتْ عَائِشَةُ فَلَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا أَوْ أَنَا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا . وَقَالَ إِسْحَاقُ مُتَهَبِّطَةٌ وَمُتَهَبِّطٌ .

Reference : Sahih Muslim 1211 t
In-book reference : Book 15, Hadith 138

USC-MSA web (English) reference : Book 7, Hadith 2783
(deprecated numbering scheme)

'A'isha (Allah be pleased, with her) reported:
We went out with the Messenger of Allah (ﷺ) pronouncing Talbiya having no explicit intention of Pilgrimage or 'Umra. The rest of the hadith is the same.

وَحَدَّثَنَاهُ سُوَيْدُ بْنُ سَعِيدٍ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نُلَبِّي لاَ نَذْكُرُ حَجًّا وَلاَ عُمْرَةً . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ مَنْصُورٍ .

Reference : Sahih Muslim 1211 u
In-book reference : Book 15, Hadith 139
USC-MSA web (English) reference : Book 7, Hadith 2784
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) came out on the 4th or 5th of Dhul'I-Hijja (for Pilgrimage to Mecca) and came to me, and he was very angry. I said:
Messenger of Allah, who has annoyed you? May Allah cast him in fire I He said: Don't you know that I commanded the people to do an act, but they are hesitant. (Hakam said: I think that he said: They seem to be hesitant.) And if I were to know my affair before what I had to do subsequently, I would not have brought with me the sacrificial animals, and would have bought them (at Mecca) and would have put off lhram as others have done.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ غُنْدَرٍ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، - حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ ذَكْوَانَ، مَوْلَى عَائِشَةَ عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا قَالَتْ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ أَوْ خَمْسٍ فَدَخَلَ عَلَىَّ وَهُوَ غَضْبَانُ فَقُلْتُ مَنْ أَغْضَبَكَ يَا رَسُولَ اللَّهِ أَدْخَلَهُ اللَّهُ النَّارَ . قَالَ " أَوَمَا شَعَرْتِ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ قَالَ الْحَكَمُ كَأَنَّهُمْ يَتَرَدَّدُونَ أَحْسِبُ - وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سُقْتُ الْهَدْىَ مَعِي حَتَّى أَشْتَرِيَهُ ثُمَّ أَحِلُّ كَمَا حَلُّوا " .

Reference : Sahih Muslim 1211 v
In-book reference : Book 15, Hadith 140
USC-MSA web (English) reference : Book 7, Hadith 2785
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported that the Messenger of Allah (ﷺ) came out (for Pilgrimage) on The 4th or 5th of Dbu'l Hjjja. The rest of the hadith is the same, but he (the narrator) made no mention of the doubt of Hakam about his (the Prophet's) words:
" They were reluctant."

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، سَمِعَ عَلِيَّ بْنَ، الْحُسَيْنِ عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ قَدِمَ النَّبِيُّ صلى الله عليه وسلم لأَرْبَعٍ أَوْ خَمْسٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ . بِمِثْلِ حَدِيثِ غُنْدَرٍ وَلَمْ يَذْكُرِ الشَّكَّ مِنَ الْحَكَمِ فِي قَوْلِهِ يَتَرَدَّدُونَ .

Reference : Sahih Muslim 1211 w
In-book reference : Book 15, Hadith 141

USC-MSA web (English) reference : Book 7, Hadith 2786
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported that she put on Ihram for, Umra and arrived 'at Mecca) but did not circumambulate the House as she had entered in the period of menses, and then put on Ihram for Hajj and performed all the rituals concerning it (except circumambulating the House). The Apostle of Allah (ﷺ) said to her on the day of march (when pilgrims come to Mina):

Your circumambulation would suffice both Hajj and Umra. She, however, felt reluctant. Thereupon the Prophet (ﷺ) sent her with 'Abd al-Rahman to Tan'im and she performed Umra (with separate rituals) after Hajj.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا أَهَلَّتْ بِعُمْرَةٍ فَقَدِمَتْ وَلَمْ تَطُفْ بِالْبَيْتِ حَتَّى حَاضَتْ فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا . وَقَدْ أَهَلَّتْ بِالْحَجِّ . فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّفْرِ " يَسَعُكِ طَوَافُكِ لِحَجِّكِ وَعُمْرَتِكِ " . فَأَبَتْ فَبَعَثَ بِهَا مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّنْعِيمِ فَاعْتَمَرَتْ بَعْدَ الْحَجِّ .

Reference : Sahih Muslim 1211 x
In-book reference : Book 15, Hadith 142
USC-MSA web (English) reference : Book 7, Hadith 2787
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that she entered in the monthly period at Sarif, and took bath at 'Arafa (after the period was over). The messenger of Allah (ﷺ) said to her:

Your circumambulation between al Safa and al-Marwa is enough for your Hajj and 'Umra.

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَافِعٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، - رضى الله عنها - أَنَّهَا حَاضَتْ بِسَرِفَ فَتَطَهَّرَتْ بِعَرَفَةَ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " يُجْزِئُ عَنْكِ طَوَافُكِ بِالصَّفَا وَالْمَرْوَةِ عَنْ حَجِّكِ وَعُمْرَتِكِ " .

Reference : Sahih Muslim 1211 y
In-book reference : Book 15, Hadith 143
USC-MSA web (English) reference : Book 7, Hadith 2788
(deprecated numbering scheme)

Safiyya bint Shaiba reported that 'A'isha (Allah be pleased with her) said:

Messenger of Allah, the people are returning with two rewards whereas I am returning with one reward. Thereupon he commanded 'Abd al-Rahman b. Abu Bakr to take her to al-Tan'im. She ('A'isha) said: He seated me behind him on his camel. She (further) stated: I lifted my head covering and took it off from my neck. He struck my foot as if he was striking the camel. I said to him: Do you find anyone bere? She (further) said: I entered into the state of Ihram for 'Umra till we reached the Messenger of Allah (ﷺ) and he was at Hasba.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا قُرَّةُ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، حَدَّثَتْنَا صَفِيَّةُ بِنْتُ شَيْبَةَ، قَالَتْ قَالَتْ عَائِشَةُ رضى الله عنها يَا رَسُولَ اللَّهِ أَيَرْجِعُ النَّاسُ بِأَجْرَيْنِ وَأَرْجِعُ بِأَجْرٍ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يَنْطَلِقَ بِهَا إِلَى التَّنْعِيمِ . قَالَتْ فَأَرْدَفَنِي خَلْفَهُ عَلَى جَمَلٍ لَهُ - قَالَتْ - فَجَعَلْتُ أَرْفَعُ خِمَارِي أَحْسُرُهُ عَنْ عُنُقِي فَيَضْرِبُ رِجْلِي بِعِلَّةِ

الرَّاحِلَةِ . قُلْتُ لَهُ وَهَلْ تَرَى مِنْ أَحَدٍ قَالَتْ فَأَهْلَلْتُ بِعُمْرَةٍ ثُمَّ أَقْبَلْنَا حَتَّى انْتَهَيْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ بِالْحَصْبَةِ .

Reference : Sahih Muslim 1211 z
In-book reference : Book 15, Hadith 144
USC-MSA web (English) reference : Book 7, Hadith 2789
(deprecated numbering scheme)

Abd al-Rahman b. Abu Bakr reported that the Messenger of Allah (ﷺ) ordered him to mount A'isha behind him and enable her to (enter into the state of Ihram for 'Umra) at Tan'im.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، أَخْبَرَهُ عَمْرُو بْنُ أَوْسٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ فَيُعْمِرَهَا مِنَ التَّنْعِيمِ .

Reference : Sahih Muslim 1212
In-book reference : Book 15, Hadith 145
USC-MSA web (English) reference : Book 7, Hadith 2790
(deprecated numbering scheme)

Jabir (Allah be pleased with him) said:

We, in the state of lhram, came with the Messenger of Allah (ﷺ) for Hajj Mufrad (with the aim of Hajj only), and 'A'isha set out for Umra, and when we reached Sarif, she (Hadrat A'isha) entered in the state of monthly period; we proceeded on till we reached (Mecca) and circumambulated the Ka'ba and ran between (al-Safa) and al-Marwa; and the Messenger of Allah (ﷺ) commanded that one who amongst us had no sacrificial animal with him should put off Ihram. We said: What does this "putting off" imply? He said: Getting out completely from the state of lhram, (so we put off Ihram), and we turned to our wives and applied perfume and put on our clothes. and we were at a four night's distance from 'Arafa. And we again put on Ihram on the day of Tarwiya (8th of Dhu'l-Hijja). The Messenger of Allah (ﷺ) came to 'A'isha (Allah be pleased with her) and found her weeping, and said: What is the matter with you? She said: The matter is that I have entered in the monthly period, and the people had put off lhram, but I did not and I did not circumambulate the House, and the people are going for Hajj now (but I can't go), whereupon he said: It is the matter which Allah has ordained for the daughters of Adam, so now take a bath and put on Ihram for Hajj. She ('A'isha) did accordingly, and stayed at the places of staying till the monthly period was over. She then circumambulated the House, and (ran between) al-Safa and al-Marwa. He (the Holy Prophet) then said: Now both your Hajj and 'Umra are complete, whereupon she said: I feel in my mind that I did not circumambulate the House till I performed Hajj (I missed the circumambulation of 'Umra). Thereupon he (Allah's Apostle) said: 'Abd al-Rahman, take her to Tan'im (so as to enable her) to perform Umra (separately), and it was the night at Hasba.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، - قَالَ قُتَيْبَةُ حَدَّثَنَا لَيْثٌ، - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، - رضى الله عنه - أَنَّهُ قَالَ أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِحَجٍّ مُفْرَدٍ وَأَقْبَلَتْ عَائِشَةُ - رضى الله عنها - بِعُمْرَةٍ حَتَّى إِذَا كُنَّا بِسَرِفَ عَرَكَتْ حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ - قَالَ - فَقُلْنَا حِلُّ مَاذَا قَالَ " الْحِلُّ كُلُّهُ " . فَوَاقَعْنَا النِّسَاءَ وَتَطَيَّبْنَا بِالطِّيبِ وَلَبِسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ أَرْبَعُ لَيَالٍ ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ ثُمَّ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَائِشَةَ - رضى الله عنها - فَوَجَدَهَا تَبْكِي

فَقَالَ " مَا شَأْنُكِ " . قَالَتْ شَأْنِي أَنِّي قَدْ حِضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أَحْلِلْ وَلَمْ أَطُفْ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الآنَ . فَقَالَ " إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاغْتَسِلِي ثُمَّ أَهِلِّي بِالْحَجِّ " . فَفَعَلَتْ وَوَقَفَتِ الْمَوَاقِفَ حَتَّى إِذَا طَهَرَتْ طَافَتْ بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ ثُمَّ قَالَ " قَدْ حَلَلْتِ مِنْ حَجِّكِ وَعُمْرَتِكِ جَمِيعًا " . فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حَتَّى حَجَجْتُ . قَالَ " فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمَنِ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ " . وَذَلِكَ لَيْلَةَ الْحَصْبَةِ .

Reference : Sahih Muslim 1213 a
In-book reference : Book 15, Hadith 146
USC-MSA web (English) reference : Book 7, Hadith 2791
(deprecated numbering scheme)

Jabir b. Abdullah is reported to have said that the Messenger of Allah (ﷺ) came to 'A'isha (Allah be pleased with her) and she was weeping. The rest of the hadith is the same.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا وَقَالَ عَبْدٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، - رضى الله عنهما - يَقُولُ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى عَائِشَةَ - رضى الله عنها - وَهِيَ تَبْكِي . فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ إِلَى آخِرِهِ وَلَمْ يَذْكُرْ مَا قَبْلَ هَذَا مِنْ حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 1213 b
In-book reference : Book 15, Hadith 147
USC-MSA web (English) reference : Book 7, Hadith 2792
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that A'isha (Allah be pleased with her) entered into the state of Ihram (separately) for 'Umra while the Prophet (ﷺ) was performing Hajj. The rest of the hadith is the same, but with this addition:

The Messenger of Allah (ﷺ) was a person of gentle disposition, so when she (A'Isha) wished for a thing, he accepted it (provided it did not contravene the teachings of Islam). So he (in pursuance of her desire for a separate lhram for Umra) sent her with 'Abd al-Rahman b. Abu Bakr and she put on Ihram for 'Umra at al-Tan'im. Matar and Abu Zubair (the two narrators amongst the chain of transmitters) said: Whenever 'A'isha performed Hajj she did as she had done along with Allah's Apostle (ﷺ).

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَائِشَةَ، - رضى الله عنها - فِي حَجَّةِ النَّبِيِّ صلى الله عليه وسلم أَهَلَّتْ بِعُمْرَةٍ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ اللَّيْثِ وَزَادَ فِي الْحَدِيثِ قَالَ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً سَهْلاً إِذَا هَوِيَتِ الشَّىْءَ تَابَعَهَا عَلَيْهِ فَأَرْسَلَهَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَأَهَلَّتْ بِعُمْرَةٍ مِنَ التَّنْعِيمِ . قَالَ مَطَرٌ قَالَ أَبُو الزُّبَيْرِ فَكَانَتْ عَائِشَةُ إِذَا حَجَّتْ صَنَعَتْ كَمَا صَنَعَتْ مَعَ نَبِيِّ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1213 c
In-book reference : Book 15, Hadith 148
USC-MSA web (English) reference : Book 7, Hadith 2793
(deprecated numbering scheme)

Jabir (Allah be pleased with him) said.:

We went with Allah's Messenger (ﷺ) in 'a state of Ihram for the Hajj. There were women and children with us. When we reached Mecca we circumambulated the House and (ran) between al-Safa and al-Marwa. The Messenger of Allah (ﷺ) said: He who has no sacrificial animal with him should put off lhram. We said: What kind of putting off? He said: Getting out of lhram completely. So we came to our wives, and put on our clothes and applied perfume. When it was the day of Tarwiya, we put on Ihram for Hajj. and the first circumambulation and (running) between al-Safa and al-Marwa sufficed us.. Allah's Messenger (ﷺ) commanded us to become seven partners (in the sacrifice) of a camel and a cow.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، - رضى الله عنه - ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، - رضى الله عنه - قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُهِلِّينَ بِالْحَجِّ مَعَنَا النِّسَاءُ وَالْوِلْدَانُ فَلَمَّا قَدِمْنَا مَكَّةَ طُفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فَقَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ فَلْيَحْلِلْ " . قَالَ قُلْنَا أَىُّ الْحِلِّ قَالَ " الْحِلُّ كُلُّهُ " . قَالَ فَأَتَيْنَا النِّسَاءَ وَلَبِسْنَا الثِّيَابَ وَمَسِسْنَا الطِّيبَ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ أَهْلَلْنَا بِالْحَجِّ وَكَفَانَا الطَّوَافُ الأَوَّلُ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَشْتَرِكَ فِي الإِبِلِ وَالْبَقَرِ كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ .

Reference : Sahih Muslim 1213 d
In-book reference : Book 15, Hadith 149
USC-MSA web (English) reference : Book 7, Hadith 2794
(deprecated numbering scheme)

Jabir b. Abdullah reported that the Messenger of Allah (ﷺ) ordered us to put on Ihram (again) as we proceeded towards Mina after we had put it off (i. e. 'on the 8th of Dhu'l-Hijja). So we pronounced Talbiya at al-Abtah.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - قَالَ أَمَرَنَا النَّبِيُّ صلى الله عليه وسلم لَمَّا أَحْلَلْنَا أَنْ نُحْرِمَ إِذَا تَوَجَّهْنَا إِلَى مِنًى . قَالَ فَأَهْلَلْنَا مِنَ الأَبْطَحِ .

Reference : Sahih Muslim 1214
In-book reference : Book 15, Hadith 150
USC-MSA web (English) reference : Book 7, Hadith 2795
(deprecated numbering scheme)

Jabir b. Abdullah is reported to have said:
Neither Allah's Apostle (ﷺ) nor his Companions (circumambulated the Ka'ba and) ran between al-Safa and al-Marwa but once (sufficing both for Hajj and 'Umra). But in the hadith transmitted by Muhammad b. Bakr there is an addition:" That is first circumambulation."

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا عَبْدُ، بْنُ حُمَيْدٍ أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ، بْنَ عَبْدِ اللَّهِ - رضى الله عنه - يَقُولُ لَمْ يَطُفِ النَّبِيُّ صلى الله عليه وسلم وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلاَّ طَوَافًا وَاحِدًا . زَادَ فِي حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ طَوَافَهُ الأَوَّلَ .

Reference : Sahih Muslim 1215
In-book reference : Book 15, Hadith 151
USC-MSA web (English) reference : Book 7, Hadith 2796

(deprecated numbering scheme)

'Ata'reported:

I, along with some people, heard Jabir b. 'Abdullah saying: We the Companions of Muhammad (ﷺ) put on Ihram for Hajj only. Ata' further said that Jabir stated: Allah's Apostle (ﷺ) came on the 4th of Dhu'l-Hijja and he commanded us to put off Ihram. 'Ata'said that he (Allah's Apostle) commanded them to put off Ihram and to go to their wives (for intercourse). 'Ata' said: It was not obligatory for them, but (intercourse) with them had become permissible. We said: When only five days had been left to reach 'Arafa, he (the Holy Prophet) commanded us to have intercourse with our wives. And we reached 'Arafa in a state as if we had just had intercourse (with them). He ('Ata') said: Jabir pointed with his hand and I (perceive) as if I am seeing his hand as it moved. In the (meantime) the Messenger of Allah (ﷺ) stood amongst us and said: You are well aware that I am the most God-fearing, most truthful and most pious amongst you. And if there were not sacrificial animals with me, I would also have put off Ihram as you have put off. And if I were to know this matter of mine what I have come to know later on, I would not have brought sacrificial animals with me. So they (the Companions) put off Ihram and we also put it off and listened to (the Holy Prophet) and obeyed (his command). Jabir said: 'Ali came with the revenue of the taxes (from Yemen). He (the Holy Prophet) said: For what (purpose) have you entered into the state of Ihram (whether you entered into the state purely for Hajj and, Umra jointly or Hajj and Umra separately)? He said: For the purpose for which the Messenger of Allah (ﷺ) had entered. (The Prophet had entered as a Qiran, i.e. Ihram covering both Umra and Hajj simultaneously.) Thereupon Allah's Messenger (ﷺ) said: Offer a sacrifice of animal, and retain Ihram. And 'Ali brought a sacrificial animal for him (for the Holy Prophet). Suraqa b. Malik b. Ju'shum said: Messenger of Allah, is it (this concession putting off Ihram of Hajj or Umra) meant for this year or is it forever? He said: It is forever.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، - رضى الله عنهما - فِي نَاسٍ مَعِي قَالَ أَهْلَلْنَا أَصْحَابَ مُحَمَّدٍ صلى الله عليه وسلم بِالْحَجِّ خَالِصًا وَحْدَهُ - قَالَ عَطَاءٌ قَالَ جَابِرٌ - فَقَدِمَ النَّبِيُّ صلى الله عليه وسلم صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ فَأَمَرَنَا أَنْ نَحِلَّ . قَالَ عَطَاءٌ قَالَ " حِلُّوا وَأَصِيبُوا النِّسَاءَ " . قَالَ عَطَاءٌ وَلَمْ يَعْزِمْ عَلَيْهِمْ وَلَكِنْ أَحَلَّهُنَّ لَهُمْ . فَقُلْنَا لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ أَمَرَنَا أَنْ نُفْضِيَ إِلَى نِسَائِنَا فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَنِيَّ . قَالَ يَقُولُ جَابِرٌ بِيَدِهِ - كَأَنِّي أَنْظُرُ إِلَى قَوْلِهِ بِيَدِهِ يُحَرِّكُهَا - قَالَ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فِينَا فَقَالَ " قَدْ عَلِمْتُمْ أَنِّي أَتْقَاكُمْ لِلَّهِ وَأَصْدَقُكُمْ وَأَبَرُّكُمْ وَلَوْلاَ هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ وَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْىَ فَحِلُّوا " . فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا . قَالَ عَطَاءٌ قَالَ جَابِرٌ فَقَدِمَ عَلِيٌّ مِنْ سِعَايَتِهِ فَقَالَ " بِمَ أَهْلَلْتَ " . قَالَ بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى الله عليه وسلم . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَأَهْدِ وَامْكُثْ حَرَامًا " . قَالَ وَأَهْدَى لَهُ عَلِيٌّ هَدْيًا فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ يَا رَسُولَ اللَّهِ أَلِعَامِنَا هَذَا أَمْ لأَبَدٍ فَقَالَ " لأَبَدٍ " .

Reference	: Sahih Muslim 1216 a
In-book reference	: Book 15, Hadith 152
USC-MSA web (English) reference	: Book 7, Hadith 2797

(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:

We entered with the Messenger of Allah (ﷺ) in the state of Ihram for Hajj. When we came to Mecca he commanded us to put off Ihram and make it for 'Umra. We felt it (the command) hard for us, and our hearts were anguished on

account of this and it (this reaction of the people) reached the Messenger of Allah (ﷺ). We do not know whether he received (this news) from the Heaven (through revelation) or from the people. (Whatever the case might be) he said; O people, put off Ihram. If there were not the sacrificial animals with me, I would have done as you do. So we put off the Ihram (after performing Umra), and we had intercourse with our wives and did everything which a non-Muhrim does (applying perfume, putting on clothes, etc.), and when It was the day of Tarwiya (8th of Dhu'l-Hijja) we turned our back to Mecca (in order to go to Mini, 'Arafat) and we put on lhram for Hajj.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - قَالَ أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَحِلَّ وَنَجْعَلَهَا عُمْرَةً فَكَبُرَ ذَلِكَ عَلَيْنَا وَضَاقَتْ بِهِ صُدُورُنَا فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَمَا نَدْرِي أَشَىْءٌ بَلَغَهُ مِنَ السَّمَاءِ أَمْ شَىْءٌ مِنْ قِبَلِ النَّاسِ فَقَالَ " أَيُّهَا النَّاسُ أَحِلُّوا فَلَوْلاَ الْهَدْىُ الَّذِي مَعِي فَعَلْتُ كَمَا فَعَلْتُمْ " . قَالَ فَأَحْلَلْنَا حَتَّى وَطِئْنَا النِّسَاءَ وَفَعَلْنَا مَا يَفْعَلُ الْحَلاَلُ حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ بِظَهْرٍ أَهْلَلْنَا بِالْحَجِّ .

Reference : Sahih Muslim 1216 b
In-book reference : Book 15, Hadith 153
USC-MSA web (English) reference : Book 7, Hadith 2798
(deprecated numbering scheme)

Musa b. Nafi reported:
I came to Mecca as a Mutamattil for Umra (performing Umra first and then putting off Ihram and again entering into the state of Ihram for Hajj) four days before the day of Tarwiya (i. e. on the 4th of Dhu'l-Hijja). Thereupon the people said: Now yours is the Hajj of the Meccans. I went to 'Ata' b. Abi Rabah and asked his religious verdict. Ata' said: Jabir b. 'Abdullah al'Ansari (Allah be pleased with them) narrated to me that he performed Hajj with the Messenger of Allah (ﷺ) in the year when he took sacrificial animals with him (i.e. during the 10th year of Hijra known as the Farewell Pilgrimage) and they had put on Ihram for Hajj only (as Mufrid). The Messenger of Allah (ﷺ) said: Put off Ihram and circumambulate the House, and (run) between al-Safa and al-Marwa, and get your hair cut and stay as non-Muhrims. When it was the day of Tarwiya, then put on Ihram for Hajj and make lhram for Mut'a (you had put on Ihram for Hajj, but take it off after performing Umra and then again put on Ihram for Hajj). They said: How should we make it Mut'a although we entered upon lhram in the name of Hajj? He said: Do whatever I command you to do. Had I not brought sacrificial animals with me, I would have done as I have commanded you to do. But it is not permissible for me to put off Ihram till the sacrifice is offered. Then they also did accordingly.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مُوسَى بْنُ نَافِعٍ، قَالَ قَدِمْتُ مَكَّةَ مُتَمَتِّعًا بِعُمْرَةٍ قَبْلَ التَّرْوِيَةِ بِأَرْبَعَةِ أَيَّامٍ فَقَالَ النَّاسُ تَصِيرُ حَجَّتُكَ الآنَ مَكِّيَّةً فَدَخَلْتُ عَلَى عَطَاءِ بْنِ أَبِي رَبَاحٍ فَاسْتَفْتَيْتُهُ فَقَالَ عَطَاءٌ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ - رضى الله عنهما - أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ سَاقَ الْهَدْىَ مَعَهُ وَقَدْ أَهَلُّوا بِالْحَجِّ مُفْرَدًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحِلُّوا مِنْ إِحْرَامِكُمْ فَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَصِّرُوا وَأَقِيمُوا حَلاَلاً حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهِلُّوا بِالْحَجِّ وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً " . قَالُوا كَيْفَ نَجْعَلُهَا مُتْعَةً وَقَدْ سَمَّيْنَا الْحَجَّ قَالَ " افْعَلُوا مَا آمُرُكُمْ بِهِ فَإِنِّي لَوْلاَ أَنِّي سُقْتُ الْهَدْىَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ بِهِ وَلَكِنْ لاَ يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْىُ مَحِلَّهُ " . فَفَعَلُوا .

Reference : Sahih Muslim 1216 c
In-book reference : Book 15, Hadith 154
USC-MSA web (English) reference : Book 7, Hadith 2799
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:
We set out with Allah's Messenger (ﷺ) as Muhrim for Hajj. The Messenger of Allah (ﷺ) commanded us to make this Ihram for Umra, and some put it off (after performing 'Umra), but the Prophet (ﷺ) had sacrificial animals with him, so he could not make it (this Ihram) as that of Umra.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ، حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ، الْمَخْزُومِيُّ عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - قَالَ قَدِمْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُهِلِّينَ بِالْحَجِّ فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَجْعَلَهَا عُمْرَةً وَنَحِلَّ - قَالَ - وَكَانَ مَعَهُ الْهَدْىُ فَلَمْ يَسْتَطِعْ أَنْ يَجْعَلَهَا عُمْرَةً .

Reference : Sahih Muslim 1216 d
In-book reference : Book 15, Hadith 155
USC-MSA web (English) reference : Book 7, Hadith 2800
(deprecated numbering scheme)

(18) Chapter: Tamattu with Hajj and Umrah

(18) باب فِي الْمُتْعَةِ بِالْحَجِّ وَالْعُمْرَةِ

Abu Nadra reported:
Ibn 'Abbas commanded the performance of Mut'a putting ihram for 'Umra during the months of Dhul-Hijja and after completing it. then putting on Ihram for Hajj), but Ibn Zubair forbade to do it. I made a mention of it to Jabir b. Abdullih and he said: It is through me that this hadith has been circulated. We entered into the state of Ihram as Tamattu' with the Messenger of Allah (ﷺ). When 'Umar was Installed as Caliph, he said: Verily Allah made permissible for His Messenger (ﷺ) whatever He liked and as Re liked. And (every command) of the Holy Qur'an has been revealed for every occasion. So accomplish Hajj and Umra for Allah as Allah has commanded you; and confirm by (proper conditions) the marriage of those women (with whom you have performed Mut'a). And any person would come to me with a marriage of appointed duration (Mut'a), I would stone him (to death).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، قَالَ كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمُتْعَةِ وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَى عَنْهَا قَالَ فَذَكَرْتُ ذَلِكَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ عَلَى يَدَىَّ دَارَ الْحَدِيثُ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَلَمَّا قَامَ عُمَرُ قَالَ إِنَّ اللَّهَ كَانَ يُحِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ وَإِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَازِلَهُ فَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ كَمَا أَمَرَكُمُ اللَّهُ وَأَبِتُّوا نِكَاحَ هَذِهِ النِّسَاءِ فَلَنْ أُوتَى بِرَجُلٍ نَكَحَ امْرَأَةً إِلَى أَجَلٍ إِلاَّ رَجَمْتُهُ بِالْحِجَارَةِ .

Reference : Sahih Muslim 1217 a
In-book reference : Book 15, Hadith 156
USC-MSA web (English) reference : Book 7, Hadith 2801
(deprecated numbering scheme)

Qatada narrated this hadith with the same chain of transmitters saying:
(That 'Umar also said): Separate your Hajj from 'Umra, for that is the most complete Hajj, and complete your Umra.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ فَافْصِلُوا حَجَّكُمْ مِنْ عُمْرَتِكُمْ فَإِنَّهُ أَتَمُّ لِحَجِّكُمْ وَأَتَمُّ لِعُمْرَتِكُمْ .

Reference : Sahih Muslim 1217 b
In-book reference : Book 15, Hadith 157
USC-MSA web (English) reference : Book 7, Hadith 2801
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:

We came with the Messenger of Allah (May peace be upon him) pronouncing Talbiya for Hajj, and the Messenger of Allah (May peace be upon him) commanded us to make (our Ihram) into that of Umra.

وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ، وَقُتَيْبَةُ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ خَلَفٌ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ أَيُّوبَ، قَالَ سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - قَالَ قَدِمْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَقُولُ لَبَّيْكَ بِالْحَجِّ . فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَجْعَلَهَا عُمْرَةً .

Reference : Sahih Muslim 1216 e
In-book reference : Book 15, Hadith 158
USC-MSA web (English) reference : Book 7, Hadith 2802
(deprecated numbering scheme)

(19) Chapter: The Hajj of the Prophet saws

(19) باب حَجَّةِ النَّبِيِّ صلى الله عليه وسلم

Ja'far b Muhammad reported on the authority of his father:

We went to Jabir b. Abdullah and he began inquiring about the people (who had gone to see him) till it was my turn. I said: I am Muhammad b. 'Ali b. Husain. He placed his hand upon my head and opened my upper button and then the lower one and then placed his palm on my chest (in order to bless me), and I was, during those days, a young boy, and he said: You are welcome, my nephew. Ask whatever you want to ask. And I asked him but as he was blind (he could not respond to me immediately), and the time for prayer came. He stood up covering himself in his mantle. And whenever he placed its ends upon his shoulders they slipped down on account of being short (in size). Another mantle was, however, lying on the clothes rack near by. And he led us in the prayer. I said to him: Tell me about the Hajj of Allah's Messenger (May peace be upon him). And he pointed with his hand nine, and then stated: The Messenger of Allah (ﷺ) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (ﷺ) was about to perform the Hajj. A large number of persons came to Medina and all of them were anxious to follow the Messenger of Allah (May peace be upon him) and do according to his doing. We set out with him till we reached Dhu'l-Hulaifa. Asma' daughter of Umais gave birth to Muhammad b. Abu Bakr. She sent message to the Messenger of Allah (May peace be upon him) asking him: What should 1 do? He (the Holy Prophet) said: Take a bath, bandage your private parts and put on Ihram. The Messenger of Allah (May peace be upon him) then prayed in the mosque and then mounted al-Qaswa (his she-camel) and it stood erect with him on its back at al-Baida'. And I saw as far as I could see in front of me but riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (ﷺ) was prominent among us and the (revelation) of the Holy Qur'an was descending upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. He pronounced the Oneness of Allah (saying):" Labbaik,0 Allah, Labbaik, Labbaik. Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou

hast no partner." And the people also pronounced this Talbiya which they pronounce (today). The Messenger of Allah (May peace be upon him) did not reject anything out of it. But the Messenger of Allah (May peace. be upon him) adhered to his own Talbiya. Jabir (Allah be pleased with him) said: We did not have any other intention but that of Hajj only, being unaware of the Umra (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four. And then going to the Station of Ibrahim, he recited:" And adopt the Station of Ibrahim as a place of prayer." And this Station was between him and the House. My father said (and I do not know whether he had made a mention of it but that was from Allah's Apostle [May peace be upon him] that he recited in two rak'ahs:" say: He is Allah One," and say:" Say: 0 unbelievers." He then returned to the pillar (Hajar Aswad) and kissed it. He then went out of the gate to al-Safa' and as he reached near it he recited:" Al-Safa' and al-Marwa are among the signs appointed by Allah," (adding:) I begin with what Allah (has commanded me) to begin. He first mounted al-Safa' till he saw the House, and facing Qibla he declared the Oneness of Allah and glorified Him, and said:" There is no god but Allah, One, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone." He then made supplication in the course of that saying such words three times. He then descended and walked towards al-Marwa, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked till he reached al-Marwa. There he did as he had done at al-Safa'. And when it was his last running at al-Marwa he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umra. Suraqa b. Malik b. Ju'sham got up and said: Messenger of Allah, does it apply to the present year, or does it apply forever? Thereupon the Messenger of Allah (May peace be upon him) intertwined the fingers (of one hand) into another and said twice: The 'Umra has become incorporated in the Hajj (adding):" No, but for ever and ever." 'All came from the Yemen with the sacrificial animals for the Prophet (May peace be upon him) and found Fatimah (Allah be pleased with her) to be one among those who had put off Ihram and had put on dyed clothes and had applied antimony. He (Hadrat'Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. He (the narrator) said that 'Ali used to say in Iraq: I went to the Messenger of Allah (ﷺ) showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger (ﷺ) regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: She has told the truth, she has told the truth. (The Prophet then asked 'Ali): What did you say when you undertook to go for Hajj? I ('Ali) said: 0 Allah, I am putting on Ihram for the same purpose as Thy Messenger has put it on. He said: I have with me sacrificial animals, so do not put off the Ihram. He (Jabir) said: The total number of those sacrificial animals brought by 'Ali from the Yemen and of those brought by the Apostle (ﷺ) was one hundred. Then all the people except the Apostle (ﷺ) and those who had with them sacrificial animals, put off Ihram, and got their hair clipped; when it was the day of Tarwiya (8th of Dhu'l-Hijja) they went to Mina and put on the Ihram for Hajj and the Messenger of Ailah (ﷺ) rode and led the noon, afternoon, sunset 'Isha' and dawn prayers. He then waited a little till the sun rose, and commanded that a tent of hair should be pitched at Namira. The Messenger of Allah (ﷺ) then set out and the Quraish did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraish used to do in the pre-Islamic period. The Messenger of Allah (ﷺ), however, passed on till he came to 'Arafa and he found that the tent had been pitched for him at Namira. There he got down till the sun had passed the meridian; he commanded that al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: Verily your blood, your property are as sacred and inviolable as the sacredness of this

day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of she pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. 0 Allah, be witness," saying it thrice. (Bilal then) pronounced Adhan and later on Iqama and he (the Holy Prophet) led the noon prayer. He (Bilal) then uttered Iqama and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two. The Messenger of Allah (ﷺ) then mounted his camel and came to the place of stay, making his she-camel al-Qaswa, turn towards the side where there we are rocks, having the path taken by those who went on foot in front of him, and faced the Qibla. He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usama sit behind him, and he pulled the nosestring of Qaswa so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) till she climbed up and this is how he reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify (Allah) in between them (i. e. he did not observe supererogatory rak'ahs between Maghrib and 'Isha' prayers). The Messenger of Allah (ﷺ) then lay down till dawn and offered the dawn prayer with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswa, and when he came to al-Mash'ar al-Haram, he faced towards Qibla, supplicated Him, Glorified Him, and pronounced His Uniqueness (La ilaha illa Allah) and Oneness, and kept standing till the daylight was very clear. He then went quickly before the sun rose, and seated behind him was al-Fadl b. 'Abbas and he was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allah (May peace be upon him) was moving on, there was also going a group of women (side by side with them). Al-Fadl began to look at them. The Messenger of Allah (ﷺ) placed his hand on the face of Fadl who then turned his face to the other side, and began to see, and the Messenger of Allah (ﷺ) turned his hand to the other side and placed it on the face of al-Fadl. He again turned his face to the other side till he came to the bottom of Muhassir. 1680 He urged her (al-Qaswa) a little, and, following the middle road, which comes out at the greatest jamra, he came to the jamra which is near the tree. At this be threw seven small pebbles, saying Allah-o-Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to 'All who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and Hadrat 'All) took some meat out of it and drank its soup. The Messenger of Allah (May peace be upon him) again rode and came to the House, and offered the Zuhr prayer at Mecca. He came to the tribe of Abd al-Muttalib, who were supplying water at Zamzam, and said: Draw water. O Bani 'Abd al-Muttalib; were it not that people would usurp this

right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ حَاتِمٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ، - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَسَأَلَ عَنِ الْقَوْمِ، حَتَّى انْتَهَى إِلَىَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ، . فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي فَنَزَعَ زِرِّي الأَعْلَى ثُمَّ نَزَعَ زِرِّي الأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَىَّ وَأَنَا يَوْمَئِذٍ غُلاَمٌ شَابٌّ فَقَالَ مَرْحَبًا بِكَ يَا ابْنَ أَخِي سَلْ عَمَّا شِئْتَ . فَسَأَلْتُهُ وَهُوَ أَعْمَى وَحَضَرَ وَقْتُ الصَّلاَةِ فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا بِهَا كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا وَرِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمِشْجَبِ فَصَلَّى بِنَا فَقُلْتُ أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ بِيَدِهِ فَعَقَدَ تِسْعًا فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَاجٌّ فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَيَعْمَلَ مِثْلَ عَمَلِهِ فَخَرَجْنَا مَعَهُ حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كَيْفَ أَصْنَعُ قَالَ " اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ وَأَحْرِمِي " . فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ نَظَرْتُ إِلَى مَدِّ بَصَرِي بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشٍ وَعَنْ يَمِينِهِ مِثْلَ ذَلِكَ وَعَنْ يَسَارِهِ مِثْلَ ذَلِكَ وَمِنْ خَلْفِهِ مِثْلَ ذَلِكَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْرِفُ تَأْوِيلَهُ وَمَا عَمِلَ بِهِ مِنْ شَىْءٍ عَمِلْنَا بِهِ فَأَهَلَّ بِالتَّوْحِيدِ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ " . وَأَهَلَّ النَّاسُ بِهَذَا الَّذِي يُهِلُّونَ بِهِ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِمْ شَيْئًا مِنْهُ وَلَزِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَلْبِيَتَهُ قَالَ جَابِرٌ - رضى الله عنه - لَسْنَا نَنْوِي إِلاَّ الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلاَثًا وَمَشَى أَرْبَعًا ثُمَّ نَفَذَ إِلَى مَقَامِ إِبْرَاهِيمَ - عَلَيْهِ السَّلاَمُ - فَقَرَأَ { وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ فَكَانَ أَبِي يَقُولُ وَلاَ أَعْلَمُهُ ذَكَرَهُ إِلاَّ عَنِ النَّبِيِّ صلى الله عليه وسلم كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ { قُلْ هُوَ اللَّهُ أَحَدٌ} وَ { قُلْ يَا أَيُّهَا الْكَافِرُونَ} ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} " أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ " . فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ وَكَبَّرَهُ وَقَالَ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ " . ثُمَّ دَعَا بَيْنَ ذَلِكَ قَالَ مِثْلَ هَذَا ثَلاَثَ مَرَّاتٍ ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى حَتَّى إِذَا صَعِدَتَا مَشَى حَتَّى أَتَى الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا حَتَّى إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ فَقَالَ " لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْىَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْىٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً " . فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ يَا رَسُولَ اللَّهِ أَلِعَامِنَا هَذَا أَمْ لأَبَدٍ فَشَبَّكَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَصَابِعَهُ وَاحِدَةً فِي الأُخْرَى وَقَالَ " دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ - مَرَّتَيْنِ - لاَ بَلْ لأَبَدٍ أَبَدٍ " . وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ صلى الله عليه وسلم فَوَجَدَ فَاطِمَةَ - رضى الله عنها - مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيغًا وَاكْتَحَلَتْ فَأَنْكَرَ ذَلِكَ عَلَيْهَا فَقَالَتْ إِنَّ أَبِي أَمَرَنِي بِهَذَا . قَالَ فَكَانَ عَلِيٌّ يَقُولُ بِالْعِرَاقِ فَذَهَبْتُ إِلَى رَسُولِ

اللَّهِ صلى الله عليه وسلم مُحَرِّشًا عَلَى فَاطِمَةَ لِلَّذِي صَنَعَتْ مُسْتَفْتِيًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِيمَا ذَكَرَتْ عَنْهُ فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا فَقَالَ " صَدَقَتْ صَدَقَتْ مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ " . قَالَ قُلْتُ اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ . قَالَ " فَإِنَّ مَعِيَ الْهَدْىَ فَلاَ تَحِلُّ " . قَالَ فَكَانَ جَمَاعَةُ الْهَدْىِ الَّذِي قَدِمَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ صلى الله عليه وسلم مِائَةً - قَالَ - فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا إِلاَّ النَّبِيَّ صلى الله عليه وسلم وَمَنْ كَانَ مَعَهُ هَدْىٌ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَى مِنًى فَأَهَلُّوا بِالْحَجِّ وَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَثَ قَلِيلاً حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمِرَةَ فَسَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلاَ تَشُكُّ قُرَيْشٌ إِلاَّ أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ فَأَجَازَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَأَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ وَقَالَ " إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلاَ كُلُّ شَىْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَىَّ مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رِبًا أَضَعُ رِبَانَا رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ . فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ كِتَابَ اللَّهِ . وَأَنْتُمْ تُسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ " . قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ . فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ " اللَّهُمَّ اشْهَدِ اللَّهُمَّ اشْهَدْ " . ثَلاَثَ مَرَّاتٍ ثُمَّ أَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخَرَاتِ وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً حَتَّى غَابَ الْقُرْصُ وَأَرْدَفَ أُسَامَةَ خَلْفَهُ وَدَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ وَيَقُولُ بِيَدِهِ الْيُمْنَى " أَيُّهَا النَّاسُ السَّكِينَةَ السَّكِينَةَ " . كُلَّمَا أَتَى حَبْلاً مِنَ الْحِبَالِ أَرْخَى لَهَا قَلِيلاً حَتَّى تَصْعَدَ حَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى طَلَعَ الْفَجْرُ وَصَلَّى الْفَجْرَ - حِينَ تَبَيَّنَ لَهُ الصُّبْحُ - بِأَذَانٍ وَإِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ وَكَانَ رَجُلاً حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا فَلَمَّا دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَرَّتْ بِهِ ظُعُنٌ يَجْرِينَ فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَلَى وَجْهِ الْفَضْلِ فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَى الشِّقِّ الآخَرِ يَنْظُرُ فَحَوَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ مِنَ الشِّقِّ الآخَرِ عَلَى وَجْهِ الْفَضْلِ يَصْرِفُ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ يَنْظُرُ حَتَّى أَتَى بَطْنَ مُحَسِّرٍ فَحَرَّكَ قَلِيلاً ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرَى حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا مِثْلِ حَصَى الْخَذْفِ رَمَى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ فَنَحَرَ ثَلاَثًا وَسِتِّينَ بِيَدِهِ ثُمَّ أَعْطَى عَلِيًّا فَنَحَرَ مَا غَبَرَ وَأَشْرَكَهُ فِي هَدْيِهِ ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجُعِلَتْ فِي قِدْرٍ

فَطُبِخَتْ فَأَكَلاَ مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا ثُمَّ رَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَفَاضَ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ فَأَتَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْزَمَ فَقَالَ " انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ فَلَوْلاَ أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ " . فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ .

Reference : Sahih Muslim 1218 a
In-book reference : Book 15, Hadith 159
USC-MSA web (English) reference : Book 7, Hadith 2803
(deprecated numbering scheme)

Ja'far b. Muhammad narrated on the authority of his father thus:
I came to Jabir b. Abdullah and asked him about the (Farewell) Pilgrimage of Allah's Messenger (ﷺ). The rest of the hadith is the same, but with the addition of this:" There was one Abu Sayyara among the Arabs, (of pre-Islamic period) who carried (people from Muzdalifa to Mini). As the Messenger of Allah (May peace be upon him) set out from Muzdalifa to al-Mash'ar al-Haram, the Quraish were certain that he would halt there and that would be his station. But he passed on (without staying) there. and paid no heed to it till he came to 'Arafat and there he stayed."

وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، حَدَّثَنِي أَبِي، قَالَ أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْتُهُ عَنْ حَجَّةِ، رَسُولِ اللَّهِ صلى الله عليه وسلم وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ حَاتِمِ بْنِ إِسْمَاعِيلَ وَزَادَ فِي الْحَدِيثِ وَكَانَتِ الْعَرَبُ يَدْفَعُ بِهِمْ أَبُو سَيَّارَةَ عَلَى حِمَارٍ عُرْيٍ فَلَمَّا أَجَازَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْمُزْدَلِفَةِ بِالْمَشْعَرِ الْحَرَامِ . لَمْ تَشُكَّ قُرَيْشٌ أَنَّهُ سَيَقْتَصِرُ عَلَيْهِ وَيَكُونُ مَنْزِلُهُ ثَمَّ فَأَجَازَ وَلَمْ يَعْرِضْ لَهُ حَتَّى أَتَى عَرَفَاتٍ فَنَزَلَ .

Reference : Sahih Muslim 1218 b
In-book reference : Book 15, Hadith 160
USC-MSA web (English) reference : Book 7, Hadith 2804
(deprecated numbering scheme)

(20) Chapter: All of Arafat is a place of standing

(20) باب مَا جَاءَ أَنَّ عَرَفَةَ كُلَّهَا مَوْقِفٌ

Jabir reported Allah's Messenger (May peace be upon him) as saying:
I have sacrificed (the animals) here, and the whole of Mini is a place for sacrifice; so sacrifice your animals at your places. 1 have stayed here (near these rocks), and the whole of Arafat is a place for stay. And I have stayed here (at Muzdalifa near Mash'ar al-Haram and the whole of Muzdalifa) is a place for stay (i. e. one is permitted to spend night in any part of it, as one likes).

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، عَنْ جَعْفَرٍ، حَدَّثَنِي أَبِي، عَنْ جَابِرٍ، فِي حَدِيثِهِ ذَلِكَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نَحَرْتُ هَا هُنَا وَمِنًى كُلُّهَا مَنْحَرٌ فَانْحَرُوا فِي رِحَالِكُمْ وَوَقَفْتُ هَا هُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ وَوَقَفْتُ هَا هُنَا وَجَمْعٌ كُلُّهَا مَوْقِفٌ " .

Reference : Sahih Muslim 1218 c
In-book reference : Book 15, Hadith 161
USC-MSA web (English) reference : Book 7, Hadith 2805
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported that when Allah's Messenger (ﷺ) proceeded to Mecca, he came to it (the Black Stone). he kissed it. and moved to his right. and moved quickly in three circuits, and walked in four circuits.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، عَنْ جَعْفَرِ بْنِ، مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، - رضى الله عنهما - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ مَشَى عَلَى يَمِينِهِ فَرَمَلَ ثَلاَثًا وَمَشَى أَرْبَعًا .

Reference : Sahih Muslim 1218 d
In-book reference : Book 15, Hadith 162
USC-MSA web (English) reference : Book 7, Hadith 2806
(deprecated numbering scheme)

(21) Chapter: The Standing and the Saying of Allah, The Most High: "Then depart from the place whence all the people depart"

(21) باب فِي الْوُقُوفِ وَقَوْلِهِ تَعَالَى { ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ}

'A'isha (Allah be pleased with her) reported that the Quraish (of the pre-Islamic days) and those who followed their religions practices stayed at Muzdalifa, and they named themselves as Hums, whereas all other Arabs stayed at 'Arafa. With the advent of Islam, Allah, the Exalted and Glorious, commanded His Apostle (ﷺ) to come to 'Arafat and stay there, and then hurry from there, and this is the significance of the words of Allah:
" Then hasten on from where the people hasten on."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ وَكَانُوا يُسَمَّوْنَ الْحُمْسَ وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ فَلَمَّا جَاءَ الإِسْلاَمُ أَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ صلى الله عليه وسلم أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا ثُمَّ يُفِيضَ مِنْهَا فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ { ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ}

Reference : Sahih Muslim 1219 a
In-book reference : Book 15, Hadith 163
USC-MSA web (English) reference : Book 7, Hadith 2807
(deprecated numbering scheme)

Hisham narrated on the authority of his father that the Arabs with the exception of Hums who were Quraish, and their descendants, circumambulated the House naked. They kept circumambulating In this state of nudity unless the Hums supplied to them the clothes. The male provided (clothes) to the male and the female provided clothes to the female. And the Hums did not get out of Muzdalifa, whereas the people (other than the Quraish) went t o 'Arafat. Hisham said on the authority of his father who related from 'A'isha (Allah be pleased with her) who said:
Hums are those about whom Allah, the Exalted and Glorious, revealed this verse:" Then hasten to where the people hasten." She (further) said: The people hastened on from 'Arafat, whereas Hums hastened from Muzdalifa, and said: We'do not hasten but from Haram. But when this (verse) was revealed:" Hasten on from that (place) where the people hasten on," they (the Quraish) then went to 'Arafat.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ كَانَتِ الْعَرَبُ تَطُوفُ بِالْبَيْتِ عُرَاةً إِلاَّ الْحُمْسَ وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ كَانُوا يَطُوفُونَ عُرَاةً إِلاَّ أَنْ تُعْطِيَهُمُ الْحُمْسُ ثِيَابًا فَيُعْطِي الرِّجَالُ الرِّجَالَ وَالنِّسَاءُ النِّسَاءَ وَكَانَتِ الْحُمْسُ لاَ يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ وَكَانَ النَّاسُ كُلُّهُمْ يَبْلُغُونَ عَرَفَاتٍ . قَالَ هِشَامٌ فَحَدَّثَنِي أَبِي عَنْ عَائِشَةَ - رضى الله عنها - قَالَتِ الْحُمْسُ هُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ { ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ} قَالَتْ كَانَ النَّاسُ يُفِيضُونَ مِنْ عَرَفَاتٍ وَكَانَ الْحُمْسُ يُفِيضُونَ مِنَ الْمُزْدَلِفَةِ يَقُولُونَ لاَ نُفِيضُ إِلاَّ مِنَ الْحَرَمِ فَلَمَّا نَزَلَتْ { أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ} رَجَعُوا إِلَى عَرَفَاتٍ .

Reference : Sahih Muslim 1219 b
In-book reference : Book 15, Hadith 164
USC-MSA web (English) reference : Book 7, Hadith 2808
(deprecated numbering scheme)

Jubair. b. Mut'im reported:
I lost my camel and went in search of it on the day of 'Arafa, and I saw the Messenger of Allah (ﷺ) staying along with people in 'Ara'fit. Thereupon I said: By Allah, he is among the Hums (Quraish) ; what has happened to him that he has come to this (place)? The Quraish were counted among Hums.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ عَمْرٍو، سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ، يُحَدِّثُ عَنْ أَبِيهِ، جُبَيْرِ بْنِ مُطْعِمٍ قَالَ أَضْلَلْتُ بَعِيرًا لِي فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَاقِفًا مَعَ النَّاسِ بِعَرَفَةَ فَقُلْتُ وَاللَّهِ إِنَّ هَذَا لَمِنَ الْحُمْسِ فَمَا شَأْنُهُ هَا هُنَا وَكَانَتْ قُرَيْشٌ تُعَدُّ مِنَ الْحُمْسِ .

Reference : Sahih Muslim 1220
In-book reference : Book 15, Hadith 165
USC-MSA web (English) reference : Book 7, Hadith 2809
(deprecated numbering scheme)

(22) Chapter: It is permissible to base one's intention for Ihram on the intention of another

(22) باب فِي نَسْخِ التَّحَلُّلِ مِنَ الإِحْرَامِ وَالأَمْرِ بِالتَّمَامِ

Abu Musa (Allah be pleased with him) said:
I came to the Messenger of Allah (ﷺ) as he was encamping at Batha. He said to me: Did you intend to perform Hajj? I said: Yes. He again said: With what intention have you entered into the state of Ihram (for Ifrad, Qiran or Tamattu'). I said: I pronounced Talbiya (I have entered into the state of Ihram) with that very aim with which the Messenger of Allah (ﷺ) is pronouncing Talbiya. He (the Holy Prophet) said; You have done well. Then circumambulate the House and run between al-Safa' and al-Marwa' and put off Ihram (as you have not brought the sacrificial animals along with you). So I circumambulated the House, and ran between al-Safa' and al-Marwa' and then came to a woman of the tribe of Qais and she rid my head of the lice. I again put on Ihram for Hajj. and continued giving religious verdict (according to this practice) till during the Caliphate of Umar (Allah be pleased with him) when a person said to him: Abu Musa, or Abdullah b. Qais, exercise restraint in delivering some religious verdict of yours, for you do not know what has been introduced after you by the Commander of the Believers in the rites (of Hajj). Thereupon he said: 0 people, whom we gave the religious verdict (concerning putting off Ihram) they should wait, for the Commander of the Believers is about to come to you, and you should follow him. Umar (Allah be

pleased with him) then came and I made a mention of it to him. whereupon he said: If we abide by the Book of Allah (we find) the Book of Allah has commanded us to complete the (. Hajj and 'Umra), and if we abide by the Sunnah of Allah's Messenger (ﷺ), we find that Allah's Messenger (ﷺ) did not put off Ihram till the sacrificial animal was brought to its end (till it was sacrificed).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى، قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ فَقَالَ لِي " أَحَجَجْتَ " . فَقُلْتُ نَعَمْ . فَقَالَ " بِمَ أَهْلَلْتَ " . قَالَ قُلْتُ لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم . قَالَ " فَقَدْ أَحْسَنْتَ طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَحِلَّ " . قَالَ فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ بَنِي قَيْسٍ فَفَلَتْ رَأْسِي ثُمَّ أَهْلَلْتُ بِالْحَجِّ . قَالَ فَكُنْتُ أُفْتِي بِهِ النَّاسَ حَتَّى كَانَ فِي خِلاَفَةِ عُمَرَ - رضى الله عنه - فَقَالَ لَهُ رَجُلٌ يَا أَبَا مُوسَى - أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ - رُوَيْدَكَ بَعْضَ فُتْيَاكَ فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدَكَ . فَقَالَ يَا أَيُّهَا النَّاسُ مَنْ كُنَّا أَفْتَيْنَاهُ فُتْيَا فَلْيَتَّئِدْ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَبِهِ فَائْتَمُّوا . قَالَ فَقَدِمَ عُمَرُ - رضى الله عنه - فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّ كِتَابَ اللَّهِ يَأْمُرُ بِالتَّمَامِ وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْىُ مَحِلَّهُ .

Reference	: Sahih Muslim 1221 a
In-book reference	: Book 15, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2810

This hadith has been narrated by Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 1221 b
In-book reference	: Book 15, Hadith 167
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2811

Abu Musa (Allah be pleased with him) reported:

I came to the Messenger of Allah (ﷺ) and he was encamping at Batha. He (the Holy Prophet) said: With what purpose have you entered into the state of Ihram? I said: I have entered into the state of Ihram in accordance with the Ihram of Allah's Apostle (ﷺ). He said: Have you brought sacrificial animals along with you? I said: No. whereupon he said: Then circumambulate the House and run between al-Safa' and al-Marwa and put off Ihram. So I circumambulated the House, ran between al-Safa' and al-Marwa, and then came to a woman of my tribe. She combed and washed my head. I used to give religious verdict (according to the above mentioned command of the Holy Prophet) during the Caliphate of Abu Bakr and also during that of 'Umar. And it was during the Hajj season that a person came to me and said: You (perhaps) do not know what the Commander of the Believers has introduced in the rites (of Hajj). I said: 0 people, those whom we have given religious verdict about a certain thing should wait, for the Commander of the Believers is about to arrive among you, so follow him. When the Commander of the Believers arrived, I said: What is this that you have introduced in the rites (of Hajj)? -where upon he said: If we abide by the Book of Allah (we find) that there Allah, Exalted and Majestic, has said: Complete Hajj and 'Umra for

Allah." And if we abide by the Sunnah of our Apostle (ﷺ) (we find) that the Messenger of Allah (May peace be upon him) did not put off Ihram till he had sacrificed the animals.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى، - رضى الله عنه - قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُنِيخٌ بِالْبَطْحَاءِ فَقَالَ " بِمَ أَهْلَلْتَ " . قَالَ قُلْتُ أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم قَالَ " هَلْ سُقْتَ مِنْ هَدْيٍ " . قُلْتُ لاَ . قَالَ " فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حِلَّ " . فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطَتْنِي وَغَسَلَتْ رَأْسِي فَكُنْتُ أُفْتِي النَّاسَ بِذَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ فَإِنِّي لَقَائِمٌ بِالْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ . فَقُلْتُ أَيُّهَا النَّاسُ مَنْ كُنَّا أَفْتَيْنَاهُ بِشَىْءٍ فَلْيَتَّئِدْ فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَبِهِ فَائْتَمُّوا فَلَمَّا قَدِمَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الَّذِي أَحْدَثْتَ فِي شَأْنِ النُّسُكِ قَالَ إِنْ نَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ { وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ} وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْىَ .

Reference : Sahih Muslim 1221 c
In-book reference : Book 15, Hadith 168
USC-MSA web (English) reference : Book 7, Hadith 2812
(deprecated numbering scheme)

Abu Musa (Allah be pleased with him) reported:

The Messenger of Allah (May peace be upon im) had sent me to Yemen and I came back In the year in which he (the Holy Prophet) performed the (Farewell) Pilgrimage. Allah's Messenger (may peace be upon, him) said to me: Abu Musa, what did you ' say when you entered into the state of Ihram? I said: At thy beck and call; my (Ihram) is that of the Ihram of Allah's Apostle (May peace be upon him). He said: Have you brought the sacrificial animals? I said: No. Thereupon he said: Go and circumambulate the House, and (run) between al-Safa' and al-Marwa and then put off Ihram. The rest of the hadith is the same.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى، - رضى الله عنه - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعَثَنِي إِلَى الْيَمَنِ قَالَ فَوَافَقْتُهُ فِي الْعَامِ الَّذِي حَجَّ فِيهِ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا مُوسَى كَيْفَ قُلْتَ حِينَ أَحْرَمْتَ " . قَالَ قُلْتُ لَبَّيْكَ إِهْلاَلاً كَإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم . فَقَالَ " هَلْ سُقْتَ هَدْيًا " . فَقُلْتُ لاَ . قَالَ " فَانْطَلِقْ فَطُفْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ . ثُمَّ أَحِلَّ " . ثُمَّ سَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ .

Reference : Sahih Muslim 1221 d
In-book reference : Book 15, Hadith 169
USC-MSA web (English) reference : Book 7, Hadith 2813
(deprecated numbering scheme)

Abu Musa, (Allah be pleased with him) reported that he used to deliver religious verdict in favor of Hajj Tamattu'. A person said to him:

Exercise restraint in delivering some of your religious verdicts, for you do not know what the Commander of Believers has introduced in the rites (of Hajj) after you (when you were away in Yemen). He (Abu Musa,) met him

(Hadrat Umar) subsequently and asked him (about it), whereupon 'Umar said: I know that Allah's Apostle (May peace be upon him) and also his Companions did that (observed Tamattu'), but I do not approve that the married persons should have intercourse with their wives under the shade of the trees, and then set out for Hajj with water trickling down from their heads.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ فَقَالَ لَهُ رَجُلٌ رُوَيْدَكَ بِبَعْضِ فُتْيَاكَ فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدُ حَتَّى لَقِيَهُ بَعْدُ فَسَأَلَهُ فَقَالَ عُمَرُ قَدْ عَلِمْتُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ فَعَلَهُ وَأَصْحَابُهُ وَلَكِنْ كَرِهْتُ أَنْ يَظَلُّوا مُعْرِسِينَ بِهِنَّ فِي الأَرَاكِ ثُمَّ يَرُوحُونَ فِي الْحَجِّ تَقْطُرُ رُءُوسُهُمْ ‏.‏

Reference : Sahih Muslim 1222
In-book reference : Book 15, Hadith 170
USC-MSA web (English) reference : Book 7, Hadith 2814
(deprecated numbering scheme)

(23) Chapter: The Permissibilty of Tamattu' (23) باب جَوَازِ التَّمَتُّعِ

'Abdullah b. Shaqiq reported that 'Uthman (Allah be pleased with him) used to forbid Tamattu', whereas 'Ali (Allah be pleased with him) ordered to do it. 'Uthman said a word to 'Ali, but 'Ali said:
You know that we used to perform Tamattu' with the Messenger of Allah (ﷺ), whereupon he said: It is right, but we entertained fear.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ كَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتْعَةِ، وَكَانَ، عَلِيٌّ يَأْمُرُ بِهَا فَقَالَ عُثْمَانُ لِعَلِيٍّ كَلِمَةً ثُمَّ قَالَ عَلِيٌّ لَقَدْ عَلِمْتَ أَنَّا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَجَلْ وَلَكِنَّا كُنَّا خَائِفِينَ ‏.‏

Reference : Sahih Muslim 1223 a
In-book reference : Book 15, Hadith 171
USC-MSA web (English) reference : Book 7, Hadith 2815
(deprecated numbering scheme)

This hadith has been narrated by Shu'ba with the same chain of transmitters.
وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - أَخْبَرَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1223 b
In-book reference : Book 15, Hadith 172
USC-MSA web (English) reference : Book 7, Hadith 2815
(deprecated numbering scheme)

Sa'id b. al-Musayyab reported that 'Ali and 'Uthman (Allah be pleased with them) met at 'Usfan; and Uthman used to forbid (people) from performing Tamattu' and 'Umra (during the period of Hajj), whereupon 'Ali said:
What is your opinion about a matter which the Messenger of Allah (ﷺ) did but you forbid it? Thereupon Uthman said: You leave us alone, whereupon he ('Ali) said: I cannot leave you alone. When 'Ali saw this, he put on Ihram for both of them together (both for Hajj and 'Umra).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ اجْتَمَعَ عَلِيٌّ وَعُثْمَانُ - رضى الله عنهما - بِعُسْفَانَ فَكَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتْعَةِ أَوِ الْعُمْرَةِ فَقَالَ عَلِيٌّ مَا تُرِيدُ إِلَى أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم تَنْهَى عَنْهُ فَقَالَ عُثْمَانُ دَعْنَا مِنْكَ . فَقَالَ إِنِّي لاَ أَسْتَطِيعُ أَنْ أَدَعَكَ فَلَمَّا أَنْ رَأَى عَلِيٌّ ذَلِكَ أَهَلَّ بِهِمَا جَمِيعًا .

Reference : Sahih Muslim 1223 c
In-book reference : Book 15, Hadith 173
USC-MSA web (English) reference : Book 7, Hadith 2816
(deprecated numbering scheme)

Abu Dharr (Allah be pleased with him) said that Tamattu' in Hajj was a special (concession) only for the Companions of Muhammad (ﷺ).

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، - رضى الله عنه - قَالَ كَانَتِ الْمُتْعَةُ فِي الْحَجِّ لأَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم خَاصَّةً .

Reference : Sahih Muslim 1224 a
In-book reference : Book 15, Hadith 174
USC-MSA web (English) reference : Book 7, Hadith 2817
(deprecated numbering scheme)

Abu Dharr (Allah be pleased with him) reported:
Tamattu' in Hajj was a special concession for us.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَيَّاشٍ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، - رضى الله عنه - قَالَ كَانَتْ لَنَا رُخْصَةً . يَعْنِي الْمُتْعَةَ فِي الْحَجِّ .

Reference : Sahih Muslim 1224 b
In-book reference : Book 15, Hadith 175
USC-MSA web (English) reference : Book 7, Hadith 2818
(deprecated numbering scheme)

Abu Dharr (Allah be pleased with him) said:
Two are the Mut'as which were not permissible but only for us, i. e. temporary marriage with women and Tamattu' in Hajj.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ فُضَيْلٍ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ أَبُو ذَرٍّ رضى الله عنه لاَ تَصْلُحُ الْمُتْعَتَانِ إِلاَّ لَنَا خَاصَّةً . يَعْنِي مُتْعَةَ النِّسَاءِ وَمُتْعَةَ الْحَجِّ .

Reference : Sahih Muslim 1224 c
In-book reference : Book 15, Hadith 176
USC-MSA web (English) reference : Book 7, Hadith 2819
(deprecated numbering scheme)

'Abd al-Rahman b. Abi al-Sha'tha' reported:
I came to Ibrahim al-Nakha'I and Ibrahim Taimi and said: I intend to combine 'Umra and Hajj this year, whereupon Ibrahim al-Nakha'i said: But your father did not make such intention. Ibrahim narrated on the authority of, his

father that he passed by Abu Dharr (Allah be pleased with him) at Rabdha, and made a mention of that, whereupon he said: It was a special concession for us and not for you.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الشَّعْثَاءِ، قَالَ أَتَيْتُ إِبْرَاهِيمَ النَّخَعِيَّ وَإِبْرَاهِيمَ التَّيْمِيَّ فَقُلْتُ إِنِّي أَهُمُّ أَنْ أَجْمَعَ الْعُمْرَةَ وَالْحَجَّ الْعَامَ . فَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ لَكِنْ أَبُوكَ لَمْ يَكُنْ لِيَهُمَّ بِذَلِكَ . قَالَ قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ أَنَّهُ مَرَّ بِأَبِي ذَرٍّ - رضى الله عنه - بِالرَّبَذَةِ فَذَكَرَ لَهُ ذَلِكَ فَقَالَ إِنَّمَا كَانَتْ لَنَا خَاصَّةً دُونَكُمْ .

Reference	: Sahih Muslim 1224 d
In-book reference	: Book 15, Hadith 177
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2820

Ghunaim b. Qais said:

I asked Sa'd b. Abu Waqqas (Allah be pleased with him) about Mut'a, whereupon he said: We did that, and it was the day when he was an unbeliever living in (one of the) houses of Mecca.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الْفَزَارِيِّ، - قَالَ سَعِيدٌ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، - أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، قَالَ سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ - رضى الله عنه - عَنِ الْمُتْعَةِ، فَقَالَ فَعَلْنَاهَا وَهَذَا يَوْمَئِذٍ كَافِرٌ بِالْعُرُشِ . يَعْنِي بُيُوتَ مَكَّةَ .

Reference	: Sahih Muslim 1225 a
In-book reference	: Book 15, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2821

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and in his narration (he) refers to Mu'awiya.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ وَقَالَ فِي رِوَايَتِهِ يَعْنِي مُعَاوِيَةَ .

Reference	: Sahih Muslim 1225 b
In-book reference	: Book 15, Hadith 179
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2822

This hadith has been transmitted on the authority of Sulaiman (but with a slight modification of words).

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ أَبِي خَلَفٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِهِمَا وَفِي حَدِيثِ سُفْيَانَ الْمُتْعَةُ فِي الْحَجِّ .

Reference	: Sahih Muslim 1225 c
In-book reference	: Book 15, Hadith 180
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2823

Mutarrif reported:

'Imran b. Husain said to me: Should I not narrate to you a hadith today by which Allah will benefit you subsequently-and bear in mind that Allah's Messenger (ﷺ) made some members of his family perform 'Umra within

ten days of Dhu'l-Hijja. No verse was revealed to abrogate that, and he (the Holy Prophet) did not refrain from doing it till he died. So after him everyone said as he liked, (but it would be his. personal opinion and not the verdict of the Shari'ah).

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي، الْعَلاَءِ عَنْ مُطَرِّفٍ، قَالَ قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ إِنِّي لأُحَدِّثُكَ بِالْحَدِيثِ الْيَوْمَ يَنْفَعُكَ اللَّهُ بِهِ بَعْدَ الْيَوْمِ وَاعْلَمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي الْعَشْرِ فَلَمْ تَنْزِلْ آيَةٌ تَنْسَخُ ذَلِكَ وَلَمْ يَنْهَ عَنْهُ حَتَّى مَضَى لِوَجْهِهِ ارْتَأَى كُلُّ امْرِئٍ بَعْدُ مَا شَاءَ أَنْ يَرْتَئِيَ ‏.‏

Reference : Sahih Muslim 1226 a
In-book reference : Book 15, Hadith 181
USC-MSA web (English) reference : Book 7, Hadith 2824
(deprecated numbering scheme)

This hadith been narrated on the authority of Jurairi with the same chain of transmitters, and Ibn Hatim said in his narration:

" A person said according to his personal opinion, and it was Umar."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ حَاتِمٍ، كِلاَهُمَا عَنْ وَكِيعٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الْجُرَيْرِيِّ، فِي هَذَا الإِسْنَادِ وَقَالَ ابْنُ حَاتِمٍ فِي رِوَايَتِهِ ارْتَأَى رَجُلٌ بِرَأْيِهِ مَا شَاءَ ‏.‏ يَعْنِي عُمَرَ ‏.‏

Reference : Sahih Muslim 1226 b
In-book reference : Book 15, Hadith 182
USC-MSA web (English) reference : Book 7, Hadith 2825
(deprecated numbering scheme)

Imran b. Husain reported:

I am narrating to you a hadith by which Allah will benefit you (and the hadith is) that Allah's Messenger (ﷺ) combined Hajj and 'Umra, and he did not forbid (this combination) till he died. (Moreover) nothing was revealed in the Holy Qur'an which forbade it. And I was always blessed till I was branded and then it (blessing) was abandoned. I then abandoned branding and it (the blessing was restored).

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ مُطَرِّفٍ، قَالَ قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ أُحَدِّثُكَ حَدِيثًا عَسَى اللَّهُ أَنْ يَنْفَعَكَ بِهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَمَعَ بَيْنَ حَجَّةٍ وَعُمْرَةٍ ثُمَّ لَمْ يَنْهَ عَنْهُ حَتَّى مَاتَ وَلَمْ يَنْزِلْ فِيهِ قُرْآنٌ يُحَرِّمُهُ وَقَدْ كَانَ يُسَلَّمُ عَلَىَّ حَتَّى اكْتَوَيْتُ فَتُرِكْتُ ثُمَّ تَرَكْتُ الْكَىَّ فَعَادَ ‏.‏

Reference : Sahih Muslim 1226 c
In-book reference : Book 15, Hadith 183
USC-MSA web (English) reference : Book 7, Hadith 2826
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mutarrif with the same chain of transmitters.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، قَالَ سَمِعْتُ مُطَرِّفًا، قَالَ قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ ‏.‏ بِمِثْلِ حَدِيثِ مُعَاذٍ ‏.‏

Reference : Sahih Muslim 1226 d

In-book reference : Book 15, Hadith 184
USC-MSA web (English) reference : Book 7, Hadith 2827
(deprecated numbering scheme)

Mutarrif reported:

'Imran b. Husain sent for me during his illness of which he died, and said: I am narrating to you some ahadith which may benefit you after me. If I live you conceal (the fact that these have been transmitted by me), and if I die, then you narrate them if you like (and these are): I am blessed, and bear in mind that the Messenger of Allah (ﷺ) combined Hajj and Umra. Then no verse was revealed in regard to it in the Book of Allah (which abrogated it) and the Messenger of Allah (ﷺ) did not forbid (from doing it). And whatever a person (, Umar) said was out of his personal opinion.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، قَالَ بَعَثَ إِلَىَّ عِمْرَانُ بْنُ حُصَيْنٍ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ إِنِّي كُنْتُ مُحَدِّثَكَ بِأَحَادِيثَ لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهَا بَعْدِي فَإِنْ عِشْتُ فَاكْتُمْ عَنِّي وَإِنْ مُتُّ فَحَدِّثْ بِهَا إِنْ شِئْتَ إِنَّهُ قَدْ سُلِّمَ عَلَىَّ وَاعْلَمْ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَدْ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللَّهِ وَلَمْ يَنْهَ عَنْهَا نَبِيُّ اللَّهِ صلى الله عليه وسلم . قَالَ رَجُلٌ فِيهَا بِرَأْيِهِ مَا شَاءَ .

Reference : Sahih Muslim 1226 e
In-book reference : Book 15, Hadith 185
USC-MSA web (English) reference : Book 7, Hadith 2828
(deprecated numbering scheme)

'Imran b. al-Husain (Allah be pleased with him) said:

Know well that Allah's Messenger (ﷺ) combined 'Hajj and 'Umra, and nothing was revealed in the Book (to abrogate it), and the Messenger of Allah (ﷺ) too did not forbid us from (combining) them. And whatever a person said was out of his personal opinion.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، - رضى الله عنه - قَالَ اعْلَمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابٌ وَلَمْ يَنْهَنَا عَنْهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ فِيهَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

Reference : Sahih Muslim 1226 f
In-book reference : Book 15, Hadith 186
USC-MSA web (English) reference : Book 7, Hadith 2829
(deprecated numbering scheme)

'Imran b. Husain (Allah be pleased with him) reported:

We performed Tamattu' (Hajj and 'Umra combining together) in the company of Allah's Messenger (ﷺ), and nothing was revealed in the Qur'an (concerning the abrogation of this practice), and whatever a person (Hadhrat 'Umar) said was his personal opinion. 'Imran b. Husain narrated this hadith (in these words also):" Allah's Apostle (ﷺ) performed Hajj Tamattu' and we also performed it along with him."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، - رضى الله عنه - قَالَ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَمْ يَنْزِلْ فِيهِ الْقُرْآنُ . قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ . وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا إِسْمَاعِيلُ، بْنُ مُسْلِمٍ حَدَّثَنِي مُحَمَّدُ بْنُ وَاسِعٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، - رضى الله عنه - بِهَذَا الْحَدِيثِ قَالَ تَمَتَّعَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَتَمَتَّعْنَا مَعَهُ .

Reference : Sahih Muslim 1226 g,h
In-book reference : Book 15, Hadith 187
USC-MSA web (English) reference : Book 7, Hadith 2830
(deprecated numbering scheme)

'Imran b. Husain said:
There was revealed the verse of Tamattu' in Hajj in the Book of Allah and the Messenger of Allah (ﷺ) commanded us to perform it. and then no verse was revealed abrogating the Tamattu' (form of Hajj), and the Messenger of Allah (ﷺ) did not forbid to do it till he died. So whatever a person said was his personal opinion.

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالاَ حَدَّثَنَا بِشْرُ، بْنُ الْمُفَضَّلِ حَدَّثَنَا عِمْرَانُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَجَاءٍ، قَالَ قَالَ عِمْرَانُ بْنُ حُصَيْنٍ نَزَلَتْ آيَةُ الْمُتْعَةِ فِي كِتَابِ اللَّهِ - يَعْنِي مُتْعَةَ الْحَجِّ - وَأَمَرَنَا بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتْعَةِ الْحَجِّ وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى مَاتَ . قَالَ رَجُلٌ بِرَأْيِهِ بَعْدُ مَا شَاءَ .

Reference : Sahih Muslim 1226 i
In-book reference : Book 15, Hadith 188
USC-MSA web (English) reference : Book 7, Hadith 2831
(deprecated numbering scheme)

A hadith like this is transmitted on the authority of Imran b. Husain, but with this variation that he ('Imran) said:
We did that (Tamattu') in the company of Allah's Messenger (ﷺ) and he did not say anything but he (the Holy Prophet) commanded us to do it.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عِمْرَانَ الْقَصِيرِ، حَدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ وَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَمْ يَقُلْ وَأَمَرَنَا بِهَا .

Reference : Sahih Muslim 1226 j
In-book reference : Book 15, Hadith 189
USC-MSA web (English) reference : Book 7, Hadith 2831
(deprecated numbering scheme)

(24) Chapter: The Obligation For the Pilgrim who is performing Tamattu' to offer a sacrifice; If he has no animal to sacrifice, he must fast for three days during Hajj and seven days when he goes back to his family

(24) باب وُجُوبِ الدَّمِ عَلَى الْمُتَمَتِّعِ وَأَنَّهُ إِذَا عَدِمَهُ لَزِمَهُ صَوْمُ ثَلاَثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ إِلَى أَهْلِهِ

Abdullah b. 'Umar (Allah be pleased with them) reported:

Allah's Messenger (ﷺ) observed Tamattu' in Hajjat-ul-Wada'. He first put on Ihram for 'Umra and then for Hajj. and then offered animal sacrifice. So he drove the sacrificial animals with him from Dhu'l-Hulaifa. Allah's Messenger (ﷺ) commenced Ihram of Umra and thus pronounced Talbiya for 'Umra. and then (put on Ihram for Hajj) and pronounced Talbiya for Hajj. And the people performed Tamattu' in the company of Allah's Messenger (ﷺ). They put on Ihram for Umra (first) and then for Hajj. Some of them had sacrificial animals which they had brought with them, whereas some of them had none to sacrifice. So when Allah's Messenger (ﷺ) came to Mecca, he said to the people: He who amongst you has brought sacrificial animals along with him must not treat as lawful anything which has become unlawful for him till he has completed the Hajj; and he, who amongst you has not brought the sacrificial animals should circumambulate the House, and run between al-Safa' and al-Marwa and clip (his hair) and put off the Ihram, and then again put on the Ihram for Hajj and offer sacrifice of animals. But he who does not find the sacrificial animal, he should observe fast for three days during the Hajj and for seven days when he returns to his family. Allah's Messenger (ﷺ) circumambulated (the House) when he came to Mecca: he first kissed the corner (of the Ka'ba containing the Black Stone), then ran in three circuits out of seven and walked in four circuits. And then when he had finished the circumambulation of the House he observed two rak'ahs of prayer at the Station (of Ibrahim), and then pronounced Salaam (for concluding the rak'ahs), and departed and came to al-Safa' and ran seven times between al-Safa' and al-Marwa. After that he did not treat anything as lawful which had become unlawful till he had completed his Hajj and sacrificed his animal on the day of sacrifice (10th of Dhu'l-Hijja). and then went back quickly (to Mecca) and performed circumambulation of the House (known as tawaf ifada) after which all that was unlawful for him became lawful; and those who had brought the sacrificial animals along with them did as Allah's Messenger (ﷺ) had done

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، - رضى الله عنهما - قَالَ تَمَتَّعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى فَسَاقَ مَعَهُ الْهَدْىَ مِنْ ذِي الْحُلَيْفَةِ وَبَدَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَهَلَّ بِالْعُمْرَةِ ثُمَّ أَهَلَّ بِالْحَجِّ وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْىَ وَمِنْهُمْ مَنْ لَمْ يُهْدِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَكَّةَ قَالَ لِلنَّاسِ " مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لاَ يَحِلُّ مِنْ شَىْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ لْيُهِلَّ بِالْحَجِّ وَلْيُهْدِ فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ " . وَطَافَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قَدِمَ مَكَّةَ فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَىْءٍ ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أَطْوَافٍ ثُمَّ رَكَعَ - حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ - رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحْلِلْ مِنْ شَىْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَىْءٍ حَرُمَ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ أَهْدَى وَسَاقَ الْهَدْىَ مِنَ النَّاسِ .

Reference : Sahih Muslim 1227
In-book reference : Book 15, Hadith 190
USC-MSA web (English) reference : Book 7, Hadith 2832
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'A'isha. The wife of Allah's Messenger (ﷺ), concerning his Tamattu' of Hajj and 'Umra and performing of Tamattu' by people in his company.

وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي تَمَتُّعِهِ بِالْحَجِّ إِلَى الْعُمْرَةِ وَتَمَتُّعِ النَّاسِ مَعَهُ بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ - رضى الله عنه - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference	: Sahih Muslim 1228
In-book reference	: Book 15, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2832

(25) Chapter: The pilgrim performing Qiran should not exit Ihram except when the pilgrims performing Ifrad exit Ihram

(25) باب بَيَانِ أَنَّ الْقَارِنَ لاَ يَتَحَلَّلُ إِلاَّ فِي وَقْتِ تَحَلُّلِ الْحَاجِّ الْمُفْرِدِ

Hafsa (Allah be pleased with her), the wife of Allah's Apostle (ﷺ), said:

Messenger of Allah. what about people who have put off Ihram whereas you have not put it off after your 'Umra? He said: I have stuck my hair and have driven my sacrificial animal, and would not, therefore, put off Ihram until I have sacrificed the animal.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ حَفْصَةَ، - رضى الله عنهم - ÓÚÓ Pº0 النَّبِيِّ صلى الله عليه وسلم قَالَتْ يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ قَالَ " إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ " .

Reference	: Sahih Muslim 1229 a
In-book reference	: Book 15, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2833

Hafsa (Allah be pleased with her) reported:

I said: Messenger of Allah what is the matter with you that you have not put off Ihram? The rest of the hadith is the same.

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، - رضى الله عنهم - قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ لَمْ تَحِلَّ بِنَحْوِهِ .

Reference	: Sahih Muslim 1229 b
In-book reference	: Book 15, Hadith 193
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2834

Hafsa (Allah be pleased with her) reported:

I said to Allah's Messenger (ﷺ): What is the matter with people that they have put off Ihram, whereas you have not put it off after your Umra'? He said: I have driven my sacrificial animal and stuck my hair, and it is not permissible for me to put off Ihram unless I have completed the Hajj.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، - رضى الله عنهم - قَالَتْ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ مِنْ عُمْرَتِكَ قَالَ " إِنِّي قَلَّدْتُ هَدْيِي وَلَبَّدْتُ رَأْسِي فَلاَ أَحِلُّ حَتَّى أَحِلَّ مِنَ الْحَجِّ " .

Reference : Sahih Muslim 1229 c
In-book reference : Book 15, Hadith 194
USC-MSA web (English) reference : Book 7, Hadith 2835
(deprecated numbering scheme)

Hafsa (Allah be pleased with her) said:

Messenger of Allah; the rest of the hadith is the same and (the concluding words of the Holy Prophet):" I won't put off Ihram until I have sacrificed the animal."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ؛ - رضى الله عنها - قَالَتْ يَا رَسُولَ اللَّهِ . بِمِثْلِ حَدِيثِ مَالِكٍ " فَلاَ أَحِلُّ حَتَّى أَنْحَرَ " .

Reference : Sahih Muslim 1229 d
In-book reference : Book 15, Hadith 195
USC-MSA web (English) reference : Book 7, Hadith 2836
(deprecated numbering scheme)

Hafsa (Allah be pleased with her) said that Allah's Apostle (ﷺ) commanded his wives that they should put off Ihram during the year of Hajj (at-ul-Wada'). whereupon she (Hafsa) said:

What hinders you that you have not put off Ihram? Thereupon he said: I have stuck my hair and driven my sacrificial animal along with men and it is not permissible to put off Ihram (under this condition until I have sacrificed the animal.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمَخْزُومِيُّ، وَعَبْدُ الْمَجِيدِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ حَدَّثَتْنِي حَفْصَةُ، - رضى الله عنها - أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ . قَالَتْ حَفْصَةُ فَقُلْتُ مَا يَمْنَعُكَ أَنْ تَحِلَّ قَالَ " إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ هَدْيِي " .

Reference : Sahih Muslim 1229 e
In-book reference : Book 15, Hadith 196
USC-MSA web (English) reference : Book 7, Hadith 2837
(deprecated numbering scheme)

(26) Chapter: It is permissible to exit Ihram if one is prevented from completing Hajj; It is permissible to perform Qiran and the pilgrim performing Qiran should perform just one Tawaf and one Sa'i

(26) باب بَيَانِ جَوَازِ التَّحَلُّلِ بِالإِحْصَارِ وَجَوَازِ الْقِرَانِ

Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) set out for Umra during the turmoil, and he said:

If I am detained (from going to) the House, we would do the same as we did with Allah's Messenger (ﷺ). So he went out and put on Ihram for 'Umra and moved on until he reached al-Baida'. He turned towards his Companions and said: There is one command for both of them. and 1 call you as my witness (and say) that verify I have- made Hajj with 'Umra compulsory for me. He proceeded until, when he came to the House, he circumambulated it seven times and ran between al-Safa' and al-Marwa seven times, and made no addition to it and thought it to be sufficient for him and offered sacrifice.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، - رضى الله عنهما - خَرَجَ فِي الْفِتْنَةِ مُعْتَمِرًا وَقَالَ إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ فَأَهَلَّ بِعُمْرَةٍ وَسَارَ حَتَّى إِذَا ظَهَرَ عَلَى الْبَيْدَاءِ الْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ . فَخَرَجَ حَتَّى إِذَا جَاءَ الْبَيْتَ طَافَ بِهِ سَبْعًا وَبَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا لَمْ يَزِدْ عَلَيْهِ وَرَأَى أَنَّهُ مُجْزِئٌ عَنْهُ وَأَهْدَى .

Reference	: Sahih Muslim 1230 a
In-book reference	: Book 15, Hadith 197
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2838

Nafi' reported that 'Abdullah b. 'Abdullah and Salim b. Abdullah said to 'Abdullah (b. 'Umar) at the time when Hajjaj came to fight against Ibn Zubair:

There would be no harm if you do not (proceed) for Hajj this year, for we fear that there would be fight among people which would cause obstruction between you and the House, whereupon he said: If there would be obstruction between me and that (Ka'ba), I would do as Allah's Messenger (ﷺ) did. I was with him (the Holy Prophet) when the infidels of Quraish caused obstructions between him (the Holy Prophet) and the House. I call you as my witness (to the fact) that I have made 'Umra essential for me. He proceeded until he came to Dhu'l-Hulaifa and pronounced Talbiya for Umra, and said: If the way Is clear forme, I would then complete my 'Umra but If there is some obstruction between me and that (the Ka'ba). I would then do what Allah's Messenger (ﷺ) had done (at the occasion of Hudaibiya), and I was with him (the Holy Prophet). and then recited:" Verily in the Messenger of Allah, there is a model pattern for you" (xxxiii. 21). He then moved on until he came to the rear side of al-Baida' and said: There is one command for both of them automatically) (Hajj and Umra). If I am detained (in the performance) of 'Umra, I am (automatically detained (in the performance) of Hajj (too). I call you as witness that Hajj along with 'Umra I had made essential for me. (I am performing Hajj and 'Umra as Qiran.) He then bought sacrificial animals at Qudaid and then circumambulated the House and ran between al-Safa' and al-Marwa once (covering both Hajj and Umra), and did not put off Ihram until on the Day of Sacrifice in the month of Dhu'l-Hijja.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ، كَلَّمَا عَبْدَ اللَّهِ حِينَ نَزَلَ الْحَجَّاجُ لِقِتَالِ ابْنِ الزُّبَيْرِ قَالاَ لاَ يَضُرُّكَ أَنْ لاَ تَحُجَّ الْعَامَ فَإِنَّا نَخْشَى أَنْ يَكُونَ بَيْنَ النَّاسِ قِتَالٌ يُحَالُ بَيْنَكَ وَبَيْنَ الْبَيْتِ قَالَ فَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا مَعَهُ حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً . فَانْطَلَقَ حَتَّى أَتَى ذَا الْحُلَيْفَةِ فَلَبَّى بِالْعُمْرَةِ ثُمَّ قَالَ إِنْ خُلِّيَ سَبِيلِي قَضَيْتُ عُمْرَتِي وَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا مَعَهُ . ثُمَّ تَلاَ { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ

أُسْوَةٌ حَسَنَةٌ} ثُمَّ سَارَ حَتَّى إِذَا كَانَ بِظَهْرِ الْبَيْدَاءِ قَالَ مَا أَمْرُهُمَا إِلاَّ وَاحِدٌ إِنْ حِيلَ بَيْنِي وَبَيْنَ الْعُمْرَةِ حِيلَ بَيْنِي وَبَيْنَ الْحَجِّ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَةٍ . فَانْطَلَقَ حَتَّى ابْتَاعَ بِقُدَيْدٍ هَدْيًا ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ لَمْ يَحِلَّ مِنْهُمَا حَتَّى حَلَّ مِنْهُمَا بِحَجَّةٍ يَوْمَ النَّحْرِ .

Reference : Sahih Muslim 1230 b
In-book reference : Book 15, Hadith 198
USC-MSA web (English) reference : Book 7, Hadith 2839
(deprecated numbering scheme)

Nafi' reported that Ibn Umar intended to go to Hajj (during the year) when Hajjaj attacked Ibn Zubair, and he narrated the account as (narrated above), and he used to say at the end of the hadith:
He who combines Hajj with Umra, for him one single circumambulation is sufficient, and he did not put off Ihram until he had completed both of them.

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ أَرَادَ ابْنُ عُمَرَ الْحَجَّ حِينَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ . وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ وَقَالَ فِي آخِرِ الْحَدِيثِ وَكَانَ يَقُولُ مَنْ جَمَعَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ كَفَاهُ طَوَافٌ وَاحِدٌ وَلَمْ يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا .

Reference : Sahih Muslim 1230 c
In-book reference : Book 15, Hadith 199
USC-MSA web (English) reference : Book 7, Hadith 2840
(deprecated numbering scheme)

Nafi' reported that Ibn Umar intended to go for Hajj during the year when Hajjaj attacked Ibn Zubair. It was said to him:
There is a state of war between people and we fear that they would detain you, whereupon he ('Abdullah b. Umar) said:" Verily in the Messenger of Allah there is a model pattern for you." I would do as Allah's Messenger (ﷺ) did. I call you as witness that I have undertaken to perform 'Umra. He then set out until, when he reached the rear side of al-Baida', he said: There is one command both for Hajj and Umra. so bear witness. Ibn Rumh said: I call you as witness that I have undertaken to perform my Hajjalong with my Umra (i. e. I am performing both of them as Qiran), and he offered the sacrifice of animals which he had bought at Qudaid. He then proceeded pronouncing Talbiya for both of them together until he reached Mecca, He circumambulated the House. and (ran) between al-Safa' and al-Marwa and made no addition to it. He neither sacrificed the animal, nor got his head shaved, nor got his hair clipped, nor did he make anything lawful which was unlawful (due to Ihram) until it was the Day of Sacrifice (10th of Dhu'l-Hijja). He then offered sacrifice, and got his hair cut, and saw that circumambulation of Hajj and 'Umra was complete with the first circumambulation. Ibn 'Umar said: This is how Allah's Messenger (ﷺ) had done.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ فَقِيلَ لَهُ إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ فَقَالَ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً . ثُمَّ خَرَجَ حَتَّى كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلاَّ وَاحِدٌ اشْهَدُوا - قَالَ ابْنُ رُمْحٍ أُشْهِدُكُمْ - أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي . وَأَهْدَى هَدْيًا اشْتَرَاهُ بِقُدَيْدٍ

ثُمَّ انْطَلَقَ يُهِلُّ بِهِمَا جَمِيعًا حَتَّى قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلَمْ يَزِدْ عَلَى ذَلِكَ وَلَمْ يَنْحَرْ وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ وَلَمْ يَحْلِلْ مِنْ شَىْءٍ حَرُمَ مِنْهُ حَتَّى كَانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الأَوَّلِ . وَقَالَ ابْنُ عُمَرَ كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1230 d
In-book reference : Book 15, Hadith 200
USC-MSA web (English) reference : Book 7, Hadith 2841
(deprecated numbering scheme)

This hadith has been narrated from Ibn Umar through another chain of transmitters except with (this variation) that Allah's Apostle (ﷺ) was mentioned in the first part of the hadith,. i. e. when it was said to him:

They would bar you (from going) to the House. He said: In that, case I would do what Allah's Messenger (ﷺ) had done. He did not mention at the end of this hadith (i. e. these words):" This is how the Messenger of Allah (ﷺ) had done," as it Is narrated by al-Laith.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ، حَرْبٍ حَدَّثَنِي إِسْمَاعِيلُ، كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، . بِهَذِهِ الْقِصَّةِ . وَلَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم إِلاَّ فِي أَوَّلِ الْحَدِيثِ حِينَ قِيلَ لَهُ يَصُدُّوكَ عَنِ الْبَيْتِ . قَالَ إِذًا أَفْعَلَ كَمَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم . وَلَمْ يَذْكُرْ فِي آخِرِ الْحَدِيثِ هَكَذَا فَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم . كَمَا ذَكَرَهُ اللَّيْثُ .

Reference : Sahih Muslim 1230 e
In-book reference : Book 15, Hadith 201
USC-MSA web (English) reference : Book 7, Hadith 2842
(deprecated numbering scheme)

(27) Chapter: Ifrad and Qiran

(27) باب فِي الإِفْرَادِ وَالْقِرَانِ بِالْحَجِّ وَالْعُمْرَةِ

Nafi' thus reported on the authority of Ibn Umar:

We entered into the state of Ihram with Allah's Messenger (ﷺ) for Hajj Mufrad and in the narration of Ibn 'Aun (the words are):" Allah's Messenger (ﷺ) entered into the state of Ihram (with the intention) of Hajj Mufrad."

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ، قَالاَ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، الْمُهَلَّبِيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - فِي رِوَايَةِ يَحْيَى - قَالَ أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ مُفْرَدًا وَفِي رِوَايَةِ ابْنِ عَوْنٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهَلَّ بِالْحَجِّ مُفْرَدًا .

Reference : Sahih Muslim 1231
In-book reference : Book 15, Hadith 202
USC-MSA web (English) reference : Book 7, Hadith 2843
(deprecated numbering scheme)

Anas (Allah be pleased with him) said:

I heard Allah's Apostle (way peace be upon him) pronouncing Talbiya for both Hajj and Umra. Bakr (one of the narrators) said: I narrated it to Ibn 'Umar, whereupon he said: He (the Holy Prophet) pronounced the Talbiya for Hajj alone. I met Anas and narrated to him the words of Ibn 'Umar, whereupon he said: You treat us not but only as children. I heard Allah's Messenger (ﷺ) pronouncing Talbiya both for 'Umra and Hajj.

وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ بَكْرٍ، عَنْ أَنَسٍ، - رضى الله عنه - قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا . قَالَ بَكْرٌ فَحَدَّثْتُ بِذَلِكَ ابْنَ عُمَرَ فَقَالَ لَبَّى بِالْحَجِّ وَحْدَهُ . فَلَقِيتُ أَنَسًا فَحَدَّثْتُهُ بِقَوْلِ ابْنِ عُمَرَ فَقَالَ أَنَسٌ مَا تَعُدُّونَنَا إِلاَّ صِبْيَانًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَبَّيْكَ عُمْرَةً وَحَجًّا " .

Reference : Sahih Muslim 1232 a
In-book reference : Book 15, Hadith 203
USC-MSA web (English) reference : Book 7, Hadith 2844
(deprecated numbering scheme)

Bakr b. 'Abdullah reported:

Anas (Allah be pleased with him) had narrated to us that he saw Allah's Apostle (ﷺ) combining Hajj and 'Umra. He (Bakr) said: I asked (about it) from Ibn 'Umar, whereupon he said: We entered into the state of Ihram for Hajj (only). I came to Anas and told him what Ibn Umar had said, whereupon he remarked: (You are treating us) as if we were children.

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا حَبِيبٌ، بْنُ الشَّهِيدِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، حَدَّثَنَا أَنَسٌ، رضى الله عنه أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم جَمَعَ بَيْنَهُمَا بَيْنَ الْحَجِّ وَالْعُمْرَةِ قَالَ فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ أَهْلَلْنَا بِالْحَجِّ . فَرَجَعْتُ إِلَى أَنَسٍ فَأَخْبَرْتُهُ مَا قَالَ ابْنُ عُمَرَ فَقَالَ كَأَنَّمَا كُنَّا صِبْيَانًا .

Reference : Sahih Muslim 1232 b
In-book reference : Book 15, Hadith 204
USC-MSA web (English) reference : Book 7, Hadith 2845
(deprecated numbering scheme)

(28) Chapter: It is recommended for the pilgrim to perform Tawaf Al-Qudum and As-Sa'i after it

(28) باب مَا يَلْزَمُ مَنْ أَحْرَمَ بِالْحَجِّ ثُمَّ قَدِمَ مَكَّةَ مِنَ الطَّوَافِ وَالسَّعْىِ

Wabara reported:

While I was sitting in the company of Ibn 'Umar, a person came to him and said: Is it right for me to circumambulate the House before I come to stay (at 'Arafat)? Ibn 'Umar said: Yes. whereupon he said: Ibn Abbas, however, says: Do not circumambulate the House until you come to stay at 'Arafat. Thereupon Ibn 'Umar said: Allah's Messenger (ﷺ) Performed the Hajj and circumambulated the House before coming to stay (at 'Arafat). If you say the Truth, is it more rightful to follow the saying of the Prophet (ﷺ) or the words of Ibn Abbas?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْثَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ وَبَرَةَ، قَالَ كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ أَيَصْلُحُ لِي أَنْ أَطُوفَ بِالْبَيْتِ قَبْلَ أَنْ آتِيَ الْمَوْقِفَ . فَقَالَ نَعَمْ . فَقَالَ فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ لاَ تَطُفْ بِالْبَيْتِ حَتَّى تَأْتِيَ الْمَوْقِفَ .

فَقَالَ ابْنُ عُمَرَ فَقَدْ حَجَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ قَبْلَ أَنْ يَأْتِيَ الْمَوْقِفَ فَبِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَقُّ أَنْ تَأْخُذَ أَوْ بِقَوْلِ ابْنِ عَبَّاسٍ إِنْ كُنْتَ صَادِقًا

Reference : Sahih Muslim 1233 a
In-book reference : Book 15, Hadith 205
USC-MSA web (English) reference : Book 7, Hadith 2846
(deprecated numbering scheme)

Wabara reported:

A person asked Ibn Umar (Allah be pleased with him): May I circumambulate the House, whereas I have entered-into the state of Ihram for Hajj? Thereupon he said: What prevents you from doing it? He said: I saw the son of so and so showing disapproval of it, and you are dearer to us as compared with him. And we see that he is allured by the world, whereupon he said: Who amongst you and us is not allured by the world? And said (further) ': 'We saw that Allah's Messenger (ﷺ) put on Ihram for Hajj and circumambulated the House and run between al Safa' and al-Marwa. And the way prescribed by Allah and that prescribed by His Apostle (ﷺ) deserve more to be followed than the way shown by so and so, if you speak the truth.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ، قَالَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ - رضى الله عنهما - أَطُوفُ بِالْبَيْتِ وَقَدْ أَحْرَمْتُ بِالْحَجِّ فَقَالَ وَمَا يَمْنَعُكَ قَالَ إِنِّي رَأَيْتُ ابْنَ فُلاَنٍ يَكْرَهُهُ وَأَنْتَ أَحَبُّ إِلَيْنَا مِنْهُ رَأَيْنَاهُ قَدْ فَتَنَتْهُ الدُّنْيَا . فَقَالَ وَأَيُّنَا - أَوْ أَيُّكُمْ - لَمْ تَفْتِنْهُ الدُّنْيَا ثُمَّ قَالَ رَأَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَحْرَمَ بِالْحَجِّ وَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَسُنَّةُ اللَّهِ وَسُنَّةُ رَسُولِهِ صلى الله عليه وسلم أَحَقُّ أَنْ تَتَّبِعَ مِنْ سُنَّةِ فُلاَنٍ إِنْ كُنْتَ صَادِقًا .

Reference : Sahih Muslim 1233 b
In-book reference : Book 15, Hadith 206
USC-MSA web (English) reference : Book 7, Hadith 2847
(deprecated numbering scheme)

Amr b. Dinar said:

We asked Ibn Umar about a person who came for Umra and circumambulated the House, but he did not run between al-Safa' and al-Marwa, whether he is allowed to (put off Ihram) and have intercourse with his wife. He replied: Allah's Messenger (ﷺ) circumambulated the House seven times and offered two rak'ahs of prayer after staying (at 'Arafat), and ran between al-Safa and al-Marwa seven times." Verily there is in Allah's Messenger a model pattern for you" (xxxill. 21).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ، قَدِمَ بِعُمْرَةٍ فَطَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيَأْتِي امْرَأَتَهُ فَقَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ .

Reference : Sahih Muslim 1234 a
In-book reference : Book 15, Hadith 207
USC-MSA web (English) reference : Book 7, Hadith 2848
(deprecated numbering scheme)

This hadith is narrated by another chain of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، عَنْ حَمَّادِ بْنِ زَيْدٍ، ح وَحَدَّثَنَا عَبْدُ، بْنُ حُمَيْدٍ أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ، عُمَرَ - رضى الله عنهما - عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ .

Reference : Sahih Muslim 1234 b
In-book reference : Book 15, Hadith 208
USC-MSA web (English) reference : Book 7, Hadith 2849
(deprecated numbering scheme)

(29) Chapter: Clarifying that the pilgrim who has entered Ihram for Umrah should not exit Ihram after performing Tawaf before Sa'i; And the pilgrim who has entered Ihram for Hajj should not exit Ihram after performing Tawaf Al-Qudum, and the same applies to the pilgrim performing Qiran

(29) باب مَا يَلْزَمُ مَنْ طَافَ بِالْبَيْتِ وَسَعَى مِنَ الْبَقَاءِ عَلَى الإِحْرَامِ وَتَرْكِ التَّحَلُّلِ

Muhammad b. 'Abd al-Rahman reported:

A person from Iraq said to him to inquire from 'Urwa b. Zubair for him whether a person who puts on Ihram for Hajj is allowed to put it off or not as he circumambulates the House. And if he says:" No, it can't be put off," then tell him that there is a person who makes such an assertion. He (Muhammad b. 'Abd al-Rahman) then said: I asked him (Urwa b. Zubair), where- upon he said: The person who has entered into the state of Ihram for Hajj cannot get out of it unless he has, completed the Hajj I (further) said (to him): (What) if a person makes that assertion? Thereupon he said: It is indeed unfortunate that he makes such an assertion. That person ('Iraqi) then met me and he asked me and I narrated to him (the reply of 'Urwa), whereupon he (the Iraqi) said: Tell him ('Urwa) that a person had informed him that Allah's Messenger (ﷺ) had done that; and why is it that Asma' and Zubair have done like this? He (Muhammad b. 'Abd al-Rahman) said: I went to him and made a mention of that to him, whereupon he ('Urwa) said: Who is he (the 'Iraqi)? I said: I do not know, whereupon he said: What is the matter that he does not come to me himself and ask me? I suppose he is an 'Iraqi. I said: I do not know, whereupon he said: He has told a lie. Allah's Messenger (ﷺ) performed Hajj, and 'A'isha (Allah be pleased with her) has told me that the first thing with which he commenced (the rituals) when he arrived at Mecca was that he performed ablution and then circumambulated the Ka'ba. Then Abu Bakr performed Hajj and the first thing with which he commenced (the Hajj) as the circumambulation of the Ka'ba and nothing besides it. So did 'Umar. Then 'Uthman performed Hajj and I saw that the first thing with which he commenced the Hajj was the circumambulation of the Ka'ba and nothing besides it. Then Mu'awiya and Abdullah b. 'Umar did that. Then I performed Hajj with my father Zubair b. al-'Awwam, and the first thing with which he commenced (Hajj) was the circumambulation of the House. He then did nothing besides it. I then saw the emigrants (Muhajirin) and the helpers (Ansar) doing like this and nothing besides it. And the last one whom I saw doing like this was Ibn 'Umar. And he did not break it (the Hajj) after performing 'Umra. And Ibn 'Umar is with them. Why don't they ask him (to testify it)? And none amongst those who had passed away commenced (the rituals of Hajj) but by circumambulating the Ka'ba on their (first arrival) and they did not put off Ihram (without completing the Hajj), and I saw my mother and my aunt commencing (their Hajj) with the circumambulation of the House, and they did not put off Ihram. My mother informed me that she came and her sister, and Zubair and so and so for 'Umra, and when they had kissed the corner (the Black Stone, after Sa'i and circumambulation), they put off Ihram. And he (the 'Iraqi) has told a lie in this matter.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَجُلاً، مِنْ أَهْلِ الْعِرَاقِ قَالَ لَهُ سَلْ لِي عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ رَجُلٍ يُهِلُّ بِالْحَجِّ فَإِذَا طَافَ بِالْبَيْتِ أَيَحِلُّ أَمْ لاَ فَإِنْ قَالَ لَكَ لاَ يَحِلُّ . فَقُلْ لَهُ إِنَّ رَجُلاً يَقُولُ ذَلِكَ - قَالَ - فَسَأَلْتُهُ فَقَالَ لاَ يَحِلُّ مَنْ أَهَلَّ بِالْحَجِّ إِلاَّ بِالْحَجِّ . قُلْتُ فَإِنَّ رَجُلاً كَانَ يَقُولُ ذَلِكَ . قَالَ بِئْسَ مَا قَالَ فَتَصَدَّانِي الرَّجُلُ فَسَأَلَنِي فَحَدَّثْتُهُ فَقَالَ فَقُلْ لَهُ فَإِنَّ رَجُلاً كَانَ يُخْبِرُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ فَعَلَ ذَلِكَ وَمَا شَأْنُ أَسْمَاءَ وَالزُّبَيْرِ فَعَلاَ ذَلِكَ . قَالَ فَجِئْتُهُ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ مَنْ هَذَا فَقُلْتُ لاَ أَدْرِي . قَالَ فَمَا بَالُهُ لاَ يَأْتِينِي بِنَفْسِهِ يَسْأَلُنِي أَظُنُّهُ عِرَاقِيًّا . قُلْتُ لاَ أَدْرِي . قَالَ فَإِنَّهُ قَدْ كَذَبَ قَدْ حَجَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَتْنِي عَائِشَةُ - رضى الله عنها - أَنَّ أَوَّلَ شَىْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ حَجَّ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ ثُمَّ عُمَرُ مِثْلُ ذَلِكَ ثُمَّ حَجَّ عُثْمَانُ فَرَأَيْتُهُ أَوَّلُ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ ثُمَّ حَجَجْتُ مَعَ أَبِي الزُّبَيْرِ بْنِ الْعَوَّامِ فَكَانَ أَوَّلَ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالأَنْصَارَ يَفْعَلُونَ ذَلِكَ ثُمَّ لَمْ يَكُنْ غَيْرُهُ ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْهَا بِعُمْرَةٍ وَهَذَا ابْنُ عُمَرَ عِنْدَهُمْ أَفَلاَ يَسْأَلُونَهُ وَلاَ أَحَدٌ مِمَّنْ مَضَى مَا كَانُوا يَبْدَءُونَ بِشَىْءٍ حِينَ يَضَعُونَ أَقْدَامَهُمْ أَوَّلَ مِنَ الطَّوَافِ بِالْبَيْتِ ثُمَّ لاَ يَحِلُّونَ وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لاَ تَبْدَآنِ بِشَىْءٍ أَوَّلَ مِنَ الْبَيْتِ تَطُوفَانِ بِهِ ثُمَّ لاَ تَحِلاَّنِ وَقَدْ أَخْبَرَتْنِي أُمِّي أَنَّهَا أَقْبَلَتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ بِعُمْرَةٍ قَطُّ فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا وَقَدْ كَذَبَ فِيمَا ذَكَرَ مِنْ ذَلِكَ .

Reference : Sahih Muslim 1235
In-book reference : Book 15, Hadith 209
USC-MSA web (English) reference : Book 7, Hadith 2850
(deprecated numbering scheme)

Asma bint Abu Bakr (Allah be pleased with both of them) reported:
We set out (to Mecca) in a state of Ihram. Allah's Messenger (ﷺ) said: He who has the sacrificial animal with him should remain in the state of Ihram, but he who has not the sacrificial animal with him should put off Ihram. As I had not the sacrificial animal with me, I put off Ihram. And since Zubair (her husband) - had the sacrificial animal with him, he did not put off Ihram. She (Asma) said: I put on my clothes and then went out and sat by Zabair, whereupon he said: Go away from me, whereupon I said: Do you fear that I would jump upon you?

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي مَنْصُورُ، بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ، صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، - رضى الله عنهما - قَالَتْ خَرَجْنَا مُحْرِمِينَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مَعَهُ هَدْىٌ فَلْيَقُمْ عَلَى إِحْرَامِهِ وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ فَلْيَحْلِلْ " . فَلَمْ يَكُنْ مَعِي هَدْىٌ فَحَلَلْتُ وَكَانَ مَعَ الزُّبَيْرِ هَدْىٌ فَلَمْ يَحْلِلْ . قَالَتْ فَلَبِسْتُ ثِيَابِي ثُمَّ خَرَجْتُ فَجَلَسْتُ إِلَى الزُّبَيْرِ فَقَالَ قُومِي عَنِّي . فَقُلْتُ أَتَخْشَى أَنْ أَثِبَ عَلَيْكَ.

Reference : Sahih Muslim 1236 a
In-book reference : Book 15, Hadith 210
USC-MSA web (English) reference : Book 7, Hadith 2851
(deprecated numbering scheme)

Asma bint Abu Bakr (Allah be pleased with th (m) said:

We came for Hajj in the state of Ihram with Allah's Messenger (ﷺ). The rest of the hadith is the same except (for the words) that he (Zubair) said: Keep away from me, keep away from me, whereupon I said: Do you fear that I will jump upon you?

وَحَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ، الْمَخْزُومِيُّ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، - رضى الله عنهما - قَالَتْ قَدِمْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُهِلِّينَ بِالْحَجِّ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ غَيْرَ أَنَّهُ قَالَ فَقَالَ اسْتَرْخِي عَنِّي اسْتَرْخِي عَنِّي . فَقُلْتُ أَتَخْشَى أَنْ أَثِبَ عَلَيْكَ .

Reference : Sahih Muslim 1236 b
In-book reference : Book 15, Hadith 211
USC-MSA web (English) reference : Book 7, Hadith 2852
(deprecated numbering scheme)

Abdullah, the freed slave of Asma' bint Abu Bakr (Allah be pleased with them), narrated that he used to hear Asma, ' whenever she passed by Hajun, saying (these words):

" May there be peace and blessing of Allah upon His Messenger." We used to stay here along with him with light burdens. Few were our rides, and small were our provisions. I performed 'Umra and so did my sister 'A'isha, and Zubair and so and so. And as we touched the House (performed circumambulation and Sa'i) we put off Ihram, and then again put on Ihram in the afternoon for Hajj. Harun (one of the narrators) in one of the narrations said: The freed slave of Asma' and he did not mention 'Abdullah.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ أَبِي الأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ، مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ - رضى الله عنهما - حَدَّثَهُ أَنَّهُ، كَانَ يَسْمَعُ أَسْمَاءَ كُلَّمَا مَرَّتْ بِالْحَجُونِ تَقُولُ صَلَّى اللَّهُ عَلَى رَسُولِهِ وَسَلَّمَ لَقَدْ نَزَلْنَا مَعَهُ هَا هُنَا وَنَحْنُ يَوْمَئِذٍ خِفَافُ الْحَقَائِبِ قَلِيلٌ ظَهْرُنَا قَلِيلَةٌ أَزْوَادُنَا فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجِّ . قَالَ هَارُونُ فِي رِوَايَتِهِ أَنَّ مَوْلَى أَسْمَاءَ . وَلَمْ يُسَمِّ عَبْدَ اللَّهِ .

Reference : Sahih Muslim 1237
In-book reference : Book 15, Hadith 212
USC-MSA web (English) reference : Book 7, Hadith 2853
(deprecated numbering scheme)

(30) Chapter: Tamattu' in Hajj

(30) باب فِي مُتْعَةِ الْحَجِّ

Muslim al-Qurri reported:

I asked Ibn Abbas (Allah be pleased with them) about Tamattu' in Hajj and he permitted it, whereas Ibn Zubair had forbidden it. He (Ibn 'Abbas) said: This is the mother of Ibn Zubair who states that Allah's Messenger (ﷺ) had permitted it, so you better go to her and ask her about it. He (Muslim al-Qurri said): So we went to her and she was a bulky blind lady and she said: Verily Allah's Messenger (ﷺ) permitted it.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُسْلِمٍ الْقُرِّيِّ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ - رضى الله عنهما - عَنْ مُتْعَةِ الْحَجِّ، فَرَخَّصَ فِيهَا وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَى عَنْهَا فَقَالَ هَذِهِ أُمُّ ابْنِ الزُّبَيْرِ تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ

فِيهَا فَادْخُلُوا عَلَيْهَا فَاسْأَلُوهَا قَالَ فَدَخَلْنَا عَلَيْهَا فَإِذَا امْرَأَةٌ ضَخْمَةٌ عَمْيَاءُ فَقَالَتْ قَدْ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهَا .

Reference : Sahih Muslim 1238 a
In-book reference : Book 15, Hadith 213
USC-MSA web (English) reference : Book 7, Hadith 2854
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but with a slight variation of words.

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، ح وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - جَمِيعًا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ فَأَمَّا عَبْدُ الرَّحْمَنِ فَفِي حَدِيثِهِ الْمُتْعَةُ وَلَمْ يَقُلْ مُتْعَةُ الْحَجِّ . وَأَمَّا ابْنُ جَعْفَرٍ فَقَالَ قَالَ شُعْبَةُ قَالَ مُسْلِمٌ لاَ أَدْرِي مُتْعَةُ الْحَجِّ أَوْ مُتْعَةُ النِّسَاءِ .

Reference : Sahih Muslim 1238 b
In-book reference : Book 15, Hadith 214
USC-MSA web (English) reference : Book 7, Hadith 2855
(deprecated numbering scheme)

Muslim al-Qurri heardlbn 'Abbas (Allah be pleased with them) saying that Allah's Apostle (ﷺ) entered into the state of Ihram for Umra and his Companions for Hajj. Neither Allah's Apostle (ﷺ) nor those among his Companions who had brought sacrificial animals with them put off Ihram, whereas the rest (of the pilgrims) did so. Talha b. Ubaidullah was one of those who had brought the sacrificial animals along with them so he did not put off Ihram.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُسْلِمٌ الْقُرِّيُّ، سَمِعَ ابْنَ عَبَّاسٍ، - رضى الله عنهما - يَقُولُ أَهَلَّ النَّبِيُّ صلى الله عليه وسلم بِعُمْرَةٍ وَأَهَلَّ أَصْحَابُهُ بِحَجٍّ فَلَمْ يَحِلَّ النَّبِيُّ صلى الله عليه وسلم وَلاَ مَنْ سَاقَ الْهَدْىَ مِنْ أَصْحَابِهِ وَحَلَّ بَقِيَّتُهُمْ فَكَانَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فِيمَنْ سَاقَ الْهَدْىَ فَلَمْ يَحِلَّ .

Reference : Sahih Muslim 1239 a
In-book reference : Book 15, Hadith 215
USC-MSA web (English) reference : Book 7, Hadith 2856
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this variation (of words):

" Talha and another person also were among those who had not brought the sacrificial animals with them and so they put off Ihram."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ وَكَانَ مِمَّنْ لَمْ يَكُنْ مَعَهُ الْهَدْىُ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَرَجُلٌ آخَرُ فَأَحَلاَّ .

Reference : Sahih Muslim 1239 b
In-book reference : Book 15, Hadith 216
USC-MSA web (English) reference : Book 7, Hadith 2857
(deprecated numbering scheme)

(31) Chapter: It is permissible to perform 'Umrah during the months of Hajj

(31) باب جَوَازِ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ

Ibn Abbas (Allah be pleased with them) reported that they (the Arabs of pre-Islamic days) looked upon Umra during the months of Hajj as the greatest of sins on the earth. So they intercalated the month of Muharram for Safar and said:

When the backs of their camels would become all right and traces (if the pilgrims) would be effaced (from the paths) and the month of Safar would be over, then Umra would be permissible for one who wants to perform it. When Allah's Apostle (ﷺ) and his Companions came in the state of Ihram for performing Hajj on the fourth (of Dhu'l-Hijja) he (Allah's Apostle) commanded them to change their state of Ihram (from Hajj) to that of 'Umra. It was something inconceivable for them. So they said: Messenger of Allah, is it a complete freedom (of the obligation) of Ihram? Thereupon he said: It is a complete freedom (from Ihram).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الأَرْضِ وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا وَيَقُولُونَ إِذَا بَرَأَ الدَّبَرْ وَعَفَا الأَثَرْ وَانْسَلَخَ صَفَرْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ . فَقَدِمَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ أَىُّ الْحِلِّ قَالَ " الْحِلُّ كُلُّهُ " .

Reference	: Sahih Muslim 1240 a
In-book reference	: Book 15, Hadith 217
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2858

Ibn 'Abbas (Allah be pleased with them) 'is reported to have said:

The Messenger of Allah (ﷺ) put on Ihigm for Hajj. When four days of Dhu'l-Hijja were over, he led the dawn prayer, and when the prayer was complete, he said: He who wants to change it to Umra may do so.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ، الْبَرَّاءِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، - رضى الله عنهما - يَقُولُ أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ فَقَدِمَ لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ فَصَلَّى الصُّبْحَ وَقَالَ لَمَّا صَلَّى الصُّبْحَ " مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلْهَا عُمْرَةً " .

Reference	: Sahih Muslim 1240 b
In-book reference	: Book 15, Hadith 218
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2859

Rauh and Yahya b. Kathir narrated as Nasr reported that the Messenger of Allah (ﷺ) entered into the state of Ihram for Hajj. And in the narration of Abu Shihab (the words are):

We went out with the Messenger of Allah (ﷺ) pronouncing Talbiya for Hajj, And in an the ahadith (narrated in this connection the words are): He led the morning prayer at al-Batha', except al- jahdami who did not make mention of it.

وَحَدَّثَنَاهُ إِبْرَاهِيمُ بْنُ دِينَارٍ، حَدَّثَنَا رَوْحٌ، ح وَحَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ، حَدَّثَنَا أَبُو شِهَابٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ أَمَّا رَوْحٌ وَيَحْيَى بْنُ كَثِيرٍ فَقَالاَ كَمَا قَالَ نَصْرٌ أَهَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْحَجِّ . وَأَمَّا أَبُو شِهَابٍ فَفِي رِوَايَتِهِ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نُهِلُّ بِالْحَجِّ . وَفِي حَدِيثِهِمْ جَمِيعًا فَصَلَّى الصُّبْحَ بِالْبَطْحَاءِ . خَلاَ الْجَهْضَمِيَّ فَإِنَّهُ لَمْ يَقُلْهُ .

Reference : Sahih Muslim 1240 c
In-book reference : Book 15, Hadith 219
USC-MSA web (English) reference : Book 7, Hadith 2860
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported:

Allah's Messenger (ﷺ) came along with his Companions when four days had passed out of ten days (of Dhu'l-Hijja) and they were pronouncing Talbiya for Hajj, and he (the Holy Prophet) commanded them to change (this Ihram) into that of 'Umra.

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ السَّدُوسِيُّ، حَدَّثَنَا وُهَيْبٌ، أَخْبَرَنَا أَيُّوبُ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ لأَرْبَعٍ خَلَوْنَ مِنَ الْعَشْرِ وَهُمْ يُلَبُّونَ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً .

Reference : Sahih Muslim 1240 d
In-book reference : Book 15, Hadith 220
USC-MSA web (English) reference : Book 7, Hadith 2861
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) observed the morning prayer at Dhu Tawa (a valley near Mecca) and arrived (in Mecca) when four days of Dhul-Hijja had passed and he commanded his Companions that they should change their Ihram (of Hajj) to that of Umra, except those who had brought sacrificial animals with them.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الصُّبْحَ بِذِي طَوًى وَقَدِمَ لأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ وَأَمَرَ أَصْحَابَهُ أَنْ يُحَوِّلُوا إِحْرَامَهُمْ بِعُمْرَةٍ إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْىُ .

Reference : Sahih Muslim 1240 e
In-book reference : Book 15, Hadith 221
USC-MSA web (English) reference : Book 7, Hadith 2862
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

This is the 'Umra of which we have taken advantage. So he who has not the sacrificial animal with him should get out of the state of Ihram completely, for 'Umra has been incorporated in Hajj until the Day of Resurrection,

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْىُ فَلْيَحِلَّ الْحِلَّ كُلَّهُ فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ " .

Reference	: Sahih Muslim 1241
In-book reference	: Book 15, Hadith 222
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2863

Abu Jam at al-Dubu'i reported:

I performed Tamattu' but the people dis- couraged me to do so. I came to Ibn 'Abbas and asked him about it. He ordered me to do so. I came to the House (Ka'ba) and slept. I saw a visitant in the dream who said: 'Umra is acceptable and so is the Hajj performed for God's sake. I came to Ibn Abbas and informed him about that Which I saw in the dream whereupon he said: Allah is the Greatest, Allah is the Greatest This is the Sunnah of Abu'l-Qasim (the Holy Pro- phet) (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ، قَالَ تَمَتَّعْتُ فَنَهَانِي نَاسٌ عَنْ ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَأَمَرَنِي بِهَا . - قَالَ - ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَنِمْتُ فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ عُمْرَةٌ مُتَقَبَّلَةٌ وَحَجٌّ مَبْرُورٌ - قَالَ - فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سُنَّةُ أَبِي الْقَاسِمِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1242
In-book reference	: Book 15, Hadith 223
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2864

(32) Chapter: Marking and Garlanding the sacrificial animal when entering Ihram

(32) باب تَقْلِيدِ الْهَدْيِ وَإِشْعَارِهِ عِنْدَ الإِحْرَامِ

Ibn 'Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) observed the Zuhr prayer at Dhu'l-Hulaifa; then called for his she-camel and marked it on the right side of its bump, removed the blood from it, and tied two sandals round its neck. He then mounted his camel, and when it brought him up to al-Baida', he pronounced Talbiya for the Pilgrimage.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنِ ابْنِ أَبِي عَدِيٍّ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، - عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ، - رضى الله عنهما - قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم الظُّهْرَ بِذِي الْحُلَيْفَةِ ثُمَّ دَعَا بِنَاقَتِهِ فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الأَيْمَنِ وَسَلَتَ الدَّمَ وَقَلَّدَهَا نَعْلَيْنِ ثُمَّ رَكِبَ رَاحِلَتَهُ فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ بِالْحَجِّ .

Reference	: Sahih Muslim 1243 a
In-book reference	: Book 15, Hadith 224
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2865

This hadith has been narrated on the authority of Qatada with the same chain of transmitters but with this variation (of words):

" When Allah's Apostle (ﷺ) came to Dhu'l-Hulaifa" and he made no mention (of the fact) that he led the Zuhr prayer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، فِي هَذَا الإِسْنَادِ . بِمَعْنَى حَدِيثِ شُعْبَةَ غَيْرَ أَنَّهُ قَالَ إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم لَمَّا أَتَى ذَا الْحُلَيْفَةِ . وَلَمْ يَقُلْ صَلَّى بِهَا الظُّهْرَ .

Reference : Sahih Muslim 1243 b
In-book reference : Book 15, Hadith 225
USC-MSA web (English) reference : Book 7, Hadith 2866
(deprecated numbering scheme)

Abu Hassan al-A'raj reported that a person from Bani Hujaim said to Ibn 'Abbas (Allah be pleased with them):

What is this religious verdict of yours which has engaged the attention of the people or which has become a matter of dispute among them that he who circumambulated the House can be free from Ihram? Thereupon he said: That is the Sunnah of your Apostle (ﷺ), even though you may not approve of it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا حَسَّانَ الأَعْرَجَ، قَالَ قَالَ رَجُلٌ مِنْ بَنِي الْهُجَيْمِ لاِبْنِ عَبَّاسٍ مَا هَذِهِ الْفُتْيَا الَّتِي قَدْ تَشَغَّفَتْ أَوْ تَشَغَّبَتْ بِالنَّاسِ أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ فَقَالَ سُنَّةُ نَبِيِّكُمْ صلى الله عليه وسلم وَإِنْ رَغِمْتُمْ .

Reference : Sahih Muslim 1244 a
In-book reference : Book 15, Hadith 226
USC-MSA web (English) reference : Book 7, Hadith 2867
(deprecated numbering scheme)

Abu Hassan reported:

It was said to Ibn 'Abbas (Allah be pleased with them) that this affair had engaged the attention of the people that he who circumambu- lates the House was permitted to circumambulate for Umra (even though he was in a state of Ihram for Hajj), whereupon he said: That is the Sunnah of your Apostle (ﷺ), even though you may not approve of it.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، قَالَ قِيلَ لاِبْنِ عَبَّاسٍ إِنَّ هَذَا الأَمْرَ قَدْ تَفَشَّغَ بِالنَّاسِ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ الطَّوَافُ عُمْرَةٌ . فَقَالَ سُنَّةُ نَبِيِّكُمْ صلى الله عليه وسلم وَإِنْ رَغِمْتُمْ .

Reference : Sahih Muslim 1244 b
In-book reference : Book 15, Hadith 227
USC-MSA web (English) reference : Book 7, Hadith 2868
(deprecated numbering scheme)

Ata' said:

Ibn 'Abbas (Allah be pleased with them) used to say that a pilgrim or non-pilgrim (one performing 'Umar) who circumambulates the House is free from the responsibility of Ihram. I (Ibn Juraij, one of the narrators) said to 'Ata': On what authority does he (Ibn Abbas) say this? He said: On the authority uf Allah's words:" Then their place of sacrifice is the Ancient House" (al-Qur'an, xxii. 33). I said: It concerns the time after staying at 'Arafat, whereupon

he said: Ibn 'Abbas (Allah be pleased with them) had stated (that the place of sacrifice is the Ancient House) ; it way be after staying at 'Arafat or before (staying there). And he (Ibn Abbas) made this deduction I from the command of Allah's Apostle (ﷺ) when he had ordered to put off Ihram on the occasion of the Farewell Pilgrimage.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، قَالَ كَانَ ابْنُ عَبَّاسٍ يَقُولُ لاَ يَطُوفُ بِالْبَيْتِ حَاجٌّ وَلاَ غَيْرُ حَاجٍّ إِلاَّ حَلَّ . قُلْتُ لِعَطَاءٍ مِنْ أَيْنَ يَقُولُ ذَلِكَ قَالَ مِنْ قَوْلِ اللَّهِ تَعَالَى { ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ} قَالَ قُلْتُ فَإِنَّ ذَلِكَ بَعْدَ الْمُعَرَّفِ . فَقَالَ كَانَ ابْنُ عَبَّاسٍ يَقُولُ هُوَ بَعْدَ الْمُعَرَّفِ وَقَبْلَهُ . وَكَانَ يَأْخُذُ ذَلِكَ مِنْ أَمْرِ النَّبِيِّ صلى الله عليه وسلم حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا فِي حَجَّةِ الْوَدَاعِ .

Reference : Sahih Muslim 1245
In-book reference : Book 15, Hadith 228
USC-MSA web (English) reference : Book 7, Hadith 2869
(deprecated numbering scheme)

(33) Chapter: It is permissible for the pilgrim performing Umrah to shorten his hair and he does not have to shave it. It is recommended for him to shave his hair or shorten it at Al-Marwah

(33) باب التَّقْصِيرِ فِي الْعُمْرَةِ

Ibn Abbas reported that Mu'awiya had said to them:
Do you know that I clipped some hair from the head of Allah's Messenger (ﷺ) at al- Marwa with the help of a clipper? I said: I do not know it except as it verdict against you.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ قَالَ لِي مُعَاوِيَةُ أَعَلِمْتَ أَنِّي قَصَّرْتُ مِنْ رَأْسِ رَسُولِ اللَّهِ صلى الله عليه وسلم عِنْدَ الْمَرْوَةِ بِمِشْقَصٍ فَقُلْتُ لَهُ لاَ أَعْلَمُ هَذَا إِلاَّ حُجَّةً عَلَيْكَ .

Reference : Sahih Muslim 1246 a
In-book reference : Book 15, Hadith 229
USC-MSA web (English) reference : Book 7, Hadith 2870
(deprecated numbering scheme)

Ibn Abbis (Allah be pleased with him) reported that Mu'awiya b. Abu Safyin had told him:
I clipped the hair (from the head of) Allah's Messenger (may peace he upon him) with a clipper while he was at al-Marwa, or I saw him getting his hair clipped with a clipper as he was at al-Marwa. 1722

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي الْحَسَنُ، بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، أَخْبَرَهُ قَالَ قَصَّرْتُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِشْقَصٍ وَهُوَ عَلَى الْمَرْوَةِ أَوْ رَأَيْتُهُ يُقَصَّرُ عَنْهُ بِمِشْقَصٍ وَهُوَ عَلَى الْمَرْوَةِ .

Reference : Sahih Muslim 1246 b
In-book reference : Book 15, Hadith 230
USC-MSA web (English) reference : Book 7, Hadith 2871
(deprecated numbering scheme)

Abu Sa'id (Allah be pleased with him) reported:
We went out with Allah's messenger (ﷺ) pronouncing loudly the Talbiya for Hajj When we came to Mecca, he commanded us that we should change this (Ihram for Hajj) to that of Umra except one who had brought the sacrificial animal with him. When it was the day of Tarwiya (8th of Dhul-Hijja) and we went to Mini, we (again) pronounced Talbiya for Hajj.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَصْرُخُ بِالْحَجِّ صُرَاخًا فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَجْعَلَهَا عُمْرَةً إِلاَّ مَنْ سَاقَ الْهَدْىَ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ وَرُحْنَا إِلَى مِنًى أَهْلَلْنَا بِالْحَجِّ .

Reference : Sahih Muslim 1247
In-book reference : Book 15, Hadith 231
USC-MSA web (English) reference : Book 7, Hadith 2872
(deprecated numbering scheme)

jibir and Abil Salld al-Khudri (Allah be pleased with them) reported:
We went with Allah's Apostle (ﷺ) and we were pronouncing Talbiya for Hajj loudly.

وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ، وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، - رضى الله عنهما - قَالاَ قَدِمْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ نَصْرُخُ بِالْحَجِّ صُرَاخًا .

Reference : Sahih Muslim 1248
In-book reference : Book 15, Hadith 232
USC-MSA web (English) reference : Book 7, Hadith 2873
(deprecated numbering scheme)

Abd Nadra reported:
While I was in the company of Jibir, a person came and said: There is difference of opinion amomg Ibn Abbas and Ibn Zubair about two Mut'as (benefits, Tamattul in Hajj and temporary marriage with women), whereupon jibir said: We have been doing this during the lifetime of Allah's Messenger (way peace be upon him), and then 'Umar forbade us to do so, and we never resorted to them.

حَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ، قَالَ كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَأَتَاهُ آتٍ فَقَالَ إِنَّ ابْنَ عَبَّاسٍ وَابْنَ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ فَقَالَ جَابِرٌ فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ فَلَمْ نَعُدْ لَهُمَا .

Reference : Sahih Muslim 1249
In-book reference : Book 15, Hadith 233
USC-MSA web (English) reference : Book 7, Hadith 2874
(deprecated numbering scheme)

(34) Chapter: The Ihram and Hadi of the Prophet (saws)

(34) باب إِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم وَهَدْيِهِ

Anas (Allah be pleased with him) reported that 'Ali (Allah be pleased with him) came from the Yemen, and the Apostle (ﷺ) said:

With (what intention) have you put on Ihram? He said: I have put on Ibram in accordance with the intention with which Allah's Apostle (ﷺ) has put on Ibram, whereupon he (the Holy Prophet) said: Had there not been the sacrificial animals with me, I would have put off Ihram (after performing 'Umra).

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنِي سَلِيمُ بْنُ حَيَّانَ، عَنْ مَرْوَانَ الأَصْفَرِ، عَنْ أَنَسٍ، - رضى الله عنه - أَنَّ عَلِيًّا، قَدِمَ مِنَ الْيَمَنِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " بِمَ أَهْلَلْتَ " . فَقَالَ أَهْلَلْتُ بِإِهْلاَلِ النَّبِيِّ صلى الله عليه وسلم . قَالَ " لَوْلاَ أَنَّ مَعِيَ الْهَدْىَ لأَحْلَلْتُ " .

Reference : Sahih Muslim 1250 a
In-book reference : Book 15, Hadith 234
USC-MSA web (English) reference : Book 7, Hadith 2875
(deprecated numbering scheme)

This hadith is narrated by Salim b. Hayyin with the same chain of transmitters, but with a slight variation of words.
وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، ح وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، حَدَّثَنَا بَهْزٌ، قَالاَ حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي رِوَايَةِ بَهْزٍ " لَحَلَلْتُ " .

Reference : Sahih Muslim 1250 b
In-book reference : Book 15, Hadith 235
USC-MSA web (English) reference : Book 7, Hadith 2875
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported:
I heard Allah's Messenger (ﷺ) pronouncing Talbiya for both simultaneously, Talbiya for 'Umra and Hajj. Talbiya for Uwra and Hajj (he performed both Hajj and Umra as a Qarin). In another version words are: I heard Allah's Messenger (ﷺ) pronouncing Talbiya for Umra and Hajj (simultaneously)."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، وَعَبْدِ الْعَزِيزِ، بْنِ صُهَيْبٍ وَحُمَيْدٍ أَنَّهُمْ سَمِعُوا أَنَسًا، - رضى الله عنه - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَهَلَّ بِهِمَا جَمِيعًا " لَبَّيْكَ عُمْرَةً وَحَجًّا لَبَّيْكَ عُمْرَةً وَحَجًّا " . وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، وَحُمَيْدٍ الطَّوِيلِ قَالَ يَحْيَى سَمِعْتُ أَنَسًا، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَبَّيْكَ عُمْرَةً وَحَجًّا " . وَقَالَ حُمَيْدٌ قَالَ أَنَسٌ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ " .

Reference : Sahih Muslim 1251 a,b
In-book reference : Book 15, Hadith 236
USC-MSA web (English) reference : Book 7, Hadith 2876
(deprecated numbering scheme)

Hanzala al-Aslami reported:
I heard Abu Huraira (Allah be pleased with him) as narrating from Allah's Apostle (ﷺ) who said: By Him in Whose Hand is my life. Ibn Maryam (Jesus Christ) would certainly pronounce Talbiya for Hajj or for Umra or for both (simultaneously as a Qiran) In the valley of Rauha

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ سَعِيدٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - حَدَّثَنِي الزُّهْرِيُّ، عَنْ حَنْظَلَةَ الأَسْلَمِيِّ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، - رضى الله عنه - يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَيُهِلَّنَّ ابْنُ مَرْيَمَ بِفَجِّ الرَّوْحَاءِ حَاجًّا أَوْ مُعْتَمِرًا أَوْ لَيَثْنِيَنَّهُمَا " . وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ " .

Reference : Sahih Muslim 1252 a
In-book reference : Book 15, Hadith 237
USC-MSA web (English) reference : Book 7, Hadith 2877
(deprecated numbering scheme)

Hanzala b. 'Ali al-Aslaml reported that he had heard Abu Huraira (Allah be pleased with him) as saying that Allah's Messenger (ﷺ) had said:

By Him In Whose Hand is my life; the rest of the hadith is the same.

وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ الأَسْلَمِيِّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، - رضى الله عنه - يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ " . بِمِثْلِ حَدِيثِهِمَا .

Reference : Sahih Muslim 1252 b
In-book reference : Book 15, Hadith 238
USC-MSA web (English) reference : Book 7, Hadith 2878
(deprecated numbering scheme)

(35) Chapter: The number of Umrahs performed by the prophet (saws) and when he performed them

(35) باب بَيَانِ عَدَدِ عُمَرِ النَّبِيِّ صلى الله عليه وسلم وَزَمَانِهِنَّ

Qatida saia. that Anas (Allah be pleased with him) had informed him that Allah's Messenger (ﷺ) performed four 'Umras, all during the month of Dhu'l-Qa'da except the one he performed along with Hajj (and these are) the Umra that he performed from al-Hudaibiya or during the time of (the truce of) Hudaibiya in the month of Dhu'l-Qa'da then the Umra of the next year in the month of Dhu'l-Qa'da, then the Umra for which b'e had started from ji'rana, the place where he distributed the spoils of (the battle of) Hunain in the month of Dhu'l-Qa'da, and then the 'Umra that he performed along with his Hajj (on the occasion of the Farewell Pilgrimage).

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسًا، - رضى الله عنه - أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اعْتَمَرَ أَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلاَّ الَّتِي مَعَ حَجَّتِهِ عُمْرَةً مِنَ الْحُدَيْبِيَةِ أَوْ زَمَنَ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنْ جِعْرَانَةَ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مَعَ حَجَّتِهِ.

Reference : Sahih Muslim 1252 c
In-book reference : Book 15, Hadith 239
USC-MSA web (English) reference : Book 7, Hadith 2879
(deprecated numbering scheme)

Qatida said:

I asked Anas (Allah be pleased with him) as to bow many Pilgrimages had been performed by Allah's Messenger (ﷺ), and he replied: One Hajj and four 'Umras were performed by him. The rest of the badith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ سَأَلْتُ أَنَسًا كَمْ حَجَّ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ حَجَّةً وَاحِدَةً وَاعْتَمَرَ أَرْبَعَ عُمَرٍ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ هَدَّابٍ .

Reference : Sahih Muslim 1253 a
In-book reference : Book 15, Hadith 240
USC-MSA web (English) reference : Book 7, Hadith 2880
(deprecated numbering scheme)

Abu lshaq said:
I asked Zaid b. Arqam: In how many military expeditions have you participated with Allah's Messenger (ﷺ)? He said: In seventeen (expeditions). He (Abu Ishaq) said: Zaid b. Arqam reported to me that Allah's Messenger (ﷺ) had led nineteen expeditions. And he performed Hajj only once after Migration, and that was the Farewell Pilgrimage. Abu Ishaq also said: The second (Hajj) he performed at Mecca (before his Migration to Medina)

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، أَخْبَرَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَبْعَ عَشْرَةَ . قَالَ وَحَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا تِسْعَ عَشْرَةَ وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً حَجَّةَ الْوَدَاعِ . قَالَ أَبُو إِسْحَاقَ وَبِمَكَّةَ أُخْرَى .

Reference : Sahih Muslim 1253 b
In-book reference : Book 15, Hadith 241
USC-MSA web (English) reference : Book 7, Hadith 2881
(deprecated numbering scheme)

'Ataa reported that 'Urwa b. Zubair (Allah be pleased with him) had informed him (this):
I and Ibn 'Umar were reclining against the (wall) of the apartment of A'isha and we were listening to the sound produced by the brushing of her teeth. I said Abu Abd al-Rahman (the kunya of 'Abdullah b. Umar), did Allah's Apostle (ﷺ) perform 'Umra in the month of Rijab? He said: Yes. I said to 'A'isha: Mother, are you listening to what Abu Abd al-Rabman is saying? She said: What is he Saying? I said: He is saying that Allah's Apostle (ﷺ) performed 'Umra during the month of Rajab, whereupon she said: May Allah grant pardon to Abu Abd al-Rahman I By my life he (the Holy Prophet) did not perform 'Umra during the month of Rajab. And never was there an Umra performed by him (the Holy Prophet) in which he ('Abdullah b. 'Umar) did not join him. Ibn 'Umar heard this and said nothing to affirm It or to deny it, but kept quiet.

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يُخْبِرُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، قَالَ كُنْتُ أَنَا وَابْنُ، عُمَرَ مُسْتَنِدَيْنِ إِلَى حُجْرَةِ عَائِشَةَ وَإِنَّا لَنَسْمَعُ ضَرْبَهَا بِالسِّوَاكِ تَسْتَنُّ - قَالَ - فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ أَعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي رَجَبٍ قَالَ نَعَمْ . فَقُلْتُ لِعَائِشَةَ أَىْ أُمَّتَاهُ أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ قَالَتْ وَمَا يَقُولُ قُلْتُ يَقُولُ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم فِي رَجَبٍ . فَقَالَتْ يَغْفِرُ اللَّهُ لأَبِي عَبْدِ الرَّحْمَنِ لَعَمْرِي مَا اعْتَمَرَ فِي رَجَبٍ وَمَا اعْتَمَرَ مِنْ عُمْرَةٍ إِلاَّ وَإِنَّهُ لَمَعَهُ . قَالَ وَابْنُ عُمَرَ يَسْمَعُ فَمَا قَالَ لاَ وَلاَ نَعَمْ . سَكَتَ .

Reference : Sahih Muslim 1254
In-book reference : Book 15, Hadith 242
USC-MSA web (English) reference : Book 7, Hadith 2882
(deprecated numbering scheme)

Mujahid reported:

I and 'Urwah b. Zubair entered the mosque and found 'Abdullah b. 'Umar sitting near the apartment of A'ishah and the people were observing the forenoon prayer (when the sun had sufficiently risen). We asked him about their prayer, and he said: It is bid'a (innovation), Urwah said to him: O Abu Abd al-Rahman, how many 'umrahs did Allah's Messenger (ﷺ) perform? He said: Four 'umrahs, one he performed during the month of Rajab. We were reluctant either to believe him or reject him. We heard the noise of brushing of her teeth by 'A'ishah in her apartment. 'Urwah said: Mother of the Faithful, are you not hearing what Abi 'Abd al-Rahman is saying? She said: What is he saying? Thereupon he ('Urwah) said: He (Ibn 'Umar) states that Allah's Apostle (ﷺ) performed four 'umrahs and one of them during the month of Rajab. Thereupon she remarked: May Allah have mercy upon Abu 'Abd al-Rahman. Never did Allah's Messenger (ﷺ) perform 'Umrah in which he did not accompany him, and he (Allah's Apostle) never performed 'Umrah during the month of Rajab.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ وَالنَّاسُ يُصَلُّونَ الضُّحَى فِي الْمَسْجِدِ فَسَأَلْنَاهُ عَنْ صَلاَتِهِمْ فَقَالَ بِدْعَةٌ . فَقَالَ لَهُ عُرْوَةُ يَا أَبَا عَبْدِ الرَّحْمَنِ كَمِ اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ أَرْبَعَ عُمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ . فَكَرِهْنَا أَنْ نُكَذِّبَهُ وَنَرُدَّ عَلَيْهِ وَسَمِعْنَا اسْتِنَانَ عَائِشَةَ فِي الْحُجْرَةِ . فَقَالَ عُرْوَةُ أَلاَ تَسْمَعِينَ يَا أُمَّ الْمُؤْمِنِينَ إِلَى مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ فَقَالَتْ وَمَا يَقُولُ قَالَ يَقُولُ اعْتَمَرَ النَّبِيُّ صلى الله عليه وسلم أَرْبَعَ عُمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ . فَقَالَتْ يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ مَا اعْتَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلاَّ وَهُوَ مَعَهُ وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ .

Reference	: Sahih Muslim 1255 a
In-book reference	: Book 15, Hadith 243
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2883

(36) Chapter: The virtue of the Umrah performed during Ramadan

(36) باب فَضْلِ الْعُمْرَةِ فِي رَمَضَانَ

Ataa reported:

I heard Ibn Abbas (Allah be pleased with him) narrating to us that Allah's Messenger (ﷺ) said to a woman of the Ansar (Ibn Abbas had mentioned her name but I have forgotten it): 'What has prevented you that you do not perform Hajj along with us? She said: We have only two camels for carrying water. One of the camels has been taken by my husband and my son for performing Hajj and one has been left for us for carrying water, whereupon he (the Holy Prophet) said: So when the month of Ramadan come, perform Umra, for'Umra in this (month) is equal to Hajj (in reward).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَطَاءٌ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يُحَدِّثُنَا قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاِمْرَأَةٍ مِنَ الأَنْصَارِ سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا " مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا " . قَالَتْ لَمْ يَكُنْ لَنَا إِلاَّ نَاضِحَانِ فَحَجَّ أَبُو وَلَدِهَا وَابْنُهَا عَلَى نَاضِحٍ وَتَرَكَ لَنَا نَاضِحًا نَنْضِحُ عَلَيْهِ قَالَ " فَإِذَا جَاءَ رَمَضَانُ فَاعْتَمِرِي فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً " .

Reference : Sahih Muslim 1255 b
In-book reference : Book 15, Hadith 244
USC-MSA web (English) reference : Book 7, Hadith 2884
(deprecated numbering scheme)

Ibn Abbis reported that Allah's Apostle (ﷺ) said to a woman of the Ansar who was called Umm Sinan:

What has prevented you that you did not perform Hajj with us? She said: The father of so and so (i. e. her husband) had only two camels. One of them had been taken away by him (my busbard) and his son for Hajj, whereas the other one is used by our boy to carry water. Upon this he (the Holy Prophet) said: Umra during the month of Rawadin would suffice for Hajj or Hajj along with me.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا حَبِيبٌ، الْمُعَلِّمُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لاِمْرَأَةٍ مِنَ الأَنْصَارِ يُقَالُ لَهَا أُمُّ سِنَانٍ " مَا مَنَعَكِ أَنْ تَكُونِي حَجَجْتِ مَعَنَا " . قَالَتْ نَاضِحَانِ كَانَا لأَبِي فُلاَنٍ - زَوْجِهَا - حَجَّ هُوَ وَابْنُهُ عَلَى أَحَدِهِمَا وَكَانَ الآخَرُ يَسْقِي عَلَيْهِ غُلاَمُنَا . قَالَ " فَعُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً . أَوْ حَجَّةً مَعِي " .

Reference : Sahih Muslim 1256
In-book reference : Book 15, Hadith 245
USC-MSA web (English) reference : Book 7, Hadith 2885
(deprecated numbering scheme)

(37) Chapter: It is recommended to enter Makkah from the Upper Mountain Pass and to leave from the Lower Mountain Pass; Entering a city via a route different than the one by which you leave it

(37) باب اسْتِحْبَابِ دُخُولِ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا وَالْخُرُوجِ مِنْهَا مِنَ الثَّنِيَّةِ السُّفْلَى وَدُخُولِ بَلْدَةٍ مِنْ طَرِيقٍ غَيْرِ الَّتِي خَرَجَ مِنْهَا

Ibn 'Umar reported that Allah's Messenger (ﷺ) used to come out (of Medina) by way of al-Shajarah and entered it by the way of al-Mu'arras and whenever he entered Mecca, he entered it from the upper side and went out of it from the lower side.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ وَإِذَا دَخَلَ مَكَّةَ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى .

Reference : Sahih Muslim 1257 a
In-book reference : Book 15, Hadith 246
USC-MSA web (English) reference : Book 7, Hadith 2886
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters and in the narration transmitted by Zubair (it is mentioned) that the upper side is that'which is at al-Batha

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ . وَقَالَ فِي رِوَايَةِ زُهَيْرٍ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ .

Reference : Sahih Muslim 1257 b
In-book reference : Book 15, Hadith 247
USC-MSA web (English) reference : Book 7, Hadith 2886
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that when Allah's Messenger may peace be upon him) came to Mecca he entered from its upper side and came out from its lower side.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا سُفْيَانُ، - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَهَا مِنْ أَعْلاَهَا وَخَرَجَ مِنْ أَسْفَلِهَا ‏.‏

Reference : Sahih Muslim 1258 a
In-book reference : Book 15, Hadith 248
USC-MSA web (English) reference : Book 7, Hadith 2887
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) entered Mecca during the year of Victory from Kada I. e. from the upper side. Hisham said.. My father entered It from both the Fides, but generally he entered from Kada.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَى مَكَّةَ ‏.‏ قَالَ هِشَامٌ فَكَانَ أَبِي يَدْخُلُ مِنْهُمَا كِلَيْهِمَا وَكَانَ أَبِي أَكْثَرَ مَا يَدْخُلُ مِنْ كَدَاءٍ ‏.‏

Reference : Sahih Muslim 1258 b
In-book reference : Book 15, Hadith 249
USC-MSA web (English) reference : Book 7, Hadith 2888
(deprecated numbering scheme)

(38) Chapter: It is recommended to stay overnight in Dhu Tuwa when intending to enter Makkah, and to perform Ghusl before entering it, and to enter it by day

(38) باب اسْتِحْبَابِ الْمَبِيتِ بِذِي طَوًى عِنْدَ إِرَادَةِ دُخُولِ مَكَّةَ وَالاِغْتِسَالِ لِدُخُولِهَا نَهَارًا

Ibn Umar (Allah be pleased with him) reported that Allah's Messenger may peace be upon him) spent the night at Dhi Tuwa till it was dawn and then entered Mecca. 'Abdullah (b. 'Umar) himself did like it. And in the narration transmitted by Ibn Sa'ld (the words are):
Until he obrerved the dawn prayer. Yahya (another narrator) said: Until it was dawn.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَاتَ بِذِي طَوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ ‏.‏ قَالَ وَكَانَ عَبْدُ اللَّهِ يَفْعَلُ ذَلِكَ ‏.‏ وَفِي رِوَايَةِ ابْنِ سَعِيدٍ حَتَّى صَلَّى الصُّبْحَ ‏.‏ قَالَ يَحْيَى أَوْ قَالَ حَتَّى أَصْبَحَ ‏.‏

Reference : Sahih Muslim 1259 a
In-book reference : Book 15, Hadith 250
USC-MSA web (English) reference : Book 7, Hadith 2889
(deprecated numbering scheme)

Nafi' reported that Ibn Umar (Allah be pleased with them) did not enter Mecca without spending the night at Dhi Tawu until it was dawn, when he took a bath, and then entered Mecca in the morning, and made a mention that Allah's Apostle (ﷺ) did that.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ لاَ يَقْدَمُ مَكَّةَ إِلاَّ بَاتَ بِذِي طَوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا وَيَذْكُرُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ فَعَلَهُ .

Reference : Sahih Muslim 1259 b
In-book reference : Book 15, Hadith 251
USC-MSA web (English) reference : Book 7, Hadith 2890
(deprecated numbering scheme)

Abdullah (b. 'Umar) reported that whenever Allah's Messenger (ﷺ) entered Mecca, he got down at Dhi Tuwa and spend the night there until he observed the dawn prayer. And Allah's Messenger (ﷺ) observed this prayer on a rough hillock, and not in the mosque which had been then built there, but to the lower side of it (the mosque) on a hillock.

وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنِي أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَنْزِلُ بِذِي طَوًى وَيَبِيتُ بِهِ حَتَّى يُصَلِّيَ الصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ وَمُصَلَّى رَسُولِ اللَّهِ صلى الله عليه وسلم ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ .

Reference : Sahih Muslim 1259 c
In-book reference : Book 15, Hadith 252
USC-MSA web (English) reference : Book 7, Hadith 2891
(deprecated numbering scheme)

Nafi' reported that Abdullah (b. 'Umar) informed him that Allah's Messenger (ﷺ) turned his face to the two hillocks which intervened between him and the long mountain by the side of the Ka'ba, and the mosque which had been built there was thus on the left of the hillock. Allah's Messenger's (ﷺ) place of prayer was lower than the black hillock, at a distance of ten cubits or near it. He (ﷺ) would then observe prayer facing these two hillocks of the long mountain that is intervening between you and the Ka'ba.

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنِي أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مُوسَى، بْنِ عُقْبَةَ عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَقْبَلَ فُرْضَتَىِ الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ يَجْعَلُ الْمَسْجِدَ الَّذِي بُنِيَ ثَمَّ يَسَارَ الْمَسْجِدِ الَّذِي بِطَرَفِ الأَكَمَةِ وَمُصَلَّى رَسُولِ اللَّهِ صلى الله عليه وسلم أَسْفَلَ مِنْهُ عَلَى الأَكَمَةِ السَّوْدَاءِ يَدَعُ مِنَ الأَكَمَةِ عَشْرَ أَذْرُعٍ أَوْ نَحْوَهَا ثُمَّ يُصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الطَّوِيلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1260
In-book reference : Book 15, Hadith 253
USC-MSA web (English) reference : Book 7, Hadith 2892
(deprecated numbering scheme)

(39) Chapter: Raml (walking rapidly) is recommended in the Tawaf of Umrah, and in the first Tawaf of Hajj

(39) باب اسْتِحْبَابِ الرَّمَلِ فِي الطَّوَافِ وَالْعُمْرَةِ وَفِي الطَّوَافِ الأَوَّلِ فِي الْحَجِّ

Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that when Allah's Messenger (ﷺ) circumambulated the House, while observing the first circumambulation, he walked swiftly in three (circuits), and walked in four circuits, and ran in the bottom of the valley as he moved between al-Safa and al-Marwa. Ibn 'Umar (Allah be pleased with them) also used to do like this.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الأَوَّلَ خَبَّ ثَلاَثًا وَمَشَى أَرْبَعًا وَكَانَ يَسْعَى بِبَطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ ‏.‏

Reference	: Sahih Muslim 1261 a
In-book reference	: Book 15, Hadith 254
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2893

Ibn'Umar (Allah be pleased with them) reported that when Allah's messenger (ﷺ) circumambulated in Hajj and Umra he walked swiftly in the first three circuit about the House, and then walked in four circuits, and then observed two rak'ahs of prayer, and then ran between al-Safa and al-Marwa.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ مُوسَى بْنِ، عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدَمُ فَإِنَّهُ يَسْعَى ثَلاَثَةَ أَطْوَافٍ بِالْبَيْتِ ثُمَّ يَمْشِي أَرْبَعَةً ثُمَّ يُصَلِّي سَجْدَتَيْنِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ ‏.‏

Reference	: Sahih Muslim 1261 b
In-book reference	: Book 15, Hadith 255
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2894

Abdullah b. 'Umar (Allah be pleased with them) reported:

I saw that when Allah's Messenger (ﷺ) came to Mecca and kissed the Black Stone, (in the first circumambulation) he moved quickly in three circuits out of seven circuits.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَ حَرْمَلَةُ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ يَقْدَمُ مَكَّةَ إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ أَوَّلَ مَا يَطُوفُ حِينَ يَقْدَمُ يَخُبُّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ ‏.‏

Reference	: Sahih Muslim 1261 c
In-book reference	: Book 15, Hadith 256
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2895

Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that Allah's Messenger (ﷺ) walked swiftly from stone to stone in three circuits and walked (normally) in four.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانٍ الْجُعْفِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رضى الله عنهما - قَالَ رَمَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلاَثًا وَمَشَى أَرْبَعًا ‏.‏

Reference	: Sahih Muslim 1262 a

In-book reference : Book 15, Hadith 257
USC-MSA web (English) reference : Book 7, Hadith 2896
(deprecated numbering scheme)

Nafi' reported that Ibn Umar (Allah he pleased with them) walked swiftly from stone to stone, and stated that Allah's Messenger (ﷺ) did like this.

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ وَذَكَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَلَهُ ‏.‏

Reference : Sahih Muslim 1262 b
In-book reference : Book 15, Hadith 258
USC-MSA web (English) reference : Book 7, Hadith 2897
(deprecated numbering scheme)

jabir b. Abdullah (Allah be pleased with them) reported:
I saw Allah's Messenger (ﷺ) walking swiftly from the Black Stone till he completed three circuits up to it.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رضى الله عنهما - أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم رَمَلَ مِنَ الْحَجَرِ الأَسْوَدِ حَتَّى انْتَهَى إِلَيْهِ ثَلاَثَةَ أَطْوَافٍ ‏.‏

Reference : Sahih Muslim 1263 a
In-book reference : Book 15, Hadith 259
USC-MSA web (English) reference : Book 7, Hadith 2898
(deprecated numbering scheme)

Jabir b." Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) walked swiftly in three circuitsfrom stone to stone.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، وَابْنُ، جُرَيْجٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَمَلَ الثَّلاَثَةَ أَطْوَافٍ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ‏.‏

Reference : Sahih Muslim 1263 b
In-book reference : Book 15, Hadith 260
USC-MSA web (English) reference : Book 7, Hadith 2899
(deprecated numbering scheme)

Abu Tufail reported:
I said to Ibn Abbas (Allah be pleased with them): Do you think that walking swiftly round the House in three circuits, and just walking in four circuits is the Sunnah (of the Holy Prophet), for your people say that it is Sunnah? Thereupon he (Ibn 'Abbas) said: They have told the truth and the lie (too). I said: What do your words" They have told the truth and the lie (too)" imply? Thereupon he said: Allah's Messenger (ﷺ) came to Mecca and the polytheists said that Mubammad and his Companions had emaciated and would, therefore, be unable to circumambulate the House; and they felt jealous of him (the Holy Prophet). (It was due to this) that Allah's Messenger (ﷺ) commanded them to walk swiftly in three (circuits) and walk (normally) in four. I said to him: Inform me if it is Sunnah to observe Tawaf between al-Safa and al-Marwa while riding, for your people look upon it as Sunnah. He (Ibn Abbas) said: They have told the truth and the lie too. I said: What do your words" They have told the truth and the lie tool,

iMply? He said: as Allah's Messenger (ﷺ) had come to Mecca, there was such a large gathering of people around him that even the virgins had come out of their houses (to catch a glimpse of his face). and they were saying: He is Muhammad; He is Muhammad. Allah's Messenger (ﷺ) (was so gentle and kind) that the people were not beaten back (to make way) in front of him. When there was a; throng (of people) around him, he rode (the she-camel) but walking and trotting is, however, better.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ أَرَأَيْتَ هَذَا الرَّمَلَ بِالْبَيْتِ ثَلاَثَةَ أَطْوَافٍ وَمَشْىَ أَرْبَعَةِ أَطْوَافٍ أَسُنَّةٌ هُوَ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ . قَالَ فَقَالَ صَدَقُوا وَكَذَبُوا . قَالَ قُلْتُ مَا قَوْلُكَ صَدَقُوا وَكَذَبُوا قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِمَ مَكَّةَ فَقَالَ الْمُشْرِكُونَ إِنَّ مُحَمَّدًا وَأَصْحَابَهُ لاَ يَسْتَطِيعُونَ أَنْ يَطُوفُوا بِالْبَيْتِ مِنَ الْهُزَالِ وَكَانُوا يَحْسُدُونَهُ . قَالَ فَأَمَرَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَرْمُلُوا ثَلاَثًا وَيَمْشُوا أَرْبَعًا . قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنِ الطَّوَافِ بَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِبًا أَسُنَّةٌ هُوَ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ . قَالَ صَدَقُوا وَكَذَبُوا . قَالَ قُلْتُ وَمَا قَوْلُكَ صَدَقُوا وَكَذَبُوا قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَثُرَ عَلَيْهِ النَّاسُ يَقُولُونَ هَذَا مُحَمَّدٌ هَذَا مُحَمَّدٌ . حَتَّى خَرَجَ الْعَوَاتِقُ مِنَ الْبُيُوتِ . قَالَ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يُضْرَبُ النَّاسُ بَيْنَ يَدَيْهِ فَلَمَّا كَثُرَ عَلَيْهِ رَكِبَ وَالْمَشْىُ وَالسَّعْىُ أَفْضَلُ .

Reference : Sahih Muslim 1264 a
In-book reference : Book 15, Hadith 261
USC-MSA web (English) reference : Book 7, Hadith 2900
(deprecated numbering scheme)

This hadith has been narrated on the authority of jurairi with the same chain of transmitters but with a slight variation of words (and this is) that he (the narrator) did not say:

" They felt jealous of him. but said: The people of Mecca, were jealous people."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا الْجُرَيْرِيُّ، بِهَذَا الإِسْنَادِ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ وَكَانَ أَهْلُ مَكَّةَ قَوْمَ حَسَدٍ . وَلَمْ يَقُلْ يَحْسُدُونَهُ .

Reference : Sahih Muslim 1264 b
In-book reference : Book 15, Hadith 262
USC-MSA web (English) reference : Book 7, Hadith 2901
(deprecated numbering scheme)

Abu Tufail reported:

I said to Ibn 'Abbas (Allah be pleased with them): People are of the view that Allah's Messenger (ﷺ) moved quickly round the House and between al-Safa and al-Marwa, and (thus) it is Sunnah. He said: They told the truth and they told the lie.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَمَلَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَهْىَ سُنَّةٌ . قَالَ صَدَقُوا وَكَذَبُوا .

Reference : Sahih Muslim 1264 c

In-book reference : Book 15, Hadith 263
USC-MSA web (English) reference : Book 7, Hadith 2902
(deprecated numbering scheme)

Abu Tufail reported; I. said to Ibn 'Abbas (Allah be pleased with them):
I think that I saw Allah's Messenger (ﷺ). He (Ibn 'Abbis) said' Give a description of him to me. I said: I saw him near al-Marwa on the back of a she- camel, and people had thronged around him. Thereupon Ibn'Abbis said: It was Allah's Messenger (ﷺ) for they (the Compainions of the Holy Prophet) were neither pushed aside from him, nor were they turned away.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ، سَعِيدِ بْنِ الأَبْجَرِ عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ أُرَانِي قَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . قَالَ فَصِفْهُ لِي . قَالَ قُلْتُ رَأَيْتُهُ عِنْدَ الْمَرْوَةِ عَلَى نَاقَةٍ وَقَدْ كَثُرَ النَّاسُ عَلَيْهِ . قَالَ فَقَالَ ابْنُ عَبَّاسٍ ذَاكَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّهُمْ كَانُوا لاَ يُدَعُّونَ عَنْهُ وَلاَ يُكْهَرُونَ .

Reference : Sahih Muslim 1265
In-book reference : Book 15, Hadith 264
USC-MSA web (English) reference : Book 7, Hadith 2903
(deprecated numbering scheme)

Ibn 'Abbas (At lab be pleased with them) reported:
Allah's Messenger (ﷺ) and his Companions came to Mecca and the fever in Medina had weakened them. Thereupon the polytheists (of Mecca) said: There would come to you a people whom the fever has made weak and they have suffered severely from it. They sat in Hatim. Thereupon Allah's Apostle (ﷺ) commanded them to walk quickly ift three circuits and walk (in four) between the two corners. so that the polytheists should. see their endurance. The polytheists then said (to one anothery You were under the impression that fever had emaciated them. whereas they are stronger than so and so. Ibn Abbas said: He (the Holy Prophet) did not command them (the Muslims) to walk quickly in all the circuits out of kindness to them.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ . قَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ غَدًا قَوْمٌ قَدْ وَهَنَتْهُمُ الْحُمَّى وَلَقُوا مِنْهَا شِدَّةً . فَجَلَسُوا مِمَّا يَلِي الْحِجْرَ وَأَمَرَهُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ يَرْمُلُوا ثَلاَثَةَ أَشْوَاطٍ وَيَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ لِيَرَى الْمُشْرِكُونَ جَلَدَهُمْ فَقَالَ الْمُشْرِكُونَ هَؤُلاَءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَّى قَدْ وَهَنَتْهُمْ هَؤُلاَءِ أَجْلَدُ مِنْ كَذَا وَكَذَا . قَالَ ابْنُ عَبَّاسٍ وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيْهِمْ .

Reference : Sahih Muslim 1266 a
In-book reference : Book 15, Hadith 265
USC-MSA web (English) reference : Book 7, Hadith 2904
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported:
Allah. 's Messenger (peace be upon him) observed Sa'i and walked quickly round the House with a view to showing his strength to the polytheists.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، وَأَحْمَدُ بْنُ عَبْدَةَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ عَبْدَةَ حَدَّثَنَا سُفْيَانُ، - عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّمَا سَعَى رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَمَلَ بِالْبَيْتِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ .

Reference : Sahih Muslim 1266 b
In-book reference : Book 15, Hadith 266
USC-MSA web (English) reference : Book 7, Hadith 2905
(deprecated numbering scheme)

(40) Chapter: It is recommended to touch the two Yemeni Corners in Tawaf and not the other two corners

(40) باب اسْتِحْبَابِ اسْتِلاَمِ الرُّكْنَيْنِ الْيَمَانِيَيْنِ فِي الطَّوَافِ دُونَ الرُّكْنَيْنِ الآخَرَيْنِ

Ahdullah b. Umar (reported) that he had not seen Allah's Messenger (way peace he upon him) touching anything in the House, except the two Yamani corners.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمْسَحُ مِنَ الْبَيْتِ إِلاَّ الرُّكْنَيْنِ الْيَمَانِيَيْنِ .

Reference : Sahih Muslim 1267 a
In-book reference : Book 15, Hadith 267
USC-MSA web (English) reference : Book 7, Hadith 2906
(deprecated numbering scheme)

Salim reported on the authority of his father (Allah he pleased with him) that Allah'& Messenger (tinny peace be upon him) did not touch any of the corners of the House. except that of Black Corner (in which the Black Stone is embedded and that (portion) near it, towards the houses of the tribe of jumuhi.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلاَّ الرُّكْنَ الأَسْوَدَ وَالَّذِي يَلِيهِ مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ .

Reference : Sahih Muslim 1267 b
In-book reference : Book 15, Hadith 268
USC-MSA web (English) reference : Book 7, Hadith 2907
(deprecated numbering scheme)

Nafi' reported on the authority of 'Abdullah (Allah be pleased with him) that Allah's Messenger (way peace be upon him) did not touch but the Stone and the Yamani corner.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، ذَكَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ لاَ يَسْتَلِمُ إِلاَّ الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَ.

Reference : Sahih Muslim 1267 c
In-book reference : Book 15, Hadith 269
USC-MSA web (English) reference : Book 7, Hadith 2908
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported:

I have not abandoned touching of Yamani corners (and kissing of) the Stone since I saw Allah's messneger (ﷺ) touching them both In hardship and ease.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَزُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، جَمِيعًا عَنْ يَحْيَى، الْقَطَّانِ - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى، - عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ مَا تَرَكْتُ اسْتِلاَمَ هَذَيْنِ الرُّكْنَيْنِ - الْيَمَانِيَ وَالْحَجَرَ مُذْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَلِمُهُمَا فِي شِدَّةٍ وَلاَ رَخَاءٍ ‏.‏

Reference : Sahih Muslim 1268 a
In-book reference : Book 15, Hadith 270
USC-MSA web (English) reference : Book 7, Hadith 2909
(deprecated numbering scheme)

NAfi' (Allah be pleased with him) reported:

I saw'lbn 'Umar (Allah be pleased with them) touching the Stone with his hand and then kissing his hand. and he said: I have never abandoned it since I saw Allah's Messenger (way peace be upon him) doing It.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ جَمِيعًا عَنْ أَبِي خَالِدٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، قَالَ رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ ثُمَّ قَبَّلَ يَدَهُ وَقَالَ مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَفْعَلُهُ ‏.‏

Reference : Sahih Muslim 1268 b
In-book reference : Book 15, Hadith 271
USC-MSA web (English) reference : Book 7, Hadith 2910
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) is reported to have said that he did not see Allah's Messenger (ﷺ) touching other than the Yamani corners.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ قَتَادَةَ بْنَ، دِعَامَةَ حَدَّثَهُ أَنَّ أَبَا الطُّفَيْلِ الْبَكْرِيَّ حَدَّثَهُ أَنَّهُ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَلِمُ غَيْرَ الرُّكْنَيْنِ الْيَمَانِيَيْنِ ‏.‏

Reference : Sahih Muslim 1269
In-book reference : Book 15, Hadith 272
USC-MSA web (English) reference : Book 7, Hadith 2911
(deprecated numbering scheme)

(41) Chapter: It is recommended to kiss the black stone during circumambulation (Tawaf)

(41) باب اسْتِحْبَابِ تَقْبِيلِ الْحَجَرِ الأَسْوَدِ فِي الطَّوَافِ

Salim narrated on the authority of his father (Allah be pleased with him) that 'Umar b. al-Khattib (Allah be pleased with him) kissed (the Black Stone) and then said:

By Allah, I know that you are a stone and if I were not to see Allah's Messenger (ﷺ) kissing you, I would not have kissed you. Harun said in his narration: A hadith like this has been transmitted to me by Zaid b. Aslam on the authority of his father Aslam.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، وَعَمْرٌو، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، أَنَّ أَبَاهُ، حَدَّثَهُ قَالَ قَبَّلَ عُمَرُ بْنُ الْخَطَّابِ الْحَجَرَ ثُمَّ قَالَ أَمَ وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّكَ حَجَرٌ وَلَوْلاَ

أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقَبِّلُكَ مَا قَبَّلْتُكَ . زَادَ هَارُونُ فِي رِوَايَتِهِ قَالَ عَمْرٌو وَحَدَّثَنِي بِمِثْلِهَا زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ أَسْلَمَ .

Reference : Sahih Muslim 1270 a
In-book reference : Book 15, Hadith 273
USC-MSA web (English) reference : Book 7, Hadith 2912
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that Umar (Allah be pleased with him) kissed the Stone and said:
I am kissing you, whereas I know that you are a stone, but I saw Allah's Messenger (ﷺ) kissing you (that Is why I kiss you).

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، قَبَّلَ الْحَجَرَ وَقَالَ إِنِّي لأُقَبِّلُكَ وَإِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ وَلَكِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقَبِّلُكَ .

Reference : Sahih Muslim 1270 b
In-book reference : Book 15, Hadith 274
USC-MSA web (English) reference : Book 7, Hadith 2913
(deprecated numbering scheme)

Abdullah b. Sarjis reported:
I saw the bald one, i. e. 'Umar b. Khattib (Allah be pleased with him). kissing the Stone and saying: By Allah. I am kissing with full consciousness of the fact that you are a stone and that you can neither do any harm nor good; and if I had not seen Allah's Messenger (ﷺ) kissing you. I would not have kissed you. The rest of the hadith is the same.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَالْمُقَدَّمِيُّ، وَأَبُو كَامِلٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ كُلُّهُمْ عَنْ حَمَّادٍ، - قَالَ خَلَفٌ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ رَأَيْتُ الأَصْلَعَ - يَعْنِي عُمَرَ بْنَ الْخَطَّابِ - يُقَبِّلُ الْحَجَرَ وَيَقُولُ وَاللَّهِ إِنِّي لأُقَبِّلُكَ وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ وَأَنَّكَ لاَ تَضُرُّ وَلاَ تَنْفَعُ وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَبَّلَكَ مَا قَبَّلْتُكَ . وَفِي رِوَايَةِ الْمُقَدَّمِيِّ وَأَبِي كَامِلٍ رَأَيْتُ الأُصَيْلِعَ .

Reference : Sahih Muslim 1270 c
In-book reference : Book 15, Hadith 275
USC-MSA web (English) reference : Book 7, Hadith 2914
(deprecated numbering scheme)

Abis b. Rabi'a reported:
I saw 'Umar (Allah'be pleased with him) kissing the Stone and saying: I am kissing you and I know that you are a stone. And if I had not seen Allah's Messenger (ﷺ) kissing you, I would not have kissed you.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ، بْنِ رَبِيعَةَ قَالَ رَأَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُولُ إِنِّي لأُقَبِّلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقَبِّلُكَ لَمْ أُقَبِّلْكَ .

Reference : Sahih Muslim 1270 d
In-book reference : Book 15, Hadith 276
USC-MSA web (English) reference : Book 7, Hadith 2915
(deprecated numbering scheme)

Suwaid b. Ghafala reported:
I saw Umar (Allah be pleased with him) kissing the Stone and clinging to it and saying: I saw Allah's Messenger (ﷺ) having great love for you.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَكِيعٌ، - عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ رَأَيْتُ عُمَرَ قَبَّلَ الْحَجَرَ وَالْتَزَمَهُ وَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِكَ حَفِيًّا ‏.‏

Reference : Sahih Muslim 1271 a
In-book reference : Book 15, Hadith 277
USC-MSA web (English) reference : Book 7, Hadith 2916
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sufyan with the same chain of transmitters (and the words are):
" That he ('Umar) said: But I saw Abu'l-Qasim (way peace be upon him) having great love for you." And he did not mention about clinging to it.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ قَالَ وَلَكِنِّي رَأَيْتُ أَبَا الْقَاسِمِ صلى الله عليه وسلم بِكَ حَفِيًّا ‏.‏ وَلَمْ يَقُلْ وَالْتَزَمَهُ ‏.‏

Reference : Sahih Muslim 1271 b
In-book reference : Book 15, Hadith 278
USC-MSA web (English) reference : Book 7, Hadith 2916
(deprecated numbering scheme)

(42) Chapter: It is permissible to circumambulate the Ka'bah on a camel and the like, And for one who is riding to touch the (black) stone with a crooked staff and the like.

(42) باب جَوَازِ الطَّوَافِ عَلَى بَعِيرٍ وَغَيْرِهِ وَاسْتِلاَمِ الْحَجَرِ بِمِحْجَنٍ وَنَحْوِهِ لِلرَّاكِبِ

Ibn 'Abbas (Allah be pleased with him) reported that Allah's Messenger (ﷺ) circumambulated the House on the occasion of the Farewell Pilgrimage on the back of his camel and touched the Corner (of Black Stone) with a stick.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ ‏.‏

Reference : Sahih Muslim 1272
In-book reference : Book 15, Hadith 279
USC-MSA web (English) reference : Book 7, Hadith 2917
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that Allah's Messenger (ﷺ) circumambulated the House on the back of his riding camel on the occasion of the Farewell Pilgrimage and touched the Stone with his stick so that the people

should see him, and he should be conspicuous, and they should be able to ask him (questions pertaining to religion) as the people had crowded round him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي، الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ طَافَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْبَيْتِ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ لأَنْ يَرَاهُ النَّاسُ وَلِيُشْرِفَ وَلِيَسْأَلُوهُ فَإِنَّ النَّاسَ غَشُوهُ.

Reference : Sahih Muslim 1273 a
In-book reference : Book 15, Hadith 280
USC-MSA web (English) reference : Book 7, Hadith 2918
(deprecated numbering scheme)

jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Apostle (ﷺ) circumambulated the House (and ran) between al-Safa and al-Marwa on the back of his she-camel, at the occasion of the Farewell Pilgrimage. so that the people should see him and he should be conspicuous, and they should be able to ask him (questions pertaining to religion), and the people had crowded round him. In the hadith transmitted on the authority of Ibn Khashram no mention Is made of:
" So that they should ask him."

وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ بَكْرٍ - قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ طَافَ النَّبِيُّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ وَلِيُشْرِفَ وَلِيَسْأَلُوهُ فَإِنَّ النَّاسَ غَشُوهُ . وَلَمْ يَذْكُرِ ابْنُ خَشْرَمٍ وَلِيَسْأَلُوهُ فَقَطْ .

Reference : Sahih Muslim 1273 b
In-book reference : Book 15, Hadith 281
USC-MSA web (English) reference : Book 7, Hadith 2919
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Apostle (ﷺ) circumambulated the Ka'ba on the back of his camel on the occasion of the Farewell Pilgrimage and touched the corner and he did not like that the people should be pushed away from him.

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ طَافَ النَّبِيُّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ حَوْلَ الْكَعْبَةِ عَلَى بَعِيرِهِ يَسْتَلِمُ الرُّكْنَ كَرَاهِيَةَ أَنْ يُضْرَبَ عَنْهُ النَّاسُ .

Reference : Sahih Muslim 1274
In-book reference : Book 15, Hadith 282
USC-MSA web (English) reference : Book 7, Hadith 2920
(deprecated numbering scheme)

Abu Tufail reported:
I saw Allah's Messenger (ﷺ) circumambulating the House. and touching the corner with a stick that he had with him, and then kissing the stick.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا مَعْرُوفُ بْنُ خَرَّبُوذَ، قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَطُوفُ بِالْبَيْتِ وَيَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ مَعَهُ وَيُقَبِّلُ الْمِحْجَنَ .

Reference : Sahih Muslim 1275
In-book reference : Book 15, Hadith 283
USC-MSA web (English) reference : Book 7, Hadith 2921
(deprecated numbering scheme)

Umm Salama reported:
I made a complaint to Allah's Messenger (ﷺ) of my ailment, whereupon be said: Circumambulate behind the people while riding. She said: So I circumambulated and Allah's Messenger (ﷺ) was at that time praying towards the side of the House and he was reciting al-Tur and a Book Inscribed (i. e. Sura Iii. of the Qur'un).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَشْتَكِي فَقَالَ " طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ " . قَالَتْ فَطُفْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ بِـ { الطُّورِ * وَكِتَابٍ مَسْطُورٍ} .

Reference : Sahih Muslim 1276
In-book reference : Book 15, Hadith 284
USC-MSA web (English) reference : Book 7, Hadith 2922
(deprecated numbering scheme)

(43) Chapter: Clarifying that Sa'i between As-safa and Al-Marwah is a pillar of Hajj, without which Hajj is not valid

(43) باب بَيَانِ أَنَّ السَّعْىَ بَيْنَ الصَّفَا وَالْمَرْوَةِ رُكْنٌ لاَ يَصِحُّ الْحَجُّ إِلاَّ بِهِ

Hisham b. 'Urwa reported on the authority of his father who narrated from 'A'isha. He said to 'A'isha:
I think if a person does not run between al- Safa' and al-Marwa, It does not do any harm to him (so far as Hajj is concerned). She said: Why (do you think so)? I said: For Allah says:" Verily al-Safa' and al-Marwa are among the Signs of Allah" (ii. 158) (to the end of the verse), whereupon she said: Allah does not complete the Hajj of a person or his Umra if he does not observe Sa'i between al-Safa' and al-marwa; and if it were so as you state, then (the wording would have been (fala janah an la yatufu biha) [" There is no harm for him if he does not circumambulate between them']. Do you know in what context (this verse was revealed)? (It was revealed in this context) that the Ansar in the Days of Ignorance pronounced the Talbiya for two idols. (fixedl on the bank of the river which were called Isaf and Na'ila. The people went there, and then circumambulated between al-Safa' and al-Marwa and then got their heads shaved. With the advent of Islam they (the Muslims) did not like to circumambulate between them as they used to do during the Days of Ignorance. It was on account of this that Allah. the Exalted and Majestic, revealed:" Verily al-Safe and al-Marwa are among the Signs of Allah" to the end of the verse. She said: Then people began to observe Sa'i.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَ قُلْتُ لَهَا إِنِّي لأَظُنُّ رَجُلاً لَوْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ مَا ضَرَّهُ . قَالَتْ لِمَ قُلْتُ لأَنَّ اللَّهَ تَعَالَى يَقُولُ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} إِلَى آخِرِ الآيَةِ . فَقَالَتْ مَا أَتَمَّ اللَّهُ حَجَّ امْرِئٍ وَلاَ عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَلَوْ كَانَ كَمَا تَقُولُ لَكَانَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا . وَهَلْ تَدْرِي فِيمَا كَانَ ذَاكَ إِنَّمَا كَانَ ذَاكَ أَنَّ الأَنْصَارَ كَانُوا يُهِلُّونَ فِي الْجَاهِلِيَّةِ لِصَنَمَيْنِ عَلَى شَطِّ الْبَحْرِ يُقَالُ لَهُمَا إِسَافٌ وَنَائِلَةٌ . ثُمَّ يَجِيئُونَ

فَيَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ يَحْلِقُونَ . فَلَمَّا جَاءَ الإِسْلاَمُ كَرِهُوا أَنْ يَطُوفُوا بَيْنَهُمَا لِلَّذِي كَانُوا يَصْنَعُونَ فِي الْجَاهِلِيَّةِ قَالَتْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ{ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} إِلَى آخِرِهَا - قَالَتْ - فَطَافُوا .

Reference : Sahih Muslim 1277 a
In-book reference : Book 15, Hadith 285
USC-MSA web (English) reference : Book 7, Hadith 2923
(deprecated numbering scheme)

Hisham b. 'Urwa narrated on the authority of his father who reported:

I said to 'A'isha: I do not see any harm to me if I do not circumambulate betweez al-Safa' and al-Marwa. She said: On what ground do you say so? (I said:) Since Allah, the Exalted and Majestic, says:" Verily al-Safa' and al-Marwa are among the Signs of Allah." It (your assertion) were (correct), it would have been said like this:" There is no harm for him, that he should not circumambulate between them." It (this verse) has been revealed about the people of Ansar. Whenever they pronounced the Talbiya, they pronounced it in the name of al-Manat during the Days of Ignorance; so they (thought) that it was not permissible for them (for the Muslims) to circumambulate between and al-Marwa. When they (the Muslims) came with Allah's Apostle (may peace he upon him) for Hajj, they mentioned it to him. So Allah, the Exalted and Majestic, revealed this verse. By my life, Allah will not complete the Hajj of one who has not circumambulated between al-Safa and al-Marwa.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، أَخْبَرَنِي أَبِي قَالَ، قُلْتُ لِعَائِشَةَ مَا أَرَى عَلَىَّ جُنَاحًا أَنْ لاَ أَتَطَوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ . قَالَتْ لِمَ قُلْتُ لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} الآيَةَ . فَقَالَتْ لَوْ كَانَ كَمَا تَقُولُ لَكَانَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا . إِنَّمَا أُنْزِلَ هَذَا فِي أُنَاسٍ مِنَ الأَنْصَارِ كَانُوا إِذَا أَهَلُّوا أَهَلُّوا لِمَنَاةَ فِي الْجَاهِلِيَّةِ فَلاَ يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ صلى الله عليه وسلم لِلْحَجِّ ذَكَرُوا ذَلِكَ لَهُ فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الآيَةَ فَلَعَمْرِي مَا أَتَمَّ اللَّهُ حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ .

Reference : Sahih Muslim 1277 b
In-book reference : Book 15, Hadith 286
USC-MSA web (English) reference : Book 7, Hadith 2924
(deprecated numbering scheme)

'Urwa b. Zabair reported:

I said to 'A'isha, the wife of Allah's Apostle (ﷺ): I do not see any (fault) in one who does not circumambl" te between al-Safa' and al-Marwa, and I do not mind if I do not circumambulate between them, whereupon she said: O, the son of my sister, what you say is wrong. Allah's Messenger (ﷺ) observed Sa'i and so did the Muslims. So it is a Sunnah (of the Prophet). And it was a common practice (with the pagan Arabs) that those who pronounced Talbiya for the wretched al-Manat, situated at Mushalla, did not observe Sa'i between al-Safa' and al-Marwa. With the advent of Islam, we asked Allah's Apostle (ﷺ) about this practice, and (it was on this occasion) that Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so he who performed Hajj or 'Umra it is no sin on him if he circumambulates them. And if it were as you state, (then the wording would have been):" There is no harm for him, that he should not circumambulate round them." Zuhri said: I made a mention of that to Abu Bakr b. 'Abd al- Rahman b. al-Harith b. Hisham; he was impressed by that and said: This is what is called knowledge. And I have heard many a scholar saying: Many of the Arabs who did not circumambulate between al-Safa' and al-Marwa caid: Our circumambulation between these two hills is an act of ignorance; whereas others

among the Ansar said: We have been commanded to circumambulate the House, and not Commanded to run between al-Safa' and al-Marwa. So Allah, the Exalted and Majestic, revealed thia verse:" Verily al-Safa' and al-Marwa are among the Signs of Allah." Abu Bakr b. 'Abd al-Rahman said: I think that this (verse) has been revealed for such and such (persons).

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ، - قَالَ سَمِعْتُ الزُّهْرِيَّ، يُحَدِّثُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم مَا أَرَى عَلَى أَحَدٍ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ شَيْئًا وَمَا أُبَالِي أَنْ لاَ أَطُوفَ بَيْنَهُمَا . قَالَتْ بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي طَافَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَطَافَ الْمُسْلِمُونَ فَكَانَتْ سُنَّةً وَإِنَّمَا كَانَ مَنْ أَهَلَّ لِمَنَاةَ الطَّاغِيَةِ الَّتِي بِالْمُشَلَّلِ لاَ يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمَّا كَانَ الإِسْلاَمُ سَأَلْنَا النَّبِيَّ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا} وَلَوْ كَانَتْ كَمَا تَقُولُ لَكَانَتْ فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا . قَالَ الزُّهْرِيُّ فَذَكَرْتُ ذَلِكَ لأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ فَأَعْجَبَهُ ذَلِكَ . وَقَالَ إِنَّ هَذَا الْعِلْمُ . وَلَقَدْ سَمِعْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ إِنَّمَا كَانَ مَنْ لاَ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ . وَقَالَ آخَرُونَ مِنَ الأَنْصَارِ إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} . قَالَ أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ فَأُرَاهَا قَدْ نَزَلَتْ فِي هَؤُلاَءِ وَهَؤُلاَءِ .

Reference	: Sahih Muslim 1277 c
In-book reference	: Book 15, Hadith 287
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2925

'Urwa b. Zubair reported:

I asked 'A'isha (Allah be pleased with her) ; the rest of the hadith is the same. And in this hadith (these words are also found):" When they (the Companions of the Holy Prophet) asked Allah's Messenger (ﷺ) about this, they said: Messenger of Allah, we felt reluctant to circumambulate between al-Safa' and al-Marwa. Then Allah, the Exalted and Majestic, revealed this verse:" Verily al-Safa' and al-Marwa are among the Signs of. Allah so he who perform Hajj or Umra it is no sin on him if he should circumambulate between them. 'A'isha (Allah be pleased with her) said: Allah's Messenger (ﷺ) laid down this Sa'i between them as Sunnah (of the Holy Prophet). So it is not advisable for anyone to abandon this Sa'i between them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ، شِهَابٍ أَنَّهُ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، قَالَ سَأَلْتُ عَائِشَةَ . وَسَاقَ الْحَدِيثَ بِنَحْوِهِ وَقَالَ فِي الْحَدِيثِ فَلَمَّا سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بِالصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا} قَالَتْ عَائِشَةُ قَدْ سَنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم الطَّوَافَ بَيْنَهُمَا فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بِهِمَا.

Reference	: Sahih Muslim 1277 d

In-book reference : Book 15, Hadith 288
USC-MSA web (English) reference : Book 7, Hadith 2926
(deprecated numbering scheme)

'Urwa b. Zabair narrated on the authority of 'A'isha (Allah be pleased with her) who informed him that the Ansar and the people of the tribe of Ghassan before embracing Islam pronounced Talbiya for Manat, and so they avoided circumambulating between al-Safa' and al-Marwa, and it was a common practice with their forefather, that he who put on Ihram for Manat did not circumambulate between al-Safa' and al-Marwa. And when they embraced Islam, they asked Allah's Messenger (ﷺ) about it, and then Allah, the Exalted and Majestic, revealed this verse:

" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so he who performs Hajj or Umra, for him there is no harm if he should circumambulate between them, and he who does good spontaneously-surely Allah is Bountiful in rewarding and Knowing.

وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ الأَنْصَارَ كَانُوا قَبْلَ أَنْ يُسْلِمُوا هُمْ وَغَسَّانُ يُهِلُّونَ لِمَنَاةَ فَتَحَرَّجُوا أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ وَكَانَ ذَلِكَ سُنَّةً فِي آبَائِهِمْ مَنْ أَحْرَمَ لِمَنَاةَ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَإِنَّهُمْ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ حِينَ أَسْلَمُوا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ}

Reference : Sahih Muslim 1277 e
In-book reference : Book 15, Hadith 289
USC-MSA web (English) reference : Book 7, Hadith 2927
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported that the Ansar felt reluctant that they should circumambulate between al-Safa' and al-Marwa until it was revealed:

" Verily al-Safa' and al-Marwa are among the Signs of Allah" ; so whoever performs Hajj or 'Umra, for him there is no harm that he should circumambulate between them.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ كَانَتِ الأَنْصَارُ يَكْرَهُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى نَزَلَتْ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا}

Reference : Sahih Muslim 1278
In-book reference : Book 15, Hadith 290
USC-MSA web (English) reference : Book 7, Hadith 2928
(deprecated numbering scheme)

(44) Chapter: Clarifying that Sa'i should not be repeated

(44) باب بَيَانِ أَنَّ السَّعْىَ لاَ يُكَرَّرُ

Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) and his Companions did not observe Sa'i between al-Safa' and al-Marwa but only one Sa'i.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَمْ يَطُفِ النَّبِيُّ صلى الله عليه وسلم وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلاَّ طَوَافًا وَاحِدًا .

Reference : Sahih Muslim 1279 a
In-book reference : Book 15, Hadith 291
USC-MSA web (English) reference : Book 7, Hadith 2929
(deprecated numbering scheme)

Ibn Juraij reported on the same authority a hadith like that, and said:

But one Tawaf and that was the first Tawaf.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَقَالَ إِلاَّ طَوَافًا وَاحِدًا طَوَافَهُ الأَوَّلَ .

Reference : Sahih Muslim 1279 b
In-book reference : Book 15, Hadith 292
USC-MSA web (English) reference : Book 7, Hadith 2930
(deprecated numbering scheme)

(45) Chapter: It is recommended for the pilgrim to continue reciting the Talbiyah until he starts stoning Jamrat Al-'Aqabah on the day of sacrifice

(45) باب اسْتِحْبَابِ إِدَامَةِ الْحَاجِّ التَّلْبِيَةَ حَتَّى يَشْرَعَ فِي رَمْيِ جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ

Usama b. Zaid (Allah be pleased with him) reported:

I was sitting behind Allah's Messenger (ﷺ) on the riding animal from 'Arafat. As Allah's Messenger (ﷺ) reached the left side of the mountain which was situated near Muzdalifa, he made the camel kneel down and made water and then came back. I poured water and he, performed light ablution. I then said: Messenger of Allah, it is time for prayer. Thereupon Allah's Messenger (ﷺ) said: The prayer awaits you (at the next station, Muzdalifa). Allah's Messenger (may peaced be upon him) rode on until he came to Muzdalifa and observed prayer. Then al-Fadl (Allah be pleased with him) sat behind Allah's Messenger (ﷺ) and reached (Muzdalifa) in the morning. Kuraib said: 'Abdullah b. 'Abbas (Allah be pleased with them) narrated from al-Fadl (Allah be pleased with him) that Allah's Messenger (ﷺ) continued pronouncing Talbiya until he reached al-Jamara (al-'Aqaba).

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ، أَبِي حَرْمَلَةَ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ رَدِفْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَاتٍ فَلَمَّا بَلَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم الشِّعْبَ الأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ أَنَاخَ فَبَالَ ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ فَتَوَضَّأَ وُضُوءًا خَفِيفًا ثُمَّ قُلْتُ الصَّلاَةَ يَا رَسُولَ اللَّهِ . فَقَالَ " الصَّلاَةُ أَمَامَكَ " . فَرَكِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللَّهِ صلى الله عليه وسلم غَدَاةَ جَمْعٍ. قَالَ كُرَيْبٌ فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الْجَمْرَةَ .

Reference : Sahih Muslim 1280, 1281a
In-book reference : Book 15, Hadith 293
USC-MSA web (English) reference : Book 7, Hadith 2931
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (ﷺ) made al-Fadl sit behind him (on the camel back) from the place (where the two prayers) are combined (Muzdalifa). Ibn Abbas (Allah be pleased with them) also informed that Allah's Apostle (ﷺ) did not stop pronouncing Talbiya till he threw pebbles at Jamrat al-'Aqaba.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، كِلاَهُمَا عَنْ عِيسَى بْنِ يُونُسَ، - قَالَ ابْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى، - عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَرْدَفَ الْفَضْلَ مِنْ جَمْعٍ قَالَ فَأَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ الْفَضْلَ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

Reference : Sahih Muslim 1281 b
In-book reference : Book 15, Hadith 294
USC-MSA web (English) reference : Book 7, Hadith 2932
(deprecated numbering scheme)

Ibn 'Abbas narrated from al-Fadl b. Abbas (Allah be pleased with them) who sat behind Allah's Messenger (ﷺ) that he (the Holy Prophet) said to the people on the evening of 'Arafa and on the morning to the gathering of people (at Muzdalifa) as they were pushing on to proceed slowly. And he himself drove his she-camel with restraint until he entered Muhassir (it is a place in Mina), and further told them to take up pebbles which were to be thrown at Jamra. And Allah's Messenger (ﷺ) continued pronouncing Talbiya till he stoned the Jamra.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنِي اللَّيْثُ، عَنْ أَبِي، الزُّبَيْرِ عَنْ أَبِي مَعْبَدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، وَكَانَ، رَدِيفَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا " عَلَيْكُمْ بِالسَّكِينَةِ " . وَهُوَ كَافٌّ نَاقَتَهُ حَتَّى دَخَلَ مُحَسِّرًا - وَهُوَ مِنْ مِنًى - قَالَ " عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ " . وَقَالَ لَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ .

Reference : Sahih Muslim 1282 a
In-book reference : Book 15, Hadith 295
USC-MSA web (English) reference : Book 7, Hadith 2933
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abd Zubair with the same chain of transmitters but with this variation that in the hadith no mention is made of (this) that Allah's Messenger (ﷺ) continued pronouncing Talbiya till he stoned the Jamra, and he made this addition in his hadith:

" The Apostle (ﷺ) pointed with his hand how a person should catch hold of pebbles (in order to throw them)."

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ وَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ . وَزَادَ فِي حَدِيثِهِ وَالنَّبِيُّ صلى الله عليه وسلم يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الإِنْسَانُ .

Reference : Sahih Muslim 1282 b
In-book reference : Book 15, Hadith 296
USC-MSA web (English) reference : Book 7, Hadith 2933
(deprecated numbering scheme)

'Abdullah narrated to us as we had gathered (at Muzdalifa):

I have heard from one upon whom Surah al-Baqara was revealed (the Holy Prophet) pronouncing Talbiya at this place.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ قَالَ عَبْدُ اللَّهِ وَنَحْنُ بِجَمْعٍ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هَذَا الْمَقَامِ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ " .

Reference : Sahih Muslim 1283 a
In-book reference : Book 15, Hadith 297
USC-MSA web (English) reference : Book 7, Hadith 2934
(deprecated numbering scheme)

'Abd al-Rahman b. Yazid reported that 'Abdullah (b. Mas'ud) pronounced Talbiya as he returned from the gathering of the people (at Muzdalifa). It was said:

He might be a Bedouin (not knowing correctly the rituals of Hajj and, therefore, pronouncing Talbia at this stage), whereupon Abdullah said: Hive the people forgotten (this Sunnah of the Holy Prophet) or have they gone astray? I heard him, upon whom Sibrah al-Baqara was revealed, pronouncing Talbiya at the very place.

وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّ عَبْدَ اللَّهِ، لَبَّى حِينَ أَفَاضَ مِنْ جَمْعٍ فَقِيلَ أَعْرَابِيٌّ هَذَا فَقَالَ عَبْدُ اللَّهِ أَنَسِيَ النَّاسُ أَمْ ضَلُّوا سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هَذَا الْمَكَانِ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ " . وَحَدَّثَنَاهُ حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، عَنْ حُصَيْنٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1283 b, c
In-book reference : Book 15, Hadith 298
USC-MSA web (English) reference : Book 7, Hadith 2935
(deprecated numbering scheme)

'Abd al-Rahman b. Yazid and al-Aswad b. Yazid reported:

We heard 'Abdullah b. Mas'ud saying to the gathering of people (at Muzdalifa) that he had heard Talbiya from him, upon whom Surah al-Baqara was revealed, at this very place. And so he ('Abdullah b. Mas'ud) pronounced Talbiya and we also pronounced it with him.

وَحَدَّثَنِيهِ يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، حَدَّثَنَا زِيَادٌ، - يَعْنِي الْبَكَّائِيَّ - عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ الأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، وَالأَسْوَدِ بْنِ يَزِيدَ، قَالاَ سَمِعْنَا عَبْدَ، اللَّهِ بْنَ مَسْعُودٍ يَقُولُ بِجَمْعٍ سَمِعْتُ الَّذِي، أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ هَا هُنَا يَقُولُ " لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ " . ثُمَّ لَبَّى وَلَبَّيْنَا مَعَهُ .

Reference : Sahih Muslim 1283 d
In-book reference : Book 15, Hadith 299
USC-MSA web (English) reference : Book 7, Hadith 2936
(deprecated numbering scheme)

(46) Chapter: The Talbiyah and the Takbir when going from Mina to 'Arafat on the day of 'Arafat

(46) باب التَّلْبِيَةِ وَالتَّكْبِيرِ فِي الذَّهَابِ مِنْ مِنًى إِلَى عَرَفَاتٍ فِي يَوْمِ عَرَفَةَ

'Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them). He said:

As we proceeded in the morning along with AUbs Messenger (ﷺ) from Mina to 'Arafat, some of us prounced Talbiya, and some pronounced Takbir (Allah-o-Akbar).

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي قَالاَ، جَمِيعًا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ غَدَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ مِنًى إِلَى عَرَفَاتٍ مِنَّا الْمُلَبِّي وَمِنَّا الْمُكَبِّرُ ‏.‏

Reference : Sahih Muslim 1284 a
In-book reference : Book 15, Hadith 300
USC-MSA web (English) reference : Book 7, Hadith 2937
(deprecated numbering scheme)

Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them):

We were along with Allah's Messenger (way peace he upon him) in the morning of 'Arafa (9th of Dhu'l-Hijja). Some of us pronounced Takbir and some of us Tahlil La ilaha ill-Allah). And to those of us who pronounced Takbir, I said: By Allah, how strange it is that you did not care to ask him: What did you see Allah's Messenger (ﷺ) doing (on this occasion)?

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالُوا أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عُمَرَ بْنِ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَدَاةِ عَرَفَةَ فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ فَأَمَّا نَحْنُ فَنُكَبِّرُ قَالَ قُلْتُ وَاللَّهِ لَعَجَبًا مِنْكُمْ كَيْفَ لَمْ تَقُولُوا لَهُ مَاذَا رَأَيْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْنَعُ‏.‏

Reference : Sahih Muslim 1284 b
In-book reference : Book 15, Hadith 301
USC-MSA web (English) reference : Book 7, Hadith 2938
(deprecated numbering scheme)

Muhammad b. Abu Bakr al-Thaqafi asked Anas b. Malik (Allah be pleased with him), while on their way from Mina to 'Arafa in the morning:

What did you do on this day in the company of Allah's Messenger (ﷺ)? Thereupon he said: One of us pronounced Tahlil, and he met with no disapproval, and one of us pronounced Takbir, and he also met with no disapproval.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ، أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ مِنْ مِنًى إِلَى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ كَانَ يُهِلُّ الْمُهِلُّ مِنَّا فَلاَ يُنْكَرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا فَلاَ يُنْكَرُ عَلَيْهِ ‏.‏

Reference : Sahih Muslim 1285 a
In-book reference : Book 15, Hadith 302
USC-MSA web (English) reference : Book 7, Hadith 2939
(deprecated numbering scheme)

Muhammad b. Abu Bakr reported:

I said to Anas b. Malik in the morning of 'Arafa: What do you say as to pronouncing Talbiya on this day? He said: I travelled with Allah's Apostle (may peace he upon him) and his Companions in this journey. Some of us pronounced Takbir and some of us pronounced Tahlil, and none of us found fault with his companion.

وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ غَدَاةَ عَرَفَةَ مَا تَقُولُ فِي التَّلْبِيَةِ هَذَا الْيَوْمَ قَالَ سِرْتُ هَذَا الْمَسِيرَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهَلِّلُ وَلاَ يَعِيبُ أَحَدُنَا عَلَى صَاحِبِهِ .

Reference : Sahih Muslim 1285 b
In-book reference : Book 15, Hadith 303
USC-MSA web (English) reference : Book 7, Hadith 2940
(deprecated numbering scheme)

(47) Chapter: Departing from 'Arafat to Al-Muzdalifah. It is recommended to pray Maghrib and 'Isha together in Al-Muzdalifah on this night

(47) باب الإِفَاضَةِ مِنْ عَرَفَاتٍ إِلَى الْمُزْدَلِفَةِ وَاسْتِحْبَابِ صَلاَتَىِ الْمَغْرِبِ وَالْعِشَاءِ جَمْعًا بِالْمُزْدَلِفَةِ فِي هَذِهِ اللَّيْلَةِ

Kuraib, the freed slave of Ibn Abbas, narrated from Usama b. Zaid (Allah be pleased with him) that he had heard him saying:

Allah's Messenger (ﷺ) proceeded from 'Arafa, and as he approached the creek of a hill, he got down (from his camel) and urinated, and then performed a light ablution. I said to him: Prayer, whereupon he said: The prayer awaits you (at Muzdalifa). So he rode again, and as he came to Muzdalifa, he got down and performed ablution well. Then Iqima was pronounced for prayer, and he 'observed the sunset prayer. Then every person made his camel kneel down there, and then Iqama was pronounced for 'Isha' prayer and he observed it, and he (the Holy Prophet) did not observe any prayer (either Sunan or Nawifil) in between them (He observed the Fard of sunset and 'Isha' prayers successively.)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ فَقُلْتُ لَهُ الصَّلاَةَ . قَالَ " الصَّلاَةُ أَمَامَكَ " . فَرَكِبَ فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ أُقِيمَتِ الصَّلاَةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلاَّهَا وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

Reference : Sahih Muslim 1280 b
In-book reference : Book 15, Hadith 304
USC-MSA web (English) reference : Book 7, Hadith 2941
(deprecated numbering scheme)

Usama b. Zaid (Allah be pleased with him) reported:

Allah's Messenger (ﷺ) on his way back from 'Arafat got down in one of these creeks (to answer the call of nature), and after he had done that I poured water (over his hands) and said: Are you going to pray? Thereupon he said: The place of prayer is ahead of you.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، مَوْلَى الزُّبَيْرِ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ انْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ الدَّفْعَةِ مِنْ عَرَفَاتٍ إِلَى بَعْضِ تِلْكَ الشِّعَابِ لِحَاجَتِهِ فَصَبَبْتُ عَلَيْهِ مِنَ الْمَاءِ فَقُلْتُ أَتُصَلِّي فَقَالَ " الْمُصَلَّى أَمَامَكَ " .

Reference : Sahih Muslim 1280 c
In-book reference : Book 15, Hadith 305
USC-MSA web (English) reference : Book 7, Hadith 2942
(deprecated numbering scheme)

Usama b. Zaid (Allah be pleased with him) narrated:

AHah's Messenger (ﷺ) was on his way back from 'Arafat and as he reached the creek (of a hillock) he got down and urinated (Usama did not say that he poured water), but said: He (the Holy Prophet) called for water and performed ablution, but it was not a thorough one. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you ahead (at Muzdalifa). He then proceeded, until he reached Muzdalifa and observed sunset and 'Isha' prayers (together) there.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ، يَقُولُ أَفَاضَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عَرَفَاتٍ فَلَمَّا انْتَهَى إِلَى الشِّعْبِ نَزَلَ فَبَالَ - وَلَمْ يَقُلْ أُسَامَةُ أَرَاقَ الْمَاءَ - قَالَ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وُضُوءًا لَيْسَ بِالْبَالِغِ - قَالَ - فَقُلْتُ يَا رَسُولَ اللَّهِ الصَّلاَةَ . قَالَ " الصَّلاَةُ أَمَامَكَ " . قَالَ ثُمَّ سَارَ حَتَّى بَلَغَ جَمْعًا فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ .

Reference : Sahih Muslim 1280 d
In-book reference : Book 15, Hadith 306
USC-MSA web (English) reference : Book 7, Hadith 2943
(deprecated numbering scheme)

Kuraib reported that he asked Usama b. Zaid (Allah be pleased with him) What did you do in the evening of 'Arafa as you rode behind Allah's Messenger (ﷺ)? He said:

We came to a valley where people generally halted their (camels) for the sunset prayer. Allah's Messenger (ﷺ) halted his camel and urinated (and he did not say that he had poured water). He then called for water and performed light ablution. I said: Messenger of Allah, the prayer! Thereupon he said: Prayer awaits you (at Muzdalifa). and he rode on until we came to Muzdalifa. Then he offered the sunset prayer. and the people halted their camels at their places, and did not untie them until Iqama was pronounced for the 'Isha' prayer and he observed the prayer, and then they untied (their camels). I said: What did you do in the morning? He said: Al-Fadl b. Abbas (Allah be pleased with them) sat behind him (the Holy Prophet) in the morning, whereas I proceeded on foot with the Quraish who had gone ahead.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ، أَخْبَرَنِي كُرَيْبٌ، أَنَّهُ سَأَلَ أُسَامَةَ بْنَ زَيْدٍ كَيْفَ صَنَعْتُمْ حِينَ رَدِفْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَشِيَّةَ عَرَفَةَ فَقَالَ جِئْنَا الشِّعْبَ الَّذِي يُنِيخُ النَّاسُ فِيهِ لِلْمَغْرِبِ فَأَنَاخَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاقَتَهُ وَبَالَ - وَمَا قَالَ أَهَرَاقَ الْمَاءَ - ثُمَّ دَعَا بِالْوَضُوءِ فَتَوَضَّأَ وُضُوءًا لَيْسَ بِالْبَالِغِ فَقُلْتُ يَا رَسُولَ اللَّهِ الصَّلاَةَ . فَقَالَ " الصَّلاَةُ أَمَامَكَ " . فَرَكِبَ حَتَّى جِئْنَا الْمُزْدَلِفَةَ فَأَقَامَ الْمَغْرِبَ ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ وَلَمْ يَحُلُّوا حَتَّى أَقَامَ الْعِشَاءَ الآخِرَةَ فَصَلَّى ثُمَّ حَلُّوا قُلْتُ فَكَيْفَ فَعَلْتُمْ حِينَ أَصْبَحْتُمْ قَالَ رَدِفَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَانْطَلَقْتُ أَنَا فِي سُبَّاقِ قُرَيْشٍ عَلَى رِجْلَىَّ .

Reference : Sahih Muslim 1280 e
In-book reference : Book 15, Hadith 307

USC-MSA web (English) reference : Book 7, Hadith 2944
(deprecated numbering scheme)

Usama b. Zaid (Allah be pleased with him) reported that when Allah's Messenger (may peace jbe upod him) came to the valley where the rich (people of Mecca) used to get down. he got down. and urinated (and he did not mention about pouring water) ; he then called for water and performed a light ablution. I said:

Messenger of Allah, the prayer I Thereupon he said: Prayer awaits you ahead.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا أَتَى النَّقْبَ الَّذِي يَنْزِلُهُ الأُمَرَاءُ نَزَلَ فَبَالَ - وَلَمْ يَقُلْ أَهْرَاقَ - ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ وُضُوءًا خَفِيفًا فَقُلْتُ يَا رَسُولَ اللَّهِ الصَّلاَةَ . فَقَالَ " الصَّلاَةُ أَمَامَكَ " .

Reference : Sahih Muslim 1280 f
In-book reference : Book 15, Hadith 308
USC-MSA web (English) reference : Book 7, Hadith 2945
(deprecated numbering scheme)

Usama b. Zaid (Allah be pleased with him) reported that he sat behind Allah's Messenger (ﷺ) on his ride as he came back from 'Arafa. And as he came to the valley, he halted his camel, and then went to the wilderness (to urinate). And when he came back, I poured water on him from the jug and he performed ablution, and then rode on until he came to Muzdalifa and there he combined the sunset and 'Isha' prayers.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءٍ، مَوْلَى سِبَاعٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ أَفَاضَ مِنْ عَرَفَةَ فَلَمَّا جَاءَ الشِّعْبَ أَنَاخَ رَاحِلَتَهُ ثُمَّ ذَهَبَ إِلَى الْغَائِطِ فَلَمَّا رَجَعَ صَبَبْتُ عَلَيْهِ مِنَ الإِدَاوَةِ فَتَوَضَّأَ ثُمَّ رَكِبَ ثُمَّ أَتَى الْمُزْدَلِفَةَ فَجَمَعَ بِهَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ .

Reference : Sahih Muslim 1280 g
In-book reference : Book 15, Hadith 309
USC-MSA web (English) reference : Book 7, Hadith 2946
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon, him) came back from 'Arafa and Usama (Allah be pleased with him) was seated behind him. Usama said that he (the Holy Prophet) continued the journey in this very state until he came to Muzdalifa.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَفَاضَ مِنْ عَرَفَةَ وَأُسَامَةُ رِدْفُهُ قَالَ أُسَامَةُ فَمَازَالَ يَسِيرُ عَلَى هَيْئَتِهِ حَتَّى أَتَى جَمْعًا .

Reference : Sahih Muslim 1286 a
In-book reference : Book 15, Hadith 310
USC-MSA web (English) reference : Book 7, Hadith 2947
(deprecated numbering scheme)

Hisham (Allah be pleased with him) reported from his father:

Usama (Allah be pleased with him) was asked in my presence or I asked Usama b. Zaid andhe rode behind Allah's Messenger (ﷺ) as he came back from 'Arafat. I said (to him): How did Allah's Messenger (ﷺ) journey as he came

back from 'Arafat? Thereupon he said: He made it (his riding camel) walk at a slow speed, and when he found an open space, he made it walk briskly.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادِ بْنِ زَيْدٍ، - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادٌ، - حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ سُئِلَ أُسَامَةُ وَأَنَا شَاهِدٌ، أَوْ قَالَ سَأَلْتُ أُسَامَةَ بْنَ زَيْدٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرْدَفَهُ مِنْ عَرَفَاتٍ قُلْتُ كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ أَفَاضَ مِنْ عَرَفَةَ قَالَ كَانَ يَسِيرُ الْعَنَقَ فَإِذَا وَجَدَ فَجْوَةً نَصَّ .

Reference : Sahih Muslim 1286 b
In-book reference : Book 15, Hadith 311
USC-MSA web (English) reference : Book 7, Hadith 2948
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters. and in the hadith narrated by Humaid there is an addition (of these words):
" Hisham said: Al-nass (speed of camel) is faster than al-'anaq."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحُمَيْدُ، بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ وَزَادَ فِي حَدِيثِ حُمَيْدٍ قَالَ هِشَامٌ وَالنَّصُّ فَوْقَ الْعَنَقِ .

Reference : Sahih Muslim 1286 c
In-book reference : Book 15, Hadith 312
USC-MSA web (English) reference : Book 7, Hadith 2949
(deprecated numbering scheme)

Abdullah b. Yazid al-Khatmi reported on the authority of Abu Ayyub (Allah be pleased with him) that he prayed the sunset and 'Isha' prayers (together) at Muzdalifa in the company of Allah's Messenger (ﷺ) on the occasion of the Farewell Pilgrimage.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمِيَّ، حَدَّثَهُ أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ، صَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ . وَحَدَّثَنَاهُ قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ . قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، وَكَانَ، أَمِيرًا عَلَى الْكُوفَةِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ .

Reference : Sahih Muslim 1287 a, b
In-book reference : Book 15, Hadith 313
USC-MSA web (English) reference : Book 7, Hadith 2950
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) observed the sunset and 'Isha' prayers together at Muzdalifa.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ، عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا .

Reference : Sahih Muslim 703 e
In-book reference : Book 15, Hadith 314

USC-MSA web (English) reference : Book 7, Hadith 2951
(deprecated numbering scheme)

Ubaidullah b. 'Abdullah b. 'Umar reported on the authority of his father (Allah be pleased with them) that Allah's Messenger (ﷺ) combined the sunset and 'Isha', prayers at Muzdalifa and there was no prostration (i. e. any rak'ahs of Sunan or Nawafil prayers) in between them. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha' prayer, and 'Abdullah (b. 'Umar) observed the prayers in this very manner (at Muzdalifa) until he met his Lord.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّأَخْبَرَهُ أَنَّ أَبَاهُ قَالَ جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ لَيْسَ بَيْنَهُمَا سَجْدَةٌ وَصَلَّى الْمَغْرِبَ ثَلاَثَ رَكَعَاتٍ وَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ . فَكَانَ عَبْدُ اللَّهِ يُصَلِّي بِجَمْعٍ كَذَلِكَ حَتَّى لَحِقَ بِاللَّهِ تَعَالَى .

Reference : Sahih Muslim 1288 a
In-book reference : Book 15, Hadith 315
USC-MSA web (English) reference : Book 7, Hadith 2952
(deprecated numbering scheme)

Sa'id b. Jubair reported that he observed the sunset and 'Isha' prayers at Muzdalifa with (one) iqama. He narrated on the authority of Ibn 'Umar (Allah be pleased with them) that he observed prayers like this and Ibn 'Umar (Allah be pleased with them) narrated that Allah's Apostle (ﷺ) did like this.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، وَسَلَمَةَ بْنِ كُهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ صَلَّى الْمَغْرِبَ بِجَمْعٍ وَالْعِشَاءَ بِإِقَامَةٍ ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ أَنَّهُ صَلَّى مِثْلَ ذَلِكَ وَحَدَّثَ ابْنُ عُمَرَ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَنَعَ مِثْلَ ذَلِكَ .

Reference : Sahih Muslim 1288 b
In-book reference : Book 15, Hadith 316
USC-MSA web (English) reference : Book 7, Hadith 2953
(deprecated numbering scheme)

Shu'ba reported this hadith with the same chain of transmitters and said:
He (the Holy Prophet) observed the two prayers (together) with one iqama.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَقَالَ صَلاَّهُمَا بِإِقَامَةٍ وَاحِدَةٍ .

Reference : Sahih Muslim 1288 c
In-book reference : Book 15, Hadith 317
USC-MSA web (English) reference : Book 7, Hadith 2953
(deprecated numbering scheme)

Ibn 'Umar rep rte that Allah's Messenger (ﷺ) combined the sunset and 'Isha ' prayers at Muzdalifa. He observed three rak'ahs of the sunset prayer and two rak'ahs of the 'Isha' prayer with one Iqama.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، قَالَ جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ صَلَّى الْمَغْرِبَ ثَلاَثًا وَالْعِشَاءَ رَكْعَتَيْنِ بِإِقَامَةٍ وَاحِدَةٍ .

Reference : Sahih Muslim 1288 d
In-book reference : Book 15, Hadith 318

USC-MSA web (English) reference : Book 7, Hadith 2954
(deprecated numbering scheme)

Sa'id b. Jubair reported:

We came back along with Ibn 'Umar till we reached Muzdalifa. There he led us in the sunset and 'Isha' prayers with one iqama and we then proceeded and he said: This is how Allah's Messenger (ﷺ) led us in prayer at this place.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي، خَالِدٍ عَنْ أَبِي إِسْحَاقَ، قَالَ قَالَ سَعِيدُ بْنُ جُبَيْرٍ أَفَضْنَا مَعَ ابْنِ عُمَرَ حَتَّى أَتَيْنَا جَمْعًا فَصَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ ثُمَّ انْصَرَفَ فَقَالَ هَكَذَا صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي هَذَا الْمَكَانِ ‏.‏

Reference : Sahih Muslim 1288 e
In-book reference : Book 15, Hadith 319
USC-MSA web (English) reference : Book 7, Hadith 2955
(deprecated numbering scheme)

(48) Chapter: It is recommended to pray Subh when it is still dark on the day of sacrifice in Al-Muzdalifah, and to do it very early after ascertaining that dawn has broken

(48) باب اسْتِحْبَابِ زِيَادَةِ التَّغْلِيسِ بِصَلاَةِ الصُّبْحِ يَوْمَ النَّحْرِ بِالْمُزْدَلِفَةِ وَالْمُبَالَغَةِ فِيهِ بَعْدَ تَحَقُّقِ طُلُوعِ الْفَجْرِ

A'bdullah (b. 'Umar) reported:

I have never seen Allah's Messenger, (ﷺ) but observing the prayers at their appointed times except two players, sunset and 'Isha, ' at Muzdalifa (where he deferred the sunset prayer to combine it with 'Isha' and he observed the dawn prayer before its stipulated time on that day (10th of Dhu'l-Hijja).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى صَلاَةً إِلاَّ لِمِيقَاتِهَا إِلاَّ صَلاَتَيْنِ صَلاَةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا ‏.‏

Reference : Sahih Muslim 1289 a
In-book reference : Book 15, Hadith 320
USC-MSA web (English) reference : Book 7, Hadith 2956
(deprecated numbering scheme)

This badith has been transmitted by A'mash with a slight variation of words, i. e. he said before its time when it was still dark.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَقَالَ قَبْلَ وَقْتِهَا بِغَلَسٍ ‏.‏

Reference : Sahih Muslim 1289 b
In-book reference : Book 15, Hadith 321
USC-MSA web (English) reference : Book 7, Hadith 2957
(deprecated numbering scheme)

(49) Chapter: It is recommended to send the weak among women and others ahead from Al-Muzdalifah to Mina at the end of the night, before it gets crowded, but it is recommended for others to stay there until they have prayed Subh in Al-Muzdalifah

(49) باب اسْتِحْبَابِ تَقْدِيمِ دَفْعِ الضَّعَفَةِ مِنَ النِّسَاءِ وَغَيْرِهِنَّ مِنْ مُزْدَلِفَةَ إِلَى مِنًى فِي أَوَاخِرِ اللَّيَالِي قَبْلَ زَحْمَةِ النَّاسِ وَاسْتِحْبَابِ الْمُكْثِ لِغَيْرِهِمْ حَتَّى يُصَلُّوا الصُّبْحَ بِمُزْدَلِفَةَ

'A'isha (Allah be pleased with her) reported:
Sauda (the wife of the Holy Prophet) who was bulky sought the permission of Allah's Messenger (ﷺ) on the night of Muzdalifa to move from (that place) ahead of him and before the multitude (set forth). He (Allah's Apostle) gave her the permission. So she set forth before his (Holy Prophet's) departure. But we stayed there until it was dawn and we moved on, when he departed. And if I were to seek the permission of Allah's Messenger. (ﷺ) as Sauda had sought permission, I could have also gone with his permission and it would have been better for me than that for which I was happy.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا أَفْلَحُ، - يَعْنِي ابْنَ حُمَيْدٍ - عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتِ اسْتَأْذَنَتْ سَوْدَةُ رَسُولَ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْمُزْدَلِفَةِ تَدْفَعُ قَبْلَهُ وَقَبْلَ حَطْمَةِ النَّاسِ وَكَانَتِ امْرَأَةً ثَبِطَةً - يَقُولُ الْقَاسِمُ وَالثَّبِطَةُ الثَّقِيلَةُ - قَالَ فَأَذِنَ لَهَا فَخَرَجَتْ قَبْلَ دَفْعِهِ وَحَبَسَنَا حَتَّى أَصْبَحْنَا فَدَفَعْنَا بِدَفْعِهِ وَلأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ فَأَكُونَ أَدْفَعُ بِإِذْنِهِ أَحَبُّ إِلَىَّ مِنْ مَفْرُوحٍ بِهِ .

Reference : Sahih Muslim 1290 a
In-book reference : Book 15, Hadith 322
USC-MSA web (English) reference : Book 7, Hadith 2958
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported that (hadrat) Sauda was a bulky lady, so she sought permission from Allah's Messenger (ﷺ) to proceed from Muzdalifa (to Mina) in the (latter part of the) night. He granted her permission. 'A'isha said:
I wish I had also sought permission from Allah's Messenger (ﷺ) as Sauda had. sought permission from him. 'A'isha did not proceed but with the Imam.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ، - حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ كَانَتْ سَوْدَةُ امْرَأَةً ضَخْمَةً ثَبِطَةً فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ تُفِيضَ مِنْ جَمْعٍ بِلَيْلٍ فَأَذِنَ لَهَا فَقَالَتْ عَائِشَةُ فَلَيْتَنِي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ وَكَانَتْ عَائِشَةُ لاَ تُفِيضُ إِلاَّ مَعَ الإِمَامِ .

Reference : Sahih Muslim 1290 b
In-book reference : Book 15, Hadith 323
USC-MSA web (English) reference : Book 7, Hadith 2959
(deprecated numbering scheme)

'A'isha said:
I wish I had sought permission from Allah's Messenger (ﷺ) as Sauda had sought, and observed the dawn prayer at Mina and stoned at al-Jamra before the people had come there. It was said to 'A'isha (Allah be pleased with her): Did Sauda seek permission from him (the Holy Prophet)? She said: Yes. She was a bulky lady and so she sought

permission from Allah's Messenger (ﷺ) (to proceed to mina from Muzdalifa ahead of him), and he granted her permission.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ وَدِدْتُ أَنِّي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ فَأُصَلِّيَ الصُّبْحَ بِمِنًى فَأَرْمِيَ الْجَمْرَةَ قَبْلَ أَنْ يَأْتِيَ النَّاسُ . فَقِيلَ لِعَائِشَةَ فَكَانَتْ سَوْدَةُ اسْتَأْذَنَتْهُ قَالَتْ نَعَمْ إِنَّهَا كَانَتِ امْرَأَةً ثَقِيلَةً ثَبِطَةً فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَذِنَ لَهَا .

Reference : Sahih Muslim 1290 c
In-book reference : Book 15, Hadith 324
USC-MSA web (English) reference : Book 7, Hadith 2960
(deprecated numbering scheme)

A hadith like this has been narrated by 'Abd al-Rahman b. al-Qasim with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، بِهَذَا الإِسْنَادِ . نَحْوَهُ .

Reference : Sahih Muslim 1290 d
In-book reference : Book 15, Hadith 325
USC-MSA web (English) reference : Book 7, Hadith 2961
(deprecated numbering scheme)

Abdullah, the freed slave of (Hadrat) Asma', reported:

Asma' (Allah be pleased with her), as she was in the house at Muzdalifa, asked me whether the moon had set. I said: No. She prayed for some time, and again said: My son has the moon set? I said: Yes. And she said: Set forth along with me, and so we set forth until (we reached Mini) and the stoned at al-Jamra. She then prayed in her place. I said to her: Respected lady, we set forth (in the very early part of dawn) when it was dark, whereupon she said: My son, there is no harm in it; Allah's Apostle (ﷺ) had granted permission to women.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي عَبْدُ اللَّهِ، مَوْلَى أَسْمَاءَ قَالَ قَالَتْ لِي أَسْمَاءُ وَهِيَ عِنْدَ دَارِ الْمُزْدَلِفَةِ هَلْ غَابَ الْقَمَرُ قُلْتُ لاَ . فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ يَا بُنَىَّ هَلْ غَابَ الْقَمَرُ قُلْتُ نَعَمْ . قَالَتِ ارْحَلْ بِي . فَارْتَحَلْنَا حَتَّى رَمَتِ الْجَمْرَةَ ثُمَّ صَلَّتْ فِي مَنْزِلِهَا فَقُلْتُ لَهَا أَىْ هَنْتَاهْ لَقَدْ غَلَّسْنَا . قَالَتْ كَلاَّ أَىْ بُنَىَّ إِنَّ النَّبِيَّ صلى الله عليه وسلم أَذِنَ لِلظُّعُنِ .

Reference : Sahih Muslim 1291 a
In-book reference : Book 15, Hadith 326
USC-MSA web (English) reference : Book 7, Hadith 2962
(deprecated numbering scheme)

This hadith has been narrated by Ibn Juraij with the same chain of transmitters, and In his narration (the words are):

" She (Asma') said: My son, Allah's Apostle (ﷺ) granted permission to women."

وَحَدَّثَنِيهِ عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ وَفِي رِوَايَتِهِ قَالَتْ لاَ أَىْ بُنَىَّ إِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَذِنَ لِظُعُنِهِ ‏.‏

Reference : Sahih Muslim 1291 b
In-book reference : Book 15, Hadith 327
USC-MSA web (English) reference : Book 7, Hadith 2962
(deprecated numbering scheme)

Ibn Shawwal (the freed slave of Umm Habiba) reported that he went to Umm Habiba (the wife of Allah's Apostle) who informed him that Allah's Apostle (ﷺ) sent her from Muzdalifa during the night.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ شَوَّالٍ، أَخْبَرَهُ أَنَّهُ، دَخَلَ عَلَى أُمِّ حَبِيبَةَ فَأَخْبَرَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ بِهَا مِنْ جَمْعٍ بِلَيْلٍ ‏.‏

Reference : Sahih Muslim 1292 a
In-book reference : Book 15, Hadith 328
USC-MSA web (English) reference : Book 7, Hadith 2963
(deprecated numbering scheme)

It is narrated from Umm Habiba:

We used to set forth from Muzdalifa to Mina, (very early in the dawn) when it was dark. And in the narration of Naqid (the words are):" We set from Muzdalifa in the darkness (of the dawn)."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ شَوَّالٍ، عَنْ أُمِّ، حَبِيبَةَ قَالَتْ كُنَّا نَفْعَلُهُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم نُغَلِّسُ مِنْ جَمْعٍ إِلَى مِنًى ‏.‏ وَفِي رِوَايَةِ النَّاقِدِ نُغَلِّسُ مِنْ مُزْدَلِفَةَ ‏.‏

Reference : Sahih Muslim 1292 b
In-book reference : Book 15, Hadith 329
USC-MSA web (English) reference : Book 7, Hadith 2964
(deprecated numbering scheme)

Ibn 'Abbas reported:

Allah's Messenger (ﷺ) sent me from Muzdalifa ahead (of the caravan) along with the luggage or with the weak ones during (the latter part of the) night.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ، - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الثَّقَلِ - أَوْ قَالَ فِي الضَّعَفَةِ - مِنْ جَمْعٍ بِلَيْلٍ ‏.‏

Reference : Sahih Muslim 1293 a
In-book reference : Book 15, Hadith 330
USC-MSA web (English) reference : Book 7, Hadith 2965
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported:

I was among those (i. e. women and children) whom Allah's Messenger (ﷺ) sent forth with the weak members of his family.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي، يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ أَنَا مِمَّنْ، قَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ضَعَفَةِ أَهْلِهِ .

Reference : Sahih Muslim 1293 b
In-book reference : Book 15, Hadith 331
USC-MSA web (English) reference : Book 7, Hadith 2966
(deprecated numbering scheme)

This hadith has been transmitted by Ibn 'Abbas (Allah be pleased with them) with a slight variation of words.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا عَمْرٌو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ فِيمَنْ قَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ضَعَفَةِ أَهْلِهِ .

Reference : Sahih Muslim 1293 c
In-book reference : Book 15, Hadith 332
USC-MSA web (English) reference : Book 7, Hadith 2967
(deprecated numbering scheme)

'Ata' reported from Ibn Abbas (Allah be pleased with them):
Allah's Messenger (ﷺ) sent me from Muzdalifa along with his luggage (in the very early part of @he dawn). I (Ibn Juraij, one of the narrators) said (to 'Ati'): Has this (news) reached you that Ibn 'Abbas (Allah be pleased with them) had said:" He (Allah's Messenger) had sent me in the latter part of the night"? Thereupon he said: No, it was the dawn. I (again) said to him: (Did you hear) Ibn 'Abbas (Allah be pleased with them) having said this (too):" We stoned al-Jamra before the dawn prayer"? So where did he observe the dawn prayer? He said: No. But he said only so much (as described above).

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ، قَالَ بَعَثَ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَحَرٍ مِنْ جَمْعٍ فِي ثَقَلِ نَبِيِّ اللَّهِ صلى الله عليه وسلم . قُلْتُ أَبَلَغَكَ أَنَّ ابْنَ عَبَّاسٍ قَالَ بَعَثَ بِي بِلَيْلٍ طَوِيلٍ قَالَ لاَ إِلاَّ كَذَلِكَ بِسَحَرٍ . قُلْتُ لَهُ فَقَالَ ابْنُ عَبَّاسٍ رَمَيْنَا الْجَمْرَةَ قَبْلَ الْفَجْرِ . وَأَيْنَ صَلَّى الْفَجْرَ قَالَ لاَ إِلاَّ كَذَلِكَ .

Reference : Sahih Muslim 1294
In-book reference : Book 15, Hadith 333
USC-MSA web (English) reference : Book 7, Hadith 2968
(deprecated numbering scheme)

Salim b. 'Abdullah reported that 'Abdullah b. 'Umar (Allah be pleased with them) used to send ahead of him the weak members of his household to stay during the night at Mash'ar al-Haram at Muzdalifa. They remembered Allah so long as they could afford, and then they proceeded before the stay of the Imam, and before his return. So some of them reached Mina for the dawn prayer and some of them reached there after that; and as they reached there, they stoned al-Jamra; and Ibn 'Umar (Allah be pleased with them) used to say:
Allah's Messenger (ﷺ) has granted this concession to them.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُقَدِّمُ ضَعَفَةَ أَهْلِهِ فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِاللَّيْلِ فَيَذْكُرُونَ اللَّهَ مَا بَدَا لَهُمْ ثُمَّ يَدْفَعُونَ قَبْلَ

أَنْ يَقِفَ الإِمَامُ وَقَبْلَ أَنْ يَدْفَعَ فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاَةِ الْفَجْرِ وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذَلِكَ فَإِذَا قَدِمُوا رَمَوُا الْجَمْرَةَ وَكَانَ ابْنُ عُمَرَ يَقُولُ أَرْخَصَ فِي أُولَئِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1295
In-book reference : Book 15, Hadith 334
USC-MSA web (English) reference : Book 7, Hadith 2969
(deprecated numbering scheme)

(50) Chapter: Stoning Jamrat Al-'Aqabah from the bottom of the valley; Makkah should be on to one's left and one should say Takbir with each throw

(50) باب رَمْىِ جَمْرَةِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي وَتَكُونُ مَكَّةُ عَنْ يَسَارِهِ وَيُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

'Abd al-Rahman b. Yazid reported that 'Abdullah b. Mas'ud (Allah be pleased with them) threw seven pebbles at Jamrat al-'Aqaba from the heart of the valley. He pronounced Takbir with every pebble. It was said to him that people fling stones from the upper side (of the valley), whereupon 'Abdullah b. Mas'ud (Allah he pleased with them) said:

By him, besides Whom there is no other god, that is the place (of flinging stones) of one upon whom Surah al-Baqara was revealed (the Holy Prophet).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ رَمَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ . قَالَ فَقِيلَ لَهُ إِنَّ أُنَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا . فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ هَذَا وَالَّذِي لاَ إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

Reference : Sahih Muslim 1296 a
In-book reference : Book 15, Hadith 335
USC-MSA web (English) reference : Book 7, Hadith 2970
(deprecated numbering scheme)

A'mash reported:

I heard Hajjaj b. Yusuf saying as he was delivering sermon on the pulpit: Observe the order of the (Holy) Qur'an which has been observed by Gabriel. (Thus state the surahs in this manner)" one in which mention has been made of al-Baqara,"" one in which mention has been made of women (Surah al-Nisa')" and then the surah in which mention has been made of the Family of 'Imrin. He (the (narrator) said: I met Ibrahim and informed him about these words of his (the statement of Hajjaj b. Yusuf). He cursed him and said: Abd al-Rahman b. Yazid has narrated to me that when he was in the company of 'Abdullah b. Mas'udd (Allah be pleased with them) he came to Jamrat al-'Aqaba and then entered the heart of the valley and faced towards it (the Jamra) and then flung seven pebbles at it from the heart of the valley pronouncing Takbir with every pebble. I said: Abu 'Abd al-Rahman, people fling pebbles at it (Jamra) from the upper side, whereupon he said: By Him besides Whom there is no god, that is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed;

وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ الْحَجَّاجَ بْنَ يُوسُفَ، يَقُولُ وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ أَلِّفُوا الْقُرْآنَ كَمَا أَلَّفَهُ جِبْرِيلُ السُّورَةُ الَّتِي يُذْكَرُ فِيهَا الْبَقَرَةُ وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا آلُ

عِمْرَانَ . قَالَ فَلَقِيتُ إِبْرَاهِيمَ فَأَخْبَرْتُهُ بِقَوْلِهِ فَسَبَّهُ وَقَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَأَتَى جَمْرَةَ الْعَقَبَةِ فَاسْتَبْطَنَ الْوَادِيَ فَاسْتَعْرَضَهَا فَرَمَاهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ - قَالَ - فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ النَّاسَ يَرْمُونَهَا مِنْ فَوْقِهَا . فَقَالَ هَذَا وَالَّذِي لاَ إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ .

Reference : Sahih Muslim 1296 b
In-book reference : Book 15, Hadith 336
USC-MSA web (English) reference : Book 7, Hadith 2971
(deprecated numbering scheme)

A'mash reported:

I heard Hajjaj saying I Do not say Surah al-Baqara. The rest of the hadith is the same.

وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ الْحَجَّاجَ، يَقُولُ لاَ تَقُولُوا سُورَةُ الْبَقَرَةِ . وَاقْتَصَّا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ .

Reference : Sahih Muslim 1296 c
In-book reference : Book 15, Hadith 337
USC-MSA web (English) reference : Book 7, Hadith 2972
(deprecated numbering scheme)

Abd al-Rahman b. Yazid reported that he performed Hajj along with 'Abdullah (Allah be pleased with him) and he flung seven pebbles at al-Jamra (from a position) that the House was on his left and Mina was on his right and said:

That is the place (of flinging pebbles of one) upon whom Surah al-Baqara was revealed.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ يَزِيدَ أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ قَالَ فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنًى عَنْ يَمِينِهِ وَقَالَ هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ .

Reference : Sahih Muslim 1296 d
In-book reference : Book 15, Hadith 338
USC-MSA web (English) reference : Book 7, Hadith 2973
(deprecated numbering scheme)

This hadith nas been narrated on the authority of Shu'ba with the same chain of transmitters except with this variation of (words):

As he came to Jamrat al-'Aqaba."

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ فَلَمَّا أَتَى جَمْرَةَ الْعَقَبَةِ .

Reference : Sahih Muslim 1296 e
In-book reference : Book 15, Hadith 339
USC-MSA web (English) reference : Book 7, Hadith 2974
(deprecated numbering scheme)

Abd al-Rahman b. Yazid reported:

It was said to 'Abdullah (Allah be pleased with bird) that people threw pebbles at the Jamra from the upper side of 'Aqaba, whereas he threw stones at it from the heart of the valley, whereupon he said: By Him besides Whom there is no god, it is at this very place that one upon whom was revealed Surah al-Baqara threw stones at it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الْمُحَيَّاةِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا يَحْيَى بْنُ يَعْلَى أَبُو الْمُحَيَّاةِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ يَزِيدَ قَالَ قِيلَ لِعَبْدِ اللَّهِ إِنَّ نَاسًا يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِ الْعَقَبَةِ - قَالَ - فَرَمَاهَا عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي ثُمَّ قَالَ مِنْ هَا هُنَا وَالَّذِي لاَ إِلَهَ غَيْرُهُ رَمَاهَا الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ .

Reference	: Sahih Muslim 1296 f
In-book reference	: Book 15, Hadith 340
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2975

(51) Chapter: It is recommended to stone Jamrat Al-'Aqabah, on the day of sacrifice, riding, and the prophet saws said: "Learn your rituals (of Hajj) from me"

(51) باب اسْتِحْبَابِ رَمْيِ جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ رَاكِبًا وَبَيَانِ قَوْلِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: «لِتَأْخُذُوا مَنَاسِكَكُمْ»

Jabir (Allah be pleased with him) reported:
I saw Allah's Apostle (ﷺ) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، - قَالَ ابْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى، - عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ " **لِتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ** " .

Reference	: Sahih Muslim 1297
In-book reference	: Book 15, Hadith 341
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2976

Umm al-Husain (Allah be pleased with her) reported:
I performed Hajj along with Allah's Messenger (ﷺ) on the occasion of the Farewell Pilgrimage and saw him when he flung pebbles at Jamrat al-'Aqaba and returned while he was riding the camel, and Bilal and Usama were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger (ﷺ) to protect him from the sun. She (further) said: Allah's Messenger (ﷺ) said so many things, and I heard him saying: If a slave having some limb of his missing and having dark complexion is appointed to govern you according to the Book of Allah the Exalted. listen to him and obey him.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ زَيْدِ بْنِ أَبِي، أُنَيْسَةَ عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ، قَالَ سَمِعْتُهَا تَقُولُ، حَجَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَجَّةَ الْوَدَاعِ فَرَأَيْتُهُ حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ وَانْصَرَفَ

وَهُوَ عَلَى رَاحِلَتِهِ وَمَعَهُ بِلاَلٌ وَأُسَامَةُ أَحَدُهُمَا يَقُودُ بِهِ رَاحِلَتَهُ وَالآخَرُ رَافِعٌ ثَوْبَهُ عَلَى رَأْسِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الشَّمْسِ - قَالَتْ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَوْلاً كَثِيرًا ثُمَّ سَمِعْتُهُ يَقُولُ " إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ - حَسِبْتُهَا قَالَتْ - أَسْوَدُ يَقُودُكُمْ بِكِتَابِ اللَّهِ تَعَالَى فَاسْمَعُوا لَهُ وَأَطِيعُوا " .

Reference : Sahih Muslim 1298 a
In-book reference : Book 15, Hadith 342
USC-MSA web (English) reference : Book 7, Hadith 2977
(deprecated numbering scheme)

Umm al-Husain (Allah be pleased with her) reported:
I performed Hajj along with Allah's Messenger (ﷺ) on the occasion of the Farewell Pilgrimage and saw Usama and Bilal (too), one of whom had caught hold of the lose string of the she-camel of Allah's Apostle (ﷺ) while the other one was raising his cloth (over his head) protecting him from the heat, till he flung pebbles at Jamrat al-'Aqaba.

وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ، بْنِ أَبِي أُنَيْسَةَ عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ أُمِّ الْحُصَيْنِ، جَدَّتِهِ قَالَتْ حَجَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَجَّةَ الْوَدَاعِ فَرَأَيْتُ أُسَامَةَ وَبِلاَلاً وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ النَّبِيِّ صلى الله عليه وسلم وَالآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ . قَالَ مُسْلِمٌ وَاسْمُ أَبِي عَبْدِ الرَّحِيمِ خَالِدُ بْنُ أَبِي يَزِيدَ وَهُوَ خَالُ مُحَمَّدِ بْنِ سَلَمَةَ رَوَى عَنْهُ وَكِيعٌ وَحَجَّاجٌ الأَعْوَرُ .

Reference : Sahih Muslim 1298 b
In-book reference : Book 15, Hadith 343
USC-MSA web (English) reference : Book 7, Hadith 2978
(deprecated numbering scheme)

(52) Chapter: It is recommended for the pebbles used for stoning to be the size of broad beans

(52) باب اسْتِحْبَابِ كَوْنِ حَصَى الْجِمَارِ بِقَدْرِ حَصَى الْخَذْفِ

Jabir b. 'Abdullah reported:
I saw Allah's Apostle (ﷺ) throwing stones (at Jamrat al 'Aqaba) like pelting of small pebbles.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ .

Reference : Sahih Muslim 1299 a
In-book reference : Book 15, Hadith 344
USC-MSA web (English) reference : Book 7, Hadith 2979
(deprecated numbering scheme)

(53) Chapter: The time when it is recommended to stone the Jamrah

(53) باب بَيَانِ وَقْتِ اسْتِحْبَابِ الرَّمْيِ

Jabir (Allah be pleased with him) reported that Allah's Messenger (ﷺ) flung pebbles at jamra on the Day of Nahr after sunrise, and after that (i. e. on the 11th, 12th and 13th of Dhu'l-Hijja when the sun had declined.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، وَابْنُ، إِدْرِيسَ عَنِ ابْنِ، جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ رَمَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَأَمَّا بَعْدُ فَإِذَا زَالَتِ الشَّمْسُ ‏.‏

Reference : Sahih Muslim 1299 b
In-book reference : Book 15, Hadith 345
USC-MSA web (English) reference : Book 7, Hadith 2980
(deprecated numbering scheme)

Jabir b. Abdullah reported a hadith like this from Allah's Apostle (ﷺ).

وَحَدَّثَنَاهُ عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم ‏.‏ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1299 c
In-book reference : Book 15, Hadith 346
USC-MSA web (English) reference : Book 7, Hadith 2981
(deprecated numbering scheme)

(54) Chapter: The number of pebbles for stoning the Jamrahs is seven at a time

(54) باب بَيَانِ أَنَّ حَصَى الْجِمَارِ سَبْعٌ

Jabir (b. Abdullab) (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Odd number of stones are to be used for cleaning (the private parts after answering the call of nature), and casting of pebbles at the Jamras is to be done by odd numbers (seven), and (the number) of circuits between al-Safa' and al-Marwa is also odd (seven), and the number of circuits (around the Ka'ba) is also odd (seven). Whenever any one of you is required to use stones (for cleaning the private parts) he should use odd number of stones (three, five or seven).

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ الْجَزَرِيُّ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الاِسْتِجْمَارُ تَوٌّ وَرَمْىُ الْجِمَارِ تَوٌّ وَالسَّعْىُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوٌّ وَالطَّوَافُ تَوٌّ وَإِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ " ‏.‏

Reference : Sahih Muslim 1300
In-book reference : Book 15, Hadith 347
USC-MSA web (English) reference : Book 7, Hadith 2982
(deprecated numbering scheme)

(55) Chapter: Shaving the head is preferrable to cutting the hair, although cutting the hair is permissible

(55) باب تَفْضِيلِ الْحَلْقِ عَلَى التَّقْصِيرِ وَجَوَازِ التَّقْصِيرِ

'Abdullah reported that Allah's Messenger (ﷺ) got his head shaved (after slaughtering the sacrificial animal on the 10th of Dhu'l-Hijja), and so did a group of Companions, while some of them got their hair clipped. Abdullah said:

Allah's Messenger (may peace'be upon him) observed once or twice:" May Allah have mercy upon those who get their heads shaved." And he also said:" Upon those too who got their hair clipped."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، قَالَ حَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَحَلَقَ طَائِفَةٌ مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ . قَالَ عَبْدُ اللَّهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَحِمَ اللَّهُ الْمُحَلِّقِينَ - مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ قَالَ - وَالْمُقَصِّرِينَ " .

Reference : Sahih Muslim 1301 a
In-book reference : Book 15, Hadith 348
USC-MSA web (English) reference : Book 7, Hadith 2983
(deprecated numbering scheme)

Abdullah b. Umar (Allah be pleased with him) reported Allah's Messenger (ﷺ) as having observed:

O Allah, have mercy upon those who get their heads shaved. They (the Companions) said: Messenger of Allah, (what about those) who have got their hair clipped? He said: O Allah, have mercy upon those who have got their heads shaved. They (again) said: Allah's Messenger, (what about those) who have got their hair clipped? Thereupon he said: (O Allah, have mercy upon those) who have got their hair clipped.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ " . قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ " . قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " وَالْمُقَصِّرِينَ " .

Reference : Sahih Muslim 1301 b
In-book reference : Book 15, Hadith 349
USC-MSA web (English) reference : Book 7, Hadith 2984
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (ﷺ) said:

May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah, (what about) those who got their hair clipped? He said: May Allah have mercy upon those who have got their heads shaved. They said: Messenger of Allah, (what about those who have got their hair clipped)? He said: May Allah have mercy upon those who got their hair shaved. They said: Messenger of Allah, (what about) those who got their hair clipped? He said: (O Allah, have mercy upon) those who got their hair clipped.

أَخْبَرَنَا أَبُو إِسْحَاقَ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سُفْيَانَ عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ، قَالَ حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَحِمَ اللَّهُ الْمُحَلِّقِينَ " . قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " رَحِمَ اللَّهُ الْمُحَلِّقِينَ " . قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " رَحِمَ اللَّهُ الْمُحَلِّقِينَ " . قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ " وَالْمُقَصِّرِينَ " .

Reference : Sahih Muslim 1301 c
In-book reference : Book 15, Hadith 350
USC-MSA web (English) reference : Book 7, Hadith 2985
(deprecated numbering scheme)

Ubaidullah reported this hadith with the same chain of transmitters and (it is said) that it was on the fourth turn that he (the Holy Prophet) said:

(May Allah have mercy upon) those who got their hair clipped."

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ فَلَمَّا كَانَتِ الرَّابِعَةُ قَالَ " وَالْمُقَصِّرِينَ " .

Reference : Sahih Muslim 1301 d
In-book reference : Book 15, Hadith 351
USC-MSA web (English) reference : Book 7, Hadith 2986
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as having said:

O Allah, grant pardon to those who got their heads shaved They (Companions of the Holy Prophet) said: Messenger of Allah, (what about those) who get their hair cut? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who got their hair clipped? He said: O Allah, grant pardon to those who get their heads shaved. They said: Messenger of Allah, (what about those) who get their hair clipped? He said: O Allah, grant pardon to those who get their heads shaved. They said: (What about those) who get their hair clipped? He said: (O Allah, grant pardon to) those who get their hair clipped.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ وَأَبُو كُرَيْبٍ جَمِيعًا عَنِ ابْنِ فُضَيْلٍ، - قَالَ زُهَيْرٌ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، - حَدَّثَنَا عُمَارَةُ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ " . قَالُوا يَا رَسُولَ اللَّهِ وَلِلْمُقَصِّرِينَ قَالَ " اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ " . قَالُوا يَا رَسُولَ اللَّهِ وَلِلْمُقَصِّرِينَ قَالَ " اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ " . قَالُوا يَا رَسُولَ اللَّهِ وَلِلْمُقَصِّرِينَ قَالَ " وَلِلْمُقَصِّرِينَ " .

Reference : Sahih Muslim 1302 a
In-book reference : Book 15, Hadith 352
USC-MSA web (English) reference : Book 7, Hadith 2987
(deprecated numbering scheme)

A hadith like this is narrated on the authority of Abu Huraira.

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ.

Reference : Sahih Muslim 1302 b
In-book reference : Book 15, Hadith 353
USC-MSA web (English) reference : Book 7, Hadith 2988
(deprecated numbering scheme)

Yahya b. al-Husain reported on the authority of his grandfather that Allah's Apostle (ﷺ) invoked blessing on the occasion of the Farewell Pilgrimage three times for those who got their heads shaved and once for those who got their hair clipped. In the narration transmitted by Waki' there is no mention of the Farewell Pilgrimage.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ دَعَا لِلْمُحَلِّقِينَ ثَلاَثًا وَلِلْمُقَصِّرِينَ مَرَّةً . وَلَمْ يَقُلْ وَكِيعٌ فِي حَجَّةِ الْوَدَاعِ .

Reference : Sahih Muslim 1303

In-book reference : Book 15, Hadith 354
USC-MSA web (English) reference : Book 7, Hadith 2989
(deprecated numbering scheme)

Ibn Umar reported that Allah's Messenger (ﷺ) got his head shaved on the occasion of the Farewell Pilgrimage.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - كِلاَهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ .

Reference : Sahih Muslim 1304
In-book reference : Book 15, Hadith 355
USC-MSA web (English) reference : Book 7, Hadith 2990
(deprecated numbering scheme)

(56) Chapter: The Sunnah on the day of sacrifice is to stone the Jamrah, then offer the sacrifice, then shave the head, and shaving should be started on the right side of the head

(56) باب بَيَانِ أَنَّ السُّنَّةَ يَوْمَ النَّحْرِ أَنْ يَرْمِيَ ثُمَّ يَنْحَرَ ثُمَّ يَحْلِقَ وَالاِبْتِدَاءِ فِي الْحَلْقِ بِالْجَانِبِ الأَيْمَنِ مِنْ رَأْسِ الْمَحْلُوقِ

Anas b. Malik (Allah be pleased wish him) reported that Allah's Messenger (ﷺ) came to Mina; he went to the Jamra and threw pebbles at it, after which he went to his lodging in Mina, and sacrificed the animal. He then called for a barber and, turning his right side to him, let him shave him; after which he tiimed his left side. He then gave (these hair) to the people.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى مِنًى فَأَتَى الْجَمْرَةَ فَرَمَاهَا ثُمَّ أَتَى مَنْزِلَهُ بِمِنًى وَنَحَرَ ثُمَّ قَالَ لِلْحَلاَّقِ " **خُذْ** " . وَأَشَارَ إِلَى جَانِبِهِ الأَيْمَنِ ثُمَّ الأَيْسَرِ ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ .

Reference : Sahih Muslim 1305 a
In-book reference : Book 15, Hadith 356
USC-MSA web (English) reference : Book 7, Hadith 2991
(deprecated numbering scheme)

Abu Bakr reported:

(He called for) the barber and, pointing towards the right side of his head, said: (Start from) here, and then distributed his hair among those who were near him. He then pointed to the barber (to shave) the left side and he shaved it, and he gave (these hair) to Umm Sulaim (Allah be pleased with her). And in the narration of Abu Kuraib (the words are):" He started from the right half (of his head), and he distributed a hair or two among the people. and then (asked the barber) to shave the left side and he did similarly, and he (the Holy Prophet) said: Here is Abu Talha and he gave these (hair) to Abu Talha."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا أَخْبَرَنَا حَفْصُ بْنُ، غِيَاثٍ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ أَمَّا أَبُو بَكْرٍ فَقَالَ فِي رِوَايَتِهِ لِلْحَلاَّقِ " هَا " . وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبِ الأَيْمَنِ هَكَذَا فَقَسَمَ شَعَرَهُ بَيْنَ مَنْ يَلِيهِ - قَالَ - ثُمَّ أَشَارَ إِلَى الْحَلاَّقِ وَإِلَى الْجَانِبِ الأَيْسَرِ فَحَلَقَهُ فَأَعْطَاهُ أُمَّ سُلَيْمٍ . وَأَمَّا فِي رِوَايَةِ أَبِي كُرَيْبٍ قَالَ فَبَدَأَ بِالشِّقِّ الأَيْمَنِ فَوَزَّعَهُ الشَّعَرَةَ وَالشَّعَرَتَيْنِ بَيْنَ النَّاسِ ثُمَّ قَالَ بِالأَيْسَرِ فَصَنَعَ بِهِ مِثْلَ ذَلِكَ ثُمَّ قَالَ " هَا هُنَا أَبُو طَلْحَةَ " . فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ .

Reference : Sahih Muslim 1305 b
In-book reference : Book 15, Hadith 357
USC-MSA web (English) reference : Book 7, Hadith 2992
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (ﷺ) threw stones at Jamrat al-'Aqaba. He then want to his sacrificial animal and sacrificed it, and there was sitting the barber, and he pointed with his hand towards his head, and he shaved the right half of it, and he (the Holy Prophet) distributed them (the hair) among those who were near him. And he again said:
Shave the other half, and said: Where is Abu Talha and gave it (the hair) to him.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ، بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَمَى جَمْرَةَ الْعَقَبَةِ ثُمَّ انْصَرَفَ إِلَى الْبُدْنِ فَنَحَرَهَا وَالْحَجَّامُ جَالِسٌ وَقَالَ بِيَدِهِ عَنْ رَأْسِهِ فَحَلَقَ شِقَّهُ الأَيْمَنَ فَقَسَمَهُ فِيمَنْ يَلِيهِ ثُمَّ قَالَ " احْلِقِ الشِّقَّ الآخَرَ " . فَقَالَ " أَيْنَ أَبُو طَلْحَةَ " . فَأَعْطَاهُ إِيَّاهُ .

Reference : Sahih Muslim 1305 c
In-book reference : Book 15, Hadith 358
USC-MSA web (English) reference : Book 7, Hadith 2993
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported:
When Allah's Messenger (ﷺ) had thrown pebbles at the Jamra and had sacrificed the animal, he turned (the right side) of his head towards the barber, and i. e shaved it. He then called Abu Talha al-Ansari and gave it to him. He then turned his left side and asked him (the barber) to shave. And he (the barber) shaved. and gave it to Abu Talha and told him to distribute it amongst the people.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، سَمِعْتُ هِشَامَ بْنَ حَسَّانَ، يُخْبِرُ عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا رَمَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْجَمْرَةَ وَنَحَرَ نُسُكَهُ وَحَلَقَ نَاوَلَ الْحَالِقَ شِقَّهُ الأَيْمَنَ فَحَلَقَهُ ثُمَّ دَعَا أَبَا طَلْحَةَ الأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ ثُمَّ نَاوَلَهُ الشِّقَّ الأَيْسَرَ فَقَالَ " احْلِقْ " . فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ " اقْسِمْهُ بَيْنَ النَّاسِ " .

Reference : Sahih Muslim 1305 d
In-book reference : Book 15, Hadith 359
USC-MSA web (English) reference : Book 7, Hadith 2994
(deprecated numbering scheme)

(57) Chapter: It is permissible to offer the sacrifice before stoning the Jamrah, or to shave before offering the sacrifice or stoning the Jamrah, or to perform Tawaf before any of them

(57) باب مَنْ حَلَقَ قَبْلَ النَّحْرِ أَوْ نَحَرَ قَبْلَ الرَّمْيِ

Abdullah b. 'Amr b. al-'As said that Allah's Messenger (ﷺ) stopped during the Farewell Pilgrimage at Mina for people who had something to ask. A man came and said:
Messenger of Allah, being ignorant. I shaved before sacrificing, whereupon he (the Holy Prophet) said: Now sacrifice (the animal) and there is no harm (for you). Then another man came and he said: Messenger of Allah, being ignorant, I sacrificed before throwing the pebbles, whereupon he (the Holy Prophet) said: (Now) throw the pebbles,

and there is no harm (for you). Allah's Messenger (ﷺ) was not asked about anything which had been done before or after (its proper time) but he said: Do it, and no harm is there (for you).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ، طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ وَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ بِمِنًى لِلنَّاسِ يَسْأَلُونَهُ فَجَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ . فَقَالَ " اذْبَحْ وَلاَ حَرَجَ " . ثُمَّ جَاءَهُ رَجُلٌ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ فَقَالَ " ارْمِ وَلاَ حَرَجَ " . قَالَ فَمَا سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ شَىْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ " افْعَلْ وَلاَ حَرَجَ " .

Reference : Sahih Muslim 1306 a
In-book reference : Book 15, Hadith 360
USC-MSA web (English) reference : Book 7, Hadith 2995
(deprecated numbering scheme)

'Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) stopped while riding his camel and the people began to ask him. One of the inquirers said: Messenger of Allah, I did not know that pebbles should be thrown before sacrificing the animal, and by mistake I sacrificed the animal before throwing pebbles, whereupon Allah's Messenger (ﷺ) said: (Now) throw pebbles and there is no harm in it. Then another (person) came saying: I did not know that the animal was to be sacrificed before shaving, but I got myself shaved before sacrificing the animal, whereupon he (the Holy Prophet) said: Sacrifice the animal (now) and there is no harm in it. He (the narrator) said: I did not hear that anything was asked on that day (shout a matter) which a person forgot and could not observe the sequence or anything like it either due to forgetfulness or ignorance, but Allah's Messenger (ﷺ) said (about that): Do it; there is no harm in it.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ وَقَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ فَطَفِقَ نَاسٌ يَسْأَلُونَهُ فَيَقُولُ الْقَائِلُ مِنْهُمْ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَكُنْ أَشْعُرُ أَنَّ الرَّمْىَ قَبْلَ النَّحْرِ فَنَحَرْتُ قَبْلَ الرَّمْىِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَارْمِ وَلاَ حَرَجَ " . قَالَ وَطَفِقَ آخَرُ يَقُولُ إِنِّي لَمْ أَشْعُرْ أَنَّ النَّحْرَ قَبْلَ الْحَلْقِ فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرَ . فَيَقُولُ " انْحَرْ وَلاَ حَرَجَ " . قَالَ فَمَا سَمِعْتُهُ يُسْأَلُ يَوْمَئِذٍ عَنْ أَمْرٍ مِمَّا يَنْسَى الْمَرْءُ وَيَجْهَلُ مِنْ تَقْدِيمِ بَعْضِ الأُمُورِ قَبْلَ بَعْضٍ وَأَشْبَاهِهَا إِلاَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " افْعَلُوا ذَلِكَ وَلاَ حَرَجَ " .

Reference : Sahih Muslim 1306 b
In-book reference : Book 15, Hadith 361
USC-MSA web (English) reference : Book 7, Hadith 2996
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri.

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ، إِلَى آخِرِهِ .

Reference : Sahih Muslim 1306 c
In-book reference : Book 15, Hadith 362
USC-MSA web (English) reference : Book 7, Hadith 2997
(deprecated numbering scheme)

Abdullah b. Amr b. al-'As (Allah be pleased with them) reported:

As Allah's Apostle. (ﷺ) was delivering sermon on the Day of Nahr, a man stood up before him and said: Messenger of Allah, I did not know that such and such (rite was to be performed) before such and such (rite). Then another man came and said: Messenger of Allah, I thought that such and such (rite) should precede such and such (rite), and then another man came and said: Messenger of Allah, I had thought that such and such was before such and such, and such and such (is the sequence) of the three (rites, viz. throwing of pebbles, sacrificing of animal and shaving of one's head). He said to all these three: Do now (if you have not observed the cequence) ; there is no harm in it.

وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، عَنِ ابْنِ جُرَيْجٍ، قَالَ سَمِعْتُ ابْنَ شِهَابٍ، يَقُولُ حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَيْنَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ مَا كُنْتُ أَحْسِبُ يَا رَسُولَ اللَّهِ أَنَّ كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا ثُمَّ جَاءَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا وَكَذَا لِهَؤُلاَءِ الثَّلاَثِ قَالَ " افْعَلْ وَلاَ حَرَجَ " .

Reference	: Sahih Muslim 1306 d
In-book reference	: Book 15, Hadith 363
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2998

This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters. And the narration of Ibn Bakr is like one transmitted by 'Isa but with this (variation):

" There are not these words in it: To all these three rites (throwing of pebbles sacrificing of animal and shaving of one's head)." And so far as the narration of Yahya al-Umawi (the words are): I got (my head) shaved before I sacrificed the animal, and I sacrified the animal before throwing pebbles, and like that.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي جَمِيعًا، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ أَمَّا رِوَايَةُ ابْنِ بَكْرٍ فَكَرِوَايَةِ عِيسَى إِلاَّ قَوْلَهُ لِهَؤُلاَءِ الثَّلاَثِ . فَإِنَّهُ لَمْ يَذْكُرْ ذَلِكَ وَأَمَّا يَحْيَى الأُمَوِيُّ فَفِي رِوَايَتِهِ حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ . وَأَشْبَاهَ ذَلِكَ .

Reference	: Sahih Muslim 1306 e
In-book reference	: Book 15, Hadith 364
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 2999

Adullah b. 'Amr (b. al-'As) (Allah be pleased with him) reported that a person came to Allah's Apostle (ﷺ) and said:

I got (my head) shaved before sacrificing the, animal, whereupon be (the Holy Prophet) said: Sacrifice the animal (now) ; there is no harm in it. He (the person said): I sacripced the animal before throwingpebbles. whereupon he said: Throw pebbles (now) ; there is no harm in it.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ فَقَالَ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ . قَالَ " فَاذْبَحْ وَلاَ حَرَجَ " . قَالَ ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ . قَالَ " ارْمِ وَلاَ حَرَجَ " .

Reference : Sahih Muslim 1306 f
In-book reference : Book 15, Hadith 365
USC-MSA web (English) reference : Book 7, Hadith 3000
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (and the words are):

I saw Allah's Messenger (ﷺ) on the back of the camel at Mina, and a person came to him," and the rest of the hadith Is like that transmitted by Ibn 'Uyaina.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى نَاقَةٍ بِمِنًى فَجَاءَهُ رَجُلٌ ‏.‏ بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ ‏.‏

Reference : Sahih Muslim 1306 g
In-book reference : Book 15, Hadith 366
USC-MSA web (English) reference : Book 7, Hadith 3001
(deprecated numbering scheme)

'Abdullah b. 'Amr b. al-As (Allah be pleased with them) said:

As Allah's Messenger (may peace be'upon him) was standing near the jamra, a person came to him on the Day of Nahr and said: Messenger of Allah, I got (my head shaved) before throwing pebbles, whereupon he (the Holy Prophet) said: Throw pebbles (now) ; there is no harm in it. Another man (then) came and said: I have sacrificed before throwing the stones. He said: Throw stones (now) and there is no harm. Another came to him and said: I have observed the circumambulation of Ifada of the House before throwing pebbles. He said: Throw pebbles (now) ; there is no harm in it, He (the narrator) said: I did not see that he (the Holy Prophet) was asked about anything on that day, but he said: Do, and there is no harm in it.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ، الْمُبَارَكِ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ، عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَتَاهُ رَجُلٌ يَوْمَ النَّحْرِ وَهُوَ وَاقِفٌ عِنْدَ الْجَمْرَةِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ ‏.‏ فَقَالَ ‏"‏ ارْمِ وَلاَ حَرَجَ ‏"‏ وَأَتَاهُ آخَرُ فَقَالَ إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ ‏.‏ قَالَ ‏"‏ ارْمِ وَلاَ حَرَجَ ‏"‏ ‏.‏ وَأَتَاهُ آخَرُ فَقَالَ إِنِّي أَفَضْتُ إِلَى الْبَيْتِ قَبْلَ أَنْ أَرْمِيَ ‏.‏ قَالَ ‏"‏ ارْمِ وَلاَ حَرَجَ ‏"‏ ‏.‏ قَالَ فَمَا رَأَيْتُهُ سُئِلَ يَوْمَئِذٍ عَنْ شَىْءٍ إِلاَّ قَالَ ‏"‏ افْعَلُوا وَلاَ حَرَجَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1306 h
In-book reference : Book 15, Hadith 367
USC-MSA web (English) reference : Book 7, Hadith 3002
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that it was said to Allah's Apostle (ﷺ) about sacrificing of animals, shaving of one's head, throwing of pebbles, and (the order of) precedence and succession, and he said:

There is no harm in it.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قِيلَ لَهُ فِي الذَّبْحِ وَالْحَلْقِ وَالرَّمْىِ وَالتَّقْدِيمِ وَالتَّأْخِيرِ فَقَالَ " لاَ حَرَجَ " .

Reference : Sahih Muslim 1307
In-book reference : Book 15, Hadith 368
USC-MSA web (English) reference : Book 7, Hadith 3003
(deprecated numbering scheme)

(58) Chapter: It is recommended to perform Tawaf Al-Ifadah on the day of sacrifice

(58) باب اسْتِحْبَابِ طَوَافِ الإِفَاضَةِ يَوْمَ النَّحْرِ

Ibn Umar reported that Allah's Messenger (ﷺ) observed the circumambulation of Ifada on the Day of Nabr (10th of Dhu'l-Hijja), and then came back and observed the noon prayer at Mina. Nafi' (one of the narrators) said that Ibn Umar used to observe the circumambulation of Ifada on the Day of Nahr, and then return and observe the noon prayer at Mina, and mentioned that Allah's Apostle (ﷺ) did that.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنًى . قَالَ نَافِعٌ فَكَانَ ابْنُ عُمَرَ يُفِيضُ يَوْمَ النَّحْرِ ثُمَّ يَرْجِعُ فَيُصَلِّي الظُّهْرَ بِمِنًى وَيَذْكُرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم فَعَلَهُ .

Reference : Sahih Muslim 1308
In-book reference : Book 15, Hadith 369
USC-MSA web (English) reference : Book 7, Hadith 3004
(deprecated numbering scheme)

Abd al-'Aziz b. Rufai' (Allah be pleased with him) said:
I asked Anas b. Malik to tell me about something he knew about Allah's Messenger (ﷺ), viz. where he observed the noon prayer on Yaum al-Tarwiya. He said: At Mina. I said: Where did he observe the afternoon prayer on the Yaum an-Nafr? and he said: It was at al-Abtah. He then said: Do as your rulers do.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ أَخْبِرْنِي عَنْ شَىْءٍ، عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنًى . قُلْتُ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالأَبْطَحِ - ثُمَّ قَالَ - افْعَلْ مَا يَفْعَلُ أُمَرَاؤُكَ .

Reference : Sahih Muslim 1309
In-book reference : Book 15, Hadith 370
USC-MSA web (English) reference : Book 7, Hadith 3005
(deprecated numbering scheme)

(59) Chapter: It is recommended to halt at Al-Muhassab on the day of departing from Mina and to perform Zuhr and subsequent prayers there

(59) باب اسْتِحْبَابِ النُّزُولِ بِالْمُحَصَّبِ يَوْمَ النَّفْرِ وَالصَّلاَةِ بِهِ

Ibn 'Umar (Allah be pleased with him) reported that Allah's Messenger (ﷺ) and Abu Bakr and 'Umar observed halt at al-Abtah.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَنْزِلُونَ الأَبْطَحَ.

Reference : Sahih Muslim 1310 a
In-book reference : Book 15, Hadith 371
USC-MSA web (English) reference : Book 7, Hadith 3006
(deprecated numbering scheme)

Nafi' reported that Ibn 'Umar regarded halt at Muhassab as Sunnah (of the Holy Prophet) and observed the noon prayer on Yaum al-Nafr at that place. Nafi' said:
Allah's Messenger (ﷺ) halted at Muhassab and the Caliphs did the same after him.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَرَى التَّحْصِيبَ سُنَّةً وَكَانَ يُصَلِّي الظُّهْرَ يَوْمَ النَّفْرِ بِالْحَصْبَةِ . قَالَ نَافِعٌ قَدْ حَصَّبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْخُلَفَاءُ بَعْدَهُ .

Reference : Sahih Muslim 1310 b
In-book reference : Book 15, Hadith 372
USC-MSA web (English) reference : Book 7, Hadith 3007
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported.:
Halt at al-Abtah is not the Sunnah. Allah's Messenger (ﷺ) halted there simply because it was easier for him to depart from there, when he left.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ نُزُولُ الأَبْطَحِ لَيْسَ بِسُنَّةٍ إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَنَّهُ كَانَ أَسْمَحَ لِخُرُوجِهِ إِذَا خَرَجَ .

Reference : Sahih Muslim 1311 a
In-book reference : Book 15, Hadith 373
USC-MSA web (English) reference : Book 7, Hadith 3008
(deprecated numbering scheme)

This hadith is narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، ح وَحَدَّثَنِيهِ أَبُو الرَّبِيعِ، الزَّهْرَانِيُّ حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنَاهُ أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1311 b
In-book reference : Book 15, Hadith 374
USC-MSA web (English) reference : Book 7, Hadith 3009
(deprecated numbering scheme)

Salim reported that Abu Bakr, 'Umar and Ibn Umar used to halt at Abtah. 'Urwa narrated from 'A'isha (Allah be pleased with her) that he did not observe this practice and said:
Allah's Messenger (ﷺ) halted there, for it is a place from where it was easy to depart.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ أَبَا بَكْرٍ، وَعُمَرَ، وَابْنَ، عُمَرَ كَانُوا يَنْزِلُونَ الأَبْطَحَ . قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا لَمْ تَكُنْ تَفْعَلُ ذَلِكَ وَقَالَتْ إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَنَّهُ كَانَ مَنْزِلاً أَسْمَحَ لِخُرُوجِهِ .

Reference : Sahih Muslim 1311 c
In-book reference : Book 15, Hadith 375
USC-MSA web (English) reference : Book 7, Hadith 3010
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported:

Halt at Muhassab is not something (significant from the point of view of the Shari'ah). It is a place of halt where Allah's Messenger (way peace be upon him) halted.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، وَأَحْمَدُ بْنُ، عَبْدَةَ - وَاللَّفْظُ لأَبِي بَكْرٍ - حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَيْسَ التَّحْصِيبُ بِشَىْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1312
In-book reference : Book 15, Hadith 376
USC-MSA web (English) reference : Book 7, Hadith 3011
(deprecated numbering scheme)

Abu Rafi' reported:

Allah's Messenger (ﷺ) did not command me to observe halt at al-Abtah when be departed from Mina, but I came and set up his (the Holy Prcphet's) tent (of my own accord) ; and he (Allah's Apostle) came and observed halt. This hadith is narrated through another chain of transmitters from Abu Rafi' who was (in charge) of the luggage of Allah's Apostle (ﷺ).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنِ ابْنِ، عُيَيْنَةَ قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ قَالَ أَبُو رَافِعٍ لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَنْزِلَ الأَبْطَحَ حِينَ خَرَجَ مِنْ مِنًى وَلَكِنِّي جِئْتُ فَضَرَبْتُ فِيهِ قُبَّتَهُ فَجَاءَ فَنَزَلَ . قَالَ أَبُو بَكْرٍ فِي رِوَايَةِ صَالِحٍ قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ . وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ عَنْ أَبِي رَافِعٍ وَكَانَ عَلَى ثَقَلِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1313
In-book reference : Book 15, Hadith 377
USC-MSA web (English) reference : Book 7, Hadith 3012
(deprecated numbering scheme)

Abu Huraira (Allah be pleated with him) reported that Allah's Messenger (ﷺ) said:

God willing, we will get down tomorrow, at Khaif of Banu Kinanah, the place where they had taken an oath on unbelief.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " نَنْزِلُ غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ " .

Reference : Sahih Muslim 1314 a
In-book reference : Book 15, Hadith 378
USC-MSA web (English) reference : Book 7, Hadith 3013
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

Allah's Messenger (ﷺ) said to us as we were at Mina: We would observe halt tomorrow at-Khaif of Banu Kinanah, where (the polytheists) had taken an oath on unbelief, and that was that the Quraish and Banu Kinanah had, pledged against Banu Hashim and Banu Muttalib that they would neither marry nor do any transaction with them unless they deliver Allah's Messenger (way peace be upon him) to them. And (this pledge was) taken at this (place) Muhassab.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي الأَوْزَاعِيُّ، حَدَّثَنِي الزُّهْرِيُّ، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ بِمِنًى " نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ " . وَذَلِكَ إِنَّ قُرَيْشًا وَبَنِي كِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَعْنِي بِذَلِكَ الْمُحَصَّبَ .

Reference : Sahih Muslim 1314 b
In-book reference : Book 15, Hadith 379
USC-MSA web (English) reference : Book 7, Hadith 3014
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

God willing, when Allah has granted us victory, our halt tomorrow will be at Khaif, where they (the unbelievers of Mecca) had taken an oath on unbelief.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْزِلُنَا - إِنْ شَاءَ اللَّهُ إِذَا فَتَحَ اللَّهُ - الْخَيْفُ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ " .

Reference : Sahih Muslim 1314 c
In-book reference : Book 15, Hadith 380
USC-MSA web (English) reference : Book 7, Hadith 3015
(deprecated numbering scheme)

(60) Chapter: It is obligatory to stay overnight in Mina during the nights of the days of At-Tashriq, and the concession allowing those who supply water to leave

(60) باب وُجُوبِ الْمَبِيتِ بِمِنًى لَيَالِيَ أَيَّامِ التَّشْرِيقِ وَالتَّرْخِيصِ فِي تَرْكِهِ لأَهْلِ السِّقَايَةِ

Ibn Umar (Allah be pleased with them) reported that al-'A'bbas b. Abd al-Muttalib (Allah be pleased with him) sought permission from Allah's Messenger (ﷺ) to spend in Mecca the nights (which be was required to spend) at Mina on account of his office of supplier of water, and he (the Holy Prophet) granted him permission.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ، اسْتَأْذَنَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ فَأَذِنَ لَهُ .

Reference : Sahih Muslim 1315 a
In-book reference : Book 15, Hadith 381
USC-MSA web (English) reference : Book 7, Hadith 3016
(deprecated numbering scheme)

A hadith like this has been narrated by 'Ubaidullah b. Umar with the the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ، حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ، بْنِ عُمَرَ بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1315 b
In-book reference : Book 15, Hadith 382
USC-MSA web (English) reference : Book 7, Hadith 3017
(deprecated numbering scheme)

Bakr b. 'Abdullah al-Muzani said:

While I was sitting along with Ibn 'Abbas (Allah be pleased with him) near the Ka'ba, there came a bedouin to him and said: What is the matter that I see that the progeny of your uncle supply honey and milk (as drink to the travellers), whereas you supply al-nabidh (water sweetened with dates)? Is it due to your poverty or due to your close-fistedness? Thereupon Ibn 'Abbas said: Allah be praised, it is neither due to poverty nor due to close-fistedness (but due to the fact) that Allah's Apostle (ﷺ) came here riding his she-came, and there was sitting behind him Usama. He asked for water, and we gave him a cup full of nabidh and he drank it, and gave the remaining (part) to Usama; and he (the Holy Prophet) said: You have done Food, You have done well. So continue doing like it So we do not like to change what Allah's Messenger (ﷺ) had commanded us to do.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمِنْهَالِ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، قَالَ كُنْتُ جَالِسًا مَعَ ابْنِ عَبَّاسٍ عِنْدَ الْكَعْبَةِ فَأَتَاهُ أَعْرَابِيٌّ فَقَالَ مَا لِي أَرَى بَنِي عَمِّكُمْ يَسْقُونَ الْعَسَلَ وَاللَّبَنَ وَأَنْتُمْ تَسْقُونَ النَّبِيذَ أَمِنْ حَاجَةٍ بِكُمْ أَمْ مِنْ بُخْلٍ فَقَالَ ابْنُ عَبَّاسٍ الْحَمْدُ لِلَّهِ مَا بِنَا مِنْ حَاجَةٍ وَلاَ بُخْلٍ قَدِمَ النَّبِيُّ صلى الله عليه وسلم عَلَى رَاحِلَتِهِ وَخَلْفَهُ أُسَامَةُ فَاسْتَسْقَى فَأَتَيْنَاهُ بِإِنَاءٍ مِنْ نَبِيذٍ فَشَرِبَ وَسَقَى فَضْلَهُ أُسَامَةَ وَقَالَ " **أَحْسَنْتُمْ وَأَجْمَلْتُمْ كَذَا فَاصْنَعُوا** " . فَلاَ نُرِيدُ تَغْيِيرَ مَا أَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1316
In-book reference : Book 15, Hadith 383
USC-MSA web (English) reference : Book 7, Hadith 3018
(deprecated numbering scheme)

(61) Chapter: Giving the meat, skin and blankets of the Hadi in charity; the butcher should not be given any of it; It is permissible to delegate someone else to offer the sacrifice

(61) باب فِي الصَّدَقَةِ بِلُحُومِ الْهَدْيِ وَجُلُودِهَا وَجِلاَلِهَا

'All (Allah be pleased with him) reperted:
Allah's Messenger (ﷺ) put me in charge of his sacrificial animals, that I should give their flesh. skins and saddle cloths as sadaqa, but not to give anything to the butcher, saying: We would pay him ourselves.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ، الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ، قَالَ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجِلَّتِهَا وَأَنْ لاَ أُعْطِيَ الْجَزَّارَ مِنْهَا قَالَ " نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا " .

Reference : Sahih Muslim 1317 a
In-book reference : Book 15, Hadith 384
USC-MSA web (English) reference : Book 7, Hadith 3019
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abd al-Karim al-Jazari with the same chain of transmitters.
وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1317 b
In-book reference : Book 15, Hadith 385
USC-MSA web (English) reference : Book 7, Hadith 3020
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ali (Allah be pleased with him) with another chain of transmitters, but there is no mention of the wages of the butcher in it.
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُفْيَانُ، وَقَالَ، إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي كِلاَهُمَا، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي، لَيْلَى عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَيْسَ فِي حَدِيثِهِمَا أَجْرُ الْجَازِرِ .

Reference : Sahih Muslim 1317 c
In-book reference : Book 15, Hadith 386
USC-MSA web (English) reference : Book 7, Hadith 3021
(deprecated numbering scheme)

Ali b. Abi Talib (Allah be pleased with him) reported:
Allah's Apostle (ﷺ) put him in charge of his sacrificial animals, and commanded him to distribute the whole of their meat, hides, and saddle cloths to the poor, and not to give to the butcher anything out of them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، وَمُحَمَّدُ بْنُ مَرْزُوقٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، أَنَّ مُجَاهِدًا، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ . أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَمَرَهُ أَنْ يَقُومَ عَلَى بُدْنِهِ وَأَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا فِي الْمَسَاكِينِ وَلاَ يُعْطِيَ فِي جِزَارَتِهَا مِنْهَا شَيْئًا .

Reference : Sahih Muslim 1317 d
In-book reference : Book 15, Hadith 387
USC-MSA web (English) reference : Book 7, Hadith 3022
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Hadrat 'Ali (Allah be pleased with him).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ، الْكَرِيمِ بْنُ مَالِكٍ الْجَزَرِيُّ أَنَّ مُجَاهِدًا، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهُ بِمِثْلِهِ .

Reference	: Sahih Muslim 1317 e
In-book reference	: Book 15, Hadith 388
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3023

(62) Chapter: It is permissible to share in the sacrifice, and a camel or a cow is sufficient for seven people

(62) باب الاِشْتِرَاكِ فِي الْهَدْىِ وَإِجْزَاءِ الْبَقَرَةِ وَالْبَدَنَةِ كُلٍّ مِنْهُمَا عَنْ سَبْعَةٍ

Jabir b. 'Abdullah (Allah be pleased with him) reported:

In the year of Hudaibiya (6 H), we, along with Allah's Messenger (way peace be upon him), sacrificed a camel for seven persons and a cow for seven persons.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ نَحَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ .

Reference	: Sahih Muslim 1318 a
In-book reference	: Book 15, Hadith 389
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3024

Jabir (Allah be pleased with him) reported:

We set out in the state of Ihram for Hajj along, with Allah's Messenger (ﷺ). He commanded us that seven perons should join in a camel and a cow for offering sacrifice.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، ح. وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُهِلِّينَ بِالْحَجِّ فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَشْتَرِكَ فِي الإِبِلِ وَالْبَقَرِ كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ .

Reference	: Sahih Muslim 1318 b
In-book reference	: Book 15, Hadith 390
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3025

Jabir b. 'Abdullah (Allah be pleased with him) reported:

We performed Hajj along with Allah's Messenger (ﷺ), and we sacrificed a camel on behalf of seven persons, and a cow on behalf of seven persons.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ حَجَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَحَرْنَا الْبَعِيرَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ .

Reference : Sahih Muslim 1318 c
In-book reference : Book 15, Hadith 391
USC-MSA web (English) reference : Book 7, Hadith 3026
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:

We joined Allah's Apostle (may pea, @. e be upon him) in Hajj and Umra and seven persons shared in the sacrifice of an animal. A person said to Jabir (Allah be pleased with him): Can seven persons share in the sacrifice of al-Badnah (a camel) as he shares in al- Jazur (a cow)? He, (Jabir) said: It (al-Jazur) is nothing but one among the budun. Jabir was present at Hudaibiya and he said: We sacrificed on that day seventy camel, and seven men shared in each sacrifice (of camel).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ اشْتَرَكْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي الْحَجِّ وَالْعُمْرَةِ كُلُّ سَبْعَةٍ فِي بَدَنَةٍ فَقَالَ رَجُلٌ لِجَابِرٍ أَيُشْتَرَكُ فِي الْبَدَنَةِ مَا يُشْتَرَكُ فِي الْجَزُورِ قَالَ مَا هِيَ إِلاَّ مِنَ الْبُدْنِ . وَحَضَرَ جَابِرٌ الْحُدَيْبِيَةَ قَالَ نَحَرْنَا يَوْمَئِذٍ سَبْعِينَ بَدَنَةً اشْتَرَكْنَا كُلُّ سَبْعَةٍ فِي بَدَنَةٍ .

Reference : Sahih Muslim 1318 d
In-book reference : Book 15, Hadith 392
USC-MSA web (English) reference : Book 7, Hadith 3027
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them), describing the Hajj of Allah's Apostle (ﷺ) said:

He (the Holy Prophet) commanded us as we had entered into the state of Ihram to sacrifice the animals (as a rite of Hajj) and a group (of person; amongst us, i. e. seven) shared in the sacrifice of one (camel or cow), and it happened at that time when he commanded them to put off Ihram for Hajj (after performing 'Umra).

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ عَنْ حَجَّةِ النَّبِيِّ، صلى الله عليه وسلم قَالَ فَأَمَرَنَا إِذَا أَحْلَلْنَا أَنْ نُهْدِيَ وَيَجْتَمِعَ النَّفَرُ مِنَّا فِي الْهَدِيَّةِ وَذَلِكَ حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا مِنْ حَجِّهِمْ فِي هَذَا الْحَدِيثِ .

Reference : Sahih Muslim 1318 e
In-book reference : Book 15, Hadith 393
USC-MSA web (English) reference : Book 7, Hadith 3028
(deprecated numbering scheme)

Jaibir b. 'Abdullah (Allah be pleased with them) reported:

We performed Hajj Tamattu' along with Allah's Messenger (ﷺ) and we slaughtered a cow on behalf of seven persons sharing in it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ، عَبْدِ اللَّهِ قَالَ كُنَّا نَتَمَتَّعُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْعُمْرَةِ فَنَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ نَشْتَرِكُ فِيهَا .

Reference : Sahih Muslim 1318 f
In-book reference : Book 15, Hadith 394
USC-MSA web (English) reference : Book 7, Hadith 3029
(deprecated numbering scheme)

Jabir reported that Allah's Messenger (ﷺ) sacrificed a cow on behalf of 'A'isha on the Day of Nahr (10th of Dhu'l-Hijja).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ ذَبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ .

Reference : Sahih Muslim 1319 a
In-book reference : Book 15, Hadith 395
USC-MSA web (English) reference : Book 7, Hadith 3030
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) sacrificed (animals) on behalf of his wives, and in the hadith transmitted by Ibn Abu Bakr (the words are):
" A cow on behalf of 'A'isha on the occasion of the Hajj."

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي سَعِيدُ، بْنُ يَحْيَى الأُمَوِيُّ حَدَّثَنِي أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ، اللَّهِ يَقُولُ نَحَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نِسَائِهِ . وَفِي حَدِيثِ ابْنِ بَكْرٍ عَنْ عَائِشَةَ بَقَرَةً فِي حَجَّتِهِ .

Reference : Sahih Muslim 1319 b
In-book reference : Book 15, Hadith 396
USC-MSA web (English) reference : Book 7, Hadith 3031
(deprecated numbering scheme)

(63) Chapter: It is recommended to sacrifice the camel when it is standing and tied

(63) باب نَحْرِ الْبُدْنِ قِيَامًا مُقَيَّدَةً

Ziyad b. Jubair reported that Ibn 'Umar came upon a person who was slaughtering (sacrificing) his camel and had made him kneel down. So he told him to make it stand up festered (and then sacrifice it) according to the Sunnah of the Prophet (ﷺ).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، أَنَّ ابْنَ عُمَرَ، أَتَى عَلَى رَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ بَارِكَةً فَقَالَ ابْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ نَبِيِّكُمْ صلى الله عليه وسلم .

Reference : Sahih Muslim 1320
In-book reference : Book 15, Hadith 397
USC-MSA web (English) reference : Book 7, Hadith 3032
(deprecated numbering scheme)

(64) Chapter: It is recommended to send the sacrificial animal to the Haram for one who does not intend to go there himself; It is reommended to garland it and to make the garland, but the one who sends it does not enter a state of Ihram, and nothing is forbidden to him because of that

(64) باب اسْتِحْبَابِ بَعْثِ الْهَدْيِ إِلَى الْحَرَمِ لِمَنْ لاَ يُرِيدُ الذَّهَابَ بِنَفْسِهِ وَاسْتِحْبَابِ تَقْلِيدِهِ وَفَتْلِ الْقَلاَئِدِ وَأَنَّ بَاعِثَهُ لاَ يَصِيرُ مُحْرِمًا وَلاَ يَحْرُمُ عَلَيْهِ شيء بِذَلِكَ

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) sent the sacrificial animals from Medina. I wove garlands for his sacrificial animals (and then he hung them round their necks), and he would not avoid doing anything which the Muhrim avoids.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُهْدِي مِنَ الْمَدِينَةِ فَأَفْتِلُ قَلاَئِدَ هَدْيِهِ ثُمَّ لاَ يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ ‏.‏

Reference : Sahih Muslim 1321 a
In-book reference : Book 15, Hadith 398
USC-MSA web (English) reference : Book 7, Hadith 3033
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Ibn Shihab.

وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1321 b
In-book reference : Book 15, Hadith 399
USC-MSA web (English) reference : Book 7, Hadith 3033
(deprecated numbering scheme)

'A'isha narrated (in another badith narrated through another chain of transmitters) these words:
" As if I am seeing myself weaving the garlands for the sacrificial animals of Allah's Messenger (ﷺ)."

وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح. وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَخَلَفُ بْنُ هِشَامٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالُوا أَخْبَرَنَا حَمَّادُ، بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَأَنِّي أَنْظُرُ إِلَىَّ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِنَحْوِهِ ‏.‏

Reference : Sahih Muslim 1321 c
In-book reference : Book 15, Hadith 400
USC-MSA web (English) reference : Book 7, Hadith 3034
(deprecated numbering scheme)

Abd al-Rahman b. al-Qasim reported on the authority of his father that he heard 'A'isha (Allah be pleased with her) saying:
I used to weave garlands for the sacrificial animals of Allah's Messenger (ﷺ) with these hands of mine, but he (Allah's Apostle) neither avoided anything nor gave up anything (which a Muhrim should avoid or give up).

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عَائِشَةَ، تَقُولُ كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ هَاتَيْنِ ثُمَّ لاَ يَعْتَزِلُ شَيْئًا وَلاَ يَتْرُكُهُ‏.‏

Reference : Sahih Muslim 1321 d
In-book reference : Book 15, Hadith 401
USC-MSA web (English) reference : Book 7, Hadith 3035
(deprecated numbering scheme)

'A'isha reported:

I wove the garlands for the sacrificial animals of Allah's Messenger (ﷺ) with my own bands, and then he (the Holy Prophet) marked them, and garlanded them, and then sent them to the House, and stayed at Medina and nothing was forbidden to him which was lawful for him (before).

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، قَالَتْ فَتَلْتُ قَلاَئِدَ بُدْنِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ فَمَا حَرُمَ عَلَيْهِ شَىْءٌ كَانَ لَهُ حِلاًّ ‏.‏

Reference : Sahih Muslim 1321 e
In-book reference : Book 15, Hadith 402
USC-MSA web (English) reference : Book 7, Hadith 3036
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (ﷺ) sent the sacrificial animals and I wove garlands for them with my own 'hands, and he did not refrain from doing anything which he did not avoid in the state of non-Muhrim.

وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالَ ابْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ، وَأَبِي، قِلاَبَةَ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَبْعَثُ بِالْهَدْىِ أَفْتِلُ قَلاَئِدَهَا بِيَدَىَّ ثُمَّ لاَ يُمْسِكُ عَنْ شَىْءٍ لاَ يُمْسِكُ عَنْهُ الْحَلاَلُ ‏.‏

Reference : Sahih Muslim 1321 f
In-book reference : Book 15, Hadith 403
USC-MSA web (English) reference : Book 7, Hadith 3037
(deprecated numbering scheme)

Al-Qasim reported the Mother of the Faithful (Hadrat 'A'isha Siddiqa) (Allah be pleased with her) as saying:
I used to weave these garlands from the multicoloured wool which was with us. The Messenger of Allah (ﷺ) was in the state of non Muhrim among us, and he would do all that was lawful for a lion-Muhrim with his wife.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ، قَالَتْ أَنَا فَتَلْتُ، تِلْكَ الْقَلاَئِدَ مِنْ عِهْنٍ كَانَ عِنْدَنَا فَأَصْبَحَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَلاَلاً يَأْتِي مَا يَأْتِي الْحَلاَلُ مِنْ أَهْلِهِ أَوْ يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ ‏.‏

Reference : Sahih Muslim 1321 g
In-book reference : Book 15, Hadith 404
USC-MSA web (English) reference : Book 7, Hadith 3038
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
I recall how I wove garlands for the sacrificial animals (the goats) of Allah's Messenger (ﷺ). He sent them and then stayed with us as a non-Muhrim.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ لَقَدْ رَأَيْتُنِي أَفْتِلُ الْقَلاَئِدَ لِهَدْيِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْغَنَمِ فَيَبْعَثُ بِهِ ثُمَّ يُقِيمُ فِينَا حَلاَلاً ‏.‏

Reference : Sahih Muslim 1321 h
In-book reference : Book 15, Hadith 405
USC-MSA web (English) reference : Book 7, Hadith 3039
(deprecated numbering scheme)

'A'isha (Allah, be pleased, with her) reported:
I often wove garlands for the sacrificial animals of Allah's Messenger (ﷺ), and he garlanded his sacrificial animals, and then he sent them and stayed in the ouse) avoiding nothing which a Muhrim avoids.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ رُبَّمَا فَتَلْتُ الْقَلاَئِدَ لِهَدْيِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَيُقَلِّدُ هَدْيَهُ ثُمَّ يَبْعَثُ بِهِ ثُمَّ يُقِيمُ لاَ يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ ‏.‏

Reference : Sahih Muslim 1321 i
In-book reference : Book 15, Hadith 406
USC-MSA web (English) reference : Book 7, Hadith 3040
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (may peace be upon, him) sent some goats as sacrificial animals to the House and He garlanded them.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ أَهْدَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَرَّةً إِلَى الْبَيْتِ غَنَمًا فَقَلَّدَهَا ‏.‏

Reference : Sahih Muslim 1321 j
In-book reference : Book 15, Hadith 407
USC-MSA web (English) reference : Book 7, Hadith 3041
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
We used to garland the goats and send them (to Mecca), and Allah's Messenger (ﷺ) stayed back in Medina as a non-Muhrim ard nothing was forbidden for him (which is forbidden for a Muhrim).

وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنِي أَبِي، حَدَّثَنِي مُحَمَّدُ بْنُ جُحَادَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ كُنَّا نُقَلِّدُ الشَّاءَ فَنُرْسِلُ بِهَا وَرَسُولُ اللَّهِ صلى الله عليه وسلم حَلاَلٌ لَمْ يَحْرُمْ عَلَيْهِ مِنْهُ شَىْءٌ ‏.‏

Reference : Sahih Muslim 1321 k
In-book reference : Book 15, Hadith 408
USC-MSA web (English) reference : Book 7, Hadith 3042
(deprecated numbering scheme)

'Amra daughter of Abd al-Rahman reported that Ibn Ziyad had written to 'A'isha (Allah be pleased with him) that 'Abdullah b. Abbas (Allah be pleased with them) bad said that he who sent a

sacrificial animal (to Mecca) for him was forbidden what is forbidden for a pilgrim (in the state of Ihram) until the animal is sacrificed I have myself sent my sacrificial animal (to Mecca), so write to me your opinion. Amra reported 'A'isha (Allah be pleased with her) as saying:

It is not as Ibn 'Abbas (Allah be pleased with them) had asserted, for I wove the garlands for the sacrificial animals of Allah's Messenger (ﷺ) with my own hands. Allah's Messenger (ﷺ) then garlanded them with his own hands, and then sent them with my father, and nothing was forbidden for Allah's Messenger (ﷺ) which had been made lawful for him by Allah until the animals were sacrificed.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّ ابْنَ زِيَادٍ كَتَبَ إِلَى عَائِشَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ مَنْ أَهْدَى هَدْيًا حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يُنْحَرَ الْهَدْىُ وَقَدْ بَعَثْتُ بِهَدْيِي فَاكْتُبِي إِلَىَّ بِأَمْرِكِ . قَالَتْ عَمْرَةُ قَالَتْ عَائِشَةُ لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ أَنَا فَتَلْتُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ ثُمَّ بَعَثَ بِهَا مَعَ أَبِي فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم شَىْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُحِرَ الْهَدْىُ .

Reference : Sahih Muslim 1321 l
In-book reference : Book 15, Hadith 409
USC-MSA web (English) reference : Book 7, Hadith 3043
(deprecated numbering scheme)

Masruq reported:

I heard 'A'isha (Allah be pleased with her) clapping her hands behind the curtain and saying: I used to weave garlands for the sacrificial animals of Allah's Messenger (ﷺ) with my own hands, and then he (the Holy Prophet) sent them (to Mecca), and he did not avoid doing anything which a Muhritn avoids until his animal was sacrificed.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ سَمِعْتُ عَائِشَةَ، وَهْىَ مِنْ وَرَاءِ الْحِجَابِ تُصَفِّقُ وَتَقُولُ كُنْتُ أَفْتِلُ قَلاَئِدَ هَدْيِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِيَدَىَّ ثُمَّ يَبْعَثُ بِهَا وَمَا يُمْسِكُ عَنْ شَىْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ حَتَّى يُنْحَرَ هَدْيُهُ.

Reference : Sahih Muslim 1321 m
In-book reference : Book 15, Hadith 410
USC-MSA web (English) reference : Book 7, Hadith 3044
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of 'A'isha (Allah be pleased with her) through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا دَاوُدُ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، كِلاَهُمَا عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِمِثْلِهِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1321 n
In-book reference : Book 15, Hadith 411
USC-MSA web (English) reference : Book 7, Hadith 3045
(deprecated numbering scheme)

(65) Chapter: It is permissible to ride the sacrificial animal if necessary

(65) باب جَوَازِ رُكُوبِ الْبَدَنَةِ الْمُهْدَاةِ لِمَنِ احْتَاجَ إِلَيْهَا

Abu Huraira (Allah be pleased with him) rerorted that Allah's Messenger (ﷺ) saw a person who was driving a sacrificial camel (and told him to ride on it. Thereupon he said:

Messenger of Allah, it is a sacrificial camel. He told him again to ride on it; (when he received the same reply) he said: Woe to you, (he uttered these words on the second or the third reply).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى رَجُلاً يَسُوقُ بَدَنَةً فَقَالَ " ارْكَبْهَا " . قَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ . فَقَالَ " ارْكَبْهَا وَيْلَكَ " . فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ .

Reference : Sahih Muslim 1322 a
In-book reference : Book 15, Hadith 412
USC-MSA web (English) reference : Book 7, Hadith 3046
(deprecated numbering scheme)

This hadith has been narrated by A'raj with the same chain of transmitters (and the words are):

" Whereas the person was driving a sacrificial camel which was garlanded."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، بِهَذَا الإِسْنَادِ وَقَالَ بَيْنَمَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً .

Reference : Sahih Muslim 1322 b
In-book reference : Book 15, Hadith 413
USC-MSA web (English) reference : Book 7, Hadith 3047
(deprecated numbering scheme)

Hammam b. Munabbih reported:

It is one out of these (narrations) that Abu Huraira (Allah be pleased with him) narrated to us from Muhammad the Messenger of Allah (ﷺ), and he narrated to us traditions out of which is that he said: When there was a person who was driving a garlanded sacrificial camel, Allah's Messenger (ﷺ) said to him: Woe to you; ride on it. He said: Messenger of Allah, it is a sacrificial animal, whereupon Allah's Messenger (ﷺ) said: Woe to you, ride on it; woe to you, ride on it.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ بَيْنَمَا رَجُلٌ يَسُوقُ بَدَنَةً مُقَلَّدَةً قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْلَكَ ارْكَبْهَا " . فَقَالَ بَدَنَةٌ يَا رَسُولَ اللَّهِ . قَالَ " وَيْلَكَ ارْكَبْهَا وَيْلَكَ ارْكَبْهَا " .

Reference : Sahih Muslim 1322 c
In-book reference : Book 15, Hadith 414
USC-MSA web (English) reference : Book 7, Hadith 3048
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) happened to pass by a person who was driving a sacrificial camel, whereupon he (the Holy Prophet) said:

Ride on It. He said: It is a sacrificial camel. Thereupon he (the Holy Prophet) said twice or thrice: Ride on it.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَسُرَيْجُ بْنُ يُونُسَ، قَالاَ حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ وَأَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ، أَنَسٍ ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِرَجُلٍ يَسُوقُ بَدَنَةً فَقَالَ " ارْكَبْهَا " . فَقَالَ إِنَّهَا بَدَنَةٌ . قَالَ " ارْكَبْهَا " . مَرَّتَيْنِ أَوْ ثَلاَثًا .

Reference : Sahih Muslim 1323 a
In-book reference : Book 15, Hadith 415
USC-MSA web (English) reference : Book 7, Hadith 3049
(deprecated numbering scheme)

Anas reported:
Someone happened to pass by Allah's Apostle (ﷺ) with a sacrificial camel, or a sacrificial animal, whereupon he said: Ride on it. He said: It is a sacrificial camel, or animal, whereupon he said: (Ride) even if (it is a sacrificial camel).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ أَنَسٍ، قَالَ سَمِعْتُهُ يَقُولُ مُرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم بِبَدَنَةٍ أَوْ هَدِيَّةٍ فَقَالَ " ارْكَبْهَا " . قَالَ إِنَّهَا بَدَنَةٌ أَوْ هَدِيَّةٌ . فَقَالَ " وَإِنْ " .

Reference : Sahih Muslim 1323 b
In-book reference : Book 15, Hadith 416
USC-MSA web (English) reference : Book 7, Hadith 3050
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported:
There happened to pass (a person) with a sacrificial camel by Allah's Apostle (ﷺ) and the rest of the hadith is the same.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، حَدَّثَنِي بُكَيْرُ بْنُ الأَخْنَسِ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ مُرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم بِبَدَنَةٍ . فَذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 1323 c
In-book reference : Book 15, Hadith 417
USC-MSA web (English) reference : Book 7, Hadith 3051
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported that he was asked about riding on a sacrificial animal, and he said:
I heard Allah's Messenger (ﷺ) as saying: Ride on it gently, when you have need for it, until you find (another) mount.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، سُئِلَ عَنْ رُكُوبِ الْهَدْىِ، فَقَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا حَتَّى تَجِدَ ظَهْرًا " .

Reference : Sahih Muslim 1324 a
In-book reference : Book 15, Hadith 418

USC-MSA web (English) reference : Book 7, Hadith 3052
(deprecated numbering scheme)

Abu Zubair reported:

I asked Jabir (Allah be pleased with him) about riding on the sacrificial animal, to which he replied: I heard Allah's Apostle (ﷺ) as saying: Ride on them gently until you find another mount.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، قَالَ سَأَلْتُ جَابِرًا عَنْ رُكُوبِ الْهَدْىِ، فَقَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " ارْكَبْهَا بِالْمَعْرُوفِ حَتَّى تَجِدَ ظَهْرًا " .

Reference : Sahih Muslim 1324 b
In-book reference : Book 15, Hadith 419
USC-MSA web (English) reference : Book 7, Hadith 3053
(deprecated numbering scheme)

(66) Chapter: What should be done with the sacrificial animal if it gets injured on the way?

(66) باب مَا يُفْعَلُ بِالْهَدْىِ إِذَا عَطِبَ فِي الطَّرِيقِ

Musa b. Salama al-Hudhali reported:

I and Sinan b. Salama proceeded (to Mecca to perform Umra. Sinan had a sacrificial camel with him which he was driving. The camel stopped in the way being completely exhausted and this state of it made him (Sinan) helpless. (He thought) if it stops proceeding further how he would be able to take it, along with him and said: I would definitely find out (the religious verdict) about it. I moved on in the morning and as we encamped at al-Batha', (Sinan) said: Come (along with me) to Ibn 'Abbis (Allah be pleased with them) so that we should narrate to him (this incident), and he (Sinan) reported to him the incident of the sacrificial camel. He (Ibn Abbas) said: You have referred (the matter) to the well informed person. (Now listen) Allah's Messenger (ﷺ) sent sixteen sacrificial camels with a man whom he put in change of them. He set out and came back and said: Messenger of Allah, what should I do with those who are completely exhausted and become powerless to move on, whereupon he said: Slaughter them, and dye their hoofs in their blood, and put them on the sides of their humps, but neither you nor anyone among those who are with you must eat any part of them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ، حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهُذَلِيُّ، قَالَ انْطَلَقْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ، مُعْتَمِرَيْنِ قَالَ وَانْطَلَقَ سِنَانٌ مَعَهُ بِبَدَنَةٍ يَسُوقُهَا فَأَزْحَفَتْ عَلَيْهِ بِالطَّرِيقِ فَعَيِيَ بِشَأْنِهَا إِنْ هِيَ أُبْدِعَتْ كَيْفَ يَأْتِي بِهَا . فَقَالَ لَئِنْ قَدِمْتُ الْبَلَدَ لأَسْتَحْفِيَنَّ عَنْ ذَلِكَ . قَالَ فَأَضْحَيْتُ فَلَمَّا نَزَلْنَا الْبَطْحَاءَ قَالَ انْطَلِقْ إِلَى ابْنِ عَبَّاسٍ نَتَحَدَّثْ إِلَيْهِ . قَالَ فَذَكَرَ لَهُ شَأْنَ بَدَنَتِهِ . فَقَالَ عَلَى الْخَبِيرِ سَقَطْتَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِسِتَّ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ وَأَمَّرَهُ فِيهَا - قَالَ - فَمَضَى ثُمَّ رَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا أُبْدِعَ عَلَىَّ مِنْهَا قَالَ " انْحَرْهَا ثُمَّ اصْبُغْ نَعْلَيْهَا فِي دَمِهَا ثُمَّ اجْعَلْهُ عَلَى صَفْحَتِهَا وَلاَ تَأْكُلْ مِنْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ " .

Reference : Sahih Muslim 1325 a
In-book reference : Book 15, Hadith 420
USC-MSA web (English) reference : Book 7, Hadith 3054
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) sent eighteen sacrificial camels with a person. The rest of the hadith is the same, and the first part (of the above-mentioned hadith) is not mentioned.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بِثَمَانَ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ .

Reference : Sahih Muslim 1325 b
In-book reference : Book 15, Hadith 421
USC-MSA web (English) reference : Book 7, Hadith 3055
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that Dhuwaib, father of Qabisa (Allah be pleased with him) narrated to him that Allah's Messenger (ﷺ) sent under his charge the sacrificial camels, and said:

If any of these is completely exhausted and you apprehend its death, then slaughter it, then dip its hoofs in its blood and imprint it on its hump; but neither you nor any one of your comrades should eat it.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ ذُؤَيْبًا أَبَا قَبِيصَةَ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ ثُمَّ يَقُولُ " إِنْ عَطِبَ مِنْهَا شَىْءٌ فَخَشِيتَ عَلَيْهِ مَوْتًا فَانْحَرْهَا ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا ثُمَّ اضْرِبْ بِهِ صَفْحَتَهَا وَلاَ تَطْعَمْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ " .

Reference : Sahih Muslim 1326
In-book reference : Book 15, Hadith 422
USC-MSA web (English) reference : Book 7, Hadith 3056
(deprecated numbering scheme)

(67) Chapter: The farewell Tawaf is obligatory, but it is waived in the case of menstruating women

(67) باب وُجُوبِ طَوَافِ الْوَدَاعِ وَسُقُوطِهِ عَنِ الْحَائِضِ

Ibn 'Abbas (Allah be pleased with them) reported that the people used to return through every path, whereupon Allah's Messenger (way peace be upon him) said:

None amongst you should depart until he performs the last circumambulation round the House. Zuhair said (the words are): [ARABIC: YANSWARIFUWN KULLA WAJH] and the word [arabic: FIY] was not mentioned.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ " . قَالَ زُهَيْرٌ يَنْصَرِفُونَ كُلَّ وَجْهٍ . وَلَمْ يَقُلْ فِي .

Reference : Sahih Muslim 1327
In-book reference : Book 15, Hadith 423
USC-MSA web (English) reference : Book 7, Hadith 3057
(deprecated numbering scheme)

Ibn Abbas reported:

The people were commanded (by the Holy Prophet) to perform the last circumambulation round the House, but menstruating women were exempted.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِسَعِيدٍ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أُمِرَ النَّاسُ أَنْ يَكُونَ، آخِرُ عَهْدِهِمْ بِالْبَيْتِ إِلاَّ أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ .

Reference : Sahih Muslim 1328 a
In-book reference : Book 15, Hadith 424
USC-MSA web (English) reference : Book 7, Hadith 3058
(deprecated numbering scheme)

Tawus reported:

I was in the company of Ibn Abbas (Allah be pleased with them) when Zaid b. Thabit said: Do you give religious verdict that the woman who is in menses is allowed to go without performing the last circumambulation of the House? Ibn 'Abbas (Allah be pleased with them) said to him: Ask such and such woman of the Ansar, if you do not (believe my religious verdict) whether Allah's Messenger (ﷺ) had coimmanded her this. Zaid b Thabit (went to that lady and after getting this verdict attested by her) came back to Ibn Abbas (Allah be pleased with them) smilingly and said: I did not find you but telling the truth.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي الْحَسَنُ، بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، قَالَ كُنْتُ مَعَ ابْنِ عَبَّاسٍ إِذْ قَالَ زَيْدُ بْنُ ثَابِتٍ تُفْتِي أَنْ تَصْدُرَ الْحَائِضُ، قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ . فَقَالَ لَهُ ابْنُ عَبَّاسٍ إِمَّا لاَ فَسَلْ فُلاَنَةَ الأَنْصَارِيَّةَ هَلْ أَمَرَهَا بِذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ فَرَجَعَ زَيْدُ بْنُ ثَابِتٍ إِلَى ابْنِ عَبَّاسٍ يَضْحَكُ وَهُوَ يَقُولُ مَا أَرَاكَ إِلاَّ قَدْ صَدَقْتَ .

Reference : Sahih Muslim 1328 b
In-book reference : Book 15, Hadith 425
USC-MSA web (English) reference : Book 7, Hadith 3059
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

Safiyyah bint Huyayy entered the period of menses after performing Tawaf Ifada. I made a mention of her menses to Allah's Messenger (ﷺ), whereupon Allah's. Messenger (ﷺ) remarked: Well, then she will detain us. I said: Messenger of Allah. she has performed Tawif Ifada and circumambulated the House, and it was after this that she entered the period of menses. Thereupon Allah's Messenger (ﷺ) said: (If it is so), then proceed forth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَعُرْوَةَ، أَنَّ عَائِشَةَ، قَالَتْ حَاضَتْ صَفِيَّةُ بِنْتُ حُيَىٍّ بَعْدَ مَا أَفَاضَتْ - قَالَتْ عَائِشَةُ - فَذَكَرْتُ حِيضَتَهَا لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَحَابِسَتُنَا هِيَ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالْبَيْتِ ثُمَّ حَاضَتْ بَعْدَ الإِفَاضَةِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلْتَنْفِرْ" .

Reference : Sahih Muslim 1211 aa
In-book reference : Book 15, Hadith 426

USC-MSA web (English) reference : Book 7, Hadith 3060
(deprecated numbering scheme)

This hadith is narrated (from 'A'isha) on the authority of Ibn Shihab with the same chain of transmitters (and the words are):

Safiyyah bint Huyayy, the wife of Allah's Apostle (ﷺ), entered the period of menses at the occasion of the Farewell Pilgrimage after she had performed Tawaf Ifada in the state of cleanliness; the rest of the hadith is the same.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ عِيسَى، قَالَ أَحْمَدُ حَدَّثَنَا وَقَالَ، الآخَرَانِ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ قَالَتْ طَمِثَتْ صَفِيَّةُ بِنْتُ حُيَىٍّ زَوْجُ النَّبِيِّ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ بَعْدَ مَا أَفَاضَتْ طَاهِرًا بِمِثْلِ حَدِيثِ اللَّيْثِ ‏.‏

Reference : Sahih Muslim 1211 ab
In-book reference : Book 15, Hadith 427
USC-MSA web (English) reference : Book 7, Hadith 3061
(deprecated numbering scheme)

Abd al-Rahman b. al Qasim narrated on the authority of 'A'isha (Allah be pleased with her) that she made a mention to Allah's Messenger (ﷺ) that Safiyyah had entered the period of menses. The rest of the hadith is the same.

وَحَدَّثَنَا قُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، كُلُّهُمْ عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا ذَكَرَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ صَفِيَّةَ قَدْ حَاضَتْ ‏.‏ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ ‏.‏

Reference : Sahih Muslim 1211 ac
In-book reference : Book 15, Hadith 428
USC-MSA web (English) reference : Book 7, Hadith 3062
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

We feared that Safiyyah might have entered the period of menses before performing Tawaf Ifada. Allah's Messenger (ﷺ) came to us and said: Is Safiyyah going to detain us? Thereupon we said: She has performed Tawaf Ifada. He (the Holy Prophet) said: Then there is no detention (for us) now.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا أَفْلَحُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ كُنَّا نَتَخَوَّفُ أَنْ تَحِيضَ، صَفِيَّةُ قَبْلَ أَنْ تُفِيضَ - قَالَتْ - فَجَاءَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ أَحَابِسَتُنَا صَفِيَّةُ ‏"‏ ‏.‏ قُلْنَا قَدْ أَفَاضَتْ ‏.‏ قَالَ ‏"‏ فَلاَ إِذًا ‏"‏ ‏.‏

Reference : Sahih Muslim 1211 ad
In-book reference : Book 15, Hadith 429
USC-MSA web (English) reference : Book 7, Hadith 3063
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said to the Messenger of Allah (ﷺ):

Messenger of Allah, Safiyyah bint Huyayy has entered the state of menses, whereupon Allah's Messenger (ﷺ) said: Perhaps she is going to detain us. Has she not clicumambulated the House along with you (i. e. whether she has not performed Tawaf Ifada)? They said: Yes. He said: Then they should set out.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ قَدْ حَاضَتْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَلَّهَا تَحْبِسُنَا أَلَمْ تَكُنْ قَدْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ " . قَالُوا بَلَى . قَالَ " فَاخْرُجْنَ " .

Reference : Sahih Muslim 1211 ae
In-book reference : Book 15, Hadith 430
USC-MSA web (English) reference : Book 7, Hadith 3064
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) inclined to do with Safiyyah what a man feels inclined to do with his wife. They said:
Messenger of Allah, she has entered the state of menses, whereupon he said: (Well) she is going to detain us. They (his wives) said: Messenger of Allah, she performed Tawaf Ziyara (Tawaf Ifada) on the Day of Nahr. Thereupon he said: Then she should proceed along with you

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى، حَدَّثَنِي يَحْيَى بْنُ حَمْزَةَ، عَنِ الأَوْزَاعِيِّ، - لَعَلَّهُ قَالَ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَرَادَ مِنْ صَفِيَّةَ بَعْضَ مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ . فَقَالُوا إِنَّهَا حَائِضٌ يَا رَسُولَ اللَّهِ . قَالَ " وَإِنَّهَا لَحَابِسَتُنَا " . فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ زَارَتْ يَوْمَ النَّحْرِ . قَالَ " فَلْتَنْفِرْ مَعَكُمْ " .

Reference : Sahih Muslim 1211 af
In-book reference : Book 15, Hadith 431
USC-MSA web (English) reference : Book 7, Hadith 3065
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
When Allah's Apostle (ﷺ) decided to march (for return journey), he found Safiyyah at the door of her tent, sad and downcast. He remarked. Barren, shaven-head, you are going to detain us, and then said: Did you perform Tawaf Ifada on the Day of Nahr? She replied in the affirmative, whereupon he said: Then march on.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَنْفِرَ إِذَا صَفِيَّةُ عَلَى بَابِ خِبَائِهَا كَئِيبَةً حَزِينَةً . فَقَالَ " عَقْرَى حَلْقَى إِنَّكِ لَحَابِسَتُنَا " . ثُمَّ قَالَ لَهَا " أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ " . قَالَتْ نَعَمْ . قَالَ " فَانْفِرِي " .

Reference : Sahih Muslim 1211 ag
In-book reference : Book 15, Hadith 432
USC-MSA web (English) reference : Book 7, Hadith 3066
(deprecated numbering scheme)

This hadith is narrated by 'A'isha (Allah be pleased with her) through another chain of transmitters, but no mention is made of" sad and downcast".

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، جَمِيعًا عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . نَحْوَ حَدِيثِ الْحَكَمِ غَيْرَ أَنَّهُمَا لاَ يَذْكُرَانِ كَئِيبَةً حَزِينَةً .

Reference : Sahih Muslim 1211 ah
In-book reference : Book 15, Hadith 433
USC-MSA web (English) reference : Book 7, Hadith 3067
(deprecated numbering scheme)

(68) Chapter: It is recommended for pilgrims and others to enter the Ka'bah and pray therein, and supplicate in all its corners

(68) باب اسْتِحْبَابِ دُخُولِ الْكَعْبَةِ لِلْحَاجِّ وَغَيْرِهِ وَالصَّلاَةِ فِيهَا وَالدُّعَاءِ فِي نَوَاحِيهَا كُلِّهَا

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace, be upon him) entered the Ka'ba. Usama, Bilal and 'Uthman b. Talha, the keeper (of the Ka'ba), were along with him. He closed the door and stayed in it for some time. Ibn 'Umar (Allah be pleased with them) said:
I asked Bilal as he came out what Allah's Messenger (ﷺ) had done there. He said: He prayed there in (such a position) that two pillars were on his left side, one pillar on his right, and three pillars were behind him, and the House at that time was resting on six pillars.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ ثُمَّ مَكَثَ فِيهَا . قَالَ ابْنُ عُمَرَ فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ مَا صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ جَعَلَ عَمُودَيْنِ عَنْ يَسَارِهِ وَعَمُودًا عَنْ يَمِينِهِ وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ - وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ - ثُمَّ صَلَّى .

Reference : Sahih Muslim 1329 a
In-book reference : Book 15, Hadith 434
USC-MSA web (English) reference : Book 7, Hadith 3068
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) came on the Day of Victory, and got down in the courtyard of the Ka'ba and he sent (a message) for 'Uthman b. Talha (Allah be pleased with them). He came with the key and opened the door. Allah's Apostle (ﷺ) then entered therein and Bilal, Usama b. Zaid, and 'Uthman b. Talha (along with him), and then commanded the door to be closed. They stayed there for a considerable time, and then the door was opened, and Abdullah said: I was the first to meet Allah's Messenger. (ﷺ). outside (the Ka'ba), and Bilal was close behind him. I said to Bilal: Did Allah's Messenger (ﷺ) observe prayer therein? He said: Yes. I said: Where? He said: Between the two pillars in front of his face. He said: I forgot to ask him as to the number of rakahs he prayed.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ، - قَالَ أَبُو كَامِلٍ - حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ فَنَزَلَ بِفِنَاءِ الْكَعْبَةِ وَأَرْسَلَ إِلَى عُثْمَانَ بْنِ

طَلْحَةَ فَجَاءَ بِالْمِفْتَحِ فَفَتَحَ الْبَابَ - قَالَ - ثُمَّ دَخَلَ النَّبِيُّ صلى الله عليه وسلم وَبِلاَلٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ وَأَمَرَ بِالْبَابِ فَأُغْلِقَ فَلَبِثُوا فِيهِ مَلِيًّا ثُمَّ فَتَحَ الْبَابَ . فَقَالَ عَبْدُ اللَّهِ فَبَادَرْتُ النَّاسَ فَتَلَقَّيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم خَارِجًا وَبِلاَلٌ عَلَى إِثْرِهِ فَقُلْتُ لِبِلاَلٍ هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ . قُلْتُ أَيْنَ قَالَ بَيْنَ الْعَمُودَيْنِ تِلْقَاءَ وَجْهِهِ . قَالَ وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى.

Reference : Sahih Muslim 1329 b
In-book reference : Book 15, Hadith 435
USC-MSA web (English) reference : Book 7, Hadith 3069
(deprecated numbering scheme)

lbn Umar (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) came daring the year of Victory on the she-camel of Usama b. Zaid until he made her kneel down in the courtyard of the Ka'ba (and got down). He then sent for 'Uthman b. Talha and said: Bring me the key. He went to his mother and she refused to give that to him. He said: By Allah, give that to him or this sword would be thrust into my side. So she gave that to him, and he came with that to Allah's Apostle (ﷺ) and gave that to him, and he opened the door. The rest of the hadith is the same as the above one.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ قَالَ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ عَلَى نَاقَةٍ لأُسَامَةَ بْنِ زَيْدٍ حَتَّى أَنَاخَ بِفِنَاءِ الْكَعْبَةِ ثُمَّ دَعَا عُثْمَانَ بْنَ طَلْحَةَ فَقَالَ " ائْتِنِي بِالْمِفْتَاحِ " . فَذَهَبَ إِلَى أُمِّهِ فَأَبَتْ أَنْ تُعْطِيَهُ فَقَالَ وَاللَّهِ لَتُعْطِينِيهِ أَوْ لَيَخْرُجَنَّ هَذَا السَّيْفُ مِنْ صُلْبِي - قَالَ - فَأَعْطَتْهُ إِيَّاهُ . فَجَاءَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَدَفَعَهُ إِلَيْهِ فَفَتَحَ الْبَابَ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ .

Reference : Sahih Muslim 1329 c
In-book reference : Book 15, Hadith 436
USC-MSA web (English) reference : Book 7, Hadith 3070
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported:
Allah's Messenger, (ﷺ) entered the House, and Usama, Bilal and Uthman b. Talha were with him, and they kept the door closed for a considerable time. Then it was opened and I was the first to enter the House and meet Bilal, and I said: Where did Allah's Messenger (ﷺ) observe prayer? He said: Between these two front pillars. I, however, forgot to ask him the number of rak'ahs that he observed.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْبَيْتَ وَمَعَهُ أُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَجَافُوا عَلَيْهِمُ الْبَابَ طَوِيلاً ثُمَّ فُتِحَ فَكُنْتُ أَوَّلَ مَنْ دَخَلَ فَلَقِيتُ بِلاَلاً فَقُلْتُ أَيْنَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ . فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih Muslim 1329 d
In-book reference : Book 15, Hadith 437
USC-MSA web (English) reference : Book 7, Hadith 3071
(deprecated numbering scheme)

Abdullah b. Umar reported that he reached the Ka'ba and Allah's Apostle (ﷺ) had entered therein, and Bilal and Usama too. 'Uthman b. Talha closed the door to them, and they stayed there for a considerable time, and then the door was opend and Allah's Apostle (ﷺ) came out, and I went upstairs and entered the House and said:
Where did Allah's Apostle (ﷺ) observe prayer? They said: At this very place. I, however, forgot to ask them about the (number of) rak'ahs that he observed.

وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا عَبْدُ اللَّهِ، بْنُ عَوْنٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ انْتَهَى إِلَى الْكَعْبَةِ وَقَدْ دَخَلَهَا النَّبِيُّ صلى الله عليه وسلم وَبِلاَلٌ وَأُسَامَةُ وَأَجَافَ عَلَيْهِمْ عُثْمَانُ بْنُ طَلْحَةَ الْبَابَ قَالَ فَمَكَثُوا فِيهِ مَلِيًّا ثُمَّ فُتِحَ الْبَابُ فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَرَقِيتُ الدَّرَجَةَ فَدَخَلْتُ الْبَيْتَ فَقُلْتُ أَيْنَ صَلَّى النَّبِيُّ صلى الله عليه وسلم قَالُوا هَا هُنَا . قَالَ وَنَسِيتُ أَنْ أَسْأَلَهُمْ كَمْ صَلَّى.

Reference	: Sahih Muslim 1329 e
In-book reference	: Book 15, Hadith 438
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3072

Salim narrated on the authority of his father (Allah be pleased with him) that Allah's Messenger (ﷺ) entered the House along with Usama b. Zaid, Bilal and Uthman b. Talha. They closed the door from within, and, as they opened it, I was the first to get into it and meet Bilal, and I asked him:
Did Allah's Messenger (ﷺ) observe prayer in it? He said: Yes, he observed prayer between these two Yemenite pillars (pillars situated towards the side of Yemen).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ، شِهَابٍ عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْبَيْتَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَغْلَقُوا عَلَيْهِمْ فَلَمَّا فَتَحُوا كُنْتُ فِي أَوَّلِ مَنْ وَلَجَ فَلَقِيتُ بِلاَلاً فَسَأَلْتُهُ هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ صَلَّى بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

Reference	: Sahih Muslim 1329 f
In-book reference	: Book 15, Hadith 439
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3073

Salim b. Abdullah reported his father (Allah be pleased with him) saying:
I saw Allah's Messenger (ﷺ) entering the Ka'ba, and Usama b. Zaid, Bilal and 'Uthman b. Talha were along with him, but none (else) entered therein along with them. Then the door was closed for them from within. 'Abdullah b. Umar (Allah be pleased with them) said: Bilal and Uthman b. Talha informed me that Allah's Messenger (ﷺ) observed prayer in the interior of the Ka'ba between the two Yemenite pillars.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ وَلَمْ يَدْخُلْهَا مَعَهُمْ أَحَدٌ ثُمَّ أُغْلِقَتْ

عَلَيْهِمْ . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَأَخْبَرَنِي بِلاَلٌ أَوْ عُثْمَانُ بْنُ طَلْحَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى فِي جَوْفِ الْكَعْبَةِ بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

Reference : Sahih Muslim 1329 g
In-book reference : Book 15, Hadith 440
USC-MSA web (English) reference : Book 7, Hadith 3074
(deprecated numbering scheme)

Ibn Juraij reported:

I said to 'Ata': Have you heard Ibn 'Abbas saying: You have been commanded to observe circumambulation, and not commanded to enter it (the Ka'ba)? He ('Ata') said: He (Ibn Abbas) (at the same time) did not forbid entrance into it. I, however, heard him saying: Usama b. Zaid informed me that when Allah's Apostle (ﷺ) entered the House, he supplicated in all sides of it; and he did not observe prayer therein till he came out, and as he came out he observed two rak'ahs in front of the House, and said: This is your Qibla. I said to him: What is meant by its sides? Does that mean its corners? He said: (In all sides and nooks of the House) there is Qibla.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنِ ابْنِ بَكْرٍ، قَالَ عَبْدٌ أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ قُلْتُ لِعَطَاءٍ أَسَمِعْتَ ابْنَ عَبَّاسٍ يَقُولُ إِنَّمَا أُمِرْتُمْ بِالطَّوَافِ وَلَمْ تُؤْمَرُوا بِدُخُولِهِ . قَالَ لَمْ يَكُنْ يَنْهَى عَنْ دُخُولِهِ وَلَكِنِّي سَمِعْتُهُ يَقُولُ أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا دَخَلَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ فِيهِ حَتَّى خَرَجَ فَلَمَّا خَرَجَ رَكَعَ فِي قُبُلِ الْبَيْتِ رَكْعَتَيْنِ . وَقَالَ " هَذِهِ الْقِبْلَةُ " . قُلْتُ لَهُ مَا نَوَاحِيهَا أَفِي زَوَايَاهَا قَالَ بَلْ فِي كُلِّ قِبْلَةٍ مِنَ الْبَيْتِ .

Reference : Sahih Muslim 1330
In-book reference : Book 15, Hadith 441
USC-MSA web (English) reference : Book 7, Hadith 3075
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (ﷺ) entered the Ka'ba, and in it there were six pillars, and he stood near a pillar and made supplication, bnt did not observe the prayer.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ فَقَامَ عِنْدَ سَارِيَةٍ فَدَعَا وَلَمْ يُصَلِّ .

Reference : Sahih Muslim 1331
In-book reference : Book 15, Hadith 442
USC-MSA web (English) reference : Book 7, Hadith 3076
(deprecated numbering scheme)

Isma'il b. Abu Khalid reported:

I asked Abdullah b. Abu Aufa (Allah be pleased with him), a Companion of Allah's Messenger (ﷺ), whether Allah's Apostle (ﷺ) had entered the House, while performing 'Umra, He said: NO.

وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنِي هُشَيْمٌ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَدَخَلَ النَّبِيُّ صلى الله عليه وسلم الْبَيْتَ فِي عُمْرَتِهِ قَالَ لاَ .

Reference : Sahih Muslim 1332

In-book reference : Book 15, Hadith 443
USC-MSA web (English) reference : Book 7, Hadith 3077
(deprecated numbering scheme)

(69) Chapter: Demolishing the Ka'bah and rebuilding it

(69) باب نَقْضِ الْكَعْبَةِ وَبِنَائِهَا

'A'isha (Allah be pleased with her) reported:

Allah's Messenger may peace be upon him) said to me: Had your people not been unbelievers in the recent past (had they not quite recently accepted Islam), I would have demolished the Ka'ba and would have rebuilt it on the foundation (laid) by Ibrahim; for when the Quraish had built the Ka'ba, they reduced its (area), and I would also have built (a door) in the rear.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ حَدَاثَةُ عَهْدِ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْكَعْبَةَ وَلَجَعَلْتُهَا عَلَى أَسَاسِ إِبْرَاهِيمَ فَإِنَّ قُرَيْشًا حِينَ بَنَتِ الْبَيْتَ اسْتَقْصَرَتْ وَلَجَعَلْتُ لَهَا خَلْفًا " .

Reference : Sahih Muslim 1333 a
In-book reference : Book 15, Hadith 444
USC-MSA web (English) reference : Book 7, Hadith 3078
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1333 b
In-book reference : Book 15, Hadith 445
USC-MSA web (English) reference : Book 7, Hadith 3079
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), reported Allah's Messenger (ﷺ) as having said this:

Didn't you see that when your people built the Ka'ba, they reduced (its area with the result that it no longer remains) on the foundations (laid) by Ibrahim. I said: Messenger of Allah, why don't you rebuild it on the foundations (laid by) Ibrahim? Thereupon Allah's Messenger (ﷺ) said: Had your people not been new converts to Islam, I would have done that. 'Abdullah b. 'Umar (Allah be pleased with them) said: If 'A'isha (Allah be pleased with her) had heard it from Allah's Messenger (may peace be up (vn him), I would not have seen Allah's Messenger (ﷺ) abandoning the touching of the two corners situated near al-Hijr, but (for the fact) that it was not completed on the foundations (laid) by Ibrihim.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ، اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلَمْ تَرَىْ أَنَّ قَوْمَكِ حِينَ بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَفَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَفَعَلْتُ " . فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ

صلى الله عليه وسلم مَا أُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ ‏.‏

Reference : Sahih Muslim 1333 c
In-book reference : Book 15, Hadith 446
USC-MSA web (English) reference : Book 7, Hadith 3080
(deprecated numbering scheme)

'A'isha (Allah be pleased with her), wife of Allah's Apostle (ﷺ), heard Allah's Messenger (ﷺ) as saying:

If your people, had not been recent converts to Islam, I would have spent the treasure of the Ka'ba in the way of Allah and would have constructed its door just on the level of the ground and would have encompassed in it the space of Hijr.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَخْرَمَةَ، ح وَحَدَّثَنِي هَارُونُ، بْنُ سَعِيدٍ الأَيْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ نَافِعًا، مَوْلَى ابْنِ عُمَرَ يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِجَاهِلِيَّةٍ - أَوْ قَالَ بِكُفْرٍ - لأَنْفَقْتُ كَنْزَ الْكَعْبَةِ فِي سَبِيلِ اللَّهِ وَلَجَعَلْتُ بَابَهَا بِالأَرْضِ وَلأَدْخَلْتُ فِيهَا مِنَ الْحِجْرِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1333 d
In-book reference : Book 15, Hadith 447
USC-MSA web (English) reference : Book 7, Hadith 3081
(deprecated numbering scheme)

'Abdullah b. Zubair (Allah be pleased with him) reported on the authority of his mother's sister ('A'isha) saying that Allah's Messenger (ﷺ) said:

'A'isha, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba, and would have brought it to the level of the ground and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of area from Hijr, for the Quraish had reduced it when they rebuilt it.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنِي ابْنُ مَهْدِيٍّ، حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، عَنْ سَعِيدٍ، - يَعْنِي ابْنَ مِينَاءَ - قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، يَقُولُ حَدَّثَتْنِي خَالَتِي، - يَعْنِي عَائِشَةَ - قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يَا عَائِشَةُ لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِشِرْكٍ لَهَدَمْتُ الْكَعْبَةَ فَأَلْزَقْتُهَا بِالأَرْضِ وَجَعَلْتُ لَهَا بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا وَزِدْتُ فِيهَا سِتَّةَ أَذْرُعٍ مِنَ الْحِجْرِ فَإِنَّ قُرَيْشًا اقْتَصَرَتْهَا حَيْثُ بَنَتِ الْكَعْبَةَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1333 e
In-book reference : Book 15, Hadith 448
USC-MSA web (English) reference : Book 7, Hadith 3082
(deprecated numbering scheme)

'Ata' reported:

The House was burnt during the time of Yazid b. Muawiya when the people of Syria had fought (in Mecca). And it happened with it (the Ka'ba) what was (in store for it). Ibn Zubair (Allah be pleased with him) felt it (in the same state) until the people came in the season (of Hajj). (The idea behind was) that he wanted to exhort them or incite them (to war) against the people of Syria. When the people had arrived he said to them: O people, advise me about the Ka'ba. Should I demolish it and then build it from its very foundation, or should I repair whatever has been damaged of it? Ibn 'Abbas said: An idea has occurred to me according to which I think that you should only repair (the portion which has been) damaged, and leave the House (in that very state in which) people embraced Islam (and leave those very stones in the same state) when people embraced Islam, and over which Allah's Apostle (ﷺ) had raised it. Thereupon Ibn Zubair said: It the house of any one of you is burnt, he would not be contented until he had reconstructed it, then what about the House of your Lord (which is far more Important than your house)? I would seek good advice from my Lord thrice and then I would make up (my mind) about this affair. After seeking good advice thrice, he made up his mind to demolish it. The people apprehended that calamity might fall from heaven on those persons who would be first to climb (over the building for the purpose of demolishing it), till one (took up courage, and ascended the roof), and threw down one of its stones. When the people saw no calamity befalling him, they followed him, demolished it until it was razed to the ground. Then Ibn Zubair erected pillars and hung cartains on them (in order to provide facilities to the people for observing the time of its construction). And the walls were raised; and Ibn Zubair said: I heard 'A'isha (Allah be pleased with her) say that Allah's Apostle (ﷺ) had observed: If the people had Rot recently (abandoned) unbelief, find I had means enough to reconstruct it, which I had not, I would have definitely excompassed in it five cubits of area from Hijr. And I would also have constructed a door for the people to enter, and a door for their exit. I today have (the means to spend) and I entertain no fearfrom the side of people (that they would protest against this change). So he added five cubits of area from the side of Hatim to it that there appeared (the old) foundation (upon which Hadrat Ibrahim had built the Ka'ba). and the people saw that and it was upon this foundation that the wall was raised. The length of the Ka'ba was eighteen cubits. when addition was made to it (which was in its breadth), then naturally the length appears to be) small (as compared with its breadth). Then addition of ten cubits (of area) was made in its length (also). Two doors were also constructed, one of which (was meant) for entrance and the other one for exit. When Ibn Zubair (Allah be pleased with him) was killed, Hajjaj wrote to 'Abd al-Malik (b. Marwan) informing him about it, and telling him that Ibn Zubair (Allah be pleased with him) had built (the Ka'ba) on those very foundations (which were laid by Ibrahim) and which reliable persons among the Meccans had seen. 'Abd al-Malik wrote to him: We are not concerned with the censuring of Ibn Zubair in anything. Keep intact the addition made by him in the side of length, and whatever he has added frem the side of Hijr revert to (its previous) foundation, and wall up the door which he had opened. Thus Hajjaj at the command of Abd al-Malik) demolished it (that portion) and rebuilt it on (its previous) foundations.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، أَخْبَرَنِي ابْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، قَالَ لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ حِينَ غَزَاهَا أَهْلُ الشَّامِ فَكَانَ مِنْ أَمْرِهِ مَا كَانَ تَرَكَهُ ابْنُ الزُّبَيْرِ حَتَّى قَدِمَ النَّاسُ الْمَوْسِمَ يُرِيدُ أَنْ يُجَرِّئَهُمْ - أَوْ يُحَرِّبَهُمْ - عَلَى أَهْلِ الشَّامِ فَلَمَّا صَدَرَ النَّاسُ قَالَ يَا أَيُّهَا النَّاسُ أَشِيرُوا عَلَىَّ فِي الْكَعْبَةِ أَنْقُضُهَا ثُمَّ أَبْنِي بِنَاءَهَا أَوْ أُصْلِحُ مَا وَهَى مِنْهَا قَالَ ابْنُ عَبَّاسٍ فَإِنِّي قَدْ فُرِقَ لِي رَأْىٌ فِيهَا أَرَى أَنْ تُصْلِحَ مَا وَهَى مِنْهَا وَتَدَعَ بَيْتًا أَسْلَمَ النَّاسُ عَلَيْهِ وَأَحْجَارًا أَسْلَمَ النَّاسُ عَلَيْهَا وَبُعِثَ عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم . فَقَالَ ابْنُ الزُّبَيْرِ لَوْ كَانَ أَحَدُكُمُ احْتَرَقَ بَيْتُهُ مَا رَضِيَ حَتَّى يُجِدَّهُ فَكَيْفَ بَيْتُ رَبِّكُمْ إِنِّي مُسْتَخِيرٌ رَبِّي ثَلاَثًا ثُمَّ عَازِمٌ عَلَى أَمْرِي فَلَمَّا مَضَى الثَّلاَثُ أَجْمَعَ رَأْيَهُ عَلَى أَنْ يَنْقُضَهَا فَتَحَامَاهُ النَّاسُ أَنْ يَنْزِلَ بِأَوَّلِ النَّاسِ يَصْعَدُ فِيهِ أَمْرٌ

مِنَ السَّمَاءِ حَتَّى صَعِدَهُ رَجُلٌ فَأَلْقَى مِنْهُ حِجَارَةً فَلَمَّا لَمْ يَرَهُ النَّاسُ أَصَابَهُ شَىْءٌ تَتَابَعُوا فَنَقَضُوهُ حَتَّى بَلَغُوا بِهِ الأَرْضَ فَجَعَلَ ابْنُ الزُّبَيْرِ أَعْمِدَةً فَسَتَّرَ عَلَيْهَا السُّتُورَ حَتَّى ارْتَفَعَ بِنَاؤُهُ ‏.‏ وَقَالَ ابْنُ الزُّبَيْرِ إِنِّي سَمِعْتُ عَائِشَةَ تَقُولُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لَوْلاَ أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّي عَلَى بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَ أَذْرُعٍ وَلَجَعَلْتُ لَهَا بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْهُ ‏"‏ ‏.‏ قَالَ فَأَنَا الْيَوْمَ أَجِدُ مَا أُنْفِقُ وَلَسْتُ أَخَافُ النَّاسَ - قَالَ - فَزَادَ فِيهِ خَمْسَ أَذْرُعٍ مِنَ الْحِجْرِ حَتَّى أَبْدَى أُسًّا نَظَرَ النَّاسُ إِلَيْهِ فَبَنَى عَلَيْهِ الْبِنَاءَ وَكَانَ طُولُ الْكَعْبَةِ ثَمَانِيَ عَشْرَةَ ذِرَاعًا فَلَمَّا زَادَ فِيهِ اسْتَقْصَرَهُ فَزَادَ فِي طُولِهِ عَشَرَ أَذْرُعٍ وَجَعَلَ لَهُ بَابَيْنِ أَحَدُهُمَا يُدْخَلُ مِنْهُ وَالآخَرُ يُخْرَجُ مِنْهُ ‏.‏ فَلَمَّا قُتِلَ ابْنُ الزُّبَيْرِ كَتَبَ الْحَجَّاجُ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذَلِكَ وَيُخْبِرُهُ أَنَّ ابْنَ الزُّبَيْرِ قَدْ وَضَعَ الْبِنَاءَ عَلَى أُسٍّ نَظَرَ إِلَيْهِ الْعُدُولُ مِنْ أَهْلِ مَكَّةَ ‏.‏ فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ إِنَّا لَسْنَا مِنْ تَلْطِيخِ ابْنِ الزُّبَيْرِ فِي شَىْءٍ أَمَّا مَا زَادَ فِي طُولِهِ فَأَقِرَّهُ وَأَمَّا مَا زَادَ فِيهِ مِنَ الْحِجْرِ فَرُدَّهُ إِلَى بِنَائِهِ وَسُدَّ الْبَابَ الَّذِي فَتَحَهُ ‏.‏ فَنَقَضَهُ وَأَعَادَهُ إِلَى بِنَائِهِ ‏.‏

Reference : Sahih Muslim 1333 f
In-book reference : Book 15, Hadith 449
USC-MSA web (English) reference : Book 7, Hadith 3083
(deprecated numbering scheme)

Abdullah b. 'Ubaid reported that Harith b. 'Abdullah led a deputation to 'Abd al-Malik b. Marwan during his caliphate. 'Abd al-Malik said:

I do riot think that Abu Khubaib (i. e. Ibn Zabair) had heard from 'A'isha (Allah be pleased with her) (about the intended wish of the Prophet [may peace be upon him) In regard to the alteration of the Ka'ba). Harith said: Yes, I myself did hear from her. He ('Abd al-Malik) said: Well, tell me what you heard from her. He stated that she (Hadrat 'A'isha) had said that Allah's Messenger (ﷺ) remarked: Verily your people have reduced (the area) of the House from its (original foundations, and if they had not recently abandoned polytheism (and embraced Islam) I would have reversed it to (those foundations) which they had left out of it. nd if your people would take initiative after me in rebuilding it, then come along with me so that I should show you what they have left out of it. He showed her about fifteen cubits of area from the side of Hatim (that they had separated). This is the narration transmitted by 'Abdullah b. Ubaid. Walid b. 'Ata' has, however, made this addition to it:" Allah's Apostle (ﷺ) said: I would have made two doors on the level of the ground (facing) the east and the west. Do you know why your people raised the level of its door (i. e. the door of the Ka'ba)? She said: No. He said: (They did it) out of vanity so that (they might be in a position) to grant admittance to him only whom they wished. When a person intended to get into it, they let him climb (the stairs), and as he was about to enter, they pushed him and he fell down." 'Abd al-Malik said to Harith; Did you yourself hear her saying this? He said: Yes. He (Harith) said that he ('Abd al-Malik) scratched the ground with his staff for some time and then said: I wish I had left his (Ibn Zubair's) work there.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَبْدَ، اللَّهِ بْنَ عُبَيْدِ بْنِ عُمَيْرٍ وَالْوَلِيدَ بْنَ عَطَاءٍ يُحَدِّثَانِ عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ، قَالَ عَبْدُ اللَّهِ بْنُ عُبَيْدٍ وَفَدَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ عَلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فِي خِلاَفَتِهِ فَقَالَ عَبْدُ الْمَلِكِ مَا أَظُنُّ أَبَا خُبَيْبٍ - يَعْنِي ابْنَ الزُّبَيْرِ - سَمِعَ مِنْ عَائِشَةَ مَا كَانَ يَزْعُمُ أَنَّهُ سَمِعَهُ مِنْهَا ‏.‏ قَالَ الْحَارِثُ بَلَى أَنَا سَمِعْتُهُ مِنْهَا ‏.‏ قَالَ سَمِعْتَهَا تَقُولُ مَاذَا قَالَ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ قَوْمَكِ اسْتَقْصَرُوا مِنْ بُنْيَانِ الْبَيْتِ

وَلَوْلاَ حَدَاثَةُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ فَإِنْ بَدَا لِقَوْمِكِ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمِّي لأُرِيَكِ مَا تَرَكُوا مِنْهُ " . فَأَرَاهَا قَرِيبًا مِنْ سَبْعَةِ أَذْرُعٍ . هَذَا حَدِيثُ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ وَزَادَ عَلَيْهِ الْوَلِيدُ بْنُ عَطَاءٍ قَالَ النَّبِيُّ صلى الله عليه وسلم " وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الأَرْضِ شَرْقِيًّا وَغَرْبِيًّا وَهَلْ تَدْرِينَ لِمَ كَانَ قَوْمُكِ رَفَعُوا بَابَهَا " . قَالَتْ قُلْتُ لاَ . قَالَ " تَعَزُّزًا أَنْ لاَ يَدْخُلَهَا إِلاَّ مَنْ أَرَادُوا فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُونَهُ يَرْتَقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ " . قَالَ عَبْدُ الْمَلِكِ لِلْحَارِثِ أَنْتَ سَمِعْتَهَا تَقُولُ هَذَا قَالَ نَعَمْ. قَالَ فَنَكَتَ سَاعَةً بِعَصَاهُ ثُمَّ قَالَ وَدِدْتُ أَنِّي تَرَكْتُهُ وَمَا تَحَمَّلَ.

Reference : Sahih Muslim 1333 g
In-book reference : Book 15, Hadith 450
USC-MSA web (English) reference : Book 7, Hadith 3084
(deprecated numbering scheme)

This hadith has been narrated on the authority of Juraij with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا أَبُو عَاصِمٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ ابْنِ بَكْرٍ .

Reference : Sahih Muslim 1333 h
In-book reference : Book 15, Hadith 451
USC-MSA web (English) reference : Book 7, Hadith 3085
(deprecated numbering scheme)

Abu Qaza'ah reported that while Abd al-Malik b. Marwan was circumambulating the Ka'ba he said:
May Allah ruin Ibn Zubair that he lies in attributing to the Mother of the Faithful, as he says: I heard her stating that Allah's Messenger (may'peace be upon him) had said: 'A'isha, if your people had not been new converts to Islam, I would have demolished the House and would have added (in it area) from the Hijr for your people have reduced the area from its foundations. Harith b. 'Abdullah b. Abu Rabi'a (Allah be pleased with him) said: Commander of the Faithful, don't say that, for I heard the Mother of the Faithful saying this, whereupon he said: If I had heard this before demolishing it, I would have left it in the state in which Ibn Zabair had built it.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، حَدَّثَنَا حَاتِمُ بْنُ أَبِي، صَغِيرَةَ عَنْ أَبِي قَزَعَةَ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، بَيْنَمَا هُوَ يَطُوفُ بِالْبَيْتِ إِذْ قَالَ قَاتَلَ اللَّهُ ابْنَ الزُّبَيْرِ حَيْثُ يَكْذِبُ عَلَى أُمِّ الْمُؤْمِنِينَ يَقُولُ سَمِعْتُهَا تَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَائِشَةُ لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْبَيْتَ حَتَّى أَزِيدَ فِيهِ مِنَ الْحِجْرِ فَإِنَّ قَوْمَكِ قَصَّرُوا فِي الْبِنَاءِ " . فَقَالَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ لاَ تَقُلْ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ فَأَنَا سَمِعْتُ أُمَّ الْمُؤْمِنِينَ تُحَدِّثُ هَذَا . قَالَ لَوْ كُنْتُ سَمِعْتُهُ قَبْلَ أَنْ أَهْدِمَهُ لَتَرَكْتُهُ عَلَى مَا بَنَى ابْنُ الزُّبَيْرِ .

Reference : Sahih Muslim 1333 i
In-book reference : Book 15, Hadith 452
USC-MSA web (English) reference : Book 7, Hadith 3086
(deprecated numbering scheme)

(70) Chapter: The wall and the door of the Ka'bah

(70) باب جَدْرِ الْكَعْبَةِ وَبَابِهَا

'A'isha (Allah be pleased with her) reported:

I asked Allah's Messenger (ﷺ) about the wall, circumpassing the House (i. e. whether the wall on the side of Hijr was included in the Ka'ba). He said, Yes. I said: Then why did they not include it in the House? He said: 'Your people ran short of the means (to do so). I said: Why is it that the level of its door is raised high? He said: Your people did it so that they should admit one whom they liked, and forbid him whom they disliked, and if your people were not new converts to faith, and I did not apprehend that their hearts would feel agitated at this. I would have definitely included (the area of) this wall-in the House and would have brought the door to the level of the ground.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، حَدَّثَنَا أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْجَدْرِ أَمِنَ الْبَيْتِ هُوَ قَالَ " نَعَمْ " . قُلْتُ فَلِمَ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ قَالَ " إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ " . قُلْتُ فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا قَالَ " فَعَلَ ذَلِكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ فِي الْجَاهِلِيَّةِ فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ لَنَظَرْتُ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْزِقَ بَابَهُ بِالأَرْضِ " .

Reference : Sahih Muslim 1333 j
In-book reference : Book 15, Hadith 453
USC-MSA web (English) reference : Book 7, Hadith 3087
(deprecated numbering scheme)

'A'isha reported:
I asked Allah's Messenger (ﷺ) about Hijr, and the rest of the hadith is the same. I also said: Why is it that the door has been made on a higher level, and one cannot (get into it) but with the help of a ladder? The rest of the hadith is the same as reported above and the concluding words are: (I do not change it) out of the apprehension that their hearts may disapprove of it."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ مُوسَى - حَدَّثَنَا شَيْبَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْحِجْرِ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي الأَحْوَصِ وَقَالَ فِيهِ فَقُلْتُ فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا لاَ يُصْعَدُ إِلَيْهِ إِلاَّ بِسُلَّمٍ وَقَالَ " مَخَافَةَ أَنْ تَنْفِرَ قُلُوبُهُمْ " .

Reference : Sahih Muslim 1333 k
In-book reference : Book 15, Hadith 454
USC-MSA web (English) reference : Book 7, Hadith 3088
(deprecated numbering scheme)

(71) Chapter: Hajj on behalf of one who is incapable of doing it because of chronic illness, old age and the like, or on behalf of one who has died

(71) باب الْحَجِّ عَنِ الْعَاجِزِ، لِزَمَانَةٍ وَهِرَمٍ وَنَحْوِهِمَا أَوْ لِلْمَوْتِ

'Abdullah b. 'Abbas reported that while al-Fadl b. Abbas had been riding behind Allah's Messenger (ﷺ) a women of the tribe of Khath'am came to him (to the Holy Proppet) asking for a religious verdict. Fadl looked at her and she looked at him. Allah's Messenger (ﷺ) turned the face of al-Fadl to the other side. She said:

Messenger of Allah, there is an obligation from Allah upon His servants in regard to Hajj. (But) my father is an aged man; he is incapable of riding safely. May I perform Hajj on his behalf? He said: Yes. It was during the Farewell Pilgrimage.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ، يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ . قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لاَ يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ قَالَ " نَعَمْ " . وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ .

Reference : Sahih Muslim 1334
In-book reference : Book 15, Hadith 455
USC-MSA web (English) reference : Book 7, Hadith 3089
(deprecated numbering scheme)

Fadl reported that a woman of Banu Khath'am said:

Messenger of Allah, my father is very old. There is an old obligation of Hajj upon him from Allah, but he is not capable of sitting on the back of the camel. Thereupon Allah's Apostle (ﷺ) said: Perform Hajj on his behalf.

حَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ، أَنَّ امْرَأَةً، مِنْ خَثْعَمَ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ عَلَيْهِ فَرِيضَةُ اللَّهِ فِي الْحَجِّ وَهُوَ لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَحُجِّي عَنْهُ " .

Reference : Sahih Muslim 1335
In-book reference : Book 15, Hadith 456
USC-MSA web (English) reference : Book 7, Hadith 3090
(deprecated numbering scheme)

(72) Chapter: Validity of a child's hajj, and the reward of the one who takes him for Hajj

(72) باب صِحَّةِ حَجِّ الصَّبِيِّ وَأَجْرِ مَنْ حَجَّ بِهِ

Ibn Abbas reported that Allah's Apostle (ﷺ) met some riders at al-Rauha and asked who they were. They replied that they were Muslims. They said:

Who art thou? He said: (I am) Messengef of Allah. A woman (then) lifted up a boy to him and said: Would this child be credited with having performed the Hajj? Thereupon he said: Yes, and you will have a reward.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ، عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم لَقِيَ رَكْبًا بِالرَّوْحَاءِ فَقَالَ " مَنِ الْقَوْمُ " . قَالُوا الْمُسْلِمُونَ . فَقَالُوا مَنْ أَنْتَ قَالَ " رَسُولُ اللَّهِ " . فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ أَلِهَذَا حَجٌّ قَالَ " نَعَمْ وَلَكِ أَجْرٌ " .

Reference : Sahih Muslim 1336 a
In-book reference : Book 15, Hadith 457
USC-MSA web (English) reference : Book 7, Hadith 3091

(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported:

A woman lifted up her child and said: Messenger of Allah, would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ، عُقْبَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ قَالَ " **نَعَمْ وَلَكِ أَجْرٌ** " .

Reference : Sahih Muslim 1336 b
In-book reference : Book 15, Hadith 458
USC-MSA web (English) reference : Book 7, Hadith 3092
(deprecated numbering scheme)

Karaib reported:

A woman lifted a child and said: Messenger of Allah, would he be credited with Hajj? He said: Yes. and for you there would be a reward.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، أَنَّ امْرَأَةً، رَفَعَتْ صَبِيًّا فَقَالَتْ يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ قَالَ " **نَعَمْ وَلَكِ أَجْرٌ** " .

Reference : Sahih Muslim 1336 c
In-book reference : Book 15, Hadith 459
USC-MSA web (English) reference : Book 7, Hadith 3093
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Ibn 'Abbas through another chain of transmitters.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، بِمِثْلِهِ .

Reference : Sahih Muslim 1336 d
In-book reference : Book 15, Hadith 460
USC-MSA web (English) reference : Book 7, Hadith 3094
(deprecated numbering scheme)

(73) Chapter: Hajj is obligatory once in a lifetime

(73) باب فَرْضِ الْحَجِّ مَرَّةً فِي الْعُمْرِ

Abu Huraira (Allah be pleased with him) reported:

Allah's Messenger (ﷺ) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (ﷺ) said: If I were to say" Yes," it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were desroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْقُرَشِيُّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا " . فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلاَثًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ - ثُمَّ قَالَ - ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَىْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَىْءٍ فَدَعُوهُ " .

Reference : Sahih Muslim 1337
In-book reference : Book 15, Hadith 461
USC-MSA web (English) reference : Book 7, Hadith 3095
(deprecated numbering scheme)

(74) Chapter: A woman travelling with a Mahram for Hajj and other purposes

(74) باب سَفَرِ الْمَرْأَةِ مَعَ مَحْرَمٍ إِلَى حَجٍّ وَغَيْرِهِ

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

A woman should not set out on three (days' journey) except when she has a Mahram with her.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثًا إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ " .

Reference : Sahih Muslim 1338 a
In-book reference : Book 15, Hadith 462
USC-MSA web (English) reference : Book 7, Hadith 3096
(deprecated numbering scheme)

This hadith has been narrated on the same authority by Ubaidullah. And in the narration of Abu Bakr (the words are):

" More than three (days)." Ibn Numair narrated on the authority of his father, (and the words are):" Three (days) except (when) she has a Mahram with her."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ . فِي رِوَايَةِ أَبِي بَكْرٍ فَوْقَ ثَلاَثٍ . وَقَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ عَنْ أَبِيهِ، " ثَلاَثَةً إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ " .

Reference : Sahih Muslim 1338 b
In-book reference : Book 15, Hadith 463
USC-MSA web (English) reference : Book 7, Hadith 3097
(deprecated numbering scheme)

'Abdullah b. Umar (Allah -be pleased with them) reported Allah's Apostle (ﷺ) as saying:

It is not lawful for a woman who believes in Allah and the Hereafter to travel for more than three nights journey except when there is a Mahram with her.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُسَافِرُ مَسِيرَةَ ثَلاَثِ لَيَالٍ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ " .

Reference : Sahih Muslim 1338 c
In-book reference : Book 15, Hadith 464
USC-MSA web (English) reference : Book 7, Hadith 3098
(deprecated numbering scheme)

Qaza'ah reported:

I heard a hadith from Abu Sa'id (Allah be pleased with him) and it impressed me (very much), so I said to him: Did you hear it (yourself) from Allah's Messenger (ﷺ)? Thereupon he said: (Can) I speak of anything about Allah's Messenger (ﷺ) which I did not bear? He said: I heard Allah's Messenger (ﷺ) saying: Do not set out on a journey (for religious devotion) but for the three mosques-for this mosque of mine (at Medina) the Sacred Mosque (at Mecca), and the Mosque al-Aqsa (Bait al-Maqdis), and I heard him saying also: A woman should not travel for two days duration, but only when there is a Mahram with her or her husband.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ جَرِيرٍ، - قَالَ قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ، - وَهُوَ ابْنُ عُمَيْرٍ - عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ سَمِعْتُ مِنْهُ، حَدِيثًا فَأَعْجَبَنِي فَقُلْتُ لَهُ أَنْتَ سَمِعْتَ هَذَا، مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَأَقُولُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَا لَمْ أَسْمَعْ قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَشُدُّوا الرِّحَالَ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِي هَذَا وَالْمَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الأَقْصَى " . وَسَمِعْتُهُ يَقُولُ " لاَ تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ مِنَ الدَّهْرِ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا أَوْ زَوْجُهَا " .

Reference : Sahih Muslim 827 d
In-book reference : Book 15, Hadith 465
USC-MSA web (English) reference : Book 7, Hadith 3099
(deprecated numbering scheme)

Qaza'ah reported:

I heard Abu Sa'id al-Khudri (Allah be pleased with him) saying: I heard four things from Allah's Messenger (ﷺ) which impressed me and captivated me (and one out of these is this), that he forbade a woman to undertake journey extending over two days but with her husband, or with a Mahram; and he then narrated the rest of the hadith.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ، عُمَيْرٍ قَالَ سَمِعْتُ قَزَعَةَ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ سَمِعْتُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم أَرْبَعًا فَأَعْجَبْنَنِي وَآنَقْنَنِي نَهَى أَنْ تُسَافِرَ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلاَّ وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ . وَاقْتَصَّ بَاقِيَ الْحَدِيثِ .

Reference : Sahih Muslim 827 e
In-book reference : Book 15, Hadith 466
USC-MSA web (English) reference : Book 7, Hadith 3100
(deprecated numbering scheme)

Abu Sa'id (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

A woman should not set out on three (days') journey, but in the company of a Mahram.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ، مِنْجَابٍ عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثًا إِلاَّ مَعَ ذِي مَحْرَمٍ " .

Reference : Sahih Muslim 827 f
In-book reference : Book 15, Hadith 467
USC-MSA web (English) reference : Book 7, Hadith 3101
(deprecated numbering scheme)

Abu Sa'id Khudri (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

A woman should not set out on a journey extending beyond three nights but with a Mahram.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو غَسَّانَ حَدَّثَنَا مُعَاذٌ، - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُسَافِرِ امْرَأَةٌ فَوْقَ ثَلاَثِ لَيَالٍ إِلاَّ مَعَ ذِي مَحْرَمٍ " .

Reference : Sahih Muslim 827 g
In-book reference : Book 15, Hadith 468
USC-MSA web (English) reference : Book 7, Hadith 3102
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatada with the same chain of transmitters and he said:

" More than three (days) except in the company of a Mahram."

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ وَقَالَ " أَكْثَرَ مِنْ ثَلاَثٍ إِلاَّ مَعَ ذِي مَحْرَمٍ " .

Reference : Sahih Muslim 827 h
In-book reference : Book 15, Hadith 469
USC-MSA web (English) reference : Book 7, Hadith 3103
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

It is not lawful for a Muslim woman to travel a night's journey except when there is a Mahram with her.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ لاِمْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ إِلاَّ وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا " .

Reference : Sahih Muslim 1339 a
In-book reference : Book 15, Hadith 470
USC-MSA web (English) reference : Book 7, Hadith 3104
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

It is not lawful for a woman who believes in Allah and the Hereafter to undertake a day's journey except in the company of a Mahram.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، حَدَّثَنَا سَعِيدُ، بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ إِلاَّ مَعَ ذِي مَحْرَمٍ " .

Reference : Sahih Muslim 1339 b
In-book reference : Book 15, Hadith 471

USC-MSA web (English) reference : Book 7, Hadith 3105
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over a day and a night except when there is a Mahram with her.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلاَّ مَعَ ذِي مَحْرَمٍ عَلَيْهَا " .

Reference : Sahih Muslim 1339 c
In-book reference : Book 15, Hadith 472
USC-MSA web (English) reference : Book 7, Hadith 3106
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

It is not lawful for a woman to undertake three (days,) journey except when there is a Mahram with her.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - حَدَّثَنَا سُهَيْلُ بْنُ، أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ لاِمْرَأَةٍ أَنْ تُسَافِرَ ثَلاَثًا إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا " .

Reference : Sahih Muslim 1339 d
In-book reference : Book 15, Hadith 473
USC-MSA web (English) reference : Book 7, Hadith 3107
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over three days or more, except when she is in the company of her father, or her son, or her husband, or her brother, or any other Mahram.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ جَمِيعًا - عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلاَثَةَ أَيَّامٍ فَصَاعِدًا إِلاَّ وَمَعَهَا أَبُوهَا أَوِ ابْنُهَا أَوْ زَوْجُهَا أَوْ أَخُوهَا أَوْ ذُو مَحْرَمٍ مِنْهَا " .

Reference : Sahih Muslim 1340 a
In-book reference : Book 15, Hadith 474
USC-MSA web (English) reference : Book 7, Hadith 3108
(deprecated numbering scheme)

A hadith like this has been narrated by A'mash with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1340 b
In-book reference : Book 15, Hadith 475
USC-MSA web (English) reference : Book 7, Hadith 3109
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported:
I heard Allah's Messenger (ﷺ) delivering a sermon and making this observation:" No person should be alone with a woman except when there is a Mahram with her, and the woman should not undertake journey except with a Mahram." A person stood up and said: Allah's Messenger, my wife has set out for pilgrimage, whereas I am enlisted to fight in such and such battle, whereupon he said:" You go and perform Hajj with your wife."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنْ سُفْيَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي مَعْبَدٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ يَقُولُ " لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ وَلاَ تُسَافِرِ الْمَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ " . فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا . قَالَ " انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ " .

Reference	: Sahih Muslim 1341 a
In-book reference	: Book 15, Hadith 476
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3110

A hadith like this has been narrated by 'Amr on the authority of the same chain of transmitters.
وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 1341 b
In-book reference	: Book 15, Hadith 477
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3111

Ibn Juraij narrated this hadith with the same chain of transmitters, but he made no mention of it:
" No person (man) should be alone with a woman except when there is a Mahram with her."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا هِشَامٌ، - يَعْنِي ابْنَ سُلَيْمَانَ - الْمَخْزُومِيُّ عَنِ ابْنِ، جُرَيْجٍ بِهَذَا الإِسْنَادِ نَحْوَهُ وَلَمْ يَذْكُرْ " لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ " .

Reference	: Sahih Muslim 1341 c
In-book reference	: Book 15, Hadith 478
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3112

(75) Chapter: It is recommended to recite statements of remembrance when setting out for Hajj or any other purpose, and the best of this remembrances

(75) باب مَا يَقُولُ إِذَا رَكِبَ إِلَى سَفَرِ الْحَجِّ وَغَيْرِهِ

Ibn Umar (Allah be pleased with them) reported that whenever Allah's Messenger (ﷺ) mounted his camel while setting out on a journey, he glorified Allah (uttered Allah-o-Akbar) thrice, and then said:
Hallowed is He Who subdued for us this (ride) and we were not ourselves powerful enough to use It as a ride, and we are going to return to our Lord. O Allah, we seek virtue and piety from Thee in this journey of ours and the act which

pleaseth Thee. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, Thou art (our) companion during the journey, and guardian of (our) family. O Allah, I seek refuge with Thee from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return. And he (the Holy Prophet) uttered (these words), and made this addition to them: We are returning, repentant, worshipping our Lord. and praising Him.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَلِيًّا الأَزْدِيَّ، أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلَّمَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَّرَ ثَلاَثًا ثُمَّ قَالَ " سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ " . وَإِذَا رَجَعَ قَالَهُنَّ . وَزَادَ فِيهِنَّ " آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ " .

Reference : Sahih Muslim 1342
In-book reference : Book 15, Hadith 479
USC-MSA web (English) reference : Book 7, Hadith 3113
(deprecated numbering scheme)

Abdullah b. Sarjis (Allah be pleased with him) reported that when Allah's Messenger (ﷺ) set forth on a journey, he sought refuge (with Allah) from the hardships of the travelling, and finding of evil changes on return, and disgrace after honour, and the curse of the oppressed and a gloomy sad scene in family and property.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ، اللَّهِ بْنِ سَرْجِسَ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ.

Reference : Sahih Muslim 1343 a
In-book reference : Book 15, Hadith 480
USC-MSA web (English) reference : Book 7, Hadith 3114
(deprecated numbering scheme)

A hadlth like this has been narrated on the authority of Asim With the same chain of transmitters except (this difference) that the hadith transmitted by 'Abd al-Wahid (one of the narrators) the (word)" property" precedes the family, and in the hadith transmitted by Mahammad b. Khazim (the word)" family" precedes (theword" Property"), on returning home, in the narrations of both the narrators (these words are found):
" O Allah I seek refuge with Thee from the hardships of the journey."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، كِلاَهُمَا عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الْوَاحِدِ فِي الْمَالِ وَالأَهْلِ . وَفِي رِوَايَةِ مُحَمَّدِ بْنِ خَازِمٍ قَالَ يَبْدَأُ بِالأَهْلِ إِذَا رَجَعَ . وَفِي رِوَايَتِهِمَا جَمِيعًا " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ " .

Reference : Sahih Muslim 1343 b
In-book reference : Book 15, Hadith 481

USC-MSA web (English) reference : Book 7, Hadith 3115
(deprecated numbering scheme)

(76) Chapter: What should be said when returning from Hajj and other journeys

(76) باب مَا يَقُولُ إِذَا قَفَلَ مِنْ سَفَرِ الْحَجِّ وَغَيْرِهِ

Abdullah b. 'Umar reported that whenever Allah's Messenger (ﷺ) came back from the battle or from expeditions or from Hajj or Umra and as he reached the top of the hillock or upon the elevated hard ground, he uttered Allah-o- Akbar thrice, and then said:

There is no god but Allah. He is One, there is no partner with Him, His is the sovereignty and His is the praise and He is Potent over everything. (We are) returning, repenting, worshipping, prostrating before our Lord, and we praise Him Allah fulfilled His promise and helped His servant, and routed the confederates alone.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، ح . وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَفَلَ مِنَ الْجُيُوشِ أَوِ السَّرَايَا أَوِ الْحَجِّ أَوِ الْعُمْرَةِ إِذَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ فَدْفَدٍ كَبَّرَ ثَلاَثًا ثُمَّ قَالَ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ " .

Reference : Sahih Muslim 1344 a
In-book reference : Book 15, Hadith 482
USC-MSA web (English) reference : Book 7, Hadith 3116
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters (but with one alteration) that here Allah-o-Akbar is mentioned twice.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ إِلاَّ حَدِيثَ أَيُّوبَ فَإِنَّ فِيهِ التَّكْبِيرَ مَرَّتَيْنِ .

Reference : Sahih Muslim 1344 b
In-book reference : Book 15, Hadith 483
USC-MSA web (English) reference : Book 7, Hadith 3117
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported:

I and Abu Talha (both) came back along with Allah's Apostle (ﷺ). Safiyyah (the wife of the Holy Prophet) rode behind him on his camel and as we came to the out- skirts of Medina he said: (We are those) who return, who repent, who worship our Lord, who praise (Him), and he went on uttering this until we entered Medina.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ أَقْبَلْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم أَنَا وَأَبُو طَلْحَةَ . وَصَفِيَّةُ رَدِيفَتُهُ عَلَى نَاقَتِهِ حَتَّى إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَالَ " آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ " . فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى قَدِمْنَا الْمَدِينَةَ .

Reference : Sahih Muslim 1345 a
In-book reference : Book 15, Hadith 484
USC-MSA web (English) reference : Book 7, Hadith 3118
(deprecated numbering scheme)

A hadith like this has been narrated by Anas b. Malik (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1345 b
In-book reference : Book 15, Hadith 485
USC-MSA web (English) reference : Book 7, Hadith 3119
(deprecated numbering scheme)

(77) Chapter: It is recommended to stop in Batha' of Dhul-Hulaifah and pray there when departing from Hajj and 'Umrah, or any time one passes through it

(77) باب التَّعْرِيسِ بِذِي الْحُلَيْفَةِ وَالصَّلاَةِ بِهَا إِذَا صَدَرَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ

Abdullah b. 'Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) made (his camel) kneel down (i, e. halt at the stony ground of Dhu'l-Hulaifa) and prayed there, and so did Abdullah b. Umar (Allah be pleased with them).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا . وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ .

Reference : Sahih Muslim 1257 c
In-book reference : Book 15, Hadith 486
USC-MSA web (English) reference : Book 7, Hadith 3120
(deprecated numbering scheme)

Nafi' reported that 'Abdullah b. Umar (Allah be pleased with them) used to halt his camel in the stony ground at Dhu'l-Hulaifa, where Allah's Messenger (ﷺ) used to make a halt (and pray).

وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ يُنِيخُ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ الَّتِي كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنِيخُ بِهَا وَيُصَلِّي بِهَا .

Reference : Sahih Muslim 1257 d
In-book reference : Book 15, Hadith 487
USC-MSA web (English) reference : Book 7, Hadith 3121
(deprecated numbering scheme)

Nafi' reported that when 'Abdullah b. 'Umar returned from Hajj or 'Umra he made his camel kneel down (i. e. halted) in the stony ground of Dhu'l-Hulaifa where Allah's Messenger (ﷺ) had made his camel halt.

وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنِي أَنَسٌ، - يَعْنِي أَبَا ضَمْرَةَ - عَنْ مُوسَى، بْنِ عُقْبَةَ عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ إِذَا صَدَرَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ الَّتِي كَانَ يُنِيخُ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1257 e
In-book reference : Book 15, Hadith 488
USC-MSA web (English) reference : Book 7, Hadith 3122
(deprecated numbering scheme)

Salim (b. Abdullah b. 'Umar) reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (ﷺ) was visited by (someone, i. e. an angel) during the fag end of the night at Dhu'l-Hulaifa, and it was said to him:

Verily it is a blessed stony-ground.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ مُوسَى، - وَهُوَ ابْنُ عُقْبَةَ - عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ فِي مُعَرَّسِهِ بِذِي الْحُلَيْفَةِ فَقِيلَ لَهُ إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ .

Reference : Sahih Muslim 1346 a
In-book reference : Book 15, Hadith 489
USC-MSA web (English) reference : Book 7, Hadith 3123
(deprecated numbering scheme)

Salim b. Abdullah b. Umar reported on the authority of his father (Allah be pleased with them) that Allah's Apostle (ﷺ) came to Dhu'l- Hulaifa in the heart of the valley at the fag end of the night, and it was said to him:

It is a blessed stony ground. Musa (one of the narrators) said: Salim made his came) halt at the mosque where 'Abdullah made his camel halt as seeking the place of stay of Allah's Messenger (ﷺ). It is, in fact, situated at a lower plain than the mosque, which stands in the heart of the valley, and it is between it (the mosque) (and Qibla) that that place (where Allah's Apostle used to get down for rest and prayer) is situated.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، وَسُرَيْجُ بْنُ يُونُسَ، - وَاللَّفْظُ لِسُرَيْجٍ - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي فَقِيلَ إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ . قَالَ مُوسَى وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ مِنَ الْمَسْجِدِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ بِهِ يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي بَيْنَهُ وَبَيْنَ الْقِبْلَةِ وَسَطًا مِنْ ذَلِكَ .

Reference : Sahih Muslim 1346 b
In-book reference : Book 15, Hadith 490
USC-MSA web (English) reference : Book 7, Hadith 3124
(deprecated numbering scheme)

(78) Chapter: No idolator may circumambulate the house, and no one may circumambulate the house naked, and when the greatest day of Hajj is

(78) باب لاَ يَحُجُّ الْبَيْتَ مُشْرِكٌ وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَبَيَانُ يَوْمِ الْحَجِّ الأَكْبَرِ

Abu Huraira (Allah be pleased with him) reported:

Abu Bakr Siddiq (Allah be pleased with him) sent me during Hajj before the Farewell Pilgrimage for which Allah's Messenger (ﷺ) had appointed him an Amir, among a group of people whom he had ordered to make announcement to the people on the Day of Nahr:" After this year no polytheist may perform the Pilgrimage and no naked person may circumambulate the House." Ibn Shihab stated that Humaid b. Abd al-Rahman said that according to this narration of Abu Huraira (Allah be pleased with him) the day of Hajj al-Akbar (Great Hajj) is this Day of Nahr (10th of Dhu'l-Hijja).

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، ح . وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَعَثَنِي أَبُو بَكْرٍ الصِّدِّيقُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَذِّنُونَ فِي النَّاسِ يَوْمَ النَّحْرِ لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ . قَالَ ابْنُ شِهَابٍ فَكَانَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ يَقُولُ يَوْمُ النَّحْرِ يَوْمُ الْحَجِّ الأَكْبَرِ . مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ .

Reference : Sahih Muslim 1347
In-book reference : Book 15, Hadith 491
USC-MSA web (English) reference : Book 7, Hadith 3125
(deprecated numbering scheme)

(79) Chapter: The virtue of the day of 'Arafat

(79) باب فِي فَضْلِ الْحَجِّ وَالْعُمْرَةِ وَيَوْمِ عَرَفَةَ

'A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:

There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ يُونُسَ بْنَ يُوسُفَ، يَقُولُ عَنِ ابْنِ الْمُسَيَّبِ، قَالَ قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلاَءِ " .

Reference : Sahih Muslim 1348
In-book reference : Book 15, Hadith 492
USC-MSA web (English) reference : Book 7, Hadith 3126
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

An Umra is an expiation for the sins committed between it and the next, and Hajj which is accepted will receive no other reward than Paradise.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ " .

Reference : Sahih Muslim 1349 a
In-book reference : Book 15, Hadith 493
USC-MSA web (English) reference : Book 7, Hadith 3127

(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، حَدَّثَنَا عَبْدُ، الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا عَنْ سُفْيَانَ، كُلُّ هَؤُلاَءِ عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ مَالِكٍ ‏.‏

Reference : Sahih Muslim 1349 b
In-book reference : Book 15, Hadith 494
USC-MSA web (English) reference : Book 7, Hadith 3128
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying. He who came to this House (Ka'ba) (with the intention of performing Pilgrimage), and neither spoke indecently nor did he act wickedly. would return (free from sin) as on the (very first day) his mother bore him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ أَتَى هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1350 a
In-book reference : Book 15, Hadith 495
USC-MSA web (English) reference : Book 7, Hadith 3129
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mainsur with the same chain of transmitters (and the words are):
" He who performed Pilgrimage but neither spoke indecently nor acted wickedly."

وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي عَوَانَةَ، وَأَبِي الأَحْوَصِ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّ هَؤُلاَءِ عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِهِمْ جَمِيعًا ‏"‏ مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ ‏"‏ ‏.‏

Reference : Sahih Muslim 1350 b
In-book reference : Book 15, Hadith 496
USC-MSA web (English) reference : Book 7, Hadith 3130
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him).

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1350 c
In-book reference : Book 15, Hadith 497
USC-MSA web (English) reference : Book 7, Hadith 3131
(deprecated numbering scheme)

(80) Chapter: Pilgrims staying in Makkah, and Inheriting its houses

(80) باب النُّزُولِ بِمَكَّةَ لِلْحَاجِّ وَتَوْرِيثِ دُورِهَا

Usama b. Zaid b. Haritha (Allah be pleased with him) said to Allah's Messenger (ﷺ):

Will you stay in your house at Mecca (which you abandoned at the time of migration)? Thereupon he said: Has 'Aqil left for as any land or house? And 'Aqil and Talib became the Inheritors of Abu Talib's (property), and neither Ja'far nor 'Ali inherited anything from him, for both (Ja'far and 'Ali) were Muslims whereas 'Aqil and Talib were non-Muslims.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا يُونُسُ، بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، أَنَّ عَلِيَّ بْنَ حُسَيْنٍ، أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عُثْمَانَ بْنِ عَفَّانَ أَخْبَرَهُ عَنْ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ فَقَالَ " وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ " . وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ شَيْئًا لأَنَّهُمَا كَانَا مُسْلِمَيْنِ وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ .

Reference : Sahih Muslim 1351 a
In-book reference : Book 15, Hadith 498
USC-MSA web (English) reference : Book 7, Hadith 3132
(deprecated numbering scheme)

Usama b. Zaid (Allah be pleased with him) said:

Allah's Messenger, God willing, where will you stay tomorrow? And it was at the time of the Conquest (of Mecca). Thereupon he (the Holy Prophet) said: Has 'Aqil left any accommodation for us?

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، وَابْنُ أَبِي عُمَرَ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ، الرَّزَّاقِ - قَالَ ابْنُ مِهْرَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ غَدًا وَذَلِكَ فِي حَجَّتِهِ حِينَ دَنَوْنَا مِنْ مَكَّةَ . فَقَالَ " وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً " .

Reference : Sahih Muslim 1351 b
In-book reference : Book 15, Hadith 499
USC-MSA web (English) reference : Book 7, Hadith 3133
(deprecated numbering scheme)

Narrated Usama b. Zaid :

Usama b. Zaid (Allah be pleased with him) said: Allah's Messenger, God willing, where will you stay tomorrow? Thereupon he (the Holy Prophet) said: Has 'Aqil left any accommodation for us?

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، وَزَمْعَةُ، بْنُ صَالِحٍ قَالاَ حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ، بْنِ زَيْدٍ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ غَدًا إِنْ شَاءَ اللَّهُ وَذَلِكَ زَمَنَ الْفَتْحِ . قَالَ " وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ " .

Reference : Sahih Muslim 1351 c
In-book reference : Book 15, Hadith 500
USC-MSA web (English) reference : Book 7, Hadith 3133
(deprecated numbering scheme)

(81) Chapter: It is permissible for the one who emigrated from Makkah to stay there for three days after completing Hajj and 'Umrah, and no more than that

(81) باب جَوَازِ الإِقَامَةِ بِمَكَّةَ لِلْمُهَاجِرِ مِنْهَا بَعْدَ فَرَاغِ الْحَجِّ وَالْعُمْرَةِ ثَلاَثَةَ أَيَّامٍ بِلاَ زِيَادَةٍ

Al-'Ali' b. al-Hadrami reported Allah's Messenger (may peace he upon as saying:

For a Mahijir, it is only three (days') stay at Mecca, after completing (the Hajj or 'Umra) that is allowed, and it seemed as if he was saying that he should not (stay) beyond this (period).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ هَلْ سَمِعْتَ فِي الإِقَامَةِ، بِمَكَّةَ شَيْئًا فَقَالَ السَّائِبُ سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لِلْمُهَاجِرِ إِقَامَةُ ثَلاَثٍ بَعْدَ الصَّدَرِ بِمَكَّةَ " . كَأَنَّهُ يَقُولُ لاَ يَزِيدُ عَلَيْهَا .

Reference	: Sahih Muslim 1352 a
In-book reference	: Book 15, Hadith 501
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3134

Al-'Ala' b. al-Hadrami reported Allah's Messenger (ﷺ) as saying:

The Muhijir should stay at Mecca after performing the rituals (of Hajj) but for three (days) only.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، قَالَ سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ لِجُلَسَائِهِ مَا سَمِعْتُمْ فِي، سُكْنَى مَكَّةَ فَقَالَ السَّائِبُ بْنُ يَزِيدَ سَمِعْتُ الْعَلاَءَ، - أَوْ قَالَ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ - قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُقِيمُ الْمُهَاجِرُ بِمَكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ ثَلاَثًا " .

Reference	: Sahih Muslim 1352 b
In-book reference	: Book 15, Hadith 502
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3135

Al-'Ala' b. al-Hadrami reported Allah's Messenger (ﷺ) as saying:

It is only for three nights that a Muhajir should stay at Mecca after the completion of the rituals of Hajj.

وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ فَقَالَ السَّائِبُ سَمِعْتُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " ثَلاَثُ لَيَالٍ يَمْكُثُهُنَّ الْمُهَاجِرُ بِمَكَّةَ بَعْدَ الصَّدَرِ " .

Reference	: Sahih Muslim 1352 c
In-book reference	: Book 15, Hadith 503
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3136

Al-" Ala' b. al-Hadrami reported Allah's Messenger (ﷺ) as saying:

The stay at Mecca after the completion of his rituals (of Hajj) is only for three days.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، وَأَمْلاَهُ، عَلَيْنَا إِمْلاَءً أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَخْبَرَهُ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ أَنَّ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ أَخْبَرَهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَكْثُ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ ثَلاَثٌ " .

Reference : Sahih Muslim 1352 d
In-book reference : Book 15, Hadith 504
USC-MSA web (English) reference : Book 7, Hadith 3137
(deprecated numbering scheme)

Ibn Juraij narrated this hadith with the same chain of transmitters.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1352 e
In-book reference : Book 15, Hadith 505
USC-MSA web (English) reference : Book 7, Hadith 3138
(deprecated numbering scheme)

(82) Chapter: The sanctity of Makkah and the sanctity of its game, grasses, trees and lost property, except for the one who announces it, is forever

(82) باب تَحْرِيمِ مَكَّةَ وَصَيْدِهَا وَخَلاَهَا وَشَجَرِهَا وَلُقَطَتِهَا إِلاَّ لِمُنْشِدٍ عَلَى الدَّوَامِ

Ibn 'Abbas (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying on the Day of Victory over Mecca:

There is no Hijra (emigration) but only Jihad and good intention; and when you are called to battle, then go forth. He also said on the Day of Victory over Mecca: Allah made this town sacred on the day He created the earth and the heavens; so it is -sacred by the sacred- ness conferred on it by Allah until the Day of Resurrection and fighting in it was not lawful to anyone before me, and it was made lawful for me only during an hour on one day, for it is sacred by the sacredness conferred on it by Allah until the Day of Resurrection. Its thorns are not to be cut, its game is not to be molested, and the things dropped are to be picked up only by one who makes a public announcement of it, and its fresh herbage is not to be cut. Abbas (Allah be pleased with him) said: Messenger of Allah, exception may be made in case of rush, for it is useful for their blacksmiths and for their houses. He (the Holy Prophet) conceding the suggestion of 'Abbas) said: Except rush.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ فَتْحِ مَكَّةَ " لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا " . وَقَالَ يَوْمَ الْفَتْحِ فَتْحِ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلاَّ سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لاَ يُعْضَدُ شَوْكُهُ وَلاَ يُنَفَّرُ صَيْدُهُ وَلاَ يَلْتَقِطُ إِلاَّ مَنْ عَرَّفَهَا وَلاَ يُخْتَلَى خَلاَهَا " . فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلاَّ الإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ . فَقَالَ " إِلاَّ الإِذْخِرَ " .

Reference : Sahih Muslim 1353 a
In-book reference : Book 15, Hadith 506
USC-MSA web (English) reference : Book 7, Hadith 3139
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Mansur, but he did not mention:

" On that very day He created the heavens and the earth," and he (the narrator) substituted the word" fighting" (qital) for" killing" (qatl), and further said:" No one is to pick up the dropped thing except one who makes a public announcement of it."

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، عَنْ مَنْصُورٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ وَلَمْ يَذْكُرْ " يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ " . وَقَالَ بَدَلَ الْقِتَالِ " الْقَتْلَ " . وَقَالَ " لاَ يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا " .

Reference : Sahih Muslim 1353 b
In-book reference : Book 15, Hadith 507
USC-MSA web (English) reference : Book 7, Hadith 3140
(deprecated numbering scheme)

Abu Shuraih al-'Adawi reported that he said to Amr b. Sa'id when he was sending troops to Mecca:

Let me tell you something. O Commander, which Allah's Messenger (ﷺ) said on the day following, the Conquest which my ears heard and my heart has retained, and my eyes saw as he spoke it. He praised Allah and extolled Him and then said: Allah, not men, has made Mecca sacred; so it is not permissible for any person believing in Allah and the Last Day to shed blood in it, or lop a tree in it. If anyone seeks a concession on the basis of fighting of Allah's Messenger (ﷺ), tell him that Allah permitted His Messenger, but not you, and He gave him permission only for an hour on one day, and its sacredness was restored on the very day like that of yesterday. Let him who is present convey the information to him who is absent. It was said to Abu Shuraih: What did Amr say to you? He said: I am better informed of that than you, Abu Shuraih, but the sacred territory does not grant protection to one who is disobedient, or one who runs away after shedding blood, or one who runs away after committing

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الأَمِيرُ أُحَدِّثْكَ قَوْلاً قَامَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي وَأَبْصَرَتْهُ عَيْنَاىَ حِينَ تَكَلَّمَ بِهِ أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلاَ يَعْضِدَ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ " . فَقِيلَ لأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٌو قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ إِنَّ الْحَرَمَ لاَ يُعِيذُ عَاصِيًا وَلاَ فَارًّا بِدَمٍ وَلاَ فَارًّا بِخَرْبَةٍ .

Reference : Sahih Muslim 1354
In-book reference : Book 15, Hadith 508
USC-MSA web (English) reference : Book 7, Hadith 3141
(deprecated numbering scheme)

Abu Huraira, (Allah be pleased with him) reported. When Allah, the Exalted and Majestic, granted Allah's Messenger (ﷺ) victory over Mecca, he stood before people and praised and extolled Allah and then said:

Verily Allah held back the elephants from Mecca and gave the domination of it to His Messenger and believers, and it (this territory) was not violable to anyone before me and it was made violable to me for an hour of a day, and it

shall not be violable to anyone after me. So neither molest the game, nor weed out thorns from it. And it is not lawful for anyone to pick up a thing dropped but one who makes public announcement of it. And it a relative of anyone is killed he is entitled to opt for one of two things. Either he should be paid blood-money or he can take life as (a just retribution). 'Abbas (Allah be pleased with him) said: Allah's Messenger, but Idhkhir (a kind of herbage), for we use it for our graves and for our houses, whereupon Allah's Messenger (ﷺ) said: With the exception of Idhkhir. A person known as Abu Shah, one of the people of Yemen, stood up and said: Messenger of Allah, (kindly) write it for me. Thereupon Allah's Messenger (ﷺ) said I Write it for Abu Shah. Walid said: I asked al-Auzai': What did his saying mean:" Write it for me, Messenger of Allah"? He said: This very address that he had heard from Allah's Messenger (ﷺ).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، جَمِيعًا عَنِ الْوَلِيدِ، - قَالَ زُهَيْرٌ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، - حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ - حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ لَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ وَإِنَّهَا لَنْ تَحِلَّ لأَحَدٍ كَانَ قَبْلِي وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ وَإِنَّهَا لَنْ تَحِلَّ لأَحَدٍ بَعْدِي فَلاَ يُنَفَّرُ صَيْدُهَا وَلاَ يُخْتَلَى شَوْكُهَا وَلاَ تَحِلُّ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُفْدَى وَإِمَّا أَنْ يُقْتَلَ " . فَقَالَ الْعَبَّاسُ إِلاَّ الإِذْخِرَ يَا رَسُولَ اللَّهِ فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا وَبُيُوتِنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِلاَّ الإِذْخِرَ " . فَقَامَ أَبُو شَاهٍ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اكْتُبُوا لأَبِي شَاهٍ " . قَالَ الْوَلِيدُ فَقُلْتُ لِلأَوْزَاعِيِّ مَا قَوْلُهُ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ قَالَ هَذِهِ الْخُطْبَةَ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1355 a
In-book reference	: Book 15, Hadith 509
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3142

Abu Huraira (Allah be pleased with him) reported:

The people of the Khuza'ah tribe killed a man of the tribe of Laith in the Year of Victory as a retaliation for one whom they had killed (whom the people of the tribe of Laith had killed). It was reported to Allah's Messenger (ﷺ). He mounted his camel and delivered this address: Verily Allah, the Exalted and Majestic, held back the Ele- phants from Mecca, and gave its domination to His Messenger and believers. Behold, it was not violable for anyone before me and it will not be violable for anyone after me. Behold, it was made violable for me for an hour of a day; and at this very hour it has again been made inviolable (for me as well as for others). So its thorns are not to be cut, its trees are not to be lopped, and (no one is allowed to) pick up a thing dropped, but the one who makes an announcement of it. And one whose fellow is killed is allowed to opt between two alternatives: either he should receive blood-money or get the life of the (murderer) in return. He (the narrator said): A person from the Yemen, who was called Abu Shah, came to him and said: Messenger of Allah, write it down for me, whereupon he (Allah's Messenger) said: Write it down for Abu Shah. One of the persons from among the Quraish also said: Except Idhkhir, for we use it in our houses ant our graves. Thereupon Allah's Messenger (ﷺ) said: Except Idhkhir.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ إِنَّ خُزَاعَةَ قَتَلُوا رَجُلاً مِنْ بَنِي لَيْثٍ عَامَ فَتْحِ مَكَّةَ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ فَأُخْبِرَ بِذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ قَبْلِي وَلَنْ تَحِلَّ لأَحَدٍ بَعْدِي أَلاَ وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ أَلاَ وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ لاَ يُخْبَطُ شَوْكُهَا وَلاَ يُعْضَدُ شَجَرُهَا وَلاَ يَلْتَقِطُ سَاقِطَتَهَا إِلاَّ مُنْشِدٌ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُعْطَى - يَعْنِي الدِّيَةَ - وَإِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ " . قَالَ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ فَقَالَ اكْتُبْ لِي يَا رَسُولَ اللَّهِ . فَقَالَ " اكْتُبُوا لأَبِي شَاهٍ " . فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ إِلاَّ الإِذْخِرَ فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِلاَّ الإِذْخِرَ " .

Reference	: Sahih Muslim 1355 b
In-book reference	: Book 15, Hadith 510
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3143

(83) Chapter: The prohibition of carrying weapons in Makkah when there is no need for that

(83) باب النَّهْىِ عَنْ حَمْلِ السِّلاَحِ، بِمَكَّةَ بِلاَ حَاجَةٍ

Jabir (Allah be pleased with him) reported:
I heard Allah's Apostle (ﷺ) say: It is not permissible for any one of you to carry weapons in Mecca.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا ابْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلاَحَ " .

Reference	: Sahih Muslim 1356
In-book reference	: Book 15, Hadith 511
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 7, Hadith 3144

(84) Chapter: It is permissible to enter Makkah without Ihram

(84) باب جَوَازِ دُخُولِ مَكَّةَ بِغَيْرِ إِحْرَامٍ

Anas b. Malik (Allah be pleased with them) reported that Allah's Apostle (ﷺ) entered Mecca in the Year of Victory with a helmet on his head; and when he took it off, a man came to him and said:
Ibn Khatal is hanging on to the curtains of the Ka'ba, whereupon he said: Kill him. Malik (one of the narrators) attested this statement having been made.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، وَيَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، أَمَّا الْقَعْنَبِيُّ فَقَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ وَأَمَّا قُتَيْبَةُ فَقَالَ حَدَّثَنَا مَالِكٌ وَقَالَ يَحْيَى - وَاللَّفْظُ لَهُ - قُلْتُ لِمَالِكٍ أَحَدَّثَكَ ابْنُ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ مِغْفَرٌ فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ . فَقَالَ " اقْتُلُوهُ " . فَقَالَ مَالِكٌ نَعَمْ .

Reference : Sahih Muslim 1357
In-book reference : Book 15, Hadith 512
USC-MSA web (English) reference : Book 7, Hadith 3145
(deprecated numbering scheme)

Jabir b. 'Abdullah al-Ansari (Allah be pleased with them) reported that Allah's Messenger (ﷺ) entered Mecca and Qutaiba (another narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban, but not wearing the Ihram.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ، قُتَيْبَةُ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ الدُّهْنِيُّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ مَكَّةَ - وَقَالَ قُتَيْبَةُ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ - وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ ‏.‏ وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ‏.‏

Reference : Sahih Muslim 1358 a
In-book reference : Book 15, Hadith 513
USC-MSA web (English) reference : Book 7, Hadith 3146
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Apostle (ﷺ) entered on the day of Victory of Mecca wearing a black turban on his head.

حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الأَوْدِيُّ، أَخْبَرَنَا شَرِيكٌ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ ‏.‏

Reference : Sahih Muslim 1358 b
In-book reference : Book 15, Hadith 514
USC-MSA web (English) reference : Book 7, Hadith 3147
(deprecated numbering scheme)

Amr b. Huraith reported on the authority of his father that Allah's Messenger (ﷺ) addressed the people (on the day of the Victory of Mecca) with a black turban on his head.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالاَ أَخْبَرَنَا وَكِيعٌ، عَنْ مُسَاوِرٍ، الْوَرَّاقِ عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ ‏.‏

Reference : Sahih Muslim 1359 a
In-book reference : Book 15, Hadith 515
USC-MSA web (English) reference : Book 7, Hadith 3148
(deprecated numbering scheme)

Ja'far b. 'Amr b. Huraith reported his father as saying:
As if I am seeing Allah's Messenger (ﷺ) on the pulpit with a black turban on his head, and its two ends hanging between his shoulders. Abu Bakr (another narrator) did not make mention of:" Upon the pulpit".

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَالْحَسَنُ الْحُلْوَانِيُّ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، قَالَ حَدَّثَنِي وَفِي، رِوَايَةِ الْحُلْوَانِيِّ قَالَ سَمِعْتُ جَعْفَرَ بْنَ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ ‏.‏ وَلَمْ يَقُلْ أَبُو بَكْرٍ عَلَى الْمِنْبَرِ ‏.‏

Reference : Sahih Muslim 1359 b
In-book reference : Book 15, Hadith 516
USC-MSA web (English) reference : Book 7, Hadith 3149
(deprecated numbering scheme)

(85) Chapter: The virtue of Al-Madinah and the Prophet's Prayer for it to be blessed. Its sanctity and the sanctity of its game and trees. The Boundaries of its sanctuary

(85) باب فَضْلِ الْمَدِينَةِ وَدُعَاءِ النَّبِيِّ صلى الله عليه وسلم فِيهَا بِالْبَرَكَةِ وَبَيَانِ تَحْرِيمِها وَتَحْرِيمِ صَيْدِهَا وَشَجَرِهَا وَبَيَانِ حُدُودِ حَرَمِهَا

'Abdullah b. Zaid b. 'Asim (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Verily Ibrahim declared Mecca sacred and supplicated (for blessings to be showered) upon its inhabitants, and I declare Medina to be sacred as lbrahim had declared Mecca to be sacred. I have supplicated (Allah for His blessings to be showered) in its sa' and its mudd (two standards of weight and measurement) twice as did Ibrahim for the inhabitants of Mecca.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ الدَّرَاوَرْدِيَّ - عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لأَهْلِهَا وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُدِّهَا بِمِثْلَىْ مَا دَعَا بِهِ إِبْرَاهِيمُ لأَهْلِ مَكَّةَ " .

Reference : Sahih Muslim 1360 a
In-book reference : Book 15, Hadith 517
USC-MSA web (English) reference : Book 7, Hadith 3150
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters with a slight variation of words.

وَحَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، ح وَحَدَّثَنَاهُ إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وُهَيْبٌ، كُلُّهُمْ عَنْ عَمْرِو بْنِ يَحْيَى، - هُوَ الْمَازِنِيُّ - بِهَذَا الإِسْنَادِ أَمَّا حَدِيثُ وُهَيْبٍ فَكَرِوَايَةِ الدَّرَاوَرْدِيِّ " بِمِثْلَىْ مَا دَعَا بِهِ إِبْرَاهِيمُ " . وَأَمَّا سُلَيْمَانُ بْنُ بِلاَلٍ وَعَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ فَفِي رِوَايَتِهِمَا " مِثْلَ مَا دَعَا بِهِ إِبْرَاهِيمُ " .

Reference : Sahih Muslim 1360 b
In-book reference : Book 15, Hadith 518
USC-MSA web (English) reference : Book 7, Hadith 3150
(deprecated numbering scheme)

Rafi' b. Khadij reported Allah's Messenger (ﷺ) as saying:

Ibrahim declared Mecca as sacred and I declare sacred the area between its two stony grounds (lava lands by which he meant Medina).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ الْهَادِ، عَنْ أَبِي، بَكْرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا " . يُرِيدُ الْمَدِينَةَ .

Reference : Sahih Muslim 1361 a
In-book reference : Book 15, Hadith 519
USC-MSA web (English) reference : Book 7, Hadith 3151
(deprecated numbering scheme)

Nafi' b. Jubair reported that Marwan b. al-Hakam (Allah be pleased with him) addressed people and made mention of Mecca and its inhabitants and its sacredness, but he made no mention of Medina, its inhabitants and its sacredness. Rafi' b. Khadij called to him and said:

What is this that I hear you making mention of Mecca and its inhabitants and its sacredness, but you did not make mention of Medina and its inhabitants and its sacredness, while the Messenger of Allah (ﷺ) has also declared sacred (the area) between its two lava lands (Medina)? And (we have record of this) with us written on Khaulani parchment. If you like, I can read it out to you. Thereupon Marwan became silent, and then Said: I too have heard some part of it.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، خَطَبَ النَّاسَ فَذَكَرَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا وَلَمْ يَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا فَنَادَاهُ رَافِعُ بْنُ خَدِيجٍ فَقَالَ مَا لِي أَسْمَعُكَ ذَكَرْتَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا وَلَمْ تَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا وَقَدْ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا بَيْنَ لاَبَتَيْهَا وَذَلِكَ عِنْدَنَا فِي أَدِيمٍ خَوْلاَنِيٍّ إِنْ شِئْتَ أَقْرَأْتُكَهُ . قَالَ فَسَكَتَ مَرْوَانُ ثُمَّ قَالَ قَدْ سَمِعْتُ بَعْضَ ذَلِكَ .

Reference : Sahih Muslim 1361 b
In-book reference : Book 15, Hadith 520
USC-MSA web (English) reference : Book 7, Hadith 3152
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

Ibrahim declared Mecca as sacred; I declare Medina, that between the two mountains, as inviolable. No tree should be lopped and no game is to be molested.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، كِلاَهُمَا عَنْ أَبِي أَحْمَدَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسْدِيُّ، - حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لاَبَتَيْهَا لاَ يُقْطَعُ عِضَاهُهَا وَلاَ يُصَادُ صَيْدُهَا " .

Reference : Sahih Muslim 1362
In-book reference : Book 15, Hadith 521
USC-MSA web (English) reference : Book 7, Hadith 3153
(deprecated numbering scheme)

Amir b. Sa'd reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (ﷺ) said:

I have declared sacred the territory between the two lava plains of Medina, so its trees should not be cut down, or its game killed; and he also said: Medina is best for them if they knew. No one leaves it through dislike of it without Allah putting in it someone better than he in place of him; and no one will stay there in spite of its hardships and distress without my being an intercessor or witness on behalf of him on the Day of Resurrection.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ أَنْ يُقْطَعَ عِضَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا - وَقَالَ - الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ لاَ يَدَعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلاَّ أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ وَلاَ يَثْبُتُ أَحَدٌ عَلَى لأْوَائِهَا وَجَهْدِهَا إِلاَّ كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 1363 a
In-book reference : Book 15, Hadith 522
USC-MSA web (English) reference : Book 7, Hadith 3154
(deprecated numbering scheme)

'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (ﷺ) said, and then the (above-mentioned) hadith was narrated with this addition:

" None should nurse ill-will towards the people of Medina, or Allah will melt him in fire like the melting of lead or the dissolution of salt in water.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ . ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ وَزَادَ فِي الْحَدِيثِ " وَلاَ يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلاَّ أَذَابَهُ اللَّهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ " .

Reference : Sahih Muslim 1363 b
In-book reference : Book 15, Hadith 523
USC-MSA web (English) reference : Book 7, Hadith 3155
(deprecated numbering scheme)

'Amir b. Sa'd reported that Sa'd rode to his castle in al-'Aqiq and found a slave cutting down the trees, or beating off their leaves, so he stripped him off his belongings. When Sa'd returned, there came to him the masters of the slave and negotiated with him asking him to return to their slave or to them what he had taken from their slave, whereupon he said:

God forbid that I should return anything which Allah's Messenger (ﷺ) has given me as spoil, and refused to return anything to them.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنِ الْعَقَدِيِّ، - قَالَ عَبْدٌ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ، سَعْدٍ أَنَّ سَعْدًا، رَكِبَ إِلَى قَصْرِهِ بِالْعَقِيقِ فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا أَوْ يَخْبِطُهُ فَسَلَبَهُ فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَى غُلاَمِهِمْ أَوْ عَلَيْهِمْ مَا أَخَذَ مِنْ غُلاَمِهِمْ فَقَالَ مَعَاذَ اللَّهِ أَنْ أَرُدَّ شَيْئًا نَفَّلَنِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم . وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ .

Reference : Sahih Muslim 1364
In-book reference : Book 15, Hadith 524
USC-MSA web (English) reference : Book 7, Hadith 3156
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said to Abu Talha (Allah be pleased with him):

Find for me a servant from amongst your boys to serve me. Abu Talha went out along with me and made me sit behind him. And I used to serve Allah's Messenger (ﷺ) whenever he got down from the camel. And in one hadith he said: He proceeded and when (the mountain of) Uhud was within sight, he said: This is the mountain which loves us and we love it. And as he came close to Medina he said: O Allah, I declare (the area) between the two mountains of it (Medina) sacred just as Ibrahim declared Mecca as sacred. O Allah, bless them (the people of Medina) in their mudd and sa'.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، - أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي طَلْحَةَ " الْتَمِسْ لِي غُلاَمًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي " . فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ صلى الله عليه وسلم كُلَّمَا نَزَلَ وَقَالَ فِي الْحَدِيثِ ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَا لَهُ أُحُدٌ قَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ " . فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ " اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ اللَّهُمَّ بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ " .

Reference : Sahih Muslim 1365 a
In-book reference : Book 15, Hadith 525
USC-MSA web (English) reference : Book 7, Hadith 3157
(deprecated numbering scheme)

Anas b. Malik reported a hadith like this from Allah's Apostle (ﷺ) except with this variation that he said:

" I declare sacred the area between its two lava mountains."

وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ - عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " إِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا " .

Reference : Sahih Muslim 1365 b
In-book reference : Book 15, Hadith 526
USC-MSA web (English) reference : Book 7, Hadith 3158
(deprecated numbering scheme)

'Asim reported:

I asked Anas b. Malik whether Allah's Messenger (ﷺ) had declared Medina as sacred. He said: Yes. (the area) between so and so. He who made any innovation in it, and further said to me: It is something serious to make any innovation in it (and he who does it) there is upon him the curse of Allah, and that of the angels and of all the people, Allah will not accept from him on the Day of Resurrection either obligatory acts or the surpererogatory acts. Ibn Anas said: Or he accommodates an innovator.

وَحَدَّثَنَاهُ حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ، قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ أَحَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ قَالَ نَعَمْ مَا بَيْنَ كَذَا إِلَى كَذَا فَمَنْ أَحْدَثَ فِيهَا حَدَثًا - قَالَ - ثُمَّ قَالَ لِي هَذِهِ شَدِيدَةٌ " مَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً " . قَالَ فَقَالَ ابْنُ أَنَسٍ أَوْ آوَى مُحْدِثًا .

Reference : Sahih Muslim 1366
In-book reference : Book 15, Hadith 527

USC-MSA web (English) reference : Book 7, Hadith 3159
(deprecated numbering scheme)

'Asim reported:

I asked Anas (Allah be pleased with him) whether Allah's Messenger (ﷺ) had declared Medina as sacred. He said: Yes, it is sacred, so its tree is not to be cut; and he who did that let the curse of Allah and that of the angels and of all people be upon him.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ، قَالَ سَأَلْتُ أَنَسًا أَحَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ قَالَ نَعَمْ هِيَ حَرَامٌ لاَ يُخْتَلَى خَلاَهَا فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ .

Reference : Sahih Muslim 1367
In-book reference : Book 15, Hadith 528
USC-MSA web (English) reference : Book 7, Hadith 3160
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said:

Allah bless them in their measurements, bless them in their sa's and bless them in their mudd.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ إِسْحَاقَ بْنِ عَبْدِ، اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَبَارِكْ لَهُمْ فِي مُدِّهِمْ " .

Reference : Sahih Muslim 1368
In-book reference : Book 15, Hadith 529
USC-MSA web (English) reference : Book 7, Hadith 3161
(deprecated numbering scheme)

Anas b. Malik (Allah he pleased with him) reported that Allah's Messenger (ﷺ) said:

O Allah, increase in Medina twice the blessings (Thou showered) on Mecca.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ السَّامِيُّ، قَالاَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ يُونُسَ، يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَىْ مَا بِمَكَّةَ مِنَ الْبَرَكَةِ " .

Reference : Sahih Muslim 1369
In-book reference : Book 15, Hadith 530
USC-MSA web (English) reference : Book 7, Hadith 3162
(deprecated numbering scheme)

Ibrahim al-Taimi reported on the authority of his father:

'Ali b. Abi Talib (Allah be pleased with him) addressed us and said: He who thought that we have besides the Holy Qur'an anything else that we recite, he told a lie. And this document which is hanging by the sheath of the sword contains but the ages of the camels, and the nature of the wounds. He (Hadrat 'Ali) reported Allah's Apostle (ﷺ) as saying: Medina is sacred from 'Air to Thaur; So if anyone makes an innovation or accommodates an innovator, the curse of Allah, the angels, and all persons will fall upon him, and Allah will not accept any obligatory or supererogatory act as recompense from them. And the protection granted by the Muslims is one and must be respected by the humblest of them. If anyone makes a false claim to paternity, or being a client of other than his own masters, there is upon him the curse of Allah, the angels, and all the people. Allah will not accept from him any

recompense in the form of obligatory acts or supererogatory acts. The hadith transmitted on the authority of Abu Bakr and Zabair ends with (these words): The humblest among them should respect it; and what follows after it is not mentioned there, and in the hadith transmitted by them (these words are) not found: (The document was hanging) on the sheath of his sword.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، - حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ مَنْ زَعَمَ أَنَّ عِنْدَنَا، شَيْئًا نَقْرَأُهُ إِلاَّ كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةَ - قَالَ وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ - فَقَدْ كَذَبَ فِيهَا أَسْنَانُ الإِبِلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ وَفِيهَا قَالَ النَّبِيُّ صلى الله تعالى عليه وسلم " الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً " . وَانْتَهَى حَدِيثُ أَبِي بَكْرٍ وَزُهَيْرٍ عِنْدَ قَوْلِهِ " يَسْعَى بِهَا أَدْنَاهُمْ " . وَلَمْ يَذْكُرَا مَا بَعْدَهُ وَلَيْسَ فِي حَدِيثِهِمَا مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ .

Reference : Sahih Muslim 1370 a
In-book reference : Book 15, Hadith 531
USC-MSA web (English) reference : Book 7, Hadith 3163
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters (but at the end) these words are added:

" He who violated the covenant with a Muslim, there is upon him the curse of Allah, of angels and of all people. Neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection; and in the hadith transmitted by two other narrators these words are not found:" He who claimed false paternity." And in the hadith transmitted by Waki' there is no mention of the Day of Resurrection.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ، الأَشَجُّ حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ أَبِي كُرَيْبٍ عَنْ أَبِي، مُعَاوِيَةَ إِلَى آخِرِهِ وَزَادَ فِي الْحَدِيثِ " فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلاَ عَدْلٌ " . وَلَيْسَ فِي حَدِيثِهِمَا " مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ " . وَلَيْسَ فِي رِوَايَةِ وَكِيعٍ ذِكْرُ يَوْمِ الْقِيَامَةِ .

Reference : Sahih Muslim 1370 b
In-book reference : Book 15, Hadith 532
USC-MSA web (English) reference : Book 7, Hadith 3164
(deprecated numbering scheme)

A hadith like this has been narrated with the same chain of transmitters by A'mash with a slight variation of words.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ مُسْهِرٍ وَوَكِيعٍ إِلاَّ قَوْلَهُ " **مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ** " وَذِكْرَ اللَّعْنَةِ لَهُ .

Reference : Sahih Muslim 1370 c
In-book reference : Book 15, Hadith 533

USC-MSA web (English) reference : Book 7, Hadith 3165
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

Medina is a sacred territory, so he who made any innovation in it. or gave protection to an innovator, there is upon him the curse of Allah, that of the angels and that of all the people. There would not be accepted on the Day of Resurrection either obligatory acts or supererogatory acts from him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمَدِينَةُ حَرَمٌ فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ " .

Reference : Sahih Muslim 1371 a
In-book reference : Book 15, Hadith 534
USC-MSA web (English) reference : Book 7, Hadith 3166
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters, but no mention has been made of the Day of Resurrection. But this addition is made:

" The protection granted by Muslims is one and must be respected by the humblest of them. And he who broke the covenant made by a Muslim, there is a curse of Allah, of his angels, and of the whole people upon him, and neither an obligatory act nor a supererogatory act would be accepted from him as recompense on the Day of Resurrection."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، حَدَّثَنِي أَبُو النَّضْرِ، حَدَّثَنِي عُبَيْدُ اللَّهِ، الأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَلَمْ يَقُلْ " يَوْمَ الْقِيَامَةِ " وَزَادَ " وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ " .

Reference : Sahih Muslim 1371 b
In-book reference : Book 15, Hadith 535
USC-MSA web (English) reference : Book 7, Hadith 3167
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

If I were to see deer grazing in Medina, I would have never molested them, for Allah's Messenger (ﷺ) has stated: There is between the two lava mountains a sacred territory.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ لَوْ رَأَيْتُ الظِّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَيْنَ لاَبَتَيْهَا حَرَامٌ " .

Reference : Sahih Muslim 1372 a
In-book reference : Book 15, Hadith 536
USC-MSA web (English) reference : Book 7, Hadith 3168
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) declared sacred the territory between two lava mountains of Medina. Abu Huraira said:

If I were to find deer in the territory between the two mountains, I would not molest them, and he (the Holy Prophet) declared twelve miles of suburb around Medina as a prohibited pasture.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ إِسْحَاقُ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ . قَالَ أَبُو هُرَيْرَةَ فَلَوْ وَجَدْتُ الظِّبَاءَ مَا بَيْنَ لاَبَتَيْهَا مَا ذَعَرْتُهَا . وَجَعَلَ اثْنَىْ عَشَرَ مِيلاً حَوْلَ الْمَدِينَةِ حِمًى .

Reference : Sahih Muslim 1372 b
In-book reference : Book 15, Hadith 537
USC-MSA web (English) reference : Book 7, Hadith 3169
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that when the people saw the first fruit (of the season or of plantation) they brought it to Allah's Apostle (ﷺ). When he received it he said:

O Allah, bless us in our fruits; and bless us in our city; and bless us in our sa's and bless us in our mudd. O Allah, Ibrahim was Thy servant, Thy friend, and Thy apostle; and I am Thy servant and Thy apostle. He (Ibrahim) made supplication to Thee for (the showering of blessings upon) Mecca, and I am making supplication to Thee for Medina just as he made supplication to Thee for Mecca, and the like of it in addition. He would then call to him the youngest child and give him these fruits.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، - فِيمَا قُرِئَ عَلَيْهِ - عَنْ سُهَيْلِ بْنِ، أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدِّنَا اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ " . قَالَ ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ لَهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

Reference : Sahih Muslim 1373 a
In-book reference : Book 15, Hadith 538
USC-MSA web (English) reference : Book 7, Hadith 3170
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) was given the first fruit and he said:

O Allah, shower blessings upon us in our city, and in our fruits, in our mudd and in our sa's, blessings upon blessings, and he would then give that to the youngest of the children present there.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي، صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُؤْتَى بِأَوَّلِ الثَّمَرِ فَيَقُولُ " اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا وَفِي مُدِّنَا وَفِي صَاعِنَا بَرَكَةً مَعَ بَرَكَةٍ " . ثُمَّ يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوِلْدَانِ .

Reference : Sahih Muslim 1373 b
In-book reference : Book 15, Hadith 539
USC-MSA web (English) reference : Book 7, Hadith 3171
(deprecated numbering scheme)

(86) Chapter: Encouragement to live in Al-Madinah and to be patient on bearing its distress and hardships

(86) باب التَّرْغِيبِ فِي سُكْنَى الْمَدِينَةِ وَالصَّبْرِ عَلَى لأْوَائِهَا

Abu Sa'id Maula al-Mahri reported that they were hard pressed by the distress and hardship of Medina, and he come to AbU Sa'Id al-Khudri and said to him:

I have a large family (to support) and we are enduring hardships; I have, therefore, made up my mind to take my family to some fertile land. Thereupon Abu Sa'id said: Don't do that, stick to Medina, for we have come out with Allah's Apostle (ﷺ), and (I think that he also said) until we reached 'Usfan, and he (the Prophet along with his Companions) stayed there for some nights. There the people said: By Allah, we are lying here idle, whereas our children are unprotected behind us, and we do not feel secure about them. This (apprehension of theirs) reached Allah's Apostle (ﷺ), whereupon he said: What is this matter concerning you that has reached me? (I do not retain how he said it, whether he said like this:) By Him (in the name of Whom) I take oath, (or he said like this:) By Him in Whose Hand is my life, I made up my mind or if you like (I do not retain what word did he actually say), I should command my camel to proceed and not to let it halt until it comes to Medina and then said: Ibrahim declared Mecca as the sacred territory and it became sacred, and I declare Medina as the sacred territory-the area between the two mountains ('Air and Uhud). Thus no blood is to be shed within its (bounds) and no weapon is to be carried for fighting, and the leaves of the trees there should not be beaten off except for fodder. O Allah, bless us in our city; O Allah, bless us in our sil; O Allah, bless us in our mudd; O Allah, bless us in our sa; O Allah, bless us in our mudd. O Allah, bless us in our city. O Allah, bless with this blessing two more blessings. By Him in Whose Hand is my life, there is no ravine or mountain path of Medina which is not protected by two angels until you reach there. (He then said to the people:) Proceed, and we, therefore, proceeded and we came to Medina By Him (in Whose name) we take oath and (in Whose name) oath is taken (Hammad is in doubt about it), we had hardly put down our camel saddles on arriving at Medina that we were attacked by the people of the tribe of 'Abdullah b. Ghatafan but none dared to do it before.

حَدَّثَنَا حَمَّادُ بْنُ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ، حَدَّثَنَا أَبِي، عَنْ وُهَيْبٍ، عَنْ يَحْيَى بْنِ أَبِي، إِسْحَاقَ أَنَّهُ حَدَّثَ عَنْ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ أَنَّهُ أَصَابَهُمْ بِالْمَدِينَةِ جَهْدٌ وَشِدَّةٌ وَأَنَّهُ أَتَى أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ لَهُ إِنِّي كَثِيرُ الْعِيَالِ وَقَدْ أَصَابَتْنَا شِدَّةٌ فَأَرَدْتُ أَنْ أَنْقُلَ عِيَالِي إِلَى بَعْضِ الرِّيفِ . فَقَالَ أَبُو سَعِيدٍ لاَ تَفْعَلِ الْزَمِ الْمَدِينَةَ فَإِنَّا خَرَجْنَا مَعَ نَبِيِّ اللَّهِ صلى الله عليه وسلم - أَظُنُّ أَنَّهُ قَالَ - حَتَّى قَدِمْنَا عُسْفَانَ فَأَقَامَ بِهَا لَيَالِيَ فَقَالَ النَّاسُ وَاللَّهِ مَا نَحْنُ هَا هُنَا فِي شَىْءٍ وَإِنَّ عِيَالَنَا لَخُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ . فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " مَا هَذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِكُمْ - مَا أَدْرِي كَيْفَ قَالَ - وَالَّذِي أَحْلِفُ بِهِ أَوْ وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَوْ إِنْ شِئْتُمْ - لاَ أَدْرِي أَيَّتَهُمَا قَالَ - لآمُرَنَّ بِنَاقَتِي تُرْحَلُ ثُمَّ لاَ أَحُلُّ لَهَا عُقْدَةً حَتَّى أَقْدَمَ الْمَدِينَةَ - وَقَالَ - اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَمًا وَإِنِّي حَرَّمْتُ الْمَدِينَةَ حَرَامًا مَا بَيْنَ مَأْزِمَيْهَا أَنْ لاَ يُهَرَاقَ فِيهَا دَمٌ وَلاَ يُحْمَلَ فِيهَا سِلاَحٌ لِقِتَالٍ وَلاَ يُخْبَطَ فِيهَا شَجَرَةٌ إِلاَّ لِعَلْفٍ اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا اللَّهُمَّ اجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنَ الْمَدِينَةِ شِعْبٌ وَلاَ نَقْبٌ إِلاَّ عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتَّى تَقْدَمُوا إِلَيْهَا - ثُمَّ قَالَ لِلنَّاسِ - ارْتَحِلُوا " . فَارْتَحَلْنَا فَأَقْبَلْنَا إِلَى الْمَدِينَةِ فَوَالَّذِي نَحْلِفُ بِهِ أَوْ يُحْلَفُ بِهِ - الشَّكُّ مِنْ حَمَّادٍ - مَا وَضَعْنَا رِحَالَنَا حِينَ دَخَلْنَا الْمَدِينَةَ حَتَّى أَغَارَ عَلَيْنَا بَنُو عَبْدِ اللَّهِ بْنِ غَطَفَانَ وَمَا يَهِيجُهُمْ قَبْلَ ذَلِكَ شَىْءٌ .

Reference : Sahih Muslim 1374 a
In-book reference : Book 15, Hadith 540
USC-MSA web (English) reference : Book 7, Hadith 3172
(deprecated numbering scheme)

Abu Sa'id al-Kbudri (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said:

O Allah, bless us in our sa' and mud and shower with its blessings two other blessings (multiply blessings showerted upon it).

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا وَاجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ ".

Reference : Sahih Muslim 1374 b
In-book reference : Book 15, Hadith 541
USC-MSA web (English) reference : Book 7, Hadith 3173
(deprecated numbering scheme)

A hadith like this has been narrated by Yabya b. Abu Kathir with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا شَيْبَانُ، ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، - يَعْنِي ابْنَ شَدَّادٍ - كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 1374 c
In-book reference : Book 15, Hadith 542
USC-MSA web (English) reference : Book 7, Hadith 3174
(deprecated numbering scheme)

Abu Sa'id Maula al-Mahri reported that he came to Abu Sa'id al-Khudri during the nights (of the turmoil) of al-Barrah, and sought his advice about leaving Medina, and complained of the high prices prevailing therein and his large family, and informed him that he could not stand the hardships of Medina and its rugged surrounding. He said to him:

Woe to you; I will not advise you to do it, for I heard Allah's Messenger (ﷺ) as saying: No one will endure hardships of Medina without my being an intercessor or a witness on his behalf on the Day of Resurrectiar), if he is a Muslim.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ أَنَّهُ جَاءَ أَبَا سَعِيدٍ الْخُدْرِيَّ لَيَالِيَ الْحَرَّةِ فَاسْتَشَارَهُ فِي الْجَلاَءِ مِنَ الْمَدِينَةِ وَشَكَا إِلَيْهِ أَسْعَارَهَا وَكَثْرَةَ عِيَالِهِ وَأَخْبَرَهُ أَنْ لاَ صَبْرَ لَهُ عَلَى جَهْدِ الْمَدِينَةِ وَلأْوَائِهَا . فَقَالَ لَهُ وَيْحَكَ لاَ آمُرُكَ بِذَلِكَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَصْبِرُ أَحَدٌ عَلَى لأْوَائِهَا فَيَمُوتَ إِلاَّ كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ إِذَا كَانَ مُسْلِمًا " .

Reference : Sahih Muslim 1374 d
In-book reference : Book 15, Hadith 543
USC-MSA web (English) reference : Book 7, Hadith 3175
(deprecated numbering scheme)

Abd al-Rahman reported on the authority of his father Abu Sa'id (Allah be pleased with him) that he heard Allah's Messenger (ﷺ) as saying:

I have declared sacred what is between the two lava grounds of Medina just as Ibrahim (peace be upon him) declared Mecca as sacred. He (the narrator) then said: Abu Sa'id caught hold of (Abu Bakr, another narrator, used the word" found") a bird in his hand and then released it from his hand and set it free.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي أُسَامَةَ، - وَاللَّفْظُ لأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ عَبْدَ الرَّحْمَنِ، حَدَّثَهُ عَنْ أَبِيهِ أَبِي، سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنِّي حَرَّمْتُ مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ " . قَالَ ثُمَّ كَانَ أَبُو سَعِيدٍ يَأْخُذُ - وَقَالَ أَبُو بَكْرٍ يَجِدُ - أَحَدَنَا فِي يَدِهِ الطَّيْرُ فَيَفُكُّهُ مِنْ يَدِهِ ثُمَّ يُرْسِلُهُ .

Reference : Sahih Muslim 1374 e
In-book reference : Book 15, Hadith 544
USC-MSA web (English) reference : Book 7, Hadith 3176
(deprecated numbering scheme)

Sahl b. Hunif reported that Allah's Messenger (ﷺ) pointed with his hands towards Medina and said:

That is a sacred territory and a place of safety.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ، بْنِ عَمْرٍو عَنْ سَهْلِ بْنِ حُنَيْفٍ، قَالَ أَهْوَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ إِلَى الْمَدِينَةِ فَقَالَ " إِنَّهَا حَرَمٌ آمِنٌ " .

Reference : Sahih Muslim 1375
In-book reference : Book 15, Hadith 545
USC-MSA web (English) reference : Book 7, Hadith 3177
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

When we came to Medina, and it was an unhealthy, uncogenial place, Abu Bakr fell sick and Bilal also fell sick; and when Allah's Messenger (ﷺ) saw the illness of his Companions he said: O Allah, make Medina as congenial to us as you made Mecca congenial or more than that; make it conducive to health, and bleesus in its sa' and in its mudd, and transfer its fever to al-juhfa.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَدِمْنَا الْمَدِينَةَ وَهْىَ وَبِيئَةٌ فَاشْتَكَى أَبُو بَكْرٍ وَاشْتَكَى بِلاَلٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم شَكْوَى أَصْحَابِهِ قَالَ " اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَحَوِّلْ حُمَّاهَا إِلَى الْجُحْفَةِ " .

Reference : Sahih Muslim 1376 a
In-book reference : Book 15, Hadith 546
USC-MSA web (English) reference : Book 7, Hadith 3178
(deprecated numbering scheme)

This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ . نَحْوَهُ .

Reference : Sahih Muslim 1376 b
In-book reference : Book 15, Hadith 547

USC-MSA web (English) reference : Book 7, Hadith 3179
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who patiently endures the hardships of it (of this city of Medina), I would be an intercessor or a withness on his behalf on the Day of Resurrection.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ، حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ صَبَرَ عَلَى لأْوَائِهَا كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 1377 a
In-book reference : Book 15, Hadith 548
USC-MSA web (English) reference : Book 7, Hadith 3180
(deprecated numbering scheme)

Yuhannis, the freed slave of Zubair, narrated that when he was sitting with Abdullah b. 'Umar (Allah be pleased with him) during the days of turmoil, his freed slave-girl came to him. After saluting him she said:

Abu Abd al-Rahmin, I have decided to leave (Medina) for the time is hard for us, whereupon Abdullah said to her: Stay here, foolish lady, for I have heard Allah's Messenger (ﷺ) as saying: For one who shows endurance on the hardships and rigour of it (of Medina) I would be an intercessor or a witness on his behalf on the Day of Resurrection.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ قَطَنِ بْنِ وَهْبِ بْنِ عُوَيْمِرِ بْنِ، الأَجْدَعِ عَنْ يُحَنِّسَ، مَوْلَى الزُّبَيْرِ أَخْبَرَهُ أَنَّهُ، كَانَ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْفِتْنَةِ فَأَتَتْهُ مَوْلاَةٌ لَهُ تُسَلِّمُ عَلَيْهِ فَقَالَتْ إِنِّي أَرَدْتُ الْخُرُوجَ يَا أَبَا عَبْدِ الرَّحْمَنِ اشْتَدَّ عَلَيْنَا الزَّمَانُ . فَقَالَ لَهَا عَبْدُ اللَّهِ اقْعُدِي لَكَاعِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَصْبِرُ عَلَى لأْوَائِهَا وَشِدَّتِهَا أَحَدٌ إِلاَّ كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 1377 b
In-book reference : Book 15, Hadith 549
USC-MSA web (English) reference : Book 7, Hadith 3181
(deprecated numbering scheme)

Abdullah b. 'Umar (Allah be pleased with them) said:

I heard Allah's Messenger (ﷺ) as saying: He who patiently endured the hardships and rigours of (this city, i. e. Medina), I would be his witness and intercessor on the Day of Resurrection.

وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ قَطَنٍ الْخُزَاعِيِّ، عَنْ يُحَنِّسَ، مَوْلَى مُصْعَبٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ صَبَرَ عَلَى لأْوَائِهَا وَشِدَّتِهَا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ " . يَعْنِي الْمَدِينَةَ .

Reference : Sahih Muslim 1377 c
In-book reference : Book 15, Hadith 550
USC-MSA web (English) reference : Book 7, Hadith 3182
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported the Messenger of Allah (ﷺ) as saying:

For one among my Ummah who shows endurance against the hardships and rigours of Medina, I would be an intercessor or a witness on his behalf on the Day of Resurrection.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَصْبِرُ عَلَى لأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي إِلاَّ كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيدًا " .

Reference : Sahih Muslim 1378 a
In-book reference : Book 15, Hadith 551
USC-MSA web (English) reference : Book 7, Hadith 3183
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَارُونَ، مُوسَى بْنِ أَبِي عِيسَى أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْقَرَّاظَ، يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference : Sahih Muslim 1378 b
In-book reference : Book 15, Hadith 552
USC-MSA web (English) reference : Book 7, Hadith 3184
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

None who shows endurance on the hardships of Medina,... (the rest of the hadith is the same).

وَحَدَّثَنَا يُوسُفُ بْنُ عِيسَى، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَصْبِرُ أَحَدٌ عَلَى لأْوَاءِ الْمَدِينَةِ " . بِمِثْلِهِ .

Reference : Sahih Muslim 1378 c
In-book reference : Book 15, Hadith 553
USC-MSA web (English) reference : Book 7, Hadith 3185
(deprecated numbering scheme)

(87) Chapter: Al-Madinah is protected against the plague and the Dajjal entering it

(87) باب صِيَانَةِ الْمَدِينَةِ مِنْ دُخُولِ الطَّاعُونِ وَالدَّجَّالِ إِلَيْهَا

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

There are at the approaches of Medina angels so that plague and the Dajjal shall not penetrate into it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ " .

Reference : Sahih Muslim 1379

In-book reference : Book 15, Hadith 554
USC-MSA web (English) reference : Book 7, Hadith 3186
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Dajjal will come from the eastern side with the intention of attacking Medina until he will get down behind Uhud. Then the angels will turn his face towards Syria and there he will perish.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَأْتِي الْمَسِيحُ مِنْ قِبَلِ الْمَشْرِقِ هِمَّتُهُ الْمَدِينَةُ حَتَّى يَنْزِلَ دُبُرَ أُحُدٍ ثُمَّ تَصْرِفُ الْمَلاَئِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهُنَالِكَ يَهْلِكُ " .

Reference : Sahih Muslim 1380
In-book reference : Book 15, Hadith 555
USC-MSA web (English) reference : Book 7, Hadith 3187
(deprecated numbering scheme)

(88) Chapter: Al-Madinah eliminates its Dross and it is also called Tabah, and Taibah

(88) باب الْمَدِينَةِ تَنْفِي شِرَارَهَا

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

A time will come for the people (of Medina) when a man will invite his cousin and any other near relation: Come (and settle) at (a place) where living is cheap, come to where there is plenty, but Medina will be better for them; would they know it! By Him in Whose Hand is my life, none amongst them would go out (of the city) with a dislike for it, but Allah would make his successor in it someone better than be. Behold. Medina is like furnace which eliminates from it the impurities. And the Last Hour will not come until Medina banishes its evils just as a furnace eliminates the impurities of iron.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيبَهُ هَلُمَّ إِلَى الرَّخَاءِ هَلُمَّ إِلَى الرَّخَاءِ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلاَّ أَخْلَفَ اللَّهُ فِيهَا خَيْرًا مِنْهُ أَلاَ إِنَّ الْمَدِينَةَ كَالْكِيرِ تُخْرِجُ الْخَبِيثَ . لاَ تَقُومُ السَّاعَةُ حَتَّى تَنْفِيَ الْمَدِينَةُ شِرَارَهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ " .

Reference : Sahih Muslim 1381
In-book reference : Book 15, Hadith 556
USC-MSA web (English) reference : Book 7, Hadith 3188
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying:

I have been commanded (to migrate) to a town (Medina) which would overpower other towns. They (the people) call it Yathrib; its correct name is (in fact) Medina. It eliminates (bad) people just as a furnace removes the alloy of iron.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، - فِيمَا قُرِئَ عَلَيْهِ - عَنْ يَحْيَى بْنِ، سَعِيدٍ قَالَ سَمِعْتُ أَبَا الْحُبَابِ، سَعِيدَ بْنَ يَسَارٍ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ يَثْرِبَ وَهْىَ الْمَدِينَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ " .

Reference : Sahih Muslim 1382 a
In-book reference : Book 15, Hadith 557
USC-MSA web (English) reference : Book 7, Hadith 3189
(deprecated numbering scheme)

This hadith has been narrated by Yabya b. Sa'id with the same chain of transmitters (and the words are):

" Just as a furance removes impurity," but no mention is made of iron.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ وَقَالاَ " كَمَا يَنْفِي الْكِيرُ الْخَبَثَ " . لَمْ يَذْكُرَا الْحَدِيدَ .

Reference : Sahih Muslim 1382 b
In-book reference : Book 15, Hadith 558
USC-MSA web (English) reference : Book 7, Hadith 3190
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported that a desert Arab swore allegiance to Allah's Messenger (ﷺ). He suffered frozn a severe fever in Medina (and) so he came to Allah's Messenger (ﷺ) saying:

Mubammad. cancel my oath of allegiance, but Allah's Messenger (ﷺ) refused it. He again came and caid: Cancel my oath of allegiance. but he (the Holy Prophet) refused it. He again came to him and said: Cancel my oath of allegiance, but he refused. The desert Arab, however, went away (cancelling the allegiance himself) ; thereupon Allah's Messenger (ﷺ) said: Medina is like a furnace which drives away its impurity and purifies what is good.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ، بْنِ عَبْدِ اللَّهِ أَنَّ أَعْرَابِيًّا، بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَصَابَ الأَعْرَابِيَّ وَعَكٌ بِالْمَدِينَةِ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ أَقِلْنِي بَيْعَتِي . فَأَبَى رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي . فَأَبَى ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي . فَأَبَى فَخَرَجَ الأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طَيِّبُهَا " .

Reference : Sahih Muslim 1383
In-book reference : Book 15, Hadith 559
USC-MSA web (English) reference : Book 7, Hadith 3191
(deprecated numbering scheme)

Zaid b. Thabit reported Allah's Apostle (ﷺ) as saying:

It is Taiba, thereby meaning Medina. It drives away impurity just as fire removes the impurity of silver.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَهُوَ الْعَنْبَرِيُّ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - سَمِعَ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّهَا طَيْبَةُ - يَعْنِي الْمَدِينَةَ - وَإِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ" .

Reference : Sahih Muslim 1384
In-book reference : Book 15, Hadith 560
USC-MSA web (English) reference : Book 7, Hadith 3192
(deprecated numbering scheme)

Jabir b. Samura (Allah be pleased with him) reported that he heard Allah's Messenger (ﷺ) say:

Allah named Medina as Tabba.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَهَنَّادُ بْنُ السَّرِيِّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالُوا حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ تَعَالَى سَمَّى الْمَدِينَةَ طَابَةَ " .

Reference : Sahih Muslim 1385
In-book reference : Book 15, Hadith 561
USC-MSA web (English) reference : Book 7, Hadith 3193
(deprecated numbering scheme)

(89) Chapter: The prohibition of wishing ill towards the people of Al-Madinah, and that the one who wishes them ill will be caused to melt by Allah

(89) باب مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللَّهُ

Abu Huraira (Allah be pleased with him) reported that Abu'I-Qasim (Mubammad, may peace be upon him) said:

He who intends to do harm to the people of this city (that is, Medina). Allah would efface him as salt is dissolved in water.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، بْنِ يُحَنِّسَ عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ، أَنَّهُ قَالَ أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " مَنْ أَرَادَ أَهْلَ هَذِهِ الْبَلْدَةِ بِسُوءٍ - يَعْنِي الْمَدِينَةَ - أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ " .

Reference : Sahih Muslim 1386 a
In-book reference : Book 15, Hadith 562
USC-MSA web (English) reference : Book 7, Hadith 3194
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who intends to do harm to its people (he meant Medina), Allah would efface him as salt is dissolved in water. Ibn Hatim (one of the narrators) substituted the word" harm" for" mischief".

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، قَالاَ حَدَّثَنَا حَجَّاجٌ، ح وَحَدَّثَنِيهِ مُحَمَّدُ، بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ، أَنَّهُ سَمِعَ الْقَرَّاظَ، - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - يَزْعُمُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ - يُرِيدُ الْمَدِينَةَ - أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ " . قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِ ابْنِ يُحَنِّسَ بَدَلَ قَوْلِهِ بِسُوءٍ شَرًّا.

Reference : Sahih Muslim 1386 b
In-book reference : Book 15, Hadith 563
USC-MSA web (English) reference : Book 7, Hadith 3195
(deprecated numbering scheme)

This hadith is narrated on the authority of Abu Huraira by another chain of transmitters.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَارُونَ، مُوسَى بْنِ أَبِي عِيسَى ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، جَمِيعًا سَمِعَا أَبَا عَبْدِ اللَّهِ، الْقَرَّاظَ سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference : Sahih Muslim 1386 c
In-book reference : Book 15, Hadith 564
USC-MSA web (English) reference : Book 7, Hadith 3196
(deprecated numbering scheme)

Sa'd b. Abu Waqqas reported Allah's Messenger (ﷺ) as saying:

He who intends to do harm to the people of Medina, Allah would efface him just as water dissolves salt.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ عُمَرَ بْنِ نُبَيْهٍ، أَخْبَرَنِي دِينَارٌ الْقَرَّاظُ، قَالَ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ " .

Reference : Sahih Muslim 1387 a
In-book reference : Book 15, Hadith 565
USC-MSA web (English) reference : Book 7, Hadith 3197
(deprecated numbering scheme)

Sa'd b. Malik heard Allah's Messenger (ﷺ) saying like this except (this variation) that he said:

" Sudden attack or harm."

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ عُمَرَ بْنِ نُبَيْهٍ، الْكَعْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " بِدَهْمٍ أَوْ بِسُوءٍ " .

Reference : Sahih Muslim 1387 b
In-book reference : Book 15, Hadith 566
USC-MSA web (English) reference : Book 7, Hadith 3198
(deprecated numbering scheme)

Abu Huraira and Sa'd reported Allah's Messenger (way peace be upon him) as saying:

O Allah, bless the people of Medina in their mudd, the rest of the hadith being the same, and in It (this is also mentioned):" He wo intends to do harm to its people, Allah would efface him just as salt it dissolved in water."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ، وَسَعْدًا، يَقُولاَنِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ بَارِكْ لأَهْلِ الْمَدِينَةِ فِي مُدِّهِمْ " . وَسَاقَ الْحَدِيثَ وَفِيهِ " مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ " .

Reference : Sahih Muslim 1387 c
In-book reference : Book 15, Hadith 567
USC-MSA web (English) reference : Book 7, Hadith 3199
(deprecated numbering scheme)

(90) Chapter: Encouraging people to stay in Al-Madinah when the regions were conquered

(90) باب التَّرْغِيبِ فِي الْمَدِينَةِ عِنْدَ فَتْحِ الأَمْصَارِ

Sufyan b. Abd Zuhair reported Allah's Messenger (ﷺ) as saying:

Syria will be conquered and some people will go out of Medina along with their families driving their camels. and Medina is better for them if they were to know it. Then Yemen will be conquered and some people will go out of Medina along with their families driving their camels, and Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go out of it along with their families driving their camels, and Medina is better for them if they were to know it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُفْتَحُ الشَّامُ فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ثُمَّ يُفْتَحُ الْيَمَنُ فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ثُمَّ يُفْتَحُ الْعِرَاقُ فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يَبُسُّونَ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ " .

Reference : Sahih Muslim 1388 a
In-book reference : Book 15, Hadith 568
USC-MSA web (English) reference : Book 7, Hadith 3200
(deprecated numbering scheme)

Sufyan b. Abu Zuhair heard Allah's Messenger (ﷺ) say:

Yemen will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Medina is better for them if they were to know it. Then Syria will be conquered and some people will go away driving their camels along with them and carrying their families with them and those who are under their authority, while Medina is better for theni if they were to know it. Thtn lraq will be conquered and some people will go away (to that country) driving their camels and carrying their families with them and those who are under their authority. while Medina is better for them if they were to know it.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي هِشَامُ، بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يَبُسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ثُمَّ يُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ يَبُسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ثُمَّ يُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يَبُسُّونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ " .

Reference : Sahih Muslim 1388 b
In-book reference : Book 15, Hadith 569
USC-MSA web (English) reference : Book 7, Hadith 3201
(deprecated numbering scheme)

(91) Chapter: The Prophet saws foretold that the people will abandon Al-Madinah when it is the best it ever was

(91) باب فِي الْمَدِينَةِ حِينَ يَتْرُكُهَا أَهْلُهَا

Salid b. Musayyib heard Abu Huraira (Allah be pleased with him) say that 'Allah's Messenger (ﷺ) said about Medina:

Its inhabitants will abandon it, whereas it is good for them and it will become the haunt of beasts and birds. (Imam Muslim said that Abu Safwan, one of the narrators whose name was 'Abdullah b. 'Abd al-Malik, was an orphan and I bn juraij took him under his care for ten years.)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، ح وَحَدَّثَنِي حَرْمَلَةُ، بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ، الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْمَدِينَةِ " لَيَتْرُكَنَّهَا أَهْلُهَا عَلَى خَيْرِ مَا كَانَتْ مُذَلَّلَةً لِلْعَوَافِي " . يَعْنِي السِّبَاعَ وَالطَّيْرَ . قَالَ مُسْلِمٌ أَبُو صَفْوَانَ هَذَا هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ يَتِيمُ ابْنُ جُرَيْجٍ عَشْرَ سِنِينَ كَانَ فِي حَجْرِهِ .

Reference : Sahih Muslim 1389 a
In-book reference : Book 15, Hadith 570
USC-MSA web (English) reference : Book 7, Hadith 3202
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) heard Allah's Messenger (ﷺ) say:

They (the residents of) Medina will abandon Medina whereas it is good for them and it will be haunted by beasts and birds, and two shepherds will come out from Muzainah intending (to go) towards Medina and tending their herd, and will find nothing but wilderness there until when they will reach the mountain path of Wada, they will fall down on their faces.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ لاَ يَغْشَاهَا إِلاَّ الْعَوَافِي - يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ - ثُمَّ يَخْرُجُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وَحْشًا حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ خَرَّا عَلَى وُجُوهِهِمَا " .

Reference : Sahih Muslim 1389 b
In-book reference : Book 15, Hadith 571
USC-MSA web (English) reference : Book 7, Hadith 3203
(deprecated numbering scheme)

(92) Chapter: The virtue of the area between the prophet's grave and his Minbar, and the virtue of the spot where his minbar is

(92) باب مَا بَيْنَ الْقَبْرِ وَالْمِنْبَرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

AbduUah b. Zaid al-Mazini (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

That which is between my house" and my pulpit is a garden from the gardens of Paradise.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي، بَكْرٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ " .

Reference : Sahih Muslim 1390 a
In-book reference : Book 15, Hadith 572
USC-MSA web (English) reference : Book 7, Hadith 3204
(deprecated numbering scheme)

Abdullah b. Zaid al-Ansari heard Allah's Messenger (ﷺ) as saying:

That which exists between my pulpit and my house is a garden from the gardens of Paradise.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا بَيْنَ مِنْبَرِي وَبَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ " .

Reference : Sahih Muslim 1390 b
In-book reference : Book 15, Hadith 573
USC-MSA web (English) reference : Book 7, Hadith 3205
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

That which exists between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my cistern.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ، اللَّهِ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ، بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي " .

Reference : Sahih Muslim 1391
In-book reference : Book 15, Hadith 574
USC-MSA web (English) reference : Book 7, Hadith 3206
(deprecated numbering scheme)

(93) Chapter: The virtue of Uhud

(93) باب أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

Abu Humaid (Allah be pleased with him) reported:

We went out along with Allah's Messenger (ﷺ) in the expedition of Tabuk, and Humaid further related: We proceeded until we reached the valley of Qura; and Allah's Messenger (ﷺ) said: I am going forth, so he who among you wants to move fast with me may do so; and he who likes to go slowly may do so. We proceeded until Medina wag within our sight. and he said: This is Tibba (another name of Medina) ; this is Ubud, the mountain which loves us and we love it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ . وَسَاقَ الْحَدِيثَ وَفِيهِ ثُمَّ أَقْبَلْنَا حَتَّى قَدِمْنَا وَادِيَ الْقُرَى فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي مُسْرِعٌ فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِي وَمَنْ شَاءَ فَلْيَمْكُثْ " . فَخَرَجْنَا حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ فَقَالَ " هَذِهِ طَابَةُ وَهَذَا أُحُدٌ وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ " .

Reference : Sahih Muslim 1392
In-book reference : Book 15, Hadith 575
USC-MSA web (English) reference : Book 7, Hadith 3207
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying:
Uhud is a mountain which loves us and which we love.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ، بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ " .

Reference : Sahih Muslim 1393 a
In-book reference : Book 15, Hadith 576
USC-MSA web (English) reference : Book 7, Hadith 3208
(deprecated numbering scheme)

This hadith is narrated by Anas b. Malik (Allah be pleased with him) with another chain of transmitters (and the words are):
" Allah's Messenger (ﷺ) cast a glance at Uhud and said: Uhud is a mountain which loves us and we love it."

وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنِي حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا قُرَّةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ نَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أُحُدٍ فَقَالَ " إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ " .

Reference : Sahih Muslim 1393 b
In-book reference : Book 15, Hadith 577
USC-MSA web (English) reference : Book 7, Hadith 3208
(deprecated numbering scheme)

(94) Chapter: The virtue of praying in the Masajid of Makkah and Al-Madinah

(94) باب فَضْلِ الصَّلاَةِ بِمَسْجِدَىْ مَكَّةَ وَالْمَدِينَةِ

Abu Huraira (Allah be pleased with him) narrated It directly from Allah's Apostle' (ﷺ) having said this:
A prayer in my mosque is a thousand times more excellent than a prayer in any other mosque, except Masjid al-Haram (Mosque of the Ka'ba).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِعَمْرٍو - قَالاَ حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " صَلاَةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إِلاَّ الْمَسْجِدَ الْحَرَامَ" .

Reference : Sahih Muslim 1394 a
In-book reference : Book 15, Hadith 578
USC-MSA web (English) reference : Book 7, Hadith 3209
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Prayer in my mosque is more excellent than a thousand prayers observed in other mosques except the Masjid al-Haram.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَلاَةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ إِلاَّ الْمَسْجِدَ الْحَرَامَ " .

Reference : Sahih Muslim 1394 b
In-book reference : Book 15, Hadith 579
USC-MSA web (English) reference : Book 7, Hadith 3210
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

Prayer in the mosque of Allah's Messenger (ﷺ) is more excellent than a thousand prayers in other mosques except the Masjid al-Haram, for Allah's Messenger (ﷺ) is the last of the Apostles, and his mosque is the last of the mosques. Abu Salama and Abu Abdullah (two of the narrators in this chain of narrations said: We had no doubt that what Abu Haraira (Allah be pleased with him) had said was from Allah's Messenger (ﷺ), and so we did not like to get an attestation from Abu Huraira about this hadith until Abu Huraira (Allah be pleased with him) died. We discussed it (the issue of getting attestation from Abu Huraira) amongst ourselves and blamed one another as to why we did not talk about it to Abu Huraira regarding it so that he could attribute its transmission to Allah's Messenger (ﷺ) in case he had heard It from him. While we were discussing it as we sat with 'Abdullah b. Ibrahlm b. Qariz; we made a mention of this hadith, and our omission (in getting its attestation) about its direct transmission by Abu Huraira from him (the Holy Proohet) ; thereupon Abdullah b. Ibrahim said to us: I bear witness to the fact that I heard Abu Huraira (Allah be pleased with him) say that Allah's Messenger (ﷺ) said: I am the last of the Apostles and my mosque is the last of the mosques.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عِيسَى بْنُ الْمُنْذِرِ الْحِمْصِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ، حَرْبٍ حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَأَبِي عَبْدِ اللَّهِ الأَغَرِّ، مَوْلَى الْجُهَنِيِّينَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ صَلاَةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلاَّ الْمَسْجِدَ الْحَرَامَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم آخِرُ الأَنْبِيَاءِ وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ . قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ

حَدِيثِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَنَعَنَا ذَلِكَ أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ عَنْ ذَلِكَ الْحَدِيثِ حَتَّى إِذَا تُوُفِّيَ أَبُو هُرَيْرَةَ تَذَاكَرْنَا ذَلِكَ وَتَلاَوَمْنَا أَنْ لاَ نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذَلِكَ حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم إِنْ كَانَ سَمِعَهُ مِنْهُ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ جَالَسَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ فَذَكَرْنَا ذَلِكَ الْحَدِيثَ وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ عَنْهُ فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنِّي آخِرُ الأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ " .

Reference : Sahih Muslim 1394 c
In-book reference : Book 15, Hadith 580
USC-MSA web (English) reference : Book 7, Hadith 3211
(deprecated numbering scheme)

Yahya b. Sa'id (Allah be pleased with him) reported:

I said to Abu Salih: Did you hear Abu Huraira (Allah be pleased with him) making a mention of the excellence of prayer in the mosque of Allah's Messenger (ﷺ)? He said: No (I did not hear directly from Abu Huraira), but I heard Abdullah b. Ibrahlm b. Qariz; say that' he had heard from Abu Huraira (Allah be pleased with him) that Allah's Messenger (ﷺ) had said: Prayer in this mosque of mine is better than a thousand prayers. or. is like one thousand prayers observed in other mosques besides It, except that it be in al-Masjid al-Haram.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ، - قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ سَأَلْتُ أَبَا صَالِحٍ هَلْ سَمِعْتَ أَبَا هُرَيْرَةَ، يَذْكُرُ فَضْلَ الصَّلاَةِ فِي مَسْجِدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لاَ وَلَكِنْ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " صَلاَةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ - أَوْ كَأَلْفِ صَلاَةٍ - فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلاَّ أَنْ يَكُونَ الْمَسْجِدَ الْحَرَامَ " .

Reference : Sahih Muslim 1394 d
In-book reference : Book 15, Hadith 581
USC-MSA web (English) reference : Book 7, Hadith 3212
(deprecated numbering scheme)

This hadith has been narrated by Yabya b. Sa'id with the same chain of transmitters.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالُوا حَدَّثَنَا يَحْيَى، الْقَطَّانُ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1394 e
In-book reference : Book 15, Hadith 582
USC-MSA web (English) reference : Book 7, Hadith 3212
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

Prayer in this mosque of mine is better than a thousand prayers (observed in other mosque.) besides it, except that of Masjid al-Haram.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " صَلاَةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إِلاَّ الْمَسْجِدَ الْحَرَامَ " .

Reference : Sahih Muslim 1395 a
In-book reference : Book 15, Hadith 583
USC-MSA web (English) reference : Book 7, Hadith 3213
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Ubaidullah with the same chain of transmitters.
وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنَاهُ ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبِي ح، وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1395 b
In-book reference : Book 15, Hadith 584
USC-MSA web (English) reference : Book 7, Hadith 3214
(deprecated numbering scheme)

Ibn 'Umar reported:
I heard Allah's Messenger (ﷺ) saying like this.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُوسَى الْجُهَنِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِمِثْلِهِ .

Reference : Sahih Muslim 1395 c
In-book reference : Book 15, Hadith 585
USC-MSA web (English) reference : Book 7, Hadith 3215
(deprecated numbering scheme)

Ibn Umar narrated from Allah's Apostle (ﷺ) a hadlth like this.
وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference : Sahih Muslim 1395 d
In-book reference : Book 15, Hadith 586
USC-MSA web (English) reference : Book 7, Hadith 3216
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that a woman fell ill and she said:
In case Allah cures me I will certainly go and observe prayer in Bait al-Maqdis. She recovered and so she made preparations to go out (to that place). She came to Maimuna. the wife of Allah's Apostle (ﷺ). and after greeting her she informed her about it, whereupon she said: Stay here. and eat the provision (which you had made) and observe prayer In the mosque of the Messenger (ﷺ). for I heard Allah's Messenger (ﷺ) say: Prayer In it is better than a thousand prayers observed in other mosques except the mosque of the Ka'ba.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، - قَالَ قُتَيْبَةُ حَدَّثَنَا لَيْثٌ، - عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ إِنَّ امْرَأَةً اشْتَكَتْ شَكْوَى فَقَالَتْ إِنْ شَفَانِي اللَّهُ لأَخْرُجَنَّ فَلأُصَلِّيَنَّ فِي بَيْتِ الْمَقْدِسِ . فَبَرَأَتْ ثُمَّ تَجَهَّزَتْ تُرِيدُ الْخُرُوجَ فَجَاءَتْ مَيْمُونَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم تُسَلِّمُ عَلَيْهَا فَأَخْبَرَتْهَا ذَلِكَ فَقَالَتِ اجْلِسِي فَكُلِي

مَا صَنَعْتِ وَصَلِّي فِي مَسْجِدِ الرَّسُولِ صلى الله عليه وسلم فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " صَلاَةٌ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلاَّ مَسْجِدَ الْكَعْبَةِ " .

Reference : Sahih Muslim 1396
In-book reference : Book 15, Hadith 587
USC-MSA web (English) reference : Book 7, Hadith 3217
(deprecated numbering scheme)

(95) Chapter: The virtue of the Three Masajid

(95) باب لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ

Abu Huraira (Allah be pleased with him) reported it directly from Allah's Apostle (ﷺ) that he said:

Do not undertake journey but to three mosques: this mosque of mine, the Mosque of al-Haram and the Mosque of Aqsa (Bait al-Maqdis).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ، - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم " لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِي هَذَا وَمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الأَقْصَى " .

Reference : Sahih Muslim 1397 a
In-book reference : Book 15, Hadith 588
USC-MSA web (English) reference : Book 7, Hadith 3218
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri (but with this change of words) that he (Allah's Apostle) said:

" Undertake journey to three mosques."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " تُشَدُّ الرِّحَالُ إِلَى ثَلاَثَةِ مَسَاجِدَ " .

Reference : Sahih Muslim 1397 b
In-book reference : Book 15, Hadith 589
USC-MSA web (English) reference : Book 7, Hadith 3219
(deprecated numbering scheme)

Abu Haraira (Allah be pleased with him) reported Allah's Messenger (way peace be upon him) as saying:

One should undertake journey to three mosques: the mosque of the Ka'ba, my mosque, and the mosque of Elia (Bait al-Maqdis).

وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، أَنَّ عِمْرَانَ بْنَ أَبِي أَنَسٍ، حَدَّثَهُ أَنَّ سَلْمَانَ الأَغَرَّ حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يُخْبِرُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا يُسَافَرُ إِلَى ثَلاَثَةِ مَسَاجِدَ مَسْجِدِ الْكَعْبَةِ وَمَسْجِدِي وَمَسْجِدِ إِيلِيَاءَ " .

Reference : Sahih Muslim 1397 c

In-book reference : Book 15, Hadith 590
USC-MSA web (English) reference : Book 7, Hadith 3220
(deprecated numbering scheme)

(96) Chapter: The Masjid whose foundation was founded upon piety is the Masjid of the Prophet saws in Al-Madinah

(96) باب بَيَانِ أَنَّ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى التَّقْوَى هُوَ مَسْجِدُ النَّبِيِّ صلى الله عليه وسلم بِالْمَدِينَةِ

Abu Salama b. Abd al-Rabman reported:

'Abd al-Rabman b. Abu Sa'id al-Khudri (Allah be pleased with him) happened to pass by me and I said to him. How did you hear your father making mention of the mosque founded on Piety? He said: My father said: I went to Allah's Messenger (ﷺ) as he was in the house of one of his wives, and said: Messenger of Allah, which of the two mosques is founded on piety? Thereupon he took a handful of pebbles and threw them on the ground and then said: This is the very mosque of yours (mosque at Medina). He (the narrator) said: I bear witness that I heard your father making mention of it.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ الْخَرَّاطِ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ مَرَّ بِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْتُ لَهُ كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى قَالَ قَالَ أَبِي دَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَيْتِ بَعْضِ نِسَائِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَىُّ الْمَسْجِدَيْنِ الَّذِي أُسِّسَ عَلَى التَّقْوَى قَالَ فَأَخَذَ كَفًّا مِنْ حَصْبَاءَ فَضَرَبَ بِهِ الأَرْضَ ثُمَّ قَالَ " هُوَ مَسْجِدُكُمْ هَذَا " . - لِمَسْجِدِ الْمَدِينَةِ - قَالَ فَقُلْتُ أَشْهَدُ أَنِّي سَمِعْتُ أَبَاكَ هَكَذَا يَذْكُرُهُ .

Reference : Sahih Muslim 1398 a
In-book reference : Book 15, Hadith 591
USC-MSA web (English) reference : Book 7, Hadith 3221
(deprecated numbering scheme)

Abu Sa'id reported from Allah's Apostle (ﷺ) a hadlth like this, but in the chain of transmitters no mention was made of Abd al- Rahman b. Abu Sa'id.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، قَالَ سَعِيدٌ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ بْنَ أَبِي سَعِيدٍ فِي الإِسْنَادِ .

Reference : Sahih Muslim 1398 b
In-book reference : Book 15, Hadith 592
USC-MSA web (English) reference : Book 7, Hadith 3222
(deprecated numbering scheme)

(97) Chapter: The virtue of the Masjid of Quba', and the virtue of praying therein and visiting it

(97) باب فَضْلِ مَسْجِدِ قُبَاءٍ وَفَضْلِ الصَّلاَةِ فِيهِ وَزِيَارَتِهِ

Ibn Umar reported that Allah's Messenger (ﷺ) visited (the mosque) at Quba' riding and on foot.

حَدَّثَنَا أَبُو جَعْفَرٍ، أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَزُورُ قُبَاءً رَاكِبًا وَمَاشِيًا.

Reference : Sahih Muslim 1399 a
In-book reference : Book 15, Hadith 593
USC-MSA web (English) reference : Book 7, Hadith 3223
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) came to the mosque at Quba' riding and on foot, and he observed two rak'ahs of (Nafl prayer) in it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ، اللَّهِ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْتِي مَسْجِدَ قُبَاءٍ رَاكِبًا وَمَاشِيًا فَيُصَلِّي فِيهِ رَكْعَتَيْنِ . قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ قَالَ ابْنُ نُمَيْرٍ فَيُصَلِّي فِيهِ رَكْعَتَيْنِ .

Reference : Sahih Muslim 1399 b
In-book reference : Book 15, Hadith 594
USC-MSA web (English) reference : Book 7, Hadith 3224
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (ﷺ) came to Quba' riding as well as on foot.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ، عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْتِي قُبَاءً رَاكِبًا وَمَاشِيًا .

Reference : Sahih Muslim 1399 c
In-book reference : Book 15, Hadith 595
USC-MSA web (English) reference : Book 7, Hadith 3225
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn Umar (Allah be pleased with them) with another chain of transmitters.

وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ، زَيْدُ بْنُ يَزِيدَ الثَّقَفِيُّ - بَصْرِيٌّ ثِقَةٌ - حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - عَنِ ابْنِ عَجْلاَنَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ يَحْيَى الْقَطَّانِ .

Reference : Sahih Muslim 1399 d
In-book reference : Book 15, Hadith 596
USC-MSA web (English) reference : Book 7, Hadith 3226
(deprecated numbering scheme)

Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) used to come to Quba' riding and on foot

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ، اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْتِي قُبَاءً رَاكِبًا وَمَاشِيًا .

Reference : Sahih Muslim 1399 e
In-book reference : Book 15, Hadith 597
USC-MSA web (English) reference : Book 7, Hadith 3227
(deprecated numbering scheme)

Ibn 'Umar had narrated this hadith through another chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ، جَعْفَرٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْتِي قُبَاءً رَاكِبًا وَمَاشِيًا .

Reference : Sahih Muslim 1399 f
In-book reference : Book 15, Hadith 598
USC-MSA web (English) reference : Book 7, Hadith 3228
(deprecated numbering scheme)

Ibn Umar used to come to Quba' on every Saturday and he said:
I saw Allah's Apostle (ﷺ) coming (to this place) on every Saturday.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّ ابْنَ، عُمَرَ كَانَ يَأْتِي قُبَاءً كُلَّ سَبْتٍ وَكَانَ يَقُولُ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَأْتِيهِ كُلَّ سَبْتٍ .

Reference : Sahih Muslim 1399 g
In-book reference : Book 15, Hadith 599
USC-MSA web (English) reference : Book 7, Hadith 3229
(deprecated numbering scheme)

'Abdullah b. 'Umar reported that Allah's Messenger (ﷺ) used to come to Quba', i. e. (he came) on every Saturday, and he used to come riding or on foot. Ibn Dinar (another narrator) said that Ibn Umar used to do like this.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ، عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْتِي قُبَاءً يَعْنِي كُلَّ سَبْتٍ كَانَ يَأْتِيهِ رَاكِبًا وَمَاشِيًا . قَالَ ابْنُ دِينَارٍ وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ .

Reference : Sahih Muslim 1399 h
In-book reference : Book 15, Hadith 600
USC-MSA web (English) reference : Book 7, Hadith 3230
(deprecated numbering scheme)

This hadlth has been narrated on the authority of Ibn Dinar, but he made no mention of:
" Every Saturday."

وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ هَاشِمٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ . وَلَمْ يَذْكُرْ كُلَّ سَبْتٍ .

Reference : Sahih Muslim 1399 i
In-book reference : Book 15, Hadith 601
USC-MSA web (English) reference : Book 7, Hadith 3230
(deprecated numbering scheme)

16 - The Book of Marriage (1400 - 1443)

كتاب النكاح

(1) Chapter: Marriage is recommended for the one who desires it and can afford it, and the one who cannot afford it should distract himself by fasting

(1) باب اسْتِحْبَابِ النِّكَاحِ لِمَنْ تَاقَتْ نَفْسُهُ إِلَيْهِ وَوَجَدَ مُؤْنَةً وَاشْتِغَالِ مَنْ عَجَزَ عَنِ الْمُؤَنِ بِالصَّوْمِ

'Alqama reported:

While I was walking with 'Abdullah at Mina, 'Uthman happened to meet him. He stopped there and began to talk with him. Uthman said to him: Abu 'Abd al-Rahman, should we not marry you to a young girl who may recall to you some of the past of your bygone days; thereupon he said: If you say so, Allah's Messenger (ﷺ) said: 0 young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances). and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - وَاللَّفْظُ لِيَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِنًى فَلَقِيَهُ عُثْمَانُ فَقَامَ مَعَهُ يُحَدِّثُهُ فَقَالَ لَهُ عُثْمَانُ يَا أَبَا عَبْدِ الرَّحْمَنِ أَلاَ نُزَوِّجُكَ جَارِيَةً شَابَّةً لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَى مِنْ زَمَانِكَ . قَالَ فَقَالَ عَبْدُ اللَّهِ لَئِنْ قُلْتَ ذَاكَ لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ " .

Reference	: Sahih Muslim 1400 a
In-book reference	: Book 16, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3231

'Alqama reported:

While I was going along with 'Abdullah b. Ma'sud (Allah he pleased with him) in Mina, 'Uthman b. 'Affan (Allah be pleased with him) happened to meet him and said: Come here, Abu 'Abd al-Rahman (kunya of Abdullah b. Mas'ud), and he isolated him (from me), and when 'Abdullah (b. Mas'ud) saw that there was no need (for this privacy), he said to me: 'Alqama, come on, and so I went there. (Then) 'Uthman said to him: Abu Abd al-Rahman, should we not marry you to a virgin girl that your past may be recalled to your mind? 'Abdullah said: If you say so, the rest of the hadith is the same as narrated above.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ إِنِّي لأَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِمِنًى إِذْ لَقِيَهُ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ هَلُمَّ يَا أَبَا عَبْدِ الرَّحْمَنِ قَالَ فَاسْتَخْلاَهُ فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ - قَالَ - قَالَ لِي تَعَالَ يَا عَلْقَمَةُ - قَالَ - فَجِئْتُ فَقَالَ لَهُ عُثْمَانُ أَلاَ نُزَوِّجُكَ يَا أَبَا عَبْدِ الرَّحْمَنِ جَارِيَةً بِكْرًا لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ فَقَالَ عَبْدُ اللَّهِ لَئِنْ قُلْتَ ذَاكَ . فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ .

Reference : Sahih Muslim 1400 b
In-book reference : Book 16, Hadith 2
USC-MSA web (English) reference : Book 8, Hadith 3232
(deprecated numbering scheme)

Abdullah (b. Mas'ud) (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said to us:

0 young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ " .

Reference : Sahih Muslim 1400 c
In-book reference : Book 16, Hadith 3
USC-MSA web (English) reference : Book 8, Hadith 3233
(deprecated numbering scheme)

Abu al-Rahman b. Yazid said:

I and my uncle 'Alqama and al-Aswad went to 'Abdullah b. Mas'ud (Allah be pleased with him). He (the narrator further) said: I was at that time young, and he narrated a hadith which it seemed he narrated for me that Allah's Messenger (ﷺ) said like one transmitted by Mu'awiya, and further added: I lost no time in marrying.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ دَخَلْتُ أَنَا وَعَمِّي، عَلْقَمَةُ وَالأَسْوَدُ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ وَأَنَا شَابٌّ، يَوْمَئِذٍ فَذَكَرَ حَدِيثًا رُئِيتُ أَنَّهُ حَدَّثَ بِهِ، مِنْ أَجْلِي قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ وَزَادَ قَالَ فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ .

Reference : Sahih Muslim 1400 d
In-book reference : Book 16, Hadith 4
USC-MSA web (English) reference : Book 8, Hadith 3234
(deprecated numbering scheme)

'Abd al-Rahman b. Yazid reported on the authority of Abdullah:

We went to him, and I was the youngest of all (of us), but he did not mention:" I lost no time in marrying."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ، عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ دَخَلْنَا عَلَيْهِ وَأَنَا أَحْدَثُ الْقَوْمِ، بِمِثْلِ حَدِيثِهِمْ وَلَمْ يَذْكُرْ فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ .

Reference : Sahih Muslim 1400 e
In-book reference : Book 16, Hadith 5
USC-MSA web (English) reference : Book 8, Hadith 3235
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported that some of the Companions of Allah's Apostle (ﷺ) asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said:

I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ نَفَرًا، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم سَأَلُوا أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم عَنْ عَمَلِهِ فِي السِّرِّ فَقَالَ بَعْضُهُمْ لاَ أَتَزَوَّجُ النِّسَاءَ . وَقَالَ بَعْضُهُمْ لاَ آكُلُ اللَّحْمَ . وَقَالَ بَعْضُهُمْ لاَ أَنَامُ عَلَى فِرَاشٍ . فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ . فَقَالَ " مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا لَكِنِّي أُصَلِّي وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي " .

Reference : Sahih Muslim 1401
In-book reference : Book 16, Hadith 6
USC-MSA web (English) reference : Book 8, Hadith 3236
(deprecated numbering scheme)

Sa'd b. Abi Waqqas (Allah be pleased with him) reported:
The Messengger of Allah (ﷺ) rejected (the idea) of Uthman b. Muz'unliving in celibacy (saying): And if he (the Holy Prophet) had given me permission We would have got ourselves castrated.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ، الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ رَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ وَلَوْ أَذِنَ لَهُ لاَخْتَصَيْنَا .

Reference : Sahih Muslim 1402 a
In-book reference : Book 16, Hadith 7
USC-MSA web (English) reference : Book 8, Hadith 3237
(deprecated numbering scheme)

Sa'id b. al-Musayyib reported:
I heard Sa'd (b. Abi Waqqas) saying that the idea of 'Uthman b. Maz'un for living in celibacy was rejected (by the Holy Prophet), and if he had been given permission they would have got themselves castrated.

وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ، شِهَابٍ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ سَمِعْتُ سَعْدًا، يَقُولُ رُدَّ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلُ وَلَوْ أُذِنَ لَهُ لاَخْتَصَيْنَا .

Reference : Sahih Muslim 1402 b
In-book reference : Book 16, Hadith 8
USC-MSA web (English) reference : Book 8, Hadith 3238
(deprecated numbering scheme)

Sa'id b. al Musayyib heard Sa'd b. Abi Waqqas (Allah be pleased with him) saying that Uthman b. Maz'un decided to live in celibacy, but Allah's Messenger (ﷺ) forbade him to do so, and if he had permitted him, we would have got ourselves castrated.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ، شِهَابٍ أَنَّهُ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ أَرَادَ عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ، فَنَهَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَوْ أَجَازَ لَهُ ذَلِكَ لاَخْتَصَيْنَا ‏.‏

Reference : Sahih Muslim 1402 c
In-book reference : Book 16, Hadith 9
USC-MSA web (English) reference : Book 8, Hadith 3239
(deprecated numbering scheme)

(2) Chapter: Recommendation to the one who sees a woman and is attracted to her, to go to his wife or slave woman and have intercourse with her

(2) باب نَدْبِ مَنْ رَأَى امْرَأَةً فَوَقَعَتْ فِي نَفْسِهِ إِلَى أَنْ يَأْتِيَ امْرَأَتَهُ أَوْ جَارِيَتَهُ فَيُوَاقِعَهَا

Jabir reported that Allah's Messenger (ﷺ) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them:

The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى امْرَأَةً فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهْىَ تَمْعَسُ مَنِيئَةً لَهَا فَقَضَى حَاجَتَهُ ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَقَالَ ‏"‏ إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ فَإِذَا أَبْصَرَ أَحَدُكُمُ امْرَأَةً فَلْيَأْتِ أَهْلَهُ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1403 a
In-book reference : Book 16, Hadith 10
USC-MSA web (English) reference : Book 8, Hadith 3240
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) saw a woman; and the rest of the hadith was narrated but (with this exception) that he said he came to his wife Zainab, who was tanning a (piece of) leather, and he made no mention of:

" She retires in the shape of satan."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا حَرْبُ بْنُ أَبِي، الْعَالِيَةِ حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى امْرَأَةً ‏.‏ فَذَكَرَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهْىَ تَمْعَسُ مَنِيئَةً ‏.‏ وَلَمْ يَذْكُرْ تُدْبِرُ فِي صُورَةِ شَيْطَانٍ ‏.‏

Reference : Sahih Muslim 1403 b
In-book reference : Book 16, Hadith 11
USC-MSA web (English) reference : Book 8, Hadith 3241
(deprecated numbering scheme)

Jabir heard Allah's Apostle (ﷺ) say:

When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have an intercourse with her, for it would repel what he feels.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، قَالَ قَالَ جَابِرٌ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوَاقِعْهَا فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ " .

Reference : Sahih Muslim 1403c
In-book reference : Book 16, Hadith 12
USC-MSA web (English) reference : Book 8, Hadith 3242
(deprecated numbering scheme)

(3) Chapter: Mut'ah Marriage: It was permitted then abrogated, then permitted then abrogated, and it will remain Forbidden until the day of resurrection

(3) باب نِكَاحِ الْمُتْعَةِ وَبَيَانِ أَنَّهُ أُبِيحَ ثُمَّ نُسِخَ ثُمَّ أُبِيحَ ثُمَّ نُسِخَ وَاسْتَقَرَّ تَحْرِيمُهُ إِلَى يَوْمِ الْقِيَامَةِ

Abdullah (b. Mas'ud) reported:
We were on an expedition with Allah's Messenger (ﷺ) and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like trangressers" (al-Qur'an, v. 87).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنَا أَبِي وَوَكِيعٌ، وَابْنُ، بِشْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْسَ لَنَا نِسَاءٌ فَقُلْنَا أَلاَ نَسْتَخْصِي فَنَهَانَا عَنْ ذَلِكَ ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ إِلَى أَجَلٍ ثُمَّ قَرَأَ عَبْدُ اللَّهِ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلاَ تَعْتَدُوا إِنَّ اللَّهَ لاَ يُحِبُّ الْمُعْتَدِينَ}
.

Reference : Sahih Muslim 1404 a
In-book reference : Book 16, Hadith 13
USC-MSA web (English) reference : Book 8, Hadith 3243
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jarir with the same chain of transmitters and he also recited this (above-mentioned verse) to us, but he did not say that 'Abdullah recited it.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَقَالَ ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الآيَةَ . وَلَمْ يَقُلْ قَرَأَ عَبْدُ اللَّهِ .

Reference : Sahih Muslim 1404 b
In-book reference : Book 16, Hadith 14
USC-MSA web (English) reference : Book 8, Hadith 3244
(deprecated numbering scheme)

This hadith has been narrated on the authority of Isma'il with the same chain of transmitters (and the words are):

" We were young, so we said: Allah's Messenger, should we not have ourselves castrated? But he (the narrator) did not say; We were on an expedition."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ قَالَ كُنَّا وَنَحْنُ شَبَابٌ فَقُلْنَا يَا رَسُولَ اللَّهِ أَلاَ نَسْتَخْصِي وَلَمْ يَقُلْ نَغْزُو ‏.‏

Reference : Sahih Muslim 1404 c
In-book reference : Book 16, Hadith 15
USC-MSA web (English) reference : Book 8, Hadith 3245
(deprecated numbering scheme)

Jabir b. 'Abdullah and Salama b. al-Akwa' said:
There came to us the proclaimer of Allah's Messenger (ﷺ) and said: Allah's Messenger (ﷺ) has granted you permission to benefit yourselves, i. e. to contract temporary marriage with women.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، وَسَلَمَةَ بْنِ الأَكْوَعِ، قَالاَ خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا ‏.‏ يَعْنِي مُتْعَةَ النِّسَاءِ ‏.‏

Reference : Sahih Muslim 1405 a
In-book reference : Book 16, Hadith 16
USC-MSA web (English) reference : Book 8, Hadith 3246
(deprecated numbering scheme)

Salama b. al. Akwa' and Jabir b. Abdullah reported:
Allah's Messenger (ﷺ) came to us and permitted us to contract temporary marriage.

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، - يَعْنِي ابْنَ الْقَاسِمِ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَانَا فَأَذِنَ لَنَا فِي الْمُتْعَةِ ‏.‏

Reference : Sahih Muslim 1405 b
In-book reference : Book 16, Hadith 17
USC-MSA web (English) reference : Book 8, Hadith 3247
(deprecated numbering scheme)

Ibn Uraij reported:
'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Prophet (ﷺ) and during the time of Abu Bakr and 'Umar.

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ قَالَ عَطَاءٌ قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا فَجِئْنَاهُ فِي مَنْزِلِهِ فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ ثُمَّ ذَكَرُوا الْمُتْعَةَ فَقَالَ نَعَمِ اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ ‏.‏

Reference : Sahih Muslim 1405 c
In-book reference : Book 16, Hadith 18

USC-MSA web (English) reference : Book 8, Hadith 3248
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

We contracted temporary marriage giving a handful of (tales or flour as a dower during the lifetime of Allah's Messenger (ﷺ) and durnig the time of Abu Bakr until 'Umar forbade it in the case of 'Amr b. Huraith.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كُنَّا نَسْتَمْتِعُ بِالْقُبْضَةِ مِنَ التَّمْرِ وَالدَّقِيقِ الأَيَّامَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ حَتَّى نَهَى عَنْهُ عُمَرُ فِي شَأْنِ عَمْرِو بْنِ حُرَيْثٍ ‏.‏

Reference : Sahih Muslim 1405 d
In-book reference : Book 16, Hadith 19
USC-MSA web (English) reference : Book 8, Hadith 3249
(deprecated numbering scheme)

Abu Nadra reported:

While I was in the company of Jabir b. Abdullah, a person came to him and said that Ibn 'Abbas and Ibn Zubair differed on the two types of Mut'as (Tamattu' of Hajj 1846 and Tamattu' with women), whereupon Jabir said: We used to do these two during the lifetime of Allah's Messenger (ﷺ). Umar then forbade us to do them, and so we did not revert to them.

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ، قَالَ كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَأَتَاهُ آتٍ فَقَالَ ابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ فَقَالَ جَابِرٌ فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ فَلَمْ نَعُدْ لَهُمَا ‏.‏

Reference : Sahih Muslim 1405 e
In-book reference : Book 16, Hadith 20
USC-MSA web (English) reference : Book 8, Hadith 3250
(deprecated numbering scheme)

Iyas b. Salama reported on the authority of his father that Allah's Messenger (ﷺ) gave sanction for contracting temporary marriage for three nights in the year of Autas 1847 and then forbade it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا أَبُو عُمَيْسٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَامَ أَوْطَاسٍ فِي الْمُتْعَةِ ثَلاَثًا ثُمَّ نَهَى عَنْهَا ‏.‏

Reference : Sahih Muslim 1405 f
In-book reference : Book 16, Hadith 21
USC-MSA web (English) reference : Book 8, Hadith 3251
(deprecated numbering scheme)

Sabra Juhanni reported:

Allah's Messenger (ﷺ) permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of-my companion was superior to my cloak, but I was younger than he. So when she looked at

the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (ﷺ) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، سَبْرَةَ أَنَّهُ قَالَ أَذِنَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمُتْعَةِ فَانْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا فَقَالَتْ مَا تُعْطِي فَقُلْتُ رِدَائِي . وَقَالَ صَاحِبِي رِدَائِي . وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي وَ كُنْتُ أَشَبَّ مِنْهُ فَإِذَا نَظَرَتْ إِلَى رِدَاءِ صَاحِبِي أَعْجَبَهَا وَإِذَا نَظَرَتْ إِلَىَّ أَعْجَبْتُهَا ثُمَّ قَالَتْ أَنْتَ وَرِدَاؤُكَ يَكْفِينِي . فَمَكَثْتُ مَعَهَا ثَلاَثًا ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ عِنْدَهُ شَىْءٌ مِنْ هَذِهِ النِّسَاءِ الَّتِي يَتَمَتَّعُ فَلْيُخَلِّ سَبِيلَهَا " .

Reference : Sahih Muslim 1406 a
In-book reference : Book 16, Hadith 22
USC-MSA web (English) reference : Book 8, Hadith 3252
(deprecated numbering scheme)

Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger (ﷺ) during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger (ﷺ) permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said:

Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger (ﷺ) declared it forbidden.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، أَنَّ أَبَاهُ، غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَتْحَ مَكَّةَ قَالَ فَأَقَمْنَا بِهَا خَمْسَ عَشْرَةَ - ثَلاَثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ - فَأَذِنَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مُتْعَةِ النِّسَاءِ فَخَرَجْتُ أَنَا وَرَجُلٌ مِنْ قَوْمِي وَلِي عَلَيْهِ فَضْلٌ فِي الْجَمَالِ وَهُوَ قَرِيبٌ مِنَ الدَّمَامَةِ مَعَ كُلِّ وَاحِدٍ مِنَّا بُرْدٌ فَبُرْدِي خَلَقٌ وَأَمَّا بُرْدُ ابْنِ عَمِّي فَبُرْدٌ جَدِيدٌ غَضٌّ حَتَّى إِذَا كُنَّا بِأَسْفَلِ مَكَّةَ أَوْ بِأَعْلاَهَا فَتَلَقَّتْنَا فَتَاةٌ مِثْلُ الْبَكْرَةِ الْعَنَطْنَطَةِ فَقُلْنَا هَلْ لَكِ أَنْ يَسْتَمْتِعَ مِنْكِ أَحَدُنَا قَالَتْ وَمَاذَا تَبْذُلاَنِ فَنَشَرَ كُلُّ وَاحِدٍ مِنَّا بُرْدَهُ فَجَعَلَتْ تَنْظُرُ إِلَى الرَّجُلَيْنِ وَيَرَاهَا صَاحِبِي تَنْظُرُ إِلَى عِطْفِهَا فَقَالَ إِنَّ بُرْدَ هَذَا خَلَقٌ وَبُرْدِي جَدِيدٌ غَضٌّ . فَتَقُولُ بُرْدُ هَذَا لاَ بَأْسَ بِهِ . ثَلاَثَ مِرَارٍ أَوْ مَرَّتَيْنِ ثُمَّ اسْتَمْتَعْتُ مِنْهَا فَلَمْ أَخْرُجْ حَتَّى حَرَّمَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1406 b
In-book reference : Book 16, Hadith 23
USC-MSA web (English) reference : Book 8, Hadith 3253

(deprecated numbering scheme)

Rabi' b. S'abra al-jahanni reported on the authority of his father. We went with Allah's Messenger (ﷺ) to Mecca during the year of Victory and he narrated like this a hadith transmitted by Bishr (the previous one) but with this addition:

" She said: Can it be possible?" And it is also mentioned in it:" He said: The cloak of this (man) is old and worn out."

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ إِلَى مَكَّةَ . فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ . وَزَادَ قَالَتْ وَهَلْ يَصْلُحُ ذَاكَ وَفِيهِ قَالَ إِنَّ بُرْدَ هَذَا خَلَقٌ مَحٌّ .

Reference : Sahih Muslim 1406 c
In-book reference : Book 16, Hadith 24
USC-MSA web (English) reference : Book 8, Hadith 3254
(deprecated numbering scheme)

Sabra al-Juhanni reported on the authority of his father that while he was with Allah's Messenger (may peace be upon hm) he said:

0 people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to then (as dower).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ، حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا أَيُّهَا النَّاسُ إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الاِسْتِمْتَاعِ مِنَ النِّسَاءِ وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَىْءٌ فَلْيُخَلِّ سَبِيلَهُ وَلاَ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا" .

Reference : Sahih Muslim 1406 d
In-book reference : Book 16, Hadith 25
USC-MSA web (English) reference : Book 8, Hadith 3255
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abd al-'Aziz b 'Umar with the same chain of transmitters, and he said:

I saw Allah's Messenger (ﷺ) standing between the pillar and the gate (of the Ka'ba) and he was relating a hadith as narrated by Ibn Numair.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، بِهَذَا الإِسْنَادِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ وَهُوَ يَقُولُ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ .

Reference : Sahih Muslim 1406 e
In-book reference : Book 16, Hadith 26
USC-MSA web (English) reference : Book 8, Hadith 3256
(deprecated numbering scheme)

'Abd al-Malik b. Rabi' b. Sabraal-Juhanni reported on the authority of his father who narrated it on the authority of his father (i e. 'Abd al-Malik's grandfather, Sabura al-Juhanniy Allah's Messenger (ﷺ) permitted us to contract temporary marriage in the Year of Victory, as we entered Mecca, and we did come out of it but he forbade us to do it.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمُتْعَةِ عَامَ الْفَتْحِ حِينَ دَخَلْنَا مَكَّةَ ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا.

Reference : Sahih Muslim 1406 f
In-book reference : Book 16, Hadith 27
USC-MSA web (English) reference : Book 8, Hadith 3257
(deprecated numbering scheme)

Sabra b. Ma'bad reported that Allah's Apostle (ﷺ) permitted his Companions to contract temporary marriage with women in the Year of Victory. So I and a friend of mine from Banu Sulaim went out, until we found a young woman of Banu Amir who was like a young she-camel having a long neck. We proposed to her for contracting temporary marriage with us, and presented to her our cloaks (as dower). She began to look and found me more handsome than my friend, but found the cloak of my friend more beautiful than my cloak. She thought in her mind for a while, but then preferred me to my friend. So I remained with her for three (nights), and then Allah's Messenger (ﷺ) commanded us to part with them (such women).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ الرَّبِيعِ بْنِ سَبْرَةَ بْنِ مَعْبَدٍ، قَالَ سَمِعْتُ أَبِي رَبِيعَ بْنَ سَبْرَةَ، يُحَدِّثُ عَنْ أَبِيهِ، سَبْرَةَ بْنِ مَعْبَدٍ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم عَامَ فَتْحِ مَكَّةَ أَمَرَ أَصْحَابَهُ بِالتَّمَتُّعِ مِنَ النِّسَاءِ - قَالَ - فَخَرَجْتُ أَنَا وَصَاحِبٌ لِي مِنْ بَنِي سُلَيْمٍ حَتَّى وَجَدْنَا جَارِيَةً مِنْ بَنِي عَامِرٍ كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ فَخَطَبْنَاهَا إِلَى نَفْسِهَا وَعَرَضْنَا عَلَيْهَا بُرْدَيْنَا فَجَعَلَتْ تَنْظُرُ فَتَرَانِي أَجْمَلَ مِنْ صَاحِبِي وَتَرَى بُرْدَ صَاحِبِي أَحْسَنَ مِنْ بُرْدِي فَآمَرَتْ نَفْسَهَا سَاعَةً ثُمَّ اخْتَارَتْنِي عَلَى صَاحِبِي فَكُنَّ مَعَنَا ثَلاَثًا ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِفِرَاقِهِنَّ ‏.‏

Reference : Sahih Muslim 1406 g
In-book reference : Book 16, Hadith 28
USC-MSA web (English) reference : Book 8, Hadith 3258
(deprecated numbering scheme)

Rabi' b. Sabra reported on the authority of his father that Allah's Apostle (ﷺ) prohibited the contracting of temporary marriage.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ نِكَاحِ الْمُتْعَةِ ‏.‏

Reference : Sahih Muslim 1406 h
In-book reference : Book 16, Hadith 29
USC-MSA web (English) reference : Book 8, Hadith 3259
(deprecated numbering scheme)

Rabi' b. Sabra reported on the authority of his father that Allah's Messenger (ﷺ) forbade on the Day of Victory to contract temporary marriage with women.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ، بْنِ سَبْرَةَ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى يَوْمَ الْفَتْحِ عَنْ مُتْعَةِ النِّسَاءِ.

Reference : Sahih Muslim 1406 i
In-book reference : Book 16, Hadith 30
USC-MSA web (English) reference : Book 8, Hadith 3260
(deprecated numbering scheme)

This hadith has been narrated on the authority of Rabi' b. Sabra that Allah's Messenger (ﷺ) forbade to contract temporary marriage with women at the time of Victory, and that his father had contracted the marriage for two red cloaks.

وَحَدَّثَنِيهِ حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ مُتْعَةِ النِّسَاءِ وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ.

Reference : Sahih Muslim 1406 j
In-book reference : Book 16, Hadith 31
USC-MSA web (English) reference : Book 8, Hadith 3260
(deprecated numbering scheme)

'Urwa b. Zabair reported that 'Abdullah b. Zubair (Allah be pleased with him) stood up (and delivered an address) in Mecca saying:

Allah has made blind the hearts of some people as He has deprived them of eyesight that they give religious verdict in favour of temporary marriage, while he was alluding to a person (Ibn 'Abbas). Ibn Abbas called him and said: You are an uncouth person, devoid of sense. By my life, Mut'a was practised during the lifetime of the leader of the pious (he meant Allah's Messenger, may peace be upon him), and Ibn Zubair said to him: just do it yourselves, and by Allah, if you do that I will stone you with your stones. Ibn Shihab said. Khalid b. Muhajir b. Saifullah informed me: While I was sitting in the company of a person, a person came to him and he asked for a religious verdict about Mut'a and he permitted him to do it. Ibn Abu 'Amrah al-Ansari (Allah be pleased with him) said to him: Be gentle. It was permitted in- the early days of Islam, (for one) who was driven to it under the stress of necessity just as (the eating of) carrion and the blood and flesh of swine and then Allah intensified (the commands of) His religion and prohibited it (altogether). Ibn Shihab reported: Rabi' b. Sabra told me that his father (Sabra) said: I contracted temporary marriage with a woman of Banu 'Amir for two cloaks during the lifetime of Allah's Messenger (ﷺ) ; then he forbade us to do Mut'a. Ibn Shihab said: I heard Rabi' b. Sabra narrating it to Umar b. 'Abd al-'Aziz and I was sitting there.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، قَامَ بِمَكَّةَ فَقَالَ إِنَّ نَاسًا - أَعْمَى اللَّهُ قُلُوبَهُمْ كَمَا أَعْمَى أَبْصَارَهُمْ - يُفْتُونَ بِالْمُتْعَةِ - يُعَرِّضُ بِرَجُلٍ - فَنَادَاهُ فَقَالَ إِنَّكَ لَجِلْفٌ جَافٍ فَلَعَمْرِي لَقَدْ كَانَتِ الْمُتْعَةُ تُفْعَلُ عَلَى عَهْدِ إِمَامِ الْمُتَّقِينَ - يُرِيدُ رَسُولَ اللَّهِ صلى الله عليه وسلم - فَقَالَ لَهُ ابْنُ الزُّبَيْرِ فَجَرِّبْ بِنَفْسِكَ فَوَاللَّهِ لَئِنْ فَعَلْتَهَا لأَرْجُمَنَّكَ بِأَحْجَارِكَ . قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي خَالِدُ بْنُ الْمُهَاجِرِ بْنِ سَيْفِ اللَّهِ أَنَّهُ بَيْنَا هُوَ جَالِسٌ عِنْدَ رَجُلٍ جَاءَهُ رَجُلٌ فَاسْتَفْتَاهُ فِي الْمُتْعَةِ فَأَمَرَهُ بِهَا فَقَالَ لَهُ ابْنُ أَبِي عَمْرَةَ الأَنْصَارِيُّ مَهْلاً . قَالَ مَا هِيَ وَاللَّهِ لَقَدْ فُعِلَتْ فِي عَهْدِ إِمَامِ

الْمُتَّقِينَ . قَالَ ابْنُ أَبِي عَمْرَةَ إِنَّهَا كَانَتْ رُخْصَةً فِي أَوَّلِ الإِسْلاَمِ لِمَنِ اضْطُرَّ إِلَيْهَا كَالْمَيْتَةِ وَالدَّمِ وَلَحْمِ الْخِنْزِيرِ ثُمَّ أَحْكَمَ اللَّهُ الدِّينَ وَنَهَى عَنْهَا . قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي رَبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ قَالَ قَدْ كُنْتُ اسْتَمْتَعْتُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم امْرَأَةً مِنْ بَنِي عَامِرٍ بِبُرْدَيْنِ أَحْمَرَيْنِ ثُمَّ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُتْعَةِ . قَالَ ابْنُ شِهَابٍ وَسَمِعْتُ رَبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ ذَلِكَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَأَنَا جَالِسٌ .

Reference : Sahih Muslim 1406 k
In-book reference : Book 16, Hadith 32
USC-MSA web (English) reference : Book 8, Hadith 3261
(deprecated numbering scheme)

Sabra al-Juhanni reported on the authority of his father:
Allah's Messenger (ﷺ) prohibited the contracting of temporary marriage and said: Behold, it is forbidden from this very day of yours to the Day of Resurrection, and he who has given something (as a dower) should not take it back.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنِ ابْنِ أَبِي عَبْلَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ حَدَّثَنَا الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُتْعَةِ وَقَالَ " أَلاَ إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَذَا إِلَى يَوْمِ الْقِيَامَةِ وَمَنْ كَانَ أَعْطَى شَيْئًا فَلاَ يَأْخُذْهُ " .

Reference : Sahih Muslim 1406 l
In-book reference : Book 16, Hadith 33
USC-MSA web (English) reference : Book 8, Hadith 3262
(deprecated numbering scheme)

'Ali b. AbiTalib reported that Allah's Messenger (ﷺ) prohibited on the Day of Khaibar the contracting of temporary marriage with women and the eating of the flesh of domestic asses.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ .

Reference : Sahih Muslim 1407 a
In-book reference : Book 16, Hadith 34
USC-MSA web (English) reference : Book 8, Hadith 3263
(deprecated numbering scheme)

Malik narrated this hadith on the authority of the same chain of trans- witters that 'Ali b. Abil Talib said to a person:
You are a person led astray; Allah's Messenger (ﷺ) forbade us (to do Mut'a), as is stated In the hadith transmitted on the authority of Yahya b. Malik.

وَحَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، بِهَذَا الإِسْنَادِ وَقَالَ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، يَقُولُ لِفُلاَنٍ إِنَّكَ رَجُلٌ تَائِهٌ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ يَحْيَى بْنِ يَحْيَى عَنْ مَالِكٍ .

Reference : Sahih Muslim 1407 b
In-book reference : Book 16, Hadith 35
USC-MSA web (English) reference : Book 8, Hadith 3264

(deprecated numbering scheme)

Muhammad b. 'Ali narrated on the authority of his father 'Ali that Allah's Apostle (ﷺ) on the Day of Khaibar prohibited for ever the contracting of temporary marriage and eating of the flesh of the domestic asses.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ، وَعَبْدِ اللَّهِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ ‏.‏

Reference : Sahih Muslim 1407 c
In-book reference : Book 16, Hadith 36
USC-MSA web (English) reference : Book 8, Hadith 3265
(deprecated numbering scheme)

'Ali (Allah be pleased with him) heard that Ibn Abbas (Allah be pleased with them) gave some relaxation in connection with the contracting of temporary marriage, whereupon he said:
Don't be hasty (in your religious verdict), Ibn 'Abbas, for Allah's Messenger (ﷺ) on the Day of Khaibar prohibited that forever - along with the eating of flesh of domestic asses.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ، وَعَبْدِ اللَّهِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ فَقَالَ مَهْلاً يَا ابْنَ عَبَّاسٍ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ ‏.‏

Reference : Sahih Muslim 1407 d
In-book reference : Book 16, Hadith 37
USC-MSA web (English) reference : Book 8, Hadith 3266
(deprecated numbering scheme)

'Ali (Allah be pleased with him) said to Ibn 'Abbas (Allah be pleased with them) that Allah's Messenger (ﷺ) on the Day of Khaibar forbade forever the contracting of temporary marriage and the eating of the flesh of domestic asses.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ، وَعَبْدِ اللَّهِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِمَا، أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، يَقُولُ لاِبْنِ عَبَّاسٍ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ ‏.‏

Reference : Sahih Muslim 1407 e
In-book reference : Book 16, Hadith 38
USC-MSA web (English) reference : Book 8, Hadith 3267
(deprecated numbering scheme)

(4) Chapter: The prohibition of being married to a woman and her paternal aunt or maternal aunt at the same time

(4) باب تَحْرِيمِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فِي النِّكَاحِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace upon him) having said this:
One should not combine a woman and her father's sister, nor a woman and her mother's sister in marriage.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ " لاَ يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَلاَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا" .

Reference : Sahih Muslim 1408 a
In-book reference : Book 16, Hadith 39
USC-MSA web (English) reference : Book 8, Hadith 3268
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
that Allah's Messenger (ﷺ) forbade combining of four women in marriage: a woman with her father's sister, and a woman with her mother's sister.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ أَرْبَعِ نِسْوَةٍ أَنْ يُجْمَعَ بَيْنَهُنَّ الْمَرْأَةِ وَعَمَّتِهَا وَالْمَرْأَةِ وَخَالَتِهَا .

Reference : Sahih Muslim 1408 b
In-book reference : Book 16, Hadith 40
USC-MSA web (English) reference : Book 8, Hadith 3269
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
I heard Allah's Messenger (ﷺ) say: Father's sister should not be combined with her brother's daughter, nor the daughter of a sister with her mother's sister.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ، - قَالَ ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ - عَنِ ابْنِ شِهَابٍ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُنْكَحُ الْعَمَّةُ عَلَى بِنْتِ الأَخِ وَلاَ ابْنَةُ الأُخْتِ عَلَى الْخَالَةِ " .

Reference : Sahih Muslim 1408 c
In-book reference : Book 16, Hadith 41
USC-MSA web (English) reference : Book 8, Hadith 3270
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade a person to combine in marriage a womanarid her father's sister, and a woman and her mother's sister. Ibn Shihab said:
So we regarded the paternal aunt of her (wife's) father and the maternal aunt of her (wife's) father at the same level.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ الْكَعْبِيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا . قَالَ ابْنُ شِهَابٍ فَنُرَى خَالَةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ .

Reference : Sahih Muslim 1408 d
In-book reference : Book 16, Hadith 42
USC-MSA web (English) reference : Book 8, Hadith 3271

(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

One should not combine in marriage a woman with her father's sister, or her mother's sister.

وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلاَ عَلَى خَالَتِهَا " .

Reference : Sahih Muslim 1408 e
In-book reference : Book 16, Hadith 43
USC-MSA web (English) reference : Book 8, Hadith 3272
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ.

Reference : Sahih Muslim 1408 f
In-book reference : Book 16, Hadith 44
USC-MSA web (English) reference : Book 8, Hadith 3273
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

A man must not make proposal of marriage to a woman when his brother has done so already. And he must not offer a price for a thing for which his brother had already offered a price; and a woman must not be combined in marriage with her father's sister, nor with her mother's sister, and a woman must not ask to have her sister divorced in order to deprive her of what belongs to her, but she must marry, because she will have what Allah has decreed for her.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلاَ يَسُومُ عَلَى سَوْمِ أَخِيهِ وَلاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلاَ عَلَى خَالَتِهَا وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِئَ صَحْفَتَهَا وَلْتَنْكِحْ فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا " .

Reference : Sahih Muslim 1408 g
In-book reference : Book 16, Hadith 45
USC-MSA web (English) reference : Book 8, Hadith 3274
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade the combining of a woman in marriage with her father's sister, or with her mother's sister, or that a woman should ask for divorce for her sister in order to deprive her of what belongs to her. Allah, the Exalted'and Majestic, is her Sustainer too.

وَحَدَّثَنِي مُحْرِزُ بْنُ عَوْنِ بْنِ أَبِي عَوْنٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ بْنِ أَبِي، هِنْدٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا أَوْ أَنْ تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي صَحْفَتِهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَازِقُهَا .

Reference : Sahih Muslim 1408 h
In-book reference : Book 16, Hadith 46
USC-MSA web (English) reference : Book 8, Hadith 3275
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade to combine a woman and her father's sister, and a woman and her mother's sister.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى وَابْنِ نَافِعٍ - قَالُوا أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا ‏.‏

Reference : Sahih Muslim 1408 i
In-book reference : Book 16, Hadith 47
USC-MSA web (English) reference : Book 8, Hadith 3276
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Amr b. Dinar

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1408 j
In-book reference : Book 16, Hadith 48
USC-MSA web (English) reference : Book 8, Hadith 3277
(deprecated numbering scheme)

(5) Chapter: The prohibition of marriage for one who is in Ihram, and it is disliked for him to propose marriage

(5) باب تَحْرِيمِ نِكَاحِ الْمُحْرِمِ وَكَرَاهَةِ خِطْبَتِهِ

Nubaih b. Wahb reported that 'Umar b. Ubaidullah intended to marry Talha b. 'Umar with the daughter of Shaiba b. Jubair; so he sent a messenger to Aban b. Uthman to attend the marriage, and he was at that time the Amir of Hajj. Aban said:

I heard 'Uthman b. 'Affan say that Allah's Messenger (ﷺ) had stated: A Muhrim must neither marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَنَّفَقَالَ أَبَانٌ سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ يَنْكِحُ الْمُحْرِمُ وَلاَ يُنْكَحُ وَلاَ يَخْطُبُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1409 a
In-book reference : Book 16, Hadith 49
USC-MSA web (English) reference : Book 8, Hadith 3278
(deprecated numbering scheme)

Nubaih b. Wahb reported:

Umar b. Ubaidullah b. Ma'mar sent me to Aban b. Uthman as he wanted to make the proposal of the marriage of his son with the daughter of Shaiba b. Uthman. He (Aban b. Uthman) was at that time (busy) in the season of Pilgrimage. He said: I deem him to be a man of the desert (for it is a common thing) that a Muhrim can neither

marry, nor is he allowed to be married to anyone. It is Uthman (b. Affan) who reported this to us from Allah's Messenger (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، حَدَّثَنِي نُبَيْهُ بْنُ وَهْبٍ، قَالَ بَعَثَنِي عُمَرُ بْنُ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ وَكَانَ يَخْطُبُ بِنْتَ شَيْبَةَ بْنِ عُثْمَانَ عَلَى ابْنِهِ فَأَرْسَلَنِي إِلَى أَبَانِ بْنِ عُثْمَانَ وَهُوَ عَلَى الْمَوْسِمِ فَقَالَ أَلاَ أُرَاهُ أَعْرَابِيًّا " إِنَّ الْمُحْرِمَ لاَ يَنْكِحُ وَلاَ يُنْكَحُ " . أَخْبَرَنَا بِذَلِكَ عُثْمَانُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1409 b
In-book reference	: Book 16, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3279

Uthman b. 'Affan reported that Allah's Messenger (ﷺ) had said:

A Muhrim should neither marry himself, nor should he be got married to anyone, nor should he make the proposal of marriage.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، ح وَحَدَّثَنِي أَبُو الْخَطَّابِ، زِيَادُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، قَالاَ جَمِيعًا حَدَّثَنَا سَعِيدٌ، عَنْ مَطَرٍ، وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَنْكِحُ الْمُحْرِمُ وَلاَ يُنْكَحُ وَلاَ يَخْطُبُ " .

Reference	: Sahih Muslim 1409 c
In-book reference	: Book 16, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3280

'Uthman (b. 'Affan) reported it directly from Allah's Apostle (ﷺ) that he said:

A Muhrim should neithermarry (in that state) nor make the proposal of marriage.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ، عُيَيْنَةَ - قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْمُحْرِمُ لاَ يَنْكِحُ وَلاَ يَخْطُبُ " .

Reference	: Sahih Muslim 1409 d
In-book reference	: Book 16, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3281

Nabaih b. Wahb reported that Umar b. 'Ubaidullah b. Ma'mar intended to marry his son Talha with the daughter of Shaiba b. Jubair during the Pilgrimage. Aban b. Uthman was at that time the Amir of Pilgrims. So he ('Umar b. Ubaidullah) sent someone (as a messenger) to Aban saying:

I intend to marry Talha b. 'Umar and I earnestly desire you to be present there (in this ceremony of marriage). Aban said to him: I find you a block-headed 'Iraqi. I heard 'Uthman b. 'Affan say that Allah's Messenger (ﷺ) said: A Muhrim should not marry.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، أَنَّ عُمَرَ بْنَ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، أَرَادَ أَنْ يُنْكِحَ، ابْنَهُ طَلْحَةَ بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ فِي الْحَجِّ وَأَبَانُ بْنُ عُثْمَانَ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ فَأَرْسَلَ إِلَى أَبَانٍ إِنِّي قَدْ أَرَدْتُ أَنْ أُنْكِحَ، طَلْحَةَ بْنَ عُمَرَ فَأُحِبُّ أَنْ تَحْضُرَ، ذَلِكَ . فَقَالَ لَهُ أَبَانٌ أَلاَ أُرَاكَ عِرَاقِيًّا جَافِيًا إِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَنْكِحُ الْمُحْرِمُ " .

Reference : Sahih Muslim 1409 e
In-book reference : Book 16, Hadith 53
USC-MSA web (English) reference : Book 8, Hadith 3282
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported that Allah's Apostle (ﷺ) married Maimuna in the state of Ihram. Ibn Numair made this addition:

" I narrated it to Zuhri and he said: Yazid b. al-Asamm (Allah be pleased with him) told me that he (the Holy Prophet) married her when he was not a muhrim."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، أَنَّ ابْنَ، عَبَّاسٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ . زَادَ ابْنُ نُمَيْرٍ فَحَدَّثْتُ بِهِ الزُّهْرِيَّ فَقَالَ أَخْبَرَنِي يَزِيدُ بْنُ الأَصَمِّ أَنَّهُ نَكَحَهَا وَهُوَ حَلاَلٌ .

Reference : Sahih Muslim 1410 a
In-book reference : Book 16, Hadith 54
USC-MSA web (English) reference : Book 8, Hadith 3283
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported:

Allah's Messenger. (ﷺ) married Maimuna while he was a Muhrim.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ تَزَوَّجَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَيْمُونَةَ وَهُوَ مُحْرِمٌ .

Reference : Sahih Muslim 1410 b
In-book reference : Book 16, Hadith 55
USC-MSA web (English) reference : Book 8, Hadith 3284
(deprecated numbering scheme)

Yazid b. al-Asamm reported:

Maimuna daughter of al-Harith narrated to me that Allah's Messenger (ﷺ) married her and he was not in the state of Ihram. And she (Maimuna) was my mother's sister and that of Ibn 'Abbas (Allah be pleased with them).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا أَبُو فَزَارَةَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، حَدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَزَوَّجَهَا وَهُوَ حَلاَلٌ قَالَ وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ .

Reference : Sahih Muslim 1411
In-book reference : Book 16, Hadith 56

USC-MSA web (English) reference : Book 8, Hadith 3285
(deprecated numbering scheme)

(6) Chapter: The prohibition of proposing marriage when one's brother has already proposed, unless he gives permission or gives up the idea

(6) باب تَحْرِيمِ الْخِطْبَةِ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَأْذَنَ أَوْ يَتْرُكَ

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as having said this:

None amongst you should outbid another in a transaction, nor should he make proposals of marriage upon the proposal made by someone else.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ يَخْطُبْ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ " .

Reference : Sahih Muslim 1412 a
In-book reference : Book 16, Hadith 57
USC-MSA web (English) reference : Book 8, Hadith 3286
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as having said this:

A person should not enter into a transaction when his brother (had already entered into but not finalised), and he should not make proposal of marriage upon the proposal already made by his brother, until he permits it.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، قَالَ زُهَيْرٌ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَبِعِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلاَ يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ إِلاَّ أَنْ يَأْذَنَ لَهُ " .

Reference : Sahih Muslim 1412 b
In-book reference : Book 16, Hadith 58
USC-MSA web (English) reference : Book 8, Hadith 3287
(deprecated numbering scheme)

Narrated Ibn Umar :

The above hadith has been narrated by Ibn Umar through another chain.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ.

Reference : Sahih Muslim 1412 c
In-book reference : Book 16, Hadith 59
USC-MSA web (English) reference : Book 8, Hadith 3287
(deprecated numbering scheme)

A hadith like this has been reported on the authority of Nafi' with the same chain of transmitters.

وَحَدَّثَنِيهِ أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ.

Reference : Sahih Muslim 1412 d
In-book reference : Book 16, Hadith 60
USC-MSA web (English) reference : Book 8, Hadith 3288
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as having forbidden a dweller of the town selling the merchandise of a villager or outbidding in a sale (in order that another might fall into a snare), or a person making the proposal of marriage when his brother has already made such a proposal, or entering into a transaction when his brother has already entered; and a woman asking the divorce of her sister in order to deprive her of what belongs to her. 'Amr made this addition:

" The person should not purchase in opposition to his brother."

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ أَوْ يَتَنَاجَشُوا أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِئَ مَا فِي إِنَائِهَا أَوْ مَا فِي صَحْفَتِهَا ‏.‏ زَادَ عَمْرٌو فِي رِوَايَتِهِ وَلاَ يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ ‏.‏

Reference : Sahih Muslim 1413 a
In-book reference : Book 16, Hadith 61
USC-MSA web (English) reference : Book 8, Hadith 3289
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as having said this:

Do not outbid in a sale in order to ensnare. No man should enter into a transaction in which his brother has already entered, and no dweller of the town should sell on behalf of the villager. And no man should make a proposal of marriage which his brother has already made and no woman should ask for the divorce of another (co-wife) in order to deprive her of what belongs to her.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَنَاجَشُوا وَلاَ يَبِعِ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ وَلاَ يَخْطُبِ الْمَرْءُ عَلَى خِطْبَةِ أَخِيهِ وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ الأُخْرَى لِتَكْتَفِئَ مَا فِي إِنَائِهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 1413 b
In-book reference : Book 16, Hadith 62
USC-MSA web (English) reference : Book 8, Hadith 3290
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight alteration.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ ‏"‏ وَلاَ يَزِدِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1413 c
In-book reference : Book 16, Hadith 63
USC-MSA web (English) reference : Book 8, Hadith 3291
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The Muslim should not purchase in opposition to his brother, and he should not make the proposal of marriage on the proposal already made by his brother.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَسُمِ الْمُسْلِمُ عَلَى سَوْمِ أَخِيهِ وَلاَ يَخْطُبْ عَلَى خِطْبَتِهِ " .

Reference : Sahih Muslim 1413 d
In-book reference : Book 16, Hadith 64
USC-MSA web (English) reference : Book 8, Hadith 3292
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الْعَلاَءِ، وَسُهَيْلٍ عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَاهُ مُحَمَّدُ، بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم إِلاَّ أَنَّهُمْ قَالُوا " عَلَى سَوْمِ أَخِيهِ وَخِطْبَةِ أَخِيهِ " .

Reference : Sahih Muslim 1413 e
In-book reference : Book 16, Hadith 65
USC-MSA web (English) reference : Book 8, Hadith 3293
(deprecated numbering scheme)

'Uqba b. 'Amir said on the pulpit that Allah's Messenger (ﷺ) said:

A believer is the brother of a believer, so it is not lawful for a believer to outbid his brother, and he should not propose an engagement when his brother has thus proposed until he gives it up.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ اللَّيْثِ، وَغَيْرِهِ، عَنْ يَزِيدَ بْنِ، أَبِي حَبِيبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ، أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، عَلَى الْمِنْبَرِ يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُؤْمِنُ أَخُو الْمُؤْمِنِ فَلاَ يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ وَلاَ يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ " .

Reference : Sahih Muslim 1414
In-book reference : Book 16, Hadith 66
USC-MSA web (English) reference : Book 8, Hadith 3294
(deprecated numbering scheme)

(7) Chapter: Prohibition and invalidity of Shighar Marriage
(7) باب تَحْرِيمِ نِكَاحِ الشِّغَارِ وَبُطْلاَنِهِ

Ibn Umar (Allah be pleased with them) said that Allah's Messenger (ﷺ) prohibited Shighar which means that a man gives his daughter in marriage on the condition that the other gives his daughter to him in marriage with- out any dower being paid by either.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الشِّغَارِ . وَالشِّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ ابْنَتَهُ وَلَيْسَ بَيْنَهُمَا صَدَاقٌ .

Reference : Sahih Muslim 1415 a

In-book reference : Book 16, Hadith 67
USC-MSA web (English) reference : Book 8, Hadith 3295
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of" Abdullah b. 'Umar (Allah be pleased with them) but with a slight variation of words.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِهِ غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ قُلْتُ لِنَافِعٍ مَا الشِّغَارُ‏.‏

Reference : Sahih Muslim 1415 b
In-book reference : Book 16, Hadith 68
USC-MSA web (English) reference : Book 8, Hadith 3296
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) prohibited Shighar.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الشِّغَارِ ‏.‏

Reference : Sahih Muslim 1415 c
In-book reference : Book 16, Hadith 69
USC-MSA web (English) reference : Book 8, Hadith 3297
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as having said:

There is no Shighar in islam.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ شِغَارَ فِي الإِسْلاَمِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1415 d
In-book reference : Book 16, Hadith 70
USC-MSA web (English) reference : Book 8, Hadith 3298
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) prohibited Shighar.

Ibn Numair added:

Shighar means that a person should say to the other person: Give me the hand of your daughter in marriage and I will (in return) marry my daughter to you; or merry me your sister, and I will marry my sister to you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الشِّغَارِ ‏.‏ زَادَ ابْنُ نُمَيْرٍ وَالشِّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ زَوِّجْنِي ابْنَتَكَ وَأُزَوِّجُكَ ابْنَتِي أَوْ زَوِّجْنِي أُخْتَكَ وَأُزَوِّجُكَ أُخْتِي ‏.‏

Reference : Sahih Muslim 1416 a
In-book reference : Book 16, Hadith 71
USC-MSA web (English) reference : Book 8, Hadith 3299
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Vmar with the same chain of transmitters, but there is no mention of Ibn Numair.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، - وَهُوَ ابْنُ عُمَرَ - بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ .

Reference : Sahih Muslim 1416 b
In-book reference : Book 16, Hadith 72
USC-MSA web (English) reference : Book 8, Hadith 3300
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with him) reported that Allah's Messenger (ﷺ) prohibited Shighar.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ ح وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الشِّغَارِ .

Reference : Sahih Muslim 1417
In-book reference : Book 16, Hadith 73
USC-MSA web (English) reference : Book 8, Hadith 3301
(deprecated numbering scheme)

(8) Chapter: Fulfilling the conditions stipulated in the Marriage

(8) باب الْوَفَاءِ بِالشُّرُوطِ فِي النِّكَاحِ

'Uqba b. Amir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The most worthy condition which must be fulfilled is that which makes sexual intercourse lawful. In the narration transmitted by Ibn Muthanna (instead of the word" condition") it is" conditions".

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ، اللَّهِ الْيَزَنِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ " . هَذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى . غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ " الشُّرُوطِ " .

Reference : Sahih Muslim 1418
In-book reference : Book 16, Hadith 74
USC-MSA web (English) reference : Book 8, Hadith 3302
(deprecated numbering scheme)

(9) Chapter: Seeking permission of a previously-married woman in words, and of a virgin by silence

(9) باب اسْتِئْذَانِ الثَّيِّبِ فِي النِّكَاحِ بِالنُّطْقِ وَالْبِكْرِ بِالسُّكُوتِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as having said:

A woman without a husband (or divorced or a widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked the Prophet of Allah (ﷺ): How her (virgin's) consent can be solicited? He (the Holy Prophet) said: That she keeps silence.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَلَمَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلاَ تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ " . قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ إِذْنُهَا قَالَ " أَنْ تَسْكُتَ " .

Reference : Sahih Muslim 1419 a
In-book reference : Book 16, Hadith 75
USC-MSA web (English) reference : Book 8, Hadith 3303
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي، عُثْمَانَ ح وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنِ الأَوْزَاعِيِّ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، ح وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَمُحَمَّدُ بْنُ رَافِعٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، الدَّارِمِيُّ أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا مُعَاوِيَةُ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، . بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ . وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلاَّمٍ فِي هَذَا الْحَدِيثِ.

Reference : Sahih Muslim 1419 b
In-book reference : Book 16, Hadith 76
USC-MSA web (English) reference : Book 8, Hadith 3304
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

I asked Allah's Messenger (ﷺ) about a virgin whose marriage is solemnised by her guardian, whether it was necessary or not to consult her. Allah's Messerger (ﷺ) said: Yes, she must be consulted. 'A'isha reported: I told him that she feels shy, whereupon Allah's Messenger (ﷺ) said: Her silence implies her consent.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، يَقُولُ قَالَ ذَكْوَانُ مَوْلَى عَائِشَةَ سَمِعْتُ عَائِشَةَ، تَقُولُ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْجَارِيَةِ يُنْكِحُهَا أَهْلُهَا أَتُسْتَأْمَرُ أَمْ لاَ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ تُسْتَأْمَرُ " . فَقَالَتْ عَائِشَةُ فَقُلْتُ لَهُ فَإِنَّهَا تَسْتَحْيِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ " .

Reference : Sahih Muslim 1420
In-book reference : Book 16, Hadith 77
USC-MSA web (English) reference : Book 8, Hadith 3305
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

A woman without a husband has more right to her person than her guardian, and a virgin's consent must be asked from her, and her silence implies her consent.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى، بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ قُلْتُ لِمَالِكٍ حَدَّثَكَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا " . قَالَ نَعَمْ .

Reference : Sahih Muslim 1421 a
In-book reference : Book 16, Hadith 78
USC-MSA web (English) reference : Book 8, Hadith 3306
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

A woman who has been previously married (Thayyib) has more right to her person than her guardian. And a virgin should also be consulted, and her silence implies her consent.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ، يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْمَرُ وَإِذْنُهَا سُكُوتُهَا " .

Reference : Sahih Muslim 1421 b
In-book reference : Book 16, Hadith 79
USC-MSA web (English) reference : Book 8, Hadith 3307
(deprecated numbering scheme)

Sufyan reported on the basis of the same chain of transmitters (and the words are):

A woman who has been previously married (Thayyib) has more right to her person than her guardian; and a virgin's father must ask her consent from her, her consent being her silence, At times he said: Her silence is her affirmation.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ وَقَالَ " الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا " . وَرُبَّمَا قَالَ " وَصَمْتُهَا إِقْرَارُهَا " .

Reference : Sahih Muslim 1421 c
In-book reference : Book 16, Hadith 80
USC-MSA web (English) reference : Book 8, Hadith 3308
(deprecated numbering scheme)

(10) Chapter: It is permissible for a father to arrange the marriage of a young virgin

(10) باب تَزْوِيجِ الأَبِ الْبِكْرَ الصَّغِيرَةَ

'A'isha (Allah be pleased with her) reported:

Allah's Messenger (ﷺ) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger (, may peace be upon him) came there in the morning, and I was entrusted to him.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ قَالَ وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم لِسِتِّ سِنِينَ وَبَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ . قَالَتْ فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْرًا فَوَفَى شَعْرِي جُمَيْمَةً فَأَتَتْنِي أُمُّ رُومَانَ وَأَنَا عَلَى أُرْجُوحَةٍ وَمَعِي صَوَاحِبِي فَصَرَخَتْ بِي فَأَتَيْتُهَا وَمَا أَدْرِي مَا تُرِيدُ بِي فَأَخَذَتْ بِيَدِي فَأَوْقَفَتْنِي عَلَى الْبَابِ . فَقُلْتُ هَهْ هَهْ . حَتَّى ذَهَبَ نَفَسِي فَأَدْخَلَتْنِي بَيْتًا فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ وَعَلَى خَيْرِ طَائِرٍ . فَأَسْلَمَتْنِي إِلَيْهِنَّ فَغَسَلْنَ رَأْسِي وَأَصْلَحْنَنِي فَلَمْ يَرُعْنِي إِلاَّ وَرَسُولُ اللَّهِ صلى الله عليه وسلم ضُحًى فَأَسْلَمْنَنِي إِلَيْهِ .

Reference : Sahih Muslim 1422 a
In-book reference : Book 16, Hadith 81
USC-MSA web (English) reference : Book 8, Hadith 3309
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
Allah's Apostle (ﷺ) married me when I was six years old, and I was admitted to his house when I was nine years old.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدَةُ، - هُوَ ابْنُ سُلَيْمَانَ - عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَنِي النَّبِيُّ صلى الله عليه وسلم وَأَنَا بِنْتُ سِتِّ سِنِينَ وَبَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ .

Reference : Sahih Muslim 1422 b
In-book reference : Book 16, Hadith 82
USC-MSA web (English) reference : Book 8, Hadith 3310
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Apostle (ﷺ) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم تَزَوَّجَهَا وَهْىَ بِنْتُ سَبْعِ سِنِينَ وَزُفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ وَلُعَبُهَا مَعَهَا وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ .

Reference : Sahih Muslim 1422 c
In-book reference : Book 16, Hadith 83
USC-MSA web (English) reference : Book 8, Hadith 3311
(deprecated numbering scheme)

Narrated 'A'isha :

'A'isha (Allah be pleased with her) reported that Allah's Apostle (ﷺ) married her when she was six years old, and he (the Holy Prophet) took her to his house when she was nine, and when he (the Holy Prophet) died she was eighteen years old

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى وَإِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْىَ بِنْتُ سِتٍّ وَبَنَى بِهَا وَهْىَ بِنْتُ تِسْعٍ وَمَاتَ عَنْهَا وَهْىَ بِنْتُ ثَمَانَ عَشْرَةَ .

Reference : Sahih Muslim 1422 d
In-book reference : Book 16, Hadith 84
USC-MSA web (English) reference : Book 8, Hadith 3311
(deprecated numbering scheme)

(11) Chapter: It is recommended to get married and arrange marriages in Shawwal, and it is recommended to consummate the marriage in that month

(11) باب اسْتِحْبَابِ التَّزَوُّجِ وَالتَّزْوِيجِ فِي شَوَّالٍ وَاسْتِحْبَابِ الدُّخُولِ فِيهِ

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (ﷺ) contracted marriage with me in Shawwal and took me to his house as a bride during Shawwal. And who among the wives of Allah's Messenger (ﷺ) was dearer to him than I, and' A'isha liked that the women (of her family) should enter the houses as brides during the month of Shawwal.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي شَوَّالٍ وَبَنَى بِي فِي شَوَّالٍ فَأَىُّ نِسَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ أَحْظَى عِنْدَهُ مِنِّي . قَالَ وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ .

Reference : Sahih Muslim 1423 a
In-book reference : Book 16, Hadith 85
USC-MSA web (English) reference : Book 8, Hadith 3312
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sufyan with the same chain of transmitters, but he made no mention of the act of 'A'isha (being admitted as a wife in the house of the Holy Prophet).

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِعْلَ عَائِشَةَ.

Reference : Sahih Muslim 1423 b
In-book reference : Book 16, Hadith 86
USC-MSA web (English) reference : Book 8, Hadith 3313
(deprecated numbering scheme)

(12) Chapter: It is recommended for the one who wants to marry a woman to look at her face and hands before proposing marriage to her

(12) باب نَدْبِ النَّظَرِ إِلَى وَجْهِ الْمَرْأَةِ وَكَفَّيْهَا لِمَنْ يُرِيدُ تَزَوُّجَهَا

Abu Huraira (Allah be pleased with him) reported:
I was in the company of Allah's Messenger (ﷺ) when there came a man and informed him that he had contracted to marry a woman of the Ansar. Thereupon Allah's Messenger (ﷺ) said: Did you cast a glance at her? He said: No. He said: Go and cast a glance at her, for there is something in the eyes of the Ansar.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي، هُرَيْرَةَ قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأَتَاهُ رَجُلٌ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَظَرْتَ إِلَيْهَا " . قَالَ لاَ . قَالَ " فَاذْهَبْ فَانْظُرْ إِلَيْهَا فَإِنَّ فِي أَعْيُنِ الأَنْصَارِ شَيْئًا " .

Reference : Sahih Muslim 1424 a
In-book reference : Book 16, Hadith 87
USC-MSA web (English) reference : Book 8, Hadith 3314
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
A man came to Allah's Messenger (ﷺ) and said: I have contracted marriage with a woman of the Ansar, whereupon Allah's Apostle (ﷺ) said: Did you cast a glance at her, for there is something in the eyes of the Ansar? He said: I did cast a glance at her, whereupon he said: For what (dower) did you marry her? He said: For four 'uqiyas. Thereupon Allah's Apostle (ﷺ) said: For four 'uqiyas; it seems as if you dig out silver from the side of this mountain (and that is why you are prepared to pay such a large amount of dower). We have nothing which we should give you. There is a possibility that we may send you to an (expedition) where you may get (booty). So he sent that man (in the expedition) which was despatched to Banu 'Abs.

وَحَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " هَلْ نَظَرْتَ إِلَيْهَا فَإِنَّ فِي عُيُونِ الأَنْصَارِ شَيْئًا " . قَالَ قَدْ نَظَرْتُ إِلَيْهَا . قَالَ " عَلَى كَمْ تَزَوَّجْتَهَا " . قَالَ عَلَى أَرْبَعِ أَوَاقٍ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " عَلَى أَرْبَعِ أَوَاقٍ كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عُرْضِ هَذَا الْجَبَلِ مَا عِنْدَنَا مَا نُعْطِيكَ وَلَكِنْ عَسَى أَنْ نَبْعَثَكَ فِي بَعْثٍ تُصِيبُ مِنْهُ " . قَالَ فَبَعَثَ بَعْثًا إِلَى بَنِي عَبْسٍ بَعَثَ ذَلِكَ الرَّجُلَ فِيهِمْ .

Reference : Sahih Muslim 1424 b
In-book reference : Book 16, Hadith 88
USC-MSA web (English) reference : Book 8, Hadith 3315
(deprecated numbering scheme)

(13) Chapter: The Dowry. It is permissible for the dowry to be teaching Quran, a ring of iron or anything else, a small or large amount, And it is recommended for it to be Five Hundred Dirham

(13) باب الصَّدَاقِ وَجَوَازِ كَوْنِهِ تَعْلِيمَ قُرْآنٍ وَخَاتَمَ حَدِيدٍ وَغَيْرَ ذَلِكَ مِنْ قَلِيلٍ وَكَثِيرٍ وَاسْتِحْبَابِ كَوْنِهِ خَمْسَمِائَةِ دِرْهَمٍ لِمَنْ لاَ يُجْحَفُ بِهِ

Sahl b. Sa'd al-Sa'idi (Allah be pleased with him) reported:
A woman came to Allah's Messenger. (ﷺ) and said: Messenger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone at your discretion). Allah's Messenger (ﷺ) saw her and cast a glance at her from head to foot. Allah's Messenger (ﷺ) then lowered his head. When the woman saw that he had made no decision in regard to her, she sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you have no need of her. He (the Prophet) said: is there anything with you (which you con give as a dower)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger (ﷺ)

said: Go to your people (family) and see if you can find something. He returned and said: I have found nothing. The Messenger of Allah (ﷺ) said: See even if it is an iron ring. He went and returned and said: No, by Allah, not even an iron ring, but only this lower garment of mine (Sahl said that he had no upper garment), half of which (I am prepared to part with) for her. Thereupon Allah's Messenger (ﷺ) said: How can your lower garment serve your purpose, for it you wear it, she would not be able to make any use of it and if she wears it there would not be anything on you? The man sat down and as the sitting prolonged he stood up (in disappointment) and as he was going back Allah's Messenger (ﷺ) commanded (him) to be called back, and as he came, he said to him: Do you know any part of the Qur'an? He said: I know such and such surahs (and he counted them), whereupon he (ﷺ) said: Can you recite them from heart (from your memory)? He said: Yes, whereupon he (Allah's Messenger) said: Go, I have given her to you in marriage for the part of the Qur'an which you know.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، ح وَحَدَّثَنَاهُ قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، السَّاعِدِيِّ قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ جِئْتُ أَهَبُ لَكَ نَفْسِي . فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَأْسَهُ فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا . فَقَالَ " فَهَلْ عِنْدَكَ مِنْ شَىْءٍ " . فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ . فَقَالَ " اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا " . فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ لاَ وَاللَّهِ مَا وَجَدْتُ شَيْئًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْظُرْ وَلَوْ خَاتِمًا مِنْ حَدِيدٍ " . فَذَهَبَ ثُمَّ رَجَعَ . فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ وَلاَ خَاتِمًا مِنْ حَدِيدٍ . وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَىْءٌ وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَىْءٌ " . فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَلَمَّا جَاءَ قَالَ " مَاذَا مَعَكَ مِنَ الْقُرْآنِ " . قَالَ مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا - عَدَّدَهَا . فَقَالَ " تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ " . قَالَ نَعَمْ . قَالَ " اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ " . هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ وَحَدِيثُ يَعْقُوبَ يُقَارِبُهُ فِي اللَّفْظِ .

Reference : Sahih Muslim 1425 a
In-book reference : Book 16, Hadith 89
USC-MSA web (English) reference : Book 8, Hadith 3316
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sahl b. Sa'd with a minor alteration of words, but the hadith transmitted through Za'idah (the words are that the Holy Prophet) said:
Go, I have married her to you, and you teach her something of the Qur'an.

وَحَدَّثَنَاهُ خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ الدَّرَاوَرْدِيِّ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ، أَبِي شَيْبَةَ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهَذَا الْحَدِيثِ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ " انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا فَعَلِّمْهَا مِنَ الْقُرْآنِ " .

Reference : Sahih Muslim 1425 b
In-book reference : Book 16, Hadith 90

USC-MSA web (English) reference : Book 8, Hadith 3317
(deprecated numbering scheme)

Abu Salama b. 'Abd al-Rahman reported:
I asked 'A'isha, the wife of Allah's Messenger (ﷺ): What is the amount of dower of Allah's Messenger (ﷺ)? She said: It was twelve 'uqiyas and one nash. She said: Do you know what is al-nash? I said: No. She said: It is half of uqiya, and it amounts to five hundred dirhams, and that was the dower given by Allah's Messenger (ﷺ) to his wives.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ، اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ ح وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ، الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ قَالَ سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ كَانَ صَدَاقُهُ لأَزْوَاجِهِ ثِنْتَىْ عَشْرَةَ أُوقِيَّةً وَنَشًّا . قَالَتْ أَتَدْرِي مَا النَّشُّ قَالَ قُلْتُ لاَ . قَالَتْ نِصْفُ أُوقِيَّةٍ . فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صلى الله عليه وسلم لأَزْوَاجِهِ.

Reference : Sahih Muslim 1426
In-book reference : Book 16, Hadith 91
USC-MSA web (English) reference : Book 8, Hadith 3318
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) saw the trace of yellowness on 'Abd al-Rahman b. 'Auf and said:
What is this? Thereupon he said: Allah's Messenger, I have married a woman for a date-stone's weight of gold. He said: God bless you! Hold a wedding feast, even if only with a sheep.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ " مَا هَذَا " . قَالَ يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ . قَالَ " فَبَارَكَ اللَّهُ لَكَ أَوْلِمْ وَلَوْ بِشَاةٍ " .

Reference : Sahih Muslim 1427 a
In-book reference : Book 16, Hadith 92
USC-MSA web (English) reference : Book 8, Hadith 3319
(deprecated numbering scheme)

Anas b. Malik (Allah be pleasedwith him) reported that 'Abd al-Rahman b. 'Auf (Allah be pleased with him) married during the lifetime of Allah's Messenger (ﷺ) for a nawat weight of gold and the messenger of Allah (ﷺ) said to him:

Give a feast even with a sheep.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، تَزَوَّجَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوْلِمْ وَلَوْ بِشَاةٍ " .

Reference : Sahih Muslim 1427 b
In-book reference : Book 16, Hadith 93
USC-MSA web (English) reference : Book 8, Hadith 3320

(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported that 'Abd al-Rahman b. 'Auf (Allah be pleased with him) married a woman for a date-stone's weight of gold and Allah's Apostle (ﷺ) said to him:

Hold a wedding feast, even if only with a sheep.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، وَحُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ " أَوْلِمْ وَلَوْ بِشَاةٍ " .

Reference : Sahih Muslim 1427 c
In-book reference : Book 16, Hadith 94
USC-MSA web (English) reference : Book 8, Hadith 3321
(deprecated numbering scheme)

This hadith has been narrated on the authority of Humaid with the same chain of transmitters except (with this minor alteration of words) that 'Abd al-Rahman said:

" I married a woman."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَهَارُونُ، بْنُ عَبْدِ اللَّهِ قَالاَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ، حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ حُمَيْدٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِ وَهْبٍ قَالَ قَالَ عَبْدُ الرَّحْمَنِ تَزَوَّجْتُ امْرَأَةً .

Reference : Sahih Muslim 1427 d
In-book reference : Book 16, Hadith 95
USC-MSA web (English) reference : Book 8, Hadith 3322
(deprecated numbering scheme)

Abd al-Rahman b. 'Auf (Allah be pleased with him) reported that Allah's Messenger (ﷺ) saw the signs of the happiness of wedding in me, and I said:

I have married a woman of the Ansar. He said: How much Mahr have you paid? I said: For a date-stone weight of gold. And in the hadith transmitted by Ishaq (it is): (nawat weight) of gold.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ قُدَامَةَ، قَالاَ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَآنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَىَّ بَشَاشَةُ الْعُرْسِ فَقُلْتُ تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ . فَقَالَ " كَمْ أَصْدَقْتَهَا " . فَقُلْتُ نَوَاةً . وَفِي حَدِيثِ إِسْحَاقَ مِنْ ذَهَبٍ .

Reference : Sahih Muslim 1427 e
In-book reference : Book 16, Hadith 96
USC-MSA web (English) reference : Book 8, Hadith 3323
(deprecated numbering scheme)

Anas b. Malik reported that 'Abd al-Rahman married a woman for a datestone weight of gold.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَمْزَةَ، - قَالَ شُعْبَةُ وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ - عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَبْدَ الرَّحْمَنِ، تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ .

Reference : Sahih Muslim 1427 f
In-book reference : Book 16, Hadith 97
USC-MSA web (English) reference : Book 8, Hadith 3324
(deprecated numbering scheme)

Shu'ba has narrattd this hadith with the same chain of transmitters except for (this alteration) that he said that a person from among the sons of 'Abd al Rahman said:
" from gold".

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا وَهْبٌ، أَخْبَرَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ مِنْ ذَهَبٍ ‏.‏

Reference : Sahih Muslim 1427 g
In-book reference : Book 16, Hadith 98
USC-MSA web (English) reference : Book 8, Hadith 3324
(deprecated numbering scheme)

(14) Chapter: The virute of manumitting one's slave girl, then marrying her

(14) باب فَضِيلَةِ إِعْتَاقِهِ أَمَتَهُ ثُمَّ يَتَزَوَّجُهَا

Anas (Allah be pleased with him) reported that Allah's Messenger (ﷺ) set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Messenger of Allah (ﷺ) then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle (ﷺ) moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (ﷺ). (A part of the) lower garment of Allah's Apostle (ﷺ) slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (ﷺ). As he entered the habitation he called:
Allahu Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our companions said: Muhammad and the army (have come). He said: We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war. There came Dihya and he said: Messenger of Allah, bestow upon me a girl from among the prisoners. He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab). There came a person to Allah's Apostle (ﷺ) and said: Apostle of Allah, you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle (ﷺ) saw her he said: Take any other woman from among the prisoners. He (the narrator) said: He (the Holy Prophet) then granted her emancipation and married her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night. Allah's Apostle (ﷺ) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (ﷺ)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا خَيْبَرَ قَالَ فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ فَرَكِبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ فَأَجْرَى نَبِيُّ اللَّهِ صلى الله عليه وسلم فِي زُقَاقِ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ صلى الله عليه وسلم وَانْحَسَرَ الإِزَارُ عَنْ فَخِذِ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَإِنِّي لأَرَى بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ " اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ " . قَالَهَا ثَلاَثَ مَرَّاتٍ قَالَ وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا مُحَمَّدٌ وَاللَّهِ . قَالَ عَبْدُ الْعَزِيزِ وَقَالَ بَعْضُ أَصْحَابِنَا مُحَمَّدٌ وَالْخَمِيسُ . قَالَ وَأَصَبْنَاهَا عَنْوَةً وَجُمِعَ السَّبْىُ فَجَاءَهُ دِحْيَةُ فَقَالَ يَا رَسُولَ اللَّهِ أَعْطِنِي جَارِيَةً مِنَ السَّبْىِ . فَقَالَ " اذْهَبْ فَخُذْ جَارِيَةً " . فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَىٍّ فَجَاءَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا نَبِيَّ اللَّهِ أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَىٍّ سَيِّدِ قُرَيْظَةَ وَالنَّضِيرِ مَا تَصْلُحُ إِلاَّ لَكَ . قَالَ " ادْعُوهُ بِهَا " . قَالَ فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ صلى الله عليه وسلم قَالَ " خُذْ جَارِيَةً مِنَ السَّبْىِ غَيْرَهَا " . قَالَ وَأَعْتَقَهَا وَتَزَوَّجَهَا . فَقَالَ لَهُ ثَابِتٌ يَا أَبَا حَمْزَةَ مَا أَصْدَقَهَا قَالَ نَفْسَهَا أَعْتَقَهَا وَتَزَوَّجَهَا حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ فَأَصْبَحَ النَّبِيُّ صلى الله عليه وسلم عَرُوسًا فَقَالَ " مَنْ كَانَ عِنْدَهُ شَىْءٌ فَلْيَجِئْ بِهِ " قَالَ وَبَسَطَ نِطَعًا قَالَ فَجَعَلَ الرَّجُلُ يَجِيءُ بِالأَقِطِ وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ فَحَاسُوا حَيْسًا . فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1365 c
In-book reference	: Book 16, Hadith 99
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3325

This hadith has been narrated through another chain of transmitters on the authority of Anas that Allah's Apostle (ﷺ) emancipated Safiyya, and her emancipation was treated as her wedding gift, and in the hadith transmitted by Mu'adh on the authority of his father (the words are):

" He (the Holy Prophet) married Safiyya and bestowed her emancipation as her wedding gift."

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ ثَابِتٍ، وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ، ح وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ ثَابِتٍ، وَشُعَيْبِ، بْنِ حَبْحَابٍ عَنْ أَنَسٍ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، وَعَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، وَعُمَرُ بْنُ سَعْدٍ، وَعَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسٍ، كُلُّهُمْ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا . وَفِي حَدِيثِ مُعَاذٍ عَنْ أَبِيهِ تَزَوَّجَ صَفِيَّةَ وَأَصْدَقَهَا عِتْقَهَا.

Reference	: Sahih Muslim 1365 d
In-book reference	: Book 16, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3326

Abu Musa reported that Allah's Messenger (ﷺ) said about one who emancipated a slave woman, and then married her, that for him there are two rewards.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الَّذِي يُعْتِقُ جَارِيَتَهُ ثُمَّ يَتَزَوَّجُهَا " لَهُ أَجْرَانِ " .

Reference : Sahih Muslim 154 b
In-book reference : Book 16, Hadith 101
USC-MSA web (English) reference : Book 8, Hadith 3327
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported:
I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (ﷺ), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (ﷺ) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl, and Allah's Messenger (ﷺ) got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him. He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. (The woman) was Safiyya daughter of Huyayy. Allah's Messenger (ﷺ) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman. They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (ﷺ) drove (his ride) quickly and so we did. 'Adba' (the name of Allah's Apostle's camel) stumbled and Allah's Messenger (ﷺ) fell down and she (Radrat Safiyya: also fell down. He (the Holy Prophet) stood up and covered her. Women looked towards her and said: May Allah keep away the Jewess! He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (ﷺ) really fall down? He said: Yes, by Allah, he in fact fell down.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ وَخَرَجُوا بِفُئُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ فَقَالُوا مُحَمَّدٌ وَالْخَمِيسُ - قَالَ - وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ " . قَالَ وَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ وَوَقَعَتْ فِي سَهْمِ دَحْيَةَ جَارِيَةٌ جَمِيلَةٌ فَاشْتَرَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَبْعَةِ أَرْؤُسٍ ثُمَّ دَفَعَهَا إِلَى أُمِّ سُلَيْمٍ تُصَنِّعُهَا لَهُ وَتُهَيِّئُهَا - قَالَ وَأَحْسِبُهُ قَالَ - وَتَعْتَدُّ فِي بَيْتِهَا وَهِيَ صَفِيَّةُ بِنْتُ حُيَىٍّ - قَالَ - وَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلِيمَتَهَا التَّمْرَ وَالأَقِطَ وَالسَّمْنَ فُحِصَتِ الأَرْضُ أَفَاحِيصَ وَجِيءَ بِالأَنْطَاعِ فَوُضِعَتْ فِيهَا وَجِيءَ بِالأَقِطِ وَالسَّمْنِ فَشَبِعَ النَّاسُ - قَالَ - وَقَالَ النَّاسُ لاَ نَدْرِي أَتَزَوَّجَهَا أَمِ اتَّخَذَهَا أُمَّ وَلَدٍ . قَالُوا إِنْ حَجَبَهَا فَهْىَ امْرَأَتُهُ وَإِنْ لَمْ يَحْجُبْهَا فَهْىَ أُمُّ وَلَدٍ فَلَمَّا أَرَادَ أَنْ يَرْكَبَ حَجَبَهَا فَقَعَدَتْ عَلَى عَجُزِ الْبَعِيرِ فَعَرَفُوا أَنَّهُ قَدْ تَزَوَّجَهَا . فَلَمَّا دَنَوْا مِنَ

الْمَدِينَةِ دَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَدَفَعْنَا - قَالَ - فَعَثَرَتِ النَّاقَةُ الْعَضْبَاءُ وَنَدَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَدَرَتْ فَقَامَ فَسَتَرَهَا وَقَدْ أَشْرَفَتِ النِّسَاءُ فَقُلْنَ أَبْعَدَ اللَّهُ الْيَهُودِيَّةَ . قَالَ قُلْتُ يَا أَبَا حَمْزَةَ أَوَقَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ إِي وَاللَّهِ لَقَدْ وَقَعَ .

Reference : Sahih Muslim 1365 e
In-book reference : Book 16, Hadith 102
USC-MSA web (English) reference : Book 8, Hadith 3328
(deprecated numbering scheme)

Anas said:

I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the affect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: (" O you who believe), do not enter the houses of the Prophet unless permission is given to 'you" (xxxiii. 53).

قَالَ أَنَسٌ وَشَهِدْتُ وَلِيمَةَ زَيْنَبَ فَأَشْبَعَ النَّاسَ خُبْزًا وَلَحْمًا وَكَانَ يَبْعَثُنِي فَأَدْعُو النَّاسَ فَلَمَّا فَرَغَ قَامَ وَتَبِعْتُهُ فَتَخَلَّفَ رَجُلاَنِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ لَمْ يَخْرُجَا فَجَعَلَ يَمُرُّ عَلَى نِسَائِهِ فَيُسَلِّمُ عَلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ " سَلاَمٌ عَلَيْكُمْ كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ " . فَيَقُولُونَ بِخَيْرٍ يَا رَسُولَ اللَّهِ كَيْفَ وَجَدْتَ أَهْلَكَ فَيَقُولُ " بِخَيْرٍ " . فَلَمَّا فَرَغَ رَجَعَ وَرَجَعْتُ مَعَهُ فَلَمَّا بَلَغَ الْبَابَ إِذَا هُوَ بِالرَّجُلَيْنِ قَدِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ فَلَمَّا رَأَيَاهُ قَدْ رَجَعَ قَامَا فَخَرَجَا فَوَاللَّهِ مَا أَدْرِي أَنَا أَخْبَرْتُهُ أَمْ أُنْزِلَ عَلَيْهِ الْوَحْىُ بِأَنَّهُمَا قَدْ خَرَجَا فَرَجَعَ وَرَجَعْتُ مَعَهُ فَلَمَّا وَضَعَ رِجْلَهُ فِي أُسْكُفَّةِ الْبَابِ أَرْخَى الْحِجَابَ بَيْنِي وَبَيْنَهُ وَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الآيَةَ { لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ} الآيَةَ .

Reference : Sahih Muslim 1428 a
In-book reference : Book 16, Hadith 103
USC-MSA web (English) reference : Book 8, Hadith 3328
(deprecated numbering scheme)

Anas, (Allah be pleased with him) reported:

Safiyya (Allah be pleased with her) fell to the lot of Dihya in the spoils of war, and they praised her in the presence of Allah's Messenger (ﷺ) and said: We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded. He then sent her to my mother and asked her to embellish her. Allah's Messenger (ﷺ) then got out of Khaibar until when he was on the other side of it, he halted, and a tent was

pitched for him. When it was morning Allah's Messenger (ﷺ) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of bals. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. Anas said that that constituted the wedding feast of Allah's Messenger (ﷺ). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's Messenger (ﷺ) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (ﷺ) had seated her behind him. The camel of Allah's Messenger (ﷺ) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messeuger (ﷺ) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (hadrat Safiyya) and blamed her for falling down.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، ح وَحَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا بَهْزٌ، حَدَّثَنَا سُلَيْمَانُ، بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، حَدَّثَنَا أَنَسٌ، قَالَ صَارَتْ صَفِيَّةُ لِدَحْيَةَ فِي مَقْسَمِهِ وَجَعَلُوا يَمْدَحُونَهَا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - وَيَقُولُونَ مَا رَأَيْنَا فِي السَّبْىِ مِثْلَهَا - قَالَ - فَبَعَثَ إِلَى دِحْيَةَ فَأَعْطَاهُ بِهَا مَا أَرَادَ ثُمَّ دَفَعَهَا إِلَى أُمِّي فَقَالَ " أَصْلِحِيهَا " . قَالَ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ خَيْبَرَ حَتَّى إِذَا جَعَلَهَا فِي ظَهْرِهِ نَزَلَ ثُمَّ ضَرَبَ عَلَيْهَا الْقُبَّةَ فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ عِنْدَهُ فَضْلُ زَادٍ فَلْيَأْتِنَا بِهِ " . قَالَ فَجَعَلَ الرَّجُلُ يَجِيءُ بِفَضْلِ التَّمْرِ وَفَضْلِ السَّوِيقِ حَتَّى جَعَلُوا مِنْ ذَلِكَ سَوَادًا حَيْسًا فَجَعَلُوا يَأْكُلُونَ مِنْ ذَلِكَ الْحَيْسِ وَيَشْرَبُونَ مِنْ حِيَاضٍ إِلَى جَنْبِهِمْ مِنْ مَاءِ السَّمَاءِ - قَالَ - فَقَالَ أَنَسٌ فَكَانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَيْهَا - قَالَ - فَانْطَلَقْنَا حَتَّى إِذَا رَأَيْنَا جُدُرَ الْمَدِينَةِ هَشِشْنَا إِلَيْهَا فَرَفَعْنَا مَطِيَّنَا وَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَطِيَّتَهُ - قَالَ - وَصَفِيَّةُ خَلْفَهُ قَدْ أَرْدَفَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - فَعَثَرَتْ مَطِيَّةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصُرِعَ وَصُرِعَتْ قَالَ فَلَيْسَ أَحَدٌ مِنَ النَّاسِ يَنْظُرُ إِلَيْهِ وَلاَ إِلَيْهَا حَتَّى قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَتَرَهَا - قَالَ - فَأَتَيْنَاهُ فَقَالَ " لَمْ نُضَرَّ " . قَالَ فَدَخَلْنَا الْمَدِينَةَ فَخَرَجَ جَوَارِي نِسَائِهِ يَتَرَاءَيْنَهَا وَيَشْمَتْنَ بِصَرْعَتِهَا .

Reference : Sahih Muslim 1365 f
In-book reference : Book 16, Hadith 104
USC-MSA web (English) reference : Book 8, Hadith 3329
(deprecated numbering scheme)

(15) Chapter: The Marriage of Zainab Bint Jahsh, The Revelation of (the verse of) Hijab, and confirmation of the importance of the wedding feast.

(15) باب زَوَاجِ زَيْنَبَ بِنْتِ جَحْشٍ وَنُزُولِ الْحِجَابِ وَإِثْبَاتِ وَلِيمَةِ الْعُرْسِ

Anas (Allah be pleased with him) reported:

When the 'Iddah of Zainab was over, Allah's Messenger (ﷺ) said to Zaid to make a mention to her about him. Zaid went on until he came to her and she was fermenting her flour. He (Zaid) said: As I saw her I felt in my heart an idea of her greatness so much so that I could not see towards her (simply for the fact) that Allah's Messenger (ﷺ) had

made a mention of her. So I turned my back towards her. and I turned upon my heels, and said: Zainab, Allah's Messenger (ﷺ) has sent (me) with a message to you. She said: I do not do anything until I solicit the will of my Lord. So she stood at her place of worship and the (verse of) the Qur'an (pertaining to her marriage) were revealed, and Allah's Messenger (ﷺ) came to her without permission. He (the narrator) said: I saw that Allah's Messenger (ﷺ) served us bread and meat until it was broad day light and the people went away, but some persons who were busy in con- versation stayed on in the house after the meal. Allah's Messenger (ﷺ) also went out and I also followed him, and he began to visit the apartments of his wives greeting them (with the words): As-Salamu 'alaikum, and they would say: Allah's Messenger, how did you find your family (hadrat Zainab)? He (the narrator) stated: I do not know whether I had informed him that the people had gone out or he (the Holy Prophet) informed me (about that). He moved on until he entered the apartment, and I also went and wanted to enter (the apartment) along with him, but he threw a curtain between me and him, as (the verfes pertaining to seclusion) had been revealed, and people were instructed in what they had been instructed. Ibn Rafii had made this addition in his narration:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished..." to the words"... Allah forbears not from the truth."

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا بَهْزٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ قَالاَ جَمِيعًا حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، وَهَذَا حَدِيثُ بَهْزٍ قَالَ لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِزَيْدٍ " فَاذْكُرْهَا عَلَىَّ " . قَالَ فَانْطَلَقَ زَيْدٌ حَتَّى أَتَاهَا وَهْىَ تُخَمِّرُ عَجِينَهَا قَالَ فَلَمَّا رَأَيْتُهَا عَظُمَتْ فِي صَدْرِي حَتَّى مَا أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَهَا فَوَلَّيْتُهَا ظَهْرِي وَنَكَصْتُ عَلَى عَقِبِي فَقُلْتُ يَا زَيْنَبُ أَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَذْكُرُكِ . قَالَتْ مَا أَنَا بِصَانِعَةٍ شَيْئًا حَتَّى أُوَامِرَ رَبِّي . فَقَامَتْ إِلَى مَسْجِدِهَا وَنَزَلَ الْقُرْآنُ وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ قَالَ فَقَالَ وَلَقَدْ رَأَيْتُنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَطْعَمَنَا الْخُبْزَ وَاللَّحْمَ حِينَ امْتَدَّ النَّهَارُ فَخَرَجَ النَّاسُ وَبَقِيَ رِجَالٌ يَتَحَدَّثُونَ فِي الْبَيْتِ بَعْدَ الطَّعَامِ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاتَّبَعْتُهُ فَجَعَلَ يَتَتَبَّعُ حُجَرَ نِسَائِهِ يُسَلِّمُ عَلَيْهِنَّ وَيَقُلْنَ يَا رَسُولَ اللَّهِ كَيْفَ وَجَدْتَ أَهْلَكَ قَالَ فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ أَنَّ الْقَوْمَ خَرَجُوا أَوْ أَخْبَرَنِي - قَالَ - فَانْطَلَقَ حَتَّى دَخَلَ الْبَيْتَ فَذَهَبْتُ أَدْخُلُ مَعَهُ فَأَلْقَى السِّتْرَ بَيْنِي وَبَيْنَهُ وَنَزَلَ الْحِجَابُ قَالَ وَوُعِظَ الْقَوْمُ بِمَا وُعِظُوا بِهِ . زَادَ ابْنُ رَافِعٍ فِي حَدِيثِهِ { لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ} إِلَى قَوْلِهِ { وَاللَّهُ لاَ يَسْتَحْيِي مِنَ الْحَقِّ}

Reference	: Sahih Muslim 1428 b
In-book reference	: Book 16, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3330

Anas (Allah be pleased with him) reported:

I did not see Allah's Messenger (ﷺ) giving a wedding feast (on the marriage) of any one (of his wives) as he did in the case of (his marriage with) Zainab, for then he sacrificed a goat (on this occasion).

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ، - وَفِي رِوَايَةِ أَبِي كَامِلٍ سَمِعْتُ أَنَسًا، - قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَوْلَمَ عَلَى امْرَأَةٍ - وَقَالَ أَبُو كَامِلٍ عَلَى شَىْءٍ - مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ فَإِنَّهُ ذَبَحَ شَاةً ‏.‏

Reference : Sahih Muslim 1428 c
In-book reference : Book 16, Hadith 106
USC-MSA web (English) reference : Book 8, Hadith 3331
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported:
Allah's Messenger (ﷺ) gave no better wedding feast than the one he did (on the occasion of his marriage with) Zainab. Thabit al-Bunani (one of the narrators) said: What did he serve in the wedding feast? He (Anas) said: He fed them bread and meat (so lavishly) that they (the guests) abandoned it (of their own accord after having taken them to their hearts' content).

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ مَا أَوْلَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ أَوْ أَفْضَلَ مِمَّا أَوْلَمَ عَلَى زَيْنَبَ ‏.‏ فَقَالَ ثَابِتٌ الْبُنَانِيُّ بِمَا أَوْلَمَ قَالَ أَطْعَمَهُمْ خُبْزًا وَلَحْمًا حَتَّى تَرَكُوهُ ‏.‏

Reference : Sahih Muslim 1428 d
In-book reference : Book 16, Hadith 107
USC-MSA web (English) reference : Book 8, Hadith 3332
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported:
When Allah's Apostle (ﷺ) married Zainab bint jahsh, he invited people (to the wedding feast) and they ate food. They then sat there and entered into conversation. He (the Holy Prophet) made a stir as if he was preparing to stand up, but (the persons busy in talking) did not stand up. When he (the Holy Prophet) saw it, he stood up and when he did so, some other persons stood up. 'Asim and Abd al-A'la in their narrations made this addition: Three (persons) sat there, and Allah's Apostle (ﷺ) came there to enter (the apartment) but he found the people sitting there. Then they stood up and went away. He said: Then I came and informed Allah's Apostle (ﷺ) that they had gone away. He (the Holy Prophet) then came there until he entered (the apartment). I also went and was about to enter, when he hung a curtain between me and him (and it was on this occasion that) Allah, the Exalted and Majestic, revealed this verse:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished to the (words)" Surely this is serious in the sight of Allah" (xxxiii. 53).

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، وَعَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، كُلُّهُمْ عَنْ مُعْتَمِرٍ، - وَاللَّفْظُ لاِبْنِ حَبِيبٍ - حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم زَيْنَبَ بِنْتَ جَحْشٍ دَعَا الْقَوْمَ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ - قَالَ - فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا فَلَمَّا رَأَى ذَلِكَ قَامَ فَلَمَّا قَامَ قَامَ مَنْ قَامَ مِنَ الْقَوْمِ ‏.‏ زَادَ عَاصِمٌ وَابْنُ عَبْدِ الأَعْلَى فِي حَدِيثِهِمَا قَالَ فَقَعَدَ ثَلاَثَةٌ وَإِنَّ النَّبِيَّ صلى الله عليه وسلم جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا - قَالَ - فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ صلى الله عليه وسلم أَنَّهُمْ قَدِ انْطَلَقُوا - قَالَ - فَجَاءَ حَتَّى

دَخَلَ فَذَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ - قَالَ - وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ} إِلَى قَوْلِهِ { إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا} .

Reference : Sahih Muslim 1428 e
In-book reference : Book 16, Hadith 108
USC-MSA web (English) reference : Book 8, Hadith 3333
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported:

I was the best informed among the people pertaining to Hijab (veil and seclusion). Ubayy b. Ka'b used to ask me about it. Anas (Allah be pleased with him) thus narrated: The Messenger of Allah (ﷺ) got up in the morning as a bridegroom of Zainab bint jahsh (Allah be pleased witt her) as he had married her at Medina. He invited people to the wedding feast after the day had well risen. There sat Allah's Messenger (ﷺ) and there kept sitting along with him some persons after the people had stood up (for departure) ; then Allah's Messenger (ﷺ) stood up and walked on and I also walked along with him until he reached the door of the apartment of 'A'isha (Allah be pleased with her). He then thought that they (those who had been sitting there after meal) had gone away. So he returned and I also returned with him, but they were still sitting at their places. So he returned for the second time and I also returned until he reached the apartment of 'A'isha. He again returned and I also returned and they had (by that time) stood up, and he hung a curtain between me and him (at the door of the apartment of Hadrat Zainab, where he had to stay), and Allah revealed the verse pertaining to veil.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ إِنَّ أَنَسَ بْنَ مَالِكٍ قَالَ أَنَا أَعْلَمُ النَّاسِ، بِالْحِجَابِ لَقَدْ كَانَ أُبَىُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ . قَالَ أَنَسٌ أَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَرُوسًا بِزَيْنَبَ بِنْتِ جَحْشٍ - قَالَ - وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ فَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَ مَا قَامَ الْقَوْمُ حَتَّى قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَشَى فَمَشَيْتُ مَعَهُ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ ثُمَّ ظَنَّ أَنَّهُمْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ فَرَجَعَ فَرَجَعْتُ الثَّانِيَةَ حَتَّى بَلَغَ حُجْرَةَ عَائِشَةَ فَرَجَعَ فَرَجَعْتُ فَإِذَا هُمْ قَدْ قَامُوا فَضَرَبَ بَيْنِي وَبَيْنَهُ بِالسِّتْرِ وَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ.

Reference : Sahih Muslim 1428 f
In-book reference : Book 16, Hadith 109
USC-MSA web (English) reference : Book 8, Hadith 3334
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported:

Allah's Messenger (ﷺ) contracted marriage and he went to his wife. My mother Umm Sulaim prepared hais and placed it in an earthen vessel and said: Anas, take it to Allah's Messenger (ﷺ) and say: My mother has sent that to you and she offers greetings to you, and says that it is a humble gift for you on our behalf, Messenger of Allah. So I went along with it to Allah's Messenger (ﷺ) and said: My mother offers you salutations, and says that it is a humble gift for you on our behalf. He said: Place it here, and then said: Go and invite on my behalf so and so and anyone whom you meet, and he even named some persons. He (Anas) said: I invited whom he had named and whom I met. I (one of the narrators) said: I said to Anas: How many (persons) were there? He (Anas) said: They were about three

hundred persons. Then Allah's Messenger (ﷺ) (said to me): Anas, bring that earthen vessel. They (the guests) then began to enter until the courtyard and the apartment were fully packed. Allah's Messenger (ﷺ) said: Make a circle of ten (guests), and every person should eat from that nearest to him. They began to eat, until they ate to their fill. A group went out (after eating the food), and another group came in until all of them had eaten. He (the Holy Prophet) said to me: Anas, lift it (the earthen vessel), so I lifted it, but I could not assess whether it had more (food) when I placed it (before Allah's Messenger) or when I lifted it (after the people had been served out of it). A group among them (the guests) began to talk in the house of Allah's Messenger (ﷺ) and the Messenger of Allah (ﷺ) was sitting and his wife had been sitting with her face turned towards the wall. It was troublesome for Allah's Messenger (ﷺ), so Allah's Messenger (ﷺ) went out and greeted his wives. He then returned. When they (the guests) saw that Allah's Messenger (ﷺ) had returned they thought that it (their overstay) was something troublesome for him. He (the narrator) said: They hastened towards the door and all of them went out. And there came Allah's Messenger (ﷺ) and he hung a curtain and went in, and I was sitting in his apartment and he did not stay but for a short while. He then came to me and these verses were revealed. Allah's Messenger (ﷺ) came out and recited them to the people:" O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-but when you are invited, enter, and when you have taken food, disperse not seeking to listen to talk. Surely this gives the Prophet trouble", to the end of verse (xxxiii. 53). (Al-Ja'd said that Anas [b. Malik] stated: I am the first amongst the people to hear these verses), and henceforth the wives of the Apostle (ﷺ) began to observe seclusion (al-hijab).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرٌ، - يَعْنِي ابْنَ سُلَيْمَانَ - عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ تَزَوَّجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَدَخَلَ بِأَهْلِهِ - قَالَ - فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ فَقَالَتْ يَا أَنَسُ اذْهَبْ بِهَذَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْ بَعَثَتْ بِهَذَا إِلَيْكَ أُمِّي وَهْىَ تُقْرِئُكَ السَّلاَمَ وَتَقُولُ إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ - قَالَ - فَذَهَبْتُ بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ إِنَّ أُمِّي تُقْرِئُكَ السَّلاَمَ وَتَقُولُ إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ . فَقَالَ " ضَعْهُ - ثُمَّ قَالَ - اذْهَبْ فَادْعُ لِي فُلاَنًا وَفُلاَنًا وَفُلاَنًا وَمَنْ لَقِيتَ " . وَسَمَّى رِجَالاً - قَالَ - فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُ . قَالَ قُلْتُ لأَنَسٍ عَدَدَ كَمْ كَانُوا قَالَ زُهَاءَ ثَلاَثِمِائَةٍ . وَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَنَسُ هَاتِ التَّوْرَ " . قَالَ فَدَخَلُوا حَتَّى امْتَلأَتِ الصُّفَّةُ وَالْحُجْرَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِيَتَحَلَّقْ عَشَرَةٌ عَشَرَةٌ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ " . قَالَ فَأَكَلُوا حَتَّى شَبِعُوا - قَالَ - فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ . فَقَالَ لِي " يَا أَنَسُ ارْفَعْ " . قَالَ فَرَفَعْتُ فَمَا أَدْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ رَفَعْتُ - قَالَ - وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ وَزَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الْحَائِطِ فَثَقُلُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ عَلَى نِسَائِهِ ثُمَّ رَجَعَ فَلَمَّا رَأَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ رَجَعَ ظَنُّوا أَنَّهُمْ قَدْ ثَقُلُوا عَلَيْهِ - قَالَ - فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَرْخَى السِّتْرَ وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ فَلَمْ يَلْبَثْ إِلاَّ يَسِيرًا حَتَّى خَرَجَ عَلَىَّ . وَأُنْزِلَتْ هَذِهِ الآيَةُ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَرَأَهُنَّ عَلَى النَّاسِ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ

ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ} إِلَى آخِرِ الآيَةِ . قَالَ الْجَعْدُ قَالَ أَنَسُ بْنُ مَالِكٍ أَنَا أَحْدَثُ النَّاسِ عَهْدًا بِهَذِهِ الآيَاتِ وَحُجِبْنَ نِسَاءُ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1428 g
In-book reference : Book 16, Hadith 110
USC-MSA web (English) reference : Book 8, Hadith 3335
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported:

When Allah's Apostle (ﷺ) contracted marriage with Zainab (Allah be pleased with bet), Umm Sulaim sent him hats in a vessel of stone as a gift. Anas stated that Allah's Messenger (ﷺ) said to him: Go and invite on my behalf all the Muslims whom you meet. So I invited on his behalf everyone whom I met. They entered (his house) and they ate and went out. And Allah's Messenger (ﷺ) had kept his hand on the food, and he invoked blessing on that, and said whatever Allah wished him to say, and none whom I met was left uninvited. They ate to their fill and went out, but a group among them remained there and was engaged in lengthy discussion. Allah's Apostle (ﷺ) felt shy of saying them anything. So he went out and left them in his house and Allah the Great and Majestic revealed this verse:" 0 you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished." Qatada (instead of using the word Ghaira Nazirina) used the word Ghaira Mutahayyinina (i. e. not waiting for the time of the food). But when you are invited, enter..." up to this verse. This is purer for your hearts and their hearts.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ، قَالَ لَمَّا تَزَوَّجَ النَّبِيُّ صلى الله عليه وسلم زَيْنَبَ أَهْدَتْ لَهُ أُمُّ سُلَيْمٍ حَيْسًا فِي تَوْرٍ مِنْ حِجَارَةٍ فَقَالَ أَنَسٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اذْهَبْ فَادْعُ لِي مَنْ لَقِيتَ مِنَ الْمُسْلِمِينَ " . فَدَعَوْتُ لَهُ مَنْ لَقِيتُ فَجَعَلُوا يَدْخُلُونَ عَلَيْهِ فَيَأْكُلُونَ وَيَخْرُجُونَ وَوَضَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ عَلَى الطَّعَامِ فَدَعَا فِيهِ وَقَالَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَلَمْ أَدَعْ أَحَدًا لَقِيتُهُ إِلاَّ دَعَوْتُهُ فَأَكَلُوا حَتَّى شَبِعُوا وَخَرَجُوا وَبَقِيَ طَائِفَةٌ مِنْهُمْ فَأَطَالُوا عَلَيْهِ الْحَدِيثَ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَسْتَحْيِي مِنْهُمْ أَنْ يَقُولَ لَهُمْ شَيْئًا فَخَرَجَ وَتَرَكَهُمْ فِي الْبَيْتِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ} قَالَ قَتَادَةُ غَيْرَ مُتَحَيِّنِينَ طَعَامًا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا حَتَّى بَلَغَ { ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ}

Reference : Sahih Muslim 1428 h
In-book reference : Book 16, Hadith 111
USC-MSA web (English) reference : Book 8, Hadith 3336
(deprecated numbering scheme)

(16) Chapter: The command to accept invitations

(16) باب الأَمْرِ بِإِجَابَةِ الدَّاعِي إِلَى دَعْوَةٍ

Ibn Umar (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said:

When any one of you is invited to a feast, he should attend it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا " .

Reference : Sahih Muslim 1429 a
In-book reference : Book 16, Hadith 112
USC-MSA web (English) reference : Book 8, Hadith 3337
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

When any one of you is invited to a feast, he should accept. 'Ubaidallah took this feast to be a wedding feast.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيُجِبْ " . قَالَ خَالِدٌ فَإِذَا عُبَيْدُ اللَّهِ يُنَزِّلُهُ عَلَى الْعُرْسِ .

Reference : Sahih Muslim 1429 b
In-book reference : Book 16, Hadith 113
USC-MSA web (English) reference : Book 8, Hadith 3338
(deprecated numbering scheme)

Ibn Umar (Allah be pleased withthem) reported Allah's Apostle (ﷺ) having said this:

When any one of you is invited to a wedding feast, he should accept that.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةِ عُرْسٍ فَلْيُجِبْ " .

Reference : Sahih Muslim 1429 c
In-book reference : Book 16, Hadith 114
USC-MSA web (English) reference : Book 8, Hadith 3339
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may be upon him) having said this:

Accept the feast, when you are invited.

حَدَّثَنِي أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ " .

Reference : Sahih Muslim 1429 d
In-book reference : Book 16, Hadith 115
USC-MSA web (English) reference : Book 8, Hadith 3340
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

When any one of you invites his brother, he (the latter) should accept his wedding feast, or any other like it.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ نَحْوَهُ " .

Reference : Sahih Muslim 1429 e
In-book reference : Book 16, Hadith 116
USC-MSA web (English) reference : Book 8, Hadith 3341
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleated with them) reported Allah's Messenger (ﷺ) having said:

He who is invited to a wedding feast or like it, he should accept it.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنِي عِيسَى بْنُ الْمُنْذِرِ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا الزُّبَيْدِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "مَنْ دُعِيَ إِلَى عُرْسٍ أَوْ نَحْوِهِ فَلْيُجِبْ " .

Reference : Sahih Muslim 1429 f
In-book reference : Book 16, Hadith 117
USC-MSA web (English) reference : Book 8, Hadith 3342
(deprecated numbering scheme)

" Abdullah b. Umar (Allah be pleased with them) reported Allah's Messen- ger (ﷺ) as saying:

Come to the feast, when you are invited.

حَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ، أُمَيَّةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ " .

Reference : Sahih Muslim 1429 g
In-book reference : Book 16, Hadith 118
USC-MSA web (English) reference : Book 8, Hadith 3343
(deprecated numbering scheme)

Nafil reported:

I heard Abdullah b. Umar (Allah be pleased with them) narrating that Allah's Messenger (ﷺ) said: Accept the feast when you are invited to it. And Abdullah (b. Umar) used to come to the feast, whether it was a wedding feast or other than that, and he would come there even in the state of fasting.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَجِيبُوا هَذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا " . قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ وَيَأْتِيهَا وَهُوَ صَائِمٌ .

Reference : Sahih Muslim 1429 h
In-book reference : Book 16, Hadith 119
USC-MSA web (English) reference : Book 8, Hadith 3344
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) having said:

When you are invited to a feast (even though it is) the leg of the sheep, you should accept it.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا دُعِيتُمْ إِلَى كُرَاعٍ فَأَجِيبُوا " .

Reference : Sahih Muslim 1429 i
In-book reference : Book 16, Hadith 120
USC-MSA web (English) reference : Book 8, Hadith 3345
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace he upon him) said:

When any one of you is invited to a feast, he should accept it. He may eat if he likes, or he may abandon (eating) if he likes. Ibn Mathanni did not make mention of the word" feast".

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي قَالاَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ شَاءَ طَعِمَ وَإِنْ شَاءَ تَرَكَ " . وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى " إِلَى طَعَامٍ " .

Reference : Sahih Muslim 1430 a
In-book reference : Book 16, Hadith 121
USC-MSA web (English) reference : Book 8, Hadith 3346
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abd Zubair with the same chain of transmitters.
وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، بِهَذَا الإِسْنَادِ بِمِثْلِهِ.

Reference : Sahih Muslim 1430 b
In-book reference : Book 16, Hadith 122
USC-MSA web (English) reference : Book 8, Hadith 3347
(deprecated numbering scheme)

Abu Haraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

If any one of you is invited, he should accept (the invitation). In case he is fasting, he should pray (in order to bless the inmates of the house), and if he is not fasting he should eat.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ " .

Reference : Sahih Muslim 1431
In-book reference : Book 16, Hadith 123
USC-MSA web (English) reference : Book 8, Hadith 3348
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) used to say:

The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored. He who does not come to the feast, he in fact disobeys Allah and His Messenger (ﷺ).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ بِئْسَ الطَّعَامُ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهِ الأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ .

Reference : Sahih Muslim 1432 a
In-book reference : Book 16, Hadith 124
USC-MSA web (English) reference : Book 8, Hadith 3349
(deprecated numbering scheme)

Sufyan reported:

I said to Zuhri: Abu Bakr, what does this hadith mean:" The worst kind of food is at a wedding feast of the rich"? He laughed and said: The food served in the feast given by the rich is not worst (in itself). Sufyan said: My father was rich, so I felt disturbed when I heard this hadith, so I asked Zuhri who said: I heard from 'Abd al-Rahman al-Alraj that he heard Abu Huraira (Allah he pleased with him) say: The worst kind of food is that served at the wedding feast. The rest of the hadith is the same.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِلزُّهْرِيِّ يَا أَبَا بَكْرٍ كَيْفَ هَذَا الْحَدِيثُ شَرُّ الطَّعَامِ طَعَامُ الأَغْنِيَاءِ فَضَحِكَ فَقَالَ لَيْسَ هُوَ شَرُّ الطَّعَامِ طَعَامُ الأَغْنِيَاءِ . قَالَ سُفْيَانُ وَكَانَ أَبِي غَنِيًّا فَأَفْزَعَنِي هَذَا الْحَدِيثُ حِينَ سَمِعْتُ بِهِ فَسَأَلْتُ عَنْهُ الزُّهْرِيَّ فَقَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ الأَعْرَجُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ مَالِكٍ.

Reference : Sahih Muslim 1432 b
In-book reference : Book 16, Hadith 125
USC-MSA web (English) reference : Book 8, Hadith 3350
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ . نَحْوَ حَدِيثِ مَالِكٍ.

Reference : Sahih Muslim 1432 c
In-book reference : Book 16, Hadith 126
USC-MSA web (English) reference : Book 8, Hadith 3351
(deprecated numbering scheme)

A hadith like this has been narrated by Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، نَحْوَ ذَلِكَ .

Reference : Sahih Muslim 1432 c
In-book reference : Book 16, Hadith 127
USC-MSA web (English) reference : Book 8, Hadith 3352
(deprecated numbering scheme)

Abu Haraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying. The worst kind of food is at the wedding feast from which one who comes is turned away, and he who refuses it is invited, and he who did not accept the invitation disobeyed Allah and His Messenger (ﷺ).

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ زِيَادَ بْنَ سَعْدٍ، قَالَ سَمِعْتُ ثَابِتًا، الأَعْرَجَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُمْنَعُهَا مَنْ يَأْتِيهَا وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ " .

Reference : Sahih Muslim 1432 d
In-book reference : Book 16, Hadith 128
USC-MSA web (English) reference : Book 8, Hadith 3353
(deprecated numbering scheme)

(17) Chapter: It is not permissible for a woman who has been thrice-divorced to return to the one who divorced her until she marries another husband who has intercourse with her, then divorces her, and she completes the 'Iddah

(17) باب لاَ تَحِلُّ الْمُطَلَّقَةُ ثَلاَثًا لِمُطَلِّقِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَيَطَأَهَا ثُمَّ يُفَارِقَهَا وَتَنْقَضِي عِدَّتُهَا

'A'isha (Allah he pleased with her) reported:
There came the wife of Rifa'a to Allah's Apostle (ﷺ) and said: I was married to Rifa'a but he divorced me, making may divorce irrevocable. Afterwards I married Abd al-Rahman b. al-Zubair, but all he possesses is like the fringe of a garment (i. e. he is sexually weak). Thereupon Allah's Messenger (ﷺ) smiled, and said: Do you wish to return to Rifa'a. (You) cannot (do it) until you have tasted his sweetness and he ('Abd al-Rahman) has tasted your sweetness. Abu Bakr was at that time near him (the Holy Prophet) and Khalid (b. Sa'id) was at the door waiting for the permission to be granted to him to enter), He (Khalid) said; Abu Bakr, do you hear what she is saying loudly in the presence of Allah's Messenger (ﷺ)?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، - وَاللَّفْظُ لِعَمْرٍو - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَبَتَّ طَلاَقِي فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ وَإِنَّ مَا مَعَهُ مِثْلُ هُدْبَةِ الثَّوْبِ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لاَ حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ " . قَالَتْ وَأَبُو بَكْرٍ عِنْدَهُ وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤْذَنَ لَهُ فَنَادَى يَا أَبَا بَكْرٍ أَلاَ تَسْمَعُ هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1433 a
In-book reference : Book 16, Hadith 129
USC-MSA web (English) reference : Book 8, Hadith 3354
(deprecated numbering scheme)

'A'isha (Allah be pleased with her), the wife of Allah's Apostle (ﷺ), reported that Rifa'a al-Quraid (Allah be pleased with him) divorced his wife, making her divorce irrevocable. Afterwards she married Abd at-Rahman b. al-Zubair (Allah be pleased with him), She came to Allah'sApostle (may peace be upon him and said to Allah's messenger (ﷺ) that she had been the wife of Rifa'a (Allah be pleased with him) and he had divorced her by three pronouncements and afterwards she married

'Abd al-Rahman b. al-Zubair. By Allah, all he possesses is like the fringe of a garment, and she took hold of the fringe of her garment. Thereupon Allah's Messenger (ﷺ) laughed and said:

Perhaps you wish to return to Rifa'a, (but you) cannot (do it) until he has tasted your sweetness and you have tasted his sweetness. Abu Bakr al-siddiq (Allah be pleased with him) was sitting at that time with Allah's Messenger (ﷺ) and Khalid b. Sa'id b. al-'As (Allah be pleased with him) was sitting at the door of his apartment and he was not permitted to (enter the room), and Kbalid called loudly saying: Abu Bakr, why don't you scold her for what she is saying loudly in the presence of Allah's Messenger (ﷺ)?

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَ أَبُو الطَّاهِرِ حَدَّثَنَا وَقَالَ، حَرْمَلَةُ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلاَقَهَا فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ فَجَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ وَإِنَّهُ وَاللَّهِ مَا مَعَهُ إِلاَّ مِثْلُ الْهُدْبَةِ وَأَخَذَتْ بِهُدْبَةٍ مِنْ جِلْبَابِهَا . قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم ضَاحِكًا فَقَالَ " لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لاَ حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ " . وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ قَالَ فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ أَلاَ تَزْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih Muslim 1433 b
In-book reference : Book 16, Hadith 130
USC-MSA web (English) reference : Book 8, Hadith 3355
(deprecated numbering scheme)

'A'isha (Allah bjpl'eased with her) reported that Rifa'a al Qurazi divorced his wife and afterwards Abd al-Rahman b. al-Zubair married her. She came to Allah's Apostle (may peace he upon him) and said:

Messenger of Allah, Rifa'a has divorced me by three pronouncements. (The rest of the hadith is the same.)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رِفَاعَةَ الْقُرَظِيَّ، طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزَّبِيرِ فَجَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ . بِمِثْلِ حَدِيثِ يُونُسَ .

Reference : Sahih Muslim 1433 c
In-book reference : Book 16, Hadith 131
USC-MSA web (English) reference : Book 8, Hadith 3356
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) was asked about a woman whom a man married and then divorced her, and then she married (another) person, and she was divorced before sexual intercourse with her, whether it was lawful for her first husband (to marry her in this state). He (the Holy Prophet) said:

No, until he has tasted her sweetness.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا الرَّجُلُ فَيُطَلِّقُهَا فَتَتَزَوَّجُ رَجُلاً فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا أَتَحِلُّ لِزَوْجِهَا الأَوَّلِ قَالَ " لاَ حَتَّى يَذُوقَ عُسَيْلَتَهَا " .

Reference : Sahih Muslim 1433 d
In-book reference : Book 16, Hadith 132
USC-MSA web (English) reference : Book 8, Hadith 3357
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Hisham with the same chain of transmitters.
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1433 e
In-book reference : Book 16, Hadith 133
USC-MSA web (English) reference : Book 8, Hadith 3358
(deprecated numbering scheme)

'A'Asha (Allah be pleased with her) reported:

A person divorced his wife by three pronouncements; then another person married her and he also divorced her without having sexual intercourse with her. Then the first husband of her intended to remarry her. It was about such a case that Allah's Messenger (ﷺ) was asked, whereupon he said: No, until the second one has tasted her sweetness as the first one had tasted.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلاَثًا فَتَزَوَّجَهَا رَجُلٌ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا فَأَرَادَ زَوْجُهَا الأَوَّلُ أَنْ يَتَزَوَّجَهَا فَسُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " لاَ حَتَّى يَذُوقَ الآخِرُ مِنْ عُسَيْلَتِهَا مَا ذَاقَ الأَوَّلُ " .

Reference : Sahih Muslim 1433 f
In-book reference : Book 16, Hadith 134
USC-MSA web (English) reference : Book 8, Hadith 3359
(deprecated numbering scheme)

A hadith like this has been narrated on the same chain of transmitters by 'A'isha (Allah be pleased with her).
وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . وَفِي حَدِيثِ يَحْيَى عَنْ عُبَيْدِ اللَّهِ حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ .

Reference : Sahih Muslim 1433 g
In-book reference : Book 16, Hadith 135
USC-MSA web (English) reference : Book 8, Hadith 3360
(deprecated numbering scheme)

(18) Chapter: What it is recommended to say when having intercourse

(18) باب مَا يُسْتَحَبُّ أَنْ يَقُولَهُ عِنْدَ الْجِمَاعِ

Ibn" Abbas (Allah be pleased with thern) reported that Allah's Messenger (ﷺ) said:

If anyone amongst you intends to go to his wife he should say: In the name of Allah,0 Allah protect us against Satan and keep away the Satan from the one that you have bestowed upon us, and if He has ordained a male child for them, Satan will never be able to do any harm to him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِيَحْيَى - قَالاَ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِاسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا " .

Reference : Sahih Muslim 1434 a
In-book reference : Book 16, Hadith 136
USC-MSA web (English) reference : Book 8, Hadith 3361
(deprecated numbering scheme)

This hadith is narrated through another chain of transmitters and there is no mention of (the words)" Bismillah" (In the name of Allah) in it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ الثَّوْرِيِّ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِمَعْنَى حَدِيثِ جَرِيرٍ غَيْرَ أَنَّ شُعْبَةَ لَيْسَ فِي حَدِيثِهِ ذِكْرُ " بِاسْمِ اللَّهِ " . وَفِي رِوَايَةِ عَبْدِ الرَّزَّاقِ عَنِ الثَّوْرِيِّ " بِاسْمِ اللَّهِ " . وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ مَنْصُورٌ أُرَاهُ قَالَ " بِاسْمِ اللَّهِ " .

Reference : Sahih Muslim 1434 b
In-book reference : Book 16, Hadith 137
USC-MSA web (English) reference : Book 8, Hadith 3362
(deprecated numbering scheme)

(19) Chapter: It is permissible for a man to have intercourse with his wife from the front or from the back, without entering the behind

(19) باب جَوَازِ جِمَاعِهِ امْرَأَتَهُ فِي قُبُلِهَا مِنْ قُدَّامِهَا وَمِنْ وَرَائِهَا مِنْ غَيْرِ تَعَرُّضٍ لِلدُّبُرِ

Jabir (Allah be pleased with him) declared that the Jews used to say:
When a man has intercourse with his wife through the vagina but being on her back. the child will have squint, so the verse came down:" Your wives are your tilth; go then unto your tilth as you may desire" (ii. 223)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ سَمِعَ جَابِرًا يَقُولُ كَانَتِ الْيَهُودُ تَقُولُ إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ مِنْ دُبُرِهَا فِي قُبُلِهَا كَانَ الْوَلَدُ أَحْوَلَ فَنَزَلَتْ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ}

Reference : Sahih Muslim 1435 a
In-book reference : Book 16, Hadith 138
USC-MSA web (English) reference : Book 8, Hadith 3363
(deprecated numbering scheme)

Jabir (b. Abdullah) (Allah be pleased with him) reported that the Jews used to say that when one comes to one's wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down:
" Your wives are your ti'Ith; go then unto your tilth, as you may desire."

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ أَبِي حَازِمٍ، عَنْ مُحَمَّدِ، بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ يَهُودَ، كَانَتْ تَقُولُ إِذَا أُتِيَتِ الْمَرْأَةُ مِنْ دُبُرِهَا فِي قُبُلِهَا ثُمَّ حَمَلَتْ كَانَ وَلَدُهَا أَحْوَلَ . قَالَ فَأُنْزِلَتْ { نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ}

Reference : Sahih Muslim 1435 b
In-book reference : Book 16, Hadith 139
USC-MSA web (English) reference : Book 8, Hadith 3364
(deprecated numbering scheme)

This hadith has been reported on the authority of Jabir through another chain of transmitters, but in the hadith transmitted on the authority of Zuhri there is an addition (of these words):

" If he likes he may (have intercourse) being on the back or in front of her, but it should be through one opening (vagina)."

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي عُبَيْدُ اللَّهِ، بْنُ سَعِيدٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَأَبُو مَعْنٍ الرَّقَاشِيُّ قَالُوا حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ، يُحَدِّثُ عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ، حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ الْمُخْتَارِ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، كُلُّ هَؤُلاَءِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ وَزَادَ فِي حَدِيثِ النُّعْمَانِ عَنِ الزُّهْرِيِّ إِنْ شَاءَ مُجَبِّيَةً وَإِنْ شَاءَ غَيْرَ مُجَبِّيَةٍ غَيْرَ أَنَّ ذَلِكَ فِي صِمَامٍ وَاحِدٍ .

Reference : Sahih Muslim 1435 c
In-book reference : Book 16, Hadith 140
USC-MSA web (English) reference : Book 8, Hadith 3365
(deprecated numbering scheme)

(20) Chapter: It is unlawful for the wife to refuse to come to her husband's bed

(20) باب تَحْرِيمِ امْتِنَاعِهَا مِنْ فِرَاشِ زَوْجِهَا

Abu Huraira (Allah be pleased with him) reported that Allah's Apostle (ﷺ) said:

When a woman spends the night away from the bed of her husband, the angels curse her until morning.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تُصْبِحَ " .

Reference : Sahih Muslim 1436 a
In-book reference : Book 16, Hadith 141
USC-MSA web (English) reference : Book 8, Hadith 3366
(deprecated numbering scheme)

This hadith has been narrated through the same chain of transmitters (with a slight variation):

" He said: Until she comes back."

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَقَالَ " حَتَّى تَرْجِعَ " .

Reference : Sahih Muslim 1436 b
In-book reference : Book 16, Hadith 142
USC-MSA web (English) reference : Book 8, Hadith 3366
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، - يَعْنِي ابْنَ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا فَتَأْبَى عَلَيْهِ إِلاَّ كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا " .

Reference : Sahih Muslim 1436 c
In-book reference : Book 16, Hadith 143
USC-MSA web (English) reference : Book 8, Hadith 3367
(deprecated numbering scheme)

Abu Huraira (Allah he pleased with him) reported Allah's Messenger (may, peace be upon him) as saying:

When a man invites his wife to his bed and she does not come, and he (the husband) spends the sight being angry with her, the angels curse her until morning.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تُصْبِحَ " .

Reference : Sahih Muslim 1436 d
In-book reference : Book 16, Hadith 144
USC-MSA web (English) reference : Book 8, Hadith 3368
(deprecated numbering scheme)

(21) Chapter: The prohibition of disclosing a woman's secrets

(21) باب تَحْرِيمِ إِفْشَاءِ سِرِّ الْمَرْأَةِ

Abu Sa'id al-Khudri (Allah he pleased with him) reported that Allah's Messenger (may peace be upoin him) said:

The most wicked among the people in the eye of Allah on the Day of judgment is the men who goes to his wife and she comes to him, and then he divulges her secret.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيِّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا " .

Reference : Sahih Muslim 1437 a
In-book reference : Book 16, Hadith 145
USC-MSA web (English) reference : Book 8, Hadith 3369
(deprecated numbering scheme)

Abu Sirma al-Khudri (Allah he pleased with him) reported Allah's Messen- ger (ﷺ) as saying:

The most important of the trusts in the sight of Allah on the Day of judgment is that a man goes to his wife and she goes to him (and the breach of this trust is) that he should divulge her secret Ibn Numair narrates this hadith with a slight change of wording.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ، بْنِ حَمْزَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ أَعْظَمِ الأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا " . وَقَالَ ابْنُ نُمَيْرٍ " إِنَّ أَعْظَمَ " .

Reference : Sahih Muslim 1437 b
In-book reference : Book 16, Hadith 146
USC-MSA web (English) reference : Book 8, Hadith 3370
(deprecated numbering scheme)

(22) Chapter: The ruling on coitus interrupts ('Azl) (22) باب حُكْمِ الْعَزْلِ

Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him):
0 Abu Sa'id, did you hear Allah's Messenger (ﷺ) mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger (ﷺ) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Mes- senger (ﷺ), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، بْنُ جَعْفَرٍ أَخْبَرَنِي رَبِيعَةُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، أَنَّهُ قَالَ دَخَلْتُ أَنَا وَأَبُو صِرْمَةَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَسَأَلَهُ أَبُو صِرْمَةَ فَقَالَ يَا أَبَا سَعِيدٍ هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ الْعَزْلَ فَقَالَ نَعَمْ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم غَزْوَةَ بَلْمُصْطَلِقِ فَسَبَيْنَا كَرَائِمَ الْعَرَبِ فَطَالَتْ عَلَيْنَا الْعُزْبَةُ وَرَغِبْنَا فِي الْفِدَاءِ فَأَرَدْنَا أَنْ نَسْتَمْتِعَ وَنَعْزِلَ فَقُلْنَا نَفْعَلُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا

لاَ نَسْأَلُهُ . فَسَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا مَا كَتَبَ اللَّهُ خَلْقَ نَسَمَةٍ هِيَ كَائِنَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ سَتَكُونُ " .

Reference : Sahih Muslim 1438 a
In-book reference : Book 16, Hadith 147
USC-MSA web (English) reference : Book 8, Hadith 3371
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Habban with the same chain of transmitters (but with this alteration) that he said:

" Allah has ordained whom he has to createuntil the Day of judgment."

حَدَّثَنِي مُحَمَّدُ بْنُ الْفَرَجِ، مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ، حَدَّثَنَا مُوسَى، بْنُ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، بِهَذَا الإِسْنَادِ فِي مَعْنَى حَدِيثِ رَبِيعَةَ غَيْرَ أَنَّهُ قَالَ " فَإِنَّ اللَّهَ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 1438 b
In-book reference : Book 16, Hadith 148
USC-MSA web (English) reference : Book 8, Hadith 3372
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported:

We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messen- ger (ﷺ) about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judg- ment must be born.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ أَخْبَرَهُ قَالَ أَصَبْنَا سَبَايَا فَكُنَّا نَعْزِلُ ثُمَّ سَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ لَنَا " وَإِنَّكُمْ لَتَفْعَلُونَ وَإِنَّكُمْ لَتَفْعَلُونَ وَإِنَّكُمْ لَتَفْعَلُونَ مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ هِيَ كَائِنَةٌ " .

Reference : Sahih Muslim 1438 c
In-book reference : Book 16, Hadith 149
USC-MSA web (English) reference : Book 8, Hadith 3373
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) (was asked if he had heard it himself), to which he said:

Yes. (I heard) Allah's Apostle (ﷺ) as saying: There is no harm if you do not practise it, for it (the birth of the child) is something ordained (by Allah).

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ، بْنِ سِيرِينَ عَنْ مَعْبَدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قُلْتُ لَهُ سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ، قَالَ نَعَمْ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا فَإِنَّمَا هُوَ الْقَدَرُ" .

Reference : Sahih Muslim 1438 d
In-book reference : Book 16, Hadith 150

USC-MSA web (English) reference : Book 8, Hadith 3374
(deprecated numbering scheme)

This hadith is reported on the authority of Abu Sa'id with the same chain of transmitters but with a slight variation (of words).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا يَحْيَى، بْنُ حَبِيبٍ حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، بْنُ مَهْدِيٍّ وَبَهْزٌ قَالُوا جَمِيعًا حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِهِمْ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِي الْعَزْلِ " لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ فَإِنَّمَا هُوَ الْقَدَرُ " . وَفِي رِوَايَةِ بَهْزٍ قَالَ شُعْبَةُ قُلْتُ لَهُ سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ قَالَ نَعَمْ .

Reference : Sahih Muslim 1438 e
In-book reference : Book 16, Hadith 151
USC-MSA web (English) reference : Book 8, Hadith 3375
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (ﷺ) was asked about 'azl, whereupon he said:

There is no harm if you do not do that, for it (the birth of the child) is something ordained. Muhammad (one of the narrators) said: (The words) La 'alaykum (there is no harm) implies its Prohibition.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالاَ حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرِ بْنِ مَسْعُودٍ، رَدَّهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الْعَزْلِ فَقَالَ " لاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ فَإِنَّمَا هُوَ الْقَدَرُ " . قَالَ مُحَمَّدٌ وَقَوْلُهُ " لاَ عَلَيْكُمْ " . أَقْرَبُ إِلَى النَّهْىِ .

Reference : Sahih Muslim 1438 f
In-book reference : Book 16, Hadith 152
USC-MSA web (English) reference : Book 8, Hadith 3376
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (ﷺ) whereupon he said:

Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad, whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre- ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرٍ الأَنْصَارِيِّ، . قَالَ فَرَدَّ الْحَدِيثَ حَتَّى رَدَّهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ ذُكِرَ الْعَزْلُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ " وَمَا ذَاكُمْ " . قَالُوا الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ تُرْضِعُ فَيُصِيبُ مِنْهَا وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ وَالرَّجُلُ تَكُونُ لَهُ الأَمَةُ فَيُصِيبُ مِنْهَا وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ . قَالَ " فَلاَ عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا ذَاكُمْ فَإِنَّمَا هُوَ الْقَدَرُ " . قَالَ ابْنُ عَوْنٍ فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ وَاللَّهِ لَكَأَنَّ هَذَا زَجْرٌ .

Reference : Sahih Muslim 1438 g
In-book reference : Book 16, Hadith 153
USC-MSA web (English) reference : Book 8, Hadith 3377
(deprecated numbering scheme)

Ibn 'Aun reported:

I reported to Muhammad on the authority of Ibrahim the hadith reported by 'Abd al-Rahmann b. Bishr (the hadith concerning 'azl), where- upon he said: That (hadith) Abd al-Rahman b. Bishr had narrated to me (also).

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ، قَالَ حَدَّثْتُ مُحَمَّدًا، عَنْ إِبْرَاهِيمَ، بِحَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ بِشْرٍ - يَعْنِي حَدِيثَ الْعَزْلِ - فَقَالَ إِيَّاىَ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ ‏.‏

Reference : Sahih Muslim 1438 h
In-book reference : Book 16, Hadith 154
USC-MSA web (English) reference : Book 8, Hadith 3378
(deprecated numbering scheme)

Ma'bad b. Sirin said to Abu Sa'id (Allah be pleased with him):

Did you hear Allah's Messenger (ﷺ) making a mention of something in regard to al-'azl? Thereupon he said: Yes. The rest (of the hadith is the same)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدِ، بْنِ سِيرِينَ قَالَ قُلْنَا لأَبِي سَعِيدٍ هَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ فِي الْعَزْلِ شَيْئًا قَالَ نَعَمْ ‏.‏ وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عَوْنٍ إِلَى قَوْلِهِ ‏"‏ الْقَدَرُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1438 i
In-book reference : Book 16, Hadith 155
USC-MSA web (English) reference : Book 8, Hadith 3379
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported:

Mention was made about al-'azl in the presence of Allah's Messenger (ﷺ), whereupon he said: Why any one of you practises it? (He did not say: One of you should not do it), for there is no created soul, whose creator is not Allah.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَحْمَدُ بْنُ عَبْدَةَ، قَالَ ابْنُ عَبْدَةَ أَخْبَرَنَا وَقَالَ، عُبَيْدُ اللَّهِ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ، الْخُدْرِيِّ قَالَ ذُكِرَ الْعَزْلُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ وَلِمَ يَفْعَلُ ذَلِكَ أَحَدُكُمْ - وَلَمْ يَقُلْ فَلاَ يَفْعَلْ ذَلِكَ أَحَدُكُمْ - فَإِنَّهُ لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلاَّ اللَّهُ خَالِقُهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 1438 j
In-book reference : Book 16, Hadith 156
USC-MSA web (English) reference : Book 8, Hadith 3380
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Messenger (ﷺ) was asked about 'azl, whereupon he said:

The child does not come from all the liquid (sermen) and when Allah intends to create anything nothing can prevent it (from coming into existence).

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ، - يَعْنِي ابْنَ صَالِحٍ - عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، سَمِعَهُ يَقُولُ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْعَزْلِ فَقَالَ " مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَىْءٍ لَمْ يَمْنَعْهُ شَىْءٌ " .

Reference : Sahih Muslim 1438 k
In-book reference : Book 16, Hadith 157
USC-MSA web (English) reference : Book 8, Hadith 3381
(deprecated numbering scheme)

A hadith like this has been transmitted by Abu Sa'id from Allah's Apostle (ﷺ).

حَدَّثَنِي أَحْمَدُ بْنُ الْمُنْذِرِ الْبَصْرِيُّ، حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، حَدَّثَنَا مُعَاوِيَةُ، أَخْبَرَنِي عَلِيُّ بْنُ أَبِي طَلْحَةَ الْهَاشِمِيُّ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1438 l
In-book reference : Book 16, Hadith 158
USC-MSA web (English) reference : Book 8, Hadith 3382
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that a man came to Allah's Messenger (ﷺ) and said:

I have a slave-girl who is our servant and she carries water for us and I have intercourse with her, but I do not want her to conceive. He said: Practise 'azl, if you so like, but what is decreed for her will come to her. The person stayed back (for some time) and then came and said: The girl has become pregnant, whereupon he said: I told you what was decreed for her would come to her.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ لِي جَارِيَةً هِيَ خَادِمُنَا وَسَانِيَتُنَا وَأَنَا أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ . فَقَالَ " اعْزِلْ عَنْهَا إِنْ شِئْتَ فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا " . فَلَبِثَ الرَّجُلُ ثُمَّ أَتَاهُ فَقَالَ إِنَّ الْجَارِيَةَ قَدْ حَبِلَتْ . فَقَالَ " قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا " .

Reference : Sahih Muslim 1439 a
In-book reference : Book 16, Hadith 159
USC-MSA web (English) reference : Book 8, Hadith 3383
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported that a person asked Allah's Apostle (ﷺ) saying:

I have a slave-girl and I practise 'azl with her, whereupon Allah's Messenger (ﷺ) said: This cannot prevent that which Allah has decreed. The person then came (after some time) and said: Messenger of Allah, the slave-girl about whom I talked to you has conceived, whereupon Allah's Messeuger (ﷺ) said: I am the servant of Allah and His Messenger.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُرْوَةَ بْنِ عِيَاضٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَأَلَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّ عِنْدِي جَارِيَةً لِي وَأَنَا أَعْزِلُ عَنْهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ

ذَلِكَ لَنْ يَمْنَعَ شَيْئًا أَرَادَهُ اللَّهُ " . قَالَ فَجَاءَ الرَّجُلُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْجَارِيَةَ الَّتِي كُنْتُ ذَكَرْتُهَا لَكَ حَمَلَتْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ " .

Reference : Sahih Muslim 1439 b
In-book reference : Book 16, Hadith 160
USC-MSA web (English) reference : Book 8, Hadith 3384
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:
A person came to Allah's Apostle (the rest of the hadith is the same).

وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ، قَاصُّ أَهْلِ مَكَّةَ أَخْبَرَنِي عُرْوَةُ بْنُ عِيَاضِ بْنِ عَدِيِّ بْنِ الْخِيَارِ النَّوْفَلِيُّ، عَنْ جَابِرِ بْنِ عَبْدِ، اللَّهِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ سُفْيَانَ .

Reference : Sahih Muslim 1439 c
In-book reference : Book 16, Hadith 161
USC-MSA web (English) reference : Book 8, Hadith 3385
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported:
We used to practise 'azl while the Qur'an was revealed (during the days when the Prophet was alive).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ . زَادَ إِسْحَاقُ قَالَ سُفْيَانُ لَوْ كَانَ شَيْئًا يُنْهَى عَنْهُ لَنَهَانَا عَنْهُ الْقُرْآنُ.

Reference : Sahih Muslim 1440 a
In-book reference : Book 16, Hadith 162
USC-MSA web (English) reference : Book 8, Hadith 3386
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported:
We used to practise 'azl during the life of Allah's Messenger (ﷺ).

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ عَطَاءٍ، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ لَقَدْ كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1440 b
In-book reference : Book 16, Hadith 163
USC-MSA web (English) reference : Book 8, Hadith 3387
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported:
We used to practise 'azl during the lifetime of Allah's Messenger (ﷺ). This (the news of this practise) reached Allah's Apostle (ﷺ), and he did not forbid us.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَلَغَ ذَلِكَ نَبِيَّ اللَّهِ صلى الله عليه وسلم فَلَمْ يَنْهَنَا .

Reference : Sahih Muslim 1440 c
In-book reference : Book 16, Hadith 164
USC-MSA web (English) reference : Book 8, Hadith 3388
(deprecated numbering scheme)

(23) Chapter: The prohibition of intercourse with a pregnant captive woman

(23) باب تَحْرِيمِ وَطْءِ الْحَامِلِ الْمَسْبِيَّةِ

Abu Darda' (Allah be pleased with him) related from the Prophet of Allah (ﷺ) that he came upon a woman who was in the advanced stage of pregnancy at the door of a tent. He (the Holy Prophet) said:

Perhaps he (the man accompanying her) intends to cohabit with her. They said: Yes. Thereupon Allah's Messenger (ﷺ) said: I have decided to curse him with such a curse as may go along with him to his grave. How can he own him (the child to be born) and that is not lawful for him, and how can he take him as a servant for that is not lawful for him?

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ أَتَى بِامْرَأَةٍ مُجِحٍّ عَلَى بَابِ فُسْطَاطٍ فَقَالَ " لَعَلَّهُ يُرِيدُ أَنْ يُلِمَّ بِهَا " . فَقَالُوا نَعَمْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْنًا يَدْخُلُ مَعَهُ قَبْرَهُ كَيْفَ يُوَرِّثُهُ وَهُوَ لاَ يَحِلُّ لَهُ كَيْفَ يَسْتَخْدِمُهُ وَهُوَ لاَ يَحِلُّ لَهُ " .

Reference : Sahih Muslim 1441 a
In-book reference : Book 16, Hadith 165
USC-MSA web (English) reference : Book 8, Hadith 3389
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Shu'ba.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، جَمِيعًا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1441 b
In-book reference : Book 16, Hadith 166
USC-MSA web (English) reference : Book 8, Hadith 3390
(deprecated numbering scheme)

(24) Chapter: It is permissible to have intercourse with a breastfeeding woman (Ghilah), and 'Azl is disliked

(24) باب جَوَازِ الْغِيلَةِ وَهِيَ وَطْءُ الْمُرْضِعِ وَكَرَاهَةِ الْعَزْلِ

Judaima daughter of Wahb al-Asadiyya (Allah be pleased with her) reported that she heard Allah's Messenger (ﷺ) assaying:

I intended to prohibit cohabitation with a suckling woman until I considered that the Romans and the Persians do it without any injury being caused to their children thereby. (Imam Muslim said: Khalaf reported it from Judamat al-'Asadiyya, but the correct wording is what has been stated by Yahya.)

وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذَلِكَ فَلاَ يَضُرُّ أَوْلاَدَهُمْ " . قَالَ مُسْلِمٌ وَأَمَّا خَلَفٌ فَقَالَ عَنْ جُذَامَةَ الأَسَدِيَّةِ . وَالصَّحِيحُ مَا قَالَهُ يَحْيَى بِالدَّالِ .

Reference : Sahih Muslim 1442 a
In-book reference : Book 16, Hadith 167
USC-MSA web (English) reference : Book 8, Hadith 3391
(deprecated numbering scheme)

Judama daughter of Wahb, sister of Ukkasha (Allah be pleased with her). reported:

I went to Allah's Messenger (ﷺ) along with some persons and he was saying: I intended to prohibit cohabitation with the suckling women, but I considered the Greeks and Persians, and saw that they suckle their children and this thing (cohabitation) does not do any harm to them (to the suckling women). Then they asked him about 'azl, whereupon he said. That is the secret (way of) burying alive, and Ubaidullah has made this addition in the hadith transmitted by al-Muqri and that is:" When the one buried alive is asked."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا الْمُقْرِئُ، حَدَّثَنَا سَعِيدُ، بْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ، أُخْتِ عُكَّاشَةَ قَالَتْ حَضَرْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي أُنَاسٍ وَهُوَ يَقُولُ " لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ فَإِذَا هُمْ يُغِيلُونَ أَوْلاَدَهُمْ فَلاَ يَضُرُّ أَوْلاَدَهُمْ ذَلِكَ شَيْئًا " . ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكَ الْوَأْدُ الْخَفِيُّ " . زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ عَنِ الْمُقْرِئِ وَهْىَ { وَإِذَا الْمَوْءُودَةُ سُئِلَتْ}

Reference : Sahih Muslim 1442 b
In-book reference : Book 16, Hadith 168
USC-MSA web (English) reference : Book 8, Hadith 3392
(deprecated numbering scheme)

Judama bint Wahb al-Asadiyya (Allah be pleased with her) reported:

I heard Allah's Messenger (ﷺ) saying this. The rest of the hadith is the same concerning 'azl and ghila (cohabitating with a suckling woman), but with a slight variation of words.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ، الأَسَدِيَّةِ أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِ حَدِيثِ سَعِيدِ بْنِ أَبِي أَيُّوبَ فِي الْعَزْلِ وَالْغِيلَةِ . غَيْرَ أَنَّهُ قَالَ " الْغِيَالِ " .

Reference : Sahih Muslim 1442 c
In-book reference : Book 16, Hadith 169
USC-MSA web (English) reference : Book 8, Hadith 3393
(deprecated numbering scheme)

Sa'd b. Abu Waqqas (Allah be pleased with him) reported that a person came to Allah's Messenger (ﷺ) and said:

I do 'azi with my wife. Thereupon Allah's Messenger (ﷺ) said: Why do you do that? The person said: I fear harm to her child or her children. Thereupon Allah's Messenger (way peace be upon him) said: If that were harmful it would harm the Persians and the Greeks.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمَقْبُرِيُّ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ، أَخْبَرَ وَالِدَهُ، سَعْدَ بْنَ أَبِي وَقَّاصٍ أَنَّ رَجُلاً، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي أَعْزِلُ عَنِ امْرَأَتِي . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِمَ تَفْعَلُ ذَلِكَ " . فَقَالَ الرَّجُلُ أُشْفِقُ عَلَى وَلَدِهَا أَوْ عَلَى أَوْلاَدِهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَ ذَلِكَ ضَارًّا ضَرَّ فَارِسَ وَالرُّومَ " . وَقَالَ زُهَيْرٌ فِي رِوَايَتِهِ " إِنْ كَانَ لِذَلِكَ فَلاَ مَا ضَارَ ذَلِكَ فَارِسَ وَلاَ الرُّومَ " .

Reference	: Sahih Muslim 1443
In-book reference	: Book 16, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3394

17 - The Book of Suckling (1444 - 1470)

كتاب الرضاع

(1) Chapter: "Breastfeeding Makes Unlawful What Birth Makes Unlawful."

(1) باب يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ

'A'isha (Allah be pleased with her) reported tha Allah's Messenger (ﷺ) was with her and she heard the voice of a person seeking permission to enter the house of Hafsa. 'A'isha (Allah he pleased with her) said:

Allah's Messenger, he is the person who seeks permission to enter your house, whereupon Allah's Messenger (ﷺ) said: I think he is so and so (uncle of Hafsa by reason of fosterage). 'A'isha said: Messenger of Allah, if so and so (her uncle by reason of fosterage) were alive, could he enter my house? Allah's Messenger (ﷺ) said: Yes. Fosterage makes unlawful what consanguinity makes unlawful.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَهَا وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ . قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُرَاهُ فُلاَنًا " . لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ . فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ لَوْ كَانَ فُلاَنٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَىَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ " .

Reference : Sahih Muslim 1444 a
In-book reference : Book 17, Hadith 1
USC-MSA web (English) reference : Book 8, Hadith 3395
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:

Fosterage makes unlawful what consanguinity makes unlawful.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنِي أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي، بَكْرٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلاَدَةِ " .

Reference : Sahih Muslim 1444 b
In-book reference : Book 17, Hadith 2
USC-MSA web (English) reference : Book 8, Hadith 3396
(deprecated numbering scheme)

The above hadith is narrated through another chain.

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ .

Reference : Sahih Muslim 1444 c
In-book reference : Book 17, Hadith 3
USC-MSA web (English) reference : Book 8, Hadith 3396
(deprecated numbering scheme)

(2) Chapter: The prohibition that results from breastfeeding is related to the issue of the male

(2) باب تَحْرِيمِ الرَّضَاعَةِ مِنْ مَاءِ الْفَحْلِ

'A'isha (Allah be pleased with her) reported that Aflah, the brother of Abu'l-Qu'ais, who was her uncle by reason of fosterage, came, and asked her permission (to enter the house) after seclusion (Hijab) was instituted. I refused to admit him. When Allah's Messenger (ﷺ) came, I informed him what I had done. He commanded me to grant him permission (as the brother of her foster-father was also her uncle).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ أَنَّ أَفْلَحَ - أَخَا أَبِي الْقُعَيْسِ - جَاءَ يَسْتَأْذِنُ عَلَيْهَا وَهُوَ عَمُّهَا مِنَ الرَّضَاعَةِ بَعْدَ أَنْ أُنْزِلَ الْحِجَابُ قَالَتْ فَأَبَيْتُ أَنْ آذَنَ لَهُ فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ فَأَمَرَنِي أَنْ آذَنَ لَهُ عَلَىَّ .

Reference : Sahih Muslim 1445 a
In-book reference : Book 17, Hadith 4
USC-MSA web (English) reference : Book 8, Hadith 3397
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
There came to me Aflah b. Abu Qulais, my uncle by reason of fosterage; the rest of the hadith is the same (but with this) addition:" I ('A'isha) said (to the Holy Prophet): It was the woman who suckled me and not the man, whereupon he (Allah's Messenger) said: May your hands or your right hand be besmeared with dust (you were mistaken)."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ أَتَانِي عَمِّي مِنَ الرَّضَاعَةِ أَفْلَحُ بْنُ أَبِي قُعَيْسٍ . فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ وَزَادَ قُلْتُ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَ " تَرِبَتْ يَدَاكِ أَوْ يَمِينُكِ" .

Reference : Sahih Muslim 1445 b
In-book reference : Book 17, Hadith 5
USC-MSA web (English) reference : Book 8, Hadith 3398
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that there came Aflah the brother, of Abu'l-Qu'ais, who sought her permission (to enter) after seclusion was instituted, and AbuQu'ais was the father of 'A'isha by reason of fosterage. 'A'isha said:
By Allah, I would not permit Aflah unless I have solicited the opinion of Allah's Messenger (ﷺ) for Abu Qulais has not suckled me, but his wife has given me suck. 'A'isha' (Allah be pleased with her) said: When Allah's Messenger (ﷺ) entered, I said: Allah's Messenger, Aflah is the brother of Abu'l-Qulais; he came to me to seek my permission for entering (the houst). I did not like the idea of granting him permission until I had solicited your opinion. Thereupon

Allah's Apostle (ﷺ) said: Grant him permission. 'Urwa said it was on account of this that 'A'isha used to say. What is unlawful by reason of consanguinity is unlawful by reason of fosterage.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّهُ، جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا بَعْدَ مَا نَزَلَ الْحِجَابُ - وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرَّضَاعَةِ - قَالَتْ عَائِشَةُ فَقُلْتُ وَاللَّهِ لاَ آذَنُ لأَفْلَحَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ - قَالَتْ عَائِشَةُ - فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَىَّ فَكَرِهْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ - قَالَتْ - فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ائْذَنِي لَهُ " . قَالَ عُرْوَةُ فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ حَرِّمُوا مِنَ الرَّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ .

Reference : Sahih Muslim 1445 c
In-book reference : Book 17, Hadith 6
USC-MSA web (English) reference : Book 8, Hadith 3399
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (that 'A'isha said):

There came Aflah, the brother of Abu'l Qulais (Allah be pleased with him), and sought permission from her, the rest of the hadith is the same (except for the words that the Holy Prophet) said:" He is your uncle. Let your hand be besmeared with dust. Abu'l Qulais was the husband of the woman who had suckled 'A'isha (Allah be pleased with her).

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا . بِنَحْوِ حَدِيثِهِمْ وَفِيهِ " فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ " . وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ .

Reference : Sahih Muslim 1445 d
In-book reference : Book 17, Hadith 7
USC-MSA web (English) reference : Book 8, Hadith 3400
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

My foster uncle came to me and sought permission (to enter the house), but I refused him permission until I had solicited the opinion of Allah's Messenger (ﷺ). When Allah's Messenger (ﷺ) came, I said to him: My foster-uncle sought my permission to (enter the house), but I did not permit him, whereupon Allah's Messenger (ﷺ) said: You better admit your uncle (into the house). I ('A'isha) said: It was the woman who suckled me and not the man. (But he) said: He is your uncle, admit him.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَ عَمِّي مِنَ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَىَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَلَمَّا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ إِنَّ عَمِّي مِنَ الرَّضَاعَةِ اسْتَأْذَنَ عَلَىَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلْيَلِجْ عَلَيْكِ عَمُّكِ " . قُلْتُ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَ " إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ " .

Reference : Sahih Muslim 1445 e
In-book reference : Book 17, Hadith 8
USC-MSA web (English) reference : Book 8, Hadith 3401
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters (and the words are):

" The brother of Abu'l-Qu'ais sought permission from her ('A'isha) (to enter the house). The rest is the same.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ أَنَّ أَخَا أَبِي الْقُعَيْسِ، اسْتَأْذَنَ عَلَيْهَا . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 1445 f
In-book reference : Book 17, Hadith 9
USC-MSA web (English) reference : Book 8, Hadith 3402
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters but with a slight variation of words.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ .

Reference : Sahih Muslim 1445 g
In-book reference : Book 17, Hadith 10
USC-MSA web (English) reference : Book 8, Hadith 3403
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

My foster-uncle Abu'l Ja'd (kunya of Aflah) sought permission from me, which I refused. (Hisham said to me that Abu'l-Ja'd was in fact Abu'l-Qu'ais). When Allah's Apostle (ﷺ) came, I ('A'isha) informed him about it. He said: Why did you not permit him? Let your right hand or hand be besmeared with dust.

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ قَالَتِ، اسْتَأْذَنَ عَلَىَّ عَمِّي مِنَ الرَّضَاعَةِ أَبُو الْجَعْدِ فَرَدَدْتُهُ - قَالَ لِي هِشَامٌ إِنَّمَا هُوَ أَبُو الْقُعَيْسِ - فَلَمَّا جَاءَ النَّبِيُّ صلى الله عليه وسلم أَخْبَرْتُهُ بِذَلِكَ قَالَ " فَهَلاَّ أَذِنْتِ لَهُ تَرِبَتْ يَمِينُكِ أَوْ يَدُكِ" .

Reference : Sahih Muslim 1445 h
In-book reference : Book 17, Hadith 11
USC-MSA web (English) reference : Book 8, Hadith 3404
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that her foster-uncle whose name was Aflah sought permission from her (to enter the house) but she observed seclusion from him, and informed Allah's Messenger (ﷺ) who said to her:

Don't observe veil from him for he is Mahram (one with whom marriage cannot be contracted) on account of fosterage as one is Mahram on account of consanguinity.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ - يُسَمَّى أَفْلَحَ - اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ فَأَخْبَرَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهَا " لاَ تَحْتَجِبِي مِنْهُ فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ " .

Reference : Sahih Muslim 1445 i
In-book reference : Book 17, Hadith 12
USC-MSA web (English) reference : Book 8, Hadith 3405
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
Aflah b. Qu'ais sought permission from me (to enter the house), but I refused to grant him the permission, and he sent me (the message saying): I am your uncle (in the sense) that the wife of my brother has suckled you, (but still) I refused to grant him permission. There came the Messenger of Allah (ﷺ) and I made a mention of it to him, and he said: He can enter (your house), for he is your uncle.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عِرَاكِ، بْنِ مَالِكٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتِ اسْتَأْذَنَ عَلَىَّ أَفْلَحُ بْنُ قُعَيْسٍ فَأَبَيْتُ أَنْ آذَنَ، لَهُ فَأَرْسَلَ إِنِّي عَمُّكِ أَرْضَعَتْكِ امْرَأَةُ أَخِي . فَأَبَيْتُ أَنْ آذَنَ لَهُ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ " لِيَدْخُلْ عَلَيْكِ فَإِنَّهُ عَمُّكِ " .

Reference : Sahih Muslim 1445 j
In-book reference : Book 17, Hadith 13
USC-MSA web (English) reference : Book 8, Hadith 3406
(deprecated numbering scheme)

(3) Chapter: The daughter of one's brother through breastfeeding is forbidden in marriage

(3) باب تَحْرِيمِ ابْنَةِ الأَخِ مِنَ الرَّضَاعَةِ

'Ali (Allah be pleased with him) reported having said this:
Messenger of Allah, why is it that you select (your wife) from among the Quraish, but you ignore us (the nearest of the kin)? Thereupon he said: Have you anything for me (a suitable match for me)? I said; Yes, the daughter of Hamza, whereupon Allah's Messenger (ﷺ) said: She is not lawful for me, for she is the daughter of my brother by reason of fosterage.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا فَقَالَ " وَعِنْدَكُمْ شَىْءٌ " . قُلْتُ نَعَمْ بِنْتُ حَمْزَةَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا لاَ تَحِلُّ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ " .

Reference : Sahih Muslim 1446 a
In-book reference : Book 17, Hadith 14
USC-MSA web (English) reference : Book 8, Hadith 3407
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1446 b
In-book reference : Book 17, Hadith 15
USC-MSA web (English) reference : Book 8, Hadith 3408
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported:

It was proposed that he (the Holy Prophet) be married to the daughter of Hamza, whereupon he said: She is not lawful for me for she is the daughter of my foster-brother, and that is unlawful by reason of fosterage what is unlawful by reason of genealogy.

وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ، عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ فَقَالَ " إِنَّهَا لاَ تَحِلُّ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ " .

Reference : Sahih Muslim 1447 a
In-book reference : Book 17, Hadith 16
USC-MSA web (English) reference : Book 8, Hadith 3409
(deprecated numbering scheme)

A hadith like this is narrated on the authority of Hammam, Sa'id, Bishr b 'Umar, but with a small variation of words.

وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، بْنِ مِهْرَانَ الْقُطَعِيُّ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، جَمِيعًا عَنْ شُعْبَةَ، ح وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، كِلاَهُمَا عَنْ قَتَادَةَ، بِإِسْنَادِ هَمَّامٍ سَوَاءً غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَى عِنْدَ قَوْلِهِ " ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ " . وَفِي حَدِيثِ سَعِيدٍ " وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ " . وَفِي رِوَايَةِ بِشْرِ بْنِ عُمَرَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ .

Reference : Sahih Muslim 1447 b
In-book reference : Book 17, Hadith 17
USC-MSA web (English) reference : Book 8, Hadith 3410
(deprecated numbering scheme)

Umm Salama (Allah be pleased with her), the wife of Allah's Apostle (ﷺ), said:

It was said to the Messenger of Allah (ﷺ): Is not the daughter of Hamza a suitable match for you? Or it was said: Why don't you propose to marry the daughter of Hamza, the son of Abd al-Muttalib? Thereupon he said: Hamza is my brother by reason of fosterage.

وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُسْلِمٍ، يَقُولُ سَمِعْتُ مُحَمَّدَ بْنَ مُسْلِمٍ، يَقُولُ سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ قِيلَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَيْنَ أَنْتَ يَا رَسُولَ اللَّهِ عَنِ ابْنَةِ حَمْزَةَ . أَوْ قِيلَ أَلاَ تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ " إِنَّ حَمْزَةَ أَخِي مِنَ الرَّضَاعَةِ " .

Reference : Sahih Muslim 1448

In-book reference : Book 17, Hadith 18
USC-MSA web (English) reference : Book 8, Hadith 3411
(deprecated numbering scheme)

(4) Chapter: The prohibition of marriage to one's stepdaughter and the sister of one's wife

(4) باب تَحْرِيمِ الرَّبِيبَةِ وَأُخْتِ الْمَرْأَةِ

Umm Habiba, the daughter of AbuSufyan, reported:

The Messenger of Allah (ﷺ) came to me and I said to him: Have you any inclination towards my the daughter of Abu Sufyan? He (the Holy Prophet) said: Then what should I do? I said: Marry her. He said: Do you like that? I said: I am not the exclusive (wife) of yours; I, therefore, wish to join my sister in good. He, said: She is not lawful for me. I said: I have been informed that you have given the proposal of marriage to Durrah daughter of Abu Salama He raid: You mean the daughter of Umm Salama? I said: Yes. He said: Even if she had not been my step-daughter brought up under my guardianship, she would not have been lawful for me, for she is the daughter of my foster-brother (Hamza), for Thuwaiba had suckled me and her father. So do not give me the proposal of the marriage of your daughters and sisters.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنَا هِشَامٌ، أَخْبَرَنَا أَبِي، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لَهُ هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ فَقَالَ " أَفْعَلُ مَاذَا " . قُلْتُ تَنْكِحُهَا . قَالَ " أَوَتُحِبِّينَ ذَلِكِ " . قُلْتُ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي . قَالَ " فَإِنَّهَا لاَ تَحِلُّ لِي " . قُلْتُ فَإِنِّي أُخْبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ . قَالَ " بِنْتَ أُمِّ سَلَمَةَ " . قُلْتُ نَعَمْ . قَالَ " لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ أَرْضَعَتْنِي وَأَبَاهَا ثُوَيْبَةُ فَلاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ " .

Reference : Sahih Muslim 1449 a
In-book reference : Book 17, Hadith 19
USC-MSA web (English) reference : Book 8, Hadith 3412
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا عَمْرٌو، النَّاقِدُ حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، أَخْبَرَنَا زُهَيْرٌ، كِلاَهُمَا عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ سَوَاءً .

Reference : Sahih Muslim 1449 b
In-book reference : Book 17, Hadith 20
USC-MSA web (English) reference : Book 8, Hadith 3412
(deprecated numbering scheme)

Umm Habiba, the wife of Allah's Apostle (ﷺ), reported that she said to Allah's Messenger (ﷺ):

Messenger of Allah, marry my sister 'Azza, whereupon Allah's Messenger (ﷺ) said: Do you like it? She said: Yes, Messenger of Allah, I am not the exclusive wife of yours, and I wish that the person who joins me in good should be my sister. Thereupon Allah's Messenger (ﷺ) said: That is not lawful for me. I said: Messenger of Allah, we discussed that You intend to marry Durrah bint Abu Salama. He (the Holy Prophet) said: You mean the daughter of Abu Salama? She said: Yes, whereupon Allah's Messenger (may. peace be upon him) said: Even if she were not the step-daughter of mine, brought up under my guardianship, she would not have been lawful for me, for she is the daughter

of my foster-brother. Thuwaiba gave me suck and to Abu Salama (also), so do not offer to me your daughters and sisters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ مُحَمَّدَ بْنَ شِهَابٍ، كَتَبَ يَذْكُرُ أَنَّ عُرْوَةَ حَدَّثَهُ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَدَّثَتْهَا أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ انْكِحْ أُخْتِي عَزَّةَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتُحِبِّينَ ذَلِكِ " . فَقَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرٍ أُخْتِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنَّ ذَلِكِ لاَ يَحِلُّ لِي " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ . قَالَ " بِنْتَ أَبِي سَلَمَةَ " . قَالَتْ نَعَمْ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ فَلاَ تَعْرِضْنَ عَلَىَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ " .

Reference : Sahih Muslim 1449 c
In-book reference : Book 17, Hadith 21
USC-MSA web (English) reference : Book 8, Hadith 3413
(deprecated numbering scheme)

The above hadith is narratted through other chains except they did not mention 'Azza like the chain of Yazid Bin Abi Habib.

وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ مُسْلِمٍ كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ نَحْوَ حَدِيثِهِ وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ عَزَّةَ غَيْرُ يَزِيدَ بْنِ أَبِي حَبِيبٍ .

Reference : Sahih Muslim 1449 d
In-book reference : Book 17, Hadith 22
USC-MSA web (English) reference : Book 8, Hadith 3413
(deprecated numbering scheme)

(5) Chapter: One or Two sucks

(5) باب فِي الْمَصَّةِ وَالْمَصَّتَيْنِ

'A'isha (Allah be pleased with her), Suwaid and Zubair reported Allah's Apostle (ﷺ) as saying:

One suckling or two do not make (marriage) unlawful.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلاَهُمَا عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ سُوَيْدٌ وَزُهَيْرٌ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ " .

Reference : Sahih Muslim 1450
In-book reference : Book 17, Hadith 23
USC-MSA web (English) reference : Book 8, Hadith 3414
(deprecated numbering scheme)

Umm al-Fadl reported:

A bedouin came to Allah's Apostle (ﷺ) when he was in my house and said: Allah's Apostle, I have had a wife and I married another besides her, and my first wife claimed that she had suckled once or twice my newly married wife, thereupon Allah's Apostle (ﷺ) said: One suckling or two do not make the (marriage) unlawful.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ، - وَاللَّفْظُ لِيَحْيَى - أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ، اللَّهِ بْنِ الْحَارِثِ عَنْ أُمِّ الْفَضْلِ، قَالَتْ دَخَلَ أَعْرَابِيٌّ عَلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي بَيْتِي فَقَالَ يَا نَبِيَّ اللَّهِ إِنِّي كَانَتْ لِي امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى فَزَعَمَتِ امْرَأَتِي الأُولَى أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحُدْثَى رَضْعَةً أَوْ رَضْعَتَيْنِ . فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ " . قَالَ عَمْرٌو فِي رِوَايَتِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ .

Reference : Sahih Muslim 1451 a
In-book reference : Book 17, Hadith 24
USC-MSA web (English) reference : Book 8, Hadith 3415
(deprecated numbering scheme)

Umm Fadl (Allah be pleased with her) reported that a person from Banu 'Amir b. Sa'sa said:
Allah's Apostle, does one suckling make the (marriage) unlawful? He said: No.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ صَالِحِ بْنِ أَبِي مَرْيَمَ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ، أَنَّ رَجُلاً، مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ يَا نَبِيَّ اللَّهِ هَلْ تُحَرِّمُ الرَّضْعَةُ الْوَاحِدَةُ قَالَ " لاَ " .

Reference : Sahih Muslim 1451 b
In-book reference : Book 17, Hadith 25
USC-MSA web (English) reference : Book 8, Hadith 3416
(deprecated numbering scheme)

Umm Fadl (Allah be pleased with her) reported that Allah's Apostle (ﷺ) said:

Being suckled once or twice, or one suckling or two, do not make marriage unlawful.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّ أُمَّ الْفَضْلِ، حَدَّثَتْ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُحَرِّمُ الرَّضْعَةُ أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّةُ أَوِ الْمَصَّتَانِ " .

Reference : Sahih Muslim 1451 c
In-book reference : Book 17, Hadith 26
USC-MSA web (English) reference : Book 8, Hadith 3417
(deprecated numbering scheme)

In the narration transmitted on the authority of Ibn Bishr there is a mention of two sucklings and Ibn Abu Shaiba has narrated it with a small variation of wording.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، بِهَذَا الإِسْنَادِ أَمَّا إِسْحَاقُ فَقَالَ كَرِوَايَةِ ابْنِ بِشْرٍ " أَوِ الرَّضْعَتَانِ أَوِ الْمَصَّتَانِ " . وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ " وَالرَّضْعَتَانِ وَالْمَصَّتَانِ " .

Reference : Sahih Muslim 1451 d
In-book reference : Book 17, Hadith 27
USC-MSA web (English) reference : Book 8, Hadith 3418
(deprecated numbering scheme)

Umm Fadl (Allah be pleased with her) reported Allah's Apostle (may peace be'apon him) having said this:
One or two sucklings do not make (the marriage) unlawful.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أُمِّ الْفَضْلِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُحَرِّمُ الإِمْلاَجَةُ وَالإِمْلاَجَتَانِ " .

Reference : Sahih Muslim 1451 e
In-book reference : Book 17, Hadith 28
USC-MSA web (English) reference : Book 8, Hadith 3419
(deprecated numbering scheme)

Umm Fadl (Allah be pleased with her) reported that a person asked Allah's Apostle (ﷺ):
Does one suckling make (the marriage) unlawful? He said: No.

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي، الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ، سَأَلَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم أَتُحَرِّمُ الْمَصَّةُ فَقَالَ " لاَ " .

Reference : Sahih Muslim 1451 f
In-book reference : Book 17, Hadith 29
USC-MSA web (English) reference : Book 8, Hadith 3420
(deprecated numbering scheme)

(6) Chapter: Becoming Mahram is established by Five Breastfeedings

(6) باب التَّحْرِيمِ بِخَمْسِ رَضَعَاتٍ

'A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (ﷺ) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ . ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ فَتُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُنَّ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ .

Reference : Sahih Muslim 1452 a
In-book reference : Book 17, Hadith 30
USC-MSA web (English) reference : Book 8, Hadith 3421
(deprecated numbering scheme)

'Amra reported that she heard 'A'isha (Allah he pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said:
There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَمْرَةَ، أَنَّهَا سَمِعَتْ عَائِشَةَ، تَقُولُ - وَهِيَ تَذْكُرُ الَّذِي يُحَرِّمُ مِنَ الرَّضَاعَةِ - قَالَتْ عَمْرَةُ فَقَالَتْ عَائِشَةُ نَزَلَ فِي الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ ثُمَّ نَزَلَ أَيْضًا خَمْسٌ مَعْلُومَاتٌ .

Reference : Sahih Muslim 1452 b
In-book reference : Book 17, Hadith 31
USC-MSA web (English) reference : Book 8, Hadith 3422
(deprecated numbering scheme)

Ahadith like this is transmitted by 'A'isha through another chain of narrators.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ أَخْبَرَتْنِي عَمْرَةُ، أَنَّهَا سَمِعَتْ عَائِشَةَ، تَقُولُ . بِمِثْلِهِ .

Reference : Sahih Muslim 1452 c
In-book reference : Book 17, Hadith 32
USC-MSA web (English) reference : Book 8, Hadith 3423
(deprecated numbering scheme)

(7) Chapter: Breastfeeding an adult

(7) باب رَضَاعَةِ الْكَبِيرِ

المقصود بالرضاعة هنا أن تفرغ المرأة لبنها في إناء وترسله للرجل ليشربه وتكرر ذلك خمس مرات وبذلك تحرم عليه.

' A'isha (Allah be pleased with her) reported that Sahla bint Suhail came to Allah's Apostle (may peace be eupon him) and said:

Messengerof Allah, I see on the face of Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our house), whereupon Allah's Apostle (ﷺ) said: Suckle him. She said: How can I suckle him as he is a grown-up man? Allah's Messenger (ﷺ) smiled and said: I already know that he is a young man 'Amr has made this addition in his narration that he participated in the Battle of Badr and in the narration of Ibn 'Umar (the words are): Allah's Messenger (ﷺ) laughed.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ - وَهُوَ حَلِيفُهُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَرْضِعِيهِ " . قَالَتْ وَكَيْفَ أُرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ كَبِيرٌ " . زَادَ عَمْرٌو فِي حَدِيثِهِ وَكَانَ قَدْ شَهِدَ بَدْرًا . وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1453 a
In-book reference : Book 17, Hadith 33
USC-MSA web (English) reference : Book 8, Hadith 3424
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Salim, the freed slave of Abu Hadhaifa, lived with him and his family in their house. She (i. e. the daughter of Suhail came to Allah's Apostle (ﷺ) and said:

Salim has attained (purbety) as men attain, and he understands what they understand, and he enters our house freely, I, however, perceive that something (rankles) in the heart of Abu Hudhaifa, whereupon Allah's Apostle (ﷺ) said to her: Suckle him and you would become unlawful for him, and (the rankling) which Abu Hudhaifa feels in his heart will disappear. She returned and said: So I suckled him, and what (was there) in the heart of Abu Hudhaifa disappeared.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، - عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّ سَالِمًا، مَوْلَى أَبِي حُذَيْفَةَ كَانَ مَعَ أَبِي حُذَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ فَأَتَتْ - تَعْنِي ابْنَةَ سُهَيْلٍ - النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَقَلَ مَا عَقَلُوا وَإِنَّهُ يَدْخُلُ عَلَيْنَا وَإِنِّي أَظُنُّ أَنَّ فِي نَفْسِ أَبِي حُذَيْفَةَ مِنْ ذَلِكَ شَيْئًا ‏.‏ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ وَيَذْهَبِ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ ‏"‏ ‏.‏ فَرَجَعَتْ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُهُ فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ ‏.‏

Reference	: Sahih Muslim 1453 b
In-book reference	: Book 17, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3425

Ibn Abu Mulaika reported that al-Qasim b. Muhammad b. Abu Bakr had narrated to him that 'A'isha (Allah be pleased with her) reported that Sahla bint Suhail b. 'Amr came to Allah's Apostle (ﷺ) and said:

Messenger of Allah, Salim (the freed slave of Abu Hudhaifa) is living with us in our house, and he has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire, whereupon he said: Suckle him so that he may become unlawful (in regard to marriage) for you He (Ibn Abu Mulaika) said: I refrained from (narrating this hadith) for a year or so on account of fear. I then met al-Qasim and said to him: You narrated to me a hadith which I did not narrate (to anyone) afterwards. He said: What is that? I informed him, whereupon he said: Narrate it on my authority that 'A'isha (Allah be pleased with her) had narrated that to me.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ، أَنَّ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ سَهْلَةَ بِنْتَ سُهَيْلِ بْنِ عَمْرٍو جَاءَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ سَالِمًا - لِسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ - مَعَنَا فِي بَيْتِنَا وَقَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ ‏.‏ قَالَ ‏"‏ أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ ‏"‏ ‏.‏ قَالَ فَمَكَثْتُ سَنَةً أَوْ قَرِيبًا مِنْهَا لاَ أُحَدِّثُ بِهِ وَهِبْتُهُ ثُمَّ لَقِيتُ الْقَاسِمَ فَقُلْتُ لَهُ لَقَدْ حَدَّثْتَنِي حَدِيثًا مَا حَدَّثْتُهُ بَعْدُ ‏.‏ قَالَ فَمَا هُوَ فَأَخْبَرْتُهُ ‏.‏ قَالَ فَحَدِّثْهُ عَنِّي أَنَّ عَائِشَةَ أَخْبَرَتْنِيهِ ‏.‏

Reference	: Sahih Muslim 1453 c
In-book reference	: Book 17, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3426

Umm Salama said to 'A'isha (Allah be pleased with her):

A young boy who is at the threshold of puberty comes to you. I, however, do not like that he should come to me, whereupon 'A'isha (Allah be pleased with her) said: Don't you see in Allah's Messenger (ﷺ) a model for you? She also said: The wife of Abu Hudhaifa said: Messenger of Allah, Salim comes to me and now he is a (grown-up) person, and there is something that (rankles) in the mind of Abu Hudhaifa about him, whereupon Allah's Messenger (ﷺ) said: Suckle him (so that he may become your foster-child), and thus he may be able to come to you (freely).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، قَالَتْ قَالَتْ أُمُّ سَلَمَةَ لِعَائِشَةَ إِنَّهُ يَدْخُلُ عَلَيْكِ الْغُلاَمُ الأَيْفَعُ الَّذِي مَا أُحِبُّ أَنْ يَدْخُلَ عَلَىَّ ‏.‏ قَالَ فَقَالَتْ عَائِشَةُ أَمَا لَكِ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم أُسْوَةٌ قَالَتْ إِنَّ امْرَأَةَ أَبِي حُذَيْفَةَ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ سَالِمًا يَدْخُلُ عَلَىَّ وَهُوَ رَجُلٌ وَفِي نَفْسِ أَبِي حُذَيْفَةَ مِنْهُ شَىْءٌ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَرْضِعِيهِ حَتَّى يَدْخُلَ عَلَيْكِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1453 d
In-book reference : Book 17, Hadith 36
USC-MSA web (English) reference : Book 8, Hadith 3427
(deprecated numbering scheme)

Zainab daughter of Abu Salama reported:

I heard Umm Salama, the wife of Allah's Apostle (may peace be upon himy, saying to 'A'isha: By Allah, I do not like to be seen by a young boy who has passed the period of fosterage, whereupon she ('A'isha) said: Why is it so? Sahla daughter of Suhail came to Allah's Messenger (ﷺ) and said: Allah's Messenger, I swear by Allah that I see in the face of Abu Hudhaifa (the signs of disgust) on account of entering of Salim (in the house), whereupon Allah's Messenger (ﷺ) said: Suckle him. She (Sahla bint Suhail) said: He has a heard. But he (again) said: Suckle him, and it would remove what is there (expression of disgust) on the face of Abu Hudhaifa. She said: (I did that) and, by Allah, I did not see (any sign of disgust) on the face of Abu Hudhaifa.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لِهَارُونَ - قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ حُمَيْدَ بْنَ نَافِعٍ، يَقُولُ سَمِعْتُ زَيْنَبَ، بِنْتَ أَبِي سَلَمَةَ تَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ لِعَائِشَةَ وَاللَّهِ مَا تَطِيبُ نَفْسِي أَنْ يَرَانِي الْغُلاَمُ قَدِ اسْتَغْنَى عَنِ الرَّضَاعَةِ ‏.‏ فَقَالَتْ لِمَ قَدْ جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ وَاللَّهِ إِنِّي لأَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ ‏.‏ قَالَتْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَرْضِعِيهِ ‏"‏ ‏.‏ فَقَالَتْ إِنَّهُ ذُو لِحْيَةٍ ‏.‏ فَقَالَ ‏"‏ أَرْضِعِيهِ يَذْهَبْ مَا فِي وَجْهِ أَبِي حُذَيْفَةَ ‏"‏ ‏.‏ فَقَالَتْ وَاللَّهِ مَا عَرَفْتُهُ فِي وَجْهِ أَبِي حُذَيْفَةَ ‏.‏

Reference : Sahih Muslim 1453 e
In-book reference : Book 17, Hadith 37
USC-MSA web (English) reference : Book 8, Hadith 3428
(deprecated numbering scheme)

Umm Salama, the wife of Allah's Apostle (ﷺ), used to say that all wives of Allah's Apostle (ﷺ) disclaimed the idea that one with this type of fosterage (having been suckled after the proper period) should come to them. and said to 'A'isha:

By Allah, we do not find this but a sort of concession given by Allah's Messenger (ﷺ) only for Salim, and no one was ging to be allowed to enter (our houses) with this type of fosterage and we do not subscribe to this view.

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، أَنَّ أُمَّهُ، زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَانَتْ تَقُولُ أَبَى سَائِرُ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم أَنْ يُدْخِلْنَ عَلَيْهِنَّ أَحَدًا بِتِلْكَ الرَّضَاعَةِ وَقُلْنَ لِعَائِشَةَ وَاللَّهِ مَا نَرَى هَذَا إِلاَّ رُخْصَةً أَرْخَصَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لِسَالِمٍ خَاصَّةً فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهَذِهِ الرَّضَاعَةِ وَلاَ رَائِينَا.

Reference : Sahih Muslim 1454
In-book reference : Book 17, Hadith 38
USC-MSA web (English) reference : Book 8, Hadith 3429
(deprecated numbering scheme)

(8) Chapter: Breastfeeding is because of Hunger (meaning, during infancy)

(8) باب إِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (ﷺ) visited me when a man was sitting near me, and he seemed to disapprove of that. And I saw signs of anger on his face and I said: Messenger of Allah, he is my brother by forsterage, whereupon he said: Consider who your brothers are because of fosterage since fosterage is through hunger (i. e. in infancy).

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، قَالَ قَالَتْ عَائِشَةُ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعِنْدِي رَجُلٌ قَاعِدٌ فَاشْتَدَّ ذَلِكَ عَلَيْهِ وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ أَخِي مِنَ الرَّضَاعَةِ . قَالَتْ فَقَالَ " انْظُرْنَ إِخْوَتَكُنَّ مِنَ الرَّضَاعَةِ فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ".

Reference : Sahih Muslim 1455 a
In-book reference : Book 17, Hadith 39
USC-MSA web (English) reference : Book 8, Hadith 3430
(deprecated numbering scheme)

This hadith is narrated on the authority of Abu al-Ahwas with another chain of transmitters and a slight variation of words.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي قَالاَ، جَمِيعًا حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، جَمِيعًا عَنْ سُفْيَانَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، كُلُّهُمْ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِ أَبِي الأَحْوَصِ كَمَعْنَى حَدِيثِهِ غَيْرَ أَنَّهُمْ قَالُوا " مِنَ الْمَجَاعَةِ ".

Reference : Sahih Muslim 1455 b
In-book reference : Book 17, Hadith 40
USC-MSA web (English) reference : Book 8, Hadith 3431
(deprecated numbering scheme)

(9) Chapter: It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured

(9) باب جَوَازِ وَطْءِ الْمَسْبِيَّةِ بَعْدَ الاِسْتِبْرَاءِ وَإِنْ كَانَ لَهَا زَوْجٌ انْفَسَخَ نِكَاحُهَا بِالسَّبْيِ

Abu Sa'id al-Khudri (Allah her pleased with him) reported that at the Battle of Hanain Allah's Messenger (ﷺ) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace te upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that:

" And women already married, except those whom your right hands possess (iv. 24)" (i. e. they were lawful for them when their 'Idda period came to an end).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ، بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ، الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ بَعَثَ جَيْشًا إِلَى أَوْطَاسٍ فَلَقُوا عَدُوًّا فَقَاتَلُوهُمْ فَظَهَرُوا عَلَيْهِمْ وَأَصَابُوا لَهُمْ سَبَايَا فَكَأَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ} فَهُنَّ لَكُمْ حَلاَلٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ .

Reference : Sahih Muslim 1456 a
In-book reference : Book 17, Hadith 41
USC-MSA web (English) reference : Book 8, Hadith 3432
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (ﷺ) sent a small army. The rest of the hadith is the same except this that he said:

Except what your right hands possess out of them are lawful for you; and he did not mention" when their 'idda period comes to an end".

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا عَبْدُ، الأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، أَنَّ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ، حَدَّثَ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم بَعَثَ يَوْمَ حُنَيْنٍ سَرِيَّةً . بِمَعْنَى حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُنَّ فَحَلاَلٌ لَكُمْ وَلَمْ يَذْكُرْ إِذَا انْقَضَتْ عِدَّتُهُنَّ .

Reference : Sahih Muslim 1456 b
In-book reference : Book 17, Hadith 42
USC-MSA web (English) reference : Book 8, Hadith 3433
(deprecated numbering scheme)

This hadith has been reported on the authority of AbuSa'id (al-Khudri) (Allah be pleased with him) through another chain of transmitters and the words are:

They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed:" And women already married except those whom you right hands posses" (iv. 24)

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ، قَالَ أَصَابُوا سَبْيًا يَوْمَ أَوْطَاسٍ لَهُنَّ أَزْوَاجٌ فَتَخَوَّفُوا فَأُنْزِلَتْ هَذِهِ الآيَةُ { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ} .

Reference : Sahih Muslim 1456 d
In-book reference : Book 17, Hadith 43
USC-MSA web (English) reference : Book 8, Hadith 3433
(deprecated numbering scheme)

Likewise, the above hadith has been narrated through another chain.

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1456 c
In-book reference : Book 17, Hadith 44
USC-MSA web (English) reference : Book 8, Hadith 3433
(deprecated numbering scheme)

Qatada reported a hadith like this with the same chain of transmitters.

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1456 e
In-book reference : Book 17, Hadith 45
USC-MSA web (English) reference : Book 8, Hadith 3434
(deprecated numbering scheme)

(10) Chapter: The child is for the bed and suspicion must be avoided

(10) باب الْوَلَدِ لِلْفِرَاشِ وَتَوَقِّي الشُّبُهَاتِ

'A'isha (Allah be pleased with her) reported:

Sa'd b. Abu Waqqas and Abd b. Zam'a (Allah be pleased with them) disputed with each other over a young boy. Sa'd said: Messenger of Allah, he is the son of my brother 'Utba b. Abu Waqqas as he made it explicit that he was his son. Look at his resemblance. Abd b. Zam'a said Messenger of Allah, he is my brother as he was born on the bed of my father from his slave-girl. Allah's Messenger (way peace he upon him) looked at his resembl-. ance and found a clear resemblance with 'Utba. (But) he said: He is yours 0 'Abd (b. Zam'a), for the child is to be attributed to one on whose bed it is born, and stoning for a fornicator. Sauda bint Zam'a, O you should observe veil from him. So he did not see Sauda at all. Muhammad b. Rumh did not make a mention (of the words):" O Abd."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتِ اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلاَمٍ فَقَالَ سَعْدٌ هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ عَهِدَ إِلَىَّ أَنَّهُ ابْنُهُ انْظُرْ إِلَى شَبَهِهِ وَقَالَ عَبْدُ بْنُ زَمْعَةَ هَذَا أَخِي يَا رَسُولَ اللَّهِ وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ فَقَالَ " هُوَ لَكَ يَا عَبْدُ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ " . قَالَتْ فَلَمْ يَرَ سَوْدَةَ قَطُّ وَلَمْ يَذْكُرْ مُحَمَّدُ بْنُ رُمْحٍ قَوْلَهُ " يَا عَبْدُ " .

Reference : Sahih Muslim 1457 a
In-book reference : Book 17, Hadith 46
USC-MSA web (English) reference : Book 8, Hadith 3435

(deprecated numbering scheme)

A hadith like this is narrated on the authority of Ibn 'Uyaiyna and Ma'mar (and the words are):
The child is attributed to him on whose bed he is born; but they did not mention this:" For a fornicator there is stoning."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ . غَيْرَ أَنَّ مَعْمَرًا وَابْنَ عُيَيْنَةَ فِي حَدِيثِهِمَا " الْوَلَدُ لِلْفِرَاشِ " . وَلَمْ يَذْكُرَا " وَلِلْعَاهِرِ الْحَجَرُ " .

Reference	: Sahih Muslim 1457 b
In-book reference	: Book 17, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3436

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The child is to be attributed to one on whose bed he is born, and for a fornicator there is stoning.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ ابْنُ رَافِعٍ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ " .

Reference	: Sahih Muslim 1458 a
In-book reference	: Book 17, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3437

A hadith like this is narrated on the authority of Abu Huraira.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ، وَعَمْرٌو النَّاقِدُ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، أَمَّا ابْنُ مَنْصُورٍ فَقَالَ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَمَّا، عَبْدُ الأَعْلَى فَقَالَ عَنْ أَبِي سَلَمَةَ، أَوْ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، وَقَالَ، زُهَيْرٌ عَنْ سَعِيدٍ، أَوْ عَنْ أَبِي سَلَمَةَ، أَحَدُهُمَا أَوْ كِلاَهُمَا عَنْ أَبِي هُرَيْرَةَ، وَقَالَ، عَمْرٌو حَدَّثَنَا سُفْيَانُ، مَرَّةً عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَأَبِي، سَلَمَةَ وَمَرَّةً عَنْ سَعِيدٍ، أَوْ أَبِي سَلَمَةَ وَمَرَّةً عَنْ سَعِيدٍ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ مَعْمَرٍ .

Reference	: Sahih Muslim 1458 b
In-book reference	: Book 17, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3438

(11) Chapter: Detecting relationships from physical features

(11) باب الْعَمَلِ بِإِلْحَاقِ الْقَائِفِ الْوَلَدَ

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (ﷺ) visited me looking pleased as if his face was glistening and said: Did you see that Mujazziz cast a glance at Zaid b. Haritha and Usama b. Zaid, and (then) said: Some (of the features) of their feet are found in the others?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَىَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ فَقَالَ " أَلَمْ تَرَىْ أَنَّ مُجَزِّزًا نَظَرَ آنِفًا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ فَقَالَ إِنَّ بَعْضَ هَذِهِ الأَقْدَامِ لَمِنْ بَعْضٍ " .

Reference : Sahih Muslim 1459 a
In-book reference : Book 17, Hadith 50
USC-MSA web (English) reference : Book 8, Hadith 3439
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
One day Allah's Apostle (ﷺ) visited me looking pleased and he said: 'A'isha, don't you see Mujazziz al-Mudliji? (He) entered (my house) and saw Usama and Zaid with a rug over them covering their heads, but their feet appeared, and (he) said: These feet are related to one another.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِعَمْرٍو - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ مَسْرُورًا فَقَالَ " يَا عَائِشَةُ أَلَمْ تَرَىْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ دَخَلَ عَلَىَّ فَرَأَى أُسَامَةَ وَزَيْدًا وَعَلَيْهِمَا قَطِيفَةٌ قَدْ غَطَّيَا رُءُوسَهُمَا وَبَدَتْ أَقْدَامُهُمَا فَقَالَ إِنَّ هَذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ " .

Reference : Sahih Muslim 1459 b
In-book reference : Book 17, Hadith 51
USC-MSA web (English) reference : Book 8, Hadith 3440
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
A physiognomist visited (our house) and Allah's Messenger (ﷺ) was present, and Usama b. Zaid and Zaid b. Haritha were both lying asleep, and he (the physiognomist), said: These feet are related to one another. Allah's Apostle (ﷺ) was pleased to hear this, and he was happy and informed 'A'isha (Allah be pleased with her) about it.

وَحَدَّثَنَاهُ مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ قَائِفٌ وَرَسُولُ اللَّهِ صلى الله عليه وسلم شَاهِدٌ وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ فَقَالَ إِنَّ هَذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ . فَسُرَّ بِذَلِكَ النَّبِيُّ صلى الله عليه وسلم وَأَعْجَبَهُ وَأَخْبَرَ بِهِ عَائِشَةَ .

Reference : Sahih Muslim 1459 c
In-book reference : Book 17, Hadith 52
USC-MSA web (English) reference : Book 8, Hadith 3441
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Zuhri and Yunus said:
Mujazziz was a physiognomist.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا عَبْدُ بْنُ، حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، وَابْنُ، جُرَيْجٍ كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . بِمَعْنَى حَدِيثِهِمْ . وَزَادَ فِي حَدِيثِ يُونُسَ وَكَانَ مُجَزِّزٌ قَائِفًا .

Reference : Sahih Muslim 1459 d

In-book reference : Book 17, Hadith 53
USC-MSA web (English) reference : Book 8, Hadith 3442
(deprecated numbering scheme)

(12) Chapter: How long a virgin and a previously-married woman are entitled to have the husband stay with them after marriage

(12) باب قَدْرِ مَا تَسْتَحِقُّهُ الْبِكْرُ وَالثَّيِّبُ مِنْ إِقَامَةِ الزَّوْجِ عِنْدَهَا عَقِبَ الزِّفَافِ

'Abd al-Malik b. Abu Bakr b. Abd al-Rahman b. al-Harith b. Hisham reported on the authority of his father from Umm Salama (Allah be pleased with her) that when Allah's Messenger (ﷺ) married Umm Salama, he stayed with her for three nights, and said:

There is no lack of estimation on the part of your husband for you. If you wish I can stay with you for a week, but in case I stay with you for a week, then I shall have to stay for a week with all my wives.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ، بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلاَثًا وَقَالَ " إِنَّهُ لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ إِنْ شِئْتِ سَبَّعْتُ لَكِ وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي " .

Reference : Sahih Muslim 1460 a
In-book reference : Book 17, Hadith 54
USC-MSA web (English) reference : Book 8, Hadith 3443
(deprecated numbering scheme)

Ibn Abu Bakr b. Abd al-Rahman reported that when Allah's Messenger (ﷺ) married Umm Salama and she stayed with him (during the night), and it was dawn, he (the Holy Prophet) said to her:

There is no lack of estimation for you on the part of your husband. So if you desire I can spend a week with you, and if you like I may spend three (nights). and then I will visit you in turn. She said: Spend three (nights).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ، الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ { عَنْ أَبِيهِ، } أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ وَأَصْبَحَتْ عِنْدَهُ قَالَ لَهَا " لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ إِنْ شِئْتِ سَبَّعْتُ عِنْدَكِ وَإِنْ شِئْتِ ثَلَّثْتُ ثُمَّ دُرْتُ " . قَالَتْ ثَلِّثْ .

Reference : Sahih Muslim 1460 b
In-book reference : Book 17, Hadith 55
USC-MSA web (English) reference : Book 8, Hadith 3444
(deprecated numbering scheme)

Abu Bakr b. 'Abd al-Rahman reported that when Allah's Messenger (ﷺ) married Umm Salama and he visited her, and when he intended to come out, she caught hold of his cloth. whereupon Allah's Messenger (ﷺ) said:

If you so desire, I can extend the time (of my stay) with you, but then I shall have to calculate the time (that I stay with you and shall have to spend the same time with other wives). For the virgin woman, (her husband has to stay with her) for a week, and for the woman previously married it is three days.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ فَدَخَلَ عَلَيْهَا فَأَرَادَ أَنْ يَخْرُجَ أَخَذَتْ بِثَوْبِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ شِئْتِ زِدْتُكِ وَحَاسَبْتُكِ بِهِ لِلْبِكْرِ سَبْعٌ وَلِلثَّيِّبِ ثَلاَثٌ" .

Reference : Sahih Muslim 1460 c
In-book reference : Book 17, Hadith 56
USC-MSA web (English) reference : Book 8, Hadith 3445
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Ibn Humaid.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو ضَمْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1460 d
In-book reference : Book 17, Hadith 57
USC-MSA web (English) reference : Book 8, Hadith 3446
(deprecated numbering scheme)

Umm Salama (Allah be pleased with her) reported that Allah's Messenger (ﷺ) married her, and he (the narrator) made mention of so many things in this connection (and one of them was this) that he said:

If you desire that I spend a week with you, I shall have to spend a week with my (other) wives, and if spend a week with you, I shall have to spend a week with my (other) wives.

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أُمِّ سَلَمَةَ، ذَكَرَ أَنَّصلى الله عليه وسلم تَزَوَّجَهَا وَذَكَرَ أَشْيَاءَ هَذَا فِيهِ قَالَ " إِنْ شِئْتِ أَنْ أُسَبِّعَ لَكِ وَأُسَبِّعَ لِنِسَائِي وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي " .

Reference : Sahih Muslim 1460 e
In-book reference : Book 17, Hadith 58
USC-MSA web (English) reference : Book 8, Hadith 3447
(deprecated numbering scheme)

Anas b. Malik reported:

When anyone who has already a wife marries virgin, he should stay with her for seven nights (and then turn to his other wife), but when anyone having a virgin with him (as his wife) marries a woman who has been previously married he should stay with her for three nights. Khalid (one of the narrators) said. If I were to say that it could be directly traced to the Prophet (ﷺ). I would have told the truth, but he (Hadrat Anas) said: Such is the tradition.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ، مَالِكٍ قَالَ إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلاَثًا . قَالَ خَالِدٌ وَلَوْ قُلْتُ إِنَّهُ رَفَعَهُ لَصَدَقْتُ وَلَكِنَّهُ قَالَ السُّنَّةُ كَذَلِكَ .

Reference : Sahih Muslim 1461 a
In-book reference : Book 17, Hadith 59
USC-MSA web (English) reference : Book 8, Hadith 3448
(deprecated numbering scheme)

Abu Qilaba reported on the authority of Anas:

It is the Sunnah to stay with a virgin (after having married her) for a week. Khalid (one of the narrators) said: If wish I can say that it can be traced up to the Prophet (ﷺ).

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ، وَخَالِدٍ، الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ مِنَ السُّنَّةِ أَنْ يُقِيمَ، عِنْدَ الْبِكْرِ سَبْعًا . قَالَ خَالِدٌ وَلَوْ شِئْتُ قُلْتُ رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1461 b
In-book reference : Book 17, Hadith 60
USC-MSA web (English) reference : Book 8, Hadith 3449
(deprecated numbering scheme)

(13) Chapter: Dividing one's time among co-wives; The Sunnah is for each one to have one night and one day

(13) باب الْقَسْمِ بَيْنَ الزَّوْجَاتِ وَبَيَانِ أَنَّ السُّنَّةَ أَنْ تَكُونَ لِكُلِّ وَاحِدَةٍ لَيْلَةٌ مَعَ يَوْمِهَا

Anas (Allah be pleased with him) reported that Allah's Apostle (ﷺ) had ninewives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of 'A'isha (Allah be pleased with her), when Zainab came there. He (the Holy Prophet) stretched his hand towards her (Zainab), whereupon she ('A'isha) said:

It is Zainab. Allah's Apostle (ﷺ) withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when Iqama was pronounced for prayer. There happened to come Abu Bakr and he heard their voices and said: Messenger of Allah, (kindly) come for prayer, and throw dust in their moths. So the Prophet (ﷺ) went out. 'A'isha said: When Allah's Apostle (ﷺ) would finish his prayer there would also come Abu Bakr and he would do as he does (on such occasions, i. e. reprimanding). When Allah's Apostle (ﷺ) had finished his prayer, there came to her Abu Bakr. and spoke to her ('A'isha) in stern words and said: Do you behave like this?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كَانَ لِلنَّبِيِّ صلى الله عليه وسلم تِسْعُ نِسْوَةٍ فَكَانَ إِذَا قَسَمَ بَيْنَهُنَّ لاَ يَنْتَهِي إِلَى الْمَرْأَةِ الأُولَى إِلاَّ فِي تِسْعٍ فَكُنَّ يَجْتَمِعْنَ كُلَّ لَيْلَةٍ فِي بَيْتِ الَّتِي يَأْتِيهَا فَكَانَ فِي بَيْتِ عَائِشَةَ فَجَاءَتْ زَيْنَبُ فَمَدَّ يَدَهُ إِلَيْهَا فَقَالَتْ هَذِهِ زَيْنَبُ . فَكَفَّ النَّبِيُّ صلى الله عليه وسلم يَدَهُ . فَتَقَاوَلَتَا حَتَّى اسْتَخَبَتَا وَأُقِيمَتِ الصَّلاَةُ فَمَرَّ أَبُو بَكْرٍ عَلَى ذَلِكَ فَسَمِعَ أَصْوَاتَهُمَا فَقَالَ اخْرُجْ يَا رَسُولَ اللَّهِ إِلَى الصَّلاَةِ وَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ . فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالَتْ عَائِشَةُ الآنَ يَقْضِي النَّبِيُّ صلى الله عليه وسلم صَلاَتَهُ فَيَجِيءُ أَبُو بَكْرٍ فَيَفْعَلُ بِي وَيَفْعَلُ . فَلَمَّا قَضَى النَّبِيُّ صلى الله عليه وسلم صَلاَتَهُ أَتَاهَا أَبُو بَكْرٍ فَقَالَ لَهَا قَوْلاً شَدِيدًا وَقَالَ أَتَصْنَعِينَ هَذَا.

Reference : Sahih Muslim 1462
In-book reference : Book 17, Hadith 61
USC-MSA web (English) reference : Book 8, Hadith 3450
(deprecated numbering scheme)

(14) Chapter: It is permissible for a wife to give her turn to a co-wife

(14) باب جَوَازِ هِبَتِهَا نَوْبَتَهَا لِضَرَّتِهَا

'A'isha (Allah be pleased with her) reported:

Never did I find any woman more loving to me than Sauda bint Zam'a. I wished I could be exactly like her who was passionate. As she became old, she had made over her day (which she had to spend) with Allah's Messenger (ﷺ) to 'A'isha. She said: I have made over my day with you to 'A'isha. So Allah's Messenger (ﷺ) allotted two days to 'A'isha, her own day (when it was her turn) and that of Sauda.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا رَأَيْتُ امْرَأَةً أَحَبَّ إِلَىَّ أَنْ أَكُونَ فِي مِسْلاَخِهَا مِنْ سَوْدَةَ بِنْتِ زَمْعَةَ مِنِ امْرَأَةٍ فِيهَا حِدَّةٌ قَالَتْ فَلَمَّا كَبِرَتْ جَعَلَتْ يَوْمَهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لِعَائِشَةَ قَالَتْ يَا رَسُولَ اللَّهِ قَدْ جَعَلْتُ يَوْمِي مِنْكَ لِعَائِشَةَ ‏.‏ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ يَوْمَهَا وَيَوْمَ سَوْدَةَ ‏.‏

Reference	: Sahih Muslim 1463 a
In-book reference	: Book 17, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3451

A hadith like this has been transmitted on the authority of Hisham with the same chain of narrators (and the words are):

When Sauda became old (the rest of the hadith is the same) and in the narration of Sharik there is an addition (of these words:" She was the first woman whom he (Allah's Apostle) married after me."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا زُهَيْرٌ، ح وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَرِيكٌ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ أَنَّ سَوْدَةَ، لَمَّا كَبِرَتْ ‏.‏ بِمَعْنَى حَدِيثِ جَرِيرٍ وَزَادَ فِي حَدِيثِ شَرِيكٍ قَالَتْ وَكَانَتْ أَوَّلَ امْرَأَةٍ تَزَوَّجَهَا بَعْدِي ‏.‏

Reference	: Sahih Muslim 1463 b
In-book reference	: Book 17, Hadith 63
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3452

'A'isha (Allah be pleased with her) reported:

I felt jealous of the women who offered themselves to Allah's Messenger (ﷺ) and said: Then when Allah, the Exalted and Glorious, revealed this:" You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)" (xxxiii. 51), I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَغَارُ عَلَى اللاَّتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَأَقُولُ وَتَهَبُ الْمَرْأَةُ نَفْسَهَا فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ} قَالَتْ قُلْتُ وَاللَّهِ مَا أَرَى رَبَّكَ إِلاَّ يُسَارِعُ لَكَ فِي هَوَاكَ‏.‏

Reference	: Sahih Muslim 1464 a
In-book reference	: Book 17, Hadith 64
USC-MSA web (English) reference	: Book 8, Hadith 3453

(deprecated numbering scheme)

Hisham reported on the authority of his father that 'A'isha (Allah be pleased with her) used to say:
Does the woman not feel shy of offering herself to a man? Then Allah the Exalted and Glorious revealed this verse:" You may defer any of them you wish and take to yourself any you wish." I ('A'isha said): It seems to me that your Lord hastens to satisfy your desire.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَقُولُ أَمَا تَسْتَحْيِي امْرَأَةٌ تَهَبُ نَفْسَهَا لِرَجُلٍ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ} فَقُلْتُ إِنَّ رَبَّكَ لَيُسَارِعُ لَكَ فِي هَوَاكَ.

Reference : Sahih Muslim 1464 b
In-book reference : Book 17, Hadith 65
USC-MSA web (English) reference : Book 8, Hadith 3454
(deprecated numbering scheme)

'Ata related that when they were with Ibn 'Abbas (Allah be pleased with them) at the funeral of Maimuna In Sarif, Ibn 'Abbas (Allah be pleased with them) said:
This is the wife of Allah's Apostle (ﷺ) ; so when you lift her bier, do not shake her or disturb her, but be gentle, for Allah's Messenger (ﷺ) had nine wives, with eight of whom he shared his time, but to one of them, he did not allot a share. 'Ati said: The one to whom he did not allot a share of time was Safiyya, daughter of Huyayy b. Akhtab.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالَ مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا مُحَمَّدُ، بْنُ بَكْرٍ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، قَالَ حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم بِسَرِفَ فَقَالَ ابْنُ عَبَّاسٍ هَذِهِ زَوْجُ النَّبِيِّ صلى الله عليه وسلم فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلاَ تُزَعْزِعُوا وَلاَ تُزَلْزِلُوا وَارْفُقُوا فَإِنَّهُ كَانَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم تِسْعٌ فَكَانَ يَقْسِمُ لِثَمَانٍ وَلاَ يَقْسِمُ لِوَاحِدَةٍ . قَالَ عَطَاءٌ الَّتِي لاَ يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَىٍّ بْنِ أَخْطَبَ .

Reference : Sahih Muslim 1465 a
In-book reference : Book 17, Hadith 66
USC-MSA web (English) reference : Book 8, Hadith 3455
(deprecated numbering scheme)

Ibn Juraij narrated a hadith with the same chain of transmitters, and she (Hadrat Maimuna) was the last of them to die at Medina.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ وَزَادَ قَالَ عَطَاءٌ كَانَتْ آخِرَهُنَّ مَوْتًا مَاتَتْ بِالْمَدِينَةِ .

Reference : Sahih Muslim 1465 b
In-book reference : Book 17, Hadith 67
USC-MSA web (English) reference : Book 8, Hadith 3456
(deprecated numbering scheme)

(15) Chapter: It is recommended to marry one who is religiously committed

(15) باب اسْتِحْبَابِ نِكَاحِ ذَاتِ الدِّينِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

A woman may be married for four reasons: for her property, her status. her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا يَحْيَى، بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تُنْكَحُ الْمَرْأَةُ لأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ " .

Reference	: Sahih Muslim 1466
In-book reference	: Book 17, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3457

Jabir b. 'Abdullah (Allah be pleased with them) reported:

I married a woman during the lifetime of Allah's Messenger (may peace be. upon him). I met the Messenger of Allah (ﷺ), whereupon he said: Jabir, have you married? I said: Yes. He said: A virgin or one previously marrried? I said: With due previously married, whereupon he said: Why did you not marry a virgin with whom you could sport? I said: Allah's Messenger, I have sisters; I was afraid that she might intervene between me and them, whereupon he said: Well and good, if it is so. A woman is married for four reasons, for her religion, her property, her status, her beauty, so you should choose one with religion. May your hands cleave to dust.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَقِيتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " يَا جَابِرُ تَزَوَّجْتَ " . قُلْتُ نَعَمْ . قَالَ " بِكْرٌ أَمْ ثَيِّبٌ " . قُلْتُ ثَيِّبٌ . قَالَ " فَهَلاَّ بِكْرًا تُلاَعِبُهَا " . قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي أَخَوَاتٍ فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ . قَالَ " فَذَاكَ إِذًا . إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ " .

Reference	: Sahih Muslim 715 d
In-book reference	: Book 17, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3458

(16) Chapter: It is recommended to marry virgins

(16) باب اسْتِحْبَابِ نِكَاحِ الْبِكْرِ

Jabir b. 'Abdullah (Allah be pleased with them) reported:

I married a woman, whereupon Allah's Messenger (ﷺ) said to me: Have you married? I said: Yes. He said: Is it a virgin or a previously married one (widow or divorced)? I said: With a previously married one, whereupon he said: Where had you been (away) from the amusements of virgins? Shu'ba said: I made a mention of it to 'Amr b. Dinar and he said: I too heard from Jabir making mention of that (that Allah's Apostle) said: Why didn't you marry a girl, so that you might sport with her and she might sport with you?

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرِ بْنِ، عَبْدِ اللَّهِ قَالَ تَزَوَّجْتُ امْرَأَةً فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ تَزَوَّجْتَ " . قُلْتُ نَعَمْ . قَالَ " أَبِكْرًا أَمْ ثَيِّبًا " . قُلْتُ ثَيِّبًا . قَالَ " فَأَيْنَ أَنْتَ مِنَ الْعَذَارَى وَلِعَابِهَا " . قَالَ شُعْبَةُ فَذَكَرْتُهُ لِعَمْرِو بْنِ دِينَارٍ فَقَالَ قَدْ سَمِعْتُهُ مِنْ جَابِرٍ وَإِنَّمَا قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ "

Reference : Sahih Muslim 715 e
In-book reference : Book 17, Hadith 70
USC-MSA web (English) reference : Book 8, Hadith 3459
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:

'Abdullah died and he left (behind him) nine or seven daughters. I married a woman who had been previously married. Allah's Messenger (ﷺ) said to me: Jabir, have you married? I said: Yes. He (again) said: A virgin or one previously married? I said: Messenger of Allah, with one who was previously married, whereupon he said: Why didn't you marry a young girl so that you could sport with her and she could sport with you, or you could amuse with her and she could amuse with you? I said to him: 'Abdullah died (he fell as martyr in Uhud) and left nine or seven daughters behind him; I, therefore, did not approve of the idea that I should bring a (girl) like them, but I preferred to bring a woman who should look after them and teach them good manners, whereupon he (Allah's Messenger) said: May Allah bless you, or he supplicated (for the) good (to be) conferred on me (by Allah).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ، هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ - أَوْ قَالَ سَبْعَ - فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا جَابِرُ تَزَوَّجْتَ " . قَالَ قُلْتُ نَعَمْ . قَالَ " فَبِكْرٌ أَمْ ثَيِّبٌ " . قَالَ قُلْتُ بَلْ ثَيِّبٌ يَا رَسُولَ اللَّهِ . قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ " . أَوْ قَالَ " تُضَاحِكُهَا وَتُضَاحِكُكَ " . قَالَ قُلْتُ لَهُ إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ - أَوْ سَبْعَ - وَإِنِّي كَرِهْتُ أَنْ آتِيَهُنَّ أَوْ أَجِيئَهُنَّ بِمِثْلِهِنَّ فَأَحْبَبْتُ أَنْ أَجِيءَ بِامْرَأَةٍ تَقُومُ عَلَيْهِنَّ وَتُصْلِحُهُنَّ . قَالَ " فَبَارَكَ اللَّهُ لَكَ " . أَوْ قَالَ لِي خَيْرًا وَفِي رِوَايَةِ أَبِي الرَّبِيعِ " تُلاَعِبُهَا وَتُلاَعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ " .

Reference : Sahih Muslim 715 f
In-book reference : Book 17, Hadith 71
USC-MSA web (English) reference : Book 8, Hadith 3460
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) said to me:

Jabir, have you married? The rest of the hadith is the same up to (the words):" The woman would look after them and comb them." He (Allah's Messenger), said: You did well. But no mention is made of the subsequent portion.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ نَكَحْتَ يَا جَابِرُ " . وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ امْرَأَةً تَقُومُ عَلَيْهِنَّ وَتَمْشُطُهُنَّ قَالَ " أَصَبْتَ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 715 g
In-book reference : Book 17, Hadith 72
USC-MSA web (English) reference : Book 8, Hadith 3461
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:

We were with Allah's Messenger (ﷺ) in an expedition. When we returned I urged my camel to move quickly as it was slow. There met me a rider from behind me and he goaded it with an iron-tipped stick which he had with him. My camel moved forward like the best that you have ever seen. As I turned (my face) I found him to be Allah's Messenger (ﷺ) He said: Jabir, what hastens you? I said: Messenger of Allah, I am newly wedded. whereupon he said: Is it a virgin that you have married or one previously married? I said: With one previously married. He said: Why not a young girl so that you could play with her and she could play with you? Then when we arrived at and were about to enter Medina he said: Wait, so that we may enter by night (i. e. in the evening) in order that the woman with dishevelled hair may comb it, and the woman whose husband had been away may get herself clean; and when you enter (then you have the) enjoyment (of tho wife's company).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ، اللَّهِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزَاةٍ فَلَمَّا أَقْبَلْنَا تَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ فَلَحِقَنِي رَاكِبٌ خَلْفِي فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كَانَتْ مَعَهُ فَانْطَلَقَ بَعِيرِي كَأَجْوَدِ مَا أَنْتَ رَاءٍ مِنَ الإِبِلِ فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا يُعْجِلُكَ يَا جَابِرُ " . قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ . فَقَالَ " أَبِكْرًا تَزَوَّجْتَهَا أَمْ ثَيِّبًا " . قَالَ قُلْتُ بَلْ ثَيِّبًا . قَالَ " هَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ " . قَالَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ فَقَالَ " أَمْهِلُوا حَتَّى نَدْخُلَ لَيْلاً - أَىْ عِشَاءً - كَىْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ " . قَالَ وَقَالَ " إِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ " .

Reference	: Sahih Muslim 715 h
In-book reference	: Book 17, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3462

Jabir b. 'Abdullah (Allah be pleased with him) reported:

I went out with Allah's Messenger (ﷺ) on an expedition, but my camel delayed me. Allah's Messenger (ﷺ) came to me and said to me: Jabir, I said: Yes. Allah's Messenger, (here I am at your beck and call) He said: What is the matter with you? I said: My camel has delayed me and is tired, so I have lagged behind. He (the Holy Prophet) got down and goaded it with a crooked stick and then said: Mount it. So I mounted and (to my great surprise) I saw it (moving so quickly that) I had to restrain it (from going ahead of) Allah's Messenger (ﷺ). He (the Holy Prophet) (in the course of journey said to me): Have you married? I said: Yes. He (again) said: Is it with a virgin or one previously married? I said. With one previously married, whereupon he (again) said: Why not with a young girl with whom you could sport and she could have sported with you? I said: I have sisters, so I preferred to marry a woman who could keep them together (as one family). who could comb them and look after them. He said: You are about to go (to your house), and there you have the enjoyment (of the wife's company). He again said: Do you want to sell your camel? I said: Yes. So he bought it from me for one u'qiya (of silver), Then Allah's Messenger (ﷺ) arrived (at Medina) and I arrived in the evening. I went to the mosque and found him at the door of the mosque, and said: Is it now that you have arrived? I said: Yes, He said: Leave your camel, and enter (the mosque) and offer two rak'ahs. So I entered and offered two rak'ahs of prayer, and then returned. He (the Holy Prophet) then commanded Bilal to weigh out one 'uqiya (of silver) tor me. Bilal weighed that out for me (lowering the scale of) balance. So I proceeded and as I turned my back he said: Call for me, Jabir. So I was called back, and I said (to myself): He would return me the camel, and

nothing was more displeasing to me than this (that after having received the price I should also get the camel). He said: Take your camel and keep its price with you, (also).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ الثَّقَفِيَّ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزَاةٍ فَأَبْطَأَ بِي جَمَلِي فَأَتَى عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لِي " يَا جَابِرُ " . قُلْتُ نَعَمْ . قَالَ " مَا شَأْنُكَ " . قُلْتُ أَبْطَأَ بِي جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ . فَنَزَلَ فَحَجَنَهُ بِمِحْجَنِهِ ثُمَّ قَالَ " ارْكَبْ " . فَرَكِبْتُ فَلَقَدْ رَأَيْتُنِي أَكُفُّهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَتَزَوَّجْتَ " . فَقُلْتُ نَعَمْ . فَقَالَ " أَبِكْرًا أَمْ ثَيِّبًا " . فَقُلْتُ بَلْ ثَيِّبٌ . قَالَ " فَهَلاَّ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ " . قُلْتُ إِنَّ لِي أَخَوَاتٍ فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ . قَالَ " أَمَا إِنَّكَ قَادِمٌ فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ " . ثُمَّ قَالَ " أَتَبِيعُ جَمَلَكَ " . قُلْتُ نَعَمْ . فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ ثُمَّ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدِمْتُ بِالْغَدَاةِ فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ فَقَالَ " الآنَ حِينَ قَدِمْتَ " . قُلْتُ نَعَمْ . قَالَ " فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ " . قَالَ فَدَخَلْتُ فَصَلَّيْتُ ثُمَّ رَجَعْتُ فَأَمَرَ بِلاَلاً أَنْ يَزِنَ لِي أُوقِيَّةً فَوَزَنَ لِي بِلاَلٌ فَأَرْجَحَ فِي الْمِيزَانِ - قَالَ - فَانْطَلَقْتُ فَلَمَّا وَلَّيْتُ قَالَ " ادْعُ لِي جَابِرًا " . فَدُعِيتُ فَقُلْتُ الآنَ يَرُدُّ عَلَىَّ الْجَمَلَ . وَلَمْ يَكُنْ شَىْءٌ أَبْغَضَ إِلَىَّ مِنْهُ فَقَالَ " خُذْ جَمَلَكَ وَلَكَ ثَمَنُهُ " .

Reference	: Sahih Muslim 715 i
In-book reference	: Book 17, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 8, Hadith 3463

Jabir b. 'Abdullah (Allah be pleased with them) reported:

We were with Allah's Messenger (ﷺ) in a journey, and I was riding a camel meant for carrying water and it lagged behind all persons. Allah's Messenger (ﷺ) hit it or goaded it (I think) with something he had with him. And after it (it moved so quickly) that it went ahead of all persons and it struggled with me (to move faster than I permitted It) and I had to restrain it. Allah's Messenger (ﷺ) said: Do you sell it at such and such (price)? May Allah grant you pardon. I said: Allah's Apostle, it is yours. He (again) said: Do you sell it at such and such (price)? May Allah grant you pardon. ' I said: Allah's Apostle, it is yours. He said to me: Have you married after the death of your father? I said: Yes. He (again) said: With one previously married or a virgin? I said: With one previously married. He said: Why didn't you marry a virgin who might amuse you and you might amuse her, and she might sport with you and you might sport with her? Abu Nadra said: That was the common phrase which the Muslims spoke:" You do such and such (thing) and Allah may grant you pardon."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا فِي مَسِيرٍ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا عَلَى نَاضِحٍ إِنَّمَا هُوَ فِي أُخْرَيَاتِ النَّاسِ - قَالَ - فَضَرَبَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوْ قَالَ نَخَسَهُ - أُرَاهُ قَالَ - بِشَىْءٍ كَانَ مَعَهُ قَالَ فَجَعَلَ بَعْدَ ذَلِكَ يَتَقَدَّمُ النَّاسَ يُنَازِعُنِي حَتَّى إِنِّي لأَكُفُّهُ قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَبِيعُنِيهِ بِكَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ " . قَالَ قُلْتُ هُوَ لَكَ يَا نَبِيَّ اللَّهِ . قَالَ " أَتَبِيعُنِيهِ بِكَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ " . قَالَ قُلْتُ هُوَ لَكَ يَا نَبِيَّ اللَّهِ . قَالَ وَقَالَ لِي " أَتَزَوَّجْتَ بَعْدَ أَبِيكَ " . قُلْتُ نَعَمْ . قَالَ " ثَيِّبًا أَمْ بِكْرًا " . قَالَ قُلْتُ ثَيِّبًا . قَالَ " فَهَلاَّ

تَزَوَّجْتَ بِكْرًا تُضَاحِكُكَ وَتُضَاحِكُهَا وَتُلاَعِبُكَ وَتُلاَعِبُهَا " . قَالَ أَبُو نَضْرَةَ فَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ . افْعَلْ كَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ .

Reference : Sahih Muslim 715 j
In-book reference : Book 17, Hadith 75
USC-MSA web (English) reference : Book 8, Hadith 3464
(deprecated numbering scheme)

(17) Chapter: The best temporary joy of this world is a righteous woman

(17) باب خَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

'Abdullah b. Amr reported Allah's Messenger (ﷺ) as saying:

The whole world is a provision, and the best object of benefit of the world is the pious woman.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، أَخْبَرَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ " .

Reference : Sahih Muslim 715 k
In-book reference : Book 17, Hadith 76
USC-MSA web (English) reference : Book 8, Hadith 3465
(deprecated numbering scheme)

(18) Chapter: Advice with regard to women

(18) باب الْوَصِيَّةِ بِالنِّسَاءِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Woman is like a rib. When you attempt to straighten it, you would break it. And if you leave her alone you would benefit by her, and crookedness will remain in her.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَرْأَةَ كَالضِّلَعِ إِذَا ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ " .

Reference : Sahih Muslim 715 l
In-book reference : Book 17, Hadith 77
USC-MSA web (English) reference : Book 8, Hadith 3466
(deprecated numbering scheme)

A hadith like this is reported by another chain of narrators.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ سَوَاءً .

Reference : Sahih Muslim 1467 a
In-book reference : Book 17, Hadith 78
USC-MSA web (English) reference : Book 8, Hadith 3466
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

Woman has been created from a rib and will in no way be straightened for you; so if you wish to benefit by her, benefit by her while crookedness remains in her. And if you attempt to straighten her, you will break her, and breaking her is divorcing her.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ فَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَبِهَا عِوَجٌ وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَكَسْرُهَا طَلاَقُهَا " .

Reference : Sahih Muslim 1467 b
In-book reference : Book 17, Hadith 79
USC-MSA web (English) reference : Book 8, Hadith 3467
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

He who believes in Allah and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet. Act kindly towards woman, for woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَإِذَا شَهِدَ أَمْرًا فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ وَاسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَىْءٍ فِي الضِّلَعِ أَعْلاَهُ إِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا " .

Reference : Sahih Muslim 1468 a
In-book reference : Book 17, Hadith 80
USC-MSA web (English) reference : Book 8, Hadith 3468
(deprecated numbering scheme)

Ab Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، حَدَّثَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ " . أَوْ قَالَ " غَيْرَهُ " .

Reference : Sahih Muslim 1468 b
In-book reference : Book 17, Hadith 81
USC-MSA web (English) reference : Book 8, Hadith 3469
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، حَدَّثَنَا عِمْرَانُ بْنُ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1469
In-book reference : Book 17, Hadith 82
USC-MSA web (English) reference : Book 8, Hadith 3470
(deprecated numbering scheme)

(19) Chapter: Were it not for Hawa', no female would ever betray her husband

(19) باب لَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا الدَّهْرَ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Had it not been for Eve, woman would have never acted unfaithfully towards her husband.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا الدَّهْرَ " .

Reference : Sahih Muslim 1470 a
In-book reference : Book 17, Hadith 83
USC-MSA web (English) reference : Book 8, Hadith 3471
(deprecated numbering scheme)

Hammam b. Munabbih said:

These are some of the ahadith which Abu Huraira (Allah be pleased with him) narrated to us from Allah's Messenger (ﷺ), and one of these (this one): Allah's Messenger (ﷺ) said: Had it not been for Bani Isra'il, food would not have become stale, and meal would not have gone bad; and had it not been for Eve, a woman would never have acted unfaithfully toward her husband.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ بَنُو إِسْرَائِيلَ لَمْ يَخْبُثِ الطَّعَامُ وَلَمْ يَخْنَزِ اللَّحْمُ وَلَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا الدَّهْرَ " .

Reference : Sahih Muslim 1470 b
In-book reference : Book 17, Hadith 84
USC-MSA web (English) reference : Book 8, Hadith 3472
(deprecated numbering scheme)

18 - The Book of Divorce (1471 - 1491)

كتاب الطلاق

(1) Chapter: The prohibition of divorcing a menstruating woman without her consent; If a man breaks this rule, it still counts as a divorce, and he should be ordered to take her back

(1) باب تَحْرِيمِ طَلاَقِ الْحَائِضِ بِغَيْرِ رِضَاهَا وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلاَقُ وَيُؤْمَرُ بِرَجْعَتِهَا

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was menstruating during the lifetime of Allah's Messenger (ﷺ). 'Umar b. Khattib (Allah be pleased with him) asked Allah's Messenger (ﷺ) about it, whereupon Allah's Messenger (ﷺ) said:

Command him ('Abdullah b. 'Umar) to take her back (and keep her) and pronounce divorce when she is purified and she again enters the period of menstruation and she is again purified (after passing the period of menses), and then if he so desires he may keep her and if he desires divorce her (finally) before touching her (without having an intercourse with her), for that is the period of waiting ('ldda) which God, the Exalted and Glorious, has commanded for the divorce of women.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيَتْرُكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ" .

Reference	: Sahih Muslim 1471 a
In-book reference	: Book 18, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3473

Abdullah (b. 'Umar) reported that he divorced a wife of his with the pronouncement of one divorce during the period of menstruation. Allah's Messenger (ﷺ) commanded him to take her back and keep her until she was purified, and then she entered the period of menses in his (house) for the second time. And he should wait until she was purified of her menses. And then if he would decide to divorce her, he should do so when she was purified before having a sexual intercourse with her; for that was the 'Idda which Allah had commanded for the divorce of women. Ibn Rumh in his narration made this addition:

When 'Abdullah was asked about it, he said to one of them: If you have divorced your wife with one pronouncement or two (then you can take her back), for Allah's Messenger (ﷺ) commanded me to do it; but if you have divorced her with three pronouncements, then she is forbidden for you until she married another husband, and you disobeyed Allah in regard to the divorce of your wife what He had commanded you. (Muslim said: The word" one divorce" used by Laith is good.)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ، وَابْنُ، رُمْحٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ قُتَيْبَةُ حَدَّثَنَا لَيْثٌ، وَقَالَ الآخَرَانِ، أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، - عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهْىَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ . وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لأَحَدِهِمْ أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَنِي بِهَذَا وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلاَثًا فَقَدْ حَرُمَتْ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلاَقِ امْرَأَتِكَ . قَالَ مُسْلِمٌ جَوَّدَ اللَّيْثُ فِي قَوْلِهِ تَطْلِيقَةً وَاحِدَةً .

Reference : Sahih Muslim 1471 b
In-book reference : Book 18, Hadith 2
USC-MSA web (English) reference : Book 9, Hadith 3474
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported:
I divorced my wife during the lifetime of Allah's Messenger (ﷺ) when she was in the state of menses. 'Umar (Allah be pleased with him) made a mention of it to Allah's Messenger (ﷺ), whereupon he said: Command him to take her back and leave her (in that state) until she is purified. Then (let her) enter the period of second menses, and when she is purified, then divorce her (finally) before having a sexual intercourse with her, or retain her (finally). That is the 'Idda (the prescribed period) which Allah commanded (to be kept in view) while divorcing the women. 'Ubaidullah reported: I said to Nafi': What became of that divorce (pronounced within 'Idda)? He said: It was as one which she counted.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ طَلَّقْتُ امْرَأَتِي عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْىَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيَدَعْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا أَوْ يُمْسِكْهَا فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ " . قَالَ عُبَيْدُ اللَّهِ قُلْتُ لِنَافِعٍ مَا صَنَعَتِ التَّطْلِيقَةُ قَالَ وَاحِدَةٌ اعْتَدَّ بِهَا .

Reference : Sahih Muslim 1471 c
In-book reference : Book 18, Hadith 3
USC-MSA web (English) reference : Book 9, Hadith 3475
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of 'Ubaidullah, but he made no mention of the words of Ubaidullah that he said to Nafi'.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ . نَحْوَهُ وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ . قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ فَلْيَرْجِعْهَا . وَقَالَ أَبُو بَكْرٍ فَلْيُرَاجِعْهَا .

Reference : Sahih Muslim 1471 d
In-book reference : Book 18, Hadith 4
USC-MSA web (English) reference : Book 9, Hadith 3476
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife during the period of menses. 'Umar (Allah be, pleas'ed with him) asked Allah's Apostle (ﷺ), and he commanded him ('Abdullah b. 'Umar) to have her back and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, then divorce her (finally) before touching her (having a sexual intercourse with her), for that is the prescribed period which Allah commanded (to be kept in view) for divorcing the women. When Ibn 'Umar (Allah be pleased with them) was asked about the person who divorces his wife in the state of menses, he said:

If you pronounced one divorce or two, Allah's Messenger (ﷺ) had commanded him to take her back, and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, and then divorce her (finally) before touching her (having a sexual intercourse with her) ; and if you have pronounced (three divorces at one and the same time) you have in fact disobeyed your Lord with regard to what He commanded you about divorcing your wife. But she is however (finally separated from you).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ فَسَأَلَ عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهُ أَنْ يَرْجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ ‏.‏ قَالَ فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهْىَ حَائِضٌ يَقُولُ أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوِ اثْنَتَيْنِ ‏.‏ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَهُ أَنْ يَرْجِعَهَا ثُمَّ يُمْهِلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ثُمَّ يُمْهِلَهَا حَتَّى تَطْهُرَ ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلاَثًا فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلاَقِ امْرَأَتِكَ ‏.‏ وَبَانَتْ مِنْكَ ‏.‏

Reference : Sahih Muslim 1471 e
In-book reference : Book 18, Hadith 5
USC-MSA web (English) reference : Book 9, Hadith 3477
(deprecated numbering scheme)

Abdullah b. 'Umar (Allah be pleased with them) reported:

I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle (ﷺ) and he was enraged and he said: Command him to take her back until she enters the second ensuing menses other than the one in which he divorced her and in case he deems proper to divorce her, he should pronounce divorce (finally) before touching her (in the period) when she is purified of her menses, and that is the prescribed period in regard to divorce as Allah has commanded. 'Abdullah made a pronouncement of one divorce and it was counted in case of divorce. 'Abdullah took her back as Allah's Messenger (ﷺ) had commanded him.

حَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ - عَنْ عَمِّهِ، أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ طَلَّقْتُ امْرَأَتِي وَهْىَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صلى الله عليه وسلم فَتَغَيَّظَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ ‏"‏ مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى مُسْتَقْبَلَةً سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا فَذَلِكَ الطَّلاَقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ ‏"‏ ‏.‏ وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً وَاحِدَةً فَحُسِبَتْ مِنْ طَلاَقِهَا وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1471 f
In-book reference : Book 18, Hadith 6

USC-MSA web (English) reference : Book 9, Hadith 3478
(deprecated numbering scheme)

A hadith like this was reported on the authority of Zuhri with the same chain of narrators. Ibn Umar (Allah be pleased with them), however, said:

I took her back, and counted this pronouncement of divorce (as valid) with which I divorced her.

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ قَالَ ابْنُ عُمَرَ فَرَاجَعْتُهَا وَحَسَبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا ‏.‏

Reference : Sahih Muslim 1471 g
In-book reference : Book 18, Hadith 7
USC-MSA web (English) reference : Book 9, Hadith 3478
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle (ﷺ) and he said:

Command him to take her back, then divorce her when she is pure or she is pregnant.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلاً ‏"‏ ‏.‏

Reference : Sahih Muslim 1471 h
In-book reference : Book 18, Hadith 8
USC-MSA web (English) reference : Book 9, Hadith 3479
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in her menses. 'Umar (Allah be pleased with him) asked Allah's Apostle (ﷺ) about that, and he said:

Command him to take her back until she is pure and then she enters the second menses and then becomes pure. Then either divorce her (finally) or retain her.

وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ فَسَأَلَ عُمَرُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ ‏"‏ مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى ثُمَّ تَطْهُرَ ثُمَّ يُطَلِّقَ بَعْدُ أَوْ يُمْسِكَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1471 i
In-book reference : Book 18, Hadith 9
USC-MSA web (English) reference : Book 9, Hadith 3480
(deprecated numbering scheme)

Ibn Sirin reported:

One who was blameless (as a narrator) narrated to me for twenty years that Ibn 'Umar (Allah be pleased with him) pronounced three divorces to his wife while she was in the state of menses. He was commanded to take her back. I neither blamed them (the narrators) nor recognised the hadith (to be perfectly genuine) until I met Abu Ghallab

Yunus b. Jubair al-Bahili and he was very authentic, and he narrated to me that he had asked Ibn 'Umar (Allah be pleased with there) and he narrated it to him that he made one pronouncement of divorce to his wife as she was in the state of menses, but he was commanded to take her back. I said: Was it counted (as one pronouncement)? He said: Why not, was I helpless or foolish?

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ ابْنِ، سِيرِينَ قَالَ مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لاَ أَتَّهِمُ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلاَثًا وَهْىَ حَائِضٌ فَأُمِرَ أَنْ يُرَاجِعَهَا فَجَعَلْتُ لاَ أَتَّهِمُهُمْ وَلاَ أَعْرِفُ الْحَدِيثَ حَتَّى لَقِيتُ أَبَا غَلاَّبٍ يُونُسَ بْنَ جُبَيْرٍ الْبَاهِلِيَّ . وَكَانَ ذَا ثَبَتٍ فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهْىَ حَائِضٌ فَأُمِرَ أَنْ يَرْجِعَهَا - قَالَ - قُلْتُ أَفَحُسِبَتْ عَلَيْهِ قَالَ فَمَهْ . أَوَإِنْ عَجَزَ وَاسْتَحْمَقَ.

Reference : Sahih Muslim 1471 j
In-book reference : Book 18, Hadith 10
USC-MSA web (English) reference : Book 9, Hadith 3481
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Ayyub with a slight variation of words.

وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ، وَقُتَيْبَةُ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ . نَحْوَهُ غَيْرَ أَنَّهُ قَالَ فَسَأَلَ عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَهُ .

Reference : Sahih Muslim 1471 k
In-book reference : Book 18, Hadith 11
USC-MSA web (English) reference : Book 9, Hadith 3482
(deprecated numbering scheme)

Ayyub reported a hadith like this with the same chain of narrators and he said:

Umar (Allah be pleased with him) asked Allah's Apostle (ﷺ) about it and he commanded him that he should take her back until she is divorced in the state of purity without having a sexual intercourse with her, and said: Divorce her in the beginning of her 'Idda or her 'Idda commences.

وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ فَسَأَلَ عُمَرُ النَّبِيَّ صلى الله عليه وسلم عَنْ ذَلِكَ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَقَالَ " يُطَلِّقُهَا فِي قُبُلِ عِدَّتِهَا " .

Reference : Sahih Muslim 1471 l
In-book reference : Book 18, Hadith 12
USC-MSA web (English) reference : Book 9, Hadith 3483
(deprecated numbering scheme)

Yunus b. Jubair reported:

I said to Ibn'Umar (Allah be pleased with them): A person divorcedhis wife while she was in the state of menses, whereupon he said: Do you know 'Abdullah b. Umar (Allah be pleased with them), for he divorced his wife in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle (ﷺ) and asked him, and he (the Holy Prophet) commanded him that he should take her back, and she started her 'Idda. I said to him: When a person divorces his wife, and she is in the state of menses, should that pronouncement of divorce be counted? He said: Why not, was he hopless or foolish?

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، عَنِ ابْنِ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ، سِيرِينَ عَنْ يُونُسَ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عُمَرَ رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ فَقَالَ أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ فَأَتَى عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ فَأَمَرَهُ أَنْ يَرْجِعَهَا ثُمَّ تَسْتَقْبِلَ عِدَّتَهَا . قَالَ فَقُلْتُ لَهُ إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهْىَ حَائِضٌ أَتَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ فَقَالَ فَمَهْ أَوَإِنْ عَجَزَ وَاسْتَحْمَقَ.

Reference : Sahih Muslim 1471 m
In-book reference : Book 18, Hadith 13
USC-MSA web (English) reference : Book 9, Hadith 3484
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported:

I divorced my wife while she was in the state of menses. 'Umar (Allah he pleased wish him) came toAllah's Apostle (ﷺ) and made mention of that to him, whereupon Allah's Apostle (ﷺ) told that be should take her back, and when she is pure he may divorce her. if he would so wish. I (one of the narrators) said to Ibn 'Umar (Allah be pleased with them): Did you count (this pronouncement of divorce) in her case? He said: What (after all) prevents him from doing so? Do you find him (Ibn Umar) either helpless or foolish?

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ طَلَّقْتُ امْرَأَتِي وَهْىَ حَائِضٌ فَأَتَى عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لِيُرَاجِعْهَا . فَإِذَا طَهَرَتْ فَإِنْ شَاءَ فَلْيُطَلِّقْهَا " . قَالَ فَقُلْتُ لاِبْنِ عُمَرَ أَفَاحْتَسَبْتَ بِهَا قَالَ مَا يَمْنَعُهُ . أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ.

Reference : Sahih Muslim 1471 n
In-book reference : Book 18, Hadith 14
USC-MSA web (English) reference : Book 9, Hadith 3485
(deprecated numbering scheme)

Anas b. Sirin reported:

I asked Ibn 'Umar (Allah be pleased with them) about the woman whom he had divorced. He said: I divorced her while she was in the state of menses. It was mentioned to 'Umar (Allah be pleased with him) and he then made a mention of that to Allah's Apostle (ﷺ), whereupon he said: Command him to take her back and when the period of menses is over, then (he may divorce her in the state of her purity. He (Ibn Umar) said: So I took her back, then divorced her in her purity. I (the narrator) said: Did you count that divorce which you pronounced in the state of menses? He said: Why should I not have counted that? Was I helpless or foolish?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَنَسِ بْنِ، سِيرِينَ قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنِ امْرَأَتِهِ الَّتِي، طَلَّقَ فَقَالَ طَلَّقْتُهَا وَهْىَ حَائِضٌ فَذُكِرَ ذَلِكَ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " مُرْهُ فَلْيُرَاجِعْهَا فَإِذَا طَهَرَتْ فَلْيُطَلِّقْهَا لِطُهْرِهَا " . قَالَ فَرَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِطُهْرِهَا . قُلْتُ فَاعْتَدَدْتَ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتَ وَهْىَ حَائِضٌ قَالَ مَا لِيَ لاَ أَعْتَدُّ بِهَا وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحْمَقْتُ .

Reference : Sahih Muslim 1471 o

In-book reference : Book 18, Hadith 15
USC-MSA web (English) reference : Book 9, Hadith 3486
(deprecated numbering scheme)

Anas b. Sirin reported that he had heard Ibn 'Umar (Allah be pleased with them) as saying. I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle (ﷺ) and informed him about it, whereupon he (Allah's Apostle) said:

Command him to take her back and when she is pure, then divorce her. I said to Ibn 'Umar Allah be pleased with them): Did you count that pronouncement of divorce? He said: Why not?

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، قَالَ طَلَّقْتُ امْرَأَتِي وَهْىَ حَائِضٌ فَأَتَى عُمَرُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ " مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ إِذَا طَهَرَتْ فَلْيُطَلِّقْهَا " . قُلْتُ لاِبْنِ عُمَرَ أَفَاحْتَسَبْتَ بِتِلْكَ التَّطْلِيقَةِ قَالَ فَمَهْ .

Reference : Sahih Muslim 1471 p
In-book reference : Book 18, Hadith 16
USC-MSA web (English) reference : Book 9, Hadith 3487
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation in wording.

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنِيهِ عَبْدُ الرَّحْمَنِ بْنُ، بِشْرٍ حَدَّثَنَا بَهْزٌ، قَالاَ حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِهِمَا " لِيَرْجِعْهَا " . وَفِي حَدِيثِهِمَا قَالَ قُلْتُ لَهُ أَتَحْتَسِبُ بِهَا قَالَ فَمَهْ .

Reference : Sahih Muslim 1471 q
In-book reference : Book 18, Hadith 17
USC-MSA web (English) reference : Book 9, Hadith 3487
(deprecated numbering scheme)

Ibn Tawus narrated on the authority of his father that Ibn 'Umar (Allah be pleased with them) was asked about the person who divorced his wife in the state of menses, whereupon he said:

Do you know 'Abdullah b. Umar? He said: Yes. He said: It was he who divorced his wife jn the state of menses and 'Umar went to Allah's Apostle (ﷺ) and gave him this information. and he commanded him that he should take her back; and he (Abu Tawus) said: I did not hear any addition to this (hadith) from my father.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يُسْأَلُ عَنْ رَجُلٍ، طَلَّقَ امْرَأَتَهُ حَائِضًا فَقَالَ أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ نَعَمْ . قَالَ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَهُ الْخَبَرَ فَأَمَرَهُ أَنْ يُرَاجِعَهَا قَالَ لَمْ أَسْمَعْهُ يَزِيدُ عَلَى ذَلِكَ لأَبِيهِ.

Reference : Sahih Muslim 1471 r
In-book reference : Book 18, Hadith 18
USC-MSA web (English) reference : Book 9, Hadith 3488
(deprecated numbering scheme)

Abu Zubair reported that he heard 'Abd al-Rahman b. Aiman (the freed slave of 'Azza) say that he asked Ibn 'Umar (Allah be pleased with them) and Abu Zubair heard:

What is your opinion about the person who divorced his wife in the state of menses? Thereupon he said: Ibn Umar (Allah be pleased with them) divorced his wife during the lifetime of Allah's Messenger (ﷺ) while she was in the state of menses. Upon this Allah's Messenger (ﷺ) told him to take her back and so he took her back and he (further) said: When she is pure, then either divorce her or retain her. Ibn 'Umar (Allah be pleased with them) said that Allah's Apostle (ﷺ) then recited this verse:" O Apostle, when you divorce women, divorce them at the commencement of their prescribed period" (Ixv 1).

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ، مَوْلَى عَزَّةَ يَسْأَلُ ابْنَ عُمَرَ وَأَبُو الزُّبَيْرِ يَسْمَعُ ذَلِكَ كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا فَقَالَ طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهْىَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهْىَ حَائِضٌ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " لِيُرَاجِعْهَا " . فَرَدَّهَا وَقَالَ " إِذَا طَهَرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ " . قَالَ ابْنُ عُمَرَ وَقَرَأَ النَّبِيُّ صلى الله عليه وسلم يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ .

Reference : Sahih Muslim 1471 s
In-book reference : Book 18, Hadith 19
USC-MSA web (English) reference : Book 9, Hadith 3489
(deprecated numbering scheme)

The story in the above hadith has likewise been narrated through another chain.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ، . نَحْوَ هَذِهِ الْقِصَّةِ .

Reference : Sahih Muslim 1471 t
In-book reference : Book 18, Hadith 20
USC-MSA web (English) reference : Book 9, Hadith 3489
(deprecated numbering scheme)

A hadith like this is reported on the same authority (but with this difference that the narrator) 'Abd al-Rahman b. Aiman (was mentioned) as the freed slave of 'Urwa (Imam Muslim said:
He made a mistake who said that it was 'Urwa; it was in fact the freed slave of 'Azza.)

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ، مَوْلَى عُرْوَةَ يَسْأَلُ ابْنَ عُمَرَ وَأَبُو الزُّبَيْرِ يَسْمَعُ بِمِثْلِ حَدِيثِ حَجَّاجٍ وَفِيهِ بَعْضُ الزِّيَادَةِ . قَالَ مُسْلِمٌ أَخْطَأَ حَيْثُ قَالَ عُرْوَةَ إِنَّمَا هُوَ مَوْلَى عَزَّةَ .

Reference : Sahih Muslim 1471 u
In-book reference : Book 18, Hadith 21
USC-MSA web (English) reference : Book 9, Hadith 3490
(deprecated numbering scheme)

(2) Chapter: Threefold Divorce

(2) باب طَلاَقِ الثَّلاَثِ

Ibn 'Abbas (Allah be pleased with them) reported that the (pronouncement) of three divorces during the lifetime of Allah's Messenger (ﷺ) and that of Abu Bakr and two years of the caliphate of Umar (Allah be pleased with him) (was treated) as one. But Umar b. Khattab (Allah be pleased with him) said:

Verily the people have begun to hasten in the matter in which they are required to observe respite. So if we had imposed this upon them, and he imposed it upon them.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ الطَّلاَقُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَسَنَتَيْنِ مِنْ خِلاَفَةِ عُمَرَ طَلاَقُ الثَّلاَثِ وَاحِدَةً فَقَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّ النَّاسَ قَدِ اسْتَعْجَلُوا فِي أَمْرٍ قَدْ كَانَتْ لَهُمْ فِيهِ أَنَاةٌ فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ . فَأَمْضَاهُ عَلَيْهِمْ .

Reference : Sahih Muslim 1472 a
In-book reference : Book 18, Hadith 22
USC-MSA web (English) reference : Book 9, Hadith 3491
(deprecated numbering scheme)

Abu Sahba' said toIbn 'Abbas (Allah be pleased with them):
Do you know that three (divorces) were treated as one during the lifetime of Allah's Apostle (ﷺ), and that of Abu Bakr, and during three (years) of the caliphate of Umar (Allah be pleased with him)? Ibn Abbas (Allah be pleased with them) said: Yes.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، أَنَّ أَبَا الصَّهْبَاءِ، قَالَ لاِبْنِ عَبَّاسٍ أَتَعْلَمُ أَنَّمَا كَانَتِ الثَّلاَثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَثَلاَثًا مِنْ إِمَارَةِ عُمَرَ . فَقَالَ ابْنُ عَبَّاسٍ نَعَمْ .

Reference : Sahih Muslim 1472 b
In-book reference : Book 18, Hadith 23
USC-MSA web (English) reference : Book 9, Hadith 3492
(deprecated numbering scheme)

Abu al-Sahba' said to Ibn 'Abbas:
Enlighten us with your information whether the three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah's Messenger (ﷺ) and Abu Bakr. He said: It was in fact so, but when during the caliphate of 'Umar (Allah be pleased with him) people began to pronounce divorce frequently, he allowed them to do so (to treat pronouncements of three divorces in a single breath as one).

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، أَنَّ أَبَا الصَّهْبَاءِ، قَالَ لاِبْنِ عَبَّاسٍ هَاتِ مِنْ هَنَاتِكَ أَلَمْ يَكُنِ الطَّلاَقُ الثَّلاَثُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَاحِدَةً فَقَالَ قَدْ كَانَ ذَلِكَ فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَايَعَ النَّاسُ فِي الطَّلاَقِ فَأَجَازَهُ عَلَيْهِمْ .

Reference : Sahih Muslim 1472 c
In-book reference : Book 18, Hadith 24
USC-MSA web (English) reference : Book 9, Hadith 3493
(deprecated numbering scheme)

(3) Chapter: Expiation must be offered by one who declares his wife to be unlawful for him but does not intend divorce thereby

(3) باب وُجُوبِ الْكَفَّارَةِ عَلَى مَنْ حَرَّمَ امْرَأَتَهُ وَلَمْ يَنْوِ الطَّلاَقَ

Ibn Abbas (Allah be pleased with them) reported about (declaring of one's woman) unlawful as an oath which must be atoned, and Ibn 'Abbas said:
Verily, there is in the Messenger of Allah (ﷺ) a model pattern for you.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ، - يَعْنِي الدَّسْتَوَائِيَّ - قَالَ كَتَبَ إِلَىَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ يَعْلَى بْنِ حَكِيمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ فِي الْحَرَامِ يَمِينٌ يُكَفِّرُهَا . وَقَالَ ابْنُ عَبَّاسٍ { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} .

Reference	: Sahih Muslim 1473 a
In-book reference	: Book 18, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3494

Ibn Abbas (Allah be pleased with them) reported:
When a man declares his wife unlawful for himself that is an oath which must be atoned, and he said: There is in the Messenger of Allah (ﷺ) a noble pattern for you.

حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ الْحَرِيرِيُّ، حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ أَنَّ يَعْلَى بْنَ حَكِيمٍ، أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ ابْنَ عَبَّاسٍ، قَالَ إِذَا حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ فَهْىَ يَمِينٌ يُكَفِّرُهَا وَقَالَ { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ}

Reference	: Sahih Muslim 1473 b
In-book reference	: Book 18, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3495

'A'isha (Allah be pleased with her) narrated that Allah's Apostle (ﷺ) used to spend time with Zainab daughter of Jahsh and drank honey at her house. She ('A'isha further) said:
I and Hafsa agreed that one whom Allah's Apostle (ﷺ) would visit first should say: I notice that you have an odour of the Maghafir (gum of mimosa). He (the Holy Prophet) visited one of them and she said to him like this, whereupon he said: I have taken honey in the house of Zainab bint Jabsh and I will never do it again. It was at this (that the following verse was revealed): 'Why do you hold to be forbidden what Allah has made lawful for you... (up to). If you both ('A'isha and Hafsa) turn to Allah" up to:" And when the Prophet confided an information to one of his wives" (lxvi. 3). This refers to his saying: But I have taken honey.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ، يُخْبِرُ أَنَّهُ سَمِعَ عَائِشَةَ، تُخْبِرُ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلاً قَالَتْ فَتَوَاطَأْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ صلى الله عليه وسلم فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَى إِحْدَاهُمَا

فَقَالَتْ ذَلِكَ لَهُ . فَقَالَ " بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ " . فَنَزَلَ { لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ} إِلَى قَوْلِهِ {إِنْ تَتُوبَا} لِعَائِشَةَ وَحَفْصَةَ { وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا} لِقَوْلِهِ " بَلْ شَرِبْتُ عَسَلاً " .

Reference	: Sahih Muslim 1474 a
In-book reference	: Book 18, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3496

'A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) liked sweet (dish) and honey. After saying the afternoon prayer he used to visit his wives going close to them. So he went to Hafsa and stayed with her more than what was his usual stay. I ('A'isha) asked about that. It was said to me:

A woman of her family had sent her a small vessel of honey as a gift, and she gave to Allah's Messenger (ﷺ) from that a drink. I said: By Allah, we would also contrive a device for him. I mentioned that to Sauda, and said: When he (Allah's Apostle) would visit you and draw close to you, say to him: Allah's Messenger, have you taken maghafir? And he would'say to you: No. Then say to him: What is this odour? And Allah's Messenger (ﷺ) felt it very much that unpleasant odour should emit from him. So he would say to you: Hafsa has given me a drink of honey. Then you should say to him: The honey-bees might have sucked 'Urfut, and I would also say the same to him and. Safiyya, you should also say this. So when he (the Holy Prophet) came to Sauda, she said: By Him besides whom there is no god, it was under compulsion that I had decided to state that which you told me when he would be at a little distance at the door. So when Allah's Messenger (ﷺ) came near, she said: Messenger of Allah, did you eat Maghafir? He said: No. She (again) said: Then what is this odour? He said: Hafsa gave me honey to drink. She said: The honey-bee might have sucked 'Urfut. When he came to me I told him like this. He then visited Safiyya and she also said to him like this. When he (again) visited Hafsa, she said: Messenger of Allah, should I not give you that (drink)? He said: I do not need that. Sauda said: Hallowed be Allah, by Him we have (contrived) to make that (honey) unlawful for him. I said to her: Keep quiet.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ فَكَانَ إِذَا صَلَّى الْعَصْرَ دَارَ عَلَى نِسَائِهِ فَيَدْنُو مِنْهُنَّ فَدَخَلَ عَلَى حَفْصَةَ فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ فَسَأَلْتُ عَنْ ذَلِكَ فَقِيلَ لِي أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ فَسَقَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْهُ شَرْبَةً فَقُلْتُ أَمَا وَاللَّهِ لَنَحْتَالَنَّ لَهُ . فَذَكَرْتُ ذَلِكَ لِسَوْدَةَ وَقُلْتُ إِذَا دَخَلَ عَلَيْكِ فَإِنَّهُ سَيَدْنُو مِنْكِ فَقُولِي لَهُ يَا رَسُولَ اللَّهِ أَكَلْتَ مَغَافِيرَ فَإِنَّهُ سَيَقُولُ لَكِ لاَ . فَقُولِي لَهُ مَا هَذِهِ الرِّيحُ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَشْتَدُّ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرِّيحُ - فَإِنَّهُ سَيَقُولُ لَكِ سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ . فَقُولِي لَهُ جَرَسَتْ نَحْلُهُ الْعُرْفُطَ وَسَأَقُولُ ذَلِكَ لَهُ وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ فَلَمَّا دَخَلَ عَلَى سَوْدَةَ قَالَتْ تَقُولُ سَوْدَةُ وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ لَقَدْ كِدْتُ أَنْ أُبَادِئَهُ بِالَّذِي قُلْتِ لِي وَإِنَّهُ لَعَلَى الْبَابِ فَرَقًا مِنْكِ فَلَمَّا دَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ يَا رَسُولَ اللَّهِ أَكَلْتَ مَغَافِيرَ قَالَ " لاَ " . قَالَتْ فَمَا هَذِهِ الرِّيحُ قَالَ " سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ " . قَالَتْ جَرَسَتْ نَحْلُهُ الْعُرْفُطَ . فَلَمَّا دَخَلَ عَلَىَّ قُلْتُ لَهُ مِثْلَ ذَلِكَ ثُمَّ دَخَلَ عَلَى صَفِيَّةَ فَقَالَتْ بِمِثْلِ ذَلِكَ فَلَمَّا دَخَلَ

عَلَى حَفْصَةَ قَالَتْ يَا رَسُولَ اللَّهِ أَلاَ أَسْقِيكَ مِنْهُ قَالَ " لاَ حَاجَةَ لِي بِهِ " . قَالَتْ تَقُولُ سَوْدَةُ سُبْحَانَ اللَّهِ وَاللَّهِ لَقَدْ حَرَمْنَاهُ . قَالَتْ قُلْتُ لَهَا اسْكُتِي .

Reference : Sahih Muslim 1474 b
In-book reference : Book 18, Hadith 28
USC-MSA web (English) reference : Book 9, Hadith 3497
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters.

قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ بْنِ الْقَاسِمِ، حَدَّثَنَا أَبُو أُسَامَةَ، بِهَذَا سَوَاءً وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1474 c
In-book reference : Book 18, Hadith 29
USC-MSA web (English) reference : Book 9, Hadith 3497
(deprecated numbering scheme)

(4) Chapter: Giving one's wife the choice does not count as a divorce, unless it is intended as such

(4) باب بَيَانِ أَنَّ تَخْيِيرَ امْرَأَتِهِ لاَ يَكُونُ طَلاَقًا إِلاَّ بِالنِّيَّةِ

'A'isha (Allah be pleased with her) reported:

When the Messenger of Allah (ﷺ) was commanded to give option to his wives, he started it from me saying: I am going to mention to you a matter which you should not (decide) in haste until you have consulted your parents. She said that he already knew that my parents would never allow me to seek separation from him She said: Then he said: Allah, the Exalted and Glorious, said: Prophet, say to thy wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing; and if you desire Allah and His Messenger and the abode of the Hereafter, then Allah has prepared for the doers of good among you a great reward She is reported to have said: About what should I consult my parents, for I desire Allah and His Messenger and the abode of the Hereafter? She ('A'isha) said: Then all the wives of Allah's Messenger (ﷺ) did as I had done.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَائِشَةَ، قَالَتْ لَمَّا أُمِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ " إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ " . قَالَتْ قَدْ عَلِمَ أَنَّ أَبَوَىَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ قَالَتْ ثُمَّ قَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ { يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً * وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا} قَالَتْ فَقُلْتُ فِي أَىِّ هَذَا أَسْتَأْمِرُ أَبَوَىَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ . قَالَتْ ثُمَّ فَعَلَ أَزْوَاجُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَ مَا فَعَلْتُ .

Reference : Sahih Muslim 1475
In-book reference : Book 18, Hadith 30
USC-MSA web (English) reference : Book 9, Hadith 3498

(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) sought our permission when he had a (turn to spend) a day with (one of his wives) amongst us (whereas he wanted to visit his other wives too). It was after this that this verse was revealed:

" Thou mayest put off whom thou pleasest of them, and take for thee whom thou pleasest" (xxxiii. 5). Mu'adha said to her: What did you say to Allah's Messenger (ﷺ) when he sought your permission? She said: I used to say: If it had the option in this I would not have (allowed anyone) to have precedence over me.

حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسْتَأْذِنُنَا إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ مَا نَزَلَتْ { تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ} فَقَالَتْ لَهَا مُعَاذَةُ فَمَا كُنْتِ تَقُولِينَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَأْذَنَكِ قَالَتْ كُنْتُ أَقُولُ إِنْ كَانَ ذَاكَ إِلَىَّ لَمْ أُوثِرْ أَحَدًا عَلَى نَفْسِي ‏.‏

Reference : Sahih Muslim 1476 a
In-book reference : Book 18, Hadith 31
USC-MSA web (English) reference : Book 9, Hadith 3499
(deprecated numbering scheme)

The above hadith has likewise been narrated through another chain.

وَحَدَّثَنَاهُ الْحَسَنُ بْنُ عِيسَى، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا عَاصِمٌ، بِهَذَا الإِسْنَادِ ‏.‏ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 1476 b
In-book reference : Book 18, Hadith 32
USC-MSA web (English) reference : Book 9, Hadith 3499
(deprecated numbering scheme)

'A'isha reported:

Allah's Messenger (ﷺ) gave us the option (to get divorce) but we did not deem it as divorce.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا عَبْثَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ قَالَتْ عَائِشَةُ قَدْ خَيَّرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ نَعُدَّهُ طَلاَقًا ‏.‏

Reference : Sahih Muslim 1477 a
In-book reference : Book 18, Hadith 33
USC-MSA web (English) reference : Book 9, Hadith 3500
(deprecated numbering scheme)

Masruq reported:

I do not mind if I give option to my wife (to get divorce) once, hundred times, or thousand times after (knowing it) that she has chosen me (and would never seek divorce). I asked 'A'isha (Allah be pleased with her) (about it) and she said: Allah's Messenger (ﷺ) gave us the option, but did it imply divorce? (It was in fact not a divorce; it is effective when women actually avail themselves of it.)

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي، خَالِدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ مَا أُبَالِي خَيَّرْتُ امْرَأَتِي وَاحِدَةً أَوْ مِائَةً أَوْ أَلْفًا بَعْدَ أَنْ تَخْتَارَنِي وَلَقَدْ سَأَلْتُ عَائِشَةَ فَقَالَتْ قَدْ خَيَّرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَفَكَانَ طَلاَقًا.

Reference : Sahih Muslim 1477 b
In-book reference : Book 18, Hadith 34
USC-MSA web (English) reference : Book 9, Hadith 3501
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) gave option to his wives, but it was not a divorce.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَيَّرَ نِسَاءَهُ فَلَمْ يَكُنْ طَلاَقًا.

Reference : Sahih Muslim 1477 c
In-book reference : Book 18, Hadith 35
USC-MSA web (English) reference : Book 9, Hadith 3502
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (ﷺ) gave us the option (to get divorce) and we chose him and he did not count it a divorce.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ الأَحْوَلِ، وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ خَيَّرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَرْنَاهُ فَلَمْ يَعُدَّهُ طَلاَقًا .

Reference : Sahih Muslim 1477 d
In-book reference : Book 18, Hadith 36
USC-MSA web (English) reference : Book 9, Hadith 3503
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
Allah's Messeinger (ﷺ) gave us the option (to get divorce), but me made a choice of him and he did not count anything (as divorce) in regard to us.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ خَيَّرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَرْنَاهُ فَلَمْ يَعْدُدْهَا عَلَيْنَا شَيْئًا .

Reference : Sahih Muslim 1477 e
In-book reference : Book 18, Hadith 37
USC-MSA web (English) reference : Book 9, Hadith 3504
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of 'A'isha through another chain of narrators.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، وَعَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِمِثْلِهِ.

Reference : Sahih Muslim 1477 f

In-book reference : Book 18, Hadith 38
USC-MSA web (English) reference : Book 9, Hadith 3505
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:
Abu Bakr (Allah be pleased with him) came and sought permission to see Allah's Messenger (ﷺ). He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle (ﷺ) sitting sad and silent with his wives around him. He (Hadrat 'Umar) said: I would say something which would make the Prophet (ﷺ) laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter ofKhadija when you asked me some money, and I got up and slapped her on her neck. Allah's Messenger (mav peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'A'isha (Allah be pleased with her) and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her saying: You ask Allah's Messenger (ﷺ) which he does not possess. They said: By Allah, we do not ask Allah's Messenger (ﷺ) for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him:" Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28). He then went first to 'A'isha (Allah be pleased with her) and said: I want to propound something to you, 'A'isha, but wish no hasty reply before you consult your parents. She said: Messenger of Allah, what is that? He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said He replied: Not one of them will ask me without my informing her. God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَوَجَدَ النَّاسَ جُلُوسًا بِبَابِهِ لَمْ يُؤْذَنْ لأَحَدٍ مِنْهُمْ - قَالَ - فَأُذِنَ لأَبِي بَكْرٍ فَدَخَلَ ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَوَجَدَ النَّبِيَّ صلى الله عليه وسلم جَالِسًا حَوْلَهُ نِسَاؤُهُ وَاجِمًا سَاكِتًا - قَالَ - فَقَالَ لأَقُولَنَّ شَيْئًا أُضْحِكُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ سَأَلَتْنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَأْتُ عُنُقَهَا . فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " هُنَّ حَوْلِي كَمَا تَرَى يَسْأَلْنَنِي النَّفَقَةَ " . فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عُنُقَهَا فَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عُنُقَهَا كِلاَهُمَا يَقُولُ تَسْأَلْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا لَيْسَ عِنْدَهُ . فَقُلْنَ وَاللَّهِ لاَ نَسْأَلُ رَسُولَ اللَّهِ صلى الله عليه وسلم شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ ثُمَّ اعْتَزَلَهُنَّ شَهْرًا أَوْ تِسْعًا وَعِشْرِينَ ثُمَّ نَزَلَتْ عَلَيْهِ هَذِهِ الآيَةُ { يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ} حَتَّى بَلَغَ {لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا} قَالَ فَبَدَأَ بِعَائِشَةَ فَقَالَ " يَا عَائِشَةُ إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكِ أَمْرًا أُحِبُّ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّى تَسْتَشِيرِي أَبَوَيْكِ " . قَالَتْ وَمَا هُوَ يَا رَسُولَ اللَّهِ فَتَلاَ عَلَيْهَا الآيَةَ قَالَتْ أَفِيكَ يَا رَسُولَ اللَّهِ أَسْتَشِيرُ أَبَوَىَّ بَلْ أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ وَأَسْأَلُكَ أَنْ لاَ تُخْبِرَ امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ . قَالَ " لاَ تَسْأَلُنِي امْرَأَةٌ مِنْهُنَّ إِلاَّ أَخْبَرْتُهَا إِنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعَنِّتًا وَلاَ مُتَعَنِّتًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا " .

Reference : Sahih Muslim 1478
In-book reference : Book 18, Hadith 39
USC-MSA web (English) reference : Book 9, Hadith 3506
(deprecated numbering scheme)

(5) Chapter: Ila', Keeping away from one's wives and giving them the choice, And the saying of Allah, The Most High: "But if you help one another against him

(5) باب فِي الإِيلاَءِ وَاعْتِزَالِ النِّسَاءِ وَتَخْيِيرِهِنَّ وَقَوْلِهِ تَعَالَى: {وَإِنْ تَظَاهَرَا عَلَيْهِ}

'Umar b. al-Khattab (Allah be pleased with him) reported:

When Allah's Apostle (ﷺ) kept himself away from his wives, I entered the mosque, and found people striking the ground with pebblesand saying: Allah's Messenger (ﷺ) has divorced his wives, and that was before they were commanded to observe seclusion 'Umar said to himself: I must find this (actual position) today. So I went to 'A'isha (Allah be pleased with her) and said (to her): Daughter of Abu Bakr, have you gone to the extent of giving trouble to Allah's Messenger (ﷺ)? Thereupon she said: Son of Khattab, you have nothing to do with me, and I have nothing to do with you. You should look to your own receptacle. He ('Umar) said: I visited Hafsa daughter of 'Umar, and said to her: Hafsa, the (news) has reached me that you cause Allah's Messenger (ﷺ) trouble. You know that Allah's Messenger (ﷺ) does not love you, and had I not been (your father) he would have divorced you. (On hearing this) she wept bitterly. I said to her: Where is Allah's Messenger (ﷺ)? Shesaid: He is in the attic room. I went in and found Rabah, the servant of Allah's Messenger (ﷺ), sitting on the thresholds of the window dangling his feet on the hollow wood of the date-palm with the help of which Allah's Messenger (ﷺ) climbed (to the apartment) and came down. I cried: 0 Rabah, seek permission for me from Allah's Messenger (way peace be upon him). Rabah cast a glance at the apartment and then looked toward me but said nothing. I again said: Rabah, seek permission for me from Allah's Messenger (ﷺ). Rabah looked towards the apartment and then cast a glance at me, but said nothig. I then raised my voice and said: 0 Rabah, seek permission for me from Allah's Messenger (ﷺ). I think that Allah's Messenger (ﷺ) is under the impression that I have come for the sake of Hafsa. By Allah, if Allah's Messenger (ﷺ) would command me to strike her neck, I would certainly strike her neck. I raised my voice and he pointed me to climb up (and get into his apartment). I visited Allah's Messenger (ﷺ), and he was lying on a mat. I sat down and he drew up his lower garment over him and he had nothing (else) over him, and that the mat had left its marks on his sides. I looked with my eyes in the store room of Allah's Messenger (ﷺ). I found only a handful of barley equal to one sa' and an equal quantity of the leaves of Mimosa Flava placed in the nook of the cell, and a semi-tanned leather bag hanging (in one side), and I was moved to tears (on seeing this extremely austere living of the Holy Piophet), and he said: Ibn Khattab, what wakes you weep? I said: Apostle of Allah, why should I not shed tears? This mat has left its marks on your sides and I do not see in your store room (except these few things) that I have seen; Ceasar and Closroes are leading their lives in plenty whereas you are Allah's Messenger. His chosen one, and that is your store! He said: Ibn Khattab, aren't you satisfied that for us (there should be the prosperity) of the Hereafter, and for them (there should be the prosperity of) this world? I said: Yes. And as I had entered I had seen the signs of anger on his face, and I therefore, said: Messenger of Allah, what trouble do you feel from your wives, and if youhave divorced them, verily Allah is with you, His angels, Gabriel, Mika'il, I and Abu Bakr and the believers are with you. And seldom I talked and (which I uttered on that day) I hoped that Allah would testify to my words that I uttered. And so the verse of option (Ayat al-Takhyir) was revealed. Maybe his Lord, if he divorce you, will give him in your place wives better than you..." (Ixv. 5). And if you back up one another against him, then surely Allah is his Patron, and Gabriel and the righteous believers, and the angels after that are the aidera (lvi. 4). And it was 'A'isha, daughter of Abu Bakr, and Hafsa who had prevailed upon all the wives of Allah's Prophet (way peace be upon him) for (pressing them for mote money). I said: Messenger of Allah, have you divorced them? He said: No. I said: Messenger of Allah, I entered the mosque and found the Muslims playing with pebbles (absorbed in thought) and saying: Allah's

Messenger has divorced his wives. Should I get down and inform there that you have not divorced them? He said: Yes, if you so like. And I went on talking to him until I (found) the signs of anger disappeared on his face and (his seriousness was changed to a happy mood and as a result thereof) his face had the natural tranquillity upon it and he laughed and his teeth were the most charming (among the teeth) of all people. Then Allah's Apostle (ﷺ) climbed down and I also climbed down and catching hold of the wood of the palm-tree and Allah's Messenger (ﷺ) came down (with such ease) as if he was walking on the ground, not touching anything with his hand (to get support). I said: Messenger of Allah, you remained in your apartment for twenty-nine days. He said: (At times) the month consists of twenty-nine days. I stood at the door of the mosque and I called out at the top of my voice: The Messenger of Allah (ﷺ) has not divorced his wives (and it was on this occasion that this) verse was revealed:" And if any matter pertaining to peace or alarm comes within their ken, they broadcast it; whereas, if they would refer it to the Apostle and those who have been entrusted with authority amongst them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it" (iv 83). And it was I who understood this matter, and Allah revealed the verse pertaining to option (given to the Prophet (may peace be upon him in regard to the retaining or divorcing of his wives).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ سِمَاكٍ أَبِي زُمَيْلٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ لَمَّا اعْتَزَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم نِسَاءَهُ - قَالَ - دَخَلْتُ الْمَسْجِدَ فَإِذَا النَّاسُ يَنْكُتُونَ بِالْحَصَى وَيَقُولُونَ طَلَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم نِسَاءَهُ وَذَلِكَ قَبْلَ أَنْ يُؤْمَرْنَ بِالْحِجَابِ فَقَالَ عُمَرُ فَقُلْتُ لأَعْلَمَنَّ ذَلِكَ الْيَوْمَ قَالَ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ يَا بِنْتَ أَبِي بَكْرٍ أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ مَا لِي وَمَا لَكَ يَا ابْنَ الْخَطَّابِ عَلَيْكَ بِعَيْبَتِكَ . قَالَ فَدَخَلْتُ عَلَى حَفْصَةَ بِنْتِ عُمَرَ فَقُلْتُ لَهَا يَا حَفْصَةُ أَقَدْ بَلَغَ مِنْ شَأْنِكِ أَنْ تُؤْذِي رَسُولَ اللَّهِ صلى الله عليه وسلم وَاللَّهِ لَقَدْ عَلِمْتِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لاَ يُحِبُّكِ . وَلَوْلاَ أَنَا لَطَلَّقَكِ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَبَكَتْ أَشَدَّ الْبُكَاءِ فَقُلْتُ لَهَا أَيْنَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ هُوَ فِي خِزَانَتِهِ فِي الْمَشْرُبَةِ . فَدَخَلْتُ فَإِذَا أَنَا بِرَبَاحٍ غُلاَمِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَاعِدًا عَلَى أُسْكُفَّةِ الْمَشْرُبَةِ مُدَلٍّ رِجْلَيْهِ عَلَى نَقِيرٍ مِنْ خَشَبٍ وَهُوَ جِذْعٌ يَرْقَى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَيَنْحَدِرُ فَنَادَيْتُ يَا رَبَاحُ اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَىَّ فَلَمْ يَقُلْ شَيْئًا ثُمَّ قُلْتُ يَا رَبَاحُ اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . فَنَظَرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَىَّ فَلَمْ يَقُلْ شَيْئًا ثُمَّ رَفَعْتُ صَوْتِي فَقُلْتُ يَا رَبَاحُ اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنِّي أَظُنُّ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ظَنَّ أَنِّي جِئْتُ مِنْ أَجْلِ حَفْصَةَ وَاللَّهِ لَئِنْ أَمَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِضَرْبِ عُنُقِهَا لأَضْرِبَنَّ عُنُقَهَا . وَرَفَعْتُ صَوْتِي فَأَوْمَأَ إِلَىَّ أَنِ ارْقَهْ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُضْطَجِعٌ عَلَى حَصِيرٍ فَجَلَسْتُ فَأَدْنَى عَلَيْهِ إِزَارَهُ وَلَيْسَ عَلَيْهِ غَيْرُهُ وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ فَنَظَرْتُ بِبَصَرِي فِي خِزَانَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ نَحْوِ الصَّاعِ وَمِثْلِهَا قَرَظًا فِي نَاحِيَةِ الْغُرْفَةِ وَإِذَا أَفِيقٌ مُعَلَّقٌ - قَالَ - فَابْتَدَرَتْ عَيْنَاىَ قَالَ " مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ " . قُلْتُ يَا نَبِيَّ اللَّهِ وَمَا لِي لاَ أَبْكِي وَهَذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ وَهَذِهِ خِزَانَتُكَ لاَ أَرَى فِيهَا إِلاَّ مَا أَرَى وَذَاكَ قَيْصَرُ وَكِسْرَى فِي الثِّمَارِ وَالأَنْهَارِ وَأَنْتَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَصَفْوَتُهُ وَهَذِهِ خِزَانَتُكَ . فَقَالَ " يَا ابْنَ

الْخَطَّابِ أَلاَ تَرْضَى أَنْ تَكُونَ لَنَا الآخِرَةُ وَلَهُمُ الدُّنْيَا " . قُلْتُ بَلَى - قَالَ - وَدَخَلْتُ عَلَيْهِ حِينَ دَخَلْتُ وَأَنَا أَرَى فِي وَجْهِهِ الْغَضَبَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يَشُقُّ عَلَيْكَ مِنْ شَأْنِ النِّسَاءِ فَإِنْ كُنْتَ طَلَّقْتَهُنَّ فَإِنَّ اللَّهَ مَعَكَ وَمَلاَئِكَتَهُ وَجِبْرِيلَ وَمِيكَائِيلَ وَأَنَا وَأَبُو بَكْرٍ وَالْمُؤْمِنُونَ مَعَكَ وَقَلَّمَا تَكَلَّمْتُ وَأَحْمَدُ اللَّهَ بِكَلاَمٍ إِلاَّ رَجَوْتُ أَنْ يَكُونَ اللَّهُ يُصَدِّقُ قَوْلِي الَّذِي أَقُولُ وَنَزَلَتْ هَذِهِ الآيَةُ آيَةُ التَّخْيِيرِ { عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ} { وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلاَهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلاَئِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ} وَكَانَتْ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ وَحَفْصَةُ تَظَاهَرَانِ عَلَى سَائِرِ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ أَطَلَّقْتَهُنَّ قَالَ " لاَ " . قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي دَخَلْتُ الْمَسْجِدَ وَالْمُسْلِمُونَ يَنْكُتُونَ بِالْحَصَى يَقُولُونَ طَلَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم نِسَاءَهُ أَفَأَنْزِلُ فَأُخْبِرَهُمْ أَنَّكَ لَمْ تُطَلِّقْهُنَّ قَالَ " نَعَمْ إِنْ شِئْتَ " . فَلَمْ أَزَلْ أُحَدِّثُهُ حَتَّى تَحَسَّرَ الْغَضَبُ عَنْ وَجْهِهِ وَحَتَّى كَشَرَ فَضَحِكَ وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثَغْرًا ثُمَّ نَزَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَنَزَلْتُ فَنَزَلْتُ أَتَشَبَّثُ بِالْجِذْعِ وَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَأَنَّمَا يَمْشِي عَلَى الأَرْضِ مَا يَمَسُّهُ بِيَدِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا كُنْتَ فِي الْغُرْفَةِ تِسْعَةً وَعِشْرِينَ . قَالَ " إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ " . فَقُمْتُ عَلَى بَابِ الْمَسْجِدِ فَنَادَيْتُ بِأَعْلَى صَوْتِي لَمْ يُطَلِّقْ رَسُولُ اللَّهِ صلى الله عليه وسلم نِسَاءَهُ . وَنَزَلَتْ هَذِهِ الآيَةُ { وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ} فَكُنْتُ أَنَا اسْتَنْبَطْتُ ذَلِكَ الأَمْرَ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّخْيِيرِ .

Reference : Sahih Muslim 1479 a
In-book reference : Book 18, Hadith 40
USC-MSA web (English) reference : Book 9, Hadith 3507
(deprecated numbering scheme)

Abdullah b. Abbas (Allah be pleased with tlicm) reported:

I intended to ask 'Umar b. al-Khattab (Allah be pleased with him) about a verse, but I waited for one year to ask him out of his fear, until he went out for Pilgrimage and I also accompanied him. As he came back and we were on the way he stepped aside towards an Arak tree to ease himself. I waited for him until he was free. I then walked along with him and said: Commander of the Faithful, who are the two among the wives of Allah's Messenger (ﷺ) who backed up one another (in their demand for extra money)? He said: They were Hafsa and 'A'isha (Allah be pleased with them). I said to him: It is for one year that I intended to ask you about this matter but I could not date so on account of the awe for you. He said: Don't do that. If you think that I have any knowledge, do ask me about that. And if I were to know that, I would inform you. He (the narrator) stated that 'Umar had said: By Allah, during the days of ignorance we had no regard for women until Allah the Exalt- ed revealed about them what He has revealed, and appointed (turn) for them what he appointed. He said: It so happened that I was thinking about some matter that my wife said: I wish you had done that and that. I said to her: It does not concern you and you should not feel disturbed in a matter which I intend to do. She said to me: How strange is it that you, O son of Khattab, do not like anyone to retort upon you, whereas your daughter retorts upon Allah's Messenger (may peace be upou him) until he spends the day in vexation. 'Umar said: I took hold of my cloak, then came out of my house until I visited Hafsa and said to her: O daughter, (I heard) that you retort upon Allah's Messenger (ﷺ) until he spends the day in vexation, whereupon Hafsa said: By Allah, we do retort upon him. I said: You should bear in mind, my daughter, that I warn you against the punishment of Allah and the wrath of His Messenger (ﷺ). You may not be misled by one whose beauty has fascinated her, and the love of Allah's Messenger (ﷺ) for her. I ('Umar) then visited Umm Salama

because of my relationship with her and I talked to her. Umm Salama said to me: Umar b. al-Khattab, how strange is it that you meddle with every matter so much so that you are anxious to interfere between Allah's Messenger (ﷺ) and his wives, and this perturbed me so much that I refrained from saying what I had to say, so I came out of her apartment, and I had a friend from the Anar. When I had been absent (from the company of the Holy Prophet) he used to bring me the news and when he had been absent I used to bring him the news, and at that time we dreaded a king of Ghassan. It was mentioned to us that he intended to attack us, and our minds were haunted by him. My friend, the Ansari, came to me, and he knocked at the door and said: Open it, open it. I said: Has the Ghassani come? He said: (The matter is) more serious than that. The Messenger of Allah (ﷺ) has separated himself from his wives. I said: Let the nose of Hafsa and 'A'isha be besmeared with dust. I then took hold of my cloth and went out until I came and found Allah's Messenger (ﷺ) in his attic to which he climbed by means of a ladder made of date-palm, and the servant of Allah's Messenger (ﷺ) who was black had been sitting at the end of the ladder. I said: This is Umar. So permission was granted to me. I narrated this news to Allah's Messenger (ﷺ) and as I narrated the news concerning Umm Salama, Allah's Messenger (ﷺ) smiled. He was lying on the mat and there was nothing between him and that (mat), and under his head there was a pillow made of leather and it was stuffed with plam fibres and at his feet were lying a heap of sant tree (acacia niloctica, meant for dyeing) and near his head there was hanging a hide. And I saw the marks of the maton the side of Allah's Messenger (ﷺ), and so I wept. He said: What makes you weep? I said: Messenger of Allah, the Khusrau and the Ceasars (spendd their lives in) the midst of (luxuries), whereas you being Allah's Messenger (are leading your life in this poverty). Thereupon Allah's Messenger (ﷺ) said: Don't you like that they should have riches of their world, and you have the Hereafter.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - أَخْبَرَنِي يَحْيَى، أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، يُحَدِّثُ قَالَ مَكَثْتُ سَنَةً وَأَنَا أُرِيدُ، أَنْ أَسْأَلَ، عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْلَهُ حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ فَلَمَّا رَجَعَ فَكُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ إِلَى الأَرَاكِ لِحَاجَةٍ لَهُ فَوَقَفْتُ لَهُ حَتَّى فَرَغَ ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَزْوَاجِهِ فَقَالَ تِلْكَ حَفْصَةُ وَعَائِشَةُ . قَالَ فَقُلْتُ لَهُ وَاللَّهِ إِنْ كُنْتُ لأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ . قَالَ فَلاَ تَفْعَلْ مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَسَلْنِي عَنْهُ فَإِنْ كُنْتُ أَعْلَمُهُ أَخْبَرْتُكَ - قَالَ - وَقَالَ عُمَرُ وَاللَّهِ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِيهِنَّ مَا أَنْزَلَ وَقَسَمَ لَهُنَّ مَا قَسَمَ قَالَ فَبَيْنَمَا أَنَا فِي أَمْرٍ أَأْتَمِرُهُ إِذْ قَالَتْ لِي امْرَأَتِي لَوْ صَنَعْتَ كَذَا وَكَذَا فَقُلْتُ لَهَا وَمَا لَكِ أَنْتِ وَلِمَا هَا هُنَا وَمَا تَكَلُّفُكِ فِي أَمْرٍ أُرِيدُهُ فَقَالَتْ لِي عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ . قَالَ عُمَرُ فَآخُذُ رِدَائِي ثُمَّ أَخْرُجُ مَكَانِي حَتَّى أَدْخُلَ عَلَى حَفْصَةَ فَقُلْتُ لَهَا يَا بُنَيَّةُ إِنَّكِ لَتُرَاجِعِينَ رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ . فَقَالَتْ حَفْصَةُ وَاللَّهِ إِنَّا لَنُرَاجِعُهُ . فَقُلْتُ تَعْلَمِينَ أَنِّي أُحَذِّرُكِ عُقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِهِ يَا بُنَيَّةُ لاَ يَغُرَّنَّكِ هَذِهِ الَّتِي قَدْ أَعْجَبَهَا حُسْنُهَا وَحُبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم إِيَّاهَا . ثُمَّ خَرَجْتُ حَتَّى أَدْخُلَ عَلَى أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا فَكَلَّمْتُهَا فَقَالَتْ لِي أُمُّ سَلَمَةَ عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ قَدْ دَخَلْتَ فِي كُلِّ شَىْءٍ حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَزْوَاجِهِ . قَالَ فَأَخَذَتْنِي أَخْذًا كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ فَخَرَجْتُ مِنْ عِنْدِهَا وَكَانَ لِي صَاحِبٌ مِنَ الأَنْصَارِ إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ وَنَحْنُ حِينَئِذٍ نَتَخَوَّفُ

مَلِكًا مِنْ مُلُوكِ غَسَّانَ ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدِ امْتَلأَتْ صُدُورُنَا مِنْهُ فَأَتَى صَاحِبِي الأَنْصَارِيُّ يَدُقُّ الْبَابَ وَقَالَ افْتَحِ افْتَحْ ‏.‏ فَقُلْتُ جَاءَ الْغَسَّانِيُّ فَقَالَ أَشَدُّ مِنْ ذَلِكَ اعْتَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَزْوَاجَهُ ‏.‏ فَقُلْتُ رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ ‏.‏ ثُمَّ آخُذُ ثَوْبِي فَأَخْرُجُ حَتَّى جِئْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَشْرُبَةٍ لَهُ يُرْتَقَى إِلَيْهَا بِعَجَلَةٍ وَغُلاَمٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ فَقُلْتُ هَذَا عُمَرُ ‏.‏ فَأُذِنَ لِي ‏.‏ قَالَ عُمَرُ فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم هَذَا الْحَدِيثَ فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَىْءٌ وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظًا مَضْبُورًا وَعِنْدَ رَأْسِهِ أُهُبًا مُعَلَّقَةً فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَكَيْتُ فَقَالَ ‏"‏ مَا يُبْكِيكَ ‏"‏ ‏.‏ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ وَأَنْتَ رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَمَا تَرْضَى أَنْ تَكُونَ لَهُمَا الدُّنْيَا وَلَكَ الآخِرَةُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1479 b
In-book reference : Book 18, Hadith 41
USC-MSA web (English) reference : Book 9, Hadith 3508
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) said:

I came along with Umar until we reached Marr al-Zahran (the name of a place), and the rest of the hadith is the same as narrated by Sulaiman b. Bilal (except with) the variation (of words) that I said: (What) about these two women? He said: They were Hafsa and Umm Salama. And he made this addition: I came to the apartments and in every apartment there was (the noise) of weeping. And this addition was also made: And he (the Holy Prophet) had taken an oath of remaining away from them for a month, and when twenty-nine days had passed, he visited them.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنِي يَحْيَى بْنُ، سَعِيدٍ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَقْبَلْتُ مَعَ عُمَرَ حَتَّى إِذَا كُنَّا بِمَرِّ الظَّهْرَانِ ‏.‏ وَسَاقَ الْحَدِيثَ بِطُولِهِ كَنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ غَيْرَ أَنَّهُ قَالَ قُلْتُ شَأْنُ الْمَرْأَتَيْنِ قَالَ حَفْصَةُ وَأُمُّ سَلَمَةَ ‏.‏ وَزَادَ فِيهِ وَأَتَيْتُ الْحُجَرَ فَإِذَا فِي كُلِّ بَيْتٍ بُكَاءٌ ‏.‏ وَزَادَ أَيْضًا وَكَانَ آلَى مِنْهُنَّ شَهْرًا فَلَمَّا كَانَ تِسْعًا وَعِشْرِينَ نَزَلَ إِلَيْهِنَّ ‏.‏

Reference : Sahih Muslim 1479 c
In-book reference : Book 18, Hadith 42
USC-MSA web (English) reference : Book 9, Hadith 3509
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) is reported to have said:

I intended to ask Umar about those two ladies who had pressed for (worldly riches) during the lifetime of the Prophet (ﷺ), and I kept waiting for one year, but found no suitable opportunity with him until I happened to accompany him to Mecca. And as he reached Marr al Zahran he went away to answer the call of nature, and he said (to me): Bring me a jug of water, and I took that to him. After having answered the call of nature, as he came back, I began to pour water (over his hands and feet), and I remembered (this event of separation of Allah's Apostle [may peace be upon him] from his wives). So I said to him: Commander of the Faithful, who are the two ladies (who had pressed the Prophet [may peace be upon him] for providing comforts of life) and I had not yet finished my talk when he said: They were 'A'isha and Hafsa.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، سَمِعَ عُبَيْدَ بْنَ حُنَيْنٍ، - وَهُوَ مَوْلَى الْعَبَّاسِ - قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ كُنْتُ أُرِيدُ أَنْ أَسْأَلَ، عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَبِثْتُ سَنَةً مَا أَجِدُ لَهُ مَوْضِعًا حَتَّى صَحِبْتُهُ إِلَى مَكَّةَ فَلَمَّا كَانَ بِمَرِّ الظَّهْرَانِ ذَهَبَ يَقْضِي حَاجَتَهُ فَقَالَ أَدْرِكْنِي بِإِدَاوَةٍ مِنْ مَاءٍ فَأَتَيْتُهُ بِهَا فَلَمَّا قَضَى حَاجَتَهُ وَرَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ وَذَكَرْتُ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ فَمَا قَضَيْتُ كَلاَمِي حَتَّى قَالَ عَائِشَةُ وَحَفْصَةُ .

Reference : Sahih Muslim 1479 d
In-book reference : Book 18, Hadith 43
USC-MSA web (English) reference : Book 9, Hadith 3510
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported. I had always been anxious to ask 'Umar (Allah be pleased with him) about the two ladies amongst the wives of Allah's Prophet (may peace be upon Lim) about whom Allah, the Exalted, said:

" If you both turn in repentance to Allah, then indeed your hearts are inclined (to this)" (Ixvi. 4), until 'Umar (Allah be pleased with him) set out for Hajj and I also went along with him. And as we were going along a path, 'Umar (Allah be pleased with hiyn) went aside and I also went aside with him with a jug (of water). He answered the call of nature, and then came to me and I poured water over his hands and he performed ablution I said: Commander of the Faithful, who are the two ladies amongst the wives of Allah's Prophet (ﷺ) about whom Allah, the Exalted and Majestic, said: 'If you both turn to Allah in repentance, then indeed your heart are inclined to it"? 'Umar (Allah he pleased with him) said: How strange is it for you, Ibn 'Abbas! (Zuhri said: By Allah, he disliked what he asked about, but did not keep it a secret.) He ('Umar) said: They are Hafsa and 'A'isha; and he then began to narrate the hadith and said: We were such people among the Quraish who dominated women, and as we reached Medina we found there people who were dominated by their women, and our women began to learn (the habits) of their women. He further said: And my house was situated in the suburb of Aledina in the tribe of Banu Umayya b. Zaid. One day I became angry with my wife and she retorted upon me. I did not like that she should retort upon me. She said: You disapprove of my retorting upon you By Allah, the wives of Allah's Apostle (ﷺ) retort upon him, and one of them detaches herself from him for the day until the night. So I ('Umar) went out and visited Hafsa and said: Do you retort upon Allah's Messenger (ﷺ)? She said: Yes. I said; Does any one of you detach herself from him from the day to the night? She said: Yes. He said: She who did like it amongst you in fact failed and incurred loss. Does everyone amongst you not fear the wrath of Allah upon her due to the wrath of His Messenger (ﷺ), and (as a result thereof) she may perish? So do not retort upon Allah's Messenger (ﷺ) and do not ask him for anything, but ask me that which you desire, (and the frank behaviour) of your companion may not mislead you, if she is more graceful and is dearer to Allah's Messenger (ﷺ) than you (meaning 'A'isha) (Allah be pleased with her). He (Hadrat 'Umar further) said: I had a compalaion from the Ansar and, we used to remain in the company of the Messenger (ﷺ) turn by turn. He remained there for a day while I remained there on the other day, and he brought me the news about the revelation and other (matter), and I brought him (the news) like this. And we discussed that the Ghassanids were shoeing the horses in order to attack us. Id y companion once attended (the Apostle). and then came to me at night and knocked at my door and called me, and I came out to him, and he said: A matter of great importance has happened. I said: What is that? Have the Ghassanids come? He said: No, but even more serious and more significant than that: the Prophet (ﷺ) has divorced his wives. I said: Hafsa has failed and has incurred loss. and I feared that it

would happen. When it was dawn I observed the dawn prayer and dressed myself, and then came there (in the house of the Holy Prophet) and visited Hafsa, and she was weeping. I said: Has Allah's Messenger (ﷺ) divorced you (all)? She said: I do not know. He has, however, separated himself in his attic. I came to a black servant and said to him: Seek permission for 'Umar. He went in and then came to me and said: I made mention of you to him, but he kept quiet. I then went to the pulpit and sat there, and there was a group of people sitting by it and some of then were weeping. I sat there for some time, until I was overpowered (by that very idea) which was in my mind. I then came back to the boy and said to him: Seek permission for Umar. He went in and came to me and said: I made mention of you to him but he kept quiet. I was about to turn back when the boy called me and said: Go in; permission has been granted to you. I went in and greeted Allah's Messenger (ﷺ) and he was reclining against the couch of mat and it had left its marks upon his side. I said: Messenger of Allah, have you divorced your wives? He raised his head towards me and said: No. I said: Allah is the Greatest. Messenger of Allah, I wish if you had seen how we the people of Quraish had domination over women but when we came to Medina we found people whom their women dominated. So our women began to learn from their women. One dily I became angry with my wife and she began to retort upon me. I did not approve that she should retort upon me. She said: You do not like that I should retort upon you, but, by Allah. the wives of Allah's Apostle (ﷺ) retort upon him and any one of them separates herself from him for a day until night. I said: He who did that amongst them in fact failed and incurred loss. Does any of them feel sate from the wrath of Allahupon her due to the wrath of Allah's Messenger (ﷺ), and she has certainly perished. Allah's Messtnger (ﷺ) smiled, I said: Messenger of Allah, I visited Hafsa and said: (The behaviour) of your companion ('A'isha) may not mislead you, If she is more graceful than you and is dearer to Allah's Messenger (ﷺ) than you. Allah's Messenger (ﷺ) smiled for the second time. I said: Allah's Messenger, way I talk to you about agreeable things? He said: Yes. I sat down and lifted my head (to see things) in the house and, by Allah, I did not see anything significant besides three hides. I said: Messenger of Allah, supplicate the Lord that He should make (life) prosperous for your Ummah as He has made plentiful for the people of Persia and Rome (in spite of the fact) that they do no, worship Allah, the Exalted and Majestic, whereupon he (Allah's Messenger) sat up an I then said: Ibn Khattab, do you doubt that they are a nation whom their nice things have been given immediately in the life of this world. I said: Allah's Messenger! seek pardon for me. And he (Allah's Messenger) had taken an oath that he would not visit them for a month due to extreme annoyance with them until Allah showed His displeasure to him (Allah's Messenger). Zuhri said: 'Urwa informed me that 'A'Isha (Allah be pleased with her) said: When twenty-nine nights were over, Allah's Messenger (ﷺ) visited me, and he began (his visit) with me. I said: Messenger of Allah, you had taken an oath that you would not visit us for a month, while you have visited after I have counted only twenty-nine (nights). Thereupon he said: The month may also be of twenty-nine (days). He then said: 'A'isha, I am going to talk to you about a matter, and you should not be hasty in it (and do not give your final decision) until you have consulted your parents. He then recited this verse to me:" O Prophet, say to your wives" till he reached" mighty reward" (xxxiii. 28). 'A'isha (Allah be pleased with her) said: By Allah, he knew that my parents would not allow me to separate from him. I said: Is there any need to consult my parents in this matter? I in fact choose Allah and His Messenger (ﷺ) and the abode in the Hereafter. Ma'mar said: Ayyub reported to me that 'A'isha said: Don't inform your wives that I have chosen you, whereupon Allah's Apostle (ﷺ) said: Verily Allah has sent me as a conveyer of message, and He has not sent me as a source of hardship (to others). Qatada said:" Saghat qulubukum" means" Your hearts have inclined."

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمْ أَزَلْ حَرِيصًا أَنْأَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى {إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا} حَتَّى حَجَّ عُمَرُ وَحَجَجْتُ مَعَهُ فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ عُمَرُ وَعَدَلْتُ مَعَهُ بِالإِدَاوَةِ فَتَبَرَّزَ ثُمَّ أَتَانِي فَسَكَبْتُ عَلَى يَدَيْهِ فَتَوَضَّأَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اللَّتَانِ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمَا { إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا} قَالَ عُمَرُ وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ - قَالَ الزُّهْرِيُّ كَرِهَ وَاللَّهِ مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ - قَالَ هِيَ حَفْصَةُ وَعَائِشَةُ . ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ قَالَ كُنَّا مَعْشَرَ قُرَيْشٍ قَوْمًا نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ - قَالَ - وَكَانَ مَنْزِلِي فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ بِالْعَوَالِي فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي . فَقَالَتْ مَا تُنْكِرُ أَنْ أُرَاجِعَكَ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ . فَانْطَلَقْتُ فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ أَتُرَاجِعِينَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ نَعَمْ . فَقُلْتُ أَتَهْجُرُهُ إِحْدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ قَالَتْ نَعَمْ . قُلْتُ قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْكُنَّ وَخَسِرَ أَفَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ صلى الله عليه وسلم فَإِذَا هِيَ قَدْ هَلَكَتْ لاَ تُرَاجِعِي رَسُولَ اللَّهِ صلى الله عليه وسلم وَلاَ تَسْأَلِيهِ شَيْئًا وَسَلِينِي مَا بَدَا لَكِ وَلاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْكِ - يُرِيدُ عَائِشَةَ - قَالَ وَكَانَ لِي جَارٌ مِنَ الأَنْصَارِ فَكُنَّا نَتَنَاوَبُ النُّزُولَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَيَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا فَيَأْتِينِي بِخَبَرِ الْوَحْىِ وَغَيْرِهِ وَآتِيهِ بِمِثْلِ ذَلِكَ وَكُنَّا نَتَحَدَّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغْزُوَنَا فَنَزَلَ صَاحِبِي ثُمَّ أَتَانِي عِشَاءً فَضَرَبَ بَابِي ثُمَّ نَادَانِي فَخَرَجْتُ إِلَيْهِ فَقَالَ حَدَثَ أَمْرٌ عَظِيمٌ . قُلْتُ مَاذَا أَجَاءَتْ غَسَّانُ قَالَ لاَ بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ طَلَّقَ النَّبِيُّ صلى الله عليه وسلم نِسَاءَهُ . فَقُلْتُ قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ قَدْ كُنْتُ أَظُنُّ هَذَا كَائِنًا حَتَّى إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَىَّ ثِيَابِي ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ وَهْىَ تَبْكِي فَقُلْتُ أَطَلَّقَكُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَتْ لاَ أَدْرِي هَا هُوَ ذَا مُعْتَزِلٌ فِي هَذِهِ الْمَشْرُبَةِ . فَأَتَيْتُ غُلاَمًا لَهُ أَسْوَدَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ . فَدَخَلَ ثُمَّ خَرَجَ إِلَىَّ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ فَانْطَلَقْتُ حَتَّى انْتَهَيْتُ إِلَى الْمِنْبَرِ فَجَلَسْتُ فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ فَجَلَسْتُ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَجِدُ ثُمَّ أَتَيْتُ الْغُلاَمَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ . فَدَخَلَ ثُمَّ خَرَجَ إِلَىَّ . فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ . فَوَلَّيْتُ مُدْبِرًا فَإِذَا الْغُلاَمُ يَدْعُونِي فَقَالَ ادْخُلْ فَقَدْ أَذِنَ لَكَ فَدَخَلْتُ فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا هُوَ مُتَّكِئٌ عَلَى رَمْلِ حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ فَقُلْتُ أَطَلَّقْتَ يَا رَسُولَ اللَّهِ نِسَاءَكَ فَرَفَعَ رَأْسَهُ إِلَىَّ وَقَالَ " لاَ " . فَقُلْتُ اللَّهُ أَكْبَرُ لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ وَكُنَّا مَعْشَرَ قُرَيْشٍ قَوْمًا نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْمًا فَإِذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي . فَقَالَتْ مَا تُنْكِرُ أَنْ أُرَاجِعَكَ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ . فَقُلْتُ قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ وَخَسِرَ أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ صلى الله عليه وسلم فَإِذَا هِيَ قَدْ هَلَكَتْ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ قَدْ دَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ لاَ يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمُ مِنْكِ وَأَحَبُّ إِلَى

رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْكِ . فَتَبَسَّمَ أُخْرَى فَقُلْتُ أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ . قَالَ " نَعَمْ " . فَجَلَسْتُ فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ إِلاَّ أُهُبًا ثَلاَثَةً فَقُلْتُ ادْعُ اللَّهَ يَا رَسُولَ اللَّهِ أَنْ يُوَسِّعَ عَلَى أُمَّتِكَ فَقَدْ وَسَّعَ عَلَى فَارِسَ وَالرُّومِ وَهُمْ لاَ يَعْبُدُونَ اللَّهَ فَاسْتَوَى جَالِسًا ثُمَّ قَالَ " أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا " . فَقُلْتُ اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ . وَكَانَ أَقْسَمَ أَنْ لاَ يَدْخُلَ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ . حَتَّى عَاتَبَهُ اللَّهُ عَزَّ وَجَلَّ . قَالَ الزُّهْرِيُّ فَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا مَضَى تِسْعٌ وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بَدَأَ بِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ أَقْسَمْتَ أَنْ لاَ تَدْخُلَ عَلَيْنَا شَهْرًا وَإِنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ أَعُدُّهُنَّ . فَقَالَ " إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ - ثُمَّ قَالَ - يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلاَ عَلَيْكِ أَنْ لاَ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ " . ثُمَّ قَرَأَ عَلَىَّ الآيَةَ { يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ} حَتَّى بَلَغَ { أَجْرًا عَظِيمًا} قَالَتْ عَائِشَةُ قَدْ عَلِمَ وَاللَّهِ أَنَّ أَبَوَىَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ قَالَتْ فَقُلْتُ أَوَفِي هَذَا أَسْتَأْمِرُ أَبَوَىَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ . قَالَ مَعْمَرٌ فَأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ قَالَتْ لاَ تُخْبِرْ نِسَاءَكَ أَنِّي اخْتَرْتُكَ فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ أَرْسَلَنِي مُبَلِّغًا وَلَمْ يُرْسِلْنِي مُتَعَنِّتًا " . قَالَ قَتَادَةُ صَغَتْ قُلُوبُكُمَا مَالَتْ قُلُوبُكُمَا.

Reference	: Sahih Muslim 1479 e, 1475 b
In-book reference	: Book 18, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3511

(6) Chapter: The woman who has been irrevocably divorced is not entitled to spending

(6) باب الْمُطَلَّقَةُ ثَلاَثًا لاَ نَفَقَةَ لَهَا

Fatima bint Qais reported that Abu 'Amr b. Hafs divorced her absolutely when he was away from home, and he sent his agent to her with some barley. She was displeased with him and when he said: I swear by Allah that you have no claim on us. she went to Allah's Messenger (ﷺ) and mentioned that to him. He said: There is no maintenance due to you from him, and he commanded her to spend the 'Idda in the house of Umm Sharik, but then said: That is a woman whom my companions visit. So better spend this period in the house of Ibn Umm Maktum, for he is a blind man and yon can put off your garments. And when the 'Idda is over, inform me. She said: When my period of 'Idda was over, I mentioned to him that Mu'awiya b. Abu Sufyan and Jahm had sent proposal of marriage to me, whereupon Allah's Messenger (ﷺ) said: As for Abu Jahm, he does not put down his staff from his shoulder, and as for Mu'awiya, he is a poor man having no property; marry Usama b. Zaid. I objected to him, but he again said: Marry Usama; so I married him. Allah blessed there in and I was envied (by others).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، مَوْلَى الأَسْوَدِ بْنِ سُفْيَانَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ، طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ فَسَخِطَتْهُ فَقَالَ وَاللَّهِ مَا لَكِ عَلَيْنَا مِنْ شَىْءٍ . فَجَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ " لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ " . فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ثُمَّ قَالَ " تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ فَإِذَا حَلَلْتِ فَآذِنِينِي " . قَالَتْ فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا أَبُو جَهْمٍ

فَلاَ يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لاَ مَالَ لَهُ انْكِحِي أُسَامَةَ بْنَ زَيْدٍ " . فَكَرِهْتُهُ ثُمَّ قَالَ " انْكِحِي أُسَامَةَ " . فَنَكَحْتُهُ فَجَعَلَ اللَّهُ فِيهِ خَيْرًا وَاغْتَبَطْتُ بِهِ .

Reference : Sahih Muslim 1480 a
In-book reference : Book 18, Hadith 45
USC-MSA web (English) reference : Book 9, Hadith 3512
(deprecated numbering scheme)

Fatima bint Qais reported that her husband divorced her during the life time of Allah's Prophet (ﷺ) and gave her a meagre maintenance allowance. When she saw that, she said:

By Allah, I will inform Allah's Messenger (ﷺ), and if maintenance allowance is due to me then I will accept that which will suffice me, and if it is not due to me, I will not accept anything from him. She said: I made a mention of that to Allah's Messenger (ﷺ) and he said: There is neither maintenance allowance for you nor lodging.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ وَقَالَ قُتَيْبَةُ أَيْضًا حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ أَبِي، سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّهُ طَلَّقَهَا زَوْجُهَا فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةَ دُونٍ فَلَمَّا رَأَتْ ذَلِكَ قَالَتْ وَاللَّهِ لأُعْلِمَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِذَا كَانَ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ آخُذْ مِنْهُ شَيْئًا قَالَتْ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ نَفَقَةَ لَكِ وَلاَ سُكْنَى " .

Reference : Sahih Muslim 1480 b
In-book reference : Book 18, Hadith 46
USC-MSA web (English) reference : Book 9, Hadith 3513
(deprecated numbering scheme)

Fatima bint Qais reported that her husband al-Makhzulmi divorced her and refused to pay her maintenance allowance. So she came to Allah's Messenger (may peace he upon him) and informed him, whereupon he said:

There is no maintenance allowance for you, and you better go to the house of Ibn Umm Maktum and live with him for he is a blind man and you can put off your clothes in his house (i. e. you shall not face much difficulty in observing purdah there).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ، أَنَّهُ قَالَ سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ فَأَخْبَرَتْنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا فَأَبَى أَنْ يُنْفِقَ عَلَيْهَا فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَتْهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ نَفَقَةَ لَكِ فَانْتَقِلِي فَاذْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ فَكُونِي عِنْدَهُ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ عِنْدَهُ " .

Reference : Sahih Muslim 1480 c
In-book reference : Book 18, Hadith 47
USC-MSA web (English) reference : Book 9, Hadith 3514
(deprecated numbering scheme)

Abu Salama reported that Fatima bint Qais, the sister of al-Dahhak b. Qais informed him that Abu Hafs b. Mughira al-Makhzumi divorced her three times and then he proceeded on to the Yemen. The members of his family said to her:

There is no maintenance allowance due to you from us. Khalid b. Walid along with a group of persons visited Allah's Messenger (ﷺ) in the house of Maimuna and they said: Abu Hafs has divorced his wife with three pronouncements; is there any maintenance allowance due to her? Thereupon Allah's Messenger (ﷺ) said: No maintenance allowance is due to her, but she is required to spend the 'Idda; and he sent her the message that she should not be hasty in making a decision about herself and commanded her to move to the house of Umm Sharik, and then sent her the message that as the first immigrants (frequently) visit the house of Umm Sharik, she should better go to the house of Ibn Umm Maktum, the blind, (and further said: In case you put off your head-dress, he (Ibn Umm Makhtum) will not see you. So she went to his house, and when the 'Idda was over, Allah's Messenger (ﷺ) married her to Usama b. Zaid b. Haritha.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، - وَهُوَ ابْنُ أَبِي كَثِيرٍ - أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ، أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ أَخْبَرَتْهُ أَنَّ أَبَا حَفْصِ بْنَ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلاَثًا ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ فَقَالَ لَهَا أَهْلُهُ لَيْسَ لَكِ عَلَيْنَا نَفَقَةٌ . فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ فَأَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم فِي بَيْتِ مَيْمُونَةَ فَقَالُوا إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلاَثًا فَهَلْ لَهَا مِنْ نَفَقَةٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَتْ لَهَا نَفَقَةٌ وَعَلَيْهَا الْعِدَّةُ " . وَأَرْسَلَ إِلَيْهَا " أَنْ لاَ تَسْبِقِينِي بِنَفْسِكِ " . وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى أُمِّ شَرِيكٍ ثُمَّ أَرْسَلَ إِلَيْهَا " أَنَّ أُمَّ شَرِيكٍ يَأْتِيهَا الْمُهَاجِرُونَ الأَوَّلُونَ فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى فَإِنَّكِ إِذَا وَضَعْتِ خِمَارَكِ لَمْ يَرَكِ " . فَانْطَلَقَتْ إِلَيْهِ فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ.

Reference	: Sahih Muslim 1480 d
In-book reference	: Book 18, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3515

Fatima bint Qais reported:

I had been married to a person from Banu Makhzum and he divorced me with irrevocable divorce. I sent a message to his family asking for maintenance allowance, and the rest of the hadith has been transmitted with a slight change of words.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، ح وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَ كَتَبْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا قَالَتْ كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ فَأَرْسَلْتُ إِلَى أَهْلِهِ أَبْتَغِي النَّفَقَةَ . وَاقْتَصُّوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ . غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو " لاَ تَفُوتِينَا بِنَفْسِكِ " .

Reference	: Sahih Muslim 1480 e
In-book reference	: Book 18, Hadith 49

USC-MSA web (English) reference : Book 9, Hadith 3516
(deprecated numbering scheme)

Fatima bint Qais (Allah be pleased with her) reported that she had been married to Abu 'Amr b. Hafs b. al-Mughira and he divorced her with three pronouncements. She stated that she went to Allah's Messenger (ﷺ) asking him about abandoning that house. He commanded her to move to the house of Ibn Umm Maktum, the blind. Marwan refused to testify the divorced woman abandoning her house (before the 'Idda was over). 'Urwa said that 'A'isha objected to (the words of) Fatima bint Qais.

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ، بْنِ سَعْدٍ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَخْبَرَهُ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ أَنَّهَا، كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ فَطَلَّقَهَا آخِرَ ثَلاَثِ تَطْلِيقَاتٍ فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الأَعْمَى فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا وَقَالَ عُرْوَةُ إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ.

Reference : Sahih Muslim 1480 f
In-book reference : Book 18, Hadith 50
USC-MSA web (English) reference : Book 9, Hadith 3517
(deprecated numbering scheme)

This hadith has been transmitted through another chain of narrators.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنٌ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ مَعَ قَوْلِ عُرْوَةَ إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ .

Reference : Sahih Muslim 1480 g
In-book reference : Book 18, Hadith 51
USC-MSA web (English) reference : Book 9, Hadith 3517
(deprecated numbering scheme)

'Ubaidullah b. 'Abdullah b. 'Utba reported that 'Amr b. Hafs b. al-Mughira set out along with 'Ali b. Abi Talib (Allah be pleased with him) to the Yemen and sent to his wife the one pronouncement of divorce which was still left from the (irrevocable) divorce; and he commanded al-Harith b. Hisham and 'Ayyash b. Abu Rabi'a to give her maintenance allowance. They said to her:

By Allah, there is no maintenance allowance for you, except in case you are pregnant. She came to Allah's Apostle (may peace he upon him) and mentioned their opinion to him, whereupon he said: There is no maintenance allowance for you. Then she sought permission to move (to another place), and he (the Holy Prophet) permitted her. She said: Allah's Messenger, where (should I go)? He said: To the house of Ibn Umm Maktum and, as he is blind, she could put off her garmeqts in his presence and he would not see her. And when her 'Idda was over. Allah's Apostle (ﷺ) married her to Usama b. Zaid. Marwan (the governor of Medina) sent Qabisa b. Dhuwaib in order to ask her about this hadith, and she narrated it to him, whereupon Marwan said: We have not heard this hadith but from a woman. We would adopt a safe (path) where we found the people. Fatima said that when these words of, Marwan were conveyed to her. There is between me and you the word of Allah, the Exalted and Majestic: Do" not turn them out" of their houses. She asserted: This is in regard to the revocable divorce what new (turn can the event take) after

three pronouncements (separation between irrevocable). Why do you say there is no maintenance allowance for her if she is not pregnant? Then on what ground do you restrain her?

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِعَبْدٍ - قَالاَ أَخْبَرَنَا عَبْدُ، الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا عَمْرِو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ، خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلاَقِهَا وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ فَقَالاَ لَهَا وَاللَّهِ مَا لَكِ نَفَقَةٌ إِلاَّ أَنْ تَكُونِي حَامِلاً . فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَتْ لَهُ قَوْلَهُمَا . فَقَالَ " لاَ نَفَقَةَ لَكِ " . فَاسْتَأْذَنَتْهُ فِي الاِنْتِقَالِ فَأَذِنَ لَهَا . فَقَالَتْ أَيْنَ يَا رَسُولَ اللَّهِ فَقَالَ " إِلَى ابْنِ أُمِّ مَكْتُومٍ " . وَكَانَ أَعْمَى تَضَعُ ثِيَابَهَا عِنْدَهُ وَلاَ يَرَاهَا فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ صلى الله عليه وسلم أُسَامَةَ بْنَ زَيْدٍ فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَبِيصَةَ بْنَ ذُؤَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ فَحَدَّثَتْهُ بِهِ فَقَالَ مَرْوَانُ لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلاَّ مِنِ امْرَأَةٍ سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا . فَقَالَتْ فَاطِمَةُ حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ فَبَيْنِي وَبَيْنَكُمُ الْقُرْآنُ قَالَ اللَّهُ عَزَّ وَجَلَّ { لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ} الآيَةَ قَالَتْ هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ فَأَىُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلاَثِ فَكَيْفَ تَقُولُونَ لاَ نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلاً فَعَلاَمَ تَحْبِسُونَهَا.

Reference : Sahih Muslim 1480 h
In-book reference : Book 18, Hadith 52
USC-MSA web (English) reference : Book 9, Hadith 3518
(deprecated numbering scheme)

Sha'bi reported:
I visited Fatima bint Qais and asked her about the verdict of Allah's Messenger (ﷺ) about (board and lodging during the 'Idda) and she said that her husband divorced her with an irrevocable divorce. She (further. said): I contended with him before Allah's Messerger (ﷺ) about lodging and maintenance allowance, and she said: He did not provide me with any lodging or maintenance allowance, and he commanded me to spend the 'Idda in the house of Ibn Umm Maktum.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، وَحُصَيْنٌ، وَمُغِيرَةُ، وَأَشْعَثُ، وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ كُلُّهُمْ عَنِ الشَّعْبِيِّ، قَالَ دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَسَأَلْتُهَا عَنْ قَضَاءِ، رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَيْهَا فَقَالَتْ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ . فَقَالَتْ فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي السُّكْنَى وَالنَّفَقَةِ - قَالَتْ - فَلَمْ يَجْعَلْ لِي سُكْنَى وَلاَ نَفَقَةً وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ .

Reference : Sahih Muslim 1480 i
In-book reference : Book 18, Hadith 53
USC-MSA web (English) reference : Book 9, Hadith 3519
(deprecated numbering scheme)

A hadith like this has been trarismitted on the authority of Hushaim through another chain of narrators.
وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، وَدَاوُدَ، وَمُغِيرَةَ، وَإِسْمَاعِيلَ، وَأَشْعَثَ عَنِ الشَّعْبِيِّ، أَنَّهُ قَالَ دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ . بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ.

Reference : Sahih Muslim 1480 j
In-book reference : Book 18, Hadith 54
USC-MSA web (English) reference : Book 9, Hadith 3520
(deprecated numbering scheme)

Sha'bi reported:

We visited Fitima hint Qais and she served us fresh dates and a drink of barley flour, and I asked where should a woman who has been divorced by three pronouncements, spend the period of her 'Idda. She said: My husband divorced me with three pronouncements, and Allah's Apostle (ﷺ) permitted me to spend my 'Idda period in my family (with my parents).

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ، حَدَّثَنَا قُرَّةُ، حَدَّثَنَا سَيَّارٌ، أَبُو الْحَكَمِ حَدَّثَنَا الشَّعْبِيُّ، قَالَ دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبِ ابْنِ طَابٍ وَسَقَتْنَا سَوِيقَ سُلْتٍ فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ، ثَلاَثًا أَيْنَ تَعْتَدُّ قَالَتْ طَلَّقَنِي بَعْلِي ثَلاَثًا فَأَذِنَ لِي النَّبِيُّ صلى الله عليه وسلم أَنْ أَعْتَدَّ فِي أَهْلِي .

Reference : Sahih Muslim 1480 k
In-book reference : Book 18, Hadith 55
USC-MSA web (English) reference : Book 9, Hadith 3521
(deprecated numbering scheme)

Fatima bint Qais (Allah be pleased with her) reported from Allah's Messenger (ﷺ) that there is no lodging and maintenance allowance for a woman who has been given irrevocable divorce.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْمُطَلَّقَةِ ثَلاَثًا قَالَ " لَيْسَ لَهَا سُكْنَى وَلاَ نَفَقَةٌ " .

Reference : Sahih Muslim 1480 l
In-book reference : Book 18, Hadith 56
USC-MSA web (English) reference : Book 9, Hadith 3522
(deprecated numbering scheme)

Fatima bint Qais (Allah be pleased with her) reported:

My husband divorced me with three pronouncements. I decided to move (from his house to another place). So I came to Allah's Messenger (ﷺ), and he said: Move to the house of your cousin 'Amr b. Umm Maktum and spend your period of 'Idda there.

وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا عَمَّارُ بْنُ، رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَتْ طَلَّقَنِي زَوْجِي ثَلاَثًا فَأَرَدْتُ النُّقْلَةَ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ فَاعْتَدِّي عِنْدَهُ " .

Reference : Sahih Muslim 1480 m
In-book reference : Book 18, Hadith 57
USC-MSA web (English) reference : Book 9, Hadith 3523
(deprecated numbering scheme)

Abu Ishaq reported:

I was with al-Aswad b. Yazid sitting in the great mosque, and there was with us al-Sha'bi, and he narrated the narration of Fatima bint Qais (Allah be pleased with her) that Allah's Messenger (ﷺ) did not make any provision for lodging and maintenance allowance for her. Al-Aswad caught hold of some pebbles in his fist and he threw them towards him saying: Woe be to thee, you narrate like it, whereas Umar said: We cannot abandon the Book of Allah and the Sunnah of our Apostle (ﷺ) for the words of a woman. We do not know whether she remembers that or she forgets. For her, there is a provision of lodging and maintenance allowance. Allah, the Exalted and Majestic, said:" Turn them not from their houses nor should they themselves go forth unless they commit an open indecency" (lxv. 1).

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ كُنْتُ مَعَ الأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الأَعْظَمِ وَمَعَنَا الشَّعْبِيُّ فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَجْعَلْ لَهَا سُكْنَى وَلاَ نَفَقَةً ثُمَّ أَخَذَ الأَسْوَدُ كَفًّا مِنْ حَصًى فَحَصَبَهُ بِهِ . فَقَالَ وَيْلَكَ تُحَدِّثُ بِمِثْلِ هَذَا قَالَ عُمَرُ لاَ نَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا صلى الله عليه وسلم لِقَوْلِ امْرَأَةٍ لاَ نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ لَهَا السُّكْنَى وَالنَّفَقَةُ قَالَ اللَّهُ عَزَّ وَجَلَّ { لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ} .

Reference	: Sahih Muslim 1480 n
In-book reference	: Book 18, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3524

A hadith like this has been narrated on the authority of Ishaq with the same chain of transmitters.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ، عَنْ أَبِي، إِسْحَاقَ بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، بِقِصَّتِهِ .

Reference	: Sahih Muslim 1480 o
In-book reference	: Book 18, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3525

Fatima bint Qais (Allah be pleased with her) reported that her husband divorced her with three, pronouncements and Allah's Messenger (ﷺ) made no provision for her lodging and maintenance allowance. She (further said):

Allah's Messenger (ﷺ) said to me: When your period of 'Idda is over, inform me. So I informed him. (By that time) Mu'awiya, Abu Jahm and Usama b. Zaid had given her the proposal of marriage. Allah's Messenger (ﷺ) said: So far as Mu'awiya is concerned, he is a poor man without any property. So far as Abu Jahm is concerned, he is a great beater of women, but Usama b. Zaid... She pointed with her hand (that she did not approve of the idea of marrying) Usama. But Allah's Messenger (may peace be upon himn) said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him, and I became an object of envy.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بَكْرِ بْنِ أَبِي، الْجَهْمِ بْنِ صُخَيْرٍ الْعَدَوِيِّ قَالَ سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ، تَقُولُ إِنَّ زَوْجَهَا طَلَّقَهَا ثَلاَثًا فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم سُكْنَى وَلاَ نَفَقَةً قَالَتْ قَالَ لِي رَسُولُ اللَّهِ

صلى الله عليه وسلم " إِذَا حَلَلْتِ فَآذِنِينِي " . فَآذَنْتُهُ فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرِبٌ لاَ مَالَ لَهُ وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ ضَرَّابٌ لِلنِّسَاءِ وَلَكِنْ أُسَامَةُ بْنُ زَيْدٍ " . فَقَالَتْ بِيَدِهَا هَكَذَا أُسَامَةُ أُسَامَةُ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكِ " . قَالَتْ فَتَزَوَّجْتُهُ فَاغْتَبَطْتُ .

Reference : Sahih Muslim 1480 p
In-book reference : Book 18, Hadith 60
USC-MSA web (English) reference : Book 9, Hadith 3526
(deprecated numbering scheme)

Fatima bint Qais (Allah be pleased with her) reported:

My husband Abu 'Amr b. Hafs b. al-Mughira sent 'Ayyish b. Abu Rabi'a to me with a divorce, and he also sent through him five si's of dates and five si's of barley. I said: Is there no maintenance allowance for me but only this, and I cannot even spend my 'Idda period in your house? He said: No. She said: I dressed myself and came to Allah's Messenger (ﷺ). He said: How many pronouncements of divorce have been made for you? I said: Three. He said what he ('Ayyish b. Abu Rabi'a) had stated was true. There is no maintenance allowance for you. Spend 'Idda period in the house of your cousin, Ibn Umm Maktum. He is blind and you can put off your garment in his presence. And when you have spent your Idda period, you inform me. She said: Mu'awiya and Abu'l-Jahm (Allah be pleased with them) were among those who had given me the proposal of marriage. Thereupon Allah's Apostle (ﷺ) said: Mu'awiya is destitute and in poor condition and Abu'l-Jahm is very harsh with women (or he beats women, or like that), you should take Usama b. Zaid (as your husband).

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرِ بْنِ، أَبِي الْجَهْمِ قَالَ سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ، تَقُولُ أَرْسَلَ إِلَىَّ زَوْجِي أَبُو عَمْرِو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلاَقِي وَأَرْسَلَ مَعَهُ بِخَمْسَةِ آصُعِ تَمْرٍ وَخَمْسَةِ آصُعِ شَعِيرٍ فَقُلْتُ أَمَا لِي نَفَقَةٌ إِلاَّ هَذَا وَلاَ أَعْتَدُّ فِي مَنْزِلِكُمْ قَالَ لاَ . قَالَتْ فَشَدَدْتُ عَلَىَّ ثِيَابِي وَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " كَمْ طَلَّقَكِ " . قُلْتُ ثَلاَثًا . قَالَ " صَدَقَ لَيْسَ لَكِ نَفَقَةٌ . اعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ ضَرِيرُ الْبَصَرِ تُلْقِي ثَوْبَكِ عِنْدَهُ فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي " . قَالَتْ فَخَطَبَنِي خُطَّابٌ مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ مُعَاوِيَةَ تَرِبٌ خَفِيفُ الْحَالِ وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ - أَوْ يَضْرِبُ النِّسَاءَ أَوْ نَحْوَ هَذَا - وَلَكِنْ عَلَيْكِ بِأُسَامَةَ بْنِ زَيْدٍ " .

Reference : Sahih Muslim 1480 q
In-book reference : Book 18, Hadith 61
USC-MSA web (English) reference : Book 9, Hadith 3527
(deprecated numbering scheme)

Abu Bakr b. Abu'l-Jahm reported:

I and Abu Salama b 'Abd al-Rahman came to fatima bint Qais (Al! ah be pleased with her) and asked her (about divorce, etc.). She said: I was the wife of Abu 'Amr b. Hafs b. al-Mughira, and he set out to join the battle of Najran. The rest of the hadith is the same, but he made this addition:" She said: I married him and Allah hornoured me on account of Ibn Zaid and Allah favoured me because of him."

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو عَاصِمٍ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ، قَالَ دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَسَأَلْنَاهَا فَقَالَتْ كُنْتُ عِنْدَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ فَخَرَجَ فِي غَزْوَةِ نَجْرَانَ . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَهْدِيٍّ وَزَادَ قَالَتْ فَتَزَوَّجْتُهُ فَشَرَّفَنِي اللَّهُ بِابْنِ زَيْدٍ وَكَرَّمَنِي اللَّهُ بِابْنِ زَيْدٍ .

Reference : Sahih Muslim 1480 r
In-book reference : Book 18, Hadith 62
USC-MSA web (English) reference : Book 9, Hadith 3528
(deprecated numbering scheme)

Abu Bakr reported:

I and Abu Salama came to Fatima bint Qais (Allah be pleased with her) during the time of Ibn Zubair (Allah be pleased with him) and she narrated to us that her husband gave her an irrevocable divorce. (The rest of the hadith is the same.)

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي أَبُو بَكْرٍ، قَالَ دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ زَمَنَ ابْنِ الزُّبَيْرِ فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلاَقًا بَاتًّا . بِنَحْوِ حَدِيثِ سُفْيَانَ .

Reference : Sahih Muslim 1480 s
In-book reference : Book 18, Hadith 63
USC-MSA web (English) reference : Book 9, Hadith 3529
(deprecated numbering scheme)

Fatima bint Qais (Allah be pleased with her) reported:

My husband divorced me with three pronouncements and Allah's Messenger (ﷺ) made no provision for lodging and maintenance allowance.

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنِ السُّدِّيِّ، عَنِ الْبَهِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَتْ طَلَّقَنِي زَوْجِي ثَلاَثًا فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم سُكْنَى وَلاَ نَفَقَةً .

Reference : Sahih Muslim 1480 t
In-book reference : Book 18, Hadith 64
USC-MSA web (English) reference : Book 9, Hadith 3530
(deprecated numbering scheme)

Hisham reported on the authority of his father that Yahya b. Sa'id b. al-'As married the daughter of 'Abd al-Rahman b. al-Hakam, and he divorced her and he turned her out from his house. 'Urwa (Allah be -pleased with him) criticised this (action) of theirs (the members of the family of her in-laws). They said:

Verily, Fatima too went out (of her in-laws' house). 'Urwa said: I came to 'A'isha (Allah be pleased with her) and told her about it and she said: There is no good for Fatima bint Qais (Allah be pleased with her) in making mention of it.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، حَدَّثَنِي أَبِي قَالَ، تَزَوَّجَ يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ فَعَابَ ذَلِكَ عَلَيْهِمْ عُرْوَةُ فَقَالُوا إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ . قَالَ عُرْوَةُ فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذَلِكَ فَقَالَتْ مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ فِي أَنْ تَذْكُرَ هَذَا الْحَدِيثَ .

Reference : Sahih Muslim 1481 a
In-book reference : Book 18, Hadith 65
USC-MSA web (English) reference : Book 9, Hadith 3531
(deprecated numbering scheme)

Fatima bint Qais (Allah be pleased with her) reported that she said:

Allah's Messenger, my husband has divorcee me with three pronouncements and I am afraid that I may be put to hardship, and so he commanded her and so she moved (to another house).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ فَاطِمَةَ، بِنْتِ قَيْسٍ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ زَوْجِي طَلَّقَنِي ثَلاَثًا وَأَخَافُ أَنْ يُقْتَحَمَ عَلَىَّ . قَالَ فَأَمَرَهَا فَتَحَوَّلَتْ .

Reference : Sahih Muslim 1482
In-book reference : Book 18, Hadith 66
USC-MSA web (English) reference : Book 9, Hadith 3532
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) said:

It is no good for Fatima to make mention of it, i. e. her statement:" There is no lodging and maintenance allowance (for the divorced women)."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا . قَالَ تَعْنِي قَوْلَهَا لاَ سُكْنَى وَلاَ نَفَقَةَ .

Reference : Sahih Muslim 1481 b
In-book reference : Book 18, Hadith 67
USC-MSA web (English) reference : Book 9, Hadith 3533
(deprecated numbering scheme)

Ibn al-Qasim narrated on the authority of his father that 'Urwa b. Zubair (Allah be pleased with him) said to 'A'isha (Allah be pleased with her):

Didn't you see that such and such daughter of al-Hakam was divorced by her husband with an irrevocable divorce, and she left (the house of her husband)? Thereupon 'A'isha (Allah be pleased with her) said: It was bad that she did. He (Urwa) said: Have you not heard the words of Fatima? Thereupon she said: There if no good for her in making mention of it.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الْقَاسِمِ عَنْ أَبِيهِ، قَالَ قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ أَلَمْ تَرَىْ إِلَى فُلاَنَةَ بِنْتِ الْحَكَمِ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ فَقَالَتْ بِئْسَمَا صَنَعَتْ . فَقَالَ أَلَمْ تَسْمَعِي إِلَى قَوْلِ فَاطِمَةَ فَقَالَتْ أَمَا إِنَّهُ لاَ خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ .

Reference : Sahih Muslim 1481 c
In-book reference : Book 18, Hadith 68
USC-MSA web (English) reference : Book 9, Hadith 3534
(deprecated numbering scheme)

(7) Chapter: It is permissible for a woman who is observing 'Iddah after an irrevocable divorce or the death of her husband to go out during the day if she needs to

(7) باب جَوَازِ خُرُوجِ الْمُعْتَدَّةِ الْبَائِنِ وَالْمُتَوَفَّى عَنْهَا زَوْجُهَا فِي النَّهَارِ لِحَاجَتِهَا

Jabir b. 'Abdullah (Allah be pleased with them) reported:

My maternal aunt was divorced, and she intended to pluck her dates. A person scolded her for having come out (during the period of 'Idda). She came to Allah's Prophet (may peace be upon him.) and he said: Certainly you can pluck (dates) from your palm trees, for perhaps you may give charity or do an act of kindness.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ طُلِّقَتْ خَالَتِي فَأَرَادَتْ أَنْ تَجُدَّ نَخْلَهَا فَزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " بَلَى فَجُدِّي نَخْلَكِ فَإِنَّكِ عَسَى أَنْ تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا " .

Reference	: Sahih Muslim 1483
In-book reference	: Book 18, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3535

(8) Chapter: The 'Iddah of a woman whose husband had died, and the like, ends when she gives birth.

(8) باب انْقِضَاءِ عِدَّةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا وَغَيْرِهَا بِوَضْعِ الْحَمْلِ

'Ubaidullah b. 'Abdullah b. 'Utba (b. Mas'ud) reported that his father wrote to Umar b. 'Abdullah b al Arqam al-Zuhri that he would go to Subai'ah bint al-Hirith al-Aslamiyya (Allah be pleased with her) and ask her about a verdict from him which Allah's Messenger (ﷺ) gave her when she had asked that from him (in regard to the termination of 'Idda at the birth of a child) 'Umar b. Abdullah wrote to 'Abdullah b. 'Utba informing him that Subai'ah had told him that she had been married to Sa'd b. Khaula and he belonged to the tribe of Amir b. Lu'ayy, and was one of those who participated in the Battle of Badr, and he died in the Farewell Pilgrimage and she had been in the family way at that time. And much time had not elapsed that she gave birth to a child after his death and when she was free from the effects of childbirth she embellished herself for those who had to give proposals of marriage. Abd al-Sunabil b. Ba'kak (from Banu 'Abd al-Dar) came to her and said:

What is this that I see you embellished; perhaps you are inclined to marry, By Allah, you cannot marry unless four months and ten days (of 'Idda are passed). When he said that. I dressed myself, and as it was evening I came to Allah's Messenger (ﷺ) and asked him about it, and he gave me a religious verdict that I was allowed to marry when I had given birth to a child and asked me to marry if I so liked. Ibn Shihab said: I do not find any harm fur her in marrying when she has given birth to a child even when she is bleeding (after the birth of the child) except that her husband should not go near her until she is purified.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ حَرْمَلَةُ حَدَّثَنَا وَقَالَ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، - حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَاهُ، كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ، عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ اسْتَفْتَتْهُ فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ ابْنِ خَوْلَةَ وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَىٍّ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ فَلَمَّا

تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا مَا لِي أَرَاكِ مُتَجَمِّلَةً لَعَلَّكِ تَرْجِينَ النِّكَاحَ إِنَّكِ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ . قَالَتْ سُبَيْعَةُ فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَىَّ ثِيَابِي حِينَ أَمْسَيْتُ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي . قَالَ ابْنُ شِهَابٍ فَلاَ أَرَى بَأْسًا أَنْ تَتَزَوَّجَ حِينَ وَضَعَتْ وَإِنْ كَانَتْ فِي دَمِهَا غَيْرَ أَنْ لاَ يَقْرَبُهَا زَوْجُهَا حَتَّى تَطْهُرَ .

Reference : Sahih Muslim 1484
In-book reference : Book 18, Hadith 70
USC-MSA web (English) reference : Book 9, Hadith 3536
(deprecated numbering scheme)

Abu Salama b. 'Abd al-Rahman and Ibn 'Abbas. (Allah be pleased with them) got together in the house of Abu Huraira (Allah be pleased with him) and began to discuss about the woman who gave birth to a child a few nights after the death of her husband. Ibn 'Abbas (Allah be pleased with then)) said:

Her 'Idda is that period which is longer of the two (between four months and ten days and the birth of the child, whichever is longer). AbuSalama, however said: Her period of 'Idda is over (with the birth of the child), and they were contending with each other over this issue, whereupon Abu Huraira (Allah be pleased with him) said: I subscribe (to the view) held by my nephew (i. e. Abu Salama). They sent Kuraib (the freed slave of Ibn 'Abbas) to Umm Salama to ask her about it. He came (back) to them and informed them that Umm Salama (Allah be pleased with her) said that Subai'ah al-Aslamiyya gave birth to a child after the death of her husband when the few flights (had hardly) passed and she made mention of that to Allah's Messenger (ﷺ) and he commanded her to marry.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، وَابْنَ، عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ . فَقَالَ ابْنُ عَبَّاسٍ عِدَّتُهَا آخِرُ الأَجَلَيْنِ . وَقَالَ أَبُو سَلَمَةَ قَدْ حَلَّتْ . فَجَعَلاَ يَتَنَازَعَانِ ذَلِكَ قَالَ فَقَالَ أَبُو هُرَيْرَةَ أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَبَعَثُوا كُرَيْبًا - مَوْلَى ابْنِ عَبَّاسٍ - إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ سَلَمَةَ قَالَتْ إِنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ وَإِنَّهَا ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَرَهَا أَنْ تَتَزَوَّجَ .

Reference : Sahih Muslim 1485 a
In-book reference : Book 18, Hadith 71
USC-MSA web (English) reference : Book 9, Hadith 3537
(deprecated numbering scheme)

This hadith has been narated with the same chain of transrmitters except with a small change of words (and that is):

They sent him to Umm Salama, but no mention was made of Kuraib.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو، النَّاقِدُ قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ . غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ وَلَمْ يُسَمِّ كُرَيْبًا .

Reference : Sahih Muslim 1485 b
In-book reference : Book 18, Hadith 72
USC-MSA web (English) reference : Book 9, Hadith 3538
(deprecated numbering scheme)

(9) Chapter: The Obligation to mourn during the 'Iddah following the death of one's husband, but it is forbidden to mourn for more than three days in other cases

(9) باب وُجُوبِ الإِحْدَادِ فِي عِدَّةِ الْوَفَاةِ وَتَحْرِيمِهِ فِي غَيْرِ ذَلِكَ إِلاَّ ثَلاَثَةَ أَيَّامٍ

Zainab (bint Abu Salama) (Allah be please with her) reported:
I went to Umm Habiba, the wife of Allah's Apostle (ﷺ), when her father Abu Sufyan had died. Umm Habiba sent for a perfume having yellowness in it or something else like it, and she applied it to a girl and then rubbed it on her cheeks and then said: By Allah, I need no perfume but for the fact that I heard Allah's Messenger (ﷺ) say on the pulpit:" It is not permissible for a woman believing in Allah and the Hereafter to mourn for the dead beyond three days, but (in case of the death) of the husband it is permissible for four months and ten days." Zainab said: I then visited Zainab hint Jahsh (Allah be pleased with her) when her brother died and she sent for perfume and applied it and then said: By Allah, I don't feel any need for the perfume but that I heard Allah's Messenger (ﷺ) say on the pulpit:" It is not permissible for a woman believing in Allah and the Hereafbler to mourn the dead beyond three days except in case of her husband (for whom she can mourn) for four months and ten days." Zainab (Allah be pleased with her) said: I heard my mother Umm Salama (Allah be pleased with her) as saying: A woman came to Allah's Messenger (ﷺ) and said: Allah's Messenger. I have a daughter whose husband has died and there has developed some trouble in her eye; should we apply collyrium to it? Thereupon Allah's Messenger (ﷺ) said: No (repeating it twice or thrice, saying only, NO" all the time). Then he said: It is only four mouths and ten days, whereas in the preIslamic period none of you threw away the dung until one year had passed. Humaid said: I said to Zainab: What is this throwing of dung until a year is passed? Zainab said: When the husband of a woman died, she went into a hut and put on her worst clothes, and did not apply perfume or something like it until a year was over. Then an animal like a donkey, or a goat, or a bird was brought to her and she rubbed her hand over it, and it so happened that one on which she rubbed her hand died. She then came out of her house and she was given dung and she threw it and then she made use of anything like perfume or something else as she liked.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ هَذِهِ الأَحَادِيثَ الثَّلاَثَةَ، قَالَ قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَلَى الْمِنْبَرِ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " . قَالَتْ زَيْنَبُ ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَلَى الْمِنْبَرِ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " . قَالَتْ زَيْنَبُ سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ، تَقُولُ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنُهَا

أَفَنَكْحُلُهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ " . مَرَّتَيْنِ أَوْ ثَلاَثًا كُلَّ ذَلِكَ يَقُولُ لاَ ثُمَّ قَالَ " إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعَرَةِ عَلَى رَأْسِ الْحَوْلِ " . قَالَ حُمَيْدٌ قُلْتُ لِزَيْنَبَ وَمَا تَرْمِي بِالْبَعَرَةِ عَلَى رَأْسِ الْحَوْلِ فَقَالَتْ زَيْنَبُ كَانَتِ الْمَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيبًا وَلاَ شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ ثُمَّ تُؤْتَى بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ فَتَفْتَضُّ بِهِ فَقَلَّمَا تَفْتَضُّ بِشَىْءٍ إِلاَّ مَاتَ ثُمَّ تَخْرُجُ فَتُعْطَى بَعَرَةً فَتَرْمِي بِهَا ثُمَّ تُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ .

Reference : Sahih Muslim 1486 a, 1487 a, 1488 a, 1489
In-book reference : Book 18, Hadith 73
USC-MSA web (English) reference : Book 9, Hadith 3539
(deprecated numbering scheme)

Zainab bint Umm Salama (Allah be pleased with her) reported that a relative of Umm Habiba (Allah he pleased with her) died. She sent for a yellow (perfume) and applied that to her forearm and said:
I, am doing it, for I have heard Allah's Messenger (ﷺ) saying: It is not permissible for a woman believing in Allah and the Hereafter to mourn beyond three days except the husband (for whom she can mourn) for four months and ten days.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، قَالَ سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، قَالَتْ تُوُفِّيَ حَمِيمٌ لأُمِّ حَبِيبَةَ فَدَعَتْ بِصُفْرَةٍ فَمَسَحَتْهُ بِذِرَاعَيْهَا وَقَالَتْ إِنَّمَا أَصْنَعُ هَذَا لأَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " .

Reference : Sahih Muslim 1486 b
In-book reference : Book 18, Hadith 74
USC-MSA web (English) reference : Book 9, Hadith 3540
(deprecated numbering scheme)

This hadith was narrated by Zainab from her mother and from Zainab, the wife of Allah's Apostle (ﷺ), or from some other lady from among the wives of the Prophet (ﷺ).

وَحَدَّثَتْهُ زَيْنَبُ، عَنْ أُمِّهَا، وَعَنْ زَيْنَبَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَوْ عَنِ امْرَأَةٍ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1487, 1488 b
In-book reference : Book 18, Hadith 75
USC-MSA web (English) reference : Book 9, Hadith 3540
(deprecated numbering scheme)

Zainab bint Umm Salama (Allah be pleased with her) reported on the authority of her mother that a woman lost her husband. (As her eyes were ailing) they (her kith and kin) entertained fear about her eyes, so they came to Allah's Apostle (ﷺ) and sought permission for the use of collyrium, whereupon Allah's Messenger (ﷺ) said:

One among you used to spend one year in a dungeon dressed in worst clothes. (And at the end of this period) she threw dung at the dog which happened to pass that way and then she came out (of her 'Idda). Can't she (wait) even for four months and ten days?

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، قَالَ سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، تُحَدِّثُ عَنْ أُمِّهَا، أَنَّ امْرَأَةً، تُوُفِّيَ زَوْجُهَا فَخَافُوا عَلَى عَيْنِهَا فَأَتَوُا النَّبِيَّ صلى الله عليه وسلم فَاسْتَأْذَنُوهُ فِي الْكُحْلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ كَانَتْ إِحْدَاكُنَّ تَكُونُ فِي شَرِّ بَيْتِهَا فِي أَحْلاَسِهَا - أَوْ فِي شَرِّ أَحْلاَسِهَا فِي بَيْتِهَا - حَوْلاً فَإِذَا مَرَّ كَلْبٌ رَمَتْ بِبَعَرَةٍ فَخَرَجَتْ أَفَلاَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " .

Reference : Sahih Muslim 1488 c
In-book reference : Book 18, Hadith 76
USC-MSA web (English) reference : Book 9, Hadith 3541
(deprecated numbering scheme)

Humaid b. Nafi' narrated two traditions from Umm Salama dealing with collyrium and the other hadith from the wives of Allah's Prophet (ﷺ) except with this that no mention was made of Zainab.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، بِالْحَدِيثَيْنِ جَمِيعًا حَدِيثِ أُمِّ سَلَمَةَ فِي الْكُحْلِ وَحَدِيثِ أُمِّ سَلَمَةَ وَأُخْرَى مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم غَيْرَ أَنَّهُ لَمْ تُسَمِّهَا زَيْنَبُ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ .

Reference : Sahih Muslim 1488 d
In-book reference : Book 18, Hadith 77
USC-MSA web (English) reference : Book 9, Hadith 3542
(deprecated numbering scheme)

Zainab bint Abu Salama reported:

Umm Salama and Umm Habiba (Allah be pleased with them) were talking with each other (and saying) that a woman came to Allah's Messenger (ﷺ) and mentioned to him that her daughter had lost her husband, and her eyes were sore and she wnted to use collyrium, whereupon Allah's Messenger (ﷺ) said: One among you used to throw dung at the end of a year, and now (this abstinence from adornment) is only for four months and ten days.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، أَنَّهُ سَمِعَ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، تُحَدِّثُ عَنْ أُمِّ سَلَمَةَ، وَأُمِّ حَبِيبَةَ تَذْكُرَانِ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَتْ لَهُ أَنَّ بِنْتًا لَهَا تُوُفِّيَ عَنْهَا زَوْجُهَا فَاشْتَكَتْ عَيْنُهَا فَهْىَ تُرِيدُ أَنْ تَكْحُلَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعَرَةِ عِنْدَ رَأْسِ الْحَوْلِ وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ " .

Reference : Sahih Muslim 1486 c, 1488 e
In-book reference : Book 18, Hadith 78
USC-MSA web (English) reference : Book 9, Hadith 3543
(deprecated numbering scheme)

Zainab bint Abu Salama reported that when the news of the death of Abu Safyan came to Umm Habiba she sent for yellow (perfume) on the third day and rubbed it on her forearms and on her cheeks and said:

I had in fact no need of it, but I heard Allah's Messenger (ﷺ) as saying: It is not permissible for the women believing in Allah and the Hereafter to abstain from adornment beyond three days except (at the death of) husband (in which case she must abstain from adornment) for four months and ten days.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِعَمْرٍو - حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، قَالَتْ لَمَّا أَتَى أُمَّ حَبِيبَةَ نَعِيُّ أَبِي سُفْيَانَ دَعَتْ فِي الْيَوْمِ الثَّالِثِ بِصُفْرَةٍ فَمَسَحَتْ بِهِ ذِرَاعَيْهَا وَعَارِضَيْهَا وَقَالَتْ كُنْتُ عَنْ هَذَا غَنِيَّةً سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " .

Reference : Sahih Muslim 1486 d
In-book reference : Book 18, Hadith 79
USC-MSA web (English) reference : Book 9, Hadith 3544
(deprecated numbering scheme)

Safiyya bint Abu 'Ubaid reported on the authority of Hafsa or 'A'isha (Allah be pleased with thein) or from both of them that Allah's Messenger (may peace he upon him) said:

It is not permissible for a woman believing in Allah and the Hereafter (or believing in Allah and His Messenger) that she should observe mourning for the dead beyond three days except in case of her husband.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، أَنَّ صَفِيَّةَ، بِنْتَ أَبِي عُبَيْدٍ حَدَّثَتْهُ عَنْ حَفْصَةَ، أَوْ عَنْ عَائِشَةَ، أَوْ عَنْ كِلْتَيْهِمَا، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ - أَوْ تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ - أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثَةِ أَيَّامٍ إِلاَّ عَلَى زَوْجِهَا " .

Reference : Sahih Muslim 1490 a
In-book reference : Book 18, Hadith 80
USC-MSA web (English) reference : Book 9, Hadith 3545
(deprecated numbering scheme)

A hadith like this is transmitted on the authority of Nafi'.

وَحَدَّثَنَاهُ شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُسْلِمٍ - حَدَّثَنَا عَبْدُ، اللَّهِ بْنُ دِينَارٍ عَنْ نَافِعٍ، بِإِسْنَادِ حَدِيثِ اللَّيْثِ . مِثْلَ رِوَايَتِهِ .

Reference : Sahih Muslim 1490 b
In-book reference : Book 18, Hadith 81
USC-MSA web (English) reference : Book 9, Hadith 3546
(deprecated numbering scheme)

Safiyya bint Abu 'Ubaid reported that she heard Hafsa daughter of Umar (Allah be pleased with them), (and) wife of Allah's Prophet (ﷺ), narrating a hadith like this from Allah's Apostle (ﷺ), and she made this addition:

" She should abstain from adorning herself (in case of the death of her husband) for four months and ten days."

وَحَدَّثَنَاهُ أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ سَمِعْتُ نَافِعًا، يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ اللَّيْثِ وَابْنِ دِينَارٍ وَزَادَ " فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا " .

Reference : Sahih Muslim 1490 c

In-book reference : Book 18, Hadith 82
USC-MSA web (English) reference : Book 9, Hadith 3547
(deprecated numbering scheme)

Safiyya bint Abu 'Ubaid narrated this tradition of Allah's Prophet (ﷺ) on the authority of some wives of Allah's Apostle (ﷺ)

وَحَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، جَمِيعًا عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ، أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِهِمْ ‏.‏

Reference : Sahih Muslim 1490 d
In-book reference : Book 18, Hadith 83
USC-MSA web (English) reference : Book 9, Hadith 3548
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:

It is not permissible for a woman believing in Allah and the Hereafter to observe mourning on the dead for more than three (days), except in case of her husband.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجِهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 1491
In-book reference : Book 18, Hadith 84
USC-MSA web (English) reference : Book 9, Hadith 3549
(deprecated numbering scheme)

Umm 'Atiyya (Allah be pleased with her) reported that Allah's Messenger (ﷺ) had said:

A woman must not observe mouriaing for one who had died for more than three (days) except for four months and ten days in the case of her husband. and she must not wear a dyed garment except one of the types made of dyed yarn, or apply collyrium, or touch perfume except a little perfume or incense, when she has been purified after her courses.

وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تُحِدُّ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلاَ تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ وَلاَ تَكْتَحِلُ وَلاَ تَمَسُّ طِيبًا إِلاَّ إِذَا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 938 c
In-book reference : Book 18, Hadith 85
USC-MSA web (English) reference : Book 9, Hadith 3550
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Hisham with the same chain of narrators but with a slight variation of words.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَقَالاَ " عِنْدَ أَدْنَى طُهْرِهَا نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ " .

Reference : Sahih Muslim 938 d
In-book reference : Book 18, Hadith 86
USC-MSA web (English) reference : Book 9, Hadith 3551
(deprecated numbering scheme)

Umm 'Atiyya ('Allah be pleased with her) said:

We were forbidden to observe mourning for the dead beyond three days except in the case of husband (where it is permissible) for four months and ten days, and (that during this period) we should neither use collyrium nor touch perfume, nor wear dyed clothes, but concession was given to a woman when one of us was purified of our courses to make use of a little incense or scent.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلاَ نَكْتَحِلُ وَلاَ نَتَطَيَّبُ وَلاَ نَلْبَسُ ثَوْبًا مَصْبُوغًا وَقَدْ رُخِّصَ لِلْمَرْأَةِ فِي طُهْرِهَا إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي نُبْذَةٍ مِنْ قُسْطٍ وَأَظْفَارٍ .

Reference : Sahih Muslim 938 e
In-book reference : Book 18, Hadith 87
USC-MSA web (English) reference : Book 9, Hadith 3552
(deprecated numbering scheme)

19 - The Book of Invoking Curses (1492 - 1500)

كتاب اللعان

(1) Chapter:

(1) باب

Sahl b. Sa'd al-Sa'idi reported that'Uwaimir al-'Ajlani came to 'Asim b. 'Adi al-Ansari and said to him. Tell me about a person who finds a man with his wife; should he kill him, and be killed In retaliation; or how should he act? 'Asim, ask for me (religious verdict about it) from Allah's Messenger (ﷺ). So 'Asim asked Allah's Messenger (ﷺ) and he did not like this question and he disapproved of it so much that'Asim felt aggrieved at what he had heard from Allah's Messenger (ﷺ). When 'Asim came back to his family, 'Uwaimir came to him and said:

'Asim, what did Allah's Messenger (ﷺ) say to you? 'Asim said to 'Uwaimir: You did not bring something good. Allah's Messenger (ﷺ) did not like this religious verdict that I sought from him. 'Uwaimir said: By Allah, I will not rest until I have asked him about it. 'Uwaimir proceeded until he came to Allah's Messenger (ﷺ) as he was sitting amidst people, and said: Messenger of Allah, tell me about a person who found a man with his wife. Should he kill him, and then you would kill him, or how should he act? Thereupon Allah's Messenger (ﷺ) said: (Verses) have been revealed concerning you and your wife; so go and bring her. Sahl said that they both invoked curses (and further said): I was along with people in the company of Allah's Messenger (ﷺ). And when they had finished, Uwaimir said: Allah's Messenger, I shall have told a lie against her if I keep her (now). So he divorced her with three pronouncements before Allah's Messenger (ﷺ) had commanded him. Ibn Shihab said: Subsequently that was the practice of invokers of curses (al Mutala'inain)

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ، السَّاعِدِيَّ أَخْبَرَهُ أَنَّ عُوَيْمِرًا الْعَجْلاَنِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ فَقَالَ لَهُ أَرَأَيْتَ يَا عَاصِمُ لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ فَسَلْ لِي عَنْ ذَلِكَ يَا عَاصِمُ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسَائِلَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ يَا عَاصِمُ مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ عَاصِمٌ لِعُوَيْمِرٍ لَمْ تَأْتِنِي بِخَيْرٍ قَدْ كَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا . قَالَ عُوَيْمِرٌ وَاللَّهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا . فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم وَسَطَ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ نَزَلَ فِيكَ وَفِي صَاحِبَتِكَ فَاذْهَبْ فَأْتِ بِهَا " . قَالَ سَهْلٌ فَتَلاَعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا . فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ ابْنُ شِهَابٍ فَكَانَتْ سُنَّةَ الْمُتَلاَعِنَيْنِ .

Reference : Sahih Muslim 1492 a
In-book reference : Book 19, Hadith 1

USC-MSA web (English) reference : Book 9, Hadith 3553
(deprecated numbering scheme)

Sahl b. Sa'd reported.. 'Uwaimir al-Ansari (Allah be pleased with him) from Banu'l-'Ajlan came to 'Asim b. 'Adi (Allah be pleased with him) the remaining part of the hadith is the same and it was also reecorded in it:

" And subsequebtly the separation became the practice of al-Mutala'inain." And this addition was also made:" She was pregnant and her son was ascribed to her, and it became customary that such (a son) would inherit her and she would inherit him in the share prescribed by Allah for her.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ الأَنْصَارِيُّ، أَنَّ عُوَيْمِرًا الأَنْصَارِيَّ، مِنْ بَنِي الْعَجْلاَنِ أَتَى عَاصِمَ بْنَ عَدِيٍّ . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مَالِكٍ وَأَدْرَجَ فِي الْحَدِيثِ قَوْلَهُ وَكَانَ فِرَاقُهُ إِيَّاهَا بَعْدُ سُنَّةً فِي الْمُتَلاَعِنَيْنِ . وَزَادَ فِيهِ قَالَ سَهْلٌ فَكَانَتْ حَامِلاً فَكَانَ ابْنُهَا يُدْعَى إِلَى أُمِّهِ . ثُمَّ جَرَتِ السُّنَّةُ أَنَّهُ يَرِثُهَا وَتَرِثُ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا .

Reference : Sahih Muslim 1492 b
In-book reference : Book 19, Hadith 2
USC-MSA web (English) reference : Book 9, Hadith 3554
(deprecated numbering scheme)

Ibn Shihab narrated about the invokers of curses and the practice of (li'an) based on the authority of Sahl b. Sa'd, of the tribe of Sa'ida. that a person from the Ansar came to Allah's Apostle (ﷺ) and said:

Allah's Messenger, tell me about the person who found a man with his wife. The remaining part of the hadith is the same (but) with this addition: They invoked curses in the mosque and I was present there. And he narrated in the hadith: He divorced her with three pronouncements before Allah's Messenger (ﷺ) commanded him (to get separation). He separated from her in the presence of Allah's Apostle (ﷺ), whereupon he said: There is a separation between the invokers of curses.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْمُتَلاَعِنَيْنِ، وَعَنِ السُّنَّةِ، فِيهِمَا عَنْ حَدِيثِ، سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ أَنَّ رَجُلاً، مِنَ الأَنْصَارِ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ . وَزَادَ فِيهِ فَتَلاَعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ . وَقَالَ فِي الْحَدِيثِ فَطَلَّقَهَا ثَلاَثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَفَارَقَهَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ذَاكُمُ التَّفْرِيقُ بَيْنَ كُلِّ مُتَلاَعِنَيْنِ " .

Reference : Sahih Muslim 1492 c
In-book reference : Book 19, Hadith 3
USC-MSA web (English) reference : Book 9, Hadith 3555
(deprecated numbering scheme)

Sa'id b Jubair reported:

I was asked about the invokers of curses during the reign of Mus'ab (b. Zubair) whether they could separate (themselves by this process). He said: I did not understand what to say. So I went to the house of Ibn 'Umar (Allah

be pleased with them) in Mecca. I said to his servant: Seek permission for Me. He said that he (Ibn 'Umar) had been taking rest. He (Ibn 'Umar) heard my voice. and said: Are you Ibn Jubair? I said: Yes. He'said: Come in. By Allah, it must be some (great) need which has brought you here at this Hour. So I got in and found him lying on a blanket reclining against a pillow stuffed with fibres of date-palm. I said: O Abu'Abd al-Rahman, should there be separation between the invokers of curses? He said: Hallowed be Allah, yes, The first one who asked about it was so and so. he said: Messenger of Allah, tell me If one of us finds his wife committing adultery: what should he do? If he talks, that is something great, and if he keeps quiet that is also (something great) (which he cannot afford to do). Allah's Prophet (ﷺ) kept quiet (or some time). After some time he (that very person) came to him (Allah's Messenger) and said: I have been involved in that very cage about which I had asked you Allah the Exalted and Majestic then revealed (these) verses of Surah Nur:" Those who accuse their wives" (verse 6), and he (the Holy Prophet) recited them to him and admonished him, and exhorted him and informed him that the torment of the world is less painful than the torment of the Hereafter. He said: No, by Him Who sent you with Truth, I did not tell a lie against her. He (the Holy Prophet) then called her (the wife of that person who had accused her) and admonished her, and exhorted her, and informed her that the torment of this world is less painful than the torment of the Hereafter. She said: No, by Him Who sent thee with Truth, he is a liar. (it was) the man who started the swearing of oath and he swore in the name of Allah four times that he was among the truthful. and at the fifth turn he said: Let there be curse of Allah upon him if he were among the liars. Then the woman was called and she swore four times in the name of Allah that he (her husband) was among the liars, and at the fifth time (she said): Let there be curse upon her if he were among the truthful. He (the Holy Prophet) then effected separation between the two.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ، جُبَيْرٍ قَالَ سُئِلْتُ عَنِ الْمُتَلاَعِنَيْنِ، فِي إِمْرَةِ مُصْعَبٍ أَيُفَرَّقُ بَيْنَهُمَا قَالَ فَمَا دَرَيْتُ مَا أَقُولُ فَمَضَيْتُ إِلَى مَنْزِلِ ابْنِ عُمَرَ بِمَكَّةَ فَقُلْتُ لِلْغُلاَمِ اسْتَأْذِنْ لِي . قَالَ إِنَّهُ قَائِلٌ فَسَمِعَ صَوْتِي . قَالَ ابْنُ جُبَيْرٍ قُلْتُ نَعَمْ . قَالَ ادْخُلْ فَوَاللَّهِ مَا جَاءَ بِكَ هَذِهِ السَّاعَةَ إِلاَّ حَاجَةٌ فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْذَعَةً مُتَوَسِّدٌ وِسَادَةً حَشْوُهَا لِيفٌ قُلْتُ أَبَا عَبْدِ الرَّحْمَنِ الْمُتَلاَعِنَانِ أَيُفَرَّقُ بَيْنَهُمَا قَالَ سُبْحَانَ اللَّهِ نَعَمْ إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلاَنُ بْنُ فُلاَنٍ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ أَنْ لَوْ وَجَدَ أَحَدُنَا امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ يَصْنَعُ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرٍ عَظِيمٍ . وَإِنْ سَكَتَ سَكَتَ عَلَى مِثْلِ ذَلِكَ قَالَ فَسَكَتَ النَّبِيُّ صلى الله عليه وسلم فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَاهُ فَقَالَ إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدِ ابْتُلِيتُ بِهِ . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلاَءِ الآيَاتِ فِي سُورَةِ النُّورِ { وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ} فَتَلاَهُنَّ عَلَيْهِ وَوَعَظَهُ وَذَكَّرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ قَالَ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا . ثُمَّ دَعَاهَا فَوَعَظَهَا وَذَكَّرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ . قَالَتْ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنَّهُ لَكَاذِبٌ فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ثُمَّ ثَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا.

Reference : Sahih Muslim 1493 a
In-book reference : Book 19, Hadith 4
USC-MSA web (English) reference : Book 9, Hadith 3556
(deprecated numbering scheme)

A hadith like this is narrated by Ibn Numair with a slight variation of words.

وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ، أَبِي سُلَيْمَانَ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ سُئِلْتُ عَنِ الْمُتَلاَعِنَيْنِ، زَمَنَ مُصْعَبِ بْنِ الزُّبَيْرِ فَلَمْ أَدْرِ مَا أَقُولُ فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَقُلْتُ أَرَأَيْتَ الْمُتَلاَعِنَيْنِ أَيُفَرَّقُ بَيْنَهُمَا ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ .

Reference : Sahih Muslim 1493 b
In-book reference : Book 19, Hadith 5
USC-MSA web (English) reference : Book 9, Hadith 3556
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) saying to the invokers of curse:

Your account is with Allah. One of you must be a liar. You have now no right over this woman. He said: Messenger of Allah, what about my wealth (dower that I paid her at the time of marriage)? He said: You have no claim to wealth. If you tell the truth, it (dower) is the recompense for your having had the right to intercourse with her, and if you tell a lie against her, it is still more remote from you than she is. Zuhair said in his narration: Sufyan reported to us on the authority of 'Amr that he had heard Sa'id b Jubair saying: I heard Ibn Umar (Allah be pleased with them) saying that Allah's Messenger (ﷺ) had said it.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ، جُبَيْرٍ عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْمُتَلاَعِنَيْنِ " حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ لاَ سَبِيلَ لَكَ عَلَيْهَا " . قَالَ يَا رَسُولَ اللَّهِ مَالِي قَالَ " لاَ مَالَ لَكَ إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهْوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ مِنْهَا " . قَالَ زُهَيْرٌ فِي رِوَايَتِهِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1493 c
In-book reference : Book 19, Hadith 6
USC-MSA web (English) reference : Book 9, Hadith 3557
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) said that Allah's Messenger (ﷺ) effected separation between the two members of Banu al-'Ajlan, and said:

Allah knows that one of you is a liar. Is there one to repent among you?

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، قَالَ فَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَخَوَىْ بَنِي الْعَجْلاَنِ وَقَالَ " اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ " .

Reference : Sahih Muslim 1493 d
In-book reference : Book 19, Hadith 7
USC-MSA web (English) reference : Book 9, Hadith 3558
(deprecated numbering scheme)

Sa'id b. Jubair reported:

I asked Ibn 'Umar (Allah be pleased with them) about invoking curse (li'an), and he narrated Similarly from Allah's Apostle (ﷺ).

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنِ اللِّعَانِ، . فَذَكَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1493 e
In-book reference : Book 19, Hadith 8
USC-MSA web (English) reference : Book 9, Hadith 3559
(deprecated numbering scheme)

Sa'id b. Jubair reported that Mus'ab b. Zubair did not effect separation between the Mutala'inain (invokers of curses). Sa'id said:
It was mentioned to 'Abdullah b. Umar (Allah be pleased with them) and he said: Allah's Apostle (ﷺ) effected separation between the two members of Banu al-'Ajlan.

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لِلْمِسْمَعِيِّ وَابْنِ الْمُثَنَّى - قَالُوا حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ لَمْ يُفَرِّقِ الْمُصْعَبُ بَيْنَ الْمُتَلاَعِنَيْنِ . قَالَ سَعِيدٌ فَذُكِرَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ . فَقَالَ فَرَّقَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بَيْنَ أَخَوَىْ بَنِي الْعَجْلاَنِ .

Reference : Sahih Muslim 1493 f
In-book reference : Book 19, Hadith 9
USC-MSA web (English) reference : Book 9, Hadith 3560
(deprecated numbering scheme)

Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that a person invoked curse on the wife during the lifetime of Allah s Messenger (ﷺ), so he effected separation between them and traced the lineage of the son to his mother.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى، بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ قُلْتُ لِمَالِكٍ حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، لاَعَنَ امْرَأَتَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَفَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِأُمِّهِ قَالَ نَعَمْ .

Reference : Sahih Muslim 1494 a
In-book reference : Book 19, Hadith 10
USC-MSA web (English) reference : Book 9, Hadith 3561
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) asked a person from the Anger and his wife to invoke curse (upon one another in order to testify to their truthfulness), and then effected separation between them.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ لاَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ رَجُلٍ مِنَ الأَنْصَارِ وَامْرَأَتِهِ وَفَرَّقَ بَيْنَهُمَا .

Reference : Sahih Muslim 1494 b
In-book reference : Book 19, Hadith 11
USC-MSA web (English) reference : Book 9, Hadith 3562
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of 'Ubaidulah with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1494 c
In-book reference : Book 19, Hadith 12
USC-MSA web (English) reference : Book 9, Hadith 3563
(deprecated numbering scheme)

'Abdullah reported:

We were on the night of Friday staying in the mosque when a person from the Ansar came there and said: If a person finds hiswoman along with a man, and he speaks about it, you would lash him, and if he kills, you will kill him, and if he keeps quiet he shall have to consume anger. By Allah, I will definitely ask about him from Allah's Mescenger (ﷺ). On the following day he came to Allah's Messenger (ﷺ) and asked him thus: If a man were to find with his wife a man and if he were to talk about it, you would lash him; and if he killed, you would kill him, and if he were to keep quiet. he would consume anger, whereupon he (the Holy Prophet) said: Allah, solve (this problem), and he began to supplicate (before Him), and then the verses pertaining to li'an were revealed:" Those who accuse their wives and have no witnesses except themselves" (xxiv. 6). The person was then put to test according to these verses in the presence of the people. There came he and his wife in the presence of Allah's Messenger (ﷺ), and they invoked curses (in order to testify their claim). The man swore four times in the name of Allah that he was one of the truthful and then invoked curse for the fifth time saying: Let there be curse of Allah upon him if he were among the liars. Then she began to invoke curse. Allah's Messenger (ﷺ) said to her: just wait (and curse after considering over it), but she refused and invoked curse and when she turned away, he (Allah's Apostle) said: It seems that this woman shall give birth to a curly-haired black child, And so she did gave birth to a curly-haired black child.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ إِنَّا لَيْلَةَ الْجُمُعَةِ فِي الْمَسْجِدِ إِذْ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ جَلَدْتُمُوهُ أَوْ قَتَلَ قَتَلْتُمُوهُ وَإِنْ سَكَتَ سَكَتَ عَلَى غَيْظٍ وَاللَّهِ لأَسْأَلَنَّ عَنْهُ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَلَمَّا كَانَ مِنَ الْغَدِ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ فَقَالَ لَوْ أَنَّ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً فَتَكَلَّمَ جَلَدْتُمُوهُ أَوْ قَتَلَ قَتَلْتُمُوهُ أَوْ سَكَتَ سَكَتَ عَلَى غَيْظٍ . فَقَالَ " اللَّهُمَّ افْتَحْ " . وَجَعَلَ يَدْعُو فَنَزَلَتْ آيَةُ اللِّعَانِ { وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلاَّ أَنْفُسُهُمْ} هَذِهِ الآيَاتُ فَابْتُلِيَ بِهِ ذَلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَلاَعَنَا فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ثُمَّ لَعَنَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ فَذَهَبَتْ لِتَلْعَنَ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " مَهْ " . فَأَبَتْ فَلَعَنَتْ فَلَمَّا أَدْبَرَا قَالَ " لَعَلَّهَا أَنْ تَجِيءَ بِهِ أَسْوَدَ جَعْدًا " . فَجَاءَتْ بِهِ أَسْوَدَ جَعْدًا.

Reference : Sahih Muslim 1495 a
In-book reference : Book 19, Hadith 13
USC-MSA web (English) reference : Book 9, Hadith 3564

(deprecated numbering scheme)

A hadith like this is narrated on the authority of A'mash.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ، أَبِي شَيْبَةَ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 1495 b
In-book reference : Book 19, Hadith 14
USC-MSA web (English) reference : Book 9, Hadith 3565
(deprecated numbering scheme)

Muhammad (one of the narrators) reported:

I asked Anas b. Malik (Allah be pleased with him) knowing that he had a knowledge of (the case of li'an). He said: Hilal b. Umayya (Allah be pleased with him) accused his wife with the charge of fornication with Sharik b. Sahma, the brother of al-Bara'b Malik from the side of his mother. And he was the first person who invoked curse (li'an) in Islam. He in fact invoked curse upon her. Allah's Messenger (ﷺ) said: See to her if she gives birth to a white-complexioned child having dark hair and bright eyes; he must be the son of Hilal b. Umayya; and if she gives birth to a child with dark eyelids, curly hair and lean shanks, he must be the offspring of Sharik b. Sahma. He said: I was informed that she gave birth to a child having dark eyelids, curly hair and lean shanks.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ وَأَنَا أُرَى، أَنَّ عِنْدَهُ، مِنْهُ عِلْمًا ‏.‏ فَقَالَ إِنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ بِشَرِيكِ ابْنِ سَحْمَاءَ وَكَانَ أَخَا الْبَرَاءِ بْنِ مَالِكٍ لأُمِّهِ وَكَانَ أَوَّلَ رَجُلٍ لاَعَنَ فِي الإِسْلاَمِ - قَالَ - فَلاَعَنَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَبْصِرُوهَا فَإِنْ جَاءَتْ بِهِ أَبْيَضَ سَبِطًا قَضِيءَ الْعَيْنَيْنِ فَهُوَ لِهِلاَلِ بْنِ أُمَيَّةَ وَإِنْ جَاءَتْ بِهِ أَكْحَلَ جَعْدًا حَمْشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءَ ‏"‏ ‏.‏ قَالَ فَأُنْبِئْتُ أَنَّهَا جَاءَتْ بِهِ أَكْحَلَ جَعْدًا حَمْشَ السَّاقَيْنِ ‏.‏

Reference : Sahih Muslim 1496
In-book reference : Book 19, Hadith 15
USC-MSA web (English) reference : Book 9, Hadith 3566
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported:

Mention was made of li'an in the presence of Allah's Messenger (ﷺ). And Asim b. 'Adi passed a remark about it and then turned away, and a man of his tribe came to him complaining that he had found a man with his wife, whereupon 'Asim said: I have been taken by my words. He took him to Allah's Messenger (ﷺ) and told him about the man whom he had found with his wife and this man was a lean, yellow-coloured man with lank hair, and the person who was accused of committing adultery with her (his wife) had fleshy shanks, with wheat complexion and heavy bulk. Allah's Messenger (ﷺ) said: O Allah, make (this case) manifest. And as she gave birth to a child, whose face resembled that person about whom her husband had made mention that he had found her with, and Allah's Messenger (may peace be, upon him) had asked them to invoke curses. A person said to Ibn 'Abbas (Allah be pleased with him): Is she (that woman) about whom Allah's Messenger (may peace be upen him) (said):" If I were to stone anybody without evidence, I would have stoned her"? Ibn 'Abbas (Allah be pleased with him) said: No, it is not she. That woman was one who openly spread evil in society.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، وَعِيسَى بْنُ حَمَّادٍ الْمِصْرِيَّانِ، - وَاللَّفْظُ لاِبْنِ رُمْحٍ - قَالاَ أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، بْنِ مُحَمَّدٍ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ ذُكِرَ التَّلاَعُنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلاً ثُمَّ انْصَرَفَ فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلاً . فَقَالَ عَاصِمٌ مَا ابْتُلِيتُ بِهَذَا إِلاَّ لِقَوْلِي فَذَهَبَ بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ وَكَانَ ذَلِكَ الرَّجُلُ مُصْفَرًّا قَلِيلَ اللَّحْمِ سَبِطَ الشَّعَرِ وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَ عِنْدَ أَهْلِهِ خَدْلاً آدَمَ كَثِيرَ اللَّحْمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ بَيِّنْ " . فَوَضَعَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا فَلاَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَهُمَا فَقَالَ رَجُلٌ لاِبْنِ عَبَّاسٍ فِي الْمَجْلِسِ أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هَذِهِ " . فَقَالَ ابْنُ عَبَّاسٍ لاَ تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الإِسْلاَمِ السُّوءَ .

Reference : Sahih Muslim 1497 a
In-book reference : Book 19, Hadith 16
USC-MSA web (English) reference : Book 9, Hadith 3567
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Abbas (Allah be pleased with them) through another chain of transmitters with the addition of these words:
'With flesh, and curly tangled hair."

وَحَدَّثَنِيهِ أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ ذُكِرَ الْمُتَلاَعِنَانِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ اللَّيْثِ وَزَادَ فِيهِ بَعْدَ قَوْلِهِ كَثِيرَ اللَّحْمِ قَالَ جَعْدًا قَطَطًا .

Reference : Sahih Muslim 1497 b
In-book reference : Book 19, Hadith 17
USC-MSA web (English) reference : Book 9, Hadith 3567
(deprecated numbering scheme)

'Abdullah b Shaddad reported that mention was made about the invokers of curses before Ibn 'Abbas (Allah be pleased with them). Ibn Shaddad said:
Are these the two about whom Allah's Apostle (ﷺ) said." If I were to stone one without evidence, I would have definitely stoned her"? Ibn Abbas (Allah be pleased with them) said: She is not this woman; but she is the one who (committed adultery) openly.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِعَمْرٍو - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ وَذُكِرَ الْمُتَلاَعِنَانِ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ ابْنُ شَدَّادٍ أَهُمَا اللَّذَانِ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ كُنْتُ رَاجِمًا أَحَدًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا " . فَقَالَ ابْنُ عَبَّاسٍ لاَ تِلْكَ امْرَأَةٌ أَعْلَنَتْ . قَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ .

Reference : Sahih Muslim 1497 c
In-book reference : Book 19, Hadith 18

USC-MSA web (English) reference : Book 9, Hadith 3568
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Sa'd b. 'Ubada al-Ansari said:
Messenger of Allah, tell the if a man finds his wife with another person, should he kill him? Allah's Messenger (ﷺ) said: No. Sa'd said: Why not? I swear by Him Who has honoured you with Truth. There upon Allah's Messenger (ﷺ) said: Listen to what your chief says.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ الأَنْصَارِيَّ، قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ الرَّجُلَ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ " . قَالَ سَعْدٌ بَلَى وَالَّذِي أَكْرَمَكَ بِالْحَقِّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْمَعُوا إِلَى مَا يَقُولُ سَيِّدُكُمْ " .

Reference : Sahih Muslim 1498 a
In-book reference : Book 19, Hadith 19
USC-MSA web (English) reference : Book 9, Hadith 3569
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Sa'd b. Ubada (Allah be pleased with him) said:
Messenger of Allah, if I were to find with my wife a man, should I wait until I bring four witnesses? He said: Yes.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنِي إِسْحَاقُ بْنُ عِيسَى، حَدَّثَنَا مَالِكٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَعْدَ بْنَ عُبَادَةَ، قَالَ يَا رَسُولَ اللَّهِ إِنْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلاً أَأُمْهِلُهُ حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَاءَ قَالَ " نَعَمْ " .

Reference : Sahih Muslim 1498 b
In-book reference : Book 19, Hadith 20
USC-MSA web (English) reference : Book 9, Hadith 3570
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Sa'd b. Ubada (Allah be pleased with him) said:
Messenger of Allah, if I were to find with my wife a man, should I not touch him before bringing four witnesses? Allah's Messenger (ﷺ) said: Yes. He said: By no means. By Him Who has sent you with the Truth, I would hasten with my sword to him before that. Allah's Messenger (ﷺ) said: Listen to what your chief says. He is jealous of his honour, I am more jealous than he (is) and God is more jealous than I.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ يَا رَسُولَ اللَّهِ لَوْ وَجَدْتُ مَعَ أَهْلِي رَجُلاً لَمْ أَمَسَّهُ حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَاءَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ " . قَالَ كَلاَّ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنْ كُنْتُ لأُعَاجِلُهُ بِالسَّيْفِ قَبْلَ ذَلِكَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْمَعُوا إِلَى مَا يَقُولُ سَيِّدُكُمْ إِنَّهُ لَغَيُورٌ وَأَنَا أَغْيَرُ مِنْهُ وَاللَّهُ أَغْيَرُ مِنِّي " .

Reference : Sahih Muslim 1498 c
In-book reference : Book 19, Hadith 21
USC-MSA web (English) reference : Book 9, Hadith 3571
(deprecated numbering scheme)

Al-Mughira b. Shu'ba (Allah be pleased with him) reported that Sa'd b. 'Ubada (Allah be pleased with him) said:

If I were to see a man with my wife, I would have struck him with the sword, and not with the flat part (side) of it. When Allah's Messenger (ﷺ) heard of that, he said: Are you surprised at Sa'd's jealousy of his honour? By Allah, I am more jealous of my honour than he, and Allah is more jealous than I. Because of His jealousy Allah has prohibited abomination, both open and secret And no person is more jealous of his honour than Allah, and no persons, is more fond of accepting an excuse than Allah, on account of which He has sent messengers, announcers of glad tidings and warners; and no one is more fond of praise than Allah on account of which Allah has promised Paradise.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ، - كَاتِبِ الْمُغِيرَةِ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفِحٍ عَنْهُ . فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ فَوَاللَّهِ لأَنَا أَغْيَرُ مِنْهُ وَاللَّهُ أَغْيَرُ مِنِّي مِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ شَخْصَ أَغْيَرُ مِنَ اللَّهِ وَلاَ شَخْصَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ بَعَثَ اللَّهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَلاَ شَخْصَ أَحَبُّ إِلَيْهِ الْمِدْحَةُ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ " .

Reference	: Sahih Muslim 1499 a
In-book reference	: Book 19, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3572

A hadith like this has been transmitted on the authority, of 'Abd al-Malik b. Umair with the same chain of narraters but with a slight change of words.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، بْنِ عُمَيْرٍ بِهَذَا الإِسْنَادِ مِثْلَهُ . وَقَالَ غَيْرَ مُصْفِحٍ . وَلَمْ يَقُلْ عَنْهُ .

Reference	: Sahih Muslim 1499 b
In-book reference	: Book 19, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3573

Abu Huraira (Allah be pleased with him) reported:

There came a person to the Prophet (may peace he upon him)) from Banu Fazara and said: My wife has given birth to a child who is black, whereupon Allah's Apostle (ﷺ) said: Have you any camels? He said: Yes. He again said: What is this colour? He said: They are red. He said: Is there a dusky one among them? He said: Yes, there are dusky ones among them He said: How has it come about? He said: It is perhaps the strain to which it has reverted, whereupon he (the Holy Prophet) said: It is perhaps the strain to which he (the child) has reverted.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ

امْرَأَتِي وَلَدَتْ غُلاَمًا أَسْوَدَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَلْ لَكَ مِنْ إِبِلٍ " . قَالَ نَعَمْ . قَالَ " فَمَا أَلْوَانُهَا " . قَالَ حُمْرٌ . قَالَ " هَلْ فِيهَا مِنْ أَوْرَقَ " . قَالَ إِنَّ فِيهَا لَوُرْقًا . قَالَ " فَأَنَّى أَتَاهَا ذَلِكَ " . قَالَ عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ . قَالَ " وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ " .

Reference : Sahih Muslim 1500 a
In-book reference : Book 19, Hadith 24
USC-MSA web (English) reference : Book 9, Hadith 3574
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters. In the hadith transmitted on the authority of Ma'mar, the (words are):

" Messenger of Allah, my wife has given birth to a dark-complexioned boy, and he at that time was intending to disown him." And this addition has been made at the end of the hadith:" He (the Holy Prophet) did not permit him to disown him."

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ، أَبِي فُدَيْكٍ أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ . غَيْرَ أَنَّ فِي، حَدِيثِ مَعْمَرٍ فَقَالَ يَا رَسُولَ اللَّهِ وَلَدَتِ امْرَأَتِي غُلاَمًا أَسْوَدَ وَهُوَ حِينَئِذٍ يُعَرِّضُ بِأَنْ يَنْفِيَهُ . وَزَادَ فِي آخِرِ الْحَدِيثِ وَلَمْ يُرَخِّصْ لَهُ فِي الاِنْتِفَاءِ مِنْهُ .

Reference : Sahih Muslim 1500 b
In-book reference : Book 19, Hadith 25
USC-MSA web (English) reference : Book 9, Hadith 3575
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

A desert Arab came to Allah's Messenger (ﷺ) and said: My wife has given birth to a dark-complexioned child and I have disowned him. Thereupon Allah's Apostle (ﷺ) said: Have you any camels? He said: Yes. He said: What is their colour? He said? They are red. He said: Is there anyone dusky among them? He said: Yes. Allah's Messenger (ﷺ) said: How has it come about? He said: Messenger of Allah, it is perhaps due to the strain to which it has reverted, whereupon the Prophet (ﷺ) said: It (the birth) of the black child may be due to the strain to which he (the child) might have reverted.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لِحَرْمَلَةَ - قَالاَ أَخْبَرَنَا ابْنُ، وَهْبٍ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّصلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلاَمًا أَسْوَدَ وَإِنِّي أَنْكَرْتُهُ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " هَلْ لَكَ مِنْ إِبِلٍ " . قَالَ نَعَمْ . قَالَ " مَا أَلْوَانُهَا " . قَالَ حُمْرٌ . قَالَ " فَهَلْ فِيهَا مِنْ أَوْرَقَ " . قَالَ نَعَمْ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَأَنَّى هُوَ " . قَالَ لَعَلَّهُ يَا رَسُولَ اللَّهِ يَكُونُ نَزَعَهُ عِرْقٌ لَهُ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " وَهَذَا لَعَلَّهُ يَكُونُ نَزَعَهُ عِرْقٌ لَهُ " .

Reference : Sahih Muslim 1500 c
In-book reference : Book 19, Hadith 26

USC-MSA web (English) reference : Book 9, Hadith 3576
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنٌ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ بَلَغَنَا أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ.

Reference : Sahih Muslim 1500 d
In-book reference : Book 19, Hadith 27
USC-MSA web (English) reference : Book 9, Hadith 3577
(deprecated numbering scheme)

20 - The Book of Emancipating Slaves (1501 - 1510)

كتاب العتق

(1) Chapter: One who frees his share of a slave

(1) باب مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ

Ibn Umar (Allah be pleased with them) reported Allah's Messenger may peace be upon him) as saying:

If anyone emancipates his share ina slave and has enough money to pay the full price for him, a fair price for the slave should be fixed, his partners given their shares, and the slave be thus emancipated, otherwise he is emancipated only to the extent of the first man's share.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قُلْتُ لِمَالِكٍ حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ فَأُعْطِيَ شُرَكَاؤُهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ الْعَبْدُ وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ " .

Reference : Sahih Muslim 1501 a
In-book reference : Book 20, Hadith 1
USC-MSA web (English) reference : Book 9, Hadith 3578
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَ[illegible] وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ، الأَيْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِمَعْنَى حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

Reference : Sahih Muslim 1501 b
In-book reference : Book 20, Hadith 2
USC-MSA web (English) reference : Book 9, Hadith 3579
(deprecated numbering scheme)

(2) Chapter: A slave working to pay off the other half

(2) باب ذِكْرِ سِعَايَةِ الْعَبْدِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The slave who is jointly owned by two persons, and is emancipated by one of them, (this one) has liability (upon him to secure complete freedom for that slave).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا قَالَ " يَضْمَنُ " .

Reference : Sahih Muslim 1502
In-book reference : Book 20, Hadith 3
USC-MSA web (English) reference : Book 9, Hadith 3580
(deprecated numbering scheme)

Abu Huraira (Allah be pleased witli him) reported Allah's Prophet (ﷺ) as saying:

If anyone emancipates a share in a slave, he is to be completely emancipated if he has money; but if he has none, the slave will be required to work to pay for his freedom, but must not be over-burhened.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِقْصًا لَهُ فِي عَبْدٍ فَخَلاَصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ " .

Reference : Sahih Muslim 1503 a
In-book reference : Book 20, Hadith 4
USC-MSA web (English) reference : Book 9, Hadith 3581
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sa'id b. Abu 'Aruba with the same chain of transmitters but with the addition:

" If he (one of the joint owners emancipating the slave) has not (enough) money (to secure freedom for the other half) a fair price for the slave should be fixed, and he will be required to work to pay for his freedom, but must not be over-burdened.

وَحَدَّثَنَاهُ عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنْ سَعِيدِ بْنِ، أَبِي عَرُوبَةَ بِهَذَا الإِسْنَادِ وَزَادَ " إِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ عَلَيْهِ الْعَبْدُ قِيمَةَ عَدْلٍ ثُمَّ يُسْتَسْعَى فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ غَيْرَ مَشْقُوقٍ عَلَيْهِ " .

Reference : Sahih Muslim 1503 b
In-book reference : Book 20, Hadith 5
USC-MSA web (English) reference : Book 9, Hadith 3582
(deprecated numbering scheme)

A hadith like this is reported on the authority of the same chain of transmitters but with a slight change of words.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ قَتَادَةَ، يُحَدِّثُ بِهَذَا الإِسْنَادِ بِمَعْنَى حَدِيثِ ابْنِ أَبِي عَرُوبَةَ وَذَكَرَ فِي الْحَدِيثِ قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ.

Reference : Sahih Muslim 1503 c
In-book reference : Book 20, Hadith 6
USC-MSA web (English) reference : Book 9, Hadith 3583
(deprecated numbering scheme)

(3) Chapter: Al-Wala' (Right of inheritance) belongs to the one who manumits the slave

(3) باب إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ

Ibn Umar reported that 'A'isha decided to buy a slave-girl and then set her free, but her masters said:

We are prepared to sell her to you on the condition that her right of inheritance would vest with you. She (Hadrat A'isha) made a mention of that to Allah's Messenger (ﷺ) whereupon he said: This should not stand in your way. The right of inheritance vests in one who emancipates.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ، جَارِيَةً تُعْتِقُهَا فَقَالَ أَهْلُهَا نَبِيعُكِهَا عَلَى أَنَّ وَلاَءَهَا لَنَا . فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ يَمْنَعُكِ ذَلِكَ فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ " .

Reference : Sahih Muslim 1504 a
In-book reference : Book 20, Hadith 7
USC-MSA web (English) reference : Book 9, Hadith 3584
(deprecated numbering scheme)

'A'isha (Allah be pjeased with her) reported that Barira came to her in order to seek her help in securing freedom, but she had (so far) paid nothing out of that sum stipulated in the contract. 'A'isba said to her. Go to your family (who owns you), and if they like that I should pay the amount (of the contract) on your behalf (for purchasing your freedom), then I shall have the right in your inheritance. (If they accepted it) I am prepared (to make this payment). Barira made a mention of that to the (members of) her family, but they refused and said:

If she (Hadrat 'A'isha) wants to do good to You for the sake of Allah, she may do it, but the right of inheritance will be ours. She (Hadrat 'A'isha) made a mention of that to Allah's Messenger (ﷺ), and he said to her: Buy her, and emancipate her, for the right of inheritance vests with one who emancipates (the slave). Allah's Messenger, may peace be upon him) then stood up and said: What has happened to the people that they lay down conditions which are not (found) in the Book of Allah? And he who laid down a condition not found in the Book of Allah, that is not valid. even if it is laid down hundred times. The condition laid down by Allah is the most weighty and the most valid.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا فَقَالَتْ لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ وَلاَؤُكِ لِي . فَعَلْتُ فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لأَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونَ لَنَا وَلاَؤُكِ . فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " ابْتَاعِي فَأَعْتِقِي . فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ " . ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنْ شَرَطَ مِائَةَ مَرَّةٍ شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ " .

Reference : Sahih Muslim 1504 b
In-book reference : Book 20, Hadith 8
USC-MSA web (English) reference : Book 9, Hadith 3585
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), reported:

Barira came to me and said: 'A'isha, I have entered into contract for securing freedom with my family (who owns me) for nine 'uqiyas (of silver), one 'uqiya every year The rest of the hadith is the same (but with this addition):" This (the problem of the right of inheritance) should not stand in your way. Buy her, and set her free. He said in a hadith: Allah's Messenger (ﷺ) stood up among men, extolled Allah, praised Him, and then said:" for......"

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ جَاءَتْ بَرِيرَةُ إِلَىَّ فَقَالَتْ يَا عَائِشَةُ إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أُوقِيَّةٌ . بِمَعْنَى حَدِيثِ اللَّيْثِ وَزَادَ فَقَالَ " لاَ يَمْنَعُكِ ذَلِكِ مِنْهَا ابْتَاعِي وَأَعْتِقِي " . وَقَالَ فِي الْحَدِيثِ ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ " .

Reference	: Sahih Muslim 1504 c
In-book reference	: Book 20, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 9, Hadith 3586

'A'isha (Allah be pleased with her) reported:

Barira came to me and said: My family (owners) have made contract with me (for granting freedom) for nine 'uqiyas (of silver) payable in nine years, one 'uqiya every year. Help me (in making this payment). I said to her: If your family so desires, I am prepared to make them the full payment in one instalment, and thus secure freedom for you, but the right of inheritance will vest in me, if I do so. She (Barira) made a mention of that to her family, but they refused (except) on the condition that the right of inheritance would vest in them. She came to me and made mention of if She ('A'isha) said: I scolded her. She (Barira) said: By Allah, it is not possible (they will never agree to it). And as she was saying it, Allah's messenger (ﷺ) heard, and he asked me, I informed him and he said: Buy her and emancipate her, and let the right of inherit- ance vest in them, for they cannot claim it (rightfully) since the right of inherritance vests with one who emancipates (the slave; therefore, these people have no right to lay such false claims). And I did so. She ('A'isha) said: Then Allah's Messenger (ﷺ) delivered a sermon in the evening. He extolled Allah and praised Him with what He deserves, and then said afterwards,: What has happened to the people that they lay down conditions which are not found in the Book of Allah? And the condition which is not found in the Book of Allah is invalid, even if its number is one hundred. The Book of Allah is more true (than any other deed) and the condition laid down by Allah is more binding (than any other condition). What has happened to the people among you that someone among you says:" Emancipate so and so, but the right of inheritance vests in me"? Verily, the right of inheritance vests in one who emancipates.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ، بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ دَخَلَتْ عَلَىَّ بَرِيرَةُ فَقَالَتْ إِنَّ أَهْلِي كَاتَبُونِي عَلَى تِسْعِ أَوَاقٍ فِي تِسْعِ سِنِينَ فِي كُلِّ سَنَةٍ أُوقِيَّةٌ . فَأَعِينِينِي . فَقُلْتُ لَهَا إِنْ شَاءَ أَهْلُكِ أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَأُعْتِقَكِ وَيَكُونَ الْوَلاَءُ لِي فَعَلْتُ . فَذَكَرَتْ ذَلِكَ لأَهْلِهَا فَأَبَوْا إِلاَّ أَنْ يَكُونَ الْوَلاَءُ لَهُمْ فَأَتَتْنِي فَذَكَرَتْ ذَلِكَ قَالَتْ فَانْتَهَرْتُهَا فَقَالَتْ لاَهَا اللَّهِ إِذَا قَالَتْ . فَسَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَأَلَنِي فَأَخْبَرْتُهُ فَقَالَ " اشْتَرِيهَا وَأَعْتِقِيهَا وَاشْتَرِطِي لَهُمُ الْوَلاَءَ فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ " . فَفَعَلْتُ - قَالَتْ - ثُمَّ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَشِيَّةً فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ

اللَّهِ عَزَّ وَجَلَّ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ كِتَابُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوْثَقُ مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ أَعْتِقْ فُلاَنًا وَالْوَلاَءُ لِي إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ " .

Reference : Sahih Muslim 1504 d
In-book reference : Book 20, Hadith 10
USC-MSA web (English) reference : Book 9, Hadith 3587
(deprecated numbering scheme)

Hisham b. 'Urwa narrated a hadith like this with the same chain of trans- mitters except (with this change) that in the hadith transmitted on the authority of jartr (the words are):

Her (Barira's) husband was a slave, so Allah's Messenger (ﷺ) gave her the option (either to retain her matrimonial relation with her husband or sever it off). She opted to break off (and secure freedom for her even from the matrimonial alliance). And if he were free he would not have given her the option. In the hadith narrated on the authority (of this chain of transmitters) these words are not found: Amma ba'du.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ أَبِي أُسَامَةَ غَيْرَ أَنَّ فِي، حَدِيثِ جَرِيرٍ قَالَ وَكَانَ زَوْجُهَا عَبْدًا فَخَيَّرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَارَتْ نَفْسَهَا وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا . وَلَيْسَ فِي حَدِيثِهِمْ " أَمَّا بَعْدُ " .

Reference : Sahih Muslim 1504 e
In-book reference : Book 20, Hadith 11
USC-MSA web (English) reference : Book 9, Hadith 3588
(deprecated numbering scheme)

'Abd al-Rahman b. al. Qasim reported on the authority of his father:

'A'isha (Allah be pleased with her) said: There were three issues which were clarified in case of Barira: her owners had decided to sell her on the condition that the right of her inheritance would vest with them. She ('A'isha) said: I made a mention of that to Allah's Apostle (ﷺ) and he said: Buy her and emancipate her, for verily the right of inheritance vests with one who emancipates. She said that she emancipated (her) and Allah's Messenger (ﷺ) gave her the option (either to retain her matrimonial alliance or break it after emancipation). She (taking advantage of the option) opted for herself (the severing of matrimonial alliance). 'A'isha said: The people used to give her charity and she gave us that as gift. I made a mention of it to Allah's Apostle (ﷺ), whereupon he said: That is charity for her but gift for you, so take that.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ فِي بَرِيرَةَ ثَلاَثُ قَضِيَّاتٍ أَرَادَ أَهْلُهَا أَنْ يَبِيعُوهَا وَيَشْتَرِطُوا وَلاَءَهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " اشْتَرِيهَا وَأَعْتِقِيهَا فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ " . قَالَتْ وَعَتَقَتْ فَخَيَّرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَارَتْ نَفْسَهَا . قَالَتْ وَكَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا وَتُهْدِي لَنَا . فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَكُمْ هَدِيَّةٌ فَكُلُوهُ " .

Reference : Sahih Muslim 1504 f
In-book reference : Book 20, Hadith 12
USC-MSA web (English) reference : Book 9, Hadith 3589
(deprecated numbering scheme)

'A'isha (Allah's be pleased with her) reported that she had bought Barira from the people of Ansar, but they laid down the condition that the right of inheritance (would vest in them), whereupon Allah's Messenger (ﷺ) said:

The right of inheritance vests with one who shows favour (who emancipates) and Allah's Messenger (may peacebe upon him) gave her the choice (either to retain) her matrimonial alliance or break it). Her husband was a slave. She (Barira also) gave 'A'isha some meat as gift. Allah's Messenger (ﷺ) said: I wish you could prepare (cook) for us out of this meat. 'A'isha said, It has been given as charity to Barira, whereupon he said: That is charity for her and gift for us.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، . أَنَّهَا اشْتَرَتْ بَرِيرَةَ مِنْ أُنَاسٍ مِنَ الأَنْصَارِ . وَاشْتَرَطُوا الْوَلاَءَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْوَلاَءُ لِمَنْ وَلِيَ النِّعْمَةَ " . وَخَيَّرَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ زَوْجُهَا عَبْدًا وَأَهْدَتْ لِعَائِشَةَ لَحْمًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ صَنَعْتُمْ لَنَا مِنْ هَذَا اللَّحْمِ " . قَالَتْ عَائِشَةُ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ . فَقَالَ " هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ " .

Reference : Sahih Muslim 1504 g
In-book reference : Book 20, Hadith 13
USC-MSA web (English) reference : Book 9, Hadith 3590
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:

She wanted to buy Barira with a view to emancipating her. They (the sellers) laid down the condition that the right of inheritance would vest (with them). She (Hadrat 'A'isha) made a mention of that to Allah's Messenger (ﷺ), whereupon he said: Buy her and emancipate her for the right of inheritance vests with one who emancipates. Allah's Messenger (ﷺ) was given meat as gift. They (his Companions) said to Allah's Apostle (ﷺ): This was given as charity to Barira, whereupon he said: That is charity for her but gift for us. And she was given option (to retain her matrimonial alliance or to break it). Abd al-Rahman said: Her husband was a free man. Shu'ba said: I then asked him (one of the narrators) about Barira's husband (whether he had been a free mart or a slave), whereupon he said: I do not know.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ عَبْدَ، الرَّحْمَنِ بْنَ الْقَاسِمِ قَالَ سَمِعْتُ الْقَاسِمَ، يُحَدِّثُ عَنْ عَائِشَةَ، أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ، بَرِيرَةَ لِلْعِتْقِ فَاشْتَرَطُوا وَلاَءَهَا فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " اشْتَرِيهَا وَأَعْتِقِيهَا فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ " . وَأُهْدِيَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم لَحْمٌ فَقَالُوا لِلنَّبِيِّ صلى الله عليه وسلم هَذَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ . فَقَالَ " هُوَ لَهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ " . وَخُيِّرَتْ . فَقَالَ عَبْدُ الرَّحْمَنِ وَكَانَ زَوْجُهَا حُرًّا . قَالَ شُعْبَةُ ثُمَّ سَأَلْتُهُ عَنْ زَوْجِهَا فَقَالَ لاَ أَدْرِي .

Reference : Sahih Muslim 1504 h
In-book reference : Book 20, Hadith 14
USC-MSA web (English) reference : Book 9, Hadith 3591

(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 1504 i
In-book reference : Book 20, Hadith 15
USC-MSA web (English) reference : Book 9, Hadith 3592
(deprecated numbering scheme)

'A'isha reported that the husband of Barira was a slave.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ أَبِي هِشَامٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ، وَأَبُو هِشَامٍ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ زَوْجُ بَرِيرَةَ عَبْدًا ‏.‏

Reference : Sahih Muslim 1504 j
In-book reference : Book 20, Hadith 16
USC-MSA web (English) reference : Book 9, Hadith 3593
(deprecated numbering scheme)

'A'isha (Allah be pleased with her). the wife of Allah's Apostle (may Peace be upon him) said:

Three are the Sunan (usages) (that we came to know in case of Bairara). She was given option in regard to her husband when she was emancipated. Sbe was given meat as charity. Allah's Messenger (way peace be upon him) visited me when an earthen pot with meat in it was placed on the fire. He asked for food and be was given bread with ordinary meat (usually cooked in the) house. Thereupon he (Allah's Messenger) said: Don't I see the earthen pot on fire with meat in it? They said: Yes. Allah's Messenger, there is meat in it which was given as charity to Barira. We did not deem it advisable that we should give you that to eat, whereupon he said: It is charity for her, but it is gift for us. Allah's Apostle (ﷺ) also said: The right of inheritance vests with one who emancipates.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي، عَبْدِ الرَّحْمَنِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ فِي بَرِيرَةَ ثَلاَثُ سُنَنٍ خُيِّرَتْ عَلَى زَوْجِهَا حِينَ عَتَقَتْ وَأُهْدِيَ لَهَا لَحْمٌ فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْبُرْمَةُ عَلَى النَّارِ فَدَعَا بِطَعَامٍ فَأُتِيَ بِخُبْزٍ وَأُدُمٍ مِنْ أُدُمِ الْبَيْتِ فَقَالَ ‏"‏ أَلَمْ أَرَ بُرْمَةً عَلَى النَّارِ فِيهَا لَحْمٌ ‏"‏ ‏.‏ فَقَالُوا بَلَى يَا رَسُولَ اللَّهِ ذَلِكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَكَرِهْنَا أَنْ نُطْعِمَكَ مِنْهُ ‏.‏ فَقَالَ ‏"‏ هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ مِنْهَا لَنَا هَدِيَّةٌ ‏"‏ ‏.‏ وَقَالَ النَّبِيُّ صلى الله عليه وسلم فِيهَا ‏"‏ إِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1504 k
In-book reference : Book 20, Hadith 17
USC-MSA web (English) reference : Book 9, Hadith 3594
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

'A'isha (Allah be pleated with her) thought of buying a slave-girl and emancipating her, but her owners refused to (sell her but on the condition) that the right of inheritance would vest in them. She made a mention of that to Allah's Messenger (ﷺ). whereupon he said: Let this (condition) not stand in your way for the right of inheritance vests with one who emancipates.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ، جَارِيَةً تُعْتِقُهَا فَأَبَى أَهْلُهَا إِلاَّ أَنْ يَكُونَ لَهُمُ الْوَلاَءُ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ يَمْنَعُكِ ذَلِكِ فَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ " .

Reference : Sahih Muslim 1505
In-book reference : Book 20, Hadith 18
USC-MSA web (English) reference : Book 9, Hadith 3595
(deprecated numbering scheme)

(4) Chapter: The prohibition of selling or giving away the wala'

(4) باب النَّهْىِ عَنْ بَيْعِ الْوَلاَءِ، وَهِبَتِهِ،

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace he upon him) forbade the selling and making a gift of the right of inheritance of a slave. Imam Muslim said: All the persons depend upon Abdullah b. Dinar in regard to this hadith.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ . قَالَ مُسْلِمٌ النَّاسُ كُلُّهُمْ عِيَالٌ عَلَى عَبْدِ اللَّهِ بْنِ دِينَارٍ فِي هَذَا الْحَدِيثِ .

Reference : Sahih Muslim 1506 a
In-book reference : Book 20, Hadith 19
USC-MSA web (English) reference : Book 9, Hadith 3596
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar (Allah be pleased with them) through another chain of transmitters but with this change that in tba hadith narrated by al-Thaqafi from Ubaidullah there is only a mention of selling (or right of inheritance, al-Wala') but not that of making a gift.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - كُلُّ هَؤُلاَءِ عَنْ عَبْدِ اللَّهِ بْنِ، دِينَارٍ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّ الثَّقَفِيَّ لَيْسَ فِي حَدِيثِهِ عَنْ عُبَيْدِ اللَّهِ إِلاَّ الْبَيْعُ وَلَمْ يَذْكُرِ الْهِبَةَ .

Reference : Sahih Muslim 1506 b
In-book reference : Book 20, Hadith 20
USC-MSA web (English) reference : Book 9, Hadith 3597
(deprecated numbering scheme)

(5) Chapter: The prohibition of a manumitted slave taking anyone as a Mawla except the one who manumitted him

(5) باب تَحْرِيمِ تَوَلِّي الْعَتِيقِ غَيْرَ مَوَالِيهِ

Jabir b. Abdullah (Allah be pleased with them) reported that Allah's Apostle (ﷺ) made it obligatory for every tribe (the payment) of blood-wit; he then also made it explicit that it is not permissible for

a Muslim to make himself the ally (of the slave emancipated by another) Muslim without his permission. He (the narrator further added):

I was informed that he (the Holy Prophet) cursed the one who did that (and it was recorded) in his Sahifa (in a document).

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كَتَبَ النَّبِيُّ صلى الله عليه وسلم عَلَى كُلِّ بَطْنٍ عُقُولَهُ ثُمَّ كَتَبَ " أَنَّهُ لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَتَوَالَى مَوْلَى رَجُلٍ مُسْلِمٍ بِغَيْرِ إِذْنِهِ " . ثُمَّ أُخْبِرْتُ أَنَّهُ لَعَنَ فِي صَحِيفَتِهِ مَنْ فَعَلَ ذَلِكَ .

Reference : Sahih Muslim 1507
In-book reference : Book 20, Hadith 21
USC-MSA web (English) reference : Book 9, Hadith 3598
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) said:

He who takes anyone as his ally without the consent of his previous master, there will be the curse of Allah and that of His angels upon him, and neither, any obligatory act of his nor the supererogatory one will be accepted (by Allah).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ لاَ يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ " .

Reference : Sahih Muslim 1508 a
In-book reference : Book 20, Hadith 22
USC-MSA web (English) reference : Book 9, Hadith 3599
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

He who took the freed slave as his ally without the consent of his previous master, there is upon him the curse of Allah and that of His angels and that of the whole mankind, and there will not be accepted from him his obligatory acts or supercrogatory acts on the Day of Resurrection. This hadith is narrated through the same chain of transmitters, but with a slight change of words.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلاَ صَرْفٌ " . وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ دِينَارٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " وَمَنْ وَالَى غَيْرَ مَوَالِيهِ بِغَيْرِ إِذْنِهِمْ " .

Reference : Sahih Muslim 1508 b, 1508 c
In-book reference : Book 20, Hadith 23
USC-MSA web (English) reference : Book 9, Hadith 3600
(deprecated numbering scheme)

Ibrahim al-Taimi reported on the authority of his father:

'Ali b. Abu Talib (Allah be pleased with him) addressed us and said: He who thinks that we (the members of the Prophet's family) read anything else besides the Book of Allah and this Sahifa (and he said that Sahifa was tied to the scabbard of the sword) tells a lie. (This Sahifa) contains (problems) pertaining to the ages of the camels and (the recompense) of the injuries, and it also records the words of the Prophet (ﷺ): Medina is a sacred territory from 'Ayr to Thaur (it is most probably Uhud). He who innovates (an act or practice) or gives protection to an innovator, there is a curse of Allah and that of His angels and that of the whole humanity upon him. Allah will not accdpt from him (as a recompense) any obligatory act or supererogatory act, and the responsibility of the Muslims is a joint responsibility; even the lowest in rank can undertake the responsibility (on behalf of others), and he who claims anyone else as his father besides his own father or makes one his ally other than the one (who freed him), there is a curse of Allah. that of His angels and that of the wholemankind upon him. Allah will not accept the obligatory act of the supererogatery act (as a recompense) from him.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ مَنْ زَعَمَ أَنَّ عِنْدَنَا، شَيْئًا نَقْرَأُهُ إِلاَّ كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةَ - قَالَ وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ - فَقَدْ كَذَبَ . فِيهَا أَسْنَانُ الإِبِلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ وَفِيهَا قَالَ النَّبِيُّ صلى الله عليه وسلم " الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً " .

Reference : Sahih Muslim 1370 d
In-book reference : Book 20, Hadith 24
USC-MSA web (English) reference : Book 9, Hadith 3601
(deprecated numbering scheme)

(6) Chapter: The virtue of manumitting slaves

(6) باب فَضْلِ الْعِتْقِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

If anyone emancipates a Muslim slave, Allah will set free from Hell an organ of his body for every organ of his (slave's) body.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، - وَهُوَ ابْنُ أَبِي هِنْدٍ - حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي حَكِيمٍ، عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ إِرْبٍ مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ " .

Reference : Sahih Muslim 1509 a
In-book reference : Book 20, Hadith 25
USC-MSA web (English) reference : Book 9, Hadith 3602
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace benpon him) as saying:

He who emancipates a slave, Allah will set free from Hell every limb (of his body) for every limb of his (slave's) body, even his private parts.

وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ مُطَرِّفٍ أَبِي غَسَّانَ، الْمَدَنِيِّ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ رَقَبَةً أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهَا عُضْوًا مِنْ أَعْضَائِهِ مِنَ النَّارِ حَتَّى فَرْجَهُ بِفَرْجِهِ " .

Reference : Sahih Muslim 1509 b
In-book reference : Book 20, Hadith 26
USC-MSA web (English) reference : Book 9, Hadith 3603
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
I heard Allah's Messenger (ﷺ) as saying: He who emancipates a believing slave. Allah will set free from Fire his every limb for every limb of his (slave's), even his private parts for his.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ حَتَّى يُعْتِقَ فَرْجَهُ بِفَرْجِهِ" .

Reference : Sahih Muslim 1509 c
In-book reference : Book 20, Hadith 27
USC-MSA web (English) reference : Book 9, Hadith 3604
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

A Muslim who emancipates a Muslim (slave). Allah will save from Fire every limb of his for every limb (of the slave). Sa'id b. Marjana said: When I heard this hadith from Abu Huraira (Allah be pleased with him), I went away and made a mention of it to 'Ali b. Husain and he at once emancipated the slave for which Ibn ja'far was prepared to pay ten thousand dirhams or one thousand dinars.

وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ - حَدَّثَنَا وَاقِدٌ، - يَعْنِي أَخَاهُ - حَدَّثَنِي سَعِيدُ ابْنُ مَرْجَانَةَ، - صَاحِبُ عَلِيِّ بْنِ حُسَيْنٍ - قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا اسْتَنْقَذَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ " . قَالَ فَانْطَلَقْتُ حِينَ سَمِعْتُ الْحَدِيثَ مِنْ أَبِي هُرَيْرَةَ فَذَكَرْتُهُ لِعَلِيِّ بْنِ الْحُسَيْنِ فَأَعْتَقَ عَبْدًا لَهُ قَدْ أَعْطَاهُ بِهِ ابْنُ جَعْفَرٍ عَشْرَةَ آلاَفِ دِرْهَمٍ أَوْ أَلْفَ دِينَارٍ .

Reference : Sahih Muslim 1509 d
In-book reference : Book 20, Hadith 28
USC-MSA web (English) reference : Book 9, Hadith 3605
(deprecated numbering scheme)

(7) Chapter: The virtue of manumitting one's father

(7) باب فَضْلِ عِتْقِ الْوَالِدِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

A son does not repay what he owes his father unless he buys him (the father) in case he is a slave and then emancipates him. In the narration transmitted by Ibn Abu Shaiba there is a slight change of words.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَجْزِي وَلَدٌ وَالِدًا إِلاَّ أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ " . وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ " وَلَدٌ وَالِدَهُ " .

Reference : Sahih Muslim 1510 a
In-book reference : Book 20, Hadith 29
USC-MSA web (English) reference : Book 9, Hadith 3606
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Suhail with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالُوا " وَلَدٌ وَالِدَهُ " .

Reference : Sahih Muslim 1510 b
In-book reference : Book 20, Hadith 30
USC-MSA web (English) reference : Book 9, Hadith 3607
(deprecated numbering scheme)

21 - The Book of Transactions (1511 - 1550)

كتاب البيوع

(1) Chapter: The invalidity of Mulamasah and Munabadhah transactions

(1) باب إِبْطَالِ بَيْعِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade (two types of transactions) Mulamasa and Munabadha

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ، حَبَّانَ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ ‏.‏

Reference : Sahih Muslim 1511 a
In-book reference : Book 21, Hadith 1
USC-MSA web (English) reference : Book 10, Hadith 3608
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported like this from Allah's Messenger (ﷺ).

وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1511 b
In-book reference : Book 21, Hadith 2
USC-MSA web (English) reference : Book 10, Hadith 3609
(deprecated numbering scheme)

Abu Huraira reported from Allah's Messenger (ﷺ) a hadith like this through another chain cf transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1511 c
In-book reference : Book 21, Hadith 3
USC-MSA web (English) reference : Book 10, Hadith 3610
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلِ، بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1511 d
In-book reference : Book 21, Hadith 4
USC-MSA web (English) reference : Book 10, Hadith 3611

(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

Two types of trarisactions have been forbidden (by the Holy Prophet), al-Mlulamasa and al-Munabadha. As far as Mulamasa transaction is concerned, it is that every one of them (the parties entering into transaction) should touch the garment of the other without careful consideration, and al-Munabadha is that every one of them should throw his cloth to the other and one of them should not see the cloth of his friend.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو، بْنُ دِينَارٍ عَنْ عَطَاءِ بْنِ مِينَاءَ، أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ نُهِيَ عَنْ بَيْعَتَيْنِ، الْمُلاَمَسَةِ وَالْمُنَابَذَةِ . أَمَّا الْمُلاَمَسَةُ فَأَنْ يَلْمِسَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِغَيْرِ تَأَمُّلٍ وَالْمُنَابَذَةُ أَنْ يَنْبِذَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَهُ إِلَى الآخَرِ وَلَمْ يَنْظُرْ وَاحِدٌ مِنْهُمَا إِلَى ثَوْبِ صَاحِبِهِ.

Reference : Sahih Muslim 1511 e
In-book reference : Book 21, Hadith 5
USC-MSA web (English) reference : Book 10, Hadith 3612
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported:

Allah's Messenger (ﷺ) forbade us (from), two types of business transactions and two ways of dressing. He forbade Mulamasa and Munabadha in transactions. Mulamasa means the touching of another's garment with his hand, whether at night or by day, without turning it over except this much. Munabadha means that a man throws his garment to another and the other throws his garment, and thus confirming their contract without the inspection of mutual agreement.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لِحَرْمَلَةَ - قَالاَ أَخْبَرَنَا ابْنُ، وَهْبٍ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّ أَبَا سَعِيدٍ، الْخُدْرِيَّ قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعَتَيْنِ وَلِبْسَتَيْنِ نَهَى عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ . وَالْمُلاَمَسَةُ لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ وَلاَ يَقْلِبُهُ إِلاَّ بِذَلِكَ وَالْمُنَابَذَةُ أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ وَيَنْبِذَ الآخَرُ إِلَيْهِ ثَوْبَهُ وَيَكُونُ ذَلِكَ بَيْعَهُمَا مِنْ غَيْرِ نَظَرٍ وَلاَ تَرَاضٍ .

Reference : Sahih Muslim 1512 a
In-book reference : Book 21, Hadith 6
USC-MSA web (English) reference : Book 10, Hadith 3613
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab through the same chain of transmitters.

وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1512 b
In-book reference : Book 21, Hadith 7
USC-MSA web (English) reference : Book 10, Hadith 3613
(deprecated numbering scheme)

(2) Chapter: The invalidity of Hasah transactions and transactions involving ambiguity

(2) باب بُطْلاَنِ بَيْعِ الْحَصَاةِ وَالْبَيْعِ الَّذِي فِيهِ غَرَرٌ

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade a transaction determined by throwing stones, and the type which involves some uncertainty.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَيَحْيَى بْنُ سَعِيدٍ، وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ ‏.‏

Reference : Sahih Muslim 1513
In-book reference : Book 21, Hadith 8
USC-MSA web (English) reference : Book 10, Hadith 3614
(deprecated numbering scheme)

(3) Chapter: The prohibition of selling Habl Al-Habalah

(3) باب تَحْرِيمِ بَيْعِ حَبَلِ الْحَبَلَةِ

'Abdullah (b. 'Umar) (Allah be pleased with him) said that Allah's Messenger (ﷺ) forbade the transaction called habal al-habala.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ ‏.‏

Reference : Sahih Muslim 1514 a
In-book reference : Book 21, Hadith 9
USC-MSA web (English) reference : Book 10, Hadith 3615
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that the people of pre-Islamic days used to sell the meat of the slaughtered camel up to habal al-habala. And habal al-habala implies that a she-camel should give birth and then the (born one should grow young) and become pregnant. Allah's Messenger (ﷺ) forbade them that (this transaction).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لَحْمَ الْجَزُورِ إِلَى حَبَلِ الْحَبَلَةِ ‏.‏ وَحَبَلُ الْحَبَلَةِ أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تَحْمِلَ الَّتِي نُتِجَتْ فَنَهَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ ‏.‏

Reference : Sahih Muslim 1514 b
In-book reference : Book 21, Hadith 10
USC-MSA web (English) reference : Book 10, Hadith 3616
(deprecated numbering scheme)

(4) Chapter: The prohibition of urging a buyer to cancel a purchase in order to sell him one's own goods; And urging a seller to cancel a sale already agreed upon so that one can buy the goods oneself; And the prohibition of artificially inflating prices; And the prohibition of letting milk accumulate in the udder in order to deceive the purchaser

(4) باب تَحْرِيمِ بَيْعِ الرَّجُلِ عَلَى بَيْعِ أَخِيهِ وَسَوْمِهِ عَلَى سَوْمِهِ وَتَحْرِيمِ النَّجْشِ وَتَحْرِيمِ التَّصْرِيَةِ

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as having said this:

One amongst you should not enter into a transaction when another is bargaining.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ " ‏.‏

Reference : Sahih Muslim 1412 e
In-book reference : Book 21, Hadith 11
USC-MSA web (English) reference : Book 10, Hadith 3617
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

A person should not enter into a transaction when his brother is already making a transaction and he should not make a proposal of marriage when his brother has already made a proposal except when he gives permission.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَبِعِ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلاَ يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ إِلاَّ أَنْ يَأْذَنَ لَهُ " ‏.‏

Reference : Sahih Muslim 1412 f
In-book reference : Book 21, Hadith 12
USC-MSA web (English) reference : Book 10, Hadith 3618
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A Muslim should not purchase (in opposition) to his brother.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَسُمِ الْمُسْلِمُ عَلَى سَوْمِ أَخِيهِ " ‏.‏

Reference : Sahih Muslim 1515 a
In-book reference : Book 21, Hadith 13
USC-MSA web (English) reference : Book 10, Hadith 3619
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight change of words.

وَحَدَّثَنِيهِ أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الْعَلاَءِ، وَسُهَيْلٍ عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح. وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح. وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ ‏.‏ وَفِي رِوَايَةِ الدَّوْرَقِيِّ عَلَى سِيمَةِ أَخِيهِ ‏.‏

Reference : Sahih Muslim 1515 b
In-book reference : Book 21, Hadith 14
USC-MSA web (English) reference : Book 10, Hadith 3619
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (may peace'be upon him) as saying:

Do not go out to meet riders to enter into transaction with them; none of you must buy in opposition to another, nor must you bid against one another; a townsman must not sell for a man from the desert, and do not tie up udders of carnels and sheep, and he who buys them after that has been done has two courses open to him: after he has milked them he may keep them if he is pleased with them, or he may return them along with a sit of dates if he is displeased with them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُتَلَقَّى الرُّكْبَانُ لِبَيْعٍ وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ تَنَاجَشُوا وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ وَلاَ تُصَرُّوا الإِبِلَ وَالْغَنَمَ فَمَنِ ابْتَاعَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلُبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ " .

Reference : Sahih Muslim 1515 c
In-book reference : Book 21, Hadith 15
USC-MSA web (English) reference : Book 10, Hadith 3620
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade the (people) meeting the caravan (for entering into business transaction with them), and the selling of goods by a townsman on behalf of a man of the desert, and seeking by a woman the divorce of her sister (from her husband), and outbidding (against one another), and tying up the udders (of animals), and buying of (things) in opposition to one's brother.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ التَّلَقِّي لِلرُّكْبَانِ وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا وَعَنِ النَّجْشِ وَالتَّصْرِيَةِ وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ .

Reference : Sahih Muslim 1515 d
In-book reference : Book 21, Hadith 16
USC-MSA web (English) reference : Book 10, Hadith 3621
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا غُنْدَرٌ، ح وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبُ، بْنُ جَرِيرٍ ح وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبِي قَالُوا، جَمِيعًا حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ . فِي حَدِيثِ غُنْدَرٍ وَوَهْبٍ نُهِيَ . وَفِي حَدِيثِ عَبْدِ الصَّمَدِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى . بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ .

Reference : Sahih Muslim 1515 e
In-book reference : Book 21, Hadith 17
USC-MSA web (English) reference : Book 10, Hadith 3621
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade the outbidding (against another).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ النَّجْشِ .

Reference : Sahih Muslim 1516

In-book reference : Book 21, Hadith 18
USC-MSA web (English) reference : Book 10, Hadith 3622
(deprecated numbering scheme)

(5) Chapter: The prohibition of intercepting traders

(5) باب تَحْرِيمِ تَلَقِّي الْجَلَبِ

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

Do not go out to meet merchandise in the way, (wait) until it is brought into the market.

This hadith has been reported on the authority of Ibn Numair but with a slight change of words.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي كُلُّهُمْ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ تُتَلَقَّى السِّلَعُ حَتَّى تَبْلُغَ الأَسْوَاقَ . وَهَذَا لَفْظُ ابْنِ نُمَيْرٍ . وَقَالَ الآخَرَانِ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ التَّلَقِّي .

Reference : Sahih Muslim 1517 a
In-book reference : Book 21, Hadith 19
USC-MSA web (English) reference : Book 10, Hadith 3623
(deprecated numbering scheme)

This hadith has been reported on the authority of 'Ubaidullah.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ .

Reference : Sahih Muslim 1517 b
In-book reference : Book 21, Hadith 20
USC-MSA web (English) reference : Book 10, Hadith 3624
(deprecated numbering scheme)

Abdullah (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

Do not meet the traders (in the way).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي، عُثْمَانَ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ تَلَقِّي الْبُيُوعِ .

Reference : Sahih Muslim 1518
In-book reference : Book 21, Hadith 21
USC-MSA web (English) reference : Book 10, Hadith 3625
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace he upon him) as saying:

Do not meet the merchandise (in the way).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُتَلَقَّى الْجَلَبُ .

Reference : Sahih Muslim 1519 a
In-book reference : Book 21, Hadith 22
USC-MSA web (English) reference : Book 10, Hadith 3626
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Do not meet the merchant in the way and enter into business transaction with him, and whoever meets him and buys from him (and in case it is done, see) that when the owner of (merchandise) comes into the market (and finds that he has been paid less price) he has the option (to declare the transaction null and void).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي هِشَامٌ، الْقُرْدُوسِيُّ عَنِ ابْنِ سِيرِينَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَلَقَّوُا الْجَلَبَ . فَمَنْ تَلَقَّاهُ فَاشْتَرَى مِنْهُ فَإِذَا أَتَى سَيِّدُهُ السُّوقَ فَهُوَ بِالْخِيَارِ " .

Reference : Sahih Muslim 1519 b
In-book reference : Book 21, Hadith 23
USC-MSA web (English) reference : Book 10, Hadith 3627
(deprecated numbering scheme)

(6) Chapter: The prohibition of the town-dweller selling on behalf of a bedouin

(6) باب تَحْرِيمِ بَيْعِ الْحَاضِرِ لِلْبَادِي

Abu Huraira (Allah be pleased with him) reported it directly from Allah's Apostle (ﷺ):

The townsman'should not sell for a man from the desert (with a view to taking advantage of his ignorance of the market conditions of the city). And Zuhair reported from the Prophet (ﷺ) that he forbade the townsman to sell on behalf of the man from the desert.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَبِعْ حَاضِرٌ لِبَادٍ " . وَقَالَ زُهَيْرٌ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ .

Reference : Sahih Muslim 1520
In-book reference : Book 21, Hadith 24
USC-MSA web (English) reference : Book 10, Hadith 3628
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

The riders (carrying merchandise) should not be met in the way, and townsman should not sell for a man of the desert. The narrator reported. I said to Ibn 'Abbas: What do these words really imply-" The townsman for the man of the desert"? He said: That he should work as a broker on his behalf.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُتَلَقَّى الرُّكْبَانُ وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ . قَالَ فَقُلْتُ لاِبْنِ عَبَّاسٍ مَا قَوْلُهُ حَاضِرٌ لِبَادٍ قَالَ لاَ يَكُنْ لَهُ سِمْسَارًا.

Reference : Sahih Muslim 1521
In-book reference : Book 21, Hadith 25

USC-MSA web (English) reference : Book 10, Hadith 3629
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The townsman should not sell for a man from the desert, leave the people alone, Allah will give them provision from one another. Yahya reported it with a slight change of words.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، ح. وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَبِعْ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقِ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ" . غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَى " يُرْزَقُ " .

Reference : Sahih Muslim 1522 a
In-book reference : Book 21, Hadith 26
USC-MSA web (English) reference : Book 10, Hadith 3630
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported a similar hadith from Allah's Apostle (ﷺ) through another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1522 b
In-book reference : Book 21, Hadith 27
USC-MSA web (English) reference : Book 10, Hadith 3631
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported:

We were forbidden that a townsman should sell for a man of the desert, even if he is his brother or father.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ، بْنِ مَالِكٍ قَالَ نُهِينَا أَنْ يَبِيعَ، حَاضِرٌ لِبَادٍ . وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ .

Reference : Sahih Muslim 1523 a
In-book reference : Book 21, Hadith 28
USC-MSA web (English) reference : Book 10, Hadith 3632
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) said:

We were forbidden that a townsman should sell for a man of the desert.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ،ح . وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذٌ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ نُهِينَا عَنْ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ .

Reference : Sahih Muslim 1523 b
In-book reference : Book 21, Hadith 29
USC-MSA web (English) reference : Book 10, Hadith 3633
(deprecated numbering scheme)

(7) Chapter: Ruling on selling Al-Musarrah (An animal in whose udder milk has been allowed to accumulate)

(7) باب حُكْمِ بَيْعِ الْمُصَرَّاةِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be'upon him) as saying:

He who bought a goat having its udder tied up should go back with it, milk it, and, if he is satisfied with its milk, he should retair it, otherwise he should return it along with a sa' of dates.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اشْتَرَى شَاةً مُصَرَّاةً فَلْيَنْقَلِبْ بِهَا فَلْيَحْلُبْهَا فَإِنْ رَضِيَ حِلاَبَهَا أَمْسَكَهَا وَإِلاَّ رَدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ " .

Reference : Sahih Muslim 1524 a
In-book reference : Book 21, Hadith 30
USC-MSA web (English) reference : Book 10, Hadith 3634
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who buys a goat with its udder tied up has the option to retain the goat if he so desires or return it within three days, and in case he returns it he should do so along with a sa' of dates.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ ابْتَاعَ شَاةً مُصَرَّاةً فَهُوَ فِيهَا بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ إِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ رَدَّهَا وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ " .

Reference : Sahih Muslim 1524 b
In-book reference : Book 21, Hadith 31
USC-MSA web (English) reference : Book 10, Hadith 3635
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

lie who buys a goat having its udder tied up has the option to return it within three days. If he returns it he should pay a sa' of dates. Wheat is not essential.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي الْعَقَدِيَّ - حَدَّثَنَا قُرَّةُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اشْتَرَى شَاةً مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ لاَ سَمْرَاءَ " .

Reference : Sahih Muslim 1524 c
In-book reference : Book 21, Hadith 32
USC-MSA web (English) reference : Book 10, Hadith 3636
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who buys a goat having its udder tied up has two courses left for him. He may retain it, and if he desires may return it along with a sa' of dates and not wheat.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اشْتَرَى شَاةً مُصَرَّاةً فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ رَدَّهَا وَصَاعًا مِنْ تَمْرٍ لاَ سَمْرَاءَ " .

Reference : Sahih Muslim 1524 d
In-book reference : Book 21, Hadith 33
USC-MSA web (English) reference : Book 10, Hadith 3637
(deprecated numbering scheme)

Ayyub narrated with the same chain of transmitters but with this change of words:

" He who buys a goat has the option...."

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " مَنِ اشْتَرَى مِنَ الْغَنَمِ فَهُوَ بِالْخِيَارِ " .

Reference : Sahih Muslim 1524 e
In-book reference : Book 21, Hadith 34
USC-MSA web (English) reference : Book 10, Hadith 3638
(deprecated numbering scheme)

Hammam b. Munabbih said:

Out of the ahadith which Abu Huraira (Allah be pleased with him) reported to us from Allah's Messenger (ﷺ) one is this that Allah's Messenger (ﷺ) said: If one among you buys a she-camel having its udder tied up he has the two options for him after milking it either (to retain it) or return it with a sa' of dates.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَا أَحَدُكُمُ اشْتَرَى لِقْحَةً مُصَرَّاةً أَوْ شَاةً مُصَرَّاةً فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلُبَهَا إِمَّا هِيَ وَإِلاَّ فَلْيَرُدَّهَا وَصَاعًا مِنْ تَمْرٍ " .

Reference : Sahih Muslim 1524 f
In-book reference : Book 21, Hadith 35
USC-MSA web (English) reference : Book 10, Hadith 3639
(deprecated numbering scheme)

(8) Chapter: It is invalid to sell goods before taking possession of them

(8) باب بُطْلاَنِ بَيْعِ الْمَبِيعِ قَبْلَ الْقَبْضِ

Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who buys foodgrain should not sell it until he has taken possession of it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ، قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ " . قَالَ ابْنُ عَبَّاسٍ وَأَحْسِبُ كُلَّ شَىْءٍ مِثْلَهُ .

Reference : Sahih Muslim 1525 a
In-book reference : Book 21, Hadith 36
USC-MSA web (English) reference : Book 10, Hadith 3640
(deprecated numbering scheme)

A hadith like this has been narrated through the same chain of transmitters.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَأَحْمَدُ بْنُ عَبْدَةَ، قَالاَ حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ، أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، - وَهُوَ الثَّوْرِيُّ - كِلاَهُمَا عَنْ عَمْرِو، بْنِ دِينَارٍ بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 1525 b
In-book reference : Book 21, Hadith 37
USC-MSA web (English) reference : Book 10, Hadith 3641
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who buys food-rain should not sell it until he has taken possession of it. Ibn Abbas (Allah be pleased with them) said: I regard everything like food (so far as this principle is concerned).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَقْبِضَهُ ‏"‏ ‏.‏ قَالَ ابْنُ عَبَّاسٍ وَأَحْسِبُ كُلَّ شَىْءٍ بِمَنْزِلَةِ الطَّعَامِ ‏.‏

Reference : Sahih Muslim 1525 c
In-book reference : Book 21, Hadith 38
USC-MSA web (English) reference : Book 10, Hadith 3642
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who buys foodgrain should not sell it, until he has weighed it (and then taken possession of it). I (Tawus) said to Ibn Abbas (Allah be pleased with them): Why is it so? Thereupon he said: Don't you see that they (the people) sell foodgrains against gold for the stipulated time. Abu Kuraib did not make any mention of the stipulated time.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَكْتَالَهُ ‏"‏ ‏.‏ فَقُلْتُ لاِبْنِ عَبَّاسٍ لِمَ فَقَالَ أَلاَ تَرَاهُمْ يَتَبَايَعُونَ بِالذَّهَبِ وَالطَّعَامُ مُرْجَأٌ وَلَمْ يَقُلْ أَبُو كُرَيْبٍ مُرْجَأٌ ‏.‏

Reference : Sahih Muslim 1525 d
In-book reference : Book 21, Hadith 39
USC-MSA web (English) reference : Book 10, Hadith 3643
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who buys foodgrain should not sell it until he has taken full possession of it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1526 a

In-book reference : Book 21, Hadith 40
USC-MSA web (English) reference : Book 10, Hadith 3644
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported:

We used to buy foodgrains during the lifetime of Allah's Messenger (ﷺ). He (the Holy Prophet) would then send to us one who commanded us to take them (the foodgrains) to a place other than the one where we had bought them before we sold it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَبْتَاعُ الطَّعَامَ فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ .

Reference : Sahih Muslim 1527 a
In-book reference : Book 21, Hadith 41
USC-MSA web (English) reference : Book 10, Hadith 3645
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who buys foodgrain should not sell that before taking possession of it. He (the narrator) said: We used to buy foodgrain from the caravans in bulk, but Allah's Messenger (ﷺ) forbade us to re-sell that until we had shifted it to some other place.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اشْتَرَى طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ" . قَالَ وَكُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافًا فَنَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَبِيعَهُ حَتَّى نَنْقُلَهُ مِنْ مَكَانِهِ .

Reference : Sahih Muslim 1526 b, 1527 b
In-book reference : Book 21, Hadith 42
USC-MSA web (English) reference : Book 10, Hadith 3646
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who bought foodgrain should not sell it until he had taken full possession of it (after measuring it).

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اشْتَرَى طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ وَيَقْبِضَهُ " .

Reference : Sahih Muslim 1526 c
In-book reference : Book 21, Hadith 43
USC-MSA web (English) reference : Book 10, Hadith 3647
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying,:

He who bought foodgrain should not sell it until he had taken possession of it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ يَحْيَى أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، وَقَالَ عَلِيٌّ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ ابْتَاعَ طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَقْبِضَهُ " .

Reference : Sahih Muslim 1526 d
In-book reference : Book 21, Hadith 44
USC-MSA web (English) reference : Book 10, Hadith 3648
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that they were beaten during the lifetime of Allah's Messenger (ﷺ) if they had bought foodgrains in bulk and then sold them in the spot without shifting them (to some other place).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا اشْتَرَوْا طَعَامًا جِزَافًا أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يُحَوِّلُوهُ .

Reference : Sahih Muslim 1527 c
In-book reference : Book 21, Hadith 45
USC-MSA web (English) reference : Book 10, Hadith 3649
(deprecated numbering scheme)

Salim b. 'Abdullah (Allah be pleased with them) reported his father havingsaid this:

I saw people being beaten during the lifetime of Allah's Messenger (ﷺ) in case they bought the foodgrain in bulk, and then sold them at that spot before taking it to their places. This hadith is narrated on the authority of 'Ubaidullah b. Abdullah b. 'Umar through another chain of transmitters (and the words are):" His father (Ibn 'Umar) used to buy foodgrains in bulk and then carried them to his people."

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ أَبَاهُ، قَالَ قَدْ رَأَيْتُ النَّاسَ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا ابْتَاعُوا الطَّعَامَ جِزَافًا يُضْرَبُونَ فِي أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ وَذَلِكَ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ . قَالَ ابْنُ شِهَابٍ وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ كَانَ يَشْتَرِي الطَّعَامَ جِزَافًا فَيَحْمِلُهُ إِلَى أَهْلِهِ .

Reference : Sahih Muslim 1527 d
In-book reference : Book 21, Hadith 46
USC-MSA web (English) reference : Book 10, Hadith 3650
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who bought foodgrain should not sell it until he had measured it. In the narration of Abu Bakr there the word is Ibta' instead of Ishtara.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اشْتَرَى طَعَامًا فَلاَ يَبِعْهُ حَتَّى يَكْتَالَهُ " . وَفِي رِوَايَةِ أَبِي بَكْرٍ " مَنِ ابْتَاعَ " .

Reference : Sahih Muslim 1528 a
In-book reference : Book 21, Hadith 47
USC-MSA web (English) reference : Book 10, Hadith 3651
(deprecated numbering scheme)

Abu Huraira (Allah be please with him) is reported to have said to Marwan:

Have you made lawful the transactions involving interest? Thereupon Marwan said: I have not done that. Thereupon Abu Huraira (ﷺ) said: You have made lawful the transactions with the help of documents only, whereas Allah's Messenger (ﷺ) forbade the transaction of foodgrains until full possession is taken of them. Marwan then addressed the people and forbade them to enter into such transactions (as are done with the help of documents). Sulaiman said: I saw the sentinels snatching (these documents) from the people.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ، حَدَّثَنَا الضَّحَّاكُ، بْنُ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ لِمَرْوَانَ أَحْلَلْتَ بَيْعَ الرِّبَا . فَقَالَ مَرْوَانُ مَا فَعَلْتُ . فَقَالَ أَبُو هُرَيْرَةَ أَحْلَلْتَ بَيْعَ الصِّكَاكِ وَقَدْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الطَّعَامِ حَتَّى يُسْتَوْفَى . قَالَ فَخَطَبَ مَرْوَانُ النَّاسَ فَنَهَى عَنْ بَيْعِهَا . قَالَ سُلَيْمَانُ فَنَظَرْتُ إِلَى حَرَسٍ يَأْخُذُونَهَا مِنْ أَيْدِي النَّاسِ .

Reference : Sahih Muslim 1528 b
In-book reference : Book 21, Hadith 48
USC-MSA web (English) reference : Book 10, Hadith 3652
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

When you purchase foodgrains, do not sell them until you have taken possession of them.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا ابْتَعْتَ طَعَامًا فَلاَ تَبِعْهُ حَتَّى تَسْتَوْفِيَهُ " .

Reference : Sahih Muslim 1529
In-book reference : Book 21, Hadith 49
USC-MSA web (English) reference : Book 10, Hadith 3653
(deprecated numbering scheme)

(9) Chapter: The prohibition of selling a heap of dates the weight of which is unknown

(9) باب تَحْرِيمِ بَيْعِ صُبْرَةِ التَّمْرِ الْمَجْهُولَةِ الْقَدْرِ بِتَمْرٍ

Jabir b. Abdullah (Allah be pleased with them) is reported to have said that Allah's Messenger (ﷺ) forbade the sale of a heap of dates the weight of which is unknown in accordance with the known weight of dates.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي ابْنُ جُرَيْجٍ، أَنَّ أَبَا الزُّبَيْرِ، أَخْبَرَهُ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لاَ يُعْلَمُ مَكِيلَتُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ .

Reference : Sahih Muslim 1530 a
In-book reference : Book 21, Hadith 50
USC-MSA web (English) reference : Book 10, Hadith 3654
(deprecated numbering scheme)

This hadith is narrated on the authority of Jabir b. Abdullah (Allah be pleased with them) but with this variation that no mention is made of the dates (which one finds) at the end of the previous hadith.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثنا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ مِنَ التَّمْرِ . فِي آخِرِ الْحَدِيثِ .

Reference : Sahih Muslim 1530 b
In-book reference : Book 21, Hadith 51
USC-MSA web (English) reference : Book 10, Hadith 3655
(deprecated numbering scheme)

(10) Chapter: Affirming that both parties to a transaction have the option (of canceling it) while they are still together

(10) باب ثُبُوتِ خِيَارِ الْمَجْلِسِ لِلْمُتَبَايِعَيْنِ

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

Both parties in a business transaction have the right to annul it so long as they have not separated; except in transactions which have been made subject to the right of parties to annul them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْبَيِّعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ " .

Reference : Sahih Muslim 1531 a
In-book reference : Book 21, Hadith 52
USC-MSA web (English) reference : Book 10, Hadith 3656
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar (Allah be pleased with them) through another chain of transmitters.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي كُلُّهُمْ، عَنْ عُبَيْدِ، اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - جَمِيعًا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح. وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى، بْنُ سَعِيدٍ ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . نَحْوَ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ .

Reference : Sahih Muslim 1531 b
In-book reference : Book 21, Hadith 53
USC-MSA web (English) reference : Book 10, Hadith 3657
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with thcm) reported Allah's Messenger (ﷺ) as saying:

When two persons enter into a transaction, each of them has the right to annul it so long as they are not separated and are together (at the place of transaction) ; or if one gives the other the right (to annul the transaction) But if one gives the other the option, the transaction is made on this condition (i. e. one has the right to annul the transaction),

it becomes binding. And if they are separated after they have made the bargain and none of them annulled it, even then the transaction is binding.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا تَبَايَعَ الرَّجُلاَنِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَكَانَا جَمِيعًا أَوْ يُخَيِّرُ أَحَدُهُمَا الآخَرَ فَإِنْ خَيَّرَ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَى ذَلِكَ فَقَدْ وَجَبَ الْبَيْعُ وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ فَقَدْ وَجَبَ الْبَيْعُ " .

Reference : Sahih Muslim 1531 c
In-book reference : Book 21, Hadith 54
USC-MSA web (English) reference : Book 10, Hadith 3658
(deprecated numbering scheme)

Abdullah b. 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

When two persons enter into a transac. tion, each one of them has the right to annul it so long as they are not separated, or their transaction gives one another (as a condition) the right of annulling, and if their transaction, has the right of annulling it the transaction becomes binding. Ibn Abi Umar made this addition that whenever he (Ibn Umar) entered into a transaction with a person with the intention of not breaking it, he walked a while and then returned to him.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنْ سُفْيَانَ، - قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ ابْنِ جُرَيْجٍ، قَالَ أَمْلَى عَلَىَّ نَافِعٌ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَبَايَعَ الْمُتَبَايِعَانِ بِالْبَيْعِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَا لَمْ يَتَفَرَّقَا أَوْ يَكُونُ بَيْعُهُمَا عَنْ خِيَارٍ فَإِذَا كَانَ بَيْعُهُمَا عَنْ خِيَارٍ فَقَدْ وَجَبَ " . زَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ قَالَ نَافِعٌ فَكَانَ إِذَا بَايَعَ رَجُلاً فَأَرَادَ أَنْ لاَ يُقِيلَهُ قَامَ فَمَشَى هُنَيَّةً ثُمَّ رَجَعَ إِلَيْهِ .

Reference : Sahih Muslim 1531 d
In-book reference : Book 21, Hadith 55
USC-MSA web (English) reference : Book 10, Hadith 3659
(deprecated numbering scheme)

Ibn Umar reported Allah's Messenger (ﷺ) as saying:

There is no transaction between two persons entering a transaction until they separate, but only when there is an option to annul it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، و يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ، عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ بَيِّعَيْنِ لاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلاَّ بَيْعُ الْخِيَارِ " .

Reference : Sahih Muslim 1531 e
In-book reference : Book 21, Hadith 56
USC-MSA web (English) reference : Book 10, Hadith 3660
(deprecated numbering scheme)

(11) Chapter: Honesty in selling and disclosure of defects

(11) باب الصِّدْقِ فِي الْبَيْعِ وَالْبَيَانِ

Hakim b. Hazim (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Both parties in a business transaction have the right to annul it so long as they have not separated; and if they speak the truth and make everything clear they will be blessed in their transaction; but if they tell a lie and conceal anything the blessing on their transaction will be blotted out.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا عَمْرُو بْنُ، عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا " .

Reference	: Sahih Muslim 1532 a
In-book reference	: Book 21, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3661

A hadith like this has been transmitted on the authority of Hakim b. Hizam (Imam Muslim) said:
Hakim b. Hizam was born inside the Ka'ba and lived for one hundred and twenty years.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، يُحَدِّثُ عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ . قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ وُلِدَ حَكِيمُ بْنُ حِزَامٍ فِي جَوْفِ الْكَعْبَةِ وَعَاشَ مِائَةً وَعِشْرِينَ سَنَةً .

Reference	: Sahih Muslim 1532 b
In-book reference	: Book 21, Hadith 58
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3662

(12) Chapter: One who is deceived in transactions

(12) باب مَنْ يُخْدَعُ فِي الْبَيْعِ

Abdullah b. Dinar narrated that he heard Ibn 'Umar (Allah be pleased with them) saying:
A man mentioned to the Messenger of Allah (ﷺ) that he was deceived in a business transaction, whereupon Allah's Messenger (ﷺ) said: When you enter into a transaction, say: There should be no attempt to deceive.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ، عُمَرَ يَقُولُ ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ " . فَكَانَ إِذَا بَايَعَ يَقُولُ لاَ خِيَابَةَ.

Reference	: Sahih Muslim 1533 a
In-book reference	: Book 21, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3663

This hadith has been narrated on the authority of 'Abdullah b. Dinar with the same chain of transmitters but these words are not found in it." When he buys he should say:
There should be no attempt to deceive."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَلَيْسَ فِي حَدِيثِهِمَا فَكَانَ إِذَا بَايَعَ يَقُولُ لاَ خِيَابَةَ ‏.‏

Reference : Sahih Muslim 1533 b
In-book reference : Book 21, Hadith 60
USC-MSA web (English) reference : Book 10, Hadith 3664
(deprecated numbering scheme)

(13) Chapter: The prohibition of selling produce before its goodness appears

(13) باب النَّهْىِ عَنْ بَيْعِ الثِّمَارِ، قَبْلَ بُدُوِّ صَلاَحِهَا بِغَيْرِ شَرْطِ الْقَطْعِ

Ibn 'Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade the sale of fruits until they were clearly in good condition, he forbade it both to the seller and to the buyer.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهَا نَهَى الْبَائِعَ وَالْمُبْتَاعَ‏.‏

Reference : Sahih Muslim 1534 a
In-book reference : Book 21, Hadith 61
USC-MSA web (English) reference : Book 10, Hadith 3665
(deprecated numbering scheme)

Another chain on the authority of Ibn 'Umar narrated the same as the above hadith.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1534 b
In-book reference : Book 21, Hadith 62
USC-MSA web (English) reference : Book 10, Hadith 3665
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade the sale of palm-trees (i. e. their trults) until the dates began to ripen, and ears of corn until they were white and were safe from blight. He forbade the seller and the buyer.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ النَّخْلِ حَتَّى يَزْهُوَ وَعَنِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ نَهَى الْبَائِعَ وَالْمُشْتَرِيَ ‏.‏

Reference : Sahih Muslim 1535
In-book reference : Book 21, Hadith 63
USC-MSA web (English) reference : Book 10, Hadith 3666
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

Do not buy fruit until its good condition becomes clear, and (the danger) of blight is no more. He said: Its good condition becoming clear implies that it becomes red or yellow.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبْتَاعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ وَتَذْهَبَ عَنْهُ الآفَةُ قَالَ يَبْدُوَ صَلاَحُهُ حُمْرَتُهُ وَصُفْرَتُهُ .

Reference : Sahih Muslim 1534 c
In-book reference : Book 21, Hadith 64
USC-MSA web (English) reference : Book 10, Hadith 3667
(deprecated numbering scheme)

This hadith is reported or the authority of Yahya with the same chain of transmitters up to" until its good condition becomes clear," but lie did not mention what follows (these words).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ يَحْيَى، بِهَذَا الإِسْنَادِ حَتَّى يَبْدُوَ صَلاَحُهُ لَمْ يَذْكُرْ مَا بَعْدَهُ

Reference : Sahih Muslim 1534 d
In-book reference : Book 21, Hadith 65
USC-MSA web (English) reference : Book 10, Hadith 3668
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.

حَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ عَبْدِ الْوَهَّابِ .

Reference : Sahih Muslim 1534 e
In-book reference : Book 21, Hadith 66
USC-MSA web (English) reference : Book 10, Hadith 3669
(deprecated numbering scheme)

Nafi, reported on the authority of Ibn Umar (Allah be pleased with them) a hadith like that narrated before.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ مَالِكٍ وَعُبَيْدِ اللَّهِ .

Reference : Sahih Muslim 1534 f
In-book reference : Book 21, Hadith 67
USC-MSA web (English) reference : Book 10, Hadith 3670
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Messenger' (ﷺ) as saying:

Do not buy fruits (on the trees) until their good condition becomes clear.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ " .

Reference : Sahih Muslim 1534 g
In-book reference : Book 21, Hadith 68
USC-MSA web (English) reference : Book 10, Hadith 3671
(deprecated numbering scheme)

In the hadith transmitted on the authority of Shu'ba it was stated that Ibn Umar (Allah be pleased with them) was asked what good condition implied. He said:
When (the danger of) blight is no more.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ وَزَادَ فِي حَدِيثِ شُعْبَةَ فَقِيلَ لاِبْنِ عُمَرَ مَا صَلاَحُهُ قَالَ تَذْهَبُ عَاهَتُهُ .

Reference : Sahih Muslim 1534 h
In-book reference : Book 21, Hadith 69
USC-MSA web (English) reference : Book 10, Hadith 3671
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade (or forbade us) the sale of fruits until they are ripe in a good condition.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، ح. وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى - أَوْ نَهَانَا - رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الثَّمَرِ حَتَّى يَطِيبَ .

Reference : Sahih Muslim 1536 a
In-book reference : Book 21, Hadith 70
USC-MSA web (English) reference : Book 10, Hadith 3672
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding the sale of fruit until its good condition is obvious.

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا رَوْحٌ، قَالاَ حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ .

Reference : Sahih Muslim 1536 b
In-book reference : Book 21, Hadith 71
USC-MSA web (English) reference : Book 10, Hadith 3673
(deprecated numbering scheme)

Abu Bakhtari reported:
I asked Ibn 'Abbas (Allah be pleased with them) about the sale of dates. He said: Allah's Messenger (ﷺ) forbade the sale of dates of the trees until one eats them or they are eaten (i. e. they are fit to be eaten) or until they are weighed (or measured). I said: What does it imply:" Until it is weighed"? Thereupon a person who was with him (Ibn Abbas) said: Until he is able to keep it with him (after plucking them).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ، فَقَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ وَحَتَّى يُوزَنَ . قَالَ فَقُلْتُ مَا يُوزَنُ فَقَالَ رَجُلٌ عِنْدَهُ حَتَّى يَحْزَرَ .

Reference : Sahih Muslim 1537

In-book reference : Book 21, Hadith 72
USC-MSA web (English) reference : Book 10, Hadith 3674
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Do not sell the fruits until their good condition becomes evident."

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي، نُعْمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبْتَاعُوا الثِّمَارَ حَتَّى يَبْدُوَ صَلاَحُهَا " .

Reference : Sahih Muslim 1538 a
In-book reference : Book 21, Hadith 73
USC-MSA web (English) reference : Book 10, Hadith 3675
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) forbidding the sale of fruits until their good condition becomes evident and the purchase of dates for dates.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُمَا - قَالاَ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ وَعَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ .

Reference : Sahih Muslim 1534 i
In-book reference : Book 21, Hadith 74
USC-MSA web (English) reference : Book 10, Hadith 3676
(deprecated numbering scheme)

Zaid b. Thabit (Allah be pleased with him) said that Allah's Messenger (ﷺ) gave a concession in case of the sale known as al-araya, there is an addition of the word an tuba'a in the hadith transmitted by Ibn Numair.

قَالَ ابْنُ عُمَرَ وَحَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرَايَا . زَادَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ أَنْ تُبَاعَ .

Reference : Sahih Muslim 1539 a
In-book reference : Book 21, Hadith 75
USC-MSA web (English) reference : Book 10, Hadith 3676
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Do not buy the fruit until their condition is clear, and do not buy the fresh dates. A hadith like this has been reported by Ibn 'Umar through another chain of transmitters.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، - وَاللَّفْظُ لِحَرْمَلَةَ - قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبْتَاعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ وَلاَ تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ " . قَالَ ابْنُ شِهَابٍ وَحَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ سَوَاءً .

Reference : Sahih Muslim 1538 b
In-book reference : Book 21, Hadith 76

USC-MSA web (English) reference : Book 10, Hadith 3677
(deprecated numbering scheme)

(14) Chapter: The prohibition of selling fresh dates in exchange for dry dates except in the case of 'Araya

(14) باب تَحْرِيمِ بَيْعِ الرُّطَبِ بِالتَّمْرِ إِلاَّ فِي الْعَرَايَا

Sa'id b. al-Musayyib said that Allah's Messenger (ﷺ) forbade the transaction of Af Muzabana and Muhaqala. Muzabana means that fresh dates on the trees should be sold against dry dates. Muhaqala implies that the wheat in the ear should be sold against the wheat and getting the land on rent for the wheat (produced in it). He (the narrator) said that the Prophet (ﷺ) had aid:

Do not sell fresh fruits on the trees until their good condition becomes manifest, and do not sell fresh dates on the trees against dry dates.

Salim said: Abdullah informed me on the authority of Zaid b. Thabit, Allah's Messenger (ﷺ) having given concession afterwards in case of ariyya transactions by which dry dates can be exchanged with fresh dates, but he did not permit it in other cases.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةُ أَنْ يُبَاعَ ثَمَرُ النَّخْلِ بِالتَّمْرِ وَالْمُحَاقَلَةُ أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ وَاسْتِكْرَاءُ الأَرْضِ بِالْقَمْحِ . قَالَ وَأَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ تَبْتَاعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ وَلاَ تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ " . وَقَالَ سَالِمٌ أَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ رَخَّصَ بَعْدَ ذَلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ وَلَمْ يُرَخِّصْ فِي غَيْرِ ذَلِكَ.

Reference : Sahih Muslim 1539 b
In-book reference : Book 21, Hadith 77
USC-MSA web (English) reference : Book 10, Hadith 3678
(deprecated numbering scheme)

Zaid b. Thabit (Allah be pleased with him) reported Allah's Messenger (may peace he upon him) having given concession in case of 'ariyya for selling dry dates (with) fresh dates after measuring them out.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ، بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا مِنَ التَّمْرِ .

Reference : Sahih Muslim 1539 c
In-book reference : Book 21, Hadith 78
USC-MSA web (English) reference : Book 10, Hadith 3679
(deprecated numbering scheme)

Zaid b. Thabit reported that Allah's Messenger (ﷺ) give concession in case of 'ariyya transactions according to which the members of the household give dry dates according to a measure and then eat fresh dates (in exchange for it)

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَخْبَرَنِي نَافِعٌ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يُحَدِّثُ أَنَّ زَيْدَ بْنَ ثَابِتٍ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي الْعَرِيَّةِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْرًا يَأْكُلُونَهَا رُطَبًا .

Reference : Sahih Muslim 1539 d
In-book reference : Book 21, Hadith 79
USC-MSA web (English) reference : Book 10, Hadith 3680
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Nafi' with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَنِي نَافِعٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1539 e
In-book reference : Book 21, Hadith 80
USC-MSA web (English) reference : Book 10, Hadith 3681
(deprecated numbering scheme)

Yahya b. Sa'id reported this hadith with the same chain of transmitters but with this change:
'Ariyya implies that date-palm trees should be donated to the people and then they sell it with a measure of dry dates.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ وَالْعَرِيَّةُ النَّخْلَةُ تُجْعَلُ لِلْقَوْمِ فَيَبِيعُونَهَا بِخَرْصِهَا تَمْرًا ‏.‏

Reference : Sahih Muslim 1539 f
In-book reference : Book 21, Hadith 81
USC-MSA web (English) reference : Book 10, Hadith 3682
(deprecated numbering scheme)

Zaid b Thabit (Allah be pleased with him) reported that Allah's Messenger (ﷺ) gave concession in case of al-'ariyya transactions (for exchanging dates) for dates with measure. Yahya said:
'Ariyya implies that a person should buy fresh dates on the tree for his family to eat against a measure of dry dates.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا ‏.‏ قَالَ يَحْيَى الْعَرِيَّةُ أَنْ يَشْتَرِيَ الرَّجُلُ ثَمَرَ النَّخَلاَتِ لِطَعَامِ أَهْلِهِ رُطَبًا بِخَرْصِهَا تَمْرًا ‏.‏

Reference : Sahih Muslim 1539 g
In-book reference : Book 21, Hadith 82
USC-MSA web (English) reference : Book 10, Hadith 3683
(deprecated numbering scheme)

Zaid b. Thabit (Allah be pleased with him) reported Allah's Messenger (ﷺ) granting concession in case of 'ariyya transactions and that implies selling of (dry dates for fresh dates) according to a measure.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا كَيْلاً ‏.‏

Reference : Sahih Muslim 1539 h
In-book reference : Book 21, Hadith 83
USC-MSA web (English) reference : Book 10, Hadith 3684
(deprecated numbering scheme)

Ubaidullah reported this hadith with a slight change of words on the same authority (as quoted above).

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ وَقَالَ أَنْ تُؤْخَذَ بِخَرْصِهَا .

Reference : Sahih Muslim 1539 i
In-book reference : Book 21, Hadith 84
USC-MSA web (English) reference : Book 10, Hadith 3685
(deprecated numbering scheme)

Nafi, reported this hadith with the same chain of transmitters stating that Allah's Messengtr (ﷺ) granted concession in case of 'ariyya transactions (for exchange of the same commodity) with measure.

وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا .

Reference : Sahih Muslim 1539 j
In-book reference : Book 21, Hadith 85
USC-MSA web (English) reference : Book 10, Hadith 3686
(deprecated numbering scheme)

Bashair b. Yasir reported on the authority of some of the Companions of Allah's Messenger (ﷺ) among the members of his family among whom one was Sahl b. Abu Hathma that Allah's Messenger (ﷺ) forbade buying of fresh dates against dry dates and that it is Riba and this is Muzabana, but he made an exemption of 'ariyya (donations) of a tree or two in which case the members of a family sell dry dates and buy fresh dates for eating them.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ بَعْضِ، أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ دَارِهِمْ مِنْهُمْ سَهْلُ بْنُ أَبِي حَثْمَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ وَقَالَ " ذَلِكَ الرِّبَا تِلْكَ الْمُزَابَنَةُ " . إِلاَّ أَنَّهُ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ النَّخْلَةِ وَالنَّخْلَتَيْنِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْرًا يَأْكُلُونَهَا رُطَبًا .

Reference : Sahih Muslim 1540 a
In-book reference : Book 21, Hadith 86
USC-MSA web (English) reference : Book 10, Hadith 3687
(deprecated numbering scheme)

Bushair b. Yasar reported on the authority of some of the Companion of Allah's Messenger (ﷺ) that he exempted the transactions, of 'ariyya (from the direct exchange of one kind) after measuring the dry dates (in exchange for fresh dates).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى، بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ أَصْحَابِ، رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُمْ قَالُوا رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا .

Reference : Sahih Muslim 1540 b
In-book reference : Book 21, Hadith 87
USC-MSA web (English) reference : Book 10, Hadith 3688
(deprecated numbering scheme)

Bushair b. Yasir reported on the authority of some of the Companions of Allah's Messenger (may peace be upon hinn) from among the members of his family that he forbade (the direct exchange of a commodity having different

qualities) but with the change that Ishaq and Ibn al-Muthanna used the word Zabn in place ot Riba and Ibn Abu 'Umar used the word Riba (interest).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، عَنْ بَعْضِ، أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ دَارِهِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى . فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ عَنْ يَحْيَى غَيْرَ أَنَّ إِسْحَاقَ وَابْنَ الْمُثَنَّى جَعَلاَ مَكَانَ الرِّبَا الزَّبْنَ وَقَالَ ابْنُ أَبِي عُمَرَ الرِّبَا .

Reference : Sahih Muslim 1540 c
In-book reference : Book 21, Hadith 88
USC-MSA web (English) reference : Book 10, Hadith 3689
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Sahl b. Abu Hathma.

وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ، سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 1540 d
In-book reference : Book 21, Hadith 89
USC-MSA web (English) reference : Book 10, Hadith 3690
(deprecated numbering scheme)

Sahl b. Abu Hathma reported Allah's Messenger (ﷺ) having forbidden Muzabana, i. e. exchange of fresh dates with dry dates. except in case of those to whom donations of some trees have been made. It is for them that concession has been given.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَحَسَنٌ الْحُلْوَانِيُّ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ، بْنِ كَثِيرٍ حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ، مَوْلَى بَنِي حَارِثَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ، وَسَهْلَ بْنَ أَبِي حَثْمَةَ، حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ الثَّمَرِ بِالتَّمْرِ إِلاَّ أَصْحَابَ الْعَرَايَا فَإِنَّهُ قَدْ أَذِنَ لَهُمْ .

Reference : Sahih Muslim 1540 e
In-book reference : Book 21, Hadith 90
USC-MSA web (English) reference : Book 10, Hadith 3691
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) having given exemption of 'ariyya transactions measuring less than five wasqs or up to five wasqs (the narrator Dawud is in doubt whether it was five or less than five).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قُلْتُ لِمَالِكٍ حَدَّثَكَ دَاوُدُ بْنُ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، - مَوْلَى ابْنِ أَبِي أَحْمَدَ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ - يَشُكُّ دَاوُدُ قَالَ خَمْسَةٌ أَوْ دُونَ خَمْسَةٍ - قَالَ نَعَمْ .

Reference : Sahih Muslim 1541
In-book reference : Book 21, Hadith 91
USC-MSA web (English) reference : Book 10, Hadith 3692
(deprecated numbering scheme)

Ibn Umar (Allah be pleased them) reported Allah's Messenger (ﷺ) having forbidden Muzabana, and Muzabana implies the selling of fresh dates for dry dates by measuring them out and the selling of raisins by measure for grapes.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلاً .

Reference : Sahih Muslim 1542 a
In-book reference : Book 21, Hadith 92
USC-MSA web (English) reference : Book 10, Hadith 3693
(deprecated numbering scheme)

'Abdullah (b. Umar) reported that Allah's Apostle (ﷺ) forbade Muzabana, i. e. buying of fresh dates (on) the trees for dry dates by measure, and the buying of grapes for raisins by measure and the selling of field of corn for corn by measure.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ، بِشْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ بَيْعِ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلاً وَبَيْعِ الْعِنَبِ بِالزَّبِيبِ كَيْلاً وَبَيْعِ الزَّرْعِ بِالْحِنْطَةِ كَيْلاً .

Reference : Sahih Muslim 1542 b
In-book reference : Book 21, Hadith 93
USC-MSA web (English) reference : Book 10, Hadith 3694
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ مِثْلَهُ.

Reference : Sahih Muslim 1542 c
In-book reference : Book 21, Hadith 94
USC-MSA web (English) reference : Book 10, Hadith 3695
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden Muzabana, and Muzabana is the selling of dry dates by measure for fresh dates and the selling of raisins by measure for grapes and selling of all Ports of fruits on the basis of calculation.

حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَحُسَيْنُ بْنُ عِيسَى، قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةُ بَيْعُ ثَمَرِ النَّخْلِ بِالتَّمْرِ كَيْلاً وَبَيْعُ الزَّبِيبِ بِالْعِنَبِ كَيْلاً وَعَنْ كُلِّ ثَمَرٍ بِخَرْصِهِ .

Reference : Sahih Muslim 1542 d
In-book reference : Book 21, Hadith 95
USC-MSA web (English) reference : Book 10, Hadith 3696
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden Muzabana, and Muzabana implies the selling of dry dates for fresh dates on the tree with a definite measure (making it clear) that in case it increases, it belongs to me and if it is less, it is my responsibility.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ - عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةُ أَنْ يُبَاعَ مَا فِي رُءُوسِ النَّخْلِ بِتَمْرٍ بِكَيْلٍ مُسَمًّى إِنْ زَادَ فَلِي وَإِنْ نَقَصَ فَعَلَىَّ .

Reference : Sahih Muslim 1542 e
In-book reference : Book 21, Hadith 96
USC-MSA web (English) reference : Book 10, Hadith 3697
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Ayyub.

وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1542 f
In-book reference : Book 21, Hadith 97
USC-MSA web (English) reference : Book 10, Hadith 3698
(deprecated numbering scheme)

Abdullah (b. Umar) (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden Mazabana, and it implies that one should sell the fresh fruits of his orchard (for dry fruits) or, if it is fresh dates, for dry dates with a measure, or if it is grapes for raisins or if it is corn in the field for dry corn with a measure He (the Holy Prophet) in fact forbade all such transactions. Qutaiba has narrated it with a slight variation of words.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُزَابَنَةِ أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ إِنْ كَانَتْ نَخْلاً بِتَمْرٍ كَيْلاً وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً وَإِنْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ . نَهَى عَنْ ذَلِكَ كُلِّهِ . وَفِي رِوَايَةِ قُتَيْبَةَ أَوْ كَانَ زَرْعًا.

Reference : Sahih Muslim 1542 g
In-book reference : Book 21, Hadith 98
USC-MSA web (English) reference : Book 10, Hadith 3699
(deprecated numbering scheme)

This hadith has been narrated on the authority of Nafi with another chain of transmitters.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ، ح وَحَدَّثَنَاهُ ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنِي الضَّحَّاكُ، ح وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِهِمْ.

Reference : Sahih Muslim 1542 h
In-book reference : Book 21, Hadith 99
USC-MSA web (English) reference : Book 10, Hadith 3699
(deprecated numbering scheme)

(15) Chapter: One who sells date palms on which there are dates

(15) باب مَنْ بَاعَ نَخْلاً عَلَيْهَا ثَمَرٌ

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

If anyone buys palm-trees after they have been fecundated the fruit belongs to the seller unless the buyer makes a proviso.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ بَاعَ نَخْلاً قَدْ أُبِّرَتْ فَثَمَرَتُهَا لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ " .

Reference : Sahih Muslim 1543 a
In-book reference : Book 21, Hadith 100
USC-MSA web (English) reference : Book 10, Hadith 3700
(deprecated numbering scheme)

Nafi reported on the authority of Ibn Umar (Allah be pleased with them) that the Messenger of Allah (ﷺ) said:

Whichever tree is bought with its roots, and if it is fecundatedits fruit would belong to one who has grafted it except when the provision is laid down by the buyer.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَيُّمَا نَخْلٍ اشْتُرِيَ أُصُولُهَا وَقَدْ أُبِّرَتْ فَإِنَّ ثَمَرَهَا لِلَّذِي أَبَّرَهَا إِلاَّ أَنْ يَشْتَرِطَ الَّذِي اشْتَرَاهَا" .

Reference : Sahih Muslim 1543 b
In-book reference : Book 21, Hadith 101
USC-MSA web (English) reference : Book 10, Hadith 3701
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

Whosoever grafts the tree and then sells its roots, its fruit will belong to one who grafts it except when provision is laid down by the buyer.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَيُّمَا امْرِئٍ أَبَّرَ نَخْلاً ثُمَّ بَاعَ أَصْلَهَا فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ " .

Reference : Sahih Muslim 1543 c
In-book reference : Book 21, Hadith 102
USC-MSA web (English) reference : Book 10, Hadith 3702
(deprecated numbering scheme)

This hadith has been narrated on the authority of Nafi, with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، كِلاَهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1543 d
In-book reference : Book 21, Hadith 103
USC-MSA web (English) reference : Book 10, Hadith 3703
(deprecated numbering scheme)

Abdullah b. Umar (Allah be pleased with them) reported Allah's Massenger (ﷺ) as saying:

He who buys a tree after it has been fecundated, its fruit belongs to one who sells it except when the provision has been laid down by the buyer (that it will belong to him), and he who buys a slave, his property belongs to one who sells him except when a provision has been laid down by the buyer (that it will be transferred to him with the slave).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ ابْتَاعَ نَخْلاً بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلَّذِي بَاعَهَا إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَمَنِ ابْتَاعَ عَبْدًا فَمَالُهُ لِلَّذِي بَاعَهُ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ " .

Reference	: Sahih Muslim 1543 e
In-book reference	: Book 21, Hadith 104
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3704

A hadith like this has been narrated on the authority of al Zuhri.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 1543 f
In-book reference	: Book 21, Hadith 105
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3705

Ibn Umar reported on the authority of his father as Allah's Apostle (ﷺ) saying so.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ أَبَاهُ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِمِثْلِهِ .

Reference	: Sahih Muslim 1543 g
In-book reference	: Book 21, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3706

(16) Chapter: The prohibition of Muhaqalah and Muzabanah and Mukhabarah: and selling produce before its goodness appears, and Mu'awamah: which is selling years in advance

(16) باب النَّهْيِ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَعَنِ الْمُخَابَرَةِ وَبَيْعِ الثَّمَرَةِ قَبْلَ بُدُوِّ صَلاَحِهَا وَعَنْ بَيْعِ الْمُعَاوَمَةِ وَهُوَ بَيْعُ السِّنِينَ

Jabir b. Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) had forbidden Muhaqala. and Muzabana, Mukhibara and the sale of fruits until their good condition becomes clear, and (he commanded) that (commodities) should not be sold but for the dinar and dirham except in case of araya.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا جَمِيعًا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَعَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ وَلاَ يُبَاعُ إِلاَّ بِالدِّينَارِ وَالدِّرْهَمِ إِلاَّ الْعَرَايَا .

Reference : Sahih Muslim 1536 c
In-book reference : Book 21, Hadith 107
USC-MSA web (English) reference : Book 10, Hadith 3707
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade the types of sales as described before.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، وَأَبِي، الزُّبَيْرِ أَنَّهُمَا سَمِعَا جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1536 d
In-book reference : Book 21, Hadith 108
USC-MSA web (English) reference : Book 10, Hadith 3708
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade Mukhabara and Muhaqala, and Muzabana, and the sale of the fruit until it is fit for eating, and its sale but with dirham and dinar. Exception is made in case of 'araya. Ata' said:
Jabir explained (these terms) for us. As for Mukhabara it is this that a wasteland is given by a person to another and he makes an investment in it and then gets a share in the produce. According to him (Jabir), Muzabana is the sell of fresh dates on the tree for dry dates with a measure, and Muhaqala in agriculture implies that one should sell the standing crop for grains with a measure.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ الْجَزَرِيُّ، حَدَّثَنَا ابْنُ، جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُطْعِمَ وَلاَ تُبَاعُ إِلاَّ بِالدَّرَاهِمِ وَالدَّنَانِيرِ إِلاَّ الْعَرَايَا ‏.‏ قَالَ عَطَاءٌ فَسَّرَ لَنَا جَابِرٌ قَالَ أَمَّا الْمُخَابَرَةُ فَالأَرْضُ الْبَيْضَاءُ يَدْفَعُهَا الرَّجُلُ إِلَى الرَّجُلِ فَيُنْفِقُ فِيهَا ثُمَّ يَأْخُذُ مِنَ الثَّمَرِ ‏.‏ وَزَعَمَ أَنَّ الْمُزَابَنَةَ بَيْعُ الرُّطَبِ فِي النَّخْلِ بِالتَّمْرِ كَيْلاً ‏.‏ وَالْمُحَاقَلَةُ فِي الزَّرْعِ عَلَى نَحْوِ ذَلِكَ يَبِيعُ الزَّرْعَ الْقَائِمَ بِالْحَبِّ كَيْلاً ‏.‏

Reference : Sahih Muslim 1536 e
In-book reference : Book 21, Hadith 109
USC-MSA web (English) reference : Book 10, Hadith 3709
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding Muhaqala, and Muzabana, and Mukhabara, and the buying of date-palm until its fruit is ripened (ripening means that its colour becomes red or yellow, or it is fit for being eaten). And Muhaqala implies that crops in the field are bought for grains according to a customary measure. Muzabana implies that date-palm should be sold for dry dates by measuring them with wisqs, and al-Mukhabara is (a share), maybe one-third or one-fourth (in produce) or something like it. Zaid (one of the narrators) said to Ata' b. Abu Rabah (the other narrator):
Did You bear Jabir b. Abdullah (Allah be pleased with them) making a mention of it that he had heard it directly from Allah's Messenger (ﷺ)? He said: Yes.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، كِلاَهُمَا عَنْ زَكَرِيَّاءَ، قَالَ ابْنُ أَبِي خَلَفٍ حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، حَدَّثَنَا أَبُو الْوَلِيدِ الْمَكِّيُّ، وَهُوَ جَالِسٌ عِنْدَ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَأَنْ تُشْتَرَى النَّخْلُ حَتَّى تُشْقِهَ - وَالإِشْقَاهُ أَنْ يَحْمَرَّ أَوْ يَصْفَرَّ أَوْ يُؤْكَلَ مِنْهُ شَىْءٌ - وَالْمُحَاقَلَةُ أَنْ يُبَاعَ الْحَقْلُ بِكَيْلٍ مِنَ الطَّعَامِ مَعْلُومٍ وَالْمُزَابَنَةُ أَنْ يُبَاعَ النَّخْلُ بِأَوْسَاقٍ مِنَ التَّمْرِ وَالْمُخَابَرَةُ الثُّلُثُ وَالرُّبُعُ وَأَشْبَاهُ ذَلِكَ . قَالَ زَيْدٌ قُلْتُ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ هَذَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ .

Reference : Sahih Muslim 1536 f
In-book reference : Book 21, Hadith 110
USC-MSA web (English) reference : Book 10, Hadith 3710
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding Muzabana and Muhaqala, and Mukhabara, and the sale of fruits until they are ripe. I (the narrator) said to Sa'id (the other narrator):
What does ripening imply? He said: It meant that they become red or become yellow and are fit for eating.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَاشِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ، مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُخَابَرَةِ وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُشْقِحَ . قَالَ قُلْتُ لِسَعِيدٍ مَا تُشْقِحُ قَالَ تَحْمَارُّ وَتَصْفَارُّ وَيُؤْكَلُ مِنْهَا .

Reference : Sahih Muslim 1536 g
In-book reference : Book 21, Hadith 111
USC-MSA web (English) reference : Book 10, Hadith 3711
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding Muhaqala and Muzabana and Mu'awama and Mukhabara. (One of the narrators) 'said:
Sale years ahead is Mu'awama, and making exceptional but he made an exemption of araya.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، - وَاللَّفْظُ لِعُبَيْدِ اللَّهِ - قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ، عَبْدِ اللَّهِ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُعَاوَمَةِ وَالْمُخَابَرَةِ - قَالَ أَحَدُهُمَا بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ - وَعَنِ الثُّنْيَا وَرَخَّصَ فِي الْعَرَايَا .

Reference : Sahih Muslim 1536 h
In-book reference : Book 21, Hadith 112
USC-MSA web (English) reference : Book 10, Hadith 3712
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Jabir (Allah be pleased with him) from Allah's Apostle (ﷺ). but he made no mention of transactions years (ahead) implying Mu'awama.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ لاَ يَذْكُرُ بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ .

Reference : Sahih Muslim 1536 i
In-book reference : Book 21, Hadith 113
USC-MSA web (English) reference : Book 10, Hadith 3713
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade leasing of land, and selling ahead for years and selling of fruits before they become ripe.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا رَبَاحُ بْنُ، أَبِي مَعْرُوفٍ قَالَ سَمِعْتُ عَطَاءً، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كِرَاءِ الأَرْضِ وَعَنْ بَيْعِهَا السِّنِينَ وَعَنْ بَيْعِ الثَّمَرِ حَتَّى يَطِيبَ .

Reference : Sahih Muslim 1536 j
In-book reference : Book 21, Hadith 114
USC-MSA web (English) reference : Book 10, Hadith 3714
(deprecated numbering scheme)

(17) Chapter: Kira (leasing Land) (17) باب كِرَاءِ الأَرْضِ

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden the renting of land.

وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الأَرْضِ .

Reference : Sahih Muslim 1536 k
In-book reference : Book 21, Hadith 115
USC-MSA web (English) reference : Book 10, Hadith 3715
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who has land should cultivate it himself, but if he does not cultivate it himself, then he should let his brother cultivate it.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، - لَقَبُهُ عَارِمٌ وَهُوَ أَبُو النُّعْمَانِ السَّدُوسِيُّ - حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا مَطَرٌ الْوَرَّاقُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا فَإِنْ لَمْ يَزْرَعْهَا فَلْيُزْرِعْهَا أَخَاهُ " .

Reference : Sahih Muslim 1536 l
In-book reference : Book 21, Hadith 116
USC-MSA web (English) reference : Book 10, Hadith 3716
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported some of the Companions of Allah's Messenger (ﷺ) had surplus of land. Thereupon Allah's Messenger (ﷺ) said:

He, who has surplus land (in his possession) should cultivate it, or he should lend it to his brother for benefit, but if he refuses to accept it, he should retain it.

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا هِقْلٌ، - يَعْنِي ابْنَ زِيَادٍ - عَنِ الأَوْزَاعِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَانَ لِرِجَالٍ فُضُولُ أَرَضِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ " .

Reference : Sahih Muslim 1536 m
In-book reference : Book 21, Hadith 117
USC-MSA web (English) reference : Book 10, Hadith 3717
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden taking of rent or share of land.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ الرَّازِيُّ، حَدَّثَنَا خَالِدٌ، أَخْبَرَنَا الشَّيْبَانِيُّ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُؤْخَذَ لِلأَرْضِ أَجْرٌ أَوْ حَظٌّ .

Reference : Sahih Muslim 1536 n
In-book reference : Book 21, Hadith 118
USC-MSA web (English) reference : Book 10, Hadith 3718
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who has land should cultivate it, but if he does not find it possible to cultivate it, or finds himself helpless to do so, he should lend it to his Muslim brother, but he should not accept rent from him.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا فَإِنْ لَمْ يَسْتَطِعْ أَنْ يَزْرَعَهَا وَعَجَزَ عَنْهَا فَلْيَمْنَحْهَا أَخَاهُ الْمُسْلِمَ وَلاَ يُؤَاجِرْهَا إِيَّاهُ " .

Reference : Sahih Muslim 1536 o
In-book reference : Book 21, Hadith 119
USC-MSA web (English) reference : Book 10, Hadith 3719
(deprecated numbering scheme)

Sulaiman b. Musa asked Ata':

Did Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:" He who has land should cultivate it himself, or let his brother cultivate it, and should not give on rent"? He said: Yes.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا هَمَّامٌ، قَالَ سَأَلَ سُلَيْمَانُ بْنُ مُوسَى عَطَاءً فَقَالَ أَحَدَّثَكَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ وَلاَ يُكْرِهَا " . قَالَ نَعَمْ .

Reference : Sahih Muslim 1536 p
In-book reference : Book 21, Hadith 120
USC-MSA web (English) reference : Book 10, Hadith 3720
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported Allah's Apostle (ﷺ) having forbidden Mukhabara.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْمُخَابَرَةِ .

Reference : Sahih Muslim 1536 q
In-book reference : Book 21, Hadith 121
USC-MSA web (English) reference : Book 10, Hadith 3721
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) heard Allah's Messenger (ﷺ) say:

He who has surplus of land should either cultivate it himself, or let his brother cultivate it, an should not sell it. I (the narrator) said to Sa'id: What does his statement" do not sell it" mean? Does it imply" rent"? He said: Yes.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا سَلِيمُ بْنُ، حَيَّانَ حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ وَلاَ تَبِيعُوهَا " . فَقُلْتُ لِسَعِيدٍ مَا قَوْلُهُ وَلاَ تَبِيعُوهَا يَعْنِي الْكِرَاءَ . قَالَ نَعَمْ .

Reference : Sahih Muslim 1536 r
In-book reference : Book 21, Hadith 122
USC-MSA web (English) reference : Book 10, Hadith 3722
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

We used to cultivate land on rent during the lifetime of Allah's Apostle (ﷺ) and we got a share out of the grain left in the ears after threshing them and something unspecified. Allah's Messenger (ﷺ) said: He who has land should cultivate it or let his brother till it, otherwise he should leave it.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كُنَّا نُخَابِرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنُصِيبُ مِنَ الْقِصْرِيِّ وَمِنْ كَذَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ فَلْيُحْرِثْهَا أَخَاهُ وَإِلاَّ فَلْيَدَعْهَا" .

Reference : Sahih Muslim 1536 s
In-book reference : Book 21, Hadith 123
USC-MSA web (English) reference : Book 10, Hadith 3723
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported:

We used to get land (on rent) during the lifetime of Allah's Messeuge, (ﷺ) with a share of one-third or one-fourth (of the produce from the land irrigated) with the help of canals. Thereupon Allah's Messenger (ﷺ) stood up (to address) and said: HRe who has land should cultivate it, and if he does not cultivate it, he should lend it to his brother, and if he does not lend it to his brother, he should then retain it.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَأَحْمَدُ بْنُ عِيسَى، جَمِيعًا عَنِ ابْنِ وَهْبٍ، - قَالَ ابْنُ عِيسَى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، - حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ، حَدَّثَهُ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَأْخُذُ الأَرْضَ بِالثُّلُثِ أَوِ الرُّبُعِ بِالْمَاذِيَانَاتِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ فَقَالَ " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا فَإِنْ لَمْ يَزْرَعْهَا فَلْيَمْنَحْهَا أَخَاهُ فَإِنْ لَمْ يَمْنَحْهَا أَخَاهُ فَلْيُمْسِكْهَا " .

Reference : Sahih Muslim 1536 t

In-book reference : Book 21, Hadith 124
USC-MSA web (English) reference : Book 10, Hadith 3724
(deprecated numbering scheme)

Jabir (Allah he pleased with him) reported:
I heard Allah's Apostle (ﷺ) as saying: He who has (surplus) land should donate it (to others), or lend it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، حَدَّثَنَا أَبُو سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَهَبْهَا أَوْ لِيُعِرْهَا " .

Reference : Sahih Muslim 1536 u
In-book reference : Book 21, Hadith 125
USC-MSA web (English) reference : Book 10, Hadith 3725
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but with a slight change of words.

وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو الْجَوَّابِ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " فَلْيَزْرَعْهَا أَوْ فَلْيُزْرِعْهَا رَجُلاً " .

Reference : Sahih Muslim 1536 v
In-book reference : Book 21, Hadith 126
USC-MSA web (English) reference : Book 10, Hadith 3725
(deprecated numbering scheme)

Jabir b. `Abdullah (Allah be pleased with them) reportedthat Allah's Messenger (ﷺ) had forbidden renting of land. Bukair (one of the narrators) said:
Nafi` reported to me that he heard Ibn `Umar (Allah be pleased with them) saying: We usedto give land on rent; we then abandoned this practice when we heard the hadith of Rafi` b. Khadij.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي سَلَمَةَ حَدَّثَهُ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الأَرْضِ . قَالَ بُكَيْرٌ وَحَدَّثَنِي نَافِعٌ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يَقُولُ كُنَّا نُكْرِي أَرْضَنَا ثُمَّ تَرَكْنَا ذَلِكَ حِينَ سَمِعْنَا حَدِيثَ رَافِعِ بْنِ خَدِيجٍ .

Reference : Sahih Muslim 1536 w
In-book reference : Book 21, Hadith 127
USC-MSA web (English) reference : Book 10, Hadith 3726
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) forbidding the selling (renting of) uncultivated land for two years or three.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الأَرْضِ الْبَيْضَاءِ سَنَتَيْنِ أَوْ ثَلاَثًا .

Reference : Sahih Muslim 1536 x
In-book reference : Book 21, Hadith 128
USC-MSA web (English) reference : Book 10, Hadith 3727

(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported Allah's Apostle (ﷺ) forbidding selling of (produce) in advance for two years, and in the narmtion of Ibu Abd Shaiba (the words are):

" Selling of the fruits (on the tree) in advance for two years."

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ بَيْعِ السِّنِينَ . وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ عَنْ بَيْعِ الثَّمَرِ سِنِينَ .

Reference : Sahih Muslim 1536 y
In-book reference : Book 21, Hadith 129
USC-MSA web (English) reference : Book 10, Hadith 3728
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who has land should cultivate it or lend it to his brother, but if he refuses, he should retain his land.

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى بْنِ، أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ " .

Reference : Sahih Muslim 1544
In-book reference : Book 21, Hadith 130
USC-MSA web (English) reference : Book 10, Hadith 3729
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported:

I heard Allah's Messenger (ﷺ) forbidding Muzabana, and Huqul. Jabir b. Abdullah (Allah be pleased with them) said: Muzabana means the selling of fruits for dry dates and Huqul is the renting of land.

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ يَزِيدَ بْنَ نُعَيْمٍ، أَخْبَرَهُ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ الْمُزَابَنَةِ وَالْحُقُولِ . فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْمُزَابَنَةُ الثَّمَرُ بِالتَّمْرِ . وَالْحُقُولُ كِرَاءُ الأَرْضِ .

Reference : Sahih Muslim 1536 z
In-book reference : Book 21, Hadith 131
USC-MSA web (English) reference : Book 10, Hadith 3730
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) forbidding Muhaqala and Muzabana.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ .

Reference : Sahih Muslim 1545
In-book reference : Book 21, Hadith 132
USC-MSA web (English) reference : Book 10, Hadith 3731

(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) having forbidden Mazabana and Muhaqala. Muzibana means the buying of fruits on the trees and Muhaqala is the renting of land.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، أَنَّ أَبَا سُفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ . وَالْمُزَابَنَةُ اشْتِرَاءُ الثَّمَرِ فِي رُءُوسِ النَّخْلِ . وَالْمُحَاقَلَةُ كِرَاءُ الأَرْضِ .

Reference : Sahih Muslim 1546
In-book reference : Book 21, Hadith 133
USC-MSA web (English) reference : Book 10, Hadith 3732
(deprecated numbering scheme)

Zaid b. Amr reported:

I heard Ibn Umar (Allah be pleased with them) say: We did not see any harm in renting of the land, but as the first year was over Rafi' alleged Allah's Apostle (ﷺ) having forbidden that.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا وَقَالَ، يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ كُنَّا لاَ نَرَى بِالْخِبْرِ بَأْسًا حَتَّى كَانَ عَامُ أَوَّلَ فَزَعَمَ رَافِعٌ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهُ .

Reference : Sahih Muslim 1547 a
In-book reference : Book 21, Hadith 134
USC-MSA web (English) reference : Book 10, Hadith 3733
(deprecated numbering scheme)

This hadith has been narrated on the authority of Amr b. Dinar with the same chain of transmitters but (in) the hadith transmitted on the authority of 'Uyainah (the words are):

" We abandoned it (renting) on account of that."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، وَإِبْرَاهِيمُ، بْنُ دِينَارٍ قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَزَادَ فِي حَدِيثِ ابْنِ عُيَيْنَةَ فَتَرَكْنَاهُ مِنْ أَجْلِهِ .

Reference : Sahih Muslim 1547 b
In-book reference : Book 21, Hadith 135
USC-MSA web (English) reference : Book 10, Hadith 3734
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported:

Rafi forbade us from benefitting from our land (in the form of rent).

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي الْخَلِيلِ، عَنْ مُجَاهِدٍ، قَالَ قَالَ ابْنُ عُمَرَ لَقَدْ مَنَعَنَا رَافِعٌ نَفْعَ أَرْضِنَا .

Reference : Sahih Muslim 1547 c
In-book reference : Book 21, Hadith 136
USC-MSA web (English) reference : Book 10, Hadith 3735
(deprecated numbering scheme)

Nafi reported that Ibn Umar (Allah be pleased with them) rented his land during the lifetime of Allah's Messenger (ﷺ) and during the caliphate of Abu Bakr and that of Umar and that of Uthman (Allah be pleased with them) and during the early period of Muawiya's caliphate until at the end of Muawiya's reign, it reached him (Ibn 'Umar) that Rafi b. Khadij (Allah be pleased with him) narratted (a hadith) in which (there was a decree) of prohibition by Allah's Apostle (ﷺ). He (Ibn 'Umar) went to him (Rafi b. Khadij) and I was with him and he asked him, whereupon he said:
Allah's Messenger (ﷺ) used to forbid the renting of land. So Ibn Umar (Allah be pleased with them) abandoned it, and subsequently whenever he was asked about it, he said: Rafi b. Khadij (Allah be pleased with him) alleged that Allah's Messenger (ﷺ) forbade it.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يُكْرِي مَزَارِعَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَفِي إِمَارَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَصَدْرًا مِنْ خِلاَفَةِ مُعَاوِيَةَ حَتَّى بَلَغَهُ فِي آخِرِ خِلاَفَةِ مُعَاوِيَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يُحَدِّثُ فِيهَا بِنَهْىٍ عَنِ النَّبِيِّ صلى الله عليه وسلم فَدَخَلَ عَلَيْهِ وَأَنَا مَعَهُ فَسَأَلَهُ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ كِرَاءِ الْمَزَارِعِ ‏.‏ فَتَرَكَهَا ابْنُ عُمَرَ بَعْدُ ‏.‏ وَكَانَ إِذَا سُئِلَ عَنْهَا بَعْدُ قَالَ زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا ‏.‏

Reference	: Sahih Muslim 1547 d
In-book reference	: Book 21, Hadith 137
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3736

This hadith has been narrated on the authority of Ayyub and he made an addition in the hadith narrated by Ibn Ulayya in which he said:
Ibn Umar abandoned it afterwards and he did not rent it (the land).

وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، كِلاَهُمَا عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَهُ وَزَادَ فِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَ فَتَرَكَهَا ابْنُ عُمَرَ بَعْدَ ذَلِكَ فَكَانَ لاَ يُكْرِيهَا ‏.‏

Reference	: Sahih Muslim 1547 e
In-book reference	: Book 21, Hadith 138
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3737

Nafi reported:
I went to Rafi b. Khadij in the company of Ibn 'Umar (All be pleased with them) until he (Ibn 'Umar) came to him at Balat (a place near Prophet's Mosque at Medina) and he (Rafi b. Khadij) informed him that Allah's Messenger (ﷺ) had forbidden the renting of land.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ ذَهَبْتُ مَعَ ابْنِ عُمَرَ إِلَى رَافِعِ بْنِ خَدِيجٍ حَتَّى أَتَاهُ بِالْبَلاَطِ فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الْمَزَارِعِ ‏.‏

Reference	: Sahih Muslim 1547 f
In-book reference	: Book 21, Hadith 139

USC-MSA web (English) reference : Book 10, Hadith 3738
(deprecated numbering scheme)

Nafi, reported from Ibn Umar (Allah be pleated with them) that he came to Rafi and he narrated this hadith from Allah's Apostle (ﷺ).

وَحَدَّثَنِي ابْنُ أَبِي خَلَفٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أَتَى رَافِعًا فَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1547 g
In-book reference : Book 21, Hadith 140
USC-MSA web (English) reference : Book 10, Hadith 3739
(deprecated numbering scheme)

Nafi, reported that Ibn Umar (Allah be pleased with them) used to rent the land, and that he was conveyed the hadith transmitted on the authority of Rafi b. Khadij. He (the narrator) said:

He then went to him along with me. He (Rafi) narrated from some of his uncles in which it was mentioned that Allah's Apostle (ﷺ) forbade the renting of land. Ibn 'Umar (Allah be pleased with them) then abandoned this practice of renting.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا حُسَيْنٌ، - يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ - حَدَّثَنَا ابْنُ، عَوْنٍ عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ يَأْجُرُ الأَرْضَ - قَالَ - فَنُبِّئَ حَدِيثًا عَنْ رَافِعِ بْنِ خَدِيجٍ - قَالَ - فَانْطَلَقَ بِي مَعَهُ إِلَيْهِ - قَالَ - فَذَكَرَ عَنْ بَعْضِ عُمُومَتِهِ ذَكَرَ فِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ كِرَاءِ الأَرْضِ . قَالَ فَتَرَكَهُ ابْنُ عُمَرَ فَلَمْ يَأْجُرْهُ .

Reference : Sahih Muslim 1547 h
In-book reference : Book 21, Hadith 141
USC-MSA web (English) reference : Book 10, Hadith 3740
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا ابْنُ عَوْنٍ، بِهَذَا الإِسْنَادِ وَقَالَ فَحَدَّثَهُ عَنْ بَعْضِ، عُمُومَتِهِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1547 i
In-book reference : Book 21, Hadith 142
USC-MSA web (English) reference : Book 10, Hadith 3740
(deprecated numbering scheme)

Salim b. Abdullah reported that AbduUah b. Umar (Allah be pleased with them) used to give land on rent until (this news) reached him that Rafi b. Khadij Ansari used to forbid the renting of land. Abdullah met him and said:

Ibn Khadij, what is this that you narrate from Allah's Messenger (ﷺ) pertaining to renting of land? Rafi b. Khadij said to Abdullah: I heard it from two uncles of mine and they had participated in the Battle of Badr who narrated to the members of the family that Allah's Messenger (ﷺ) forbade the renting of land. Abdullah said: I knew it that the land was rented during the lifetime of Allah's Messenger (ﷺ). Abdullah then apprehended that Allah's Messenger

(ﷺ) might have said something new in this connection (in regard to prohibition of renting) which I failed to know. So he abandoned the renting of land.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُكْرِي أَرَضِيهِ حَتَّى بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ الأَنْصَارِيَّ كَانَ يَنْهَى عَنْ كِرَاءِ الأَرْضِ فَلَقِيَهُ عَبْدُ اللَّهِ فَقَالَ يَا ابْنَ خَدِيجٍ مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي كِرَاءِ الأَرْضِ قَالَ رَافِعُ بْنُ خَدِيجٍ لِعَبْدِ اللَّهِ سَمِعْتُ عَمَّىَّ - وَكَانَا قَدْ شَهِدَا بَدْرًا - يُحَدِّثَانِ أَهْلَ الدَّارِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كِرَاءِ الأَرْضِ . قَالَ عَبْدُ اللَّهِ لَقَدْ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ الأَرْضَ تُكْرَى ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ عَلِمَهُ فَتَرَكَ كِرَاءَ الأَرْضِ .

Reference	: Sahih Muslim 1547 j
In-book reference	: Book 21, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3741

(18) Chapter: Leasing out Land (Kira) in return for food

(18) باب كِرَاءِ الأَرْضِ بِالطَّعَامِ

Rafi b. Khadij (Allah be pleased with him) reported:

We used to give on rent land during the lifetime of Allah's Messenger (ﷺ). We rented it on the share of one-third or one-fourth of the (produce) along with a definite quantity of corn. One day a person from among my uncles came to us and said: Allah's Messenger (ﷺ) forbade us this act which was a source of benefit to us, but the obedience to Allah and to His Messenger (ﷺ) is more beneficial to us. He forbade us that we should rent land with one-third or one-fourth of (the produce) and the corn of a measure, and he commanded the owner of land that he should cultivate it or let it be cultivated by other (persons) but he showed disapproval of renting it or anything besides it.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ كُنَّا نُحَاقِلُ الأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَنُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى فَجَاءَنَا ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي فَقَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا وَطَوَاعِيَةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا نَهَانَا أَنْ نُحَاقِلَ بِالأَرْضِ فَنُكْرِيهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى وَأَمَرَ رَبَّ الأَرْضِ أَنْ يَزْرَعَهَا أَوْ يُزْرِعَهَا وَكَرِهَ كِرَاءَهَا وَمَا سِوَى ذَلِكَ .

Reference	: Sahih Muslim 1548 a
In-book reference	: Book 21, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3742

Rafi b. Khadij (Allah be pleased with him) reported:

We used to give land on rent, and we rented it on one-third or one-fourth share. The rest of the hadith is the same.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ كَتَبَ إِلَىَّ يَعْلَى بْنُ حَكِيمٍ قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، يُحَدِّثُ عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ كُنَّا نُحَاقِلُ بِالأَرْضِ فَنُكْرِيهَا عَلَى الثُّلُثِ وَالرُّبُعِ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ .

Reference : Sahih Muslim 1548 b
In-book reference : Book 21, Hadith 145
USC-MSA web (English) reference : Book 10, Hadith 3743
(deprecated numbering scheme)

Another chain narrated the same as the above hadith.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الأَعْلَى، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدَةُ، كُلُّهُمْ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 1548 c
In-book reference : Book 21, Hadith 146
USC-MSA web (English) reference : Book 10, Hadith 3743
(deprecated numbering scheme)

This hadith has been narrated on the authority of Rafi' b. Khadij with the same chain of transmitters, but in it no mention is made of some of his uncles.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ يَعْلَى بْنِ، حَكِيمٍ بِهَذَا الإِسْنَادِ عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَقُلْ عَنْ بَعْضِ عُمُومَتِهِ .

Reference : Sahih Muslim 1548 d
In-book reference : Book 21, Hadith 147
USC-MSA web (English) reference : Book 10, Hadith 3744
(deprecated numbering scheme)

Rafi (Allah be pleased with him) reported that Zuhair b. Rafi (who was his uncle) came to me and said:

Allah's Messenger (ﷺ) forbade a practice which was useful for us. I said: What is this? (I believe) that whatrver Allah's Messenger (ﷺ) says is absolutely true. He (Zuhair) said that he (the Holy Prophet) asked me: What do you do with your cultivable lands? I said: Allah's Messenger, we rent those irrigated by canals for dry dates or barley. He said: Don't do that. Cultivate them or let them be cultivated (by others) or retain them yourself.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو مُسْهِرٍ، حَدَّثَنِي يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنِي أَبُو عَمْرٍو الأَوْزَاعِيُّ، عَنْ أَبِي النَّجَاشِيِّ، مَوْلَى رَافِعِ بْنِ خَدِيجٍ عَنْ رَافِعٍ، أَنَّ ظُهَيْرَ بْنَ رَافِعٍ، - وَهُوَ عَمُّهُ - قَالَ أَتَانِي ظُهَيْرٌ فَقَالَ لَقَدْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَمْرٍ كَانَ بِنَا رَافِقًا . فَقُلْتُ وَمَا ذَاكَ مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَهُوَ حَقٌّ . قَالَ سَأَلَنِي كَيْفَ تَصْنَعُونَ بِمَحَاقِلِكُمْ فَقُلْتُ نُؤَاجِرُهَا يَا رَسُولَ اللَّهِ عَلَى الرَّبِيعِ أَوِ الأَوْسُقِ مِنَ التَّمْرِ أَوِ الشَّعِيرِ . قَالَ " فَلاَ تَفْعَلُوا ازْرَعُوهَا أَوْ أَزْرِعُوهَا أَوْ أَمْسِكُوهَا " .

Reference : Sahih Muslim 1548 e
In-book reference : Book 21, Hadith 148
USC-MSA web (English) reference : Book 10, Hadith 3745
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Rafi from the Prophet (ﷺ) about this, but he did not make mention of his uncle Zuhair.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي النَّجَاشِيِّ، عَنْ رَافِعٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا وَلَمْ يَذْكُرْ عَنْ عَمِّهِ ظُهَيْرٍ.

Reference : Sahih Muslim 1548 f
In-book reference : Book 21, Hadith 149
USC-MSA web (English) reference : Book 10, Hadith 3746
(deprecated numbering scheme)

(19) Chapter: Leasing out Land (Kira) for gold and silver

(19) باب كِرَاءِ الأَرْضِ بِالذَّهَبِ وَالْوَرِقِ

Hanzala b. Qais reported that he asked Rafi b. Khadij (Allah be pleased with him) about renting of land, whereupon he said:

Allah's Messenger (ﷺ) forbade the renting of land. I said: Is it forbidden (even if it is paid) in gold (dinar) and silver (dirham)? Thereupon he said: If it is paid in gold and silver, there is no harm in it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ، فَقَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كِرَاءِ الأَرْضِ قَالَ فَقُلْتُ أَبِالذَّهَبِ وَالْوَرِقِ فَقَالَ أَمَّا بِالذَّهَبِ وَالْوَرِقِ فَلاَ بَأْسَ بِهِ ‏.‏

Reference : Sahih Muslim 1547 k
In-book reference : Book 21, Hadith 150
USC-MSA web (English) reference : Book 10, Hadith 3747
(deprecated numbering scheme)

Hanzala b. Qais al-Ansri reported:

I asked Rafi' b. Khadij about the renting of land for gold and silver, whereupon he said: There is no harm in it for the people let out land situated near canals and at the ends of the streamlets or portion of fields. (But it so happened) that at times this was destroyed and that was saved. whereas (on other occasions) this portion was saved and the other was destroyed and thus no rent was payable to the people (who let out lands) but for this one (which was saved). It was due to this that he (the Holy Prophet) prohibited it. But if there is something definite and reliable (e. g. money). there is no harm in it.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي، عَبْدِ الرَّحْمَنِ حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسٍ الأَنْصَارِيُّ، قَالَ سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الأَرْضِ، بِالذَّهَبِ وَالْوَرِقِ فَقَالَ لاَ بَأْسَ بِهِ إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم عَلَى الْمَاذِيَانَاتِ وَأَقْبَالِ الْجَدَاوِلِ وَأَشْيَاءَ مِنَ الزَّرْعِ فَيَهْلِكُ هَذَا وَيَسْلَمُ هَذَا وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلاَّ هَذَا فَلِذَلِكَ زُجِرَ عَنْهُ ‏.‏ فَأَمَّا شَىْءٌ مَعْلُومٌ مَضْمُونٌ فَلاَ بَأْسَ بِهِ ‏.‏

Reference : Sahih Muslim 1547 l
In-book reference : Book 21, Hadith 151
USC-MSA web (English) reference : Book 10, Hadith 3748
(deprecated numbering scheme)

Hanzala reported that he heard Rafi' b. Khadij (Allah be pleased with him) say:

We were the major agriculturists of the Ansar and so we let out land (saying): The produce of this (part of land) would be ours and (the produce) of that would be theirs. But it so happened that at times this (land) gave harvest, but the other one produced nothing. So he (the Holy Prophet) forbade this. But so far as the payment in silver (dirham, a coin) is concerned, he did not forbid.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حَنْظَلَةَ، الزُّرَقِيِّ أَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيجٍ، يَقُولُ كُنَّا أَكْثَرَ الأَنْصَارِ حَقْلاً - قَالَ - كُنَّا نُكْرِي الأَرْضَ عَلَى أَنَّ لَنَا هَذِهِ وَلَهُمْ هَذِهِ فَرُبَّمَا أَخْرَجَتْ هَذِهِ وَلَمْ تُخْرِجْ هَذِهِ فَنَهَانَا عَنْ ذَلِكَ وَأَمَّا الْوَرِقُ فَلَمْ يَنْهَنَا .

Reference : Sahih Muslim 1547 m
In-book reference : Book 21, Hadith 152
USC-MSA web (English) reference : Book 10, Hadith 3749
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yahya b. Sa'id with the same chain of transmitters.

حَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1547 n
In-book reference : Book 21, Hadith 153
USC-MSA web (English) reference : Book 10, Hadith 3750
(deprecated numbering scheme)

(20) Chapter: Muzura'ah (Sharecropping) and Mu'ajarah

(20) باب فِي الْمُزَارَعَةِ وَالْمُؤَاجَرَةِ

Abdullah b. al Sa'ib reported:

I asked Abdullah b. Ma'qil about Muzara'a (cultivating land on share basis in the produce). He said: Thabit b. Dahhak informed me that Allah's Messenger (ﷺ) forbade Muzara'a as Ibn Abu Shaiba forbade it with a slight change of words. He (the narrator) said: I asked Ibn Ma'qil but he did not name 'Abdullah.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ عَنِ الْمُزَارَعَةِ، فَقَالَ أَخْبَرَنِي ثَابِتُ بْنُ الضَّحَّاكِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَارَعَةِ . وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ نَهَى عَنْهَا . وَقَالَ سَأَلْتُ ابْنَ مَعْقِلٍ . وَلَمْ يُسَمِّ عَبْدَ اللَّهِ .

Reference : Sahih Muslim 1549 a
In-book reference : Book 21, Hadith 154
USC-MSA web (English) reference : Book 10, Hadith 3751
(deprecated numbering scheme)

Abdullah b. al-Sa'ib reported:

We visited 'Abdullah b. Ma'qil and asked him about sharing of crops, whereupon he said: Thabit alleged that Allah's Messenger (ﷺ) forbade Muzara'a and commanded leasing it out on rent (for money) and said: There is no harm in it.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَعْقِلٍ فَسَأَلْنَاهُ عَنِ الْمُزَارَعَةِ، فَقَالَ زَعَمَ ثَابِتٌ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْمُزَارَعَةِ وَأَمَرَ بِالْمُؤَاجَرَةِ وَقَالَ " لاَ بَأْسَ بِهَا " .

Reference : Sahih Muslim 1549 b
In-book reference : Book 21, Hadith 155
USC-MSA web (English) reference : Book 10, Hadith 3752
(deprecated numbering scheme)

(21) Chapter: Lending Land

(21) باب الأَرْضِ تُمْنَحُ

Mujahid said to Tiwus:

Come along with me to Ibn Rafi b. Khadij in order to listen from him the hadith transmitted on the authority of his father (pertaining to the renting of land) from Allah's Apostle (ﷺ). He (Tawus) scolded him and said: By Allah, it I were to know that Allah's Messenger (ﷺ) had forbidden it, I would have never done it. But it has been narrated to me by one who has better knowledge of it amongst them (and he meant Ibn 'Abbas) that Allah's Messenger (ﷺ) said: It is better if a person lends, his land to his brother (for cultivation) than that he gets recognised rent on it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، أَنَّ مُجَاهِدًا، قَالَ لِطَاوُسٍ انْطَلِقْ بِنَا إِلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ فَاسْمَعْ مِنْهُ الْحَدِيثَ عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم - قَالَ - فَانْتَهَرَهُ قَالَ إِنِّي وَاللَّهِ لَوْ أَعْلَمُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهُ مَا فَعَلْتُهُ وَلَكِنْ حَدَّثَنِي مَنْ هُوَ أَعْلَمُ بِهِ مِنْهُمْ - يَعْنِي ابْنَ عَبَّاسٍ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا " .

Reference : Sahih Muslim 1550 a
In-book reference : Book 21, Hadith 156
USC-MSA web (English) reference : Book 10, Hadith 3753
(deprecated numbering scheme)

Tawus reported that he let out his land on rent, whereupon Amr said:

I said to him: Abu Abd al-Rahrman, I wish if you abandon this renting of land, for they alleged that Allah's Apostle (ﷺ) forbade Mukhabara. He siad: Amr, one who has informed me has the best knowledge of it among them (he meant Ibn Abbas). (He said) that Allah's Apostle (ﷺ) did not prohibit it altogether, but said: Lending of land by one among you to his brother is better for him than getting a specified amount of produce from it.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، وَابْنُ، طَاوُسٍ عَنْ طَاوُسٍ، أَنَّهُ كَانَ يُخَابِرُ قَالَ عَمْرٌو فَقُلْتُ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ لَوْ تَرَكْتَ هَذِهِ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْمُخَابَرَةِ . فَقَالَ أَىْ عَمْرُو أَخْبَرَنِي أَعْلَمُهُمْ بِذَلِكَ يَعْنِي ابْنَ عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَنْهَ عَنْهَا إِنَّمَا قَالَ " يَمْنَحُ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا " .

Reference : Sahih Muslim 1550 b
In-book reference : Book 21, Hadith 157
USC-MSA web (English) reference : Book 10, Hadith 3754

(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Ibn Abbas (Allah be pleased with them).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ شَرِيكٍ، عَنْ شُعْبَةَ، كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ نَحْوَ حَدِيثِهِمْ ‏.‏

Reference : Sahih Muslim 1550 c
In-book reference : Book 21, Hadith 158
USC-MSA web (English) reference : Book 10, Hadith 3755
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

If one among you lets out land to his brother, that is better for him than if he receives such and such (the definite thing). Ibn 'Abbis (Allah be pleased with them) said: It is Haql, and in the parlance of the Ansr it is Muhaqala.

وَحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ، وَمُحَمَّدُ بْنُ رَافِعٍ، - قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا ‏"‏ ‏.‏ لِشَىْءٍ مَعْلُومٍ ‏.‏ قَالَ وَقَالَ ابْنُ عَبَّاسٍ هُوَ الْحَقْلُ وَهُوَ بِلِسَانِ الأَنْصَارِ الْمُحَاقَلَةُ‏.‏

Reference : Sahih Muslim 1550 d
In-book reference : Book 21, Hadith 159
USC-MSA web (English) reference : Book 10, Hadith 3756
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

He who has land, it is better for him that he should let it out to his brother.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَبْدِ الْمَلِكِ أَبِي زَيْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ، عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ كَانَتْ لَهُ أَرْضٌ فَإِنَّهُ أَنْ يَمْنَحَهَا أَخَاهُ خَيْرٌ ‏"‏ ‏.‏

Reference : Sahih Muslim 1550 e
In-book reference : Book 21, Hadith 160
USC-MSA web (English) reference : Book 10, Hadith 3757
(deprecated numbering scheme)

22 - The Book of Musaqah (1551 - 1613)

كتاب المساقاة

(1) Chapter: Musaqah And Mu'amalah in return for a share of the fruit and crops

(1) باب الْمُسَاقَاةِ وَالْمُعَامَلَةِ بِجُزْءٍ مِنَ الثَّمَرِ وَالزَّرْعِ

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) contracted with the people of Khaibar the (trees) on the condition that he would have half the produce in fruits and harvest.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ .

Reference : Sahih Muslim 1551 a
In-book reference : Book 22, Hadith 1
USC-MSA web (English) reference : Book 10, Hadith 3758
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) handed over the land of Khaibar (on the condition) of the share of produce of fruits and harvest, and he also gave to his wives every year one hundred wasqs: eighty wasqs of dates and twenty wasqs of barley. When 'Umar became the caliph he distributed the (lands and trees) of Khaibar, and gave option to the wives of Allah's Apostle (ﷺ) to earmark for themselves the land and water or stick to the wasqs (that they got) every year. They differed in this matter. Some of them opted for land and water, and some of them opted for wasqs every year. 'A'isha and Hafsa were among those who opted for land and water.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيٌّ، - وَهُوَ ابْنُ مُسْهِرٍ - أَخْبَرَنَا عُبَيْدُ، اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ فَكَانَ يُعْطِي أَزْوَاجَهُ كُلَّ سَنَةٍ مِائَةَ وَسْقٍ ثَمَانِينَ وَسْقًا مِنْ تَمْرٍ وَعِشْرِينَ وَسْقًا مِنْ شَعِيرٍ فَلَمَّا وَلِيَ عُمَرُ قَسَمَ خَيْبَرَ خَيَّرَ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم أَنْ يُقْطِعَ لَهُنَّ الأَرْضَ وَالْمَاءَ أَوْ يَضْمَنَ لَهُنَّ الأَوْسَاقَ كُلَّ عَامٍ فَاخْتَلَفْنَ فَمِنْهُنَّ مَنِ اخْتَارَ الأَرْضَ وَالْمَاءَ وَمِنْهُنَّ مَنِ اخْتَارَ الأَوْسَاقَ كُلَّ عَامٍ فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الأَرْضَ وَالْمَاءَ .

Reference : Sahih Muslim 1551 b
In-book reference : Book 22, Hadith 2
USC-MSA web (English) reference : Book 10, Hadith 3759
(deprecated numbering scheme)

Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) contracted with the people of Khaibar (land and trees on the condition that they should give) half of the yield from land and trees. The rest of the hadith is the same. In the hadith transmitted on the authority of AIi b. Mushir there is no mention of it, but that A'isha and Hafsa were those who opted for land and water, but he (the narrator) said:

He (Hadrat 'Umar, gave option to the wives of Allah's Apostle (ﷺ) that land would be earmarked for them, but he made no mention of water.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا خَرَجَ مِنْهَا مِنْ زَرْعٍ أَوْ ثَمَرٍ . وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ عَلِيِّ بْنِ مُسْهِرٍ وَلَمْ يَذْكُرْ فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الأَرْضَ وَالْمَاءَ وَقَالَ خَيَّرَ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم أَنْ يُقْطِعَ لَهُنَّ الأَرْضَ وَلَمْ يَذْكُرِ الْمَاءَ .

Reference : Sahih Muslim 1551 c
In-book reference : Book 22, Hadith 3
USC-MSA web (English) reference : Book 10, Hadith 3760
(deprecated numbering scheme)

'Abdullah b. Umar (Allah be pleased with them) reported that when Khaibar had been conquered, the Jews asked Allah's Messenger (ﷺ) to let them continue (cultivation in those lands) on half of the share of yield in fruits and crop, whereupon Allah's Messenger (ﷺ) said:

I will allow you to continue here, so long as we would desire. The rest of the hadith is the same, but with this addition:" The fruit would be distributed equal to the half of Khaibar. And out of hall of the produce of the land, Allah's Apostle (may peace be be upon him) got the fifth part."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ لَمَّا افْتُتِحَتْ خَيْبَرُ سَأَلَتْ يَهُودُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يُقِرَّهُمْ فِيهَا عَلَى أَنْ يَعْمَلُوا عَلَى نِصْفِ مَا خَرَجَ مِنْهَا مِنَ الثَّمَرِ وَالزَّرْعِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُقِرُّكُمْ فِيهَا عَلَى ذَلِكَ مَا شِئْنَا " . ثُمَّ سَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ وَابْنِ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ وَزَادَ فِيهِ وَكَانَ الثَّمَرُ يُقْسَمُ عَلَى السُّهْمَانِ مِنْ نِصْفِ خَيْبَرَ فَيَأْخُذُ رَسُولُ اللَّهِ صلى الله عليه وسلم الْخُمُسَ .

Reference : Sahih Muslim 1551 d
In-book reference : Book 22, Hadith 4
USC-MSA web (English) reference : Book 10, Hadith 3761
(deprecated numbering scheme)

Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger (ﷺ) returned to the Jews of Khaibar the date-palms of Khaibar and its land on the condition that they should work upon them with their own wealth (seeds, implements), and give half of the yield to Allah's Messenger (ﷺ).

وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ نَافِعٍ، عَنْ عَبْدِ، اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ وَلِرَسُولِ اللَّهِ صلى الله عليه وسلم شَطْرُ ثَمَرِهَا .

Reference : Sahih Muslim 1551 e
In-book reference : Book 22, Hadith 5
USC-MSA web (English) reference : Book 10, Hadith 3762
(deprecated numbering scheme)

Ibn Umar reported that 'Umar b. al-Khattab (Allah be pleased with him) expelled the Jews and Christians from the land of Hijaz, and that when Allah's Messenger (ﷺ) conquered Khaibar he made up his mind to expel the Jews from it (the territory of Khaibar) because, when that land was

conquered, it came under the sway of Allah, that of His Messenger (ﷺ) and that of the Muslims. The jews asked Allah's Messenger (ﷺ) to let them continue there on the condition that they would work on it, and would get in turn half of the fruit (of the trees), whereupon Allah's Messenger (ﷺ) said:

We would let you continue there so long as we will desire. So they continued (to cultivate the lands) till 'Umar externed them to Taima' ang Ariha (two villages in Arabia, but out of Hijaz).

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، بْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا وَكَانَتِ الأَرْضُ حِينَ ظُهِرَ عَلَيْهَا لِلَّهِ وَلِرَسُولِهِ وَلِلْمُسْلِمِينَ فَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يُقِرَّهُمْ بِهَا عَلَى أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ نِصْفُ الثَّمَرِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا " . فَقَرُّوا بِهَا حَتَّى أَجْلاَهُمْ عُمَرُ إِلَى تَيْمَاءَ وَأَرِيحَاءَ .

Reference	: Sahih Muslim 1551 f
In-book reference	: Book 22, Hadith 6
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3763

(2) Chapter: The Virtue of Planting and Cultivating

(2) باب فَضْلِ الْغَرْسِ وَالزَّرْعِ

Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Never does a Muslim plants a tree except that he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَلاَ يَرْزَؤُهُ أَحَدٌ إِلاَّ كَانَ لَهُ صَدَقَةٌ " .

Reference	: Sahih Muslim 1552 a
In-book reference	: Book 22, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3764

Jabir (Allah be pleased with him) reported that Allah's Apostle (ﷺ) visited Umm Mubashshir al-Ansariya at her orchard of date-palms and said to her:

Who has planted these trees of dates-a Muslim or a non-Musim? She said: A Muslim, of course, whereupon he said: Never a Muslim plants, or cultivates a land, and it out of that men eat, or the animals eat, or anything else eats, but that becomes charity on his (planter's) behalf.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَى أُمِّ مُبَشِّرٍ الأَنْصَارِيَّةِ فِي نَخْلٍ لَهَا فَقَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم " مَنْ غَرَسَ هَذَا النَّخْلَ أَمُسْلِمٌ أَمْ كَافِرٌ " . فَقَالَتْ بَلْ مُسْلِمٌ . فَقَالَ " لاَ يَغْرِسُ مُسْلِمٌ غَرْسًا وَلاَ يَزْرَعُ زَرْعًا فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلاَ دَابَّةٌ وَلاَ شَىْءٌ إِلاَّ كَانَتْ لَهُ صَدَقَةٌ " .

Reference : Sahih Muslim 1552 b
In-book reference : Book 22, Hadith 8
USC-MSA web (English) reference : Book 10, Hadith 3765
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:
I heard Allah's Messenger (ﷺ) saying: Never does a Muslim plant, or cultivate, but has reward for him for what the beasts eat, or the birds eat or anything else eats out of that.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَابْنُ أَبِي خَلَفٍ، قَالاَ حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَغْرِسُ رَجُلٌ مُسْلِمٌ غَرْسًا وَلاَ زَرْعًا فَيَأْكُلَ مِنْهُ سَبُعٌ أَوْ طَائِرٌ أَوْ شَىْءٌ إِلاَّ كَانَ لَهُ فِيهِ أَجْرٌ " . وَقَالَ ابْنُ أَبِي خَلَفٍ طَائِرٌ شَىْءٌ .

Reference : Sahih Muslim 1552 c
In-book reference : Book 22, Hadith 9
USC-MSA web (English) reference : Book 10, Hadith 3766
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported:
Allah's Apostle (ﷺ) visited the orchard of Umm Ma'sud and said: Umm Ma'bad. he who has planted this tree, is he a Muslim or a non-Muslim? She said: Of course, he is a Muslim, whereupon he (the Holy Prophet) said: No Muslim who plants (trees) and from their fruits the human beings or the beasts or birds eat, but that would be taken as an act of charity on the Day of Resurrection.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى أُمِّ مَعْبَدٍ حَائِطًا فَقَالَ " يَا أُمَّ مَعْبَدٍ مَنْ غَرَسَ هَذَا النَّخْلَ أَمُسْلِمٌ أَمْ كَافِرٌ " . فَقَالَتْ بَلْ مُسْلِمٌ . قَالَ " فَلاَ يَغْرِسُ الْمُسْلِمُ غَرْسًا فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلاَ دَابَّةٌ وَلاَ طَيْرٌ إِلاَّ كَانَ لَهُ صَدَقَةً إِلَى يَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 1552 d
In-book reference : Book 22, Hadith 10
USC-MSA web (English) reference : Book 10, Hadith 3767
(deprecated numbering scheme)

This hadith is transmitted on the authority of Abu Muawiya (but With a slight change of words).
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَإِسْحَاقُ، بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، كُلُّ هَؤُلاَءِ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ . زَادَ عَمْرٌو فِي رِوَايَتِهِ عَنْ عَمَّارٍ، وَأَبُو كُرَيْبٍ فِي رِوَايَتِهِ عَنْ أَبِي مُعَاوِيَةَ، فَقَالاَ عَنْ أُمِّ مُبَشِّرٍ، وَفِي

رِوَايَةِ ابْنِ فُضَيْلٍ عَنِ امْرَأَةِ، زَيْدِ بْنِ حَارِثَةَ وَفِي رِوَايَةِ إِسْحَاقَ عَنْ أَبِي مُعَاوِيَةَ، قَالَ رُبَّمَا قَالَ عَنْ أُمِّ مُبَشِّرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَرُبَّمَا لَمْ يَقُلْ وَكُلُّهُمْ قَالُوا عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ عَطَاءٍ وَأَبِي الزُّبَيْرِ وَعَمْرِو بْنِ دِينَارٍ .

Reference : Sahih Muslim 1552 e
In-book reference : Book 22, Hadith 11
USC-MSA web (English) reference : Book 10, Hadith 3768
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) as saying Never does a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them but that is a charity on his behalf.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ " .

Reference : Sahih Muslim 1553 a
In-book reference : Book 22, Hadith 12
USC-MSA web (English) reference : Book 10, Hadith 3769
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported that Allah's Apostle (ﷺ) visited the date-palms of Umm Mubashshir (Allah be pleased with her), a lady from the Ansar, and said:
Who planted this palm-a Muslim or an unbelievers The rest of the hadith is the same.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم دَخَلَ نَخْلاً لأُمِّ مُبَشِّرٍ - امْرَأَةٍ مِنَ الأَنْصَارِ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ غَرَسَ هَذَا النَّخْلَ أَمُسْلِمٌ أَمْ كَافِرٌ " . قَالُوا مُسْلِمٌ . بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1553 b
In-book reference : Book 22, Hadith 13
USC-MSA web (English) reference : Book 10, Hadith 3770
(deprecated numbering scheme)

(3) Chapter: Waiving Payment in the case of Blight

(3) باب وَضْعِ الْجَوَائِحِ

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) saying:

If You sell fruits to your brother (and Jabir b. Ahduthh reported through another chain of narrators: If you were to sell fruits to your brother) and these is a stricken with Calamity, it is not permissible for you to get anything from him. Why do you get the wealth of your brother, without jutification?

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، أَنَّ أَبَا الزُّبَيْرِ، أَخْبَرَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنْ بِعْتَ مِنْ أَخِيكَ ثَمَرًا " . ا . وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا أَبُو ضَمْرَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، أَنَّهُ سَمِعَ

جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ بِعْتَ مِنْ أَخِيكَ ثَمَرًا فَأَصَابَتْهُ جَائِحَةٌ فَلاَ يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ " .

Reference : Sahih Muslim 1554 a
In-book reference : Book 22, Hadith 14
USC-MSA web (English) reference : Book 10, Hadith 3771
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Juraij with the same chain of transmitters.

وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1554 b
In-book reference : Book 22, Hadith 15
USC-MSA web (English) reference : Book 10, Hadith 3772
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported that Allah's Apostle (ﷺ) forbade the sale of the fruit of date-palms until it becomes mellow. We (some of the other narrators in the chain of transmitters) said:

What does the word" mellow" mean? He said: (There the fruit) turns red or yellow. Don't you see if Allah had checked (the growth of) fruits; then what for the wealth of your brother would be permissible for you?

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى تَزْهُوَ . فَقُلْنَا لأَنَسٍ مَا زَهْوُهَا قَالَ تَحْمَرُّ وَتَصْفَرُّ . أَرَأَيْتَكَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ .

Reference : Sahih Muslim 1555 a
In-book reference : Book 22, Hadith 16
USC-MSA web (English) reference : Book 10, Hadith 3773
(deprecated numbering scheme)

Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade the sale of fruits until these are mellow. They (the companions of Anas) said:

What is meant by" mellow"? He said: It implies that these became red. He said: When Allah hinders the growth of fruits, (then) what for the wealth of your brother would become permissible for you?

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ، بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُزْهِيَ قَالُوا وَمَا تُزْهِيَ قَالَ تَحْمَرُّ . فَقَالَ إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ فَبِمَ تَسْتَحِلُّ مَالَ أَخِيكَ .

Reference : Sahih Muslim 1555 b
In-book reference : Book 22, Hadith 17
USC-MSA web (English) reference : Book 10, Hadith 3774
(deprecated numbering scheme)

Anas (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

If Allah does not fructify them, then what is permissible for one of you to take the wealth of his brother?

حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنْ لَمْ يُثْمِرْهَا اللَّهُ فَبِمَ يَسْتَحِلُّ أَحَدُكُمْ مَالَ أَخِيهِ " .

Reference : Sahih Muslim 1555 c
In-book reference : Book 22, Hadith 18
USC-MSA web (English) reference : Book 10, Hadith 3775
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that Allah's Apostle (ﷺ) commanded to make deductions in the payment of that stricken with a Calamity.

حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، وَعَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ، - وَاللَّفْظُ لِبِشْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ حُمَيْدٍ الأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ، أَنَّوسلم أَمَرَ بِوَضْعِ الْجَوَائِحِ . قَالَ أَبُو إِسْحَاقَ - وَهُوَ صَاحِبُ مُسْلِمٍ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ عَنْ سُفْيَانَ بِهَذَا .

Reference : Sahih Muslim 1554 c
In-book reference : Book 22, Hadith 19
USC-MSA web (English) reference : Book 10, Hadith 3776
(deprecated numbering scheme)

(4) Chapter: It is recommended to waive debts

(4) باب اسْتِحْبَابِ الْوَضْعِ مِنَ الدَّيْنِ

Abu Sa'id al-Khudri (Allah be pleeased with him) reported that in the time of Allah's Messenger (ﷺ) a man suffered loss in fruits he had bought and his debt increased; so Allah's Messenger (ﷺ) told (the people) to give him charity and they gave him charity, but that was not enough to pay the debt in full, whereupon Allah's Messenger (ﷺ) said to his creditors:

" Take what you find, you will have nothing but alms.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي، سَعِيدٍ الْخُدْرِيِّ قَالَ أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَصَدَّقُوا عَلَيْهِ " . فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِغُرَمَائِهِ " خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلاَّ ذَلِكَ " .

Reference : Sahih Muslim 1556 a
In-book reference : Book 22, Hadith 20
USC-MSA web (English) reference : Book 10, Hadith 3777
(deprecated numbering scheme)

This hadith has been narrated on the authority of Bukair b. al-Ashajj with the same chain of transmitters.

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1556 b
In-book reference : Book 22, Hadith 21
USC-MSA web (English) reference : Book 10, Hadith 3778
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported:

Allah's Messenger (ﷺ) heard the voices of altercation of two disputants at the door; both the voices were quite loud. The one demanded some remission and desired that the other one should show leniency to him, whereupon the (other one) was saying: By Allah will not do that. Then there came Allah's Messenger (ﷺ) to them and said: Where is he who swears by Allah that he would not do good? He said: Massenger of Allah, it is I. He may do as he desires.

وَحَدَّثَنِي غَيْرُ، وَاحِدٍ، مِنْ أَصْحَابِنَا قَالُوا حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، - وَهُوَ ابْنُ بِلاَلٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الرِّجَالِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أُمَّهُ، عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ قَالَتْ سَمِعْتُ عَائِشَةَ، تَقُولُ سَمِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةً أَصْوَاتُهُمَا وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي شَىْءٍ وَهُوَ يَقُولُ وَاللَّهِ لاَ أَفْعَلُ . فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْهِمَا فَقَالَ " **أَيْنَ الْمُتَأَلِّي عَلَى اللَّهِ لاَ يَفْعَلُ الْمَعْرُوفَ** " . قَالَ أَنَا يَا رَسُولَ اللَّهِ فَلَهُ أَىُّ ذَلِكَ أَحَبَّ .

Reference : Sahih Muslim 1557
In-book reference : Book 22, Hadith 22
USC-MSA web (English) reference : Book 10, Hadith 3779
(deprecated numbering scheme)

Abdullah b. Ka'ab b. Malik reported from his father that he pressed in the mosque Ibn Abu Hadrad for the payment of the debt that he owed to him during the lifetime of Allah's Messenger (ﷺ). (In this altercation) their voices became loud, until Allah's Messenger (ﷺ) heard them, while he was in the house, so Allah's Messenger (ﷺ) came out towards them, and he lifted the curtain of his apartment and he called upon Ka'b b. Malik and said:
O Ka'b. He said: At thy beck and call, Allah's Messenger. He pointed out with the help of his hand to remit half of the loan due to him. Ka'b said: Allah's Messenger, I am ready to do that, whereupon Allah's Messenger (ﷺ) said (to Ibn Abu Hadrad): Stand up and make him the payment (of the rest).

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ، أَخْبَرَهُ عَنْ أَبِيهِ، أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ وَنَادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ " يَا كَعْبُ " . فَقَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ . فَأَشَارَ إِلَيْهِ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ . قَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُمْ فَاقْضِهِ " .

Reference : Sahih Muslim 1558 a
In-book reference : Book 22, Hadith 23
USC-MSA web (English) reference : Book 10, Hadith 3780
(deprecated numbering scheme)

The above hadith is narrated through another chain with a slight variation of words at the begining and the rest is of the hadith is the same.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ،لا عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ، أَخْبَرَهُ أَنَّهُ، تَقَاضَى دَيْنًا لَهُ عَلَى ابْنِ أَبِي حَدْرَدٍ بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ .

Reference : Sahih Muslim 1558 b
In-book reference : Book 22, Hadith 24
USC-MSA web (English) reference : Book 10, Hadith 3780
(deprecated numbering scheme)

Ka'b b. Malik reported that he made a demand for the payment of the debt that Ibn Abu Hadrad owed to him. This hadith is narrated through another chain of transmitters and (the words are):

" He had to get the loan from Abdullah b. Hadrad al-Aslami. He met him and pressed him for payment. There was an altercation between them, until their voices became loud. There happened to pass by them Allah's Messenger (ﷺ) and he said: O Ka'b, and pointed out with his hand in such a way as he meant half. So he got half of what he (Ibn Abu Hadrad) owed to him and remitted the half."

قَالَ مُسْلِمٌ وَرَوَى اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ، هُرْمُزَ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّهُ كَانَ لَهُ مَالٌ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ فَلَقِيَهُ فَلَزِمَهُ فَتَكَلَّمَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَمَرَّ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " يَا كَعْبُ " . فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ النِّصْفَ فَأَخَذَ نِصْفًا مِمَّا عَلَيْهِ وَتَرَكَ نِصْفًا .

Reference : Sahih Muslim 1558 c
In-book reference : Book 22, Hadith 25
USC-MSA web (English) reference : Book 10, Hadith 3781
(deprecated numbering scheme)

(5) Chapter: If a man finds what he sold with the purchaser, who has become bankrupt, then he has the right to take it back

(5) باب مَنْ أَدْرَكَ مَا بَاعَهُ عِنْدَ الْمُشْتَرِي وَقَدْ أَفْلَسَ فَلَهُ الرُّجُوعُ فِيهِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who found his property intact with a person (who bought it but who later on) became insolvent (or a person who became insolvent), he (the seller) is entitled to get it more than anyone else. '

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخْبَرَهُ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم - أَوْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ - " مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ - أَوْ إِنْسَانٍ قَدْ أَفْلَسَ - فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ " .

Reference : Sahih Muslim 1559 a
In-book reference : Book 22, Hadith 26
USC-MSA web (English) reference : Book 10, Hadith 3782
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yahya b. Sa'id with the same chain of transmitters (but with a slight variation of words and these are)" Whenever a man becomes poor."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، قَالاَ حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - ا وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، وَيَحْيَى بْنُ سَعِيدٍ، وَحَفْصُ بْنُ غِيَاثٍ، كُلُّ هَؤُلاَءِ عَنْ يَحْيَى بْنِ سَعِيدٍ، فِي هَذَا الإِسْنَادِ . بِمَعْنَى حَدِيثِ زُهَيْرٍ وَقَالَ ابْنُ رُمْحٍ مِنْ بَيْنِهِمْ فِي رِوَايَتِهِ أَيُّمَا امْرِئٍ فُلِّسَ .

Reference : Sahih Muslim 1559 b
In-book reference : Book 22, Hadith 27
USC-MSA web (English) reference : Book 10, Hadith 3783
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) saying about a person who becomes insolvent and (the thing bought by him) is found intact with him, that belongs to one who sold it.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ، - وَهُوَ ابْنُ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيُّ - عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي ابْنُ أَبِي حُسَيْنٍ، أَنَّ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ عَنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الرَّجُلِ الَّذِي يُعْدِمُ إِذَا وُجِدَ عِنْدَهُ الْمَتَاعُ وَلَمْ يُفَرِّقْهُ " أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ " .

Reference : Sahih Muslim 1559 c
In-book reference : Book 22, Hadith 28
USC-MSA web (English) reference : Book 10, Hadith 3784
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

When a man becomes insolvent (and the other) man (the seller) finds his commodity intact with him, he is more entitled to get it (than anyone else)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَفْلَسَ الرَّجُلُ فَوَجَدَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ " .

Reference : Sahih Muslim 1559 d
In-book reference : Book 22, Hadith 29
USC-MSA web (English) reference : Book 10, Hadith 3785
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatada with the same chain of transmitters (but with a change of these words):

" He is more entitled to get it than any other creditor."

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سَعِيدٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، أَيْضًا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي كِلاَهُمَا، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَقَالاَ " فَهُوَ أَحَقُّ بِهِ مِنَ الْغُرَمَاءِ " .

Reference : Sahih Muslim 1559 e
In-book reference : Book 22, Hadith 30
USC-MSA web (English) reference : Book 10, Hadith 3786

(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

When a inan becomes insolvent, and the other person (seller) finds his goods intact with him, he is more entitled to get them than anyone else.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا أَبُو سَلَمَةَ، الْخُزَاعِيُّ - قَالَ حَجَّاجٌ مَنْصُورُ بْنُ سَلَمَةَ - أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَفْلَسَ الرَّجُلُ فَوَجَدَ الرَّجُلُ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا فَهُوَ أَحَقُّ بِهَا " .

Reference : Sahih Muslim 1559 f
In-book reference : Book 22, Hadith 31
USC-MSA web (English) reference : Book 10, Hadith 3787
(deprecated numbering scheme)

(6) Chapter: The virute of giving more time to one who is suffering difficulty, and letting those go who are suffering difficulty and those who are well off

(6) باب فَضْلِ إِنْظَارِ الْمُعْسِرِ

Hudhaifa reported Allah's Messenger (ﷺ) as saying The angels took away the soul of a person who had lived among people who were before you. They (the angels) said:

Did you do anything good? He said: No. they said: Try to recall. He said: I used to lend to people and order my servants to give respite to one in straitened circumstances and give allowance to the solvent, for Allah, the Exalted and Majestic, said (to the angels): You should ignore (his failing).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ، حِرَاشٍ أَنَّ حُذَيْفَةَ، حَدَّثَهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَلَقَّتِ الْمَلاَئِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ فَقَالُوا أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئًا قَالَ لاَ . قَالُوا تَذَكَّرْ . قَالَ كُنْتُ أُدَايِنُ النَّاسَ فَآمُرُ فِتْيَانِي أَنْ يُنْظِرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُوسِرِ - قَالَ - قَالَ اللَّهُ عَزَّ وَجَلَّ تَجَوَّزُوا عَنْهُ " .

Reference : Sahih Muslim 1560 a
In-book reference : Book 22, Hadith 32
USC-MSA web (English) reference : Book 10, Hadith 3788
(deprecated numbering scheme)

Hudhaifa reported:

A person met his Lord (after death) and He said: What (good) did you do? He said: I did no good except this that I was a rich man, and I demanded from the people (the repayment of debt that I advanced to them). I, however, accepted that which the solvent gave and remitted (the debt) of the insolvent, whereupon He (the Lord) said: You should ignore (the faults) of My servant. Abu Mas'ud (Allah be pleased with him) said: This is what I heard Allah's Messenger (ﷺ) as saying.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لاِبْنِ حُجْرٍ - قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، قَالَ اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ فَقَالَ حُذَيْفَةُ " رَجُلٌ لَقِيَ رَبَّهُ فَقَالَ مَا عَمِلْتَ قَالَ مَا عَمِلْتُ مِنَ الْخَيْرِ إِلاَّ أَنِّي

كُنْتُ رَجُلاً ذَا مَالٍ فَكُنْتُ أُطَالِبُ بِهِ النَّاسَ فَكُنْتُ أَقْبَلُ الْمَيْسُورَ وَأَتَجَاوَزُ عَنِ الْمَعْسُورِ . فَقَالَ تَجَاوَزُوا عَنْ عَبْدِي " . قَالَ أَبُو مَسْعُودٍ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ .

Reference : Sahih Muslim 1560 b
In-book reference : Book 22, Hadith 33
USC-MSA web (English) reference : Book 10, Hadith 3789
(deprecated numbering scheme)

Hudhaifa (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

A person died and he entered Paradise. It was said to him What (act) did you do? (Either he recalled it himself or he was made to recall), he said I used to enter into transactions with people and I gave respite to the insolvent and did not show any strictness in case of accepting a coin or demanding cash payment. (For these acts of his) he was granted pardon. Abu Mas'ud said: I heard this from Allah's Messenger (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ، عُمَيْرٍ عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ رَجُلاً مَاتَ فَدَخَلَ الْجَنَّةَ فَقِيلَ لَهُ مَا كُنْتَ تَعْمَلُ قَالَ فَإِمَّا ذَكَرَ وَإِمَّا ذُكِّرَ . فَقَالَ إِنِّي كُنْتُ أُبَايِعُ النَّاسَ فَكُنْتُ أُنْظِرُ الْمُعْسِرَ وَأَتَجَوَّزُ فِي السِّكَّةِ أَوْ فِي النَّقْدِ . فَغُفِرَ لَهُ " . فَقَالَ أَبُو مَسْعُودٍ وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1560 c
In-book reference : Book 22, Hadith 34
USC-MSA web (English) reference : Book 10, Hadith 3790
(deprecated numbering scheme)

Hudhaifa (Allah be pleased with him) reported:

A servant from amongst the servants of Allah was brought to Him whom Allah had endowed with riches. He (Allah) said to him: What (did you do) in the world? (They cannot conceal anything from Allah) He (the person) said: O my Lord, You endowed me with Your riches. I used to enter into transactions with people. It was my nature to be lenient to (my debtors). I showed leniency to the solvent and gave respite to the insolvent, whereupon Allah said: I have more right than you to do this to connive at My servant. 'Uqba b. 'Amir al-Juhani and Abu Mas'ud said: This is what we heard from Allah's Messenger (ﷺ).

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رِبْعِيٍّ، بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ، قَالَ " أُتِيَ اللَّهُ بِعَبْدٍ مِنْ عِبَادِهِ آتَاهُ اللَّهُ مَالاً فَقَالَ لَهُ مَاذَا عَمِلْتَ فِي الدُّنْيَا - قَالَ وَلاَ يَكْتُمُونَ اللَّهَ حَدِيثًا - قَالَ يَا رَبِّ آتَيْتَنِي مَالَكَ فَكُنْتُ أُبَايِعُ النَّاسَ وَكَانَ مِنْ خُلُقِي الْجَوَازُ فَكُنْتُ أَتَيَسَّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ . فَقَالَ اللَّهُ أَنَا أَحَقُّ بِذَا مِنْكَ تَجَاوَزُوا عَنْ عَبْدِي " . فَقَالَ عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ وَأَبُو مَسْعُودٍ الأَنْصَارِيُّ هَكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1560 d
In-book reference : Book 22, Hadith 35
USC-MSA web (English) reference : Book 10, Hadith 3791
(deprecated numbering scheme)

Abu Mas'ud (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

A person from people who lived before you was called to account (by Allah at the Day of Judgment) and no good was found in his account except this that lie being a rich man had (financial) dealings with people and had commanded his servants to show leniency to the straitened ones. Upon this Allah, the Exalted and Majestic, said: We have more right to this, so overlook (his faults).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَىْءٌ إِلاَّ أَنَّهُ كَانَ يُخَالِطُ النَّاسَ وَكَانَ مُوسِرًا فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ تَجَاوَزُوا عَنْهُ " .

Reference : Sahih Muslim 1561
In-book reference : Book 22, Hadith 36
USC-MSA web (English) reference : Book 10, Hadith 3792
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

There was a person who gave loans to the people and said to his men: When an insolvent comes to you show him leniency that Allah may overlook our (faults). So when he met Allah, He overlooked his faults (forgave him).

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، - قَالَ مَنْصُورٌ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، وَقَالَ ابْنُ جَعْفَرٍ، أَخْبَرَنَا إِبْرَاهِيمُ، وَهُوَ ابْنُ سَعْدٍ عَنِ ابْنِ، شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَانَ رَجُلٌ يُدَايِنُ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ لَعَلَّ اللَّهَ يَتَجَاوَزُ عَنَّا . فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ " .

Reference : Sahih Muslim 1562 a
In-book reference : Book 22, Hadith 37
USC-MSA web (English) reference : Book 10, Hadith 3793
(deprecated numbering scheme)

A hadith like this is narrated on the authority of Abu Huraira (Allah be pleased with him).

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . بِمِثْلِهِ .

Reference : Sahih Muslim 1562 b
In-book reference : Book 22, Hadith 38
USC-MSA web (English) reference : Book 10, Hadith 3794
(deprecated numbering scheme)

Abdullah b. Abu Qatada reported that Abu Qatada (Allah be pleased with him) demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and he said:

I am hard up financially, whereupon he said: (Do you state it) by God? He said: By God. Upon this he (Qatada) said: I heard Allah's Messenger (ﷺ) as saying: He who loves that Allah saves him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt).

حَدَّثَنَا أَبُو الْهَيْثَمِ، خَالِدُ بْنُ خِدَاشِ بْنِ عَجْلاَنَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَا قَتَادَةَ، طَلَبَ غَرِيمًا لَهُ فَتَوَارَى عَنْهُ ثُمَّ وَجَدَهُ فَقَالَ إِنِّي مُعْسِرٌ . فَقَالَ آللَّهِ قَالَ آللَّهِ . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللَّهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ فَلْيُنَفِّسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ " .

Reference : Sahih Muslim 1563 a
In-book reference : Book 22, Hadith 39
USC-MSA web (English) reference : Book 10, Hadith 3795
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ayyob with the same chain of transmitters.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1563 b
In-book reference : Book 22, Hadith 40
USC-MSA web (English) reference : Book 10, Hadith 3795
(deprecated numbering scheme)

(7) Chapter: The prohibition of a rich man delaying repayment. The validity of Hawalah (Transferal of Debts) and it is recommended to accept transferal of a debt if it is transferred to a rich man

(7) بَاب تَحْرِيمِ مَطْلِ الْغَنِيِّ وَصِحّةِ الْحَوَالَةِ وَاسْتِحْبَابِ قَبُولِهَا إِذَا أُحِيلَ عَلَى مَلِيٍّ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Delay (in the payment of debt) on the part of a rich man is injustice, and when one of you is retired to a rich man, he should follow him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، . أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ " .

Reference : Sahih Muslim 1564 a
In-book reference : Book 22, Hadith 41
USC-MSA web (English) reference : Book 10, Hadith 3796
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Abu Huraira (Allah be pleased with him).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالاَ جَمِيعًا حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1564 b
In-book reference : Book 22, Hadith 42
USC-MSA web (English) reference : Book 10, Hadith 3797
(deprecated numbering scheme)

(8) Chapter: The prohibition of selling surplus water which is in the wilderness and is needed to take care of the pasture. The prohibition of not allowing others to use it. The prohibition of Stud fees

ضِرَابِ الْفَحْلِ

(8) بَاب تَحْرِيمِ بَيْعِ فَضْلِ الْمَاءِ الَّذِي يَكُونُ بِالْفَلَاةِ وَيُحْتَاجُ إِلَيْهِ لِرَعْيِ الْكَلأِ وَتَحْرِيمِ مَنْعِ بَذْلِهِ وَتَحْرِيمِ بَيْعِ

Jabir b. 'Abdullah (, Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade the sale of excess water.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ فَضْلِ الْمَاءِ .

Reference : Sahih Muslim 1565 a
In-book reference : Book 22, Hadith 43
USC-MSA web (English) reference : Book 10, Hadith 3798
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade the hiring of a Camel to cover a she-Camel and from selling water and land to be tilled. So from all this the Messenger of Allah (ﷺ) forbade.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ ضِرَابِ الْجَمَلِ وَعَنْ بَيْعِ الْمَاءِ وَالأَرْضِ لِتُحْرَثَ . فَعَنْ ذَلِكَ نَهَى النَّبِيُّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1565 b
In-book reference : Book 22, Hadith 44
USC-MSA web (English) reference : Book 10, Hadith 3799
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Excess water must not be withheld so that the growth of herbage may be hindered.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلأُ " .

Reference : Sahih Muslim 1566 a
In-book reference : Book 22, Hadith 45
USC-MSA web (English) reference : Book 10, Hadith 3800
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Do not withhold excess of water, so that you may prevent the growth of herbage.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، - وَاللَّفْظُ لِحَرْمَلَةَ - أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ الْكَلأَ " .

Reference : Sahih Muslim 1566 b
In-book reference : Book 22, Hadith 46
USC-MSA web (English) reference : Book 10, Hadith 3801
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

The excess of water should not be sold in order to enable the sate of herbage.

وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ، أَنَّ هِلاَلَ بْنَ أُسَامَةَ، أَخْبَرَهُ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُبَاعُ فَضْلُ الْمَاءِ لِيُبَاعَ بِهِ الْكَلأُ " .

Reference : Sahih Muslim 1566 c
In-book reference : Book 22, Hadith 47
USC-MSA web (English) reference : Book 10, Hadith 3802
(deprecated numbering scheme)

(9) Chapter: The prohibition of the price of a dog, the fee of a fortuneteller and the payment of a prostitute, and the prohibition of selling cats

(9) باب تَحْرِيمِ ثَمَنِ الْكَلْبِ وَحُلْوَانِ الْكَاهِنِ وَمَهْرِ الْبَغِيِّ وَالنَّهْيِ عَنْ بَيْعِ السِّنَّوْرِ

Aba Mas'ud al-Ansari (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade the charging of price of the dog, and earnings of a prostitute and sweets offered to a kahin.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ، عَبْدِ الرَّحْمَنِ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ " .

Reference : Sahih Muslim 1567 a
In-book reference : Book 22, Hadith 48
USC-MSA web (English) reference : Book 10, Hadith 3803
(deprecated numbering scheme)

A hadith like this is reported on the authority of Abu Mas'ud through another chain of transmitters.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ أَبِي شَيْبَةَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . وَفِي حَدِيثِ اللَّيْثِ مِنْ رِوَايَةِ ابْنِ رُمْحٍ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ .

Reference : Sahih Muslim 1567 b
In-book reference : Book 22, Hadith 49
USC-MSA web (English) reference : Book 10, Hadith 3804
(deprecated numbering scheme)

Rafi b. Khadij (Allah be pleased with him) reported:

I heard Allah's Apostle (ﷺ) as saying: The worst earning is the earning of a prostitute, the price of a dog and the earning of a cupper.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يُحَدِّثُ عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ وَثَمَنُ الْكَلْبِ وَكَسْبُ الْحَجَّامِ " .

Reference : Sahih Muslim 1568 a
In-book reference : Book 22, Hadith 50
USC-MSA web (English) reference : Book 10, Hadith 3805

(deprecated numbering scheme)

Rafi b. Khadij reported Allah'& Messenger (ﷺ) as saying:

The price of a dog is evil, the earning of a prostitute is evil and the earning of a cupper is evil.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ حَدَّثَنِي إِبْرَاهِيمُ بْنُ قَارِظٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " ثَمَنُ الْكَلْبِ خَبِيثٌ وَمَهْرُ الْبَغِيِّ خَبِيثٌ وَكَسْبُ الْحَجَّامِ خَبِيثٌ " .

Reference	: Sahih Muslim 1568 b
In-book reference	: Book 22, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3806

A hadith like this has been narrated on the authority of Rafi' b. Khadij through another chain of transmitters.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي، كَثِيرٍ بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 1568 c
In-book reference	: Book 22, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3806

A hadith like this has been narrated on the authority of Rafi' b. Khadij through another chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ، عَنِ السَّائِبِ بْنِ يَزِيدَ، حَدَّثَنَا رَافِعُ بْنُ خَدِيجٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 1568 d
In-book reference	: Book 22, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3807

Abu Zubair said:

I asked Jabir about the price of a dog and a cat; he said: Allah's Messenger (ﷺ) disapproved of that.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، قَالَ سَأَلْتُ جَابِرًا عَنْ ثَمَنِ الْكَلْبِ، وَالسِّنَّوْرِ، قَالَ زَجَرَ النَّبِيُّ صلى الله عليه وسلم عَنْ ذَلِكَ .

Reference	: Sahih Muslim 1569
In-book reference	: Book 22, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3808

(10) Chapter: The command to kill dogs, and its abrogation. The prohibition of keeping dogs, except for hunting, farming, (herding) livestock and the like

(10) بَاب الْأَمْرِ بِقَتْلِ الْكِلَابِ وَبَيَانِ نَسْخِهِ وَبَيَانِ تَحْرِيمِ اقْتِنَائِهَا إِلَّا لِصَيْدٍ أَوْ زَرْعٍ أَوْ مَاشِيَةٍ وَنَحْوِ ذَلِكَ

Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) giving command for killing dogs.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِ الْكِلاَبِ ‏.‏

Reference : Sahih Muslim 1570 a
In-book reference : Book 22, Hadith 55
USC-MSA web (English) reference : Book 10, Hadith 3809
(deprecated numbering scheme)

Ibn 'Umar (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) ordered to kill dogs, and he sent (men) to the corners of Medina that they should be killed.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلِ الْكِلاَبِ فَأَرْسَلَ فِي أَقْطَارِ الْمَدِينَةِ أَنْ تُقْتَلَ ‏.‏

Reference : Sahih Muslim 1570 b
In-book reference : Book 22, Hadith 56
USC-MSA web (English) reference : Book 10, Hadith 3810
(deprecated numbering scheme)

Abdullah (b. Umar) (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) ordered the killing of dogs and we would send (men) in Medina and its corners and we did not spare any dog that we did not kill, so much so that we killed the dog that accompanied the wet she-camel belonging to the people of the desert.

وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ أُمَيَّةَ - عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُ بِقَتْلِ الْكِلاَبِ فَنَنْبَعِثُ فِي الْمَدِينَةِ وَأَطْرَافِهَا فَلاَ نَدَعُ كَلْبًا إِلاَّ قَتَلْنَاهُ حَتَّى إِنَّا لَنَقْتُلُ كَلْبَ الْمُرَيَّةِ مِنْ أَهْلِ الْبَادِيَةِ يَتْبَعُهَا ‏.‏

Reference : Sahih Muslim 1570 c
In-book reference : Book 22, Hadith 57
USC-MSA web (English) reference : Book 10, Hadith 3811
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be, upon him) ordered the killing of dogs except the dog tamed for hunting, or watching of the herd of sheep or other domestic animals. It was said to Ibn Umar (Allah be pleased with them) that Abu Huraira (Allah be pleased with him) talks of (exception) about the dog for watching the field, whereupon he said:
Since Abu Huraira (Allah be pleased with him) possessed land.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِ الْكِلاَبِ إِلاَّ كَلْبَ صَيْدٍ أَوْ كَلْبَ غَنَمٍ أَوْ مَاشِيَةٍ ‏.‏ فَقِيلَ لاِبْنِ عُمَرَ إِنَّ أَبَا هُرَيْرَةَ يَقُولُ أَوْ كَلْبَ زَرْعٍ ‏.‏ فَقَالَ ابْنُ عُمَرَ إِنَّ لأَبِي هُرَيْرَةَ زَرْعًا‏.‏

Reference : Sahih Muslim 1571
In-book reference : Book 22, Hadith 58
USC-MSA web (English) reference : Book 10, Hadith 3812

(deprecated numbering scheme)

Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with him) saying:

Allah's Messenger (ﷺ) ordered us to kill dogs, and we carried out this order so much so that we also kill the dog coming with a woman from the desert. Then Allah's Apostle (ﷺ) forbade their killing. He (the Prophet further) said: It is your duty the jet-black (dog) having two spots (on the eyes), for it is a devil.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا رَوْحٌ، ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلِ الْكِلاَبِ حَتَّى إِنَّ الْمَرْأَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَنَقْتُلُهُ ثُمَّ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ قَتْلِهَا وَقَالَ " عَلَيْكُمْ بِالأَسْوَدِ الْبَهِيمِ ذِي النُّقْطَتَيْنِ فَإِنَّهُ شَيْطَانٌ " .

Reference : Sahih Muslim 1572
In-book reference : Book 22, Hadith 59
USC-MSA web (English) reference : Book 10, Hadith 3813
(deprecated numbering scheme)

Ibn Mughaffal reported:

Allah's Messenger (ﷺ) ordered the killing of dogs and then said: what is the trouble with them (the people of Medina)? How dogs are nuisance to them (the citizens of Medina)? He then permitted keehing of dogs for hunting and (the protection of) herds.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، سَمِعَ مُطَرِّفَ، بْنَ عَبْدِ اللَّهِ عَنِ ابْنِ الْمُغَفَّلِ، قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلِ الْكِلاَبِ ثُمَّ قَالَ " مَا بَالُهُمْ وَبَالُ الْكِلاَبِ " . ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ .

Reference : Sahih Muslim 1573 a
In-book reference : Book 22, Hadith 60
USC-MSA web (English) reference : Book 10, Hadith 3814
(deprecated numbering scheme)

In the hadith transmitted on the authority of Yahya, he (the Holy Prophet) permitted the keeping of dogs for (the protection of) herds, for hunting and (the protection of) cultivated land.

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ، حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . وَقَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ عَنْ يَحْيَى، وَرَخَّصَ، فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ .

Reference : Sahih Muslim 1573 b
In-book reference : Book 22, Hadith 61
USC-MSA web (English) reference : Book 10, Hadith 3814
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who keeps a dog other than that meant for watching the herd or for hunting loses every day out of his deeds equal to two qirat.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ ضَارِي نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ " .

Reference : Sahih Muslim 1574 a
In-book reference : Book 22, Hadith 62
USC-MSA web (English) reference : Book 10, Hadith 3815
(deprecated numbering scheme)

Salim reported on the authority of his father that Allah's Apostle (ﷺ) said:

He who kept a dog other than one meant for hunting or for watching the herd, lost two qirat of his reward every day.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ " .

Reference : Sahih Muslim 1574 b
In-book reference : Book 22, Hadith 63
USC-MSA web (English) reference : Book 10, Hadith 3816
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying He who kept a dog other than one meant for hunting or for watching the herd lost out of his deeds (equal to) two qirat every day.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ ضَارِيَةٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ " .

Reference : Sahih Muslim 1574 c
In-book reference : Book 22, Hadith 64
USC-MSA web (English) reference : Book 10, Hadith 3817
(deprecated numbering scheme)

Salim b. 'Abdullah reported on the authority of his father that Allah's Messenger (ﷺ) said:

He who kept a dog other than one meant for watching the herd or for hunting would lose every day two qirat of his good deeds. 'Abdullah and Abu Huraira also said: Or dog meant for watching the field.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ أَبِي حَرْمَلَةَ - عَنْ سَالِمِ بْنِ عَبْدِ، اللَّهِ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ " . قَالَ عَبْدُ اللَّهِ وَقَالَ أَبُو هُرَيْرَةَ " أَوْ كَلْبَ حَرْثٍ " .

Reference : Sahih Muslim 1574 d
In-book reference : Book 22, Hadith 65
USC-MSA web (English) reference : Book 10, Hadith 3818
(deprecated numbering scheme)

Salim reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (ﷺ) said:

He who kept a dog other than one meant for hunting or for the protection of the herd would lose two qirat of his deeds every day. Salim said: Abu Huraira (Allah be pleased with him) used to say: Or the dog meant for watching the field, and he was the owner of the land.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ ضَارٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ " . قَالَ سَالِمٌ وَكَانَ أَبُو هُرَيْرَةَ يَقُولُ " أَوْ كَلْبَ حَرْثٍ " . وَكَانَ صَاحِبَ حَرْثٍ .

Reference : Sahih Muslim 1574 e
In-book reference : Book 22, Hadith 66
USC-MSA web (English) reference : Book 10, Hadith 3819
(deprecated numbering scheme)

Salim b. Abdullah reported on the authority of his father that Allah's Messenger (ﷺ) said:

Whosover amongst the owners of the house keeps a dog other than one meant for watching the herd or for hunting loses two qirat of his deeds every day.

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ بْنِ عَبْدِ، اللَّهِ بْنِ عُمَرَ حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا أَهْلِ دَارٍ اتَّخَذُوا كَلْبًا إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَائِدٍ نَقَصَ مِنْ عَمَلِهِمْ كُلَّ يَوْمٍ قِيرَاطَانِ" .

Reference : Sahih Muslim 1574 f
In-book reference : Book 22, Hadith 67
USC-MSA web (English) reference : Book 10, Hadith 3820
(deprecated numbering scheme)

Ibn Umar (Allah be pleased with them) narrated Allah's Messenger (ﷺ) as saying:

He who kept a dog ther than one meant for watching the fields or herds or hunting would lose one qirat every day out of his reward (with God).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْحَكَمِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اتَّخَذَ كَلْبًا إِلاَّ كَلْبَ زَرْعٍ أَوْ غَنَمٍ أَوْ صَيْدٍ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ " .

Reference : Sahih Muslim 1574 g
In-book reference : Book 22, Hadith 68
USC-MSA web (English) reference : Book 10, Hadith 3821
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who kept a dog which is neither meant for hunting nor for watching the anitmals nor for watching the fields would lose two qirat every day out of his reward; and there is no mention of the fields in the hadith transmitted by Abu Tahir.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلاَ مَاشِيَةٍ وَلاَ أَرْضٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ كُلَّ يَوْمٍ " . وَلَيْسَ فِي حَدِيثِ أَبِي الطَّاهِرِ " وَلاَ أَرْضٍ " .

Reference : Sahih Muslim 1575 a
In-book reference : Book 22, Hadith 69
USC-MSA web (English) reference : Book 10, Hadith 3822
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who kept a dog except one meant for watching the herd, or for hunting or for watching the fields. he lost two qirat of reward every day. Zuhri said: The words of Abu Huraira (Allah be pleased with him) were conveyed to Ibn Umar who said: May Allah have mercy upon Abu Huraira; he owned a field.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنِ اتَّخَذَ كَلْبًا إِلاَّ كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ انْتَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ " . قَالَ الزُّهْرِيُّ فَذُكِرَ لاِبْنِ عُمَرَ قَوْلُ أَبِي هُرَيْرَةَ فَقَالَ يَرْحَمُ اللَّهُ أَبَا هُرَيْرَةَ كَانَ صَاحِبَ زَرْعٍ .

Reference : Sahih Muslim 1575 b
In-book reference : Book 22, Hadith 70
USC-MSA web (English) reference : Book 10, Hadith 3823
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who kept a dog would lose out of his deeds equal to one qirat every day. except (one kept) for watching the field or herd.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ إِلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ" .

Reference : Sahih Muslim 1575 c
In-book reference : Book 22, Hadith 71
USC-MSA web (English) reference : Book 10, Hadith 3824
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Abu Huraira.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1575 d
In-book reference : Book 22, Hadith 72
USC-MSA web (English) reference : Book 10, Hadith 3825
(deprecated numbering scheme)

This hadith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmitters.

حَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1575 e
In-book reference : Book 22, Hadith 73
USC-MSA web (English) reference : Book 10, Hadith 3826
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who kept a dog, but not meant for hunting or watching the herd, would lose one qirat of reward every day.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - عَنْ إِسْمَاعِيلَ، بْنِ سُمَيْعٍ حَدَّثَنَا أَبُو رَزِينٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ اتَّخَذَ كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلاَ غَنَمٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ ‏"‏ ‏.‏

Reference : Sahih Muslim 1575 f
In-book reference : Book 22, Hadith 74
USC-MSA web (English) reference : Book 10, Hadith 3827
(deprecated numbering scheme)

Sufyan b. Abu Zuhair (he was a person belonging to the tribe of Shanu'a and was amongst the Conpanions of Allah's Messenger [may peace be upon him) said:

I heard Messenger of Allah (ﷺ) as saying: He who kept a dog (other than that) which is indispensable for watching the field or the animals would lose one qirat out of his deeds every day. As-Sa'ib b Yazid (one of the narrators) said: Did you hear it from Allah's Messenger (ﷺ)? He said: Yes. by the Lord of this mosque.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، أَنَّ السَّائِبَ، بْنَ يَزِيدَ أَخْبَرَهُ أَنَّهُ، سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ، - وَهُوَ رَجُلٌ مِنْ شَنُوءَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ مَنِ اقْتَنَى كَلْبًا لاَ يُغْنِي عَنْهُ زَرْعًا وَلاَ ضَرْعًا نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ ‏"‏ ‏.‏ قَالَ آنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ إِي وَرَبِّ هَذَا الْمَسْجِدِ ‏.‏

Reference : Sahih Muslim 1576 a
In-book reference : Book 22, Hadith 75
USC-MSA web (English) reference : Book 10, Hadith 3828
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sufyan b. Abu Zuhair al-Shana'i.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، عَنْ يَزِيدَ بْنِ، خُصَيْفَةَ أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ، أَنَّهُ وَفَدَ عَلَيْهِمْ سُفْيَانُ بْنُ أَبِي زُهَيْرٍ الشَّنَئِيُّ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1576 b
In-book reference : Book 22, Hadith 76
USC-MSA web (English) reference : Book 10, Hadith 3829
(deprecated numbering scheme)

(11) Chapter: The permissibility of a cupper's earnings

(11) باب حِلِّ أُجْرَةِ الْحِجَامَةِ

It is narrated on the authority of Humaid that Anas b. Malik was asked about the earnings of the cupper. He said:

Allah's Messenger (ﷺ) got himself cupped. His cupper was Abu Taiba and he (the Holy Prophet) commanded to give him two sa's of corn. He (the Holy Prophet) talked with the members of his family and they lightened the burden of Kharaj (tax) from him (i. e. they made remis- sion in the charges of their own accord). He (Allah's Apostle) said: The best (treat- ment) which you take is cupping, or it is the best of your treatments.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنْ حُمَيْدٍ، قَالَ سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ، فَقَالَ احْتَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَجَمَهُ أَبُو طَيْبَةَ فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ وَقَالَ " إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ أَوْ هُوَ مِنْ أَمْثَلِ دَوَائِكُمْ " .

Reference	: Sahih Muslim 1577 a
In-book reference	: Book 22, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3830

Rumaid reported that Anas b. Malik (Allah be pleased with him) has asked about the earnings of a cupper. Then (the above-mentioned hadith was reported but with this addition) that he said:

The best treatment which you get is cupping. or aloeswood and do not torture your children by pressing their uvula.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي الْفَزَارِيَّ - عَنْ حُمَيْدٍ، قَالَ سُئِلَ أَنَسٌ عَنْ كَسْبِ الْحَجَّامِ، فَذَكَرَ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ وَلاَ تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ " .

Reference	: Sahih Muslim 1577 b
In-book reference	: Book 22, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3831

Humaid reported Anas (Allah be pleased with him) having said this:

Allah's Apostle (ﷺ) called for young cupper belonging to us. He capped him and he (the Holy Prophet) commanded that he should be paid one sa' or one mudd or two mudds (of wheat). It was said (that charges were high) and a reduction was made in the charges.

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ دَعَا النَّبِيُّ صلى الله عليه وسلم غُلاَمًا لَنَا حَجَّامًا فَحَجَمَهُ فَأَمَرَ لَهُ بِصَاعٍ أَوْ مُدٍّ أَوْ مُدَّيْنِ وَكَلَّمَ فِيهِ فَخُفِّفَ عَنْ ضَرِيبَتِهِ .

Reference	: Sahih Muslim 1577 c
In-book reference	: Book 22, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3832

Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) got himself cupped and he paid the clipper his charges and he put medicine in his nostrils.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمَخْزُومِيُّ، كِلاَهُمَا عَنْ وُهَيْبٍ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَاسْتَعَطَ .

Reference : Sahih Muslim 1202 b
In-book reference : Book 22, Hadith 80
USC-MSA web (English) reference : Book 10, Hadith 3833
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported:
The slave of Banu Bayada cupped Allah's Apostle (ﷺ) and he gave him his wages, and talked to his master and he reduced the charges, and if this earning was unlawful Allah's Apostle (ﷺ) would not have given it.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِعَبْدٍ - قَالاَ أَخْبَرَنَا عَبْدُ، الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ حَجَمَ النَّبِيَّ صلى الله عليه وسلم عَبْدٌ لِبَنِي بَيَاضَةَ فَأَعْطَاهُ النَّبِيُّ صلى الله عليه وسلم أَجْرَهُ وَكَلَّمَ سَيِّدَهُ فَخَفَّفَ عَنْهُ مِنْ ضَرِيبَتِهِ وَلَوْ كَانَ سُحْتًا لَمْ يُعْطِهِ النَّبِيُّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1202 c
In-book reference : Book 22, Hadith 81
USC-MSA web (English) reference : Book 10, Hadith 3834
(deprecated numbering scheme)

(12) Chapter: The prohibition of selling wine (12) باب تَحْرِيمِ بَيْعِ الْخَمْرِ

Abu Sa'id al-Khudri (Allah be pleased with him) reported:
I heard Allah's Messenger (ﷺ) addressing in Medina. He said: O people, Allah is giving an indication (of the prohibition) of wine. and He is probably soon going to give an order about it. So he who has anything of it with him should sell that, and derive benefit out of it. He (the narrator) said: We waited for some time that Allah's Apostle (ﷺ) said: Verily Allah, the Exalted, has forbidden wine. So who hears this verse and he has anything of it with him, he should neither drink it nor sell it. He (the narrator) said: The people then brought whatever they had of it with them on the streets of Medina and spilt that.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى أَبُو هَمَّامٍ، حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ بِالْمَدِينَةِ قَالَ " يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى يُعَرِّضُ بِالْخَمْرِ وَلَعَلَّ اللَّهَ سَيُنْزِلُ فِيهَا أَمْرًا فَمَنْ كَانَ عِنْدَهُ مِنْهَا شَىْءٌ فَلْيَبِعْهُ وَلْيَنْتَفِعْ بِهِ " . قَالَ فَمَا لَبِثْنَا إِلاَّ يَسِيرًا حَتَّى قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ فَمَنْ أَدْرَكَتْهُ هَذِهِ الآيَةُ وَعِنْدَهُ مِنْهَا شَىْءٌ فَلاَ يَشْرَبْ وَلاَ يَبِعْ " . قَالَ فَاسْتَقْبَلَ النَّاسُ بِمَا كَانَ عِنْدَهُ مِنْهَا فِي طَرِيقِ الْمَدِينَةِ فَسَفَكُوهَا .

Reference : Sahih Muslim 1578
In-book reference : Book 22, Hadith 82
USC-MSA web (English) reference : Book 10, Hadith 3835
(deprecated numbering scheme)

'Abd al-Rahman b. Wa'ala as-Saba'i (who was an Egyptian) asked 'Abdullah b. Abbas; (Allah be pleased with them) about that which is extracted from the grapes, whereupon he said:
A person presented to Allah's Messenger (ﷺ) a small water-skin of wine. Allah's Messenger (ﷺ) said to him: Do you know that Allah has forbidden it? He said: No. He then whispered to another man. Allah's Messenger (ﷺ) asked him what he had whispered. He said: I advised him to sell that, whereupon he (the Holy Prophet) said: Verily He Who

has forbidden its drinking has forbidden its sale also. He (the narrator) said: He opened the waterskin until what was contained in it was spilt.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ وَعْلَةَ - رَجُلٌ مِنْ أَهْلِ مِصْرَ - أَنَّهُ جَاءَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ح . وَحَدَّثَنَا أَبُو الطَّاهِرِ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، وَغَيْرُهُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ السَّبَإِيِّ، - مِنْ أَهْلِ مِصْرَ - أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ فَقَالَ ابْنُ عَبَّاسٍ إِنَّ رَجُلاً أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاوِيَةَ خَمْرٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ عَلِمْتَ أَنَّ اللَّهَ قَدْ حَرَّمَهَا قَالَ لاَ فَسَارَّ إِنْسَانًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَ سَارَرْتَهُ فَقَالَ أَمَرْتُهُ بِبَيْعِهَا فَقَالَ إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا قَالَ فَفَتَحَ الْمَزَادَةَ حَتَّى ذَهَبَ مَا فِيهَا

Reference : Sahih Muslim 1579 a
In-book reference : Book 22, Hadith 83
USC-MSA web (English) reference : Book 10, Hadith 3836
(deprecated numbering scheme)

'Abd al-Rahman b. Wa'ala narrated this on the authority of 'Abdullah b. Abbas.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ، سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sahih Muslim 1579 b
In-book reference : Book 22, Hadith 84
USC-MSA web (English) reference : Book 10, Hadith 3837
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
When the concluding verses of Sura Baqara were revealed, Allah's Messenger (ﷺ) went out and read them out to the people and then forbade them to trade in wine.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاقْتَرَأَهُنَّ عَلَى النَّاسِ ثُمَّ نَهَى عَنِ التِّجَارَةِ فِي الْخَمْرِ .

Reference : Sahih Muslim 1580 a
In-book reference : Book 22, Hadith 85
USC-MSA web (English) reference : Book 10, Hadith 3838
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
When the concluding verses of Sura Baqara pertaining to Riba were revealed, Allah's Messenger (ﷺ) went out to the mosque and he forbade the trade in wine.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا - قَالَتْ - خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمَسْجِدِ فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ .

Reference : Sahih Muslim 1580 b
In-book reference : Book 22, Hadith 86
USC-MSA web (English) reference : Book 10, Hadith 3839
(deprecated numbering scheme)

(13) Chapter: The prohibition of selling wine, dead meat, pork and idols

(13) باب تَحْرِيمِ بَيْعِ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ

Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying in the Year of Victory while he was in Mecca:

Verily Allah and His Messenger have forbidden the sale of wine, carcass, swine and idols, It was said: Allah's Messenger, you see that the fat of the carcass is used for coating the boats and varnishing the hides and people use it for lighting purposes, whereupon he said: No, it is forbidden, Then Allah's Messenger (ﷺ) said: May Allah the Exalted and Majestic destroy the Jews; when Allah forbade the use of fat of the carcass for them, they melted it, and then sold it and made use of its price (received from it).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي، رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ " إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ " . فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ " لاَ هُوَ حَرَامٌ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ ذَلِكَ " قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا أَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ " .

Reference : Sahih Muslim 1581 a
In-book reference : Book 22, Hadith 87
USC-MSA web (English) reference : Book 10, Hadith 3840
(deprecated numbering scheme)

Yazid b. Abu Habib reported:

'Ata' reported to me that he heard Jabir (b. 'Abdullah) saying it that he had heard that from Allah's Messenger (ﷺ) in the Year of Victory.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ، بْنِ جَعْفَرٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا الضَّحَّاكُ - يَعْنِي أَبَا عَاصِمٍ - عَنْ عَبْدِ الْحَمِيدِ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ قَالَ كَتَبَ إِلَىَّ عَطَاءٌ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَامَ الْفَتْحِ بِمِثْلِ حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 1581 b
In-book reference : Book 22, Hadith 88
USC-MSA web (English) reference : Book 10, Hadith 3841
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with him) reported:

This news reached 'Umar that Samura had sold wine, whereupon he said: May Allah destroy Samura; does he not know that Allah's Messenger (ﷺ) said:" Let there be the curse of Allah upon the Jews that fat was declared forbidden for them, but they melted it and then sold it"?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بَلَغَ عُمَرَ أَنَّ سَمُرَةَ، بَاعَ خَمْرًا فَقَالَ قَاتَلَ اللَّهُ سَمُرَةَ أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَعَنَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا " .

Reference : Sahih Muslim 1582 a
In-book reference : Book 22, Hadith 89
USC-MSA web (English) reference : Book 10, Hadith 3842
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Amr b. Dinar with the same chain of transmitters.

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، - يَعْنِي ابْنَ الْقَاسِمِ - عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 1582 b
In-book reference : Book 22, Hadith 90
USC-MSA web (English) reference : Book 10, Hadith 3843
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

May Allah destroy the Jews for Allah forbade the use of fats for them, but they sold them and made use of their price.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قَاتَلَ اللَّهُ الْيَهُودَ حَرَّمَ اللَّهُ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا" .

Reference : Sahih Muslim 1583 a
In-book reference : Book 22, Hadith 91
USC-MSA web (English) reference : Book 10, Hadith 3843
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

May Allah destroy the Jews for Allah forbade the use of fat for them, but they sold it and made use of its price.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَاتَلَ اللَّهُ الْيَهُودَ حُرِّمَ عَلَيْهِمُ الشَّحْمُ فَبَاعُوهُ وَأَكَلُوا ثَمَنَهُ " .

Reference : Sahih Muslim 1583 b
In-book reference : Book 22, Hadith 92
USC-MSA web (English) reference : Book 10, Hadith 3844
(deprecated numbering scheme)

(14) Chapter: Riba (Usury, Interest)

(14) باب الرِّبَا

Abu Salid al-Khudri reported Allah's Messenger (ﷺ) as saying:

Do not sell gold for gold, except like for like, and don't increase something of it upon something; and don't sell silver unless like for like, and don't increase some thing of it upon something, and do not sell for ready money something to be given later.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ وَلاَ تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ " .

Reference : Sahih Muslim 1584 a
In-book reference : Book 22, Hadith 93
USC-MSA web (English) reference : Book 10, Hadith 3845
(deprecated numbering scheme)

Nafi' reported that Ibn 'Umar told him that a person of the tribe of Laith said that Abu Sa'id al-Kludri narrated it (the above-mentioned hadith) from tile Messenger of Allah (ﷺ) in a narration of Qutaiba. So 'Abduliali and Nafi' went along with him, and in the hadith transmitted by Ibn Rumh (the words are) that Nafi' said:

'Abdullah (b. 'Umar) went and I along with the person belonging to Banu Laith entered (the house) of Sa'id al-Khudri, and he ('Abdullah b. Umar) said: I have been informed that you say that Allah's Messenger (ﷺ) forbade the sale of silver with silver except in case of like for like, and sale of gold for gold except in case of like for like. Abu Sa'id pointed towards this eyes and his ears with his fingers and said: My eyes saw, and my ears listened to Allah's Messenger (ﷺ) saying: Do not sell gold for gold, and do not sell silver for silver except in case of like for like, and do not increase something of it upon something, and do not sell for ready money something, not present, but hand to hand.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، قَالَ لَهُ رَجُلٌ مِنْ بَنِي لَيْثٍ إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ يَأْثُرُ هَذَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رِوَايَةِ قُتَيْبَةَ فَذَهَبَ عَبْدُ اللَّهِ وَنَافِعٌ مَعَهُ . وَفِي حَدِيثِ ابْنِ رُمْحٍ قَالَ نَافِعٌ فَذَهَبَ عَبْدُ اللَّهِ وَأَنَا مَعَهُ وَاللَّيْثِيُّ حَتَّى دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَقَالَ إِنَّ هَذَا أَخْبَرَنِي أَنَّكَ تُخْبِرُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ وَعَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ . فَأَشَارَ أَبُو سَعِيدٍ بِإِصْبَعَيْهِ إِلَى عَيْنَيْهِ وَأُذُنَيْهِ فَقَالَ أَبْصَرَتْ عَيْنَاىَ وَسَمِعَتْ أُذُنَاىَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ وَلاَ تُشِفُّوا بَعْضَهُ عَلَى بَعْضٍ وَلاَ تَبِيعُوا شَيْئًا غَائِبًا مِنْهُ بِنَاجِزٍ إِلاَّ يَدًا بِيَدٍ " .

Reference : Sahih Muslim 1584 b
In-book reference : Book 22, Hadith 94
USC-MSA web (English) reference : Book 10, Hadith 3846
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Sa'id al-Khudri through another chain of transmitters.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ، أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، كُلُّهُمْ عَنْ نَافِعٍ، . بِنَحْوِ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ، الْخُدْرِيِّ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1584 c
In-book reference : Book 22, Hadith 95
USC-MSA web (English) reference : Book 10, Hadith 3847
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Do not sell gold for gold and silver for silver weight for weight or of the same quality.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ وَلاَ الْوَرِقَ بِالْوَرِقِ إِلاَّ وَزْنًا بِوَزْنٍ مِثْلاً بِمِثْلٍ سَوَاءً بِسَوَاءٍ " .

Reference : Sahih Muslim 1584 d
In-book reference : Book 22, Hadith 96
USC-MSA web (English) reference : Book 10, Hadith 3848
(deprecated numbering scheme)

'Uthman b. 'Affan reported Allah's Messenger (ﷺ) as saying:

Do not sell a dinar for two dinars and one dirham for two dirhams.

حَدَّثَنَا أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالُوا حَدَّثَنَا ابْنُ، وَهْبٍ أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، يَقُولُ إِنَّهُ سَمِعَ مَالِكَ بْنَ، أَبِي عَامِرٍ يُحَدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَبِيعُوا الدِّينَارَ بِالدِّينَارَيْنِ وَلاَ الدِّرْهَمَ بِالدِّرْهَمَيْنِ " .

Reference : Sahih Muslim 1585
In-book reference : Book 22, Hadith 97
USC-MSA web (English) reference : Book 10, Hadith 3849
(deprecated numbering scheme)

(15) Chapter: Exchange and Selling Gold for Silver on the spot

(15) باب الصَّرْفِ وَبَيْعِ الذَّهَبِ بِالْوَرِقِ نَقْدًا

Malik b. Aus b. al-Hadathan reported:

I came saying who was prepared toexchange dirhams (for my gold), whereupon Talha b. Ubaidullah (Allah be pleased with him) (as he was sitting with 'Umar b. Khattib) said: Show us your gold and then come to us (at a later time). When our servant would come we would give you your silver (dirhams due to you). Thereupon 'Umar b. al-Khattib (Allah be pleased with him) said: Not at all. By Allah, either give him his silver (coins). or return his gold to him, for Allah's Messenger (ﷺ) said: Exchange of silver for gold (has an element of) interest in it. except when (it is exchanged) on the spot;and wheat for wheat is an interest unless both are handed over on the spot: barley for barley is interest unless both are handed over on the spot; dates for dates is interest unless both are handed over on the Spot.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، أَنَّهُ قَالَ أَقْبَلْتُ أَقُولُ مَنْ يَصْطَرِفُ الدَّرَاهِمَ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ أَرِنَا ذَهَبَكَ ثُمَّ ائْتِنَا إِذَا جَاءَ خَادِمُنَا نُعْطِكَ وَرِقَكَ . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ كَلاَّ وَاللَّهِ لَتُعْطِيَنَّهُ وَرِقَهُ أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْوَرِقُ بِالذَّهَبِ رِبًا إِلاَّ هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِبًا إِلاَّ هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلاَّ هَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلاَّ هَاءَ وَهَاءَ" .

Reference : Sahih Muslim 1586 a
In-book reference : Book 22, Hadith 98
USC-MSA web (English) reference : Book 10, Hadith 3850
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1586 b
In-book reference : Book 22, Hadith 99
USC-MSA web (English) reference : Book 10, Hadith 3851
(deprecated numbering scheme)

Abi Qilabah reported:

I was in Syria (having) a circle (of friends). in which was Muslim b. Yasir. There came Abu'l-Ash'ath. He (the narrator) said that they (the friends) called him: Abu'l-Ash'ath, Abu'l-Ash'ath, and he sat down. I said to him: Narrate to our brother the hadith of Ubada b. Samit. He said: Yes. We went out on an expedition, Mu'awiya being the leader of the people, and we gained a lot of spoils of war. And there was one silver utensil in what we took as spoils. Mu'awiya ordered a person to sell it for payment to the people (soldiers). The people made haste in getting that. The news of (this state of affairs) reached 'Ubada b. Samit, and he stood up and said: I heard Allah's Messenger (ﷺ) forbidding the sale of gold by gold, and silver by silver, and wheat by wheat, and barley by barley, and dates by dates, and salt by salt, except like for like and equal for equal. So he who made an addition or who accepted an addition (committed the sin of taking) interest. So the people returned what they had got. This reached Mu'awiya. and he stood up to deliver an address. He said: What is the matter with people that they narrate from the Messenger (ﷺ) such tradition which we did not hear though we saw him (the Holy Prophet) and lived in his company? Thereupon, Ubida b. Samit stood up and repeated that narration, and then said: We will definitely narrate what we heard from Allah's Messenger (ﷺ) though it may be unpleasant to Mu'awiya (or he said: Even if it is against his will). I do not mind if I do not remain in his troop in the dark night. Hammad said this or something like this.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، قَالَ كُنْتُ بِالشَّامِ فِي حَلْقَةٍ فِيهَا مُسْلِمُ بْنُ يَسَارٍ فَجَاءَ أَبُو الأَشْعَثِ قَالَ قَالُوا أَبُو الأَشْعَثِ أَبُو الأَشْعَثِ . فَجَلَسَ فَقُلْتُ لَهُ حَدِّثْ أَخَانَا حَدِيثَ عُبَادَةَ بْنِ الصَّامِتِ . قَالَ نَعَمْ غَزَوْنَا غَزَاةً وَعَلَى النَّاسِ مُعَاوِيَةُ فَغَنِمْنَا غَنَائِمَ كَثِيرَةً فَكَانَ فِيمَا غَنِمْنَا آنِيَةٌ مِنْ فِضَّةٍ فَأَمَرَ مُعَاوِيَةُ رَجُلاً أَنْ يَبِيعَهَا فِي أَعْطِيَاتِ النَّاسِ فَتَسَارَعَ النَّاسُ فِي ذَلِكَ فَبَلَغَ عُبَادَةَ بْنَ الصَّامِتِ فَقَامَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْفِضَّةِ بِالْفِضَّةِ وَالْبُرِّ بِالْبُرِّ وَالشَّعِيرِ بِالشَّعِيرِ وَالتَّمْرِ بِالتَّمْرِ وَالْمِلْحِ بِالْمِلْحِ إِلاَّ سَوَاءً بِسَوَاءٍ عَيْنًا بِعَيْنٍ فَمَنْ زَادَ أَوِ

ازْدَادَ فَقَدْ أَرْبَى . فَرَدَّ النَّاسُ مَا أَخَذُوا فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَامَ خَطِيبًا فَقَالَ أَلاَ مَا بَالُ رِجَالٍ يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَادِيثَ قَدْ كُنَّا نَشْهَدُهُ وَنَصْحَبُهُ فَلَمْ نَسْمَعْهَا مِنْهُ . فَقَامَ عُبَادَةُ بْنُ الصَّامِتِ فَأَعَادَ الْقِصَّةَ ثُمَّ قَالَ لَنُحَدِّثَنَّ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَإِنْ كَرِهَ مُعَاوِيَةُ - أَوْ قَالَ وَإِنْ رَغِمَ - مَا أُبَالِي أَنْ لاَ أَصْحَبَهُ فِي جُنْدِهِ لَيْلَةً سَوْدَاءَ . قَالَ حَمَّادٌ هَذَا أَوْ نَحْوَهُ.

Reference : Sahih Muslim 1587 a
In-book reference : Book 22, Hadith 100
USC-MSA web (English) reference : Book 10, Hadith 3852
(deprecated numbering scheme)

The above hadith is likewise narrated through another chain of transmission on the authority of Abi Qilabah.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1587 b
In-book reference : Book 22, Hadith 101
USC-MSA web (English) reference : Book 10, Hadith 3852
(deprecated numbering scheme)

Ubida b. al-Simit (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدٍ، الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلاً بِمِثْلٍ سَوَاءً بِسَوَاءٍ يَدًا بِيَدٍ فَإِذَا اخْتَلَفَتْ هَذِهِ الأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ " .

Reference : Sahih Muslim 1587 c
In-book reference : Book 22, Hadith 102
USC-MSA web (English) reference : Book 10, Hadith 3853
(deprecated numbering scheme)

Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. He who made an addition to it, or asked for an addition, in fact dealt in usury. The receiver and the giver are equally guilty.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلاً بِمِثْلٍ يَدًا بِيَدٍ فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى الآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ " .

Reference : Sahih Muslim 1584 e
In-book reference : Book 22, Hadith 103
USC-MSA web (English) reference : Book 10, Hadith 3854
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Sa'id al-Khudri (Allah be pleased with him) through another chain of transmitters.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سُلَيْمَانُ الرَّبَعِيُّ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الذَّهَبُ بِالذَّهَبِ مِثْلاً بِمِثْلٍ " . فَذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 1584 f
In-book reference : Book 22, Hadith 104
USC-MSA web (English) reference : Book 10, Hadith 3855
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Dates are to be paid for by dates, wheat by wheat, barley by barley, salt by salt, like for like, payment being made on the spot. He who made an addition or demanded an addition, in fact, dealt in usury except in case where their classes differ.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " التَّمْرُ بِالتَّمْرِ وَالْحِنْطَةُ بِالْحِنْطَةِ وَالشَّعِيرُ بِالشَّعِيرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلاً بِمِثْلٍ يَدًا بِيَدٍ فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى إِلاَّ مَا اخْتَلَفَتْ أَلْوَانُهُ " .

Reference : Sahih Muslim 1588 a
In-book reference : Book 22, Hadith 105
USC-MSA web (English) reference : Book 10, Hadith 3856
(deprecated numbering scheme)

This hadith has been narrated on the authority of Fudail b. Ghazwan with the same chain of transmitters, but he made no mention of (payment being) made on the spot.

وَحَدَّثَنِيهِ أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، بِهَذَا الإِسْنَادِ . وَلَمْ يَذْكُرْ " يَدًا بِيَدٍ " .

Reference : Sahih Muslim 1588 b
In-book reference : Book 22, Hadith 106
USC-MSA web (English) reference : Book 10, Hadith 3856
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Mess-., nger (ﷺ) as saying:

Gold is to be paid for by gold with equal weight, like for like, and silver is to be paid for by silver with equal weight, like for like. He who made an addition to it or demanded an addition dealt in usury.

حَدَّثَنَا أَبُو كُرَيْبٍ، وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الذَّهَبُ بِالذَّهَبِ وَزْنًا بِوَزْنٍ مِثْلاً بِمِثْلٍ وَالْفِضَّةُ بِالْفِضَّةِ وَزْنًا بِوَزْنٍ مِثْلاً بِمِثْلٍ فَمَنْ زَادَ أَوِ اسْتَزَادَ فَهُوَ رِبًا" .

Reference : Sahih Muslim 1588 c
In-book reference : Book 22, Hadith 107
USC-MSA web (English) reference : Book 10, Hadith 3857
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Let dinar be exchanged for dinar, with no addition on either side and dirham be exchanged for dirham with no addition on either side.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ مُوسَى، بْنِ أَبِي تَمِيمٍ عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الدِّينَارُ بِالدِّينَارِ لاَ فَضْلَ بَيْنَهُمَا وَالدِّرْهَمُ بِالدِّرْهَمِ لاَ فَضْلَ بَيْنَهُمَا " ‏.‏

Reference : Sahih Muslim 1588 d
In-book reference : Book 22, Hadith 108
USC-MSA web (English) reference : Book 10, Hadith 3858
(deprecated numbering scheme)

This hadith has been narrated on the authority of Musa b. Abu Tamim with the same chain of transmitters.
حَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، يَقُولُ حَدَّثَنِي مُوسَى بْنُ أَبِي تَمِيمٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1588 e
In-book reference : Book 22, Hadith 109
USC-MSA web (English) reference : Book 10, Hadith 3858
(deprecated numbering scheme)

(16) Chapter: The Prohibition of selling silver for gold to be paid at a later date

(16) باب النَّهْىِ عَنْ بَيْعِ الْوَرِقِ، بِالذَّهَبِ دَيْنًا

Abu Minhal reported:

My partner sold silver to be paid in the (Hajj) season or (in the days of) Hajj. He (my partner) came to me and informed me, and I said to him: Such transaction is not desirable. He said: I sold it in the market (on loan) but nobody objected to this. I went to al-Bara' b. 'Azib and asked him, and he said: Allah's Apostle (ﷺ) came to Medina and we made such transaction, whereupon he said: In case the payment is made on the spot, there is no harm in it, and in case (it is 'sold) on loan, it is usury. You better go to Zaid b. Arqam, for he is a greater trader than I; so I went to him and asked him, and he said like it.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي، الْمِنْهَالِ قَالَ بَاعَ شَرِيكٌ لِي وَرِقًا بِنَسِيئَةٍ إِلَى الْمَوْسِمِ أَوْ إِلَى الْحَجِّ فَجَاءَ إِلَىَّ فَأَخْبَرَنِي فَقُلْتُ هَذَا أَمْرٌ لاَ يَصْلُحُ ‏.‏ قَالَ قَدْ بِعْتُهُ فِي السُّوقِ فَلَمْ يُنْكِرْ ذَلِكَ عَلَىَّ أَحَدٌ ‏.‏ فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ فَقَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَنَحْنُ نَبِيعُ هَذَا الْبَيْعَ فَقَالَ " مَا كَانَ يَدًا بِيَدٍ فَلاَ بَأْسَ بِهِ وَمَا كَانَ نَسِيئَةً فَهُوَ رِبًا " ‏.‏ وَائْتِ زَيْدَ بْنَ أَرْقَمَ فَإِنَّهُ أَعْظَمُ تِجَارَةً مِنِّي ‏.‏ فَأَتَيْتُهُ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذَلِكَ ‏.‏

Reference : Sahih Muslim 1589 a
In-book reference : Book 22, Hadith 110
USC-MSA web (English) reference : Book 10, Hadith 3859
(deprecated numbering scheme)

Habib reported that he heard Abu Minhal as saying:

I asked al-Bara' b. Azib about the exchange of (gold for silver or vice versa), whereupon he said: you better ask Zaid b. Arqam for he knows more than I. So I asked Zaid but he said: You better ask al-Bara' for he knows more than I. Then both of them said: Allah's Messenger (ﷺ) forbade the sale of silver for gold when payment is to be made in future.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ، أَنَّهُ سَمِعَ أَبَا الْمِنْهَالِ، يَقُولُ سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ، فَقَالَ سَلْ زَيْدَ بْنَ أَرْقَمَ فَهُوَ أَعْلَمُ . فَسَأَلْتُ زَيْدًا فَقَالَ سَلِ الْبَرَاءَ فَإِنَّهُ أَعْلَمُ ثُمَّ قَالاَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ بَيْعِ الْوَرِقِ بِالذَّهَبِ دَيْنًا.

Reference : Sahih Muslim 1589 b
In-book reference : Book 22, Hadith 111
USC-MSA web (English) reference : Book 10, Hadith 3860
(deprecated numbering scheme)

Abd al-Rabman b. Abia Bakra reported on the authority of his father that Allah's Messenger (ﷺ) forbade the sale of gold for gold, and silver for silver except equal for equal, and commanded us to buy silver for gold as we desired and buy gold for silver as we desired. A person asked him (about the nature of payment), whereupon he said:
It is to be made on the spot. This is what I heard (from Allah's Messenger (may peace be upon him).

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْفِضَّةِ بِالْفِضَّةِ وَالذَّهَبِ بِالذَّهَبِ إِلاَّ سَوَاءً بِسَوَاءٍ وَأَمَرَنَا أَنْ نَشْتَرِيَ الْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا وَنَشْتَرِيَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا . قَالَ فَسَأَلَهُ رَجُلٌ فَقَالَ يَدًا بِيَدٍ فَقَالَ هَكَذَا سَمِعْتُ .

Reference : Sahih Muslim 1590 a
In-book reference : Book 22, Hadith 112
USC-MSA web (English) reference : Book 10, Hadith 3861
(deprecated numbering scheme)

Abd al-Rabman b. Abu Bakra said:
Allah's Messenger (ﷺ) prohibited us. The rest of the hadith is the same.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، - وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ، أَخْبَرَهُ أَنَّ أَبَا بَكْرَةَ قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1590 b
In-book reference : Book 22, Hadith 113
USC-MSA web (English) reference : Book 10, Hadith 3862
(deprecated numbering scheme)

(17) Chapter: Selling a necklace in which there are pearls and gold

(17) باب بَيْعِ الْقِلاَدَةِ فِيهَا خَرَزٌ وَذَهَبٌ

Fadala b. Ubaid al-Ansari reported:

A necklace having gold and gems in it was brought to Allah's Messenger (ﷺ) in Khaibar and it was one of the spoils of war and was put to sale. Allah's Messenger (ﷺ) said: The gold used in it should be separated, and then Allah's Messenger (ﷺ) further said: (Sell) gold for gold with equal weight.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلاَنِيُّ أَنَّهُ سَمِعَ عُلَىَّ بْنَ رَبَاحٍ اللَّخْمِيَّ، يَقُولُ سَمِعْتُ فَضَالَةَ بْنَ عُبَيْدٍ الأَنْصَارِيَّ، يَقُولُ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ بِخَيْبَرَ بِقِلاَدَةٍ فِيهَا خَرَزٌ وَذَهَبٌ وَهِيَ مِنَ الْمَغَانِمِ تُبَاعُ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالذَّهَبِ الَّذِي فِي الْقِلاَدَةِ فَنُزِعَ وَحْدَهُ ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " الذَّهَبُ بِالذَّهَبِ وَزْنًا بِوَزْنٍ " .

Reference : Sahih Muslim 1591 a
In-book reference : Book 22, Hadith 114
USC-MSA web (English) reference : Book 10, Hadith 3863
(deprecated numbering scheme)

Fadila b. 'Ubaid (Allah be pleased with him) reported:

I bought on the day (of the Victory of Khaibar) a necklace for twelve dinars (gold coins). It was made of gold studded with gems. I separated (gold from gems) in it, and found (gold) of more (worth) than twelve dinars. I made a mention of it to Allah's Apostle (ﷺ), whereupon he said: It should not be sold unless it is separated.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ أَبِي شُجَاعٍ، سَعِيدِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ، أَبِي عِمْرَانَ عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، قَالَ اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلاَدَةً بِاثْنَىْ عَشَرَ دِينَارًا فِيهَا ذَهَبٌ وَخَرَزٌ فَفَصَّلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنِ اثْنَىْ عَشَرَ دِينَارًا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " لاَ تُبَاعُ حَتَّى تُفَصَّلَ " .

Reference : Sahih Muslim 1591 b
In-book reference : Book 22, Hadith 115
USC-MSA web (English) reference : Book 10, Hadith 3864
(deprecated numbering scheme)

A hadith like this is narrated on the authority of Sa'id b. Yazid with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ سَعِيدِ بْنِ، يَزِيدَ بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1591 c
In-book reference : Book 22, Hadith 116
USC-MSA web (English) reference : Book 10, Hadith 3865
(deprecated numbering scheme)

Fadala b. 'Ubaid reported:

We were in the company of Allah's Messenger (may peace be upon him) on the day (of the Victory of) Khaibar, and made transaction with the Jews for the 'uqiya of gold for the dinars or three (gold coins), whereupon Allah's Messenger (ﷺ) said: Do not sell gold for gold but for equal weight

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ أَبِي جَعْفَرٍ، عَنِ الْجُلاَحِ أَبِي كَثِيرٍ، حَدَّثَنِي حَنَشٌ الصَّنْعَانِيُّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ خَيْبَرَ نُبَايِعُ الْيَهُودَ الْوُقِيَّةَ الذَّهَبَ بِالدِّينَارَيْنِ وَالثَّلاَثَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ وَزْنًا بِوَزْنٍ " .

Reference : Sahih Muslim 1591 d
In-book reference : Book 22, Hadith 117
USC-MSA web (English) reference : Book 10, Hadith 3866
(deprecated numbering scheme)

Hanash reported:
We were along with Fadala b. Ubaid (Allah be pleased with him) in an expedition. There fell to my and my friend's lot a necklace made of gold, silver and jewels. I decided to buy that. I asked Fadala b. 'Ubaid, whereupon he said: Separate its gold and place it in one pan (of the balance) and place your gold in the other pan, and do not receive but equal for equal, for I heard Allah's Messenger (ﷺ) as saying: He who believes in Allah and the Hereafter should not take but equal for equal.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ الْمَعَافِرِيِّ، وَعَمْرِو، بْنِ الْحَارِثِ وَغَيْرِهِمَا أَنَّ عَامِرَ بْنَ يَحْيَى الْمَعَافِرِيَّ، أَخْبَرَهُمْ عَنْ حَنَشٍ، أَنَّهُ قَالَ كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ فِي غَزْوَةٍ فَطَارَتْ لِي وَلأَصْحَابِي قِلاَدَةٌ فِيهَا ذَهَبٌ وَوَرِقٌ وَجَوْهَرٌ فَأَرَدْتُ أَنْ أَشْتَرِيَهَا فَسَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ فَقَالَ انْزِعْ ذَهَبَهَا فَاجْعَلْهُ فِي كِفَّةٍ وَاجْعَلْ ذَهَبَكَ فِي كِفَّةٍ ثُمَّ لاَ تَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ " .

Reference : Sahih Muslim 1591 e
In-book reference : Book 22, Hadith 118
USC-MSA web (English) reference : Book 10, Hadith 3867
(deprecated numbering scheme)

(18) Chapter: Selling Food Like for Like

(18) باب بَيْعِ الطَّعَامِ مِثْلاً بِمِثْلٍ

Ma'mar b. Abdullah reported that he sent his slave with a sa' of wheat and said to him:
Sell it, and then buy with it barley. The slave went away and he got a sa' (of barley) and a part of sa' over and above that. When he came to Ma'mar he informed him about that, whereupon Ma'mar said to him: Why did you do that? Go back and return that, and do not accept but weight, for weight, for I used to hear from Allah's Apostle (ﷺ) as saying: Wheat for wheat and like for like. He (one of the narrators) said: Our food in those days consisted of barley. It was said to him (Ma'mar) that (wheat) is not like that (barley). He replied: I am afraid these may not be similar

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ أَبَا النَّضْرِ، حَدَّثَهُ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَرْسَلَ غُلاَمَهُ بِصَاعِ قَمْحٍ فَقَالَ بِعْهُ ثُمَّ اشْتَرِ بِهِ شَعِيرًا . فَذَهَبَ الْغُلاَمُ فَأَخَذَ صَاعًا وَزِيَادَةَ بَعْضِ صَاعٍ فَلَمَّا جَاءَ مَعْمَرًا أَخْبَرَهُ بِذَلِكَ فَقَالَ لَهُ مَعْمَرٌ لِمَ فَعَلْتَ ذَلِكَ انْطَلِقْ فَرُدَّهُ وَلاَ تَأْخُذَنَّ إِلاَّ مِثْلاً بِمِثْلٍ فَإِنِّي كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الطَّعَامُ بِالطَّعَامِ مِثْلاً بِمِثْلٍ " . قَالَ وَكَانَ طَعَامُنَا يَوْمَئِذٍ الشَّعِيرَ . قِيلَ لَهُ فَإِنَّهُ لَيْسَ بِمِثْلِهِ قَالَ إِنِّي أَخَافُ أَنْ يُضَارِعَ .

Reference : Sahih Muslim 1592
In-book reference : Book 22, Hadith 119
USC-MSA web (English) reference : Book 10, Hadith 3868
(deprecated numbering scheme)

Abu Huraira and Abu Sa'id al-Khudri (Allah be pleased with them) reported that Allah's Messenger (ﷺ) deputed a person from Banu 'Adi al-Ansari to collect revenue from Khaibar. He came with a fine quality of dates, whereupon Allah's Messenger (ﷺ) said to him:

Are all the dates of Khaibar like this? He said: Allah's Messenger, it is not so. We buy one sa' of (fine quality of dates) for two sa's out of total output (including even the inferior quality of dates), whereupon Allah's Messenger (ﷺ) said:

Don't do that, but like for like, or sell this (the inferior quality and receive the price) and then buy with the price of that, and that would make up the measure.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يُحَدِّثُ أَنَّ أَبَا هُرَيْرَةَ، وَأَبَا سَعِيدٍ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَخَا بَنِي عَدِيٍّ الأَنْصَارِيَّ فَاسْتَعْمَلَهُ عَلَى خَيْبَرَ فَقَدِمَ بِتَمْرٍ جَنِيبٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَكُلُّ تَمْرِ خَيْبَرَ هَكَذَا " . قَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَفْعَلُوا وَلَكِنْ مِثْلاً بِمِثْلٍ أَوْ بِيعُوا هَذَا وَاشْتَرُوا بِثَمَنِهِ مِنْ هَذَا وَكَذَلِكَ الْمِيزَانُ " .

Reference : Sahih Muslim 1593 a
In-book reference : Book 22, Hadith 120
USC-MSA web (English) reference : Book 10, Hadith 3869
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (ﷺ) deputed a person to collect revenue from Khaibar. He brought fine quality of dates, whereupon Allah's Messenger (ﷺ) said:

Are all the dates of Khaibar like this)? He said: No. We got one sa' (of fine dates) for two sa's (of inferior dates), and (similarly) two sa's for three sa's. Thereupon Allah's Messenger (ﷺ) said: Don't do that rather sell the inferior quality of dates for dirhams (money), and then buy the superior quality with the help of dirhams.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ، الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ فَجَاءَهُ بِتَمْرٍ جَنِيبٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَكُلُّ تَمْرِ خَيْبَرَ هَكَذَا " . فَقَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلاَثَةِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلاَ تَفْعَلْ بِعِ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا " .

Reference : Sahih Muslim 1593 b
In-book reference : Book 22, Hadith 121
USC-MSA web (English) reference : Book 10, Hadith 3870
(deprecated numbering scheme)

Abd Sa'id reported:

Bilal (Allah be pleased with him) came with fine quality of dates. Allah's Messenger (ﷺ) said to him: From where (you have brought them)? Bilal said: We had inferior quality of dates and I exchanged two sa's (of inferior quality) with one sa (of fine quality) as food for Allah's Apostle (ﷺ), whereupon Allah's Messenger (ﷺ) said: Woe! it is in fact usury; therefore, don't do that. But when you intend to buy dates (of superior quality), sell (the inferior quality) in a separate bargain and then buy (the superior quality). And in the hadith transmitted by Ibn Sahl there is no mention of" whereupon".

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ، حَدَّثَنَا مُعَاوِيَةُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، - وَاللَّفْظُ لَهُمَا - جَمِيعًا عَنْ يَحْيَى بْنِ حَسَّانَ، حَدَّثَنَا مُعَاوِيَةُ، - وَهُوَ ابْنُ سَلاَّمٍ - أَخْبَرَنِي يَحْيَى، - وَهُوَ ابْنُ أَبِي كَثِيرٍ - قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ، يَقُولُ سَمِعْتُ أَبَا سَعِيدٍ، يَقُولُ جَاءَ بِلاَلٌ بِتَمْرٍ بَرْنِيٍّ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِنْ أَيْنَ هَذَا " . فَقَالَ بِلاَلٌ تَمْرٌ كَانَ عِنْدَنَا رَدِيءٌ فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ لِمَطْعَمِ النَّبِيِّ صلى الله عليه وسلم . فَقَالَ رَسُولُ اللَّهِ عِنْدَ ذَلِكَ " أَوَّهْ عَيْنُ الرِّبَا لاَ تَفْعَلْ وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ التَّمْرَ فَبِعْهُ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِ بِهِ " . لَمْ يَذْكُرِ ابْنُ سَهْلٍ فِي حَدِيثِهِ عِنْدَ ذَلِكَ .

Reference	: Sahih Muslim 1594 a
In-book reference	: Book 22, Hadith 122
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3871

Abu Sa'id (Allah be pleased with him) reported:

Dates were brought to Allah's Messenger (ﷺ), and he said: These dates are not like our dates, whereupon a man said: We sold two sa's of our dates (in order to get) one sa', of these (fine dates), whereupon Allah's Messenger (ﷺ) said: That is interest; so return (these dates of fine quality), and get your (inferior dates) ; then sell our dates (for money) and buy for us (with the help of money) such (fine dates).

وَحَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي قَزَعَةَ، الْبَاهِلِيِّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَمْرٍ فَقَالَ " مَا هَذَا التَّمْرُ مِنْ تَمْرِنَا " . فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ بِعْنَا تَمْرَنَا صَاعَيْنِ بِصَاعٍ مِنْ هَذَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا الرِّبَا فَرُدُّوهُ ثُمَّ بِيعُوا تَمْرَنَا وَاشْتَرُوا لَنَا مِنْ هَذَا " .

Reference	: Sahih Muslim 1594 b
In-book reference	: Book 22, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3872

Abu Sa'id (Allah be pleased with him) reported:

We were given to eat, during the lifetime of Allah's Messenger (ﷺ), dates of different qualities mixed together, and we used to sell two sa's of these for one sa, (of fine quality of dates). This reached Allah's Messenger (ﷺ), whereupon he said: There should be no exchange of two sa's of (inferior) dates for one sa (of fine dates) and two sa's of (inferior) wheat for one sa' of (fine) wheat. and one dirham for two dirharms.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ الْخِلْطُ مِنَ التَّمْرِ فَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ صَاعَىْ تَمْرٍ بِصَاعٍ وَلاَ صَاعَىْ حِنْطَةٍ بِصَاعٍ وَلاَ دِرْهَمَ بِدِرْهَمَيْنِ " .

Reference : Sahih Muslim 1595
In-book reference : Book 22, Hadith 124
USC-MSA web (English) reference : Book 10, Hadith 3873
(deprecated numbering scheme)

Abu Nadra reported:

I asked Ibn Abbas (Allah be pleased with them) about the conversion (of gold and silver for silver and gold). We said: Is it hand to hand exchange? I said: Yes. whereupon he said: There is no harm in it. I informed Abu Sa'id about it, telling him that I had asked Ibn 'Abbas about it and he said: Is it hand to hand exchange? I said: Yes, whereupon he said: There is no harm in it. He (the narrator) said, or he said like it: We will soon write to him, and he will not give you this fatwa (religious verdict). He said: By Allah, someone of the boy-servants of Allah's Messenger (ﷺ) brought dates, but he refused to accept them (on the plea) that those did not seem to be of the dates of our land. He said: Something had happened to the dates of our land, or our dates. So I got these dates (in exchange by giving) excess (of the dates of our land), whereupon he said: You made an addition for getting the fine dates (in exchange) which tantamounts, to interest; don't do that (in future). Whenever you find some doubt (as regards the deteriorating quality of) your dates, sell them, and then buy the dates that you like.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي، نَضْرَةَ قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ، فَقَالَ أَيَدًا بِيَدٍ قُلْتُ نَعَمْ . قَالَ فَلاَ بَأْسَ بِهِ . فَأَخْبَرْتُ أَبَا سَعِيدٍ فَقُلْتُ إِنِّي سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ فَقَالَ أَيَدًا بِيَدٍ قُلْتُ نَعَمْ . قَالَ فَلاَ بَأْسَ بِهِ . قَالَ أَوَقَالَ ذَلِكَ إِنَّا سَنَكْتُبُ إِلَيْهِ فَلاَ يُفْتِيكُمُوهُ قَالَ فَوَاللَّهِ لَقَدْ جَاءَ بَعْضُ فِتْيَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِتَمْرٍ فَأَنْكَرَهُ فَقَالَ " كَأَنَّ هَذَا لَيْسَ مِنْ تَمْرِ أَرْضِنَا " . قَالَ كَانَ فِي تَمْرِ أَرْضِنَا - أَوْ فِي تَمْرِنَا - الْعَامَ بَعْضُ الشَّىْءِ فَأَخَذْتُ هَذَا وَزِدْتُ بَعْضَ الزِّيَادَةِ . فَقَالَ " أَضْعَفْتَ أَرْبَيْتَ لاَ تَقْرَبَنَّ هَذَا إِذَا رَابَكَ مِنْ تَمْرِكَ شَىْءٌ فَبِعْهُ ثُمَّ اشْتَرِ الَّذِي تُرِيدُ مِنَ التَّمْرِ " .

Reference : Sahih Muslim 1594 c
In-book reference : Book 22, Hadith 125
USC-MSA web (English) reference : Book 10, Hadith 3874
(deprecated numbering scheme)

Abu Nadra reported:

I asked Ibn Umar and Ibn Abbas (Allah be pleased with them) about the conversion of gold with gold but they did not find any harm in that. I was sitting in the company of Abd Sa'id al-Khudri (Allah be pleased with him) and asked him about this exchange, and he said: Whatever is addition is an' interest. I refused to accept it on account of their statement (statement of Ibn 'Abbas and Ibn 'Umar). He said: I am not narrating to you except what I heard from Allah's Messenger (ﷺ). There came to him the owner of a date-palm with one sa' of fine dates, and the dates of Allah's Apostle (ﷺ) were of that colour. Allah's Apostle (ﷺ) said to him: Where did you get these dates? I went with two sa's of (inferior dates) and bought one sa' of (these fine dates), for that is the prevailing price (of inferior dates) in the market and that is the price (of the fine quality of dates in the market), whereupon Allah's Messenger (ﷺ) said: Woe be upon you! You have dealt in interest, when you decide to do it (i. e. exchange superior quality of dates

for inferior quality) ; so you should sell your dates for another commodity (or currency) and then with the help of that commodity buy the dates you like. Abu Sa'ad said: When dates are exchanged for dates (with different qualities) there is the possibility (of the element of) interest (creeping into that) or when gold is exchanged for gold having different qualities. I subsequently came to Ibn 'Umar and he forbade me (to do it), but I did not come to Ibn 'Abbas; (Allah be pleased with them). He (the narrator) said: Abu as-Sahba' narrated to me: He asked Ibn Abbas (Allah be pleased with them) in Mecca, and he too disapproved of it.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الأَعْلَى، أَخْبَرَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، قَالَ سَأَلْتُ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ عَنِ الصَّرْفِ، فَلَمْ يَرَيَا بِهِ بَأْسًا فَإِنِّي لَقَاعِدٌ عِنْدَ أَبِي سَعِيدٍ الْخُدْرِيِّ فَسَأَلْتُهُ عَنِ الصَّرْفِ فَقَالَ مَا زَادَ فَهُوَ رِبًا . فَأَنْكَرْتُ ذَلِكَ لِقَوْلِهِمَا فَقَالَ لاَ أُحَدِّثُكَ إِلاَّ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم جَاءَهُ صَاحِبُ نَخْلِهِ بِصَاعٍ مِنْ تَمْرٍ طَيِّبٍ وَكَانَ تَمْرُ النَّبِيِّ صلى الله عليه وسلم هَذَا اللَّوْنَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَنَّى لَكَ هَذَا " . قَالَ انْطَلَقْتُ بِصَاعَيْنِ فَاشْتَرَيْتُ بِهِ هَذَا الصَّاعَ فَإِنَّ سِعْرَ هَذَا فِي السُّوقِ كَذَا وَسِعْرَ هَذَا كَذَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْلَكَ أَرْبَيْتَ إِذَا أَرَدْتَ ذَلِكَ فَبِعْ تَمْرَكَ بِسِلْعَةٍ ثُمَّ اشْتَرِ بِسِلْعَتِكَ أَىَّ تَمْرٍ شِئْتَ " . قَالَ أَبُو سَعِيدٍ فَالتَّمْرُ بِالتَّمْرِ أَحَقُّ أَنْ يَكُونَ رِبًا أَمِ الْفِضَّةُ بِالْفِضَّةِ قَالَ فَأَتَيْتُ ابْنَ عُمَرَ بَعْدُ فَنَهَانِي وَلَمْ آتِ ابْنَ عَبَّاسٍ - قَالَ - فَحَدَّثَنِي أَبُو الصَّهْبَاءِ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْهُ بِمَكَّةَ فَكَرِهَهُ .

Reference : Sahih Muslim 1594 d
In-book reference : Book 22, Hadith 126
USC-MSA web (English) reference : Book 10, Hadith 3875
(deprecated numbering scheme)

Abu Salih reported:

I heard Abu Sa'id al-Khudri (Allah be pleased with him) said: Dinar (gold) for gold and dirham for dirham can be (exchanged) with equal for equal; but he who gives more or demands more in fact deals in interest. I sald to him: Ibn 'Abbas (Allah be pleased with them) says otherwise, whereupon he said: I met Ibn 'Abbas (Allah be pleased with them) and said: Do you see what you say; have you heard it from Allah's Messenger (ﷺ), or found it in the Book of Allah, the Glorious and Majestic? He said: I did not hear it from Allah's Messenger (ﷺ). and I did not find it in the Book of Allah (Glorious and Majestic), but Usama b. Zaid narrated it to me that Allah's Apostle (ﷺ) said: There can be an element of interest in credit.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ بْنِ، عُيَيْنَةَ - وَاللَّفْظُ لاِبْنِ عَبَّادٍ - قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ مِثْلاً بِمِثْلٍ مَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى . فَقُلْتُ لَهُ إِنَّ ابْنَ عَبَّاسٍ يَقُولُ غَيْرَ هَذَا . فَقَالَ لَقَدْ لَقِيتُ ابْنَ عَبَّاسٍ فَقُلْتُ أَرَأَيْتَ هَذَا الَّذِي تَقُولُ أَشَىْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَوْ وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَمْ أَجِدْهُ فِي كِتَابِ اللَّهِ وَلَكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الرِّبَا فِي النَّسِيئَةِ " .

Reference : Sahih Muslim 1596 a
In-book reference : Book 22, Hadith 127
USC-MSA web (English) reference : Book 10, Hadith 3876
(deprecated numbering scheme)

Ubaidullah b. Abu Yazid heard Ibn 'Abbas (Allah be pleased with them) as saying:

Usama b. Zaid reported Allah's Apostle (ﷺ) as saying: There can be an element of interest in credit (when the payment is not equal).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ، اللَّهِ بْنِ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّمَا الرِّبَا فِي النَّسِيئَةِ " .

Reference : Sahih Muslim 1596 b
In-book reference : Book 22, Hadith 128
USC-MSA web (English) reference : Book 10, Hadith 3877
(deprecated numbering scheme)

Ibn 'Abbas; (Allah be pleased with them) reported on the authority of Usama b. Zaid Allah's Messenger (ﷺ) as having said this:

There is no element of interest when the money or commodity is exchanged hand to hand.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، قَالاَ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ رِبًا فِيمَا كَانَ يَدًا بِيَدٍ " .

Reference : Sahih Muslim 1596 c
In-book reference : Book 22, Hadith 129
USC-MSA web (English) reference : Book 10, Hadith 3878
(deprecated numbering scheme)

Ata' b. Abu Rabah reported:

Abu Sa'id al-Khudri (Allah be pleased with them) met Ibn 'Abbas (Allah be pleased with them) and said to him: What do you say in regard to the conversion (of commodities or money) did you hear it from Allah's Messenger (ﷺ), or is it something which you found In Allah's Book, Majestic and Glorious? Thereupon Ibn Abbas (Allah be pleated with them) said: I don't say that. So far at Allah's Massenger (ﷺ) is concerned, you know him better, and to far as the Book of Allah to concerned, I do not know it (more than you do), but 'Usama b. Zaid (Allah be pleased with him) narrated to me Allah's Messenger (ﷺ) as having said this: Beware, there can be an element of interest in credit.

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا هِقْلٌ، عَنِ الأَوْزَاعِيِّ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي، رَبَاحٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، لَقِيَ ابْنَ عَبَّاسٍ فَقَالَ لَهُ أَرَأَيْتَ قَوْلَكَ فِي الصَّرْفِ أَشَيْئًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَمْ شَيْئًا وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ ابْنُ عَبَّاسٍ كَلاَّ لاَ أَقُولُ أَمَّا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْتُمْ أَعْلَمُ بِهِ وَأَمَّا كِتَابُ اللَّهِ فَلاَ أَعْلَمُهُ وَلَكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ إِنَّمَا الرِّبَا فِي النَّسِيئَةِ " .

Reference : Sahih Muslim 1596 d
In-book reference : Book 22, Hadith 130
USC-MSA web (English) reference : Book 10, Hadith 3879
(deprecated numbering scheme)

(19) Chapter: Cursing the one who consumes Riba and the one who pays it

(19) باب لَعْنِ آكِلِ الرِّبَا وَمُؤْكِلِهِ

'Abdullah (b. Mas'ud) (Allah be pleased with him) said that Allah's Messenger (ﷺ) cursed the one who accepted interest and the one who paid it I asked about the one who recorded it, and two witnesses to it. He (the narrator) said:

We narrate what we have heard.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ سَأَلَ شِبَاكٌ إِبْرَاهِيمَ فَحَدَّثَنَا عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم آكِلَ الرِّبَا وَمُؤْكِلَهُ . قَالَ قُلْتُ وَكَاتِبَهُ وَشَاهِدَيْهِ قَالَ إِنَّمَا نُحَدِّثُ بِمَا سَمِعْنَا .

Reference	: Sahih Muslim 1597
In-book reference	: Book 22, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3880

Jabir said that Allah's Messenger (ﷺ) cursed the accepter of interest and its payer, and one who records it, and the two witnesses, and he said:

They are all equal.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالُوا حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ .

Reference	: Sahih Muslim 1598
In-book reference	: Book 22, Hadith 132
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3881

(20) Chapter: Taking that which is lawful and leaving that which is unclear

(20) باب أَخْذِ الْحَلاَلِ وَتَرْكِ الشُّبُهَاتِ

Nu'man b. Bashir (Allah be pleased with him) reported:

I heard Allah's Messenger (may peace be upon himn) as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things God his declaced unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَأَهْوَى النُّعْمَانُ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ " إِنَّ الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لاَ يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي

يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلاَ وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلاَ وَهِيَ الْقَلْبُ " .

Reference : Sahih Muslim 1599 a
In-book reference : Book 22, Hadith 133
USC-MSA web (English) reference : Book 10, Hadith 3882
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zakariya with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، قَالاَ حَدَّثَنَا زَكَرِيَّاءُ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1599 b
In-book reference : Book 22, Hadith 134
USC-MSA web (English) reference : Book 10, Hadith 3883
(deprecated numbering scheme)

AI-Nu'man b. Bashir reported it from Allah's Apostle (ﷺ). The hadith narrated by Zakariya is, however, more complete and lengthy than the other ones.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، وَأَبِي، فَرْوَةَ الْهَمْدَانِيِّ ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنِ ابْنِ عَجْلاَنَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ، كُلُّهُمْ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ غَيْرَ أَنَّ حَدِيثَ زَكَرِيَّاءَ أَتَمُّ مِنْ حَدِيثِهِمْ وَأَكْثَرُ .

Reference : Sahih Muslim 1599 c
In-book reference : Book 22, Hadith 135
USC-MSA web (English) reference : Book 10, Hadith 3884
(deprecated numbering scheme)

Nu'man b. Bashir b. Sa'd, a Companion of Allah's Messenger (ﷺ) was heard delivering a sermon at Hims and was saying:

I heard Allah's Messenger (way peace be upon him) as saying: The lawful is evident and the unlawful is evident, the rest of the hadith is the same as related by Zakariya.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي خَالِدُ، بْنُ يَزِيدَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرٍ الشَّعْبِيِّ، أَنَّهُ سَمِعَ نُعْمَانَ بْنَ بَشِيرِ بْنِ سَعْدٍ، صَاحِبَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَخْطُبُ النَّاسَ بِحِمْصَ وَهُوَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ " . فَذَكَرَ بِمِثْلِ حَدِيثِ زَكَرِيَّاءَ عَنِ الشَّعْبِيِّ إِلَى قَوْلِهِ " يُوشِكُ أَنْ يَقَعَ فِيهِ " .

Reference : Sahih Muslim 1599 d
In-book reference : Book 22, Hadith 136
USC-MSA web (English) reference : Book 10, Hadith 3885
(deprecated numbering scheme)

(21) Chapter: Selling Camels and Stipulating that one may ride them

(21) باب بَيْعِ الْبَعِيرِ وَاسْتِثْنَاءِ رُكُوبِهِ

Jabir b. 'Abdullah (Allah be pleased with them) reported that he was travelling on his camel which had grown jaded, and he decided to let it off. When Allah's Apostle (ﷺ) met him and prayed for him and struck it, so it trotted as it had never trotted before. He said:

Sell it to me for an 'uqaya. I said: No. He again said: Sell it to me. So I sold it to him for an 'uqaya, but made the stipulation that I should be allowed to ride back to my family. Then when I came to (my place) I took the camel to him and he paid me its price in ready money. I then went back and he sent: (someone) behind me (and as I came) he said: Do you see that I asked you to reduce price for buying your camel. Take your camel and your coins; these are yours.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَعْيَا فَأَرَادَ أَنْ يُسَيِّبَهُ قَالَ فَلَحِقَنِي النَّبِيُّ صلى الله عليه وسلم فَدَعَا لِي وَضَرَبَهُ فَسَارَ سَيْرًا لَمْ يَسِرْ مِثْلَهُ قَالَ " بِعْنِيهِ بِوُقِيَّةٍ " . قُلْتُ لاَ . ثُمَّ قَالَ " بِعْنِيهِ " . فَبِعْتُهُ بِوُقِيَّةٍ وَاسْتَثْنَيْتُ عَلَيْهِ حُمْلاَنَهُ إِلَى أَهْلِي فَلَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ فَنَقَدَنِي ثَمَنَهُ ثُمَّ رَجَعْتُ فَأَرْسَلَ فِي أَثَرِي فَقَالَ " أَتُرَانِي مَاكَسْتُكَ لآخُذَ جَمَلَكَ خُذْ جَمَلَكَ وَدَرَاهِمَكَ فَهُوَ لَكَ " .

Reference : Sahih Muslim 715 m
In-book reference : Book 22, Hadith 137
USC-MSA web (English) reference : Book 10, Hadith 3886
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir through another chain of transmitters.

وَحَدَّثَنَاهُ عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنْ زَكَرِيَّاءَ، عَنْ عَامِرٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

Reference : Sahih Muslim 715 n
In-book reference : Book 22, Hadith 138
USC-MSA web (English) reference : Book 10, Hadith 3887
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:

I went on an expedition with Allah's Messenger (ﷺ). He overtook me and I was on a water-carrying camel who had grown tired and did not walk (trot). He (the Holy Prophet) said to me: What is the matter with your camel? I said: It is sick. He (the Holy Prophet) stepped behind and drove it and prayed for it, and then it always moved ahead of other camels. He (then) said: How do you find your camel? I said: It is, by the grace of your prayer, all right. He said: Would you sell this (camel) to me? I felt shy (to say him," No") as we had no other camel for carrying water, but (later on) I said: Yes, and to I sold it to him on the condition that (I would be permitted) to ride it until I reached Madina. I said to him: Allah's Messenger, I am newly married, so I asked his permission (to go ahead of the caravan). He permitted me, and I reached Medina well in advance of other people, until I reached my destination. There my maternal uncle met me and asked me about the camel, and I told him what I had done with regard to it. He reproved me in this connection. He (Jabir) said: When I asked his permission (to go ahead of the caravan) Allah's Messenger (ﷺ) inquired of me whether I had married a virgin or a non-virgin. I said to him: I have married a non-virgin. He said: Why did you not marry a virgin who would have played with you and you would have played with her? I said to him: Allah's Messenger, my father died (or he fell as a martyr), and I have small sisters to (look after), so I did not like the idea that I should marry a woman who is like them and thus be not able to teach them manners and look after them properly. So I have married a non-virgin so that she should be able to look after them and teach

them manners, When Allah's Messenger (ﷺ) came to Medina, I went to him in the morning with the camel. He paid me its price and returned that (the camel) to me.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَلاَحَقَ بِي وَتَحْتِي نَاضِحٌ لِي قَدْ أَعْيَا وَلاَ يَكَادُ يَسِيرُ قَالَ فَقَالَ لِي " مَا لِبَعِيرِكَ " . قَالَ قُلْتُ عَلِيلٌ - قَالَ - فَتَخَلَّفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَزَجَرَهُ وَدَعَا لَهُ فَمَازَالَ بَيْنَ يَدَىِ الإِبِلِ قُدَّامَهَا يَسِيرُ . قَالَ فَقَالَ لِي " كَيْفَ تَرَى بَعِيرَكَ " . قَالَ قُلْتُ بِخَيْرٍ قَدْ أَصَابَتْهُ بَرَكَتُكَ . قَالَ " أَفَتَبِيعُنِيهِ " . فَاسْتَحْيَيْتُ وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ قَالَ فَقُلْتُ نَعَمْ . فَبِعْتُهُ إِيَّاهُ عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ - قَالَ - فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنِّي عَرُوسٌ فَاسْتَأْذَنْتُهُ فَأَذِنَ لِي فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ حَتَّى انْتَهَيْتُ فَلَقِيَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلاَمَنِي فِيهِ - قَالَ - وَقَدْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ لِي حِينَ اسْتَأْذَنْتُهُ " مَا تَزَوَّجْتَ أَبِكْرًا أَمْ ثَيِّبًا " . فَقُلْتُ لَهُ تَزَوَّجْتُ ثَيِّبًا . قَالَ " أَفَلاَ تَزَوَّجْتَ بِكْرًا تُلاَعِبُكَ وَتُلاَعِبُهَا " . فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ تُوُفِّيَ وَالِدِي - أَوِ اسْتُشْهِدَ - وَلِي أَخَوَاتٌ صِغَارٌ فَكَرِهْتُ أَنْ أَتَزَوَّجَ إِلَيْهِنَّ مِثْلَهُنَّ فَلاَ تُؤَدِّبُهُنَّ وَلاَ تَقُومُ عَلَيْهِنَّ فَتَزَوَّجْتُ ثَيِّبًا لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبَهُنَّ - قَالَ - فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ فَأَعْطَانِي ثَمَنَهُ وَرَدَّهُ عَلَىَّ .

Reference	: Sahih Muslim 715 o
In-book reference	: Book 22, Hadith 139
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 10, Hadith 3888

Jabir reported:

We went from Mecca to Medina with Allah's Messenger (ﷺ) when my camel fell ill, and the rest of the hadith is the same. (But it in also narrated in it:) He (the Holy Prophet) said to me: Sell your camel to me. I said: No, but it is yours. He said: No. (it can't be), but sell it to me. I said: No, but, Allah's Messenger, it is yours. He said: No, it can't be, but sell it to me. I said: Then give me an 'uqaya of gold for I owe that to a person and then it would be yours. He (the Holy Prophet) said: I take it (for an 'uqiya of gold) and you reach Medina on it. As I reached Medina, Allah's Messenger (ﷺ) said to Bilal: Give him an 'uqiya of gold and make some extra payment too. He (Jabir) said: He gave me an 'uqiya of gold and made an addition of a qirat. He (Jabir) said: The addition made by Allah's Messenger (ﷺ) was with me (as a sacred trust for belssing) and lay with me in a pocket until the people of Syria took it on the Day of Harra.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ، قَالَ أَقْبَلْنَا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاعْتَلَّ جَمَلِي . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ وَفِيهِ ثُمَّ قَالَ لِي " بِعْنِي جَمَلَكَ هَذَا " . قَالَ قُلْتُ لاَ بَلْ هُوَ لَكَ . قَالَ " لاَ بَلْ بِعْنِيهِ " . قَالَ قُلْتُ لاَ بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ . قَالَ " لاَ بَلْ بِعْنِيهِ " . قَالَ قُلْتُ فَإِنَّ لِرَجُلٍ عَلَىَّ أُوقِيَّةَ ذَهَبٍ فَهُوَ لَكَ بِهَا . قَالَ " قَدْ أَخَذْتُهُ فَتَبَلَّغْ عَلَيْهِ إِلَى الْمَدِينَةِ " . قَالَ فَلَمَّا قَدِمْتُ الْمَدِينَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِبِلاَلٍ " أَعْطِهِ أُوقِيَّةً مِنْ ذَهَبٍ وَزِدْهُ " . قَالَ فَأَعْطَانِي أُوقِيَّةً مِنْ ذَهَبٍ وَزَادَنِي قِيرَاطًا - قَالَ - فَقُلْتُ لاَ تُفَارِقُنِي زِيَادَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - فَكَانَ فِي كِيسٍ لِي فَأَخَذَهُ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ .

Reference : Sahih Muslim 715 p
In-book reference : Book 22, Hadith 140
USC-MSA web (English) reference : Book 10, Hadith 3889
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:
We were with Allah's Messenger (ﷺ) in a journey and my camel meant for carrying water lagged behind. The rest of the hadith is the same and it is mentioned also: Allah's Messenger (ﷺ) pricked it and then said to me: Ride in the name of Allah. He constantly made addition (in prayers for me) and went on saying. May Allah forgive you!

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي، نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَتَخَلَّفَ نَاضِحِي . وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ فَنَخَسَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ لِي " ارْكَبْ بِاسْمِ اللَّهِ " . وَزَادَ أَيْضًا قَالَ فَمَا زَالَ يَزِيدُنِي وَيَقُولُ " وَاللَّهُ يَغْفِرُ لَكَ " .

Reference : Sahih Muslim 715 q
In-book reference : Book 22, Hadith 141
USC-MSA web (English) reference : Book 10, Hadith 3890
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported:
My camel had grown tired as Allah's Messenger (ﷺ) came to me. He goaded it and it began to jump. After that I tried to restrain its rein so that I could listen to his (Prophet's) words, but I could not do that. Allah's Apostle (ﷺ) met me and said: Sell it to me, and I sold it for five 'uqiyas. I said: On the condition that I may use it as a ride (for going back) to Medina. He (the Holy Prophet) said: Well, you may use it as a ride up till Medina. When I came to Medina I handed over that to him and he made an addition of an uqiya (to that amount which had been agreed upon) and then presented that (camel) to me.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ لَمَّا أَتَى عَلَىَّ النَّبِيُّ صلى الله عليه وسلم وَقَدْ أَعْيَا بَعِيرِي - قَالَ - فَنَخَسَهُ فَوَثَبَ - فَكُنْتُ بَعْدَ ذَلِكَ أَحْبِسُ خِطَامَهُ لأَسْمَعَ حَدِيثَهُ فَمَا أَقْدِرُ عَلَيْهِ فَلَحِقَنِي النَّبِيُّ صلى الله عليه وسلم فَقَالَ " بِعْنِيهِ " . فَبِعْتُهُ مِنْهُ بِخَمْسِ أَوَاقٍ - قَالَ - قُلْتُ عَلَى أَنَّ لِي ظَهْرَهُ إِلَى الْمَدِينَةِ . قَالَ " وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ " . قَالَ فَلَمَّا قَدِمْتُ الْمَدِينَةَ أَتَيْتُهُ بِهِ فَزَادَنِي وُقِيَّةً ثُمَّ وَهَبَهُ لِي .

Reference : Sahih Muslim 715 r
In-book reference : Book 22, Hadith 142
USC-MSA web (English) reference : Book 10, Hadith 3891
(deprecated numbering scheme)

Abd Mutawakkil al-Najl reported from Jabir b. 'Abdullah (Allah be pleased with them) who said:
I accompanied Allah's Messenger (ﷺ) in one of his journeys (the narrator says, he said in Jihad), and he narrated the rest of the hadith, and made this addition: He (the Holy Prophet) said: Jabir, have you received the price? I said: Yes, whereupon he said: Yours is the price as well as the camel; yours is the price as well as the camel.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ، حَدَّثَنَا بَشِيرُ بْنُ عُقْبَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَافَرْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ - أَظُنُّهُ قَالَ غَازِيًا - وَاقْتَصَّ الْحَدِيثَ وَزَادَ فِيهِ قَالَ " يَا جَابِرُ أَتَوَفَّيْتَ الثَّمَنَ " . قُلْتُ نَعَمْ . قَالَ " لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ " .

Reference : Sahih Muslim 715 s
In-book reference : Book 22, Hadith 143
USC-MSA web (English) reference : Book 10, Hadith 3892
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported:
Allah's Messenger (ﷺ) bought a camel from me for two 'uqiyas and a dirham or two dirhams. As he reached Sirar (a village near Medina), he commanded a cow to be slaughtered and it was slaughtered, and they ate of that, and as he (the Holy Prophet) reached Medina he ordered me to go to the mosque and offer two rak'ahs of prayer, and he measured for me the price of the camel and even made an excess payment to me.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ اشْتَرَى مِنِّي رَسُولُ اللَّهِ صلى الله عليه وسلم بَعِيرًا بِوُقِيَّتَيْنِ وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ - قَالَ - فَلَمَّا قَدِمَ صِرَارًا أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ فَأَكَلُوا مِنْهَا فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ فَأَرْجَحَ لِي .

Reference : Sahih Muslim 715 t
In-book reference : Book 22, Hadith 144
USC-MSA web (English) reference : Book 10, Hadith 3893
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported this narration from Allah's Apostle (ﷺ) but with this variation that he said:
He (the Holy Prophet) bought the camel from me on a stipulated price. And he did not mention two 'uqiyas and a dirham or two dirhams, and he comanded a cow (to be slaughtered) and it was slaughtered, and he then distributed its flesh.

حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا مُحَارِبٌ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذِهِ الْقِصَّةِ غَيْرَ أَنَّهُ قَالَ فَاشْتَرَاهُ مِنِّي بِثَمَنٍ قَدْ سَمَّاهُ . وَلَمْ يَذْكُرِ الْوُقِيَّتَيْنِ وَالدِّرْهَمَ وَالدِّرْهَمَيْنِ . وَقَالَ أَمَرَ بِبَقَرَةٍ فَنُحِرَتْ ثُمَّ قَسَمَ لَحْمَهَا .

Reference : Sahih Muslim 715 u
In-book reference : Book 22, Hadith 145
USC-MSA web (English) reference : Book 10, Hadith 3894
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that Allah's Apostle (ﷺ) said to him:

I have taken your camelfor four dinars, and you may ride upon it to Medina.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهُ " قَدْ أَخَذْتُ جَمَلَكَ بِأَرْبَعَةِ دَنَانِيرَ وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ " .

Reference : Sahih Muslim 715 v
In-book reference : Book 22, Hadith 146
USC-MSA web (English) reference : Book 10, Hadith 3895
(deprecated numbering scheme)

(22) Chapter: It is permissible to lend animals and it is recommended to pay in full, giving something better than that which ts owed

(22) باب مَنِ اسْتَسْلَفَ شَيْئًا فَقَضَى خَيْرًا مِنْهُ وَ " خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً "

Abu Rafi' reported that Allah's Messenger (ﷺ) took from a man as a loan a young camel (below six years). Then the camels of Sadaqa were brought to him. He ordered Abu Rafi' to return to that person the young camel (as a return of the loan). Abu Rafi' returned to him and said:

I did not find among them but better camels above the age of six. He (the Holy Prophet) said: Give that to him for the best men are those who are best in paying off the debt.

حَدَّثَنَا أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ، أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا فَقَدِمَتْ عَلَيْهِ إِبِلٌ مِنْ إِبِلِ الصَّدَقَةِ فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ الرَّجُلَ بَكْرَهُ فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ فَقَالَ لَمْ أَجِدْ فِيهَا إِلاَّ خِيَارًا رَبَاعِيًا . فَقَالَ " أَعْطِهِ إِيَّاهُ إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً " .

Reference : Sahih Muslim 1600 a
In-book reference : Book 22, Hadith 147
USC-MSA web (English) reference : Book 10, Hadith 3896
(deprecated numbering scheme)

Abu Rafi', the freed slave of Allah's Messenger (ﷺ), said:

Allah's Messenger (ﷺ) took as a loan (the rest of the hadith is the same), but with this variation that he (the Holy Prophet) said: Good amongst the servants of Allah is he who is best in paying off the debt.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ، أَخْبَرَنَا عَطَاءُ بْنُ يَسَارٍ، عَنْ أَبِي رَافِعٍ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ اسْتَسْلَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَكْرًا . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " فَإِنَّ خَيْرَ عِبَادِ اللَّهِ أَحْسَنُهُمْ قَضَاءً " .

Reference : Sahih Muslim 1600 b
In-book reference : Book 22, Hadith 148
USC-MSA web (English) reference : Book 10, Hadith 3897
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:

Allah's Messenger (ﷺ) owed (something) to a person. He behaved in an uncivil manner with him. This vexed the Companions of the Prophet (ﷺ), whereupon Allah's Apostle (ﷺ) said: He who has a right is entitled to speak, and said to them (his Companions): Buy a camel for him and give that to him. They said: We do not find a camel (of that

age) but one with better age than that. He said: Buy that and give that to him, for best of you or best amongst you are those who are best in paying off debt.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ لِرَجُلٍ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حَقٌّ فَأَغْلَظَ لَهُ فَهَمَّ بِهِ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً - فَقَالَ لَهُمُ - اشْتَرُوا لَهُ سِنًّا فَأَعْطُوهُ إِيَّاهُ " . فَقَالُوا إِنَّا لاَ نَجِدُ إِلاَّ سِنًّا هُوَ خَيْرٌ مِنْ سِنِّهِ . قَالَ " فَاشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ فَإِنَّ مِنْ خَيْرِكُمْ - أَوْ خَيْرَكُمْ - أَحْسَنُكُمْ قَضَاءً " .

Reference : Sahih Muslim 1601 a
In-book reference : Book 22, Hadith 149
USC-MSA web (English) reference : Book 10, Hadith 3898
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
Allah's Messenger (ﷺ) took a camel on loan, and then returned him (the lender) the camel of a more mature age and said: Good among you are those who are good in clearing off the debt.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ اسْتَقْرَضَ رَسُولُ اللَّهِ صلى الله عليه وسلم سِنًّا فَأَعْطَى سِنًّا فَوْقَهُ وَقَالَ " خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً " .

Reference : Sahih Muslim 1601 b
In-book reference : Book 22, Hadith 150
USC-MSA web (English) reference : Book 10, Hadith 3899
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported:
There came a person demanding a camel from Allah's Messenger (ﷺ). He (the Holy Prophet) said: Give him (the camel) of that age or of more mature age, and said: Best among you is one who is best in clearing off the debt.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ يَتَقَاضَى رَسُولَ اللَّهِ صلى الله عليه وسلم بَعِيرًا فَقَالَ " أَعْطُوهُ سِنًّا فَوْقَ سِنِّهِ - وَقَالَ - خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً " .

Reference : Sahih Muslim 1601 c
In-book reference : Book 22, Hadith 151
USC-MSA web (English) reference : Book 10, Hadith 3900
(deprecated numbering scheme)

(23) Chapter: The permissibility of selling animals for animals of the same kind and of different quality

(23) باب جَوَازِ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ مِنْ جِنْسِهِ مُتَفَاضِلاً

Jabir (Allah be pleased with him) reported:
There came a slave and pledg- ed allegiance to Allah's Apostle (ﷺ) on migration; he (the Holy Prophet) did not know that he was a slave. Then there came his master and demanded him back, whereupon Allah's Apostle (ﷺ) said: Sell

him to me. And he bought him for two black slaves, and he did not afterwards take allegiance from anyone until he had asked him whether he was a slave (or a free man)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَابْنُ، رُمْحٍ قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنِيهِ قُتَيْبَةُ، بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ صلى الله عليه وسلم عَلَى الْهِجْرَةِ وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " بِعْنِيهِ " . فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ حَتَّى يَسْأَلَهُ " أَعَبْدٌ هُوَ " .

Reference : Sahih Muslim 1602
In-book reference : Book 22, Hadith 152
USC-MSA web (English) reference : Book 10, Hadith 3901
(deprecated numbering scheme)

(24) Chapter: Pawning (Rahn) and its permissibility whether one is travelling or not

(24) باب الرَّهْنِ وَجَوَازِهِ فِي الْحَضَرِ وَالسَّفَرِ

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) bought some grain from a Jew on credit and gave him a coat-of- mail of his as a pledge.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتِ اشْتَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَهُودِيٍّ طَعَامًا بِنَسِيئَةٍ فَأَعْطَاهُ دِرْعًا لَهُ رَهْنًا .

Reference : Sahih Muslim 1603 a
In-book reference : Book 22, Hadith 153
USC-MSA web (English) reference : Book 10, Hadith 3902
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported:
Allah's Messenger (ﷺ) bought from a Jew grain (as loan) and pledged him his iron coat-of-mail.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ، يُونُسَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتِ اشْتَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ يَهُودِيٍّ طَعَامًا وَرَهَنَهُ دِرْعًا مِنْ حَدِيدٍ .

Reference : Sahih Muslim 1603 b
In-book reference : Book 22, Hadith 154
USC-MSA web (English) reference : Book 10, Hadith 3903
(deprecated numbering scheme)

'A'isha (Allah be pleased with her) reported that Allah's Messenger (ﷺ) bought from a Jew grain for a specified time; and gave him iron coat-of-mail of his as a pledge.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ، زِيَادٍ عَنِ الأَعْمَشِ، قَالَ ذَكَرْنَا الرَّهْنَ فِي السَّلَمِ عِنْدَ إِبْرَاهِيمَ النَّخَعِيِّ فَقَالَ حَدَّثَنَا الأَسْوَدُ بْنُ يَزِيدَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ وَرَهَنَهُ دِرْعًا لَهُ مِنْ حَدِيدٍ .

Reference : Sahih Muslim 1603 c

In-book reference : Book 22, Hadith 155
USC-MSA web (English) reference : Book 10, Hadith 3904
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'A'isha (Allah be pleased with her), through another chain ol transmitters, but no mention was made of (its being made) of iron.

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي الأَسْوَدُ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ . وَلَمْ يَذْكُرْ مِنْ حَدِيدٍ.

Reference : Sahih Muslim 1603 d
In-book reference : Book 22, Hadith 156
USC-MSA web (English) reference : Book 10, Hadith 3905
(deprecated numbering scheme)

(25) Chapter: Salam (Payment in Advance) (25) باب السَّلَمِ

Ibn 'Abbas (Allah be pleased with them) reported that when Allah's Prophet (ﷺ) came to Medina, they were paying one and two years in advance for fruits, so he said:

Those who pay in advance for anything must do so for a specified weight and for a definite time.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَمْرٌو النَّاقِدُ، - وَاللَّفْظُ لِيَحْيَى قَالَ عَمْرٌو حَدَّثَنَا وَقَالَ يَحْيَى - أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي الْمِنْهَالِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي الثِّمَارِ السَّنَةَ وَالسَّنَتَيْنِ فَقَالَ " مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ " .

Reference : Sahih Muslim 1604 a
In-book reference : Book 22, Hadith 157
USC-MSA web (English) reference : Book 10, Hadith 3906
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported that when Allah's Messenger (ﷺ) came to (Medina) and the people were paying in advance (for the fruits, etc.), he said to them:

He who makes an advance payment should not make advance payment except for a specified measure and weight (and for a specified period).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ ابْنِ أَبِي نَجِيحٍ، حَدَّثَنِي عَبْدُ اللَّهِ، بْنُ كَثِيرٍ عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ يُسْلِفُونَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَسْلَفَ فَلاَ يُسْلِفْ إِلاَّ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ " .

Reference : Sahih Muslim 1604 b
In-book reference : Book 22, Hadith 158
USC-MSA web (English) reference : Book 10, Hadith 3907
(deprecated numbering scheme)

Ibn Abu Najih has narrated a hadith like this with the same chain of transmitters, but he has not mentioned:

" for a definite period".

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ بْنُ سَالِمٍ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَ حَدِيثِ عَبْدِ الْوَارِثِ ‏.‏ وَلَمْ يَذْكُرْ ‏"‏ إِلَى أَجَلٍ مَعْلُومٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 1604 c
In-book reference : Book 22, Hadith 159
USC-MSA web (English) reference : Book 10, Hadith 3908
(deprecated numbering scheme)

This hadith has been narrated by Ibn Abu Najih through another chain of transmitters mentioning in it" for a specified period".

حَدَّثَنَا أَبُو كُرَيْبٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلاَهُمَا عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِإِسْنَادِهِمْ مِثْلَ حَدِيثِ ابْنِ عُيَيْنَةَ يَذْكُرُ فِيهِ ‏"‏ إِلَى أَجَلٍ مَعْلُومٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 1604 d
In-book reference : Book 22, Hadith 160
USC-MSA web (English) reference : Book 10, Hadith 3909
(deprecated numbering scheme)

(26) Chapter: The prohibition of hoarding staple foods

(26) باب تَحْرِيمِ الاِحْتِكَارِ فِي الأَقْوَاتِ

Ma'mar (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

He who hoards is a sinner. It was said to Sa'id (b. al-Musayyib): You also hoard. Sa'id said: Ma'mar who narrated this badith also hoarded.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - قَالَ كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يُحَدِّثُ أَنَّ مَعْمَرًا، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ ‏"‏ ‏.‏ فَقِيلَ لِسَعِيدٍ فَإِنَّكَ تَحْتَكِرُ قَالَ سَعِيدٌ إِنَّ مَعْمَرًا الَّذِي كَانَ يُحَدِّثُ هَذَا الْحَدِيثَ كَانَ يَحْتَكِرُ ‏.‏

Reference : Sahih Muslim 1605 a
In-book reference : Book 22, Hadith 161
USC-MSA web (English) reference : Book 10, Hadith 3910
(deprecated numbering scheme)

Ma'mar b. Abdullah reported Allah's Messenger (ﷺ) as saying:

No one hoards but the sinner.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَحْتَكِرُ إِلاَّ خَاطِئٌ ‏"‏ ‏.‏

Reference : Sahih Muslim 1605 b
In-book reference : Book 22, Hadith 162
USC-MSA web (English) reference : Book 10, Hadith 3911
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Sulaiman b. Bilal from Yahya.

قَالَ إِبْرَاهِيمُ قَالَ مُسْلِمٌ وَحَدَّثَنِي بَعْضُ، أَصْحَابِنَا عَنْ عَمْرِو بْنِ عَوْنٍ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرٍ، بْنِ أَبِي مَعْمَرٍ أَحَدِ بَنِي عَدِيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ . فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ عَنْ يَحْيَى .

Reference : Sahih Muslim 1605 c
In-book reference : Book 22, Hadith 163
USC-MSA web (English) reference : Book 10, Hadith 3912
(deprecated numbering scheme)

(27) Chapter: The prohibition of swearing oaths when selling

(27) باب النَّهْىِ عَنِ الْحَلِفِ، فِي الْبَيْعِ

Abu Huraira (Allah be pleased with him) said he heard Allah's Messenger (ﷺ) as saying:

Swearing produces a ready sale for a commodity, but blots out the blessing.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، بْنُ يَحْيَى قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، كِلاَهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ مَمْحَقَةٌ لِلرِّبْحِ** " .

Reference : Sahih Muslim 1606
In-book reference : Book 22, Hadith 164
USC-MSA web (English) reference : Book 10, Hadith 3913
(deprecated numbering scheme)

Abu Qatada al-Ansari (Allah be pleased with him) reported he heard Allah's Messenger (ﷺ) say:

Beware of swearing; it produces a ready sale for a commodity, but blots out the blessing.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ** " .

Reference : Sahih Muslim 1607
In-book reference : Book 22, Hadith 165
USC-MSA web (English) reference : Book 10, Hadith 3914
(deprecated numbering scheme)

(28) Chapter: Pre-emption

(28) باب الشُّفْعَةِ

Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who has a partner in a dwelling or a garden, it is not lawful for him to sell that until he is permitted by his partner. If he (the partner) agrees, he should go in for that, and if he disapproves of that, he should abandon (the idea of selling it).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ لَهُ شَرِيكٌ فِي رَبْعَةٍ أَوْ نَخْلٍ فَلَيْسَ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ فَإِنْ رَضِيَ أَخَذَ وَإِنْ كَرِهَ تَرَكَ " .

Reference : Sahih Muslim 1608 a
In-book reference : Book 22, Hadith 166
USC-MSA web (English) reference : Book 10, Hadith 3915
(deprecated numbering scheme)

Jabir bin 'Abdullah (Allah be pleased with them) said that the Messenger of Allah (ﷺ) decreed pre-emption in every joint ownership and not divided-the one-it may be a dwelling or a garden. It is not lawful for him (for the partner) to sell that until his partner gives his consent. He (the partner) is entitled to buy it when he desires and he can abandon it if he so likes. And if he (the one partner) sells it without getting the consent of the (other partner), he has the greatest right to it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِالشُّفْعَةِ فِي كُلِّ شِرْكَةٍ لَمْ تُقْسَمْ رَبْعَةٍ أَوْ حَائِطٍ . لاَ يَحِلُّ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ فَإِذَا بَاعَ وَلَمْ يُؤْذِنْهُ فَهْوَ أَحَقُّ بِهِ .

Reference : Sahih Muslim 1608 b
In-book reference : Book 22, Hadith 167
USC-MSA web (English) reference : Book 10, Hadith 3916
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

There is pre-emption in everything which is shared, be it land, or a dwelling or a garden. It is not proper to sell it until he informs his partner; he may go in for that, or he may abandon it; and it he (the partner intending to sell his share) does not do that, then his partner has the greatest right to it until he permits him.

وحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، أَنَّ أَبَا الزُّبَيْرِ، أَخْبَرَهُ أَنَّهُ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الشُّفْعَةُ فِي كُلِّ شِرْكٍ فِي أَرْضٍ أَوْ رَبْعٍ أَوْ حَائِطٍ لاَ يَصْلُحُ أَنْ يَبِيعَ حَتَّى يَعْرِضَ عَلَى شَرِيكِهِ فَيَأْخُذَ أَوْ يَدَعَ فَإِنْ أَبَى فَشَرِيكُهُ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ " .

Reference : Sahih Muslim 1608 c
In-book reference : Book 22, Hadith 168
USC-MSA web (English) reference : Book 10, Hadith 3917
(deprecated numbering scheme)

(29) Chapter: Fixing a piece of wood to a neighbor's wall

(29) باب غَرْزِ الْخَشَبِ فِي جِدَارِ الْجَارِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

None among you should prevent his neighbour from fixing a beam in his wall. Abu Huraira (Allah be pleased with him) then said: What is this that I see you evading (this injunction of the Holy Prophet)? By Allah, I will certainly throw it between your shoulders (narrate this to you.)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَمْنَعْ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ " . قَالَ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ .

Reference : Sahih Muslim 1609 a
In-book reference : Book 22, Hadith 169
USC-MSA web (English) reference : Book 10, Hadith 3918
(deprecated numbering scheme)

This hadith is narrated on the authority of Zuhri with the same chain of transrmitters.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، بْنُ يَحْيَى قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ، الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1609 b
In-book reference : Book 22, Hadith 170
USC-MSA web (English) reference : Book 10, Hadith 3919
(deprecated numbering scheme)

(30) Chapter: The prohibition of wrongdoing, seizing land unlawfully etc

(30) باب تَحْرِيمِ الظُّلْمِ وَغَصْبِ الأَرْضِ وَغَيْرِهَا

Sa'id b. Zaid b. 'Amr b. Nufail (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

He who wrongly took a span of land, Allah shall make him carry around his neck seven earths.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنِ اقْتَطَعَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا طَوَّقَهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ " .

Reference : Sahih Muslim 1610 a
In-book reference : Book 22, Hadith 171
USC-MSA web (English) reference : Book 10, Hadith 3920
(deprecated numbering scheme)

Sa'id b. Zaid b. 'Amr b. Nufail (Allah be pleased with them) reported that Arwi (bint Uwais) disputed with him (in regard to a part of the land) of his hodse. He said:

Leave it and take off your claim from it, for I heard Allah's Messenger (ﷺ) as saying: He who took a span of land without his right would be made to wear around his neck seven earths on the Day of Resurrection. He (Sa'id b. Zaid) said: O Allah, make her blind if she has told a lie and make her grave in her house. He (the narrator) said: I saw her blind groping (her way) by touching the walls and saying: The curse of Sa'id b. Zaid has hit me. And it so happened that as she was walking in her house, she passed by a well in her house and fell therein and that be- came her grave.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ أَبَاهُ، حَدَّثَهُ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّ أَرْوَى، خَاصَمَتْهُ فِي بَعْضِ دَارِهِ فَقَالَ دَعُوهَا وَإِيَّاهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ بِغَيْرِ حَقِّهِ طُوِّقَهُ فِي سَبْعِ أَرَضِينَ يَوْمَ الْقِيَامَةِ " . اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً فَأَعْمِ بَصَرَهَا وَاجْعَلْ قَبْرَهَا فِي دَارِهَا . قَالَ فَرَأَيْتُهَا عَمْيَاءَ تَلْتَمِسُ الْجُدُرَ تَقُولُ أَصَابَتْنِي دَعْوَةُ سَعِيدِ بْنِ زَيْدٍ . فَبَيْنَمَا هِيَ تَمْشِي فِي الدَّارِ مَرَّتْ عَلَى بِئْرٍ فِي الدَّارِ فَوَقَعَتْ فِيهَا فَكَانَتْ قَبْرَهَا.

Reference : Sahih Muslim 1610 b
In-book reference : Book 22, Hadith 172
USC-MSA web (English) reference : Book 10, Hadith 3921
(deprecated numbering scheme)

Hisham b. Urwa reported on the authority of his father (Allah be pleased with him) that Arwa bint Uwais disputed with Sa'id b. Zaid that he had seized some of the land belonging to her. She brought this dispute before Marwan b. al-Hakam. Sa'id said:

How could I take a part of her land, after what I heard from Allah's Messenger (may peace be upon'him)? He (Marwan) said: What did you hear from Allah's Messenger (ﷺ)? He said: I heard Allah's Messenger (ﷺ) say: He who wrongly took a span of land would be made to wear around his neck seven earths. Marwan said: I do not ask any evidence from you after this. He (Sa'id) said: O Allah, make her blind if she has told a lie and kill her in her own land. He (the narrator) said: She did not die until she had lost her eyesight, and (one day) as she was walking in her land, she fell down into a pit and died.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ أَرْوَى بِنْتَ أُوَيْسٍ، ادَّعَتْ عَلَى سَعِيدِ بْنِ زَيْدٍ أَنَّهُ أَخَذَ شَيْئًا مِنْ أَرْضِهَا فَخَاصَمَتْهُ إِلَى مَرْوَانَ بْنِ الْحَكَمِ . فَقَالَ سَعِيدٌ أَنَا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ وَمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا طُوِّقَهُ إِلَى سَبْعِ أَرَضِينَ " . فَقَالَ لَهُ مَرْوَانُ لاَ أَسْأَلُكَ بَيِّنَةً بَعْدَ هَذَا . فَقَالَ اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً فَعَمِّ بَصَرَهَا وَاقْتُلْهَا فِي أَرْضِهَا . قَالَ فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا ثُمَّ بَيْنَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ .

Reference : Sahih Muslim 1610 c
In-book reference : Book 22, Hadith 173
USC-MSA web (English) reference : Book 10, Hadith 3922
(deprecated numbering scheme)

Sa'id b. Zaid reported:
I heard Allah's Apostle (ﷺ) say: He who took a span of earth wrongly would be made to wear around his neck seven earths on the Day of Resurrection.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ " .

Reference : Sahih Muslim 1610 d
In-book reference : Book 22, Hadith 174
USC-MSA web (English) reference : Book 10, Hadith 3923

(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace he upon him) as saying:

One should not take a span of land without having legitimate right to it, otherwise Allah would make him wear (around his neck) seven earths on the Day of Resurrection.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَأْخُذُ أَحَدٌ شِبْرًا مِنَ الأَرْضِ بِغَيْرِ حَقِّهِ إِلاَّ طَوَّقَهُ اللَّهُ إِلَى سَبْعِ أَرَضِينَ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 1611
In-book reference : Book 22, Hadith 175
USC-MSA web (English) reference : Book 10, Hadith 3924
(deprecated numbering scheme)

Muhammad b. Ibrahim said that Abu Salama reported to him that there was between him and his people dispute over a piece of land, and he came to 'A'isha and mentioned that to her, whereupon she said:

Abu Salama, abstain from getting this land, for Allah's Messenger (ﷺ) said: He who usurps even a span of land would be made to wear around his neck seven earths.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، - يَعْنِي ابْنَ عَبْدِ الْوَارِثِ - حَدَّثَنَا حَرْبٌ، - وَهُوَ ابْنُ شَدَّادٍ - حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ مُحَمَّدِ بْنِ، إِبْرَاهِيمَ أَنَّ أَبَا سَلَمَةَ، حَدَّثَهُ وَكَانَ، بَيْنَهُ وَبَيْنَ قَوْمِهِ خُصُومَةٌ فِي أَرْضٍ وَأَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ يَا أَبَا سَلَمَةَ اجْتَنِبِ الأَرْضَ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ " .

Reference : Sahih Muslim 1612 a
In-book reference : Book 22, Hadith 176
USC-MSA web (English) reference : Book 10, Hadith 3925
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Salama with another chain of transmitters.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حَبَّانُ بْنُ هِلاَلٍ، أَخْبَرَنَا أَبَانٌ، حَدَّثَنَا يَحْيَى، أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ، حَدَّثَهُ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ أَنَّهُ، دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 1612 b
In-book reference : Book 22, Hadith 177
USC-MSA web (English) reference : Book 10, Hadith 3926
(deprecated numbering scheme)

(31) Chapter: The width of the road if there is a dispute about it

(31) باب قَدْرِ الطَّرِيقِ إِذَا اخْتَلَفُوا فِيهِ

Abu Haraira reported Allah's Apostle (ﷺ) as saying:

When you disagree about a path, its breadth should be made seven cubits.

حَدَّثَنِي أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ جُعِلَ عَرْضُهُ سَبْعَ أَذْرُعٍ " .

Reference : Sahih Muslim 1613
In-book reference : Book 22, Hadith 178
USC-MSA web (English) reference : Book 10, Hadith 3927
(deprecated numbering scheme)

23 - The Book of the Rules of Inheritance (1614 - 1619)

كتاب الفرائض

Usama b. Zaid reported Allah's Messenger (ﷺ) as saying:

A Muslim is not entitled to inherit from a non-Muslim, and a non-Muslim is not entitled to inherit from a Muslim.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ، حُسَيْنٍ عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلاَ يَرِثُ الْكَافِرُ الْمُسْلِمَ " .

Reference : Sahih Muslim 1614
In-book reference : Book 23, Hadith 1
USC-MSA web (English) reference : Book 11, Hadith 3928
(deprecated numbering scheme)

(1) Chapter: Give The Shares Of Inheritance To Those Who Are Entitled To Them, And Whatever Is Left Goes To The Closest Male Relative

(1) باب أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَلأَوْلَى رَجُلٍ ذَكَرٍ

Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

Give the shares to those who are entitled to them, and what remains over goes to the nearest male heir.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، - وَهُوَ النَّرْسِيُّ - حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لأَوْلَى رَجُلٍ ذَكَرٍ " .

Reference : Sahih Muslim 1615 a
In-book reference : Book 23, Hadith 2
USC-MSA web (English) reference : Book 11, Hadith 3929
(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

Give the shares to those who are entitled to them, and what is left from those wno are entitled to it goes to the nearest male heir.

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَرٍ " .

Reference : Sahih Muslim 1615 b
In-book reference : Book 23, Hadith 3
USC-MSA web (English) reference : Book 11, Hadith 3930

(deprecated numbering scheme)

Tawus reported on the authority of Ibn Abbas (Allah be pleased with them) narrating that Allah's Messenger (ﷺ) said:

Distribute the property amongst Ahl al-Fara'id, according to the Book of Allah, and what is left out of them goes to the nearest male heir.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ إِسْحَاقُ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَرٍ " .

Reference : Sahih Muslim 1615 c
In-book reference : Book 23, Hadith 4
USC-MSA web (English) reference : Book 11, Hadith 3931
(deprecated numbering scheme)

There is another chain of Tawus reporting like the reports that were mentioned before the previous hadith chain through Tawus (the chains of Wuhaib and Rowh bin Qasim).

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلاَءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ، حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ يَحْيَى، بْنِ أَيُّوبَ عَنِ ابْنِ طَاوُسٍ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ وُهَيْبٍ وَرَوْحِ بْنِ الْقَاسِمِ .

Reference : Sahih Muslim 1615 d
In-book reference : Book 23, Hadith 5
USC-MSA web (English) reference : Book 11, Hadith 3931
(deprecated numbering scheme)

(2) Chapter: Inheritance Of The Kalalah

(2) باب مِيرَاثِ الْكَلاَلَةِ

Jabir b. 'Abdullah (Allah be pleased with them) reported:

I fell sick and there came to me on foot Allah's Messenger (ﷺ) and Abu Bakr for inquiring after my health. I fainted. He (the Holy Prophet) performed ablution and then sprinkled over me the water of his ablution. I felt some relief and said: Allah's Messenger, how should I decide about my property? He said nothing to me in response until this verse pertaining to the law of inheritance was revealed:" They ask you for a decision; say: Allah gives you a decision concerning the person who has neither parents nor children" (iv. 177).

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ، الْمُنْكَدِرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ يَعُودَانِي مَاشِيَيْنِ فَأُغْمِيَ عَلَىَّ فَتَوَضَّأَ ثُمَّ صَبَّ عَلَىَّ مِنْ وَضُوئِهِ فَأَفَقْتُ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَقْضِي فِي مَالِي فَلَمْ يَرُدَّ عَلَىَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ}

Reference : Sahih Muslim 1616 a
In-book reference : Book 23, Hadith 6
USC-MSA web (English) reference : Book 11, Hadith 3932
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with him) reported:

Allah's Apostle (ﷺ) and Abi Bakr (Allah be pleased with him) visited me on foot in Banu Salama, and found me unconscious. He (the Holy Prophet) called for water and performed ablution and sprinkled out of it (the water) over me. I felt relieved. I said: Allah's Messenger, what should I do with my property? And this verse was revealed:" Allah enjoins you concerning your children: for the male is equal of the portion of two females."

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ عَادَنِي النَّبِيُّ صلى الله عليه وسلم وَأَبُو بَكْرٍ فِي بَنِي سَلَمَةَ يَمْشِيَانِ فَوَجَدَنِي لاَ أَعْقِلُ فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ رَشَّ عَلَىَّ مِنْهُ فَأَفَقْتُ فَقُلْتُ كَيْفَ أَصْنَعُ فِي مَالِي يَا رَسُولَ اللَّهِ فَنَزَلَتْ {يُوصِيكُمُ اللَّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ}

Reference	: Sahih Muslim 1616 b
In-book reference	: Book 23, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 11, Hadith 3933

Jabir b. 'Abdullah (Allah be pleased with them) reported:

While I had been ill Allah's Messenger (ﷺ) visited me and Abu akr (Allah be pleased with him) was with him, and they both came walking on foot. He (the Holy Prophet) found me unconscious. Allahs Messenger (ﷺ) performed ablution and then sprinkled over me the water of his ablution. I felt relieved regained my consciousness) and found Allah's Messenger (ﷺ) there. I said: Allah's Messenger, what should I do with my property? He gave me no reply until the verse (iv. 177) relating to the law of inheritance was revealed.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ عَادَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا مَرِيضٌ وَمَعَهُ أَبُو بَكْرٍ مَاشِيَيْنِ فَوَجَدَنِي قَدْ أُغْمِيَ عَلَىَّ فَتَوَضَّأَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ صَبَّ عَلَىَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ فِي مَالِي فَلَمْ يَرُدَّ عَلَىَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ .

Reference	: Sahih Muslim 1616 c
In-book reference	: Book 23, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 11, Hadith 3934

Jabir b. Abdullah (Allah be pleased with him) reported:

Whilo I was ill Allah's Messenger (ﷺ) came to me and found me unconscious. He (the Holy Prophet) performed ablution, and sprinkled over me the water of his ablution. I regained my consciousness and said: Allah's Messenger, my case of inheritance is that of Kalala. Then the verse pertaining to the inheritance (of Kalala) was revealed. I (one of the narrators) said: I said to Muhammad b. Munkadir: (Do you mean this verse)" They ask you; say: Allah gives you decision in regard to Kalala" (iv. 177)? He said: Yes, it was thus revealed.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا مَرِيضٌ لاَ أَعْقِلُ فَتَوَضَّأَ فَصَبُّوا عَلَىَّ مِنْ وَضُوئِهِ فَعَقَلْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا يَرِثُنِي كَلاَلَةٌ . فَنَزَلَتْ آيَةُ الْمِيرَاثِ . فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ {يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ} قَالَ هَكَذَا أُنْزِلَتْ.

Reference : Sahih Muslim 1616 d
In-book reference : Book 23, Hadith 9
USC-MSA web (English) reference : Book 11, Hadith 3935
(deprecated numbering scheme)

This hadith is transmitted on the authority of Shu'ba but with a slight variation of words.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، وَأَبُو عَامِرٍ الْعَقَدِيُّ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ فَنَزَلَتْ آيَةُ الْفَرَائِضِ . وَفِي حَدِيثِ النَّضْرِ وَالْعَقَدِيِّ فَنَزَلَتْ آيَةُ الْفَرْضِ . وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ قَوْلُ شُعْبَةَ لاِبْنِ الْمُنْكَدِرِ .

Reference : Sahih Muslim 1616 e
In-book reference : Book 23, Hadith 10
USC-MSA web (English) reference : Book 11, Hadith 3936
(deprecated numbering scheme)

Abu Talha reported:

'Umar b. al-Khattab (Allah be pleased with him) delivered a sermon on Friday and made a mention of Allah's Apostle (ﷺ) and he also made a mention of Abu Bakr (Allah be pleased with him) and then said: I do not leave behind me any problem more difficult than that of Kalala. I did not refer to Allah's Messenger (ﷺ) more repeatedly than in case of the problem of Kalala, and he (the Holy Prophet) never showed more annoyance to me than in regard to this problem, so much so that he struck my chest with his fingers and said: 'Umar, does the verse revealed in summer season, at the end of Sura al-Nisa' not suffice you? Hadrat 'Umar (then) said: If I live I would give such verdict about (Kalala) that everyone would be able to decide whether he reads the Qur'an or he does not.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ، أَبِي طَلْحَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَطَبَ يَوْمَ جُمُعَةٍ فَذَكَرَ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَذَكَرَ أَبَا بَكْرٍ ثُمَّ قَالَ إِنِّي لاَ أَدَعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلاَلَةِ مَا رَاجَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي شَىْءٍ مَا رَاجَعْتُهُ فِي الْكَلاَلَةِ وَمَا أَغْلَظَ لِي فِي شَىْءٍ مَا أَغْلَظَ لِي فِيهِ حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي وَقَالَ " يَا عُمَرُ أَلاَ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ " . وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّةٍ يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لاَ يَقْرَأُ الْقُرْآنَ .

Reference : Sahih Muslim 1617 a
In-book reference : Book 23, Hadith 11
USC-MSA web (English) reference : Book 11, Hadith 3937
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatada with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ، رَافِعٍ عَنْ شَبَابَةَ بْنِ سَوَّارٍ، عَنْ شُعْبَةَ، كِلاَهُمَا عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1617 b
In-book reference : Book 23, Hadith 12
USC-MSA web (English) reference : Book 11, Hadith 3938
(deprecated numbering scheme)

(3) Chapter: The Last Verse To Be Revealed Was The Verse Of Kalalah

(3) باب آخِرِ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلاَلَةِ

Al-Bara' (Allah be pleased with him) reported that the last verse revealed in the Holy Qur'an is:

" They ask thee for a religious verdict; say: Allah gives you a religious verdict about Kalala (the person who has neither parents nor children)" (iv 177).

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ آخِرُ آيَةٍ أُنْزِلَتْ مِنَ الْقُرْآنِ { يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلاَلَةِ}

Reference : Sahih Muslim 1618 a
In-book reference : Book 23, Hadith 13
USC-MSA web (English) reference : Book 11, Hadith 3939
(deprecated numbering scheme)

Abu Ishaq said that he heard al-Bara' b. 'Azib (Allah be pleased with him say:

The last verse revealed (in the Holy Quran) is that pertaining to Kalala, and the last sura revealed is Sura al-Bara'at.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ آخِرُ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلاَلَةِ وَآخِرُ سُورَةٍ أُنْزِلَتْ بَرَاءَةُ .

Reference : Sahih Muslim 1618 b
In-book reference : Book 23, Hadith 14
USC-MSA web (English) reference : Book 11, Hadith 3940
(deprecated numbering scheme)

Abu Ishaq said that he heard al-Bara' b. 'Azib (Allah be pleased with him) say:

The last complete sura revealed (in the Holy Qur'an) is Sura Tauba (i e. al-Bara'at, ix.), and the last verse revealed is that pertaining to Kalala.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى، - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا زَكَرِيَّاءُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، أَنَّ آخِرَ، سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلاَلَةِ .

Reference : Sahih Muslim 1618 c
In-book reference : Book 23, Hadith 15
USC-MSA web (English) reference : Book 11, Hadith 3941
(deprecated numbering scheme)

Aba Ishaq reported this hadith on the authority of al-Bara' (Allah be pleased with him) with a slight variation of words, viz. the last sura that was revealed complete.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ آدَمَ - حَدَّثَنَا عَمَّارٌ، - وَهُوَ ابْنُ رُزَيْقٍ - عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً .

Reference : Sahih Muslim 1618 d
In-book reference : Book 23, Hadith 16
USC-MSA web (English) reference : Book 11, Hadith 3942
(deprecated numbering scheme)

Al-Bara' (Allah be pleased with him) reported that the last verse revealed was:

" They ask of thee religious verdict.." (iv. 177).

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ أَبِي، السَّفَرِ عَنِ الْبَرَاءِ، قَالَ آخِرُ آيَةٍ أُنْزِلَتْ يَسْتَفْتُونَكَ .

Reference : Sahih Muslim 1618 e
In-book reference : Book 23, Hadith 17
USC-MSA web (English) reference : Book 11, Hadith 3943
(deprecated numbering scheme)

(4) Chapter: Whoever Leaves Behind Wealth, It Is For His Heirs

(4) باب مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ

Abu Huraira (Allah be pleased with him) reported that when the body of a dead person having burden of debt upon him was brought to Allah's Messenger (ﷺ) he would ask whether he had left property enough to clear off his debt, and if the property left had been sufficient for that (purpose), he observed funeral prayer for him, otherwise he said (to his companions):

You observe prayer for your companion. But when Allah opened the gateways of victory for him, he said: I am nearer to the believers than themselves, so if anyone dies leaving a debt, its payment is my responsibility, and if anyone leaves a property, it goes to his heirs.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ، عَنْ يُونُسَ الأَيْلِيِّ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ عَلَيْهِ الدَّيْنُ فَيَسْأَلُ " هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ " . فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ وَإِلاَّ قَالَ " صَلُّوا عَلَى صَاحِبِكُمْ " . فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ " أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَىَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ " .

Reference : Sahih Muslim 1619 a
In-book reference : Book 23, Hadith 18
USC-MSA web (English) reference : Book 11, Hadith 3944
(deprecated numbering scheme)

This hadith has been narrated on the authority of al-Zuhri through another chain of transmitters.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ هَذَا الْحَدِيثَ .

Reference : Sahih Muslim 1619 b
In-book reference : Book 23, Hadith 19
USC-MSA web (English) reference : Book 11, Hadith 3945
(deprecated numbering scheme)

Abn Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) having said this:

By Him in Whose Hand is the life of Muhammad, there is no believer on the earth with whom I am not the nearest among all the people. He who amongst you (dies) and leaves a debt, I am there to pay it, and he who amongst you (dies) leaving behind children I am there to look after them. And he who amongst You leaves behind property, that is for the inheritor whoever he is.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ، قَالَ حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنْ عَلَى الأَرْضِ مِنْ مُؤْمِنٍ إِلاَّ أَنَا أَوْلَى النَّاسِ بِهِ فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَأَنَا مَوْلاَهُ وَأَيُّكُمْ تَرَكَ مَالاً فَإِلَى الْعَصَبَةِ مَنْ كَانَ " .

Reference : Sahih Muslim 1619 c
In-book reference : Book 23, Hadith 20
USC-MSA web (English) reference : Book 11, Hadith 3946

(deprecated numbering scheme)

Hammam b. Munabbih reported:

This is what Abu Huraira (Allah be pleased with him) narrated to us from Allah's Messenger (may peace he upon him). And he narrated many ahadith, and one was this: Allah's Messenger (may peace be upon him said: I am, according to the Book of Allah, the Exalted and Majestic, nearest to the believers of all the human beings. So whoever amongst you dies in debt or leaves behind destitute children, you should call me (for help)), for I am his guardian. And who amongst you leaves property, his inheritor is entitled to get it, whoever he is.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَادْعُونِي فَأَنَا وَلِيُّهُ وَأَيُّكُمْ مَا تَرَكَ مَالاً فَلْيُؤْثَرْ بِمَالِهِ عَصَبَتُهُ مَنْ كَانَ " .

Reference : Sahih Muslim 1619 d
In-book reference : Book 23, Hadith 21
USC-MSA web (English) reference : Book 11, Hadith 3947
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

He who leaves property, that is for the inheritors; and he who leaves behind destitute children, then it is my responsibility (to look after them).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، أَنَّهُ سَمِعَ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ تَرَكَ مَالاً فَلِلْوَرَثَةِ وَمَنْ تَرَكَ كَلاًّ فَإِلَيْنَا " .

Reference : Sahih Muslim 1619 e
In-book reference : Book 23, Hadith 22

USC-MSA web (English) reference : Book 11, Hadith 3948
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا غُنْدَرٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ، الرَّحْمَنِ - يَعْنِي ابْنَ مَهْدِيٍّ - قَالاَ حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ . غَيْرَ أَنَّ فِي، حَدِيثِ غُنْدَرٍ " وَمَنْ تَرَكَ كَلاًّ وَلِيتُهُ " .

Reference : Sahih Muslim 1619 f
In-book reference : Book 23, Hadith 23
USC-MSA web (English) reference : Book 11, Hadith 3948
(deprecated numbering scheme)

24 - The Book of Gifts (1620 - 1626)

كتاب الهبات

(1) Chapter: It Is Disliked For A Man To Buy What He Gave In Charity From The One To Whom He Gave It

(1) باب كَرَاهَةِ شِرَاءِ الإِنْسَانِ مَا تَصَدَّقَ بِهِ مِمَّنْ تَصَدَّقَ عَلَيْهِ

Umar b. Khattab (Allah be pleased with him) reported:

I donated a pedigree horse in the path of Allah. Its possessor made it languish. I thought that he would sell it at a cheap price. I asked Allah's Messenger (ﷺ) about it, whereupon he said: Don't buy it and do not get back your charity, for one who gets back the charity is like a dog who swallows its vomit.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ حَمَلْتُ عَلَى فَرَسٍ عَتِيقٍ فِي سَبِيلِ اللَّهِ فَأَضَاعَهُ صَاحِبُهُ فَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ فَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " لاَ تَبْتَعْهُ وَلاَ تَعُدْ فِي صَدَقَتِكَ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ " .

Reference : Sahih Muslim 1620 a
In-book reference : Book 24, Hadith 1
USC-MSA web (English) reference : Book 12, Hadith 3949
(deprecated numbering scheme)

This hadith has been narrated on the authority of Malik b. Anas with the same chain of transmitters but with this addition:

" Don't buy that even if he gives you for one dirham."

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - عَنْ مَالِكٍ، بْنِ أَنَسٍ بِهَذَا الإِسْنَادِ وَزَادَ " لاَ تَبْتَعْهُ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ " .

Reference : Sahih Muslim 1620 b
In-book reference : Book 24, Hadith 2
USC-MSA web (English) reference : Book 12, Hadith 3949
(deprecated numbering scheme)

Zaid b. Aslam reported on the authority of his father that 'Umar (Allah be pleased with him) donated a horse in the path of Allah. He found that it had languished in the hand of its possessor, and he was a man of meagre resources He (Hadrat 'Umar) intended to buy it. He came to Allah's Messenger (ﷺ) and made a mention of that to him, whereupon he said:

Don't buy that even if you get it for a dirham for he who gets back the charity is like a dog which swallows its vomit.

حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، - وَهُوَ ابْنُ الْقَاسِمِ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ، أَنَّهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ عِنْدَ صَاحِبِهِ وَقَدْ أَضَاعَهُ وَكَانَ قَلِيلَ الْمَالِ فَأَرَادَ أَنْ يَشْتَرِيَهُ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " لاَ تَشْتَرِهِ وَإِنْ أُعْطِيتَهُ بِدِرْهَمٍ فَإِنَّ مَثَلَ الْعَائِدِ فِي صَدَقَتِهِ كَمَثَلِ الْكَلْبِ يَعُودُ فِي قَيْئِهِ " .

Reference : Sahih Muslim 1620 c
In-book reference : Book 24, Hadith 3
USC-MSA web (English) reference : Book 12, Hadith 3950
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters but with this (change) that the hadith transmitted on the authority of Malik and Rauh (he was the son of Qisirn) is more complete and lengthy.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ مَالِكٍ وَرَوْحٍ أَتَمُّ وَأَكْثَرُ .

Reference : Sahih Muslim 1620 d
In-book reference : Book 24, Hadith 4
USC-MSA web (English) reference : Book 12, Hadith 3951
(deprecated numbering scheme)

Ibn 'Umar reported that 'Umar b. al-Khattib (Allah be pleased with him) donated a horse in the path of Allah and (later on) he found it being sold, and he decided to buy that. He asked the Messenger of Allah (ﷺ) about it. whereupon he (the Holy prophet) said:

Don't buy that and do not get back what you gave in charity.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، بْنَ الْخَطَّابِ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ فَأَرَادَ أَنْ يَبْتَاعَهُ فَسَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَقَالَ " لاَ تَبْتَعْهُ وَلاَ تَعُدْ فِي صَدَقَتِكَ " .

Reference : Sahih Muslim 1621 a
In-book reference : Book 24, Hadith 5
USC-MSA web (English) reference : Book 12, Hadith 3952
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، رُمْحٍ جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا الْمُقَدَّمِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 1621 b
In-book reference : Book 24, Hadith 6
USC-MSA web (English) reference : Book 12, Hadith 3953
(deprecated numbering scheme)

Salim reported from Ibn Umar (Allah be pleased with them) that 'Umar donated a horse in the path of Allah and then found it being sold, and he decided to buy that. He asked Allah's Apostle (ﷺ) about it, whereupon Allah's Messenger (ﷺ) said:

Umar, do not get back what you gave as charity.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِعَبْدٍ - قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ ثُمَّ رَآهَا تُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيَهَا فَسَأَلَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَعُدْ فِي صَدَقَتِكَ يَا عُمَرُ " .

Reference : Sahih Muslim 1621 c
In-book reference : Book 24, Hadith 7
USC-MSA web (English) reference : Book 12, Hadith 3954
(deprecated numbering scheme)

(2) Chapter: The Prohibition Of Taking Back One's Charity After It Has Been Accepted, Except In The Case Of What A Father Gives To A Son Or Grandson

(2) بَاب تَحْرِيمِ الرُّجُوعِ فِي الصَّدَقَةِ وَالْهِبَةِ بَعْدَ الْقَبْضِ إِلَّا مَا وَهَبَهُ لِوَلَدِهِ وَإِنْ سَفَلَ

Ibn 'Abbas (Allah be pleased with them) reported Allah's Apostle (ﷺ) having said this:

He who gets back his charity is like a dog which vomit, and then returns to that and eats it.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالاَ أَخْبَرَنَا عِيسَى، بْنُ يُونُسَ حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي جَعْفَرٍ، مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ فَيَأْكُلُهُ " .

Reference : Sahih Muslim 1622 a
In-book reference : Book 24, Hadith 8
USC-MSA web (English) reference : Book 12, Hadith 3955
(deprecated numbering scheme)

This hadith is also reported through another chain.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنِ الأَوْزَاعِيِّ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ، يَذْكُرُ بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1622 b
In-book reference : Book 24, Hadith 9
USC-MSA web (English) reference : Book 12, Hadith 3955
(deprecated numbering scheme)

A hadith like this is reported on the authority of Muhammad son of Fatima (Allah be pleased with her) daughter of Allah's Messenger (ﷺ).

وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ أَبِي كَثِيرٍ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو، أَنَّ مُحَمَّدَ ابْنَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ، صلى الله عليه وسلم حَدَّثَهُ بِهَذَا الإِسْنَادِ، نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 1622 c
In-book reference : Book 24, Hadith 10
USC-MSA web (English) reference : Book 12, Hadith 3956
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported:
I heard Allah's Messenger (ﷺ) say: The similitude of one who gives a charity and then gets it back is like that of a dog which vomits and then eats its vomit.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - عَنْ بُكَيْرٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا مَثَلُ الَّذِي يَتَصَدَّقُ بِصَدَقَةٍ ثُمَّ يَعُودُ فِي صَدَقَتِهِ كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَأْكُلُ قَيْأَهُ " .

Reference : Sahih Muslim 1622 d
In-book reference : Book 24, Hadith 11
USC-MSA web (English) reference : Book 12, Hadith 3957
(deprecated numbering scheme)

Ibn Abbas (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

One who gets back the gift is like one who eats vomit.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ " .

Reference : Sahih Muslim 1622 e
In-book reference : Book 24, Hadith 12
USC-MSA web (English) reference : Book 12, Hadith 3958
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatada with the same chain of transmitters.
وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1622 f
In-book reference : Book 24, Hadith 13
USC-MSA web (English) reference : Book 12, Hadith 3959
(deprecated numbering scheme)

Abdullah b. Tawus reported on the authority of his father who reported from Ibn Abas (Allah be pleased with them) who reported from Allah's Messenger 'may peace be upon him) that he said:
One who gets back his gift is like a dog which vomits and then swallows that vomit.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ، بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ " .

Reference : Sahih Muslim 1622 g
In-book reference : Book 24, Hadith 14
USC-MSA web (English) reference : Book 12, Hadith 3960
(deprecated numbering scheme)

(3) Chapter: It Is Disliked To Favor Some Of One's Children Over Others In Gift-Giving

(3) باب كَرَاهَةِ تَفْضِيلِ بَعْضِ الأَوْلاَدِ فِي الْهِبَةِ

Nu'man b. Bashir reported that his father brought him to Allah's Messenger (ﷺ) and said:
I have donated this slave of mine to my son. Allah's Messenger (ﷺ) said: Have you donated to every one of your sons (a slave) like this? He said: No. Thereupon Allah's Messenger (may peace he upon him) said: Then take him back.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ، الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ، يُحَدِّثَانِهِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّهُ قَالَ إِنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلاَمًا كَانَ لِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هَذَا " . فَقَالَ لاَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَارْجِعْهُ " .

Reference : Sahih Muslim 1623 a
In-book reference : Book 24, Hadith 15
USC-MSA web (English) reference : Book 12, Hadith 3961
(deprecated numbering scheme)

Nu'man b. Bashir reported:
My father brought me to Allah's Messenger (ﷺ) and said: I have donated this slave to my son. whereupon he said: Have you made (such) donation to every one or your sons? He said: No. Thereupon he (the-Holy Prophet) said: Then take him back.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ، عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ النُّعْمَانِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ أَتَى بِي أَبِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلاَمًا . فَقَالَ " أَكُلَّ بَنِيكَ نَحَلْتَ " . قَالَ لاَ . قَالَ " فَارْدُدْهُ " .

Reference : Sahih Muslim 1623 b
In-book reference : Book 24, Hadith 16
USC-MSA web (English) reference : Book 12, Hadith 3962
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with different chains of transmitters and a slight variation of words.
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنَا قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ، وَهْبٍ قَالَ أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . أَمَّا يُونُسُ وَمَعْمَرٌ فَفِي حَدِيثِهِمَا " أَكُلَّ بَنِيكَ " . وَفِي حَدِيثِ اللَّيْثِ وَابْنِ عُيَيْنَةَ " أَكُلَّ وَلَدِكَ " . وَرِوَايَةُ اللَّيْثِ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ بَشِيرًا جَاءَ بِالنُّعْمَانِ .

Reference : Sahih Muslim 1623 c
In-book reference : Book 24, Hadith 17
USC-MSA web (English) reference : Book 12, Hadith 3963
(deprecated numbering scheme)

Nu'man b. Bashir reported that his father had donated a slave to him. Allah's Apostle (may peace he upon him) said:
Who is this slave (how have you come to possess it)? Thereupon he (Nu'man b. Bashir) said: My father has donated it to me, whereupon he said: Have all brothers (of yours) been given this gift as given to you? He said: No. Thereupon he (the Holy Prophet) said: Then return him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ حَدَّثَنَا النُّعْمَانُ بْنُ بَشِيرٍ، قَالَ وَقَدْ أَعْطَاهُ أَبُوهُ غُلاَمًا فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مَا هَذَا الْغُلاَمُ " . قَالَ أَعْطَانِيهِ أَبِي . قَالَ " فَكُلَّ إِخْوَتِهِ أَعْطَيْتَهُ كَمَا أَعْطَيْتَ هَذَا " . قَالَ لاَ . قَالَ " فَرُدَّهُ " .

Reference : Sahih Muslim 1623 d
In-book reference : Book 24, Hadith 18
USC-MSA web (English) reference : Book 12, Hadith 3964
(deprecated numbering scheme)

Nu'man b. Bashir reported:

My father donated to me some of his property. My mother Amra bint Rawaha said: I shall not be pleased (with this act) until you make Allah's Messenger (ﷺ) a witness to it. My father went to Allah's Apostle (ﷺ) in order to make him the witness of the donation given to me. Allah's Messenger (ﷺ) said to him: Have you done the same with every son of yours? He said: No. Thereupon he (the Holy Prophet) said: Fear Allah, and observe equity in case of your children. My father returned and got back the gift.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ تَصَدَّقَ عَلَىَّ أَبِي بِبَعْضِ مَالِهِ فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ لاَ أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَانْطَلَقَ أَبِي إِلَى النَّبِيِّ صلى الله عليه وسلم لِيُشْهِدَهُ عَلَى صَدَقَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفَعَلْتَ هَذَا بِوَلَدِكَ كُلِّهِمْ " . قَالَ لاَ . قَالَ " اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلاَدِكُمْ " . فَرَجَعَ أَبِي فَرَدَّ تِلْكَ الصَّدَقَةَ .

Reference : Sahih Muslim 1623 e
In-book reference : Book 24, Hadith 19
USC-MSA web (English) reference : Book 12, Hadith 3965
(deprecated numbering scheme)

Nu'man b. Bashir reported that his mother bint Rawaha asked his (Nu'man's) father about donating some gifts from his property to his son. He deferred the matter by one year, and then set forth to do that. She (Nu'man's mother) said:

I shall not be pleased unless you call Allah's Messenger (ﷺ) as witness to what you confer as a gift on your son. (Nu'man said): So father took hold of my hand and I was at that time a boy, and came to Allah's Messenger (ﷺ). and said: Allah's Messenger, the mother of this son (of mine), daughter of Rawaha wishes that I should call you witness to what I confer as gift to her son. Allah's Messenger (may pease be upon him) said: Bashir, have you any other son besides this (son of yours)? He said: Yes. He (the Holy Prophet) said: Have you given gifts to all of them like this? He said: No. Thereupon he (the Holy Prophet) said: Then call me not as witness, for I cannot be witness to an injustice.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنِ الشَّعْبِيِّ، حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ، أَنَّ أُمَّهُ بِنْتَ رَوَاحَةَ، سَأَلَتْ أَبَاهُ بَعْضَ الْمَوْهِبَةِ مِنْ مَالِهِ لاِبْنِهَا فَالْتَوَى بِهَا سَنَةً ثُمَّ بَدَا لَهُ فَقَالَتْ لاَ أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللَّهِ صلى الله

عليه وسلم عَلَى مَا وَهَبْتَ لاِبْنِي . فَأَخَذَ أَبِي بِيَدِي وَأَنَا يَوْمَئِذٍ غُلاَمٌ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّ هَذَا بِنْتَ رَوَاحَةَ أَعْجَبَهَا أَنْ أُشْهِدَكَ عَلَى الَّذِي وَهَبْتُ لاِبْنِهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بَشِيرُ أَلَكَ وَلَدٌ سِوَى هَذَا " . قَالَ نَعَمْ . فَقَالَ " أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هَذَا " . قَالَ لاَ . قَالَ " فَلاَ تُشْهِدْنِي إِذًا فَإِنِّي لاَ أَشْهَدُ عَلَى جَوْرٍ " .

Reference : Sahih Muslim 1623 f
In-book reference : Book 24, Hadith 20
USC-MSA web (English) reference : Book 12, Hadith 3966
(deprecated numbering scheme)

Nu'man b. Bashir, reported that Allah's Messenger (ﷺ) had said:

Have you, besides him, other sons? He said: Yes. Thereupon he (the Holy Prophet) said: Have you given gifts to all of them like this (as you have given to Nu'man)? He said: No. Thereupon he (the Holy Prophet) said: I cannot bear witness to an injustice.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنِي أَبِي، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلَكَ بَنُونَ سِوَاهُ " . قَالَ نَعَمْ . قَالَ " فَكُلَّهُمْ أَعْطَيْتَ مِثْلَ هَذَا " . قَالَ لاَ . قَالَ " فَلاَ أَشْهَدُ عَلَى جَوْرٍ " .

Reference : Sahih Muslim 1623 g
In-book reference : Book 24, Hadith 21
USC-MSA web (English) reference : Book 12, Hadith 3967
(deprecated numbering scheme)

Nu'man b. Bashir (Allah be pleased with them) reported that Allah's Messenger (ﷺ) said to his father:

Call me not as witness to an injustice.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لأَبِيهِ " لاَ تُشْهِدْنِي عَلَى جَوْرٍ " .

Reference : Sahih Muslim 1623 h
In-book reference : Book 24, Hadith 22
USC-MSA web (English) reference : Book 12, Hadith 3968
(deprecated numbering scheme)

Nu'man b. Bashir (Allah be pleased with them) reported:

My father took me to Allah's Messenger (ﷺ) and said: Allah's Messenger, bear witness that I have given such and such gift to Nu'man from my property, whereupon he (the Holy Prophet) said: Have you conferred upon all of your sons as you have conferred upon Nu'man? He said: No. Thereupon he (the Holy Prophet) said: Call someone else besides me as a witness. And he further said: Would it, please you that they (your children) should all behave virtuously towards you? He said: Yes. He (the Holy Prophet) said: Then don't do that (i e. don't give gift to one to the exclusion of others).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، وَعَبْدُ الأَعْلَى، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ الدَّوْرَقِيُّ جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، - وَاللَّفْظُ لِيَعْقُوبَ - قَالَ حَدَّثَنَا إِسْمَاعِيلُ، بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ

انْطَلَقَ بِي أَبِي يَحْمِلُنِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ اشْهَدْ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ كَذَا وَكَذَا مِنْ مَالِي . فَقَالَ " أَكُلَّ بَنِيكَ قَدْ نَحَلْتَ مِثْلَ مَا نَحَلْتَ النُّعْمَانَ " . قَالَ لاَ . قَالَ " فَأَشْهِدْ عَلَى هَذَا غَيْرِي - ثُمَّ قَالَ - أَيَسُرُّكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً " . قَالَ بَلَى . قَالَ " فَلاَ إِذًا " .

Reference : Sahih Muslim 1623 i
In-book reference : Book 24, Hadith 23
USC-MSA web (English) reference : Book 12, Hadith 3969
(deprecated numbering scheme)

Nu'man b. Bashir reported:
My father conferred a gift upon me, and then brought me to Allah's Messenger (ﷺ) to make him a witness (to it). He (the Holy Prophet) said: Have you given such gift to every son of yours (as you have given to Nu'man)? He said: No. Thereupon he (the Holy Prophet) said: Don't you expect goodness from them as you expect from him? He said: Yes. of course. He (the Holy Prophet) said: I am not going to bear witness to it (as it is injustice). Ibn Aun (one of the narrators) said: I narrated this hadith to Muhammad (the other narrator) who said: Verily we narrated that lie (the Holy Prophet) had said: Observe equity amongst your children.

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَزْهَرُ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ نَحَلَنِي أَبِي نُحْلاً ثُمَّ أَتَى بِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِيُشْهِدَهُ فَقَالَ " أَكُلَّ وَلَدِكَ أَعْطَيْتَهُ هَذَا " . قَالَ لاَ . قَالَ " أَلَيْسَ تُرِيدُ مِنْهُمُ الْبِرَّ مِثْلَ مَا تُرِيدُ مِنْ ذَا " . قَالَ بَلَى . قَالَ " فَإِنِّي لاَ أَشْهَدُ " . قَالَ ابْنُ عَوْنٍ فَحَدَّثْتُ بِهِ مُحَمَّدًا فَقَالَ إِنَّمَا تَحَدَّثْنَا أَنَّهُ قَالَ " قَارِبُوا بَيْنَ أَوْلاَدِكُمْ " .

Reference : Sahih Muslim 1623 j
In-book reference : Book 24, Hadith 24
USC-MSA web (English) reference : Book 12, Hadith 3970
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that the wife of Bashir said (to her husband):
Give to my son your slave as a gift, and make for me Allah's Messenger (ﷺ) a witness He came to Allah's Messenger (ﷺ) and said: The daughter of so and so (his wife Amra bint Rawaha) asked me to give my slave as a gift to her son, and call for me Allah's Messenger (ﷺ) as a witness. Thereupon he (the Holy Prophet) said: Has he (Nu'man) brothers? He (Bashir) said: Yes. He (further) said: Have you given to all others as you have given to him? He said: No. He said: Then it is not fair; and verily I cannot bear witness but only to what is just.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَتِ امْرَأَةُ بَشِيرٍ انْحَلِ ابْنِي غُلاَمَكَ وَأَشْهِدْ لِي رَسُولَ اللَّهِ صلى الله عليه وسلم . فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّ ابْنَةَ فُلاَنٍ سَأَلَتْنِي أَنْ أَنْحَلَ ابْنَهَا غُلاَمِي وَقَالَتْ أَشْهِدْ لِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَلَهُ إِخْوَةٌ " . قَالَ نَعَمْ . قَالَ " أَفَكُلَّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَهُ " . قَالَ لاَ . قَالَ " فَلَيْسَ يَصْلُحُ هَذَا . وَإِنِّي لاَ أَشْهَدُ إِلاَّ عَلَى حَقٍّ " .

Reference : Sahih Muslim 1624
In-book reference : Book 24, Hadith 25
USC-MSA web (English) reference : Book 12, Hadith 3971
(deprecated numbering scheme)

(4) Chapter: The 'Umra (Lifelong Gift)

(4) باب الْعُمْرَى

Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

"Any man who is given a gift for life, it belongs to him and his heirs. It belongs to the one to whom it is given, and does not go back to the one who gave it, because he has given it in such a way that it is subject to the rules of inheritance."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ، عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي أُعْطِيَهَا لاَ تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا لأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ " .

Reference : Sahih Muslim 1625 a
In-book reference : Book 24, Hadith 26
USC-MSA web (English) reference : Book 12, Hadith 3972
(deprecated numbering scheme)

Jaber b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (may peace be upan him) as saying:

He who conferred a life grant upon a person, it becomes his possession and that of his successors, for he surrendered his right in that by his declaration. (This property) now belongs to one to whom this lifelong grant has been made, and to his successors. Yahya narrated in the beginning of his narration: Whatever man is given a life grant, then it belongs to him and his posterity.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَعْمَرَ رَجُلاً عُمْرَى لَهُ وَلِعَقِبِهِ فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيهَا وَهِيَ لِمَنْ أُعْمِرَ وَلِعَقِبِهِ " . غَيْرَ أَنَّ يَحْيَى قَالَ فِي أَوَّلِ حَدِيثِهِ " أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَى فَهِيَ لَهُ وَلِعَقِبِهِ " .

Reference : Sahih Muslim 1625 b
In-book reference : Book 24, Hadith 27
USC-MSA web (English) reference : Book 12, Hadith 3973
(deprecated numbering scheme)

Jabir b. 'Abdullah al-Ansari (Allah be pleased with him) said:

Allah's Messenger (ﷺ) said: Whoever a person conferred Umra (life grant) upon a person and he says: I confer upon you this and upon your descendants and anyone who survives you, and that becomes his possession and that of his posterity. It would become (a permanent possession) of those who were conferred upon this gift, and it would not return to its owner (donor), for he gave that as a gift in which accrued the right of inheritance.

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْعُمْرَى، وَسُنَّتِهَا، عَنْ حَدِيثِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ، اللَّهِ الأَنْصَارِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلاً عُمْرَى لَهُ وَلِعَقِبِهِ فَقَالَ قَدْ أَعْطَيْتُكَهَا وَعَقِبَكَ مَا بَقِيَ مِنْكُمْ أَحَدٌ . فَإِنَّهَا لِمَنْ أُعْطِيَهَا . وَإِنَّهَا لاَ تَرْجِعُ إِلَى صَاحِبِهَا مِنْ أَجْلِ أَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ " .

Reference : Sahih Muslim 1625 c
In-book reference : Book 24, Hadith 28
USC-MSA web (English) reference : Book 12, Hadith 3974
(deprecated numbering scheme)

Jabir (Allah be pleased with him) said:
The Umra for which Allah's Messenger (ﷺ) gave sanction that a person way say: This (property) is for you and for your descendants. And when he said: That is for you as long as you live, then it will return to its owner (after the death of the donee). Ma'mar said: Zuhri used to give religious verdict according to this.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِعَبْدٍ - قَالاَ أَخْبَرَنَا عَبْدُ، الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ إِنَّمَا الْعُمْرَى الَّتِي أَجَازَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَقُولَ هِيَ لَكَ وَلِعَقِبِكَ . فَأَمَّا إِذَا قَالَ هِيَ لَكَ مَا عِشْتَ . فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا . قَالَ مَعْمَرٌ وَكَانَ الزُّهْرِيُّ يُفْتِي بِهِ .

Reference : Sahih Muslim 1625 d
In-book reference : Book 24, Hadith 29
USC-MSA web (English) reference : Book 12, Hadith 3975
(deprecated numbering scheme)

Jabir b. 'Abdullah (Allah be pleased with him) reported that Allah's Messenger (ﷺ) commanded that whoever is conferred upon a life grant along with his descendants is entitled to make use of the property conferred so long as he lives and his successors (also enjoy this privilege). That (property) becomes the their defect belonging. The donor cannot (after declaring Umra) lay down any condition or make any exception. Abu Salama said:
For he conferred a grant and as such it becomes heritage. and the right of inheritance abrogated his condition.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى فِيمَنْ أُعْمِرَ عُمْرَى لَهُ وَلِعَقِبِهِ فَهِيَ لَهُ بَتْلَةً لاَ يَجُوزُ لِلْمُعْطِي فِيهَا شَرْطٌ وَلاَ ثُنْيَا . قَالَ أَبُو سَلَمَةَ لأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ فَقَطَعَتِ الْمَوَارِيثُ شَرْطَهُ .

Reference : Sahih Muslim 1625 e
In-book reference : Book 24, Hadith 30
USC-MSA web (English) reference : Book 12, Hadith 3976
(deprecated numbering scheme)

Jabir (b. 'Abdullah) (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

Life grant is for one upon whom it is bestowed.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " **الْعُمْرَى لِمَنْ وُهِبَتْ لَهُ** " .

Reference : Sahih Muslim 1625 f
In-book reference : Book 24, Hadith 31
USC-MSA web (English) reference : Book 12, Hadith 3977
(deprecated numbering scheme)

Jabir b. 'Abdullah reported a hadith like this through another chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي، كَثِيرٍ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ بِمِثْلِهِ .

Reference : Sahih Muslim 1625 g
In-book reference : Book 24, Hadith 32
USC-MSA web (English) reference : Book 12, Hadith 3978
(deprecated numbering scheme)

Jabir reported this hadith directly from Allah's Apostle (ﷺ)

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، يَرْفَعُهُ إِلَى النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1625 h
In-book reference : Book 24, Hadith 33
USC-MSA web (English) reference : Book 12, Hadith 3979
(deprecated numbering scheme)

Jabir (b. 'Abdullah) (Allah be pleased with him) reported Allah's Messenger (ﷺ) having said:

Keep your property to yourselves and do not squander it, for he who conferred a life grant upon another that property will belong to him upon whom it is conferred whether he lives or dies, and (would pass on) to his successors (as heritage).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلاَ تُفْسِدُوهَا فَإِنَّهُ مَنْ أَعْمَرَ عُمْرَى فَهِيَ لِلَّذِي أُعْمِرَهَا حَيًّا وَمَيِّتًا وَلِعَقِبِهِ " .

Reference : Sahih Muslim 1625 i
In-book reference : Book 24, Hadith 34
USC-MSA web (English) reference : Book 12, Hadith 3980
(deprecated numbering scheme)

This hadith is narrated on the authority of Jabir through other chains of transmitters, but (with this addition of words) that thehadith transmitted on the authority of Ayyub (these words are found):
" The Helpers (Ansar) conferred the benefit of 'Umra, upon the Emigrants (Muhajirin), whereupon Allah's Messenger (ﷺ) said: Keep your property to yourselves.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا حَجَّاجُ بْنُ أَبِي عُثْمَانَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، كُلُّ هَؤُلاَءِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ أَبِي خَيْثَمَةَ وَفِي حَدِيثِ أَيُّوبَ مِنَ الزِّيَادَةِ قَالَ جَعَلَ الأَنْصَارُ يُعْمِرُونَ الْمُهَاجِرِينَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ " .

Reference : Sahih Muslim 1625 j
In-book reference : Book 24, Hadith 35
USC-MSA web (English) reference : Book 12, Hadith 3981
(deprecated numbering scheme)

Jabir (Allah be pleased with him) reported that a woman gave her garden as a life grant to her son. He died and later on she also died and left a son behind and brothers also, The sons of the woman making life grant said (to those who had been conferred upon this 'Umra):

This garden has returned to us. The sons of the one who had been given life grant said: This belonged to our father, during his lifetime and in case of his death. They took their dispute to Tariq, the freed slave of 'Uthman. He called Jabir and he gave testimony of Allah's Messenger (ﷺ) having said: Life grant belongs to one who is conferred upon this (privilege). Tariq gave this decision and then wrote to Abd al-Malik and informed him, Jabir bearing witness to it. Abd al-Malik said: Jabir has told the truth. Then Tariq gave a decree and, as a result thereof, it is to this day that the garden belongs to descendants of one who was conferred upon the life grant.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أَعْمَرَتِ امْرَأَةٌ بِالْمَدِينَةِ حَائِطًا لَهَا ابْنًا لَهَا ثُمَّ تُوُفِّيَ وَتُوُفِّيَتْ بَعْدَهُ وَتَرَكَتْ وَلَدًا وَلَهُ إِخْوَةٌ بَنُونَ لِلْمُعْمِرَةِ فَقَالَ وَلَدُ الْمُعْمِرَةِ رَجَعَ الْحَائِطُ إِلَيْنَا وَقَالَ بَنُو الْمُعْمَرِ بَلْ كَانَ لأَبِينَا حَيَاتَهُ وَمَوْتَهُ . فَاخْتَصَمُوا إِلَى طَارِقٍ مَوْلَى عُثْمَانَ فَدَعَا جَابِرًا فَشَهِدَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْعُمْرَى لِصَاحِبِهَا فَقَضَى بِذَلِكَ طَارِقٌ ثُمَّ كَتَبَ إِلَى عَبْدِ الْمَلِكِ فَأَخْبَرَهُ ذَلِكَ وَأَخْبَرَهُ بِشَهَادَةِ جَابِرٍ فَقَالَ عَبْدُ الْمَلِكِ صَدَقَ جَابِرٌ . فَأَمْضَى ذَلِكَ طَارِقٌ . فَإِنَّ ذَلِكَ الْحَائِطَ لِبَنِي الْمُعْمَرِ حَتَّى الْيَوْمِ .

Reference : Sahih Muslim 1625 k
In-book reference : Book 24, Hadith 36
USC-MSA web (English) reference : Book 12, Hadith 3982
(deprecated numbering scheme)

Sulaiman b. Yasir reported that Jabir gave this verdict. The inheritor has a right (to inherit) the life grant according to the statement of Jabir (b. 'Abdullah) (Allah be pleased with him) which he narrated from Allah's Messenger (ﷺ).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لأَبِي بَكْرٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ طَارِقًا، قَضَى بِالْعُمْرَى لِلْوَارِثِ لِقَوْلِ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1625 l
In-book reference : Book 24, Hadith 37
USC-MSA web (English) reference : Book 12, Hadith 3983
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Apostle (ﷺ) as saying:

Life grant is permissible.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعُمْرَى جَائِزَةٌ " .

Reference : Sahih Muslim 1625 m
In-book reference : Book 24, Hadith 38
USC-MSA web (English) reference : Book 12, Hadith 3984
(deprecated numbering scheme)

Jabir b. Abdullah (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:

Life grant is the heritage of one upon whom it is conferred.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " الْعُمْرَى مِيرَاثٌ لأَهْلِهَا " .

Reference : Sahih Muslim 1625 n
In-book reference : Book 24, Hadith 39
USC-MSA web (English) reference : Book 12, Hadith 3985
(deprecated numbering scheme)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:

Life grant is permissible.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعُمْرَى جَائِزَةٌ " .

Reference : Sahih Muslim 1626 a
In-book reference : Book 24, Hadith 40
USC-MSA web (English) reference : Book 12, Hadith 3986
(deprecated numbering scheme)

This hadith is narrated on the authority of Qatada with the same chain of transmitters.

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " مِيرَاثٌ لأَهْلِهَا " . أَوْ قَالَ " جَائِزَةٌ " .

Reference : Sahih Muslim 1626 b
In-book reference : Book 24, Hadith 41
USC-MSA web (English) reference : Book 12, Hadith 3986
(deprecated numbering scheme)

25 - The Book of Wills (1627 - 1637)

كتاب الوصية

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:

It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without having his will written down regarding it.

حَدَّثَنَا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ، عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَىْءٌ يُرِيدُ أَنْ يُوصِيَ فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ " .

Reference : Sahih Muslim 1627 a
In-book reference : Book 25, Hadith 1
USC-MSA web (English) reference : Book 13, Hadith 3987
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters. but with a slight variation of words.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنِي أَبِي كِلاَهُمَا، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُمَا قَالاَ " وَلَهُ شَىْءٌ يُوصِي فِيهِ " . وَلَمْ يَقُولاَ " يُرِيدُ أَنْ يُوصِيَ فِيهِ " .

Reference : Sahih Muslim 1627 b
In-book reference : Book 25, Hadith 2
USC-MSA web (English) reference : Book 13, Hadith 3988
(deprecated numbering scheme)

A hadith like this have been narrated on the authority of Nafi', who based his narrations of the words of Ibn 'Umar but with a slight variation of words.

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ، حَرْبٍ حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - كِلاَهُمَا عَنْ أَيُّوبَ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا هِشَامٌ، - يَعْنِي ابْنَ سَعْدٍ - كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ وَقَالُوا جَمِيعًا " لَهُ شَىْءٌ يُوصِي فِيهِ " إِلاَّ فِي حَدِيثِ أَيُّوبَ فَإِنَّهُ قَالَ " يُرِيدُ أَنْ يُوصِيَ فِيهِ " . كَرِوَايَةِ يَحْيَى عَنْ عُبَيْدِ اللَّهِ .

Reference : Sahih Muslim 1627 c
In-book reference : Book 25, Hadith 3
USC-MSA web (English) reference : Book 13, Hadith 3989
(deprecated numbering scheme)

Salim reported on the authority of his father ('Abdullah b. Umar) that he (his father) had heard Allah's Messenger (ﷺ) as saying:

It is not proper for a Muslim who has got something to bequeathe to spend even three nights without having his will written down with him regarding it. 'Abdullah b. 'Umar (Allah be pleased with them) said: Ever since I heard Allah's Messenger (ﷺ) say this I have not spent a night without having my will (written) along with me.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَىْءٌ يُوصِي فِيهِ يَبِيتُ ثَلاَثَ لَيَالٍ إِلاَّ وَوَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ " . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ مَا مَرَّتْ عَلَىَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ذَلِكَ إِلاَّ وَعِنْدِي وَصِيَّتِي .

Reference	: Sahih Muslim 1627 d
In-book reference	: Book 25, Hadith 4
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 13, Hadith 3990

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ .

Reference	: Sahih Muslim 1627 e
In-book reference	: Book 25, Hadith 5
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 13, Hadith 3990

(1) Chapter: Bequeathing One-Third (1) باب الْوَصِيَّةِ بِالثُّلُثِ

Amir b. Sa'd reported on the authority of his father (Sa'd b. Abi Waqqas):

Allah's Messenger (ﷺ) visited me in my illness which brought me near death in the year of Hajjat-ul-Wada' (Farewell Pilgrimage). I said: Allah's Messenger, you can well see the pain with which I am afflicted and I am a man possessing wealth, and there is none to inherit me except only one daughter. Should I give two-thirds of my property as Sadaqa? He said: No. I said: Should I give half (of my property) as Sadaqa? He said: No. He (further) said: Give one-third (in charity) and that is quite enough. To leave your heirs rich is better than to leave them poor, begging from people; that you would never incur an expense seeking therewith the pleasure of Allah, but you would be rewarded therefor, even for a morsel of food that you put in the mouth of your wife. I said: Allah's Messenger. would I survive my companions? He (the Holy Prophet) said: If you survive them, then do such a deed by means of which you seek the pleasure of Allah, but you would increase in your status (in religion) and prestige; you may survive so that people would benefit from you, and others would be harmed by you. (The Holy Prophet) further said: Allah, complete for my Companions their migration, and not cause them to turn back upon their heels. Sa'd b. Khaula is, however, unfortunate. Allah's Messenger (ﷺ) felt grief for him as he had died in Mecca.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ عَادَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَقُلْتُ يَا رَسُولَ اللَّهِ بَلَغَنِي مَا تَرَى مِنَ الْوَجَعِ وَأَنَا ذُو مَالٍ وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي وَاحِدَةٌ أَفَأَتَصَدَّقُ بِثُلُثَىْ مَالِي قَالَ " لاَ " . قَالَ قُلْتُ أَفَأَتَصَدَّقُ بِشَطْرِهِ قَالَ " لاَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ بِهَا حَتَّى اللُّقْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أُخَلَّفُ بَعْدَ أَصْحَابِي قَالَ " إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلَّفُ حَتَّى يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ " . قَالَ رَثَى لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ .

Reference : Sahih Muslim 1628 a
In-book reference : Book 25, Hadith 6
USC-MSA web (English) reference : Book 13, Hadith 3991
(deprecated numbering scheme)

This hadith is narrated on the authority of Zuhri with the same chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1628 b
In-book reference : Book 25, Hadith 7
USC-MSA web (English) reference : Book 13, Hadith 3992
(deprecated numbering scheme)

'Amir b. Sa'd reported from S'ad (b. Abu Waqqas):
Allah's Apostle (ﷺ) visited me to inquire after my health, the rest of the hadith is the same as transmitted on the authority of Zuhri, but lie did not make mention of the words of Allah's Apostle (ﷺ) in regard to Sa'd b. Khaula except this that he said:" He (the Holy Prophet) did not like death in the land from which lie had migrated."

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ، إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَىَّ يَعُودُنِي . فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ صلى الله عليه وسلم فِي سَعْدِ ابْنِ خَوْلَةَ غَيْرَ أَنَّهُ قَالَ وَكَانَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا .

Reference : Sahih Muslim 1628 c
In-book reference : Book 25, Hadith 8
USC-MSA web (English) reference : Book 13, Hadith 3993
(deprecated numbering scheme)

Mus'ab b. Sa'd reported on the authority of his father. I was ailing. I sent message to Allah's Apostle (ﷺ) saying:

Permit me to give away my property as I like. He refused. I (again) said: (Permit me) to give away half. He (again refused). I (again said): Then one-third. He (the Holy Prophet) observed silence after (I had asked permission to give away) one-third. He (the narrater) said: It was then that endowment of one-third became permissible.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ، بْنُ حَرْبٍ حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، قَالَ مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ فَأَبَى . قُلْتُ فَالنِّصْفُ فَأَبَى . قُلْتُ فَالثُّلُثُ قَالَ فَسَكَتَ بَعْدَ الثُّلُثِ . قَالَ فَكَانَ بَعْدُ الثُّلُثُ جَائِزًا .

Reference : Sahih Muslim 1628 d
In-book reference : Book 25, Hadith 9
USC-MSA web (English) reference : Book 13, Hadith 3994
(deprecated numbering scheme)

This hadith has been narrated on the authority of Simak with the same chain of transmitters. But he did not mention:

" It was then that one-third became permissible."

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ . وَلَمْ يَذْكُرْ فَكَانَ بَعْدُ الثُّلُثُ جَائِزًا .

Reference : Sahih Muslim 1628 e
In-book reference : Book 25, Hadith 10
USC-MSA web (English) reference : Book 13, Hadith 3995
(deprecated numbering scheme)

Ibn Sa'd reported his father as saying:

Allah's Apostle (ﷺ) visited me during my illness. I said: I am willing away the whole of my property. He said: No. I said: Then half? He said: No. I said: Should I will away one-third? He said: Yes, and even one-third is enough.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، بْنِ عُمَيْرٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ عَادَنِي النَّبِيُّ صلى الله عليه وسلم فَقُلْتُ أُوصِي بِمَالِي كُلِّهِ . قَالَ " لاَ " . قُلْتُ فَالنِّصْفُ . قَالَ " لاَ " . فَقُلْتُ أَبِالثُّلُثِ فَقَالَ " نَعَمْ وَالثُّلُثُ كَثِيرٌ " .

Reference : Sahih Muslim 1628 f
In-book reference : Book 25, Hadith 11
USC-MSA web (English) reference : Book 13, Hadith 3996
(deprecated numbering scheme)

Humaid b. 'Abd al-Rahman al-Himyari reported from three of the sons of Sa'd all of whom reported from their father that Allah's Apostle (ﷺ) visited Sa'd as he was ill in Mecca. He (Sa'd) wept. He (the Holy Prophet) said:

What makes you weep? He said: I am afraid I may die in the land from where I migrated as Sa'd b. Khaula had died. Thereupon Allah's Apostle (ﷺ) said: O Allah, grant health to Sa'd. O Allah, grant health to Sad. He repeated it three times. He (Sa'd) said: Allah's Messenger, I own a large property and I have only one daughter as my inheritor. Should I not will away the whole of my property? He (the Holy Prophet) said: No. He said: (Should I not will away,)

two-thirds of the property? he (the Holy Prophet) said: No. He (Sa'd) (again) said: (Should I not will away) half (of my property)? He said: No. He (Sa'd) said: Then one-third? Thereupon he (the Holy Prophet) said: (Yes), one-third, and one-third is quite substanial. And what you spend as charity from your property is Sadaqa and flour spending on your family is also Sadaqa, and what your wife eats from your property is also Sadaqa, and that you leave your heirs well off (or he said: prospreous) is better than to leave them (poor and) begging from people. He (the Holy Prophet) pointed this with his hands.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عَمْرِو، بْنِ سَعِيدٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلاَثَةٍ، مِنْ وَلَدِ سَعْدٍ كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَى سَعْدٍ يَعُودُهُ بِمَكَّةَ فَبَكَى قَالَ " مَا يُبْكِيكَ " . فَقَالَ قَدْ خَشِيتُ أَنْ أَمُوتَ بِالأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا كَمَا مَاتَ سَعْدُ ابْنُ خَوْلَةَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ اشْفِ سَعْدًا اللَّهُمَّ اشْفِ سَعْدًا " . ثَلاَثَ مِرَارٍ . قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالاً كَثِيرًا وَإِنَّمَا يَرِثُنِي ابْنَتِي أَفَأُوصِي بِمَالِي كُلِّهِ قَالَ " لاَ " . قَالَ فَبِالثُّلُثَيْنِ قَالَ " لاَ " . قَالَ فَالنِّصْفُ قَالَ " لاَ " . قَالَ فَالثُّلُثُ قَالَ " الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ صَدَقَةٌ وَإِنَّ مَا تَأْكُلُ امْرَأَتُكَ مِنْ مَالِكَ صَدَقَةٌ وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ - أَوْ قَالَ بِعَيْشٍ - خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ " . وَقَالَ بِيَدِهِ .

Reference : Sahih Muslim 1628 g
In-book reference : Book 25, Hadith 12
USC-MSA web (English) reference : Book 13, Hadith 3997
(deprecated numbering scheme)

Humaid b. Abd al-Rahmin al-Himayri reported on the authority of the three of the sons of Sa'd:
They said: Sa'd fell ill in Mecca. Allah's Messenger (ﷺ) visited him to inquire after his health. The rest of the hadith is the same.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلاَثَةٍ، مِنْ وَلَدِ سَعْدٍ قَالُوا مَرِضَ سَعْدٌ بِمَكَّةَ فَأَتَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعُودُهُ . بِنَحْوِ حَدِيثِ الثَّقَفِيِّ .

Reference : Sahih Muslim 1628 h
In-book reference : Book 25, Hadith 13
USC-MSA web (English) reference : Book 13, Hadith 3998
(deprecated numbering scheme)

Humaid b. Abd al-Rahman reported this hadith on the authority of three of Sa'd's sons:
Sa'd fell ill in Mecca and Allah's Apostle (ﷺ) visited him. The rest of the hadith is the same.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ حُمَيْدِ، بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَنِي ثَلاَثَةٌ، مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ كُلُّهُمْ يُحَدِّثُنِيهِ بِمِثْلِ حَدِيثِ صَاحِبِهِ فَقَالَ مَرِضَ سَعْدٌ بِمَكَّةَ فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم يَعُودُهُ . بِمِثْلِ حَدِيثِ عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدٍ الْحِمْيَرِيِّ .

Reference : Sahih Muslim 1628 i
In-book reference : Book 25, Hadith 14
USC-MSA web (English) reference : Book 13, Hadith 3999

(deprecated numbering scheme)

Ibn 'Abbas (Allah be pleased with them) said:

(I wish) if people would reduce from third to fourth (part for making a will of their property), for Allah's Messenger (ﷺ) said: So far as the third (part) is concerned it is quite substantial. In the hadith transmitted on the authority of Waki (the words are)" large" or" much".

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَوْ أَنَّ النَّاسَ، غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الثُّلُثُ وَالثُّلُثُ كَثِيرٌ " . وَفِي حَدِيثِ وَكِيعٍ " كَبِيرٌ أَوْ كَثِيرٌ " .

Reference : Sahih Muslim 1629
In-book reference : Book 25, Hadith 15
USC-MSA web (English) reference : Book 13, Hadith 4000
(deprecated numbering scheme)

(2) Chapter: The Reward For Charity Reaches The Deceased

(2) باب وُصُولِ ثَوَابِ الصَّدَقَاتِ إِلَى الْمَيِّتِ

Abu Huraira (Allah be pleased with him) reported that a person said to Allah's Apostle (ﷺ):

My father died and left behind property without making any will regarding it. Would he be relieved of the burden of his sins if I give sadaqa on his behalf? He (the Holy Prophet) said: Yes.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أَبِي مَاتَ وَتَرَكَ مَالاً وَلَمْ يُوصِ فَهَلْ يُكَفِّرُ عَنْهُ أَنْ أَتَصَدَّقَ عَنْهُ قَالَ " نَعَمْ " .

Reference : Sahih Muslim 1630
In-book reference : Book 25, Hadith 16
USC-MSA web (English) reference : Book 13, Hadith 4001
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported that a man said to Allah's Apostle (ﷺ):

My mother died all of a sudden, and I think if she (could have the opportunity) to speak she would have (made a will) regarding Sadaqa'. Will I be entitled to reward if I give charity on her behalf? He (the Holy Prophet) said: Yes.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ رَجُلاً، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَلِيَ أَجْرٌ أَنْ أَتَصَدَّقَ عَنْهَا قَالَ " نَعَمْ " .

Reference : Sahih Muslim 1004 c
In-book reference : Book 25, Hadith 17
USC-MSA web (English) reference : Book 13, Hadith 4002
(deprecated numbering scheme)

A'isha (Allah be pleased with her) reported that a man came to Allah's Apostle (ﷺ) and said:

Allah's Messenger, my mother died all of a sudden without making any will. I think if (she could have the opportunity) to speak she would have made a Sadaqa. Would there be any reward for her if I give charity on her behalf? He (the Holy Prophet) said: Yes.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّيَ افْتُلِتَتْ نَفْسُهَا وَلَمْ تُوصِ وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا قَالَ " نَعَمْ " .

Reference : Sahih Muslim 1004 d
In-book reference : Book 25, Hadith 18
USC-MSA web (English) reference : Book 13, Hadith 4003
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham b. 'Urwa with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا شُعَيْبُ، بْنُ إِسْحَاقَ ح وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، - وَهُوَ ابْنُ الْقَاسِمِ - ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ أَمَّا أَبُو أُسَامَةَ وَرَوْحٌ فَفِي حَدِيثِهِمَا فَهَلْ لِي أَجْرٌ كَمَا قَالَ يَحْيَى بْنُ سَعِيدٍ . وَأَمَّا شُعَيْبٌ وَجَعْفَرٌ فَفِي حَدِيثِهِمَا أَفَلَهَا أَجْرٌ كَرِوَايَةِ ابْنِ بِشْرٍ .

Reference : Sahih Muslim 1004 e
In-book reference : Book 25, Hadith 19
USC-MSA web (English) reference : Book 13, Hadith 4004
(deprecated numbering scheme)

(3) Chapter: What Reward Reaches A Man After His Death

(3) باب مَا يَلْحَقُ الإِنْسَانَ مِنَ الثَّوَابِ بَعْدَ وَفَاتِهِ

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ " .

Reference : Sahih Muslim 1631
In-book reference : Book 25, Hadith 20
USC-MSA web (English) reference : Book 13, Hadith 4005
(deprecated numbering scheme)

(4) Chapter: Waqf (Endowment)

(4) باب الْوَقْفِ

Ibn Umar reported:

Umar acquired a land at Khaibar. He came to Allah's Apostle (ﷺ) and sought his advice in regard to it. He said:

Allah's Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon he (Allah's Apostle) said: If you like, you may keep the corpus

intact and give its produce as Sadaqa. So 'Umar gave it as Sadaqa declaring that property must not be sold or inherited or given away as gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner, or if he feeds his friends and does not hoard up goods (for himself). He (the narrator) said: I narrated this hadith to Muhammad, but as I reached the (words)" without hoarding (for himself) out of it." he (Muhammad' said:" without storing the property with a view to becoming rich." Ibn 'Aun said: He who read this book (pertaining to Waqf) informed me that in it (the words are)" without storing the property with a view to becoming rich."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ فَأَتَى النَّبِيَّ صلى الله عليه وسلم يَسْتَأْمِرُهُ فِيهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ أَرْضًا بِخَيْبَرَ لَمْ أُصِبْ مَالاً قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ فَمَا تَأْمُرُنِي بِهِ قَالَ " إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا " . قَالَ فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لاَ يُبَاعُ أَصْلُهَا وَلاَ يُبْتَاعُ وَلاَ يُورَثُ وَلاَ يُوهَبُ . قَالَ فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ لاَ جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ . قَالَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا فَلَمَّا بَلَغْتُ هَذَا الْمَكَانَ غَيْرَ مُتَمَوِّلٍ فِيهِ . قَالَ مُحَمَّدٌ غَيْرَ مُتَأَثِّلٍ مَالاً . قَالَ ابْنُ عَوْنٍ وَأَنْبَأَنِي مَنْ قَرَأَ هَذَا الْكِتَابَ أَنَّ فِيهِ غَيْرَ مُتَأَثِّلٍ مَالاً .

Reference : Sahih Muslim 1632 a
In-book reference : Book 25, Hadith 21
USC-MSA web (English) reference : Book 13, Hadith 4006
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Aun with the same chain of transmitters up to the words:

" Or he may feed the friend withoiut hoarding from it" and he made no mention of what follows.

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا أَزْهَرُ السَّمَّانُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنِ ابْنِ عَوْنٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَى عِنْدَ قَوْلِهِ " أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ " . وَلَمْ يُذْكَرْ مَا بَعْدَهُ . وَحَدِيثُ ابْنِ أَبِي عَدِيٍّ فِيهِ مَا ذَكَرَ سُلَيْمٌ قَوْلُهُ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ مُحَمَّدًا . إِلَى آخِرِهِ .

Reference : Sahih Muslim 1632 b
In-book reference : Book 25, Hadith 22
USC-MSA web (English) reference : Book 13, Hadith 4007
(deprecated numbering scheme)

'Umar reported:

I acquired land from the lands of Khaibar. I came to Allah's Messenger (ﷺ) and said: I have acquired a piece of land.

Never have I acquired land more loved by me and more cherished by me than this. The rest of the hadith is the same, but he made no mention of this:" I narrated it to Muhammad" and what follows.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عُمَرُ بْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالاً أَحَبَّ إِلَىَّ وَلاَ أَنْفَسَ عِنْدِي مِنْهَا . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ وَلَمْ يَذْكُرْ فَحَدَّثْتُ مُحَمَّدًا وَمَا بَعْدَهُ .

Reference : Sahih Muslim 1633
In-book reference : Book 25, Hadith 23
USC-MSA web (English) reference : Book 13, Hadith 4008
(deprecated numbering scheme)

(5) Chapter: Not Making A Will For One Who Has Nothing To Be Bequeathed

(5) باب تَرْكِ الْوَصِيَّةِ لِمَنْ لَيْسَ لَهُ شَىْءٌ يُوصِي فِيهِ

Talha b. Musarrif reported:
I asked 'Abdullah b. Abu Aufa whether Allah's Messenger (ﷺ) had made any will (in regard to his property). He said: NO. I said: Then why has making of will been made necessary for the Muslims, or why were they commanded to make will? Thereupon he said: He made the will according to the Book of Allah, the Exalted and Majestic.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى هَلْ أَوْصَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لاَ . قُلْتُ فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ قَالَ أَوْصَى بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ .

Reference : Sahih Muslim 1634 a
In-book reference : Book 25, Hadith 24
USC-MSA web (English) reference : Book 13, Hadith 4009
(deprecated numbering scheme)

This hadith has been narrated on the authority of Malik b. Mighwal with the same chain of transmitters but with a slight variation of words. In the hadith related by Waki (the words are)" I said:
How the people have been ordered about the will" ; and in the hadith of Ibn Numair (the words are):" How the will has been prescribed for the Muslims, '.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، كِلاَهُمَا عَنْ مَالِكِ بْنِ مِغْوَلٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ قُلْتُ فَكَيْفَ أُمِرَ النَّاسُ بِالْوَصِيَّةِ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قُلْتُ كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ.

Reference : Sahih Muslim 1634 b
In-book reference : Book 25, Hadith 25
USC-MSA web (English) reference : Book 13, Hadith 4010
(deprecated numbering scheme)

A'isha reported:
Allah's Messenger (ﷺ) left neither dinar nor dirham (wealth in the form of cash), nor goats (and sheep), nor camels. And he made no will about anything (in regard to his material possessions, as he had none),

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالاَ حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ مَا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم دِينَارًا وَلاَ دِرْهَمًا وَلاَ شَاةً وَلاَ بَعِيرًا وَلاَ أَوْصَى بِشَىْءٍ ‏.‏

Reference : Sahih Muslim 1635 a
In-book reference : Book 25, Hadith 26
USC-MSA web (English) reference : Book 13, Hadith 4011
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ، ح وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، - وَهُوَ ابْنُ يُونُسَ - جَمِيعًا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1635 b
In-book reference : Book 25, Hadith 27
USC-MSA web (English) reference : Book 13, Hadith 4012
(deprecated numbering scheme)

Aswad b. Yazid reported:

It was mentioned before A'isha that will had been made (by the Holy Prophet) in favour of 'Ali (as the Prophet's first caliph), whereupon she said: When did he make will in his favour? I had been providing support to him (to the Holy Prophet) with my chest (or with my lap). He asked for a tray, when he fell in my lap (relaxing his body), and I did not realise that he had breathed his last. When did he make any will in his ('Ali's) favour?

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، قَالَ ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا فَقَالَتْ مَتَى أَوْصَى إِلَيْهِ فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي - أَوْ قَالَتْ حَجْرِي - فَدَعَا بِالطَّسْتِ فَلَقَدِ انْخَنَثَ فِي حَجْرِي وَمَا شَعَرْتُ أَنَّهُ مَاتَ فَمَتَى أَوْصَى إِلَيْهِ.

Reference : Sahih Muslim 1636
In-book reference : Book 25, Hadith 28
USC-MSA web (English) reference : Book 13, Hadith 4013
(deprecated numbering scheme)

Sa'id b. Jubair reported that Ibn 'Abbas said:

Thursday, (and then said): What is this Thursday? He then wept so much that his tears moistened the pebbles. I said: Ibn 'Abbas, what is (significant) about Thursday? He (Ibn 'Abbas) said: The illness of Allah's Messenger (ﷺ) took a serious turn (on this day), and he said: Come to me, so that I should write for you a document that you may not go astray after me. They (the Companions around him) disputed, and it is not meet to dispute in the presence of the Apostle. They said: How is lie (Allah's Apostle)? Has he lost his consciousness? Try to learn from him (this point). He (the Holy Prophet) said: Leave me. I am better in the state (than the one in which you are engaged). I make a will about three things: Turn out the polytheists from the territory of Arabia; show hospitality to the (foreign) delegations as I used to show them hospitality. He (the narrator) said: He (Ibn Abbas) kept silent on the third point, or he (the narrator) said: But I forgot that.

This hadith was mentioned through another chain.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى . فَقُلْتُ يَا ابْنَ عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ قَالَ اشْتَدَّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعُهُ . فَقَالَ " ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدِي " . فَتَنَازَعُوا وَمَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ . وَقَالُوا مَا شَأْنُهُ أَهَجَرَ اسْتَفْهِمُوهُ . قَالَ " دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ أُوصِيكُمْ بِثَلاَثٍ أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ " . قَالَ وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قَالَهَا فَأُنْسِيتُهَا .

قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ، قَالَ حَدَّثَنَا سُفْيَانُ، بِهَذَا الْحَدِيثِ

Reference : Sahih Muslim 1637 a
In-book reference : Book 25, Hadith 29
USC-MSA web (English) reference : Book 13, Hadith 4014
(deprecated numbering scheme)

Sa'id b. Jubair reported from Ibn Abbas that he said:

Thursday, and what about Thursday? Then tears began to flow until I saw them on his cheeks as it they were the strings of pearls. He (the narrator) said that Allah's Messenger (ﷺ) said: Bring me a shoulder blade and ink-pot (or tablet and inkpot), so that I write for you a document (by following which) you would never go astray. They said: Allah's Messenger (may peace upon him) is in the state of unconsciousness.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ . ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ . قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ائْتُونِي بِالْكَتِفِ وَالدَّوَاةِ - أَوِ اللَّوْحِ وَالدَّوَاةِ - أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا " . فَقَالُوا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَهْجُرُ .

Reference : Sahih Muslim 1637 b
In-book reference : Book 25, Hadith 30
USC-MSA web (English) reference : Book 13, Hadith 4015
(deprecated numbering scheme)

Ibn Abbas reported:

When Allah's Messenger (ﷺ) was about to leave this world, there were persons (around him) in his house, 'Umar b. al-Kbattab being one of them. Allah's Apostle (ﷺ) said: Come, I may write for you a document; you would not go astray after that. Thereupon Umar said: Verily Allah's Messenger (ﷺ) is deeply afflicted with pain. You have the Qur'an with you. The Book of Allah is sufficient for us. Those who were present in the house differed. Some of them said: Bring him (the writing material) so that Allah's Messenger (ﷺ) may write a document for you and you would never go astray after him And some among them said what 'Umar had (already) said. When they indulged in nonsense and began to dispute in the presence of Allah's Messenger (ﷺ), he said: Get up (and go away) 'Ubaidullah said: Ibn Abbas used to say: There was a heavy loss, indeed a heavy loss, that, due to their dispute and noise. Allah's Messenger (ﷺ) could not write (or dictate) the document for them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا حُضِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّونَ بَعْدَهُ " . فَقَالَ عُمَرُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمُ الْقُرْآنُ حَسْبُنَا كِتَابُ اللَّهِ . فَاخْتَلَفَ أَهْلُ الْبَيْتِ فَاخْتَصَمُوا فَمِنْهُمْ مَنْ يَقُولُ قَرِّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ . وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ . فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاِخْتِلاَفَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُومُوا " . قَالَ عُبَيْدُ اللَّهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنَ اخْتِلاَفِهِمْ وَلَغَطِهِمْ .

Reference : Sahih Muslim 1637 c
In-book reference : Book 25, Hadith 31
USC-MSA web (English) reference : Book 13, Hadith 4016
(deprecated numbering scheme)

26 - The Book of Vows (1638 - 1645)

كتاب النذر

(1) Chapter: The Command To Fulfill Vows

(1) باب الأَمْرِ بِقَضَاءِ النَّذْرِ

Ibn Abbas reported that Sa'd b. Ubida asked Allah's Messenger (ﷺ) for a decision about a vow taken by his mother who had died before fulfilling it. Allah's Messenger (ﷺ) said:

Fulfil it on her behalf.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ، عَبَّاسٍ أَنَّهُ قَالَ اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَاقْضِهِ عَنْهَا" .

Reference : Sahih Muslim 1638 a
In-book reference : Book 26, Hadith 1
USC-MSA web (English) reference : Book 14, Hadith 4017
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with a different chains of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ بَكْرِ بْنِ وَائِلٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، . بِإِسْنَادِ اللَّيْثِ وَمَعْنَى حَدِيثِهِ .

Reference : Sahih Muslim 1638 b
In-book reference : Book 26, Hadith 2
USC-MSA web (English) reference : Book 14, Hadith 4018
(deprecated numbering scheme)

(2) Chapter: he Prohibition Of Vows, And Confirmation That They Do Not Avert Anything

(2) باب النَّهْىِ عَنِ النَّذْرِ، وَأَنَّهُ، لاَ يَرُدُّ شَيْئًا

'Abdullah b. Umar reported:

Allah's Messenger (may peace he upon him) singled out one day forbidding us to take vows and said: It would not avert anything; it is by which something is extracted from the miserly person.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا يَنْهَانَا عَنِ النَّذْرِ وَيَقُولُ " إِنَّهُ لاَ يَرُدُّ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ " .

Reference : Sahih Muslim 1639 a
In-book reference : Book 26, Hadith 3
USC-MSA web (English) reference : Book 14, Hadith 4019
(deprecated numbering scheme)

Ibn Umar reported Allah's Apostle (ﷺ) as saying:

The vow neither hastens anything nor defers anything, but is the means whereby (something) is extracted from the miserly person.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ، دِينَارٍ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " النَّذْرُ لاَ يُقَدِّمُ شَيْئًا وَلاَ يُؤَخِّرُهُ وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ " .

Reference : Sahih Muslim 1639 b
In-book reference : Book 26, Hadith 4
USC-MSA web (English) reference : Book 14, Hadith 4020
(deprecated numbering scheme)

Ibn Umar reported that Allah's Apostle (ﷺ) forbade (people) taking vows, and said:

It does not (necessarily) bring good (in the form of substantial, and tangible results), but it is the meant whereby something is extracted from the miserly persons.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنِ النَّذْرِ وَقَالَ " إِنَّهُ لاَ يَأْتِي بِخَيْرٍ وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ " .

Reference : Sahih Muslim 1639 c
In-book reference : Book 26, Hadith 5
USC-MSA web (English) reference : Book 14, Hadith 4021
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mansur with the same chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ جَرِيرٍ .

Reference : Sahih Muslim 1639 d
In-book reference : Book 26, Hadith 6
USC-MSA web (English) reference : Book 14, Hadith 4022
(deprecated numbering scheme)

Abu Heraira reported Allah's Messenger (ﷺ) as saying:

Do not take vows, for a vow has no effect against Fate; it is only from the miserly that something is extracted.

26 - The Book of Vows (1638 - 1645) كتاب النذر

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَنْذُرُوا فَإِنَّ النَّذْرَ لاَ يُغْنِي مِنَ الْقَدَرِ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ " .

Reference : Sahih Muslim 1640 a
In-book reference : Book 26, Hadith 7
USC-MSA web (English) reference : Book 14, Hadith 4023
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) forbidding taking of vows, and said:

It does not avert Fate, but is the means by which something is extracted from the miser.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ الْعَلاَءَ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنِ النَّذْرِ وَقَالَ " إِنَّهُ لاَ يَرُدُّ مِنَ الْقَدَرِ وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ " .

Reference : Sahih Muslim 1640 b
In-book reference : Book 26, Hadith 8
USC-MSA web (English) reference : Book 14, Hadith 4024
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

The vow does not bring anything near to the son of Adam which Allah has not ordained for him, but (at times) the vow coincides with Destiny, and this is how something is extracted from the miserly person, which that miser was not willing to give.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَمْرٍو، - وَهُوَ ابْنُ أَبِي عَمْرٍو - عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ النَّذْرَ لاَ يُقَرِّبُ مِنِ ابْنِ آدَمَ شَيْئًا لَمْ يَكُنِ اللَّهُ قَدَّرَهُ لَهُ وَلَكِنِ النَّذْرُ يُوَافِقُ الْقَدَرَ فَيُخْرَجُ بِذَلِكَ مِنَ الْبَخِيلِ مَا لَمْ يَكُنِ الْبَخِيلُ يُرِيدُ أَنْ يُخْرِجَ " .

Reference : Sahih Muslim 1640 c
In-book reference : Book 26, Hadith 9
USC-MSA web (English) reference : Book 14, Hadith 4025
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Amr b. Abu 'Amr.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - وَعَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - كِلاَهُمَا عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1640 d
In-book reference : Book 26, Hadith 10
USC-MSA web (English) reference : Book 14, Hadith 4026
(deprecated numbering scheme)

(3) Chapter: There is no fulfillment of a vow that involves disobedience towards Allah, or a vow concerning that which a person does not own

(3) باب لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللَّهِ وَلاَ فِيمَا لاَ يَمْلِكُ الْعَبْدُ

Imran b. Husain reported that the tribe of Thaqif was the ally of Banu 'Uqail. Thaqif took two persons from amongst the Companions of Allah's Messenger (ﷺ) as prisoners. The Companions of Allah's Messenger (ﷺ) took one person at Banu Uqail as prisoner, and captured al-'Adbi (the she-camel of the Holy Prophet) along with him. Allah's Messenger (ﷺ) came to him and he was tied with ropes. He said:

Muhammad. He came near him and said: What is the matter with you? Thereupon he (the prisoner) said: Why have you taken me as prisoner and why have you caught hold of one proceeding the pilgrims (the she-camel as she carried the Prophet on her back and walked ahead of the multitude)? He (the Holy Prophet) said: (Yours is a great fault). I (my men) have caught hold of you for the crime of your allies, Banu Thaqif. He (the Holy Prophet) then turned away. He again called him and said: Muhammad, Muhammad, and since Allah's Messenger (ﷺ) was very compassionate, and tenderhearted, he returned to him, and said: What is the matter with you? He said: I am a Muslim, whereupon he (the Holy Prophet) said: Had you said this when you had been the master of yourself, you would have gained every success. He then turned away. He (the prisoner) called him again saying: Muhammad, Muhammad. He came to him and said: What is the matter with you? He said: I am hungry, feed me, and I am thirsty, so provide me with drink. He (the Holy Prophet) said: That is (to satisfy) your want. He was then ransomed for two persons (who had been taken prisoner by Thaqif). He (the narrator) said: A woman of the Ansar had been taken prisoner and also al-Adbi' was caught. The woman had been tied with ropes. The people were giving rest to their animals before their houses. She escaped one night from the bondage and came to the camels. As she drew near the camels, they fretted and fumed and so she left them until she came to al-, Adbi'. It did not fret and fume; it was docile She rode upon its back and drove it away and she went off. When they (the enemies of Islam) were warned of this, they went in search of it, but it (the she-camel) exhausted them. She (the woman) took vow for Allah, that in case He would save her through it, she would offer that as a sacrifice. As she reached Medina, the people saw her and they said: Here is al-Adbi, the she-camel of Allah's Messenger (ﷺ). She (the woman) said that she had taken a vow that if Allah would save her on its back, she would sacrifice it. They (the Prophet's Companions) came to Allah's Messenger (ﷺ) and made a mention of that to him, whereupon he said: Hallowed be Allah, how ill she rewarded it that she took vow to Allah that if He saves her on its back, she would sacrifice it! There is no fulfillment of the vow in an act of disobedience, nor in an act over which a person has no control. In the version of Ibn Hujr (the words are):" There is no vow in disobedience to Allah."

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ كَانَتْ ثَقِيفُ حُلَفَاءَ لِبَنِي عُقَيْلٍ فَأَسَرَتْ ثَقِيفُ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَسَرَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلاً مِنْ بَنِي عُقَيْلٍ وَأَصَابُوا مَعَهُ الْعَضْبَاءَ فَأَتَى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ فِي الْوَثَاقِ قَالَ يَا مُحَمَّدُ . فَأَتَاهُ فَقَالَ " مَا شَأْنُكَ " . فَقَالَ بِمَ أَخَذْتَنِي وَبِمَ أَخَذْتَ سَابِقَةَ الْحَاجِّ فَقَالَ إِعْظَامًا لِذَلِكَ " أَخَذْتُكَ بِجَرِيرَةِ حُلَفَائِكَ ثَقِيفَ " . ثُمَّ انْصَرَفَ عَنْهُ فَنَادَاهُ فَقَالَ يَا مُحَمَّدُ يَا مُحَمَّدُ . وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَقِيقًا فَرَجَعَ إِلَيْهِ فَقَالَ " مَا شَأْنُكَ " . قَالَ إِنِّي مُسْلِمٌ . قَالَ " لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ أَفْلَحْتَ كُلَّ الْفَلاَحِ " . ثُمَّ انْصَرَفَ فَنَادَاهُ فَقَالَ يَا مُحَمَّدُ يَا مُحَمَّدُ . فَأَتَاهُ فَقَالَ " مَا شَأْنُكَ " . قَالَ إِنِّي جَائِعٌ فَأَطْعِمْنِي وَظَمْآنُ فَأَسْقِنِي . قَالَ " هَذِهِ حَاجَتُكَ " . فَفُدِيَ بِالرَّجُلَيْنِ - قَالَ - وَأُسِرَتِ امْرَأَةٌ مِنَ الأَنْصَارِ وَأُصِيبَتِ الْعَضْبَاءُ فَكَانَتِ الْمَرْأَةُ فِي الْوَثَاقِ وَكَانَ الْقَوْمُ يُرِيحُونَ نَعَمَهُمْ بَيْنَ يَدَىْ بُيُوتِهِمْ فَانْفَلَتَتْ ذَاتَ لَيْلَةٍ مِنَ الْوَثَاقِ فَأَتَتِ الإِبِلَ فَجَعَلَتْ إِذَا دَنَتْ مِنَ الْبَعِيرِ رَغَا فَتَتْرُكُهُ حَتَّى تَنْتَهِيَ إِلَى الْعَضْبَاءِ فَلَمْ

تَرْغُ قَالَ وَنَاقَةٌ مُنَوَّقَةٌ فَقَعَدَتْ فِي عَجُزِهَا ثُمَّ زَجَرَتْهَا فَانْطَلَقَتْ وَنَذِرُوا بِهَا فَطَلَبُوهَا فَأَعْجَزَتْهُمْ - قَالَ - وَنَذَرَتْ لِلَّهِ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا فَلَمَّا قَدِمَتِ الْمَدِينَةَ رَآهَا النَّاسُ . فَقَالُوا الْعَضْبَاءُ نَاقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَتْ إِنَّهَا نَذَرَتْ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا . فَأَتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرُوا ذَلِكَ لَهُ . فَقَالَ " سُبْحَانَ اللَّهِ بِئْسَمَا جَزَتْهَا نَذَرَتْ لِلَّهِ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَنَّهَا لاَ وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةٍ وَلاَ فِيمَا لاَ يَمْلِكُ الْعَبْدُ " . وَفِي رِوَايَةِ ابْنِ حُجْرٍ " لاَ نَذْرَ فِي مَعْصِيَةِ اللَّهِ " .

Reference : Sahih Muslim 1641 a
In-book reference : Book 26, Hadith 11
USC-MSA web (English) reference : Book 14, Hadith 4027
(deprecated numbering scheme)

This hadith is narrated on the authority of Ayyub with the same chain of transmitters and a slight variation of words.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، كِلاَهُمَا عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ نَحْوَهُ وَفِي حَدِيثِ حَمَّادٍ قَالَ كَانَتِ الْعَضْبَاءُ لِرَجُلٍ مِنْ بَنِي عُقَيْلٍ وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ وَفِي حَدِيثِهِ أَيْضًا فَأَتَتْ عَلَى نَاقَةٍ ذَلُولٍ مُجَرَّسَةٍ . وَفِي حَدِيثِ الثَّقَفِيِّ وَهِيَ نَاقَةٌ مُدَرَّبَةٌ .

Reference : Sahih Muslim 1641 b
In-book reference : Book 26, Hadith 12
USC-MSA web (English) reference : Book 14, Hadith 4028
(deprecated numbering scheme)

(4) Chapter: One Who Vows To Walk To The Ka'bah

(4) باب مَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ

Anas reported that Allah's Apostle (ﷺ) saw an old man being supported between his two sons. He (the Holy Prophet) said:

What is the matter with him? They said: He had taken the vow to walk (on foot to the Ka'ba). Thereupon he (Allah's Apoitle) said: Allah is indifferent to his inflicting upon himself chastisement, and he commanded him to ride.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، ح. وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، حَدَّثَنَا حُمَيْدٌ، حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ فَقَالَ " مَا بَالُ هَذَا " . قَالُوا نَذَرَ أَنْ يَمْشِيَ . قَالَ " إِنَّ اللَّهَ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ لَغَنِيٌّ " . وَأَمَرَهُ أَنْ يَرْكَبَ .

Reference : Sahih Muslim 1642
In-book reference : Book 26, Hadith 13
USC-MSA web (English) reference : Book 14, Hadith 4029
(deprecated numbering scheme)

Abu Huraira reported:

Allah's Apostle (ﷺ) found an old man walking between his two sons supported by them, whereupon Allah's Apostle (ﷺ) said: What is the matter with him? He (the narrator) said: Allah's Messenger, they are his sons and there is upon him the (fulfilment) of the vow, whereupon Allah's Apostle (ﷺ) said: Ride, old man, for Allah is not in need of you and your vow.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَمْرٍو، - وَهُوَ ابْنُ أَبِي عَمْرٍو - عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَدْرَكَ شَيْخًا يَمْشِي بَيْنَ ابْنَيْهِ يَتَوَكَّأُ عَلَيْهِمَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا شَأْنُ هَذَا " . قَالَ ابْنَاهُ يَا رَسُولَ اللَّهِ كَانَ عَلَيْهِ نَذْرٌ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " ارْكَبْ أَيُّهَا الشَّيْخُ فَإِنَّ اللَّهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ " . وَاللَّفْظُ لِقُتَيْبَةَ وَابْنِ حُجْرٍ .

Reference	: Sahih Muslim 1643 a
In-book reference	: Book 26, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 14, Hadith 4030

This hadith has been narrated on the authority of 'Amr b. Abu 'Amr with the same chain of transmitters.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ عَمْرٍو، بْنِ أَبِي عَمْرٍو بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 1643 b
In-book reference	: Book 26, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 14, Hadith 4031

'Uqba b. Amir reported:

My sister took a vow that she would walk bare foot to the house of Allah (Ka'ba). She asked me to inquire from Allah's Messenger (ﷺ) about it. I sought his decision and he said: She should walk on foot and ride also.

وَحَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى بْنِ صَالِحٍ الْمِصْرِيُّ، حَدَّثَنَا الْمُفَضَّلُ، - يَعْنِي ابْنَ فَضَالَةَ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّهُ قَالَ نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ، إِلَى بَيْتِ اللَّهِ حَافِيَةً فَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَاسْتَفْتَيْتُهُ فَقَالَ " لِتَمْشِ وَلْتَرْكَبْ " .

Reference	: Sahih Muslim 1644 a
In-book reference	: Book 26, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 14, Hadith 4032

This hadith has been narrated on the authority of 'Uqba b. Amir Juhani. but in this no mention has been made of" barefoot".

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا سَعِيدُ، بْنُ أَبِي أَيُّوبَ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ، أَخْبَرَهُ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّهُ قَالَ نَذَرَتْ أُخْتِي . فَذَكَرَ بِمِثْلِ حَدِيثِ مُفَضَّلٍ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ حَافِيَةً . وَكَانَ أَبُو الْخَيْرِ لاَ يُفَارِقُ عُقْبَةَ . وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، وَابْنُ أَبِي خَلَفٍ، قَالاَ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ، جُرَيْجٍ أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ، أَخْبَرَهُ بِهَذَا الإِسْنَادِ، . مِثْلَ حَدِيثِ عَبْدِ الرَّزَّاقِ .

Reference	: Sahih Muslim 1644 b, c
In-book reference	: Book 26, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 14, Hadith 4033

(5) Chapter: Expiation For Breaking A Vow

(5) باب فِي كَفَّارَةِ النَّذْرِ

'Uqba. b. Amir reported Allah's Messenger (ﷺ) as saying:

The expiation of the (breach of) a vow is the same as that of the (breach of an oath).

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، وَأَحْمَدُ بْنُ عِيسَى، قَالَ يُونُسُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ كَعْبِ بْنِ، عَلْقَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ " .

Reference	: Sahih Muslim 1645
In-book reference	: Book 26, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 14, Hadith 4034

27 - The Book of Oaths (1646 - 1668)

كتاب الأيمان

(1) Chapter: The prohibition of swearing by something other than Allah

(1) باب النَّهْىِ عَنِ الْحَلِفِ بِغَيْرِ اللَّهِ تَعَالَى

'Umar b. al-Khattib reported Allah's Messenger (ﷺ) as saying:

Allah, the Great and Majestic, forbids you to swear by your fathers. Umar said: By Allah. I have never sworn (by my father) since I heard Allah's Messenger (ﷺ) forbidding it mentioning them" on my behalf" nor on behalf of someone else.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ، عَبْدِ اللَّهِ عَنْ أَبِيهِ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ " . قَالَ عُمَرُ فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا ذَاكِرًا وَلاَ آثِرًا .

Reference	: Sahih Muslim 1646 a
In-book reference	: Book 27, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4035

This hadith has been transmitted on the authority of Zuhri except that in the hadith narrated on the authority of Uqail the words are:

" I did not take oath by (anyone else except Allah) since I heard Allah's Messenger forbidding it. nor did I speak in such terms, and the narrator did not say," on my own behalf or on behalf of someone else".

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ عُقَيْلٍ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْهَا وَلاَ تَكَلَّمْتُ بِهَا . وَلَمْ يَقُلْ ذَاكِرًا وَلاَ آثِرًا .

Reference	: Sahih Muslim 1646 b
In-book reference	: Book 27, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4036

Salim reported on the authority of his father that Allah's Apostle (ﷺ) heard 'Umar while he was taking oath by his father. The rest of the hadith is the same.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ سَمِعَ النَّبِيُّ صلى الله عليه وسلم عُمَرَ وَهُوَ يَحْلِفُ بِأَبِيهِ . بِمِثْلِ رِوَايَةِ يُونُسَ وَمَعْمَرٍ .

Reference : Sahih Muslim 1646 c
In-book reference : Book 27, Hadith 3
USC-MSA web (English) reference : Book 15, Hadith 4037
(deprecated numbering scheme)

'Abdullah (b. Umar) reported that Allah's Messenger (ﷺ) found, Umar b. al-Khattab amongst the riders and he was taking oath by his father Allah's Messenger (ﷺ) called them (saying) ; Our Allah, the Exated and Majestic, has forbidden you that you take oath by your father. He who bag to take an oath, he must take it by Allah or keep quiet.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَعُمَرُ يَحْلِفُ بِأَبِيهِ فَنَادَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ " .

Reference : Sahih Muslim 1646 d
In-book reference : Book 27, Hadith 4
USC-MSA web (English) reference : Book 15, Hadith 4038
(deprecated numbering scheme)

This hadith is narrated on the authority of Ibn Umar through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي بِشْرُ بْنُ هِلاَلٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، وَابْنُ أَبِي ذِئْبٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ، رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْكَرِيمِ، . كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِمِثْلِ هَذِهِ الْقِصَّةِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1646 e
In-book reference : Book 27, Hadith 5
USC-MSA web (English) reference : Book 15, Hadith 4039
(deprecated numbering scheme)

Ibn 'Umar heard Allah's Messenger (ﷺ) as saying:

He who has to take an oath, he must not take oath but by Allah. The Quraish used to take oath by their fathers. So he (the Holy Prophet) said: Do not take oath by your fathers.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ حَالِفًا فَلاَ يَحْلِفْ إِلاَّ بِاللَّهِ " . وَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا فَقَالَ " لاَ تَحْلِفُوا بِآبَائِكُمْ " .

Reference : Sahih Muslim 1646 f
In-book reference : Book 27, Hadith 6
USC-MSA web (English) reference : Book 15, Hadith 4040

(deprecated numbering scheme)

(2) Chapter: Whoever swears by Al-Lat and Al-Uzza, let him say La Ilaha Illallah

(2) باب مَنْ حَلَفَ بِاللاَّتِ وَالْعُزَّى فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who takes an oath in the course of which he says: By Lat (and al-'Uzza), he should say: There is no god but Allah; and that if anyone says to his friend:" Come and I will gamble with you," he should pay sadaqa.

حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ بِاللاَّتِ . فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ . وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أُقَامِرْكَ . فَلْيَتَصَدَّقْ " .

Reference : Sahih Muslim 1647 a
In-book reference : Book 27, Hadith 7
USC-MSA web (English) reference : Book 15, Hadith 4041
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri.

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَحَدِيثُ مَعْمَرٍ مِثْلُ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ " فَلْيَتَصَدَّقْ بِشَىْءٍ " . وَفِي حَدِيثِ الأَوْزَاعِيِّ " مَنْ حَلَفَ بِاللاَّتِ وَالْعُزَّى " . قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ هَذَا الْحَرْفُ - يَعْنِي قَوْلَهُ تَعَالَ أُقَامِرْكَ . فَلْيَتَصَدَّقْ - لاَ يَرْوِيهِ أَحَدٌ غَيْرُ الزُّهْرِيِّ قَالَ وَلِلزُّهْرِيِّ نَحْوٌ مِنْ تِسْعِينَ حَدِيثًا يَرْوِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم لاَ يُشَارِكُهُ فِيهِ أَحَدٌ بِأَسَانِيدَ جِيَادٍ .

Reference : Sahih Muslim 1647 b
In-book reference : Book 27, Hadith 8
USC-MSA web (English) reference : Book 15, Hadith 4042
(deprecated numbering scheme)

Abd al-Rahman b. Samura reported Allah's Messenger (ﷺ) as saying:

Do not swear by idols, nor by your fathers.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ، الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحْلِفُوا بِالطَّوَاغِي وَلاَ بِآبَائِكُمْ " .

Reference : Sahih Muslim 1648
In-book reference : Book 27, Hadith 9
USC-MSA web (English) reference : Book 15, Hadith 4043
(deprecated numbering scheme)

(3) Chapter: It is recommended for the one who swears an oath then sees that something else is better than it; To do that which is better and offer expiation for his oath

(3) باب نَدْبِ مَنْ حَلَفَ يَمِينًا فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا أَنْ يَأْتِيَ الَّذِي هُوَ خَيْرٌ وَيُكَفِّرَ عَنْ يَمِينِهِ

Abu Musa al-Ash'ari reported:

I came to Allah's Apostle (ﷺ) along with a group of Ash'arites requesting to give us a mount. He (the Holy Prophet) said: By Allah, I cannot provide you with a mount, and there is nothing with me which I should give you as a ride. He (the narrator) said: We stayed there as long as Allah willed. Then there were brought to him (to the Holy Prophet) camels. He (the Holy Prophet) then ordered to give us three white humped camels, We started and said (or some of us said to the others): Allah will not bless us. We came to Allah's Messenger (ﷺ) begging him to provide us with riding camels. He swore that he could not provide us with a mount, but later on he provided us with that. They (some of the Prophet's Companions) came and informed him about this (rankling of theirs), whereupon he said: It was not I who provided you with a mount, but Allah has provided you with that. So far as I am concerned, by Allah, if He so wills, I would not swear, but if, later on, I would see better than it, I (would break the vow) and expiate it and do that which is better.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، - وَاللَّفْظُ لِخَلَفٍ - قَالُوا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، الأَشْعَرِيِّ قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ " . قَالَ فَلَبِثْنَا مَا شَاءَ اللَّهُ ثُمَّ أُتِيَ بِإِبِلٍ فَأَمَرَ لَنَا بِثَلاَثِ ذَوْدٍ غُرِّ الذُّرَى فَلَمَّا انْطَلَقْنَا قُلْنَا - أَوْ قَالَ بَعْضُنَا لِبَعْضٍ - لاَ يُبَارِكُ اللَّهُ لَنَا أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا ثُمَّ حَمَلَنَا . فَأَتَوْهُ فَأَخْبَرُوهُ فَقَالَ " مَا أَنَا حَمَلْتُكُمْ وَلَكِنَّ اللَّهَ حَمَلَكُمْ وَإِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ ثُمَّ أَرَى خَيْرًا مِنْهَا إِلاَّ كَفَّرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ " .

Reference : Sahih Muslim 1649 a
In-book reference : Book 27, Hadith 10
USC-MSA web (English) reference : Book 15, Hadith 4044
(deprecated numbering scheme)

Abu Musa reported:

My friends sent me to Allah's Messenger (ﷺ) asking him to provide them with mounts as they were going along with him in jaish al-'Usrah (the army of destitutes or of meagre means or army setting out during the hard times and that is the occasion of the expedition of Tabuk) I said: Apostle of Allah, my friends have sent me to you so that you may provide them with mounts. He (the Holy Prophet) said: By Allah, I cannot provide you with anything to ride. And it so happened that he was at that time much perturbed. I little knew of it, so I came back with a heavy heart on account of the refusal of Allah's Messenger (ﷺ), and the fear that Allah's Messenger (ﷺ) might have some feelings against me. I returned to my friends and informed them about what Allah's Messenger (ﷺ) had said. I had hardly stayed for a little that I heard Bilal calling: 'Abdullah b. Qais. I responded to his call. He said: Hasten to Allah's Messenger (ﷺ), he is calling you, When I came to the Prophet (ﷺ) he said: Take this pair, this pair, and this pair (i. e. six camels which he had bought from Sa'd), and take them to y, our friends and say: Verily Allah (or he said: Verily Allah's Messenger (ﷺ) has provided you with these animals. So ride upon them. Abu Musa said: I went along with them to my friends and said: Verily Allah's messenger (ﷺ) has provided you with these animals for riding; but by Allah, I shall not leave you until some of you go along with me to him who had heard the talk of Allah's Messenger (ﷺ) then I asked him for you, and his refusal for the first time, and then his granting them to me subsequently; so you should not think that I narrated to you something which he did not say. They said to me: By Allah, in our opinion you are certainly truthful, and we would do as you like. So Abu Musa went along withsome of the menfrom

them until they came to those who had heard the words of Allah's Messenger (may, peace be upon him) and his refusal to (provide) them with (animals) ; and subsequently his granting (the animals) to them; and they narrated to them exactly as Abu Masa had narrated to them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَسْأَلُهُ لَهُمُ الْحُمْلاَنَ إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ - وَهِيَ غَزْوَةُ تَبُوكَ - فَقُلْتُ يَا نَبِيَّ اللَّهِ إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ . فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ عَلَى شَىْءٍ " . وَوَافَقْتُهُ وَهُوَ غَضْبَانُ وَلاَ أَشْعُرُ فَرَجَعْتُ حَزِينًا مِنْ مَنْعِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمِنْ مَخَافَةِ أَنْ يَكُونَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ وَجَدَ فِي نَفْسِهِ عَلَىَّ فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ أَلْبَثْ إِلاَّ سُوَيْعَةً إِذْ سَمِعْتُ بِلاَلاً يُنَادِي أَىْ عَبْدَ اللَّهِ بْنَ قَيْسٍ . فَأَجَبْتُهُ فَقَالَ أَجِبْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَدْعُوكَ . فَلَمَّا أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خُذْ هَذَيْنِ الْقَرِينَيْنِ وَهَذَيْنِ الْقَرِينَيْنِ وَهَذَيْنِ الْقَرِينَيْنِ - لِسِتَّةِ أَبْعِرَةٍ ابْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ - فَانْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ فَقُلْ إِنَّ اللَّهَ - أَوْ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم - يَحْمِلُكُمْ عَلَى هَؤُلاَءِ فَارْكَبُوهُنَّ " . قَالَ أَبُو مُوسَى فَانْطَلَقْتُ إِلَى أَصْحَابِي بِهِنَّ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَحْمِلُكُمْ عَلَى هَؤُلاَءِ وَلَكِنْ وَاللَّهِ لاَ أَدَعُكُمْ حَتَّى يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ سَأَلْتُهُ لَكُمْ وَمَنْعَهُ فِي أَوَّلِ مَرَّةٍ ثُمَّ إِعْطَاءَهُ إِيَّاىَ بَعْدَ ذَلِكَ لاَ تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ . فَقَالُوا لِي وَاللَّهِ إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ . فَانْطَلَقَ أَبُو مُوسَى بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوُا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَنْعَهُ إِيَّاهُمْ ثُمَّ إِعْطَاءَهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمَا حَدَّثَهُمْ بِهِ أَبُو مُوسَى سَوَاءً .

Reference : Sahih Muslim 1649 b
In-book reference : Book 27, Hadith 11
USC-MSA web (English) reference : Book 15, Hadith 4045
(deprecated numbering scheme)

Ayyub said:

We were sitting in the company of Abu Musa that he called for food and it consisted of flesh of fowl. It was then that a person from Banu Tamim visited him. His complexion was red having the resemblance of a slave. He said to him: Come and (join me in food). He showed reluctance. He (Abu Masa) said: Come on, for I saw Allah's Messenger (ﷺ) eating it (fowl's meat), whereupon that person said: I saw it eating something (of filth and rubbish) and I found it repugnant and took an oath that I would never eat that. He (Abu Muds) said: Come, so that I would narrate to you about that (the incident pertaining to vow). (And he narrated thus): I came to Allah's Messenger (ﷺ) along with a group of people belonging to the tribe of Ash'ari, asking him to provide us with riding camels. He (the Holy Prophet) said: By Allah, I cannot provide you with riding animals. And there is nothing with me with which I can provide you a mount. We stayed (for some time) there as Allah willed, and there was brought to Allah's Messenger (ﷺ) booty of camels. He called us and commanded that we should be given five white humped camels. As we were about to go back, some of us said to the other: As we made Allah's Messenger (ﷺ) forget oath, there would be no blessing for us (in his gift). We went back to him and said: Allah's Messenger, we came to you to provide us with riding animals and you took an oath that you would never equip us with mounts and then you have provided us with the riding beasts

Allah's Messenger, have you forgotten? Thereupon he said: I swear by Allah that if Allah so wills, I shall not swear an oath, and then consider something else to be better than it without making atonement for my oath and doing the thing that is better. So you go; Allah, the Exalted and Glorious, has given you riding animals.

حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ أَبِي، قِلاَبَةَ وَعَنِ الْقَاسِمِ بْنِ عَاصِمٍ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، - قَالَ أَيُّوبُ وَأَنَا لِحَدِيثِ الْقَاسِمِ، أَحْفَظُ مِنِّي لِحَدِيثِ أَبِي قِلاَبَةَ - قَالَ كُنَّا عِنْدَ أَبِي مُوسَى فَدَعَا بِمَائِدَتِهِ وَعَلَيْهَا لَحْمُ دَجَاجٍ فَدَخَلَ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ شَبِيهٌ بِالْمَوَالِي فَقَالَ لَهُ هَلُمَّ . فَتَلَكَّأَ فَقَالَ هَلُمَّ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْكُلُ مِنْهُ . فَقَالَ الرَّجُلُ إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذِرْتُهُ فَحَلَفْتُ أَنْ لاَ أَطْعَمَهُ فَقَالَ هَلُمَّ أُحَدِّثْكَ عَنْ ذَلِكَ إِنِّي أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ " وَاللَّهِ لاَ أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ " . فَلَبِثْنَا مَا شَاءَ اللَّهُ فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَهْبِ إِبِلٍ فَدَعَا بِنَا فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى قَالَ فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ أَغْفَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَمِينَهُ لاَ يُبَارَكُ لَنَا . فَرَجَعْنَا إِلَيْهِ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّا أَتَيْنَاكَ نَسْتَحْمِلُكَ وَإِنَّكَ حَلَفْتَ أَنْ لاَ تَحْمِلَنَا ثُمَّ حَمَلْتَنَا أَفَنَسِيتَ يَا رَسُولَ اللَّهِ قَالَ " إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لاَ أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا فَانْطَلِقُوا فَإِنَّمَا حَمَلَكُمُ اللَّهُ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 1649 c
In-book reference : Book 27, Hadith 12
USC-MSA web (English) reference : Book 15, Hadith 4046
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Musa al-Ash'ari with a slight variation of words.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، وَالْقَاسِمِ، التَّمِيمِيِّ عَنْ زَهْدَمٍ الْجَرْمِيِّ، قَالَ كَانَ بَيْنَ هَذَا الْحَىِّ مِنْ جَرْمٍ وَبَيْنَ الأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ فَكُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ فَقُرِّبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمُ دَجَاجٍ . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 1649 d
In-book reference : Book 27, Hadith 13
USC-MSA web (English) reference : Book 15, Hadith 4047
(deprecated numbering scheme)

Zahdam al-Jarmi reported:

We were in the company of Abu Musa. The rest of the hadith is the same.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ، نُمَيْرٍ عَنْ إِسْمَاعِيلَ، ابْنِ عُلَيَّةَ عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، وَالْقَاسِمِ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، قَالَ كُنَّا عِنْدَ أَبِي مُوسَى . وَاقْتَصُّوا جَمِيعًا الْحَدِيثَ بِمَعْنَى حَدِيثِ حَمَّادِ بْنِ زَيْدٍ .

Reference : Sahih Muslim 1649 e
In-book reference : Book 27, Hadith 14
USC-MSA web (English) reference : Book 15, Hadith 4048
(deprecated numbering scheme)

Zahdam al-Jarmi reported:

I visited Abu Musa and lie was eating fowl's meat. The rest of the hadith is the same with this addition that he (the Holy Prophet) said: By Allah, I did not forget it.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا الصَّعْقُ، - يَعْنِي ابْنَ حَزْنٍ - حَدَّثَنَا مَطَرٌ الْوَرَّاقُ، حَدَّثَنَا زَهْدَمٌ الْجَرْمِيُّ، قَالَ دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ يَأْكُلُ لَحْمَ دَجَاجٍ وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ وَزَادَ فِيهِ قَالَ " إِنِّي وَاللَّهِ مَا نَسِيتُهَا " .

Reference : Sahih Muslim 1649 f
In-book reference : Book 27, Hadith 15
USC-MSA web (English) reference : Book 15, Hadith 4049
(deprecated numbering scheme)

Abu Musa al-Ash'ari reported:

We came to Allah's Messenger (ﷺ) requesting him to provide us with riding camels. He (the Holy Prophet) said: There is nothing with me with which I should equip you. By Allah, I would not provide you with (riding camels). Then Allah's Messenger (ﷺ) sent to us three camels with spotted bumps. We said: We came to Allah's Messenger (ﷺ) asking him to equip us with riding animals. He took an oath that he could not equip us. We came to him and informed him. He said: By Allah, I do not take an oath, but when I find the other thing better than that, I do that which is better.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ ضُرَيْبِ بْنِ، نُقَيْرٍ الْقَيْسِيِّ عَنْ زَهْدَمٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم نَسْتَحْمِلُهُ فَقَالَ " مَا عِنْدِي مَا أَحْمِلُكُمْ وَاللَّهِ مَا أَحْمِلُكُمْ " . ثُمَّ بَعَثَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِثَلاَثَةِ ذَوْدٍ بُقْعِ الذُّرَى فَقُلْنَا إِنَّا أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ فَقَالَ " إِنِّي لاَ أَحْلِفُ عَلَى يَمِينٍ أَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ " .

Reference : Sahih Muslim 1649 g
In-book reference : Book 27, Hadith 16
USC-MSA web (English) reference : Book 15, Hadith 4050
(deprecated numbering scheme)

Abu Musa reported:

We walked on foot and came to Allah's Apostle (may peace he upon him) asking him to provide us with mounts. The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى التَّيْمِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو السَّلِيلِ، عَنْ زَهْدَمٍ، يُحَدِّثُهُ عَنْ أَبِي مُوسَى، قَالَ كُنَّا مُشَاةً فَأَتَيْنَا نَبِيَّ اللَّهِ صلى الله عليه وسلم نَسْتَحْمِلُهُ . بِنَحْوِ حَدِيثِ جَرِيرٍ .

Reference : Sahih Muslim 1649 h
In-book reference : Book 27, Hadith 17
USC-MSA web (English) reference : Book 15, Hadith 4051
(deprecated numbering scheme)

Abu Huraira reported:

A person sat late in the night with Allah's Apostle (ﷺ), and then came to his family and found that his children had gone to sleep. His wife brought food for him. but he took an oath that he would not eat because of his children

(having gone to sleep without food) He then gave precedence (of breaking the vow and then expiating it) and ate the food He then came to Allah s Messenger (ﷺ) and made mention of that to him, whereupon Allah's Messenger (may peace he upon him) said: He who took an oath and (later on) found something better than that should do that, and expiate for (breaking) his vow.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، أَخْبَرَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَعْتَمَ رَجُلٌ عِنْدَ النَّبِيِّ صلى الله عليه وسلم ثُمَّ رَجَعَ إِلَى أَهْلِهِ فَوَجَدَ الصِّبْيَةَ قَدْ نَامُوا فَأَتَاهُ أَهْلُهُ بِطَعَامِهِ فَحَلَفَ لاَ يَأْكُلُ مِنْ أَجْلِ صِبْيَتِهِ ثُمَّ بَدَا لَهُ فَأَكَلَ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَأْتِهَا وَلْيُكَفِّرْ عَنْ يَمِينِهِ " .

Reference : Sahih Muslim 1650 a
In-book reference : Book 27, Hadith 18
USC-MSA web (English) reference : Book 15, Hadith 4052
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who took an oath and then found another thing better than (this) should expiate for the oath (broken) by him and do (the better thing).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي، صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِينِهِ وَلْيَفْعَلْ " .

Reference : Sahih Muslim 1650 b
In-book reference : Book 27, Hadith 19
USC-MSA web (English) reference : Book 15, Hadith 4053
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who took an oath and (later on) found another thing better than that, he should do that which is better, and expiate for the vow (broken by him).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَلْيُكَفِّرْ عَنْ يَمِينِهِ " .

Reference : Sahih Muslim 1650 c
In-book reference : Book 27, Hadith 20
USC-MSA web (English) reference : Book 15, Hadith 4054
(deprecated numbering scheme)

This hadith is narrated on the authority of Suhail with the same chain of transmitters (with these words):

" He should expiate for (breaking) the vow and do that which is better."

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - حَدَّثَنِي سُهَيْلٌ، فِي هَذَا الإِسْنَادِ بِمَعْنَى حَدِيثِ مَالِكٍ " فَلْيُكَفِّرْ يَمِينَهُ وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ " .

Reference : Sahih Muslim 1650 d
In-book reference : Book 27, Hadith 21
USC-MSA web (English) reference : Book 15, Hadith 4055
(deprecated numbering scheme)

Tamim b. Tarafa reported:

A beggar came to 'Adi b. Hatim and he begged him to give him the price of a slave, or some portion of the price of the slave. He ('Adi) said: I have nothing to give you except my coat-of-mail and helmet. I will, however, write to my family to give that to you, but he did not agree to that. Thereupon 'Adi was enraged, and said: By Allah, I will not give you anything. The person (then) agreed to accept that, whereupon he said: By Allah, had I not heard Allah's Messenger (ﷺ) saying:" He who took an oath, but then found something more pious in the sight of Allah, he should (break the oath) and do that which is more pious," I would not have broken the oath (and thus paid you anything).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ، - يَعْنِي ابْنَ رُفَيْعٍ - عَنْ تَمِيمِ بْنِ طَرَفَةَ، قَالَ جَاءَ سَائِلٌ إِلَى عَدِيِّ بْنِ حَاتِمٍ فَسَأَلَهُ نَفَقَةً فِي ثَمَنِ خَادِمٍ أَوْ فِي بَعْضِ ثَمَنِ خَادِمٍ . فَقَالَ لَيْسَ عِنْدِي مَا أُعْطِيكَ إِلاَّ دِرْعِي وَمِغْفَرِي فَأَكْتُبُ إِلَى أَهْلِي أَنْ يُعْطُوكَهَا . قَالَ فَلَمْ يَرْضَ فَغَضِبَ عَدِيٌّ فَقَالَ أَمَا وَاللَّهِ لاَ أُعْطِيكَ شَيْئًا ثُمَّ إِنَّ الرَّجُلَ رَضِيَ فَقَالَ أَمَا وَاللَّهِ لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى أَتْقَى لِلَّهِ مِنْهَا فَلْيَأْتِ التَّقْوَى " . مَا حَنَّثْتُ يَمِينِي .

Reference : Sahih Muslim 1651 a
In-book reference : Book 27, Hadith 22
USC-MSA web (English) reference : Book 15, Hadith 4056
(deprecated numbering scheme)

'Adi b. Hatim reported Allah's Messenger (ﷺ) as saying:

He who took an oath, but he found something else better than that, should do that which is better and break his oath.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَلْيَتْرُكْ يَمِينَهُ " .

Reference : Sahih Muslim 1651 b
In-book reference : Book 27, Hadith 23
USC-MSA web (English) reference : Book 15, Hadith 4057
(deprecated numbering scheme)

'Adi reported Allah's Messenger (ﷺ) as saying:

When anyone amongst you takes an oath, but he finds (something) better than that he should expiate (the breaking of the oath), and do that which is better.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ، - وَاللَّفْظُ لاِبْنِ طَرِيفٍ - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا حَلَفَ أَحَدُكُمْ عَلَى الْيَمِينِ فَرَأَى خَيْرًا مِنْهَا فَلْيُكَفِّرْهَا وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ " .

Reference	: Sahih Muslim 1651 c
In-book reference	: Book 27, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4058

This hadith is reported on the authority of Adi b. Hatim through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْعَزِيزِ، بْنِ رُفَيْعٍ عَنْ تَمِيمٍ الطَّائِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ذَلِكَ .

Reference	: Sahih Muslim 1651 d
In-book reference	: Book 27, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4059

Tamim b. Tarafa reported that he beard 'Adi b. Hatim say that a person came to him and asked for one hundred dirhams. He ('Adi) said:

You asked Me for one hundred dirhams and I am the son of Hatim; by Allah, I will not give you. But then he said: (I would have done that) if I had not heard Allah's Messenger (ﷺ) say: He who takes an oath, but then finds something better than that, should do that which is better.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، قَالَ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، وَأَتَاهُ، رَجُلٌ يَسْأَلُهُ مِائَةَ دِرْهَمٍ . فَقَالَ تَسْأَلُنِي مِائَةَ دِرْهَمٍ وَأَنَا ابْنُ حَاتِمٍ وَاللَّهِ لاَ أُعْطِيكَ . ثُمَّ قَالَ لَوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى خَيْرًا مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ " .

Reference	: Sahih Muslim 1651 e
In-book reference	: Book 27, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4060

Tamim b. Tarafa reported:

I heard 'Adi b. Hatim say that a person asked that and then narrated (the hadith) like one (mentioned above), but he made this addition:" Here are four hundred (dirhams) for you out of my gift."

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، قَالَ سَمِعْتُ تَمِيمَ بْنَ طَرَفَةَ، قَالَ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، أَنَّ رَجُلاً، سَأَلَهُ فَذَكَرَ مِثْلَهُ وَزَادَ وَلَكَ أَرْبَعُمِائَةٍ فِي عَطَائِي .

Reference	: Sahih Muslim 1651 f
In-book reference	: Book 27, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4061

Abd al-Rahman b. Samura reported that Allah's Messenger (ﷺ) said to me:

Abd al-Rahman b. Samura, don't ask for authority for if it is granted to you for asking for it, you would be commissioned for it (without having the support of Allah), but if you are granted it without your asking for it. You would be helped (by Allah) in it. And when you take an oath and find something else better than that, expiate for (breaking) your oath, and do that which is better. This hadith has also been transmitted on the authority of Ibn Farrukh.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، بْنُ سَمُرَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لاَ تَسْأَلِ الإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ وَائْتِ الَّذِي هُوَ خَيْرٌ " .

Reference : Sahih Muslim 1652 a
In-book reference : Book 27, Hadith 28
USC-MSA web (English) reference : Book 15, Hadith 4062
(deprecated numbering scheme)

The above hadith is narratted through another chain of transmitters.

قَالَ أَبُو أَحْمَدَ الْجُلُودِيُّ حَدَّثَنَا أَبُو الْعَبَّاسِ الْمَاسَرْجَسِيُّ، حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، . بِهَذَا الْحَدِيثِ .

Reference : Sahih Muslim 1652 a
In-book reference : Book 27, Hadith 29
USC-MSA web (English) reference : Book 15, Hadith 4062
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abd al-Rahman b. Samura through another chain of transmitters but there is no mention of the word" authority".

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، وَمَنْصُورٍ، وَحُمَيْدٍ، ح وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، وَيُونُسَ بْنِ عُبَيْدٍ، وَهِشَامِ، بْنِ حَسَّانَ فِي آخَرِينَ ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، ح وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِهَذَا الْحَدِيثِ وَلَيْسَ فِي حَدِيثِ الْمُعْتَمِرِ عَنْ أَبِيهِ ذِكْرُ الإِمَارَةِ .

Reference : Sahih Muslim 1652 b
In-book reference : Book 27, Hadith 30
USC-MSA web (English) reference : Book 15, Hadith 4063
(deprecated numbering scheme)

(4) Chapter: An oath is judged on the intention of the one who asks for it to be sworn.

(4) باب يَمِينِ الْحَالِفِ عَلَى نِيَّةِ الْمُسْتَحْلِفِ

Abu Haraira reported Allah's Messenger (ﷺ) as saying:

Your oath should be about something regarding which your companion will believe you. 'Amr said: By which your companion will believe you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَمْرٌو النَّاقِدُ، - قَالَ يَحْيَى أَخْبَرَنَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ، وَقَالَ، عَمْرٌو حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ، - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَمِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ " . وَقَالَ عَمْرٌو " يُصَدِّقُكَ بِهِ صَاحِبُكَ " .

Reference : Sahih Muslim 1653 a
In-book reference : Book 27, Hadith 31
USC-MSA web (English) reference : Book 15, Hadith 4064
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

An oath is to be interpreted according to the intention of the one who takes it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هُشَيْمٍ، عَنْ عَبَّادِ بْنِ، أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْيَمِينُ عَلَى نِيَّةِ الْمُسْتَحْلِفِ " .

Reference : Sahih Muslim 1653 b
In-book reference : Book 27, Hadith 32
USC-MSA web (English) reference : Book 15, Hadith 4065
(deprecated numbering scheme)

(5) Chapter: Saying: "If Allah wills" when swearing oaths and at other times (5) باب الاِسْتِثْنَاءِ

Abu Huraira reported that (Hadrat) Sulaiman had sixty wives. He (one day) said:

I will visit each one of them every night, and every one of them will become pregnant and give birth to a male child who will be a horseman and fight in the cause of Allah. But (it so happened) that none of them became pregnant except one, but she gave birth to an incomplete child. Thereupon Allah's Messenger (ﷺ) said: Had he said Insha' Allah (if God so wills), then every one of them would have given birth to a child who would have been a horseman and fought in the cause of Allah

حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لأَبِي الرَّبِيعِ - قَالاَ حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ لِسُلَيْمَانَ سِتُّونَ امْرَأَةً فَقَالَ لأَطُوفَنَّ عَلَيْهِنَّ اللَّيْلَةَ فَتَحْمِلُ كُلُّ وَاحِدَةٍ مِنْهُنَّ فَتَلِدُ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلاَمًا فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ وَاحِدَةٌ فَوَلَدَتْ نِصْفَ إِنْسَانٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَ اسْتَثْنَى لَوَلَدَتْ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلاَمًا فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ " .

Reference : Sahih Muslim 1654 a
In-book reference : Book 27, Hadith 33
USC-MSA web (English) reference : Book 15, Hadith 4066
(deprecated numbering scheme)

Abu Huraira reported Allah's Prophet (ﷺ) as saying that Sulaiman b. Dawud, the Messenger of Allah, observed:

I will have an intercourse with seventy wives during the night; all of them will give birth to a male child who will fight in the cause of Allah. His companion or the ang I said to him: Say," If God wills." But he (Hadrat Sulaimin) did

not say so, and he forgot it. And none of his wives gave birth to a child, but one who gave birth to a premature child. Allah's Messenger (ﷺ) said: Had he said Insha' Allah (if God so will). he would not have failed and his desire would have been materialised.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ سُلَيْمَانُ بْنُ دَاوُدَ نَبِيُّ اللَّهِ لأَطُوفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً كُلُّهُنَّ تَأْتِي بِغُلاَمٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ . فَقَالَ لَهُ صَاحِبُهُ أَوِ الْمَلَكُ قُلْ إِنْ شَاءَ اللَّهُ . فَلَمْ يَقُلْ وَنَسِيَ . فَلَمْ تَأْتِ وَاحِدَةٌ مِنْ نِسَائِهِ إِلاَّ وَاحِدَةٌ جَاءَتْ بِشِقِّ غُلاَمٍ " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَلَوْ قَالَ إِنْ شَاءَ اللَّهُ . لَمْ يَحْنَثْ وَكَانَ دَرَكًا لَهُ فِي حَاجَتِهِ " .

Reference : Sahih Muslim 1654 b
In-book reference : Book 27, Hadith 34
USC-MSA web (English) reference : Book 15, Hadith 4067
(deprecated numbering scheme)

Abu Huraira reported this hadith from the Messenger of Allah (ﷺ) through another chain of transmitters.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ أَوْ نَحْوَهُ .

Reference : Sahih Muslim 1654 c
In-book reference : Book 27, Hadith 35
USC-MSA web (English) reference : Book 15, Hadith 4068
(deprecated numbering scheme)

Abu Huraira reported that Sulaiman b. Dawud said:

I will certainly have intercourse with seventy wives during the night, and every wife amongst them will give birth to a child, who will fight in the cause of Allah. It was said to him: Say:" Insha' Allah" (God willing), but he did not say so and forgot it. He went round them but none of them give birth to a child except one woman and that too was an incomplete person. Upon this Allah's Messenger (ﷺ) said: If he had said" Insha' Allah." he would not have failed, and his desire must have been fulfilled.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لأُطِيفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلاَمًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ . فَقِيلَ لَهُ قُلْ إِنْ شَاءَ اللَّهُ . فَلَمْ يَقُلْ . فَأَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ نِصْفَ إِنْسَانٍ . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ قَالَ إِنْ شَاءَ اللَّهُ . لَمْ يَحْنَثْ وَكَانَ دَرَكًا لِحَاجَتِهِ " .

Reference : Sahih Muslim 1654 d
In-book reference : Book 27, Hadith 36
USC-MSA web (English) reference : Book 15, Hadith 4069
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying that Sulaiman b. Dawud (once) said:

I will go round in the night to my ninety wives, and every one of them will give birth to a child (who will grow up) as a horseman and fight in the cause of Allah His companions said to him: Say" Insha' Allah." but he did not say Inshii' Allah. He went round all of them but none of them became pregnant but one, and she gave birth to a premature

child. And by Him in Whose hand is the life of Muhammad, if he had said, Insha' Allah (his wives would have given birth to the children who would all have grown up into horsemen and fought in the way of Allah).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً كُلُّهَا تَأْتِي بِفَارِسٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ . فَقَالَ لَهُ صَاحِبُهُ قُلْ إِنْ شَاءَ اللَّهُ . فَلَمْ يَقُلْ إِنْ شَاءَ اللَّهُ . فَطَافَ عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ فَجَاءَتْ بِشِقِّ رَجُلٍ وَايْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ إِنْ شَاءَ اللَّهُ . لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ " .

Reference : Sahih Muslim 1654 e
In-book reference : Book 27, Hadith 37
USC-MSA web (English) reference : Book 15, Hadith 4070
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Zinad with the same chain of transmitters with a variation of (these words):

" Every one of them giving birth to a child, who would have fought in the cause of Allah."

وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي، الزِّنَادِ بِهَذَا الإِسْنَادِ مِثْلَهُ . غَيْرَ أَنَّهُ قَالَ " كُلُّهَا تَحْمِلُ غُلاَمًا يُجَاهِدُ فِي سَبِيلِ اللَّهِ " .

Reference : Sahih Muslim 1654 f
In-book reference : Book 27, Hadith 38
USC-MSA web (English) reference : Book 15, Hadith 4070
(deprecated numbering scheme)

(6) Chapter: The prohibition of persisting in an oath that will harm the family of the one who swears it, so long as not persisting in it does not involve anything unlawful

(6) باب النَّهْىِ عَنِ الإِصْرَارِ، عَلَى الْيَمِينِ فِيمَا يَتَأَذَّى بِهِ أَهْلُ الْحَالِفِ مِمَّا لَيْسَ بِحَرَامٍ

Hammam b. Munabbih reported:

This is what Abu Huraira reported to us from Allah's Messenger (ﷺ), and he narrated a hadith and (one) of them is that Allah's Messenger (ﷺ) said: I swear by Allah, it is more sinful in Allah's sight for one of you to persist in an oath regarding his family than payment of its expiation which Allah has imposed upon him (for breaking the oath).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ لأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي فَرَضَ اللَّهُ " .

Reference : Sahih Muslim 1655
In-book reference : Book 27, Hadith 39
USC-MSA web (English) reference : Book 15, Hadith 4071
(deprecated numbering scheme)

(7) Chapter: The vow of a disbeliever, and what he should do about it if he becomes a muslim

(7) باب نَذْرِ الْكَافِرِ وَمَا يَفْعَلُ فِيهِ إِذَا أَسْلَمَ

Ibn 'Umar reported that Umar (b. Khattab) said:

Messenger of Allah, I had taken a vow during the days of Ignorance (Jahiliyya) that I would observe I'tikaf for a night in the Sacred Mosque. He (the Holy Prophet) said: Fulfil your vow.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، قَالَ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ . قَالَ " فَأَوْفِ بِنَذْرِكَ " .

Reference	: Sahih Muslim 1656 a
In-book reference	: Book 27, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4072

This hadith is transmitted on the authority of Ibn Umar with a slight variation of words.

وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، وَإِسْحَاقُ، بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَقَالَ، حَفْصٌ مِنْ بَيْنِهِمْ عَنْ عُمَرَ، بِهَذَا الْحَدِيثِ أَمَّا أَبُو أُسَامَةَ وَالثَّقَفِيُّ فَفِي حَدِيثِهِمَا اعْتِكَافُ لَيْلَةٍ . وَأَمَّا فِي حَدِيثِ شُعْبَةَ فَقَالَ جَعَلَ عَلَيْهِ يَوْمًا يَعْتَكِفُهُ . وَلَيْسَ فِي حَدِيثِ حَفْصٍ ذِكْرُ يَوْمٍ وَلاَ لَيْلَةٍ .

Reference	: Sahih Muslim 1656 b
In-book reference	: Book 27, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4073

'Abdullah b. 'Umar reported that 'Umar b. Khattab asked the Messenger of Allah (ﷺ) as he was at ji'rana (a town near Mecca) on his way back from Ta'if:

Messenger of Allah, I had taken a vow during the days of Ignorance that I would observe I'tikaf for one day in the Sacred Mosque. So what is your opinion? He said: Go and observe I'tikaf for a day. And Allah's Messenger (ﷺ) gave him a slave girl out of the one-fifth (of the spoils of war meant for the Holy Prophet). And when Allah's Messenger (inay peace be upon him) set the war prisoners free. 'Umar b. Khattab heard their voice as they were saying: Allah's Messenger (ﷺ) has set as free. He (Hadrat 'Umar) said: What is this? They said: Allah's Messenger (ﷺ) has set free the prisoners of war (which had fallen to the lot of people). Thereupon he (Hadrat 'Umar) said: Abdullah, go to that slave-girl and set her free.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، أَنَّ أَيُّوبَ، حَدَّثَهُ أَنَّ نَافِعًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ بِالْجِعْرَانَةِ بَعْدَ أَنْ رَجَعَ مِنَ الطَّائِفِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ يَوْمًا فِي الْمَسْجِدِ الْحَرَامِ فَكَيْفَ تَرَى قَالَ " اذْهَبْ فَاعْتَكِفْ يَوْمًا " . قَالَ وَكَانَ رَسُولُ اللَّهِ صلى الله

عليه وسلم قَدْ أَعْطَاهُ جَارِيَةً مِنَ الْخُمْسِ فَلَمَّا أَعْتَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَبَايَا النَّاسِ سَمِعَ عُمَرُ بْنُ الْخَطَّابِ أَصْوَاتَهُمْ يَقُولُونَ أَعْتَقَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم . فَقَالَ مَا هَذَا فَقَالُوا أَعْتَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَبَايَا النَّاسِ . فَقَالَ عُمَرُ يَا عَبْدَ اللَّهِ اذْهَبْ إِلَى تِلْكَ الْجَارِيَةِ فَخَلِّ سَبِيلَهَا .

Reference : Sahih Muslim 1656 c
In-book reference : Book 27, Hadith 42
USC-MSA web (English) reference : Book 15, Hadith 4074
(deprecated numbering scheme)

Ibn 'Umar reported:

When Allah's Apostle (ﷺ) came back from the Battle of Hunain, Umar asked Allah's Messenger (ﷺ) about the vow he had taken during the days of Ignorance that he would observe I'tikaf for a day. The rest of the hadith is the same.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ لَمَّا قَفَلَ النَّبِيُّ صلى الله عليه وسلم مِنْ حُنَيْنٍ سَأَلَ عُمَرُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ نَذْرٍ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ اعْتِكَافِ يَوْمٍ . ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ جَرِيرِ بْنِ حَازِمٍ .

Reference : Sahih Muslim 1656 d
In-book reference : Book 27, Hadith 43
USC-MSA web (English) reference : Book 15, Hadith 4075
(deprecated numbering scheme)

Nafi' reported:

A mention of Allah's Messenger (ﷺ) observing 'Umra from ja'rina was made before Ibn 'Umar. He said: He did not enter into the state of Ihram from that (place), and Umar had taken a vow of observing I'tikaf for a night during the days of Ignorance. The rest of the hadith is the same.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، قَالَ ذُكِرَ عِنْدَ ابْنِ عُمَرَ عُمْرَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْجِعْرَانَةِ فَقَالَ لَمْ يَعْتَمِرْ مِنْهَا - قَالَ - وَكَانَ عُمَرُ نَذَرَ اعْتِكَافَ لَيْلَةٍ فِي الْجَاهِلِيَّةِ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ وَمَعْمَرٍ عَنْ أَيُّوبَ .

Reference : Sahih Muslim 1656 e
In-book reference : Book 27, Hadith 44
USC-MSA web (English) reference : Book 15, Hadith 4076
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn Umar through another chain of transmitters but with a slight variation of words.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا يَحْيَى بْنُ خَلَفٍ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، . بِهَذَا الْحَدِيثِ فِي النَّذْرِ وَفِي حَدِيثِهِمَا جَمِيعًا اعْتِكَافُ يَوْمٍ .

Reference : Sahih Muslim 1656 f

In-book reference : Book 27, Hadith 45
USC-MSA web (English) reference : Book 15, Hadith 4077
(deprecated numbering scheme)

(8) Chapter: Treatment of slaves, and the expiation of one who slaps his slave

(8) باب صُحْبَةِ الْمَمَالِيكِ وَكَفَّارَةِ مَنْ لَطَمَ عَبْدَهُ

Zadhan Abl Umar reported:

I came to Ibn 'Umar as he had granted freedom to a stave. He (the narrator further) said: He took hold of a wood or something like it from the earth and said: It (freedom of a slave) has not the reward evert equal to it, but the fact that I heard Allah's Messenger (way peace be upon him) say: He who slaps his slave or beats him, the expiation for it is that he should set him free.

حَدَّثَنِي أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ زَاذَانَ أَبِي عُمَرَ، قَالَ أَتَيْتُ ابْنَ عُمَرَ وَقَدْ أَعْتَقَ مَمْلُوكًا - قَالَ - فَأَخَذَ مِنَ الأَرْضِ عُودًا أَوْ شَيْئًا فَقَالَ مَا فِيهِ مِنَ الأَجْرِ مَا يَسْوَى هَذَا إِلاَّ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ " .

Reference : Sahih Muslim 1657 a
In-book reference : Book 27, Hadith 46
USC-MSA web (English) reference : Book 15, Hadith 4078
(deprecated numbering scheme)

Zadhan reported that Ibn Umar called his slave and he found the marks (of beating) upon his back. He said to him:

I have caused you pain. He said: No. But he (Ibn Umar) said: You are free. He then took hold of something from the earth and said: There is no reward for me even to the weight equal to it. I heard Allah's Messenger (ﷺ) as saying: He who beats a slave without cognizable offence of his or slaps him (without any serious fault), then expiation for it is that he should set him free.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ فِرَاسٍ، قَالَ سَمِعْتُ ذَكْوَانَ، يُحَدِّثُ عَنْ زَاذَانَ، أَنَّ ابْنَ عُمَرَ، دَعَا بِغُلاَمٍ لَهُ فَرَأَى بِظَهْرِهِ أَثَرًا فَقَالَ لَهُ أَوْجَعْتُكَ قَالَ لاَ . قَالَ فَأَنْتَ عَتِيقٌ . قَالَ ثُمَّ أَخَذَ شَيْئًا مِنَ الأَرْضِ فَقَالَ مَا لِي فِيهِ مِنَ الأَجْرِ مَا يَزِنُ هَذَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ ضَرَبَ غُلاَمًا لَهُ حَدًّا لَمْ يَأْتِهِ أَوْ لَطَمَهُ فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ " .

Reference : Sahih Muslim 1657 b
In-book reference : Book 27, Hadith 47
USC-MSA web (English) reference : Book 15, Hadith 4079
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters with a slight variation of words.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، بِإِسْنَادِ شُعْبَةَ وَأَبِي عَوَانَةَ أَمَّا حَدِيثُ ابْنِ مَهْدِيٍّ فَذَكَرَ فِيهِ " حَدًّا لَمْ يَأْتِهِ " . وَفِي حَدِيثِ وَكِيعٍ " مَنْ لَطَمَ عَبْدَهُ " . وَلَمْ يَذْكُرِ الْحَدَّ.

Reference : Sahih Muslim 1657 c
In-book reference : Book 27, Hadith 48

USC-MSA web (English) reference : Book 15, Hadith 4080
(deprecated numbering scheme)

Mu'awiya b. Suwaid reported:

I slapped a slave belonging to us and then fled away. I came back just before noon and offered prayer behind my father. He called him (the slave) and me and said: Do as he has done to you. He granted pardon. He (my father) then said: We belonged to the family of Muqarrin during the lifetime of Allah's Messenger (may peace be upon him. and had only one slave-girl and one of us slapped her. This news reached Allah's Apostle (ﷺ) and he said: Set her free. They (the members of the family) said: There is no other servant except she. Thereupon he said: Then employ her and when you can afford to dispense with her services, then set her free.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، قَالَ لَطَمْتُ مَوْلًى لَنَا فَهَرَبْتُ ثُمَّ جِئْتُ قُبَيْلَ الظُّهْرِ فَصَلَّيْتُ خَلْفَ أَبِي فَدَعَاهُ وَدَعَانِي ثُمَّ قَالَ امْتَثِلْ مِنْهُ . فَعَفَا ثُمَّ قَالَ كُنَّا بَنِي مُقَرِّنٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْسَ لَنَا إِلاَّ خَادِمٌ وَاحِدَةٌ فَلَطَمَهَا أَحَدُنَا فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " أَعْتِقُوهَا " . قَالُوا لَيْسَ لَهُمْ خَادِمٌ غَيْرُهَا قَالَ " فَلْيَسْتَخْدِمُوهَا فَإِذَا اسْتَغْنَوْا عَنْهَا فَلْيُخَلُّوا سَبِيلَهَا " .

Reference : Sahih Muslim 1658 a
In-book reference : Book 27, Hadith 49
USC-MSA web (English) reference : Book 15, Hadith 4081
(deprecated numbering scheme)

Hilal b. Yasaf reported that a person got angry and slapped his slave-girl. Thereupon Suwaid b. Muqarrin said to him:

You could find no other part (to slap) but the prominent part of her face. See I was one of the seven sons of Muqarrin, and we had but only one slave-girl. The youngest of us slapped her, and Allah's Messenger (ﷺ) commanded us to set her free. 2097

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، قَالَ عَجِلَ شَيْخٌ فَلَطَمَ خَادِمًا لَهُ فَقَالَ لَهُ سُوَيْدُ بْنُ مُقَرِّنٍ عَجَزَ عَلَيْكَ إِلاَّ حُرُّ وَجْهِهَا لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرِّنٍ مَا لَنَا خَادِمٌ إِلاَّ وَاحِدَةٌ لَطَمَهَا أَصْغَرُنَا فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُعْتِقَهَا .

Reference : Sahih Muslim 1658 b
In-book reference : Book 27, Hadith 50
USC-MSA web (English) reference : Book 15, Hadith 4082
(deprecated numbering scheme)

Hilal b. Yasaf reported:

We used to sell cloth in the house of Suwaid b. Muqarrin, the brother of Nu'man b. Muqarrin. There came out a slave-girl, and she said something to a person amongst us, and he slapped her. Suwaid was enraged-the rest of the hadlth is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، قَالَ كُنَّا نَبِيعُ الْبَزَّ فِي دَارِ سُوَيْدِ بْنِ مُقَرِّنٍ أَخِي النُّعْمَانِ بْنِ مُقَرِّنٍ فَخَرَجَتْ جَارِيَةٌ فَقَالَتْ لِرَجُلٍ مِنَّا كَلِمَةً فَلَطَمَهَا فَغَضِبَ سُوَيْدٌ ‏.‏ فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ إِدْرِيسَ ‏.‏

Reference : Sahih Muslim 1658 c
In-book reference : Book 27, Hadith 51
USC-MSA web (English) reference : Book 15, Hadith 4083
(deprecated numbering scheme)

Suwaid b. Muqarrin reported that he had a slave-girl and a person (one of the members of the family) slapped her, whereupon Suwaid said to him:

Don't you know that it is forbidden (to strike the) face. He said: You see I was the seventh one amongst my brothers during the lifetime of Allah's Messenger (ﷺ), and we had but only one servant. One of us got enraged and slapped him. Thereupon Allah's Messenger (ﷺ) commanded us to set him free.

وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، حَدَّثَنَا شُعْبَةُ، قَالَ قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ مَا اسْمُكَ قُلْتُ شُعْبَةُ ‏.‏ فَقَالَ مُحَمَّدٌ حَدَّثَنِي أَبُو شُعْبَةَ الْعِرَاقِيُّ عَنْ سُوَيْدِ بْنِ مُقَرِّنٍ أَنَّ جَارِيَةً لَهُ لَطَمَهَا إِنْسَانٌ فَقَالَ لَهُ سُوَيْدٌ أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ فَقَالَ لَقَدْ رَأَيْتُنِي وَإِنِّي لَسَابِعُ إِخْوَةٍ لِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَا لَنَا خَادِمٌ غَيْرُ وَاحِدٍ فَعَمَدَ أَحَدُنَا فَلَطَمَهُ فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُعْتِقَهُ ‏.‏

Reference : Sahih Muslim 1658 d
In-book reference : Book 27, Hadith 52
USC-MSA web (English) reference : Book 15, Hadith 4084
(deprecated numbering scheme)

Wahb b. Jarir reported:

Shu'ba informed that Muhammad b. Munkadir said to me: What is your name? The rest of the hadith is the same.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ وَهْبِ بْنِ جَرِيرٍ، أَخْبَرَنَا شُعْبَةُ، قَالَ قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ مَا اسْمُكَ فَذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الصَّمَدِ ‏.‏

Reference : Sahih Muslim 1658 e
In-book reference : Book 27, Hadith 53
USC-MSA web (English) reference : Book 15, Hadith 4085
(deprecated numbering scheme)

Abu Mas'ud al-Badri reported:

I was beating my slave with a whip when I heard a voice behind me: Understand, Abu Masud; but I did not recognise the voice due to intense anger. He (Abu Mas'ud) reported: As he came near me (I found) that he was the Messenger of Allah (ﷺ) and he was saying: Bear in mind, Abu Mas'ud; bear in mind. Abu Mas'ud. He (Aba Maslad) said: threw the whip from my hand. Thereupon he (the Holy Prophet) said: Bear in mind, Abu Mas'ud; verily Allah has more dominance upon you than you have upon your slave. I (then) said: I would never beat my servant in future.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ كُنْتُ أَضْرِبُ غُلاَمًا لِي بِالسَّوْطِ فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي " اعْلَمْ أَبَا مَسْعُودٍ " . فَلَمْ أَفْهَمِ الصَّوْتَ مِنَ الْغَضَبِ - قَالَ - فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَإِذَا هُوَ يَقُولُ " اعْلَمْ أَبَا مَسْعُودٍ اعْلَمْ أَبَا مَسْعُودٍ " . قَالَ فَأَلْقَيْتُ السَّوْطَ مِنْ يَدِي فَقَالَ " اعْلَمْ أَبَا مَسْعُودٍ أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلاَمِ " . قَالَ فَقُلْتُ لاَ أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا .

Reference : Sahih Muslim 1659 a
In-book reference : Book 27, Hadith 54
USC-MSA web (English) reference : Book 15, Hadith 4086
(deprecated numbering scheme)

This hadith has been narrated on the authorityo A'mash but with this variation of words:
" There fell from my hand the whip on account of his (the Prophet's) awe."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ، - وَهُوَ الْمَعْمَرِيُّ - عَنْ سُفْيَانَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ، الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا أَبُو عَوَانَةَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِإِسْنَادِ عَبْدِ الْوَاحِدِ . نَحْوَ حَدِيثِهِ . غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ فَسَقَطَ مِنْ يَدِي السَّوْطُ مِنْ هَيْبَتِهِ .

Reference : Sahih Muslim 1659 b
In-book reference : Book 27, Hadith 55
USC-MSA web (English) reference : Book 15, Hadith 4087
(deprecated numbering scheme)

Abu Mas'ud al-Ansari reported:
When I was beating my servant, I heard a voice behind me (saying): Abu Mas'ud, bear in mind Allah has more dominance over you than you have upon him. I turned and (found him) to be Allah's Messenger (ﷺ). I said: Allah's Messenger, I set him free for the sake of Allah. Thereupon he said: Had you not done that, (the gates of) Hell would have opened for you, or the fire would have burnt you.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، التَّيْمِيِّ عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ كُنْتُ أَضْرِبُ غُلاَمًا لِي فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا " اعْلَمْ أَبَا مَسْعُودٍ لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ " . فَالْتَفَتُّ فَإِذَا هُوَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ هُوَ حُرٌّ لِوَجْهِ اللَّهِ . فَقَالَ " أَمَا لَوْ لَمْ تَفْعَلْ لَلَفَحَتْكَ النَّارُ أَوْ لَمَسَّتْكَ النَّارُ " .

Reference : Sahih Muslim 1659 c
In-book reference : Book 27, Hadith 56
USC-MSA web (English) reference : Book 15, Hadith 4088
(deprecated numbering scheme)

Abu Mas'ud reported that he had been beating his slave and he had been saying:
I seek refuge with Allah, but he continued beating him, whereupon he said: I seek refuge with Allah's Messenger, and he spared him. Thereupon Allah's Messenger (ﷺ) said: By Allah, God has more dominance over you than you have over him (the slave). He said that he set him free.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا ابْنُ، أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ، أَنَّهُ كَانَ يَضْرِبُ غُلاَمَهُ فَجَعَلَ يَقُولُ أَعُوذُ بِاللَّهِ - قَالَ - فَجَعَلَ يَضْرِبُهُ فَقَالَ أَعُوذُ بِرَسُولِ اللَّهِ . فَتَرَكَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ " . قَالَ فَأَعْتَقَهُ .

Reference : Sahih Muslim 1659 d
In-book reference : Book 27, Hadith 57
USC-MSA web (English) reference : Book 15, Hadith 4089
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but made no mention of (these words) of his:
I seek refuge with Allah, I seek refuge with Allah's Messenger (ﷺ).

وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ قَوْلَهُ أَعُوذُ بِاللَّهِ أَعُوذُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1659 e
In-book reference : Book 27, Hadith 58
USC-MSA web (English) reference : Book 15, Hadith 4089
(deprecated numbering scheme)

(9) Chapter: Stern warning against accusing a slave of fornication

(9) باب التَّغْلِيظِ عَلَى مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَا

Abu Huraira reported that Abu'l-Qasim (one of the names of Allah's Messenger [may peace be upon him]) said:
He who accused his slave of adultery, punishment would be imposed upon him on the Day of Resurrection, except in case the accusation was as he had said.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ، نُمَيْرٍ حَدَّثَنَا أَبِي، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي نُعْمٍ، حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَا يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ إِلاَّ أَنْ يَكُونَ كَمَا قَالَ " .

Reference : Sahih Muslim 1660 a
In-book reference : Book 27, Hadith 59
USC-MSA web (English) reference : Book 15, Hadith 4090
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Ghazwan (and the words are):
" I heard Abu'l-Qasim (ﷺ) as the Prophet of repentance."

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ، يُوسُفَ الأَزْرَقُ كِلاَهُمَا عَنْ فُضَيْلِ بْنِ غَزْوَانَ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِهِمَا سَمِعْتُ أَبَا، الْقَاسِمِ صلى الله عليه وسلم نَبِيَّ التَّوْبَةِ .

Reference : Sahih Muslim 1660 b

In-book reference : Book 27, Hadith 60
USC-MSA web (English) reference : Book 15, Hadith 4091
(deprecated numbering scheme)

(10) Chapter: Feeding a slave what one eats and clothing him as one clothes oneself, and not burdening him with more than he bear

(10) باب إِطْعَامِ الْمَمْلُوكِ مِمَّا يَأْكُلُ وَإِلْبَاسِهِ مِمَّا يَلْبَسُ وَلاَ يُكَلِّفُهُ مَا يَغْلِبُهُ

Al-Ma'rur b. Suwaid said:

We went to Abu Dharr (Ghifari) in Rabadha and he had a mantle over him, and his slave had one like it. We said: Abu Dharr, had you joined them together, it would have been a complete garment. Thereupon he said: There was an altercation between me and one of the persons among my brothers. His mother was a non-Arab. I reproached him for his mother. He complained against me to Allah's Apostle (ﷺ). As I met Allah's Apostle (ﷺ) he said: Abu Dharr, you are a person who still has (in him the remnants) of the days (of Ignorance). Thereupon I said: Allah's Messenger, he who abuses (other) persons, they abuse (in return) his father and mother. He (the Holy Prophet) said: Abu Dharr, you are a person who still has (the remnants) of Ignorance in him They (your servants and slaves) are your brothers. Allah has put them in your care, so feed them with what you eat, clothe them with what you wear. and do not burden them beyond their capacities; but if you burden them (with an unbearable burden), then help them (by sharing their extra burden).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ مَرَرْنَا بِأَبِي ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ بُرْدٌ وَعَلَى غُلاَمِهِ مِثْلُهُ فَقُلْنَا يَا أَبَا ذَرٍّ لَوْ جَمَعْتَ بَيْنَهُمَا كَانَتْ حُلَّةً . فَقَالَ إِنَّهُ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنْ إِخْوَانِي كَلاَمٌ وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً فَعَيَّرْتُهُ بِأُمِّهِ فَشَكَانِي إِلَى النَّبِيِّ صلى الله عليه وسلم فَلَقِيتُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " يَا أَبَا ذَرٍّ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ " . قُلْتُ يَا رَسُولَ اللَّهِ مَنْ سَبَّ الرِّجَالَ سَبُّوا أَبَاهُ وَأُمَّهُ . قَالَ " يَا أَبَا ذَرٍّ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ هُمْ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ " .

Reference : Sahih Muslim 1661 a
In-book reference : Book 27, Hadith 61
USC-MSA web (English) reference : Book 15, Hadith 4092
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash but with a slight variation of words, e. g. in the hadith transmitted on the authority of Zuhair and Abu Mu'awiya after his words (these words of the Holy Prophet):

" You are a person having the remnants of Ignorance in him." (these words also occur, that Abu Dharr) said: Even up to this time of my old age? He (the Holy Prophet) said: Yes. In the tradition transmitted on the authority of Abu Mu'awiya (the words are):" Yes, in this time of your old age." In the tradition transmitted on the authority of 'Isa (the words are):" If you burden him (with an unbearable burden), you should sell him (and get another slave who can easily undertake this burden)." In the hadith transmitted on the authority of Zuhair (the words are):" Help him in that (work)." In the hadith transmitted by Abu Mu'awiya (separately) there is no such word: Then sell him or help him." This hadith concludes with these words:" Do not burden him beyond his capacity."

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَزَادَ فِي حَدِيثِ زُهَيْرٍ وَأَبِي مُعَاوِيَةَ بَعْدَ قَوْلِهِ " إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ " . قَالَ قُلْتُ عَلَى حَالِ سَاعَتِي مِنَ الْكِبَرِ قَالَ " نَعَمْ " . وَفِي رِوَايَةِ أَبِي مُعَاوِيَةَ " نَعَمْ عَلَى حَالِ سَاعَتِكَ مِنَ الْكِبَرِ " . وَفِي حَدِيثِ عِيسَى " فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَبِعْهُ " . وَفِي حَدِيثِ زُهَيْرٍ " فَلْيُعِنْهُ عَلَيْهِ " . وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ " فَلْيَبِعْهُ " . وَلاَ " فَلْيُعِنْهُ " . انْتَهَى عِنْدَ قَوْلِهِ " وَلاَ يُكَلِّفْهُ مَا يَغْلِبُهُ " .

Reference : Sahih Muslim 1661 b
In-book reference : Book 27, Hadith 62
USC-MSA web (English) reference : Book 15, Hadith 4093
(deprecated numbering scheme)

Ma'rur b. Suwaid reported:

I saw Abu Dharr wearing clothes, and his slave wearing similar ones. I asked him about it, and he narrated that he had abused a person during the lifetime of Allah's Messenger (may peace be upoe. him) and he reproached him for his mother. That person came to Allah's Apostle (ﷺ) and made mention of that to him. Thereupon Allah's Apostle (ﷺ) said: You are a person who has (remnants of) Ignorance in him. Your slaves are brothers of yours. Allah has placed them in your hand, and he who has his brother under him, he should feed him with what he eats, and dress him with what he dresses himself, and do not burden them beyond their capacities, and if you burden them, (beyond their capacities), then help them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ رَأَيْتُ أَبَا ذَرٍّ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلاَمِهِ مِثْلُهَا فَسَأَلْتُهُ عَنْ ذَلِكَ قَالَ فَذَكَرَ أَنَّهُ سَابَّ رَجُلاً عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَيَّرَهُ بِأُمِّهِ - قَالَ - فَأَتَى الرَّجُلُ النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ إِخْوَانُكُمْ وَخَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ عَلَيْهِ " .

Reference : Sahih Muslim 1661 c
In-book reference : Book 27, Hadith 63
USC-MSA web (English) reference : Book 15, Hadith 4094
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

It is essential to feed the slave, clothe him (properly) and not burden him with work which is beyond his power.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو، بْنُ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الأَشَجِّ، حَدَّثَهُ عَنِ الْعَجْلاَنِ، مَوْلَى فَاطِمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ وَلاَ يُكَلَّفُ مِنَ الْعَمَلِ إِلاَّ مَا يُطِيقُ " .

Reference : Sahih Muslim 1662
In-book reference : Book 27, Hadith 64
USC-MSA web (English) reference : Book 15, Hadith 4095

27 - The Book of Oaths (1646 - 1668) كتاب الأيمان

(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When the slave of anyone amongst you prepares food for him and he serves him after having sat close to (and undergoing the hardship of) heat and smoke, he should make him (the slave) sit along with him and make him eat (along with him), and if the food seems to run short, then he should spare some portion for him (from his own share) - (another narrator) Dawud said:" i. e. a morsel or two". 4097

وَحَدَّثَنَا الْقَعْنَبِيُّ، حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا صَنَعَ لأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ فَلْيُقْعِدْهُ مَعَهُ فَلْيَأْكُلْ فَإِنْ كَانَ الطَّعَامُ مَشْفُوهًا قَلِيلاً فَلْيَضَعْ فِي يَدِهِ مِنْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ " . قَالَ دَاوُدُ يَعْنِي لُقْمَةً أَوْ لُقْمَتَيْنِ .

Reference	: Sahih Muslim 1663
In-book reference	: Book 27, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4096

(11) Chapter: The reward of a slave who is sincere towards his master and worships Allah properly

(11) باب ثَوَابِ الْعَبْدِ وَأَجْرِهِ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ

Ibn Umar reported Allah's Messenger (ﷺ) as saying:

When a slave looks to the welfare of his master and worships Allah well, he has two rewards for him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ " .

Reference	: Sahih Muslim 1664 a
In-book reference	: Book 27, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4097

This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ، جَمِيعًا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ مَالِكٍ .

Reference	: Sahih Muslim 1664 b
In-book reference	: Book 27, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4098

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

For a faithful slave there are two rewards. By him in Whose hand is the life of Abu Huraira, but for Jihad in the cause of Allah, and Pilgrimage and kindness to my mother, I would have preferred to die as a slave. He (one of the

narrators in the chain of transmitters) said: This news reached us that Abu Huraira did not perform Pilgrimage until his mother died for (keeping himself constantly) in her service.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ قَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِلْعَبْدِ الْمَمْلُوكِ الْمُصْلِحِ أَجْرَانِ " . وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ لَوْلاَ الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجُّ وَبِرُّ أُمِّي لأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ . قَالَ وَبَلَغَنَا أَنَّ أَبَا هُرَيْرَةَ لَمْ يَكُنْ يَحُجُّ حَتَّى مَاتَتْ أُمُّهُ لِصُحْبَتِهَا . قَالَ أَبُو الطَّاهِرِ فِي حَدِيثِهِ " لِلْعَبْدِ الْمُصْلِحِ " . وَلَمْ يَذْكُرِ الْمَمْلُوكَ .

Reference : Sahih Muslim 1665 a
In-book reference : Book 27, Hadith 68
USC-MSA web (English) reference : Book 15, Hadith 4099
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Tahir but with a slight variation of words.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو صَفْوَانَ الأُمَوِيُّ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ بَلَغَنَا وَمَا بَعْدَهُ .

Reference : Sahih Muslim 1665 b
In-book reference : Book 27, Hadith 69
USC-MSA web (English) reference : Book 15, Hadith 4099
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When a slave fulfils obligation of Allah and obligation of his master, he has two rewards for him. I narrated this to Ka'b, and Ka'b said: (Such a slave) has no accountability, nor has a poor believer.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَدَّى الْعَبْدُ حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ كَانَ لَهُ أَجْرَانِ " . قَالَ فَحَدَّثْتُهَا كَعْبًا فَقَالَ كَعْبٌ لَيْسَ عَلَيْهِ حِسَابٌ وَلاَ عَلَى مُؤْمِنٍ مُزْهِدٍ .

Reference : Sahih Muslim 1666 a
In-book reference : Book 27, Hadith 70
USC-MSA web (English) reference : Book 15, Hadith 4100
(deprecated numbering scheme)

The above hadith has been reported through another chain of transmitters on the authority of Abu Huraira.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1666 b
In-book reference : Book 27, Hadith 71
USC-MSA web (English) reference : Book 15, Hadith 4100
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

It is good for a slave that he worships Allah well, and serves his master (well). It is good for him.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نِعِمَّا لِلْمَمْلُوكِ أَنْ يُتَوَفَّى يُحْسِنُ عِبَادَةَ اللَّهِ وَصَحَابَةَ سَيِّدِهِ نِعِمَّا لَهُ " .

Reference	: Sahih Muslim 1667
In-book reference	: Book 27, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4101

(12) Chapter: One who frees his share in a slave

(12) باب مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

He who gives up his share in a slave, and has enough money to pay the full price of the slave, then full emancipation devolves upon him; but if he has not the money, then he emancipated what he emancipated.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قُلْتُ لِمَالِكٍ حَدَّثَكَ نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قُوِّمَ عَلَيْهِ قِيمَةَ الْعَدْلِ فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ الْعَبْدُ وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ " .

Reference	: Sahih Muslim 1501 c
In-book reference	: Book 27, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4102

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

He who emancipates his share in the slave, it is his responsibility to secure full freedom for him provided he (the slave) has enough money to pay the (remaining) price, but it he has not so much money he would be emancipated to the extent that the first man emancipated.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ شِرْكًا لَهُ مِنْ مَمْلُوكٍ فَعَلَيْهِ عِتْقُهُ كُلُّهُ إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنْهُ مَا عَتَقَ " .

Reference	: Sahih Muslim 1501 d
In-book reference	: Book 27, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4103

'Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying:

He who gives up his share in a slave, and he has money enough to meet the full price, a fair price for him should be fixed; otherwise be has emancipated him to the extent that he has emancipated.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مِنَ الْمَالِ قَدْرُ مَا يَبْلُغُ قِيمَتَهُ قُوِّمَ عَلَيْهِ قِيمَةَ عَدْلٍ وَإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ " .

Reference : Sahih Muslim 1501 e
In-book reference : Book 27, Hadith 75
USC-MSA web (English) reference : Book 15, Hadith 4104
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters with a slight variation of words.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، ح وَحَدَّثَنِي أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - كِلاَهُمَا عَنْ أَيُّوبَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي أُسَامَةُ، - يَعْنِي ابْنَ زَيْدٍ - كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَلَيْسَ فِي حَدِيثِهِمْ " وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ " . إِلاَّ فِي حَدِيثِ أَيُّوبَ وَيَحْيَى بْنِ سَعِيدٍ فَإِنَّهُمَا ذَكَرَا هَذَا الْحَرْفَ فِي الْحَدِيثِ وَقَالاَ لاَ نَدْرِي أَهُوَ شَىْءٌ فِي الْحَدِيثِ أَوْ قَالَهُ نَافِعٌ مِنْ قِبَلِهِ وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . إِلاَّ فِي حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ .

Reference : Sahih Muslim 1501 f
In-book reference : Book 27, Hadith 76
USC-MSA web (English) reference : Book 15, Hadith 4105
(deprecated numbering scheme)

Salim b. 'Abdullah reported on the authority of his father that Allah's Apostle (ﷺ) said:

He who emancipates a slave (shared) by him and another one, his full price may be justly assessed from his wealth, neither less nor more, and he (the slave) would be emancipated if he (the partner) would be solvent enough (to forgo the amount of his share).

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ عَبْدًا بَيْنَهُ وَبَيْنَ آخَرَ قُوِّمَ عَلَيْهِ فِي مَالِهِ قِيمَةَ عَدْلٍ لاَ وَكْسَ وَلاَ شَطَطَ ثُمَّ عَتَقَ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ مُوسِرًا " .

Reference : Sahih Muslim 1501 g
In-book reference : Book 27, Hadith 77
USC-MSA web (English) reference : Book 15, Hadith 4106
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Apostle (ﷺ) as saying:

He who gives up his share in a slave, the remaining (share) will be paid out of his riches if his riches are enough to meet the price of the slave.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ عَتَقَ مَا بَقِيَ فِي مَالِهِ إِذَا كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ " .

Reference : Sahih Muslim 1501 h
In-book reference : Book 27, Hadith 78
USC-MSA web (English) reference : Book 15, Hadith 4107
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

In case the slave is owned by two persons, and one of them emancipates him, he will guarantee (his full freedom).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا قَالَ " يَضْمَنُ " .

Reference : Sahih Muslim 1502 b
In-book reference : Book 27, Hadith 79
USC-MSA web (English) reference : Book 15, Hadith 4108
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters (and the words are):

" He who emancipates a portion in a slave, he should (secure full) freedom for him from his property."

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ قَالَ " مَنْ أَعْتَقَ شَقِيصًا مِنْ مَمْلُوكٍ فَهُوَ حُرٌّ مِنْ مَالِهِ " .

Reference : Sahih Muslim 1503 d
In-book reference : Book 27, Hadith 80
USC-MSA web (English) reference : Book 15, Hadith 4109
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

He who emancipates his portion in a slave, full emancipation may be secured for him out of his property (if he has money) if he has enough property to meet (the required expenses), but if he has not enough property, the slave should be put to extra labour (in order to earn money for buying his freedom), but he should not be overburdened.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَعْتَقَ شَقِيصًا لَهُ فِي عَبْدٍ فَخَلاَصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ " .

Reference : Sahih Muslim 1503 e
In-book reference : Book 27, Hadith 81
USC-MSA web (English) reference : Book 15, Hadith 4110

(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters (and the words are):
" He will be required to work (in order to secure freedom) for that por- tion in which he has not been emancipated, without overburdening him."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ ابْنِ أَبِي، عَرُوبَةَ بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ عِيسَى " ثُمَّ يُسْتَسْعَى فِي نَصِيبِ الَّذِي لَمْ يُعْتِقْ غَيْرَ مَشْقُوقٍ عَلَيْهِ " .

Reference : Sahih Muslim 1503 f
In-book reference : Book 27, Hadith 82
USC-MSA web (English) reference : Book 15, Hadith 4111
(deprecated numbering scheme)

'Imran b. Husain reported that a person who had no other property emancipated six slaves of his at the time of his death. Allah's Messenger (ﷺ) called for them and divided them into three sections, cast lots amongst them, and set two free and kept four in slavery; and he (the Holy Prophet) spoke severely of him.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ، بْنِ حُصَيْنٍ . أَنَّ رَجُلاً، أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَدَعَا بِهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَزَّأَهُمْ أَثْلاَثًا ثُمَّ أَقْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً وَقَالَ لَهُ قَوْلاً شَدِيدًا .

Reference : Sahih Muslim 1668 a
In-book reference : Book 27, Hadith 83
USC-MSA web (English) reference : Book 15, Hadith 4112
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters (and the words are):
" A person from among the Ansar willed away the freedom of six slaves of his at the time of his death."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي، عُمَرَ عَنِ الثَّقَفِيِّ، كِلاَهُمَا عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ . أَمَّا حَمَّادٌ فَحَدِيثُهُ كَرِوَايَةِ ابْنِ عُلَيَّةَ وَأَمَّا الثَّقَفِيُّ فَفِي حَدِيثِهِ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَوْصَى عِنْدَ مَوْتِهِ فَأَعْتَقَ سِتَّةَ مَمْلُوكِينَ .

Reference : Sahih Muslim 1668 b
In-book reference : Book 27, Hadith 84
USC-MSA web (English) reference : Book 15, Hadith 4113
(deprecated numbering scheme)

This hadith has been reported on the authority of Imran b. Husain through another chain of narrators.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، وَأَحْمَدُ بْنُ عَبْدَةَ، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَحَمَّادٍ .

Reference : Sahih Muslim 1668 c
In-book reference : Book 27, Hadith 85
USC-MSA web (English) reference : Book 15, Hadith 4114
(deprecated numbering scheme)

(13) Chapter: Permissibility of selling a Mudabbar

(13) باب جَوَازِ بَيْعِ الْمُدَبَّرِ

Jabir b. 'Abdullah said that a person among the Ansar declared his slave free after his death, as he had no other property. This news reached the Messenger of Allah (ﷺ) and he said:

Who will buy him from me? And Nu'aim b. al-Nahham bought him for eight hundred dirhams and he handed them over to him, 'Amr (one of the narrators) said: I heard Jabir b. 'Abdullah as saying: He was a Coptic slave, and he died in the first year (of the Caliphate of 'Abdullah b. Zubair).

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ أَعْتَقَ غُلاَمًا لَهُ عَنْ دُبُرٍ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " **مَنْ يَشْتَرِيهِ مِنِّي** " . فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بِثَمَانِمِائَةِ دِرْهَمٍ فَدَفَعَهَا إِلَيْهِ . قَالَ عَمْرٌو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ عَبْدًا قِبْطِيًّا مَاتَ عَامَ أَوَّلَ .

Reference	: Sahih Muslim 997 c
In-book reference	: Book 27, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4115

Jabir is reported to have said:

A person amongst the Ansar who had no other property declared a slave free after his death. Allah's Messenger (ﷺ) sold him, and Ibn al-Nahham bought him and he was a Coptic slave (who) died in the first year of the Caliphate of Ibn Zubair.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ سَمِعَ عَمْرٌو، جَابِرًا يَقُولُ دَبَّرَ رَجُلٌ مِنَ الأَنْصَارِ غُلاَمًا لَهُ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَبَاعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ جَابِرٌ فَاشْتَرَاهُ ابْنُ النَّحَّامِ عَبْدًا قِبْطِيًّا مَاتَ عَامَ أَوَّلَ فِي إِمَارَةِ ابْنِ الزُّبَيْرِ .

Reference	: Sahih Muslim 997 d
In-book reference	: Book 27, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4116

A hadith like this has been narrated on the authority of Jabir through another chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْمُدَبَّرِ نَحْوَ حَدِيثِ حَمَّادٍ عَنْ عَمْرِو بْنِ دِينَارٍ .

Reference	: Sahih Muslim 997 e
In-book reference	: Book 27, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 15, Hadith 4117

This hadith has been narrated from Allah's Messenger (ﷺ) through other chains of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ عَبْدِ الْمَجِيدِ بْنِ، سُهَيْلٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنِ الْحُسَيْنِ بْنِ، ذَكْوَانَ الْمُعَلِّمِ حَدَّثَنِي عَطَاءٌ، عَنْ

جَابِرٍ، ح. وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، حَدَّثَنِي أَبِي، عَنْ مَطَرٍ، عَنْ عَطَاءِ بْنِ، أَبِي رَبَاحٍ وَأَبِي الزُّبَيْرِ وَعَمْرِو بْنِ دِينَارٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، حَدَّثَهُمْ فِي، بَيْعِ الْمُدَبَّرِ . كُلُّ هَؤُلاَءِ قَالَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ حَمَّادٍ وَابْنِ عُيَيْنَةَ عَنْ عَمْرٍو عَنْ جَابِرٍ .

Reference : Sahih Muslim 997 f
In-book reference : Book 27, Hadith 89
USC-MSA web (English) reference : Book 15, Hadith 4118
(deprecated numbering scheme)

28 - The Book of Oaths, Muharibin, Qasas (Retaliation), and Diyat (Blood Money) (1669 – 1683)

كتاب القسامة والمحاربين والقصاص والديات

(1) Chapter: Qasamah (Oaths)

(1) باب الْقَسَامَةِ

Sahl b. Abu Hathma and Rafi' b. Khadij reported that 'Abdullah b. Sahl b. Zaid and Muhayyisa b. Mas'ud b. Zaid went out and as they reached Khaibar they were separated. Then Muhayyisa found 'Abdullah b. Sahl having been killed. He buried him, and then came to Allah's Messenger (ﷺ). They were Huwayyisa b. Mas'ud and 'Abd al-Rahman b. Sahl, and he (the latter one) was the youngest of the people (those three who had come to seek an interview with the Holy Prophet) began to talk before his Companions (had spoken). Thereupon Allah's Messenger (ﷺ) said:

The eldest one (eldest in regard to age should speak). So he kept quiet, and his companions (Muhayyisa and Huwayyisa) began to speak, and he ('Abd al Rahman) spoke along with them and they narrated to Allah's Messenger (ﷺ) the murder of 'Abdullah b. Sahl. Thereupon he said to them: Are you prepared to take fifty oaths so that you may be entitled (to blood-wit) of your companion (or your man who has murdered)? They said: How can we take an oath on a matter which we have not witnessed? He (the Holy Prophet) said: Then the Jews will exonerate themselves by fifty oaths. They said: How can we accept the oaths of people who are unbelievers? When Allah's Messenger (ﷺ) saw that, he himself paid his blood-wit.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ بُشَيْرِ، بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، - قَالَ يَحْيَى وَحَسِبْتُ قَالَ - وَعَنْ رَافِعِ بْنِ خَدِيجٍ، أَنَّهُمَا قَالاَ خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ حَتَّى إِذَا كَانَا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ ثُمَّ إِذَا مُحَيِّصَةُ يَجِدُ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلاً فَدَفَنَهُ ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ فَذَهَبَ عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَبِّرِ " . الْكُبْرَ فِي السِّنِّ فَصَمَتَ فَتَكَلَّمَ صَاحِبَاهُ وَتَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُولِ اللَّهِ صلى الله عليه وسلم مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ " أَتَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ " . أَوْ " قَاتِلَكُمْ " . قَالُوا وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ قَالَ " فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا " . قَالُوا وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَعْطَى عَقْلَهُ .

Reference	: Sahih Muslim 1669 a
In-book reference	: Book 28, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 16, Hadith 4119

Sahl. b. Abu Hathma and Rafi' b. Khadij reported that Muhayyisa b. Mas'ud and 'Abdullah b. Sahl went towards Khaibar and they separated near the palm-trees. 'Abdullah b. Sahl was killed. They

accused the Jews (for this act). And there came to Allah's Apostle (ﷺ) his brother (the brother of the slain person) 'Abd al-Rahman and his cousins Huwayyisa and Muhayyisa; and 'Abd al-Rahman talked to him about the matter pertaining to (the murder of) his brother, and he was the youngest among them. Thereupon Allah's Messenger (ﷺ) said:

Show regard for the greatness of the old, or he said: Let the eldest begin speaking. Then they (Huwayyisa and Muhayyisa) spoke about the matter of their companion (murder of their cousin, 'Abdullah b. Sahl). Thereupon Allah's Messenger (ﷺ) said: Let fifty (persons) among you take oath for levelling the charge (of murder) against a person amongst them, and he would be surrendered to you. They said: We have not witnessed this matter ourselves. How can we then take oath? He (the Holy Prophet) said: The Jews will exonerate themselves by the oaths of fifty of them. They said: Messenger of Allah, they are non-believing people. Thereupon Allah's Messenger (ﷺ) paid the blood wit for him. Sahl said: As one day I entered the fold a she-camel amongst those camels hit me with its leg.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، وَرَافِعِ بْنِ خَدِيجٍ، أَنَّ مُحَيِّصَةَ بْنَ مَسْعُودٍ، وَعَبْدَ، اللَّهِ بْنَ سَهْلٍ انْطَلَقَا قِبَلَ خَيْبَرَ فَتَفَرَّقَا فِي النَّخْلِ فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَاتَّهَمُوا الْيَهُودَ فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَنِ وَابْنَا عَمِّهِ حُوَيِّصَةُ وَمُحَيِّصَةُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَتَكَلَّمَ عَبْدُ الرَّحْمَنِ فِي أَمْرِ أَخِيهِ وَهُوَ أَصْغَرُ مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَبِّرِ الْكُبْرَ - أَوْ قَالَ - لِيَبْدَإِ الأَكْبَرُ " . فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ " . قَالُوا أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ قَالَ " فَتُبْرِئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ " . قَالُوا يَا رَسُولَ اللَّهِ قَوْمٌ كُفَّارٌ قَالَ فَوَدَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ قِبَلِهِ . قَالَ سَهْلٌ فَدَخَلْتُ مِرْبَدًا لَهُمْ يَوْمًا فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الإِبِلِ رَكْضَةً بِرِجْلِهَا . قَالَ حَمَّادٌ هَذَا أَوْ نَحْوَهُ .

Reference : Sahih Muslim 1669 b
In-book reference : Book 28, Hadith 2
USC-MSA web (English) reference : Book 16, Hadith 4120
(deprecated numbering scheme)

Sahl b. Abu Hathma has narrated this hadith through another chain of transmitters with a slight variation of words, but no mention has been made of the hitting by the she-camel.

وَحَدَّثَنَا الْقَوَارِيرِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ، يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . نَحْوَهُ . وَقَالَ فِي حَدِيثِهِ فَعَقَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عِنْدِهِ . وَلَمْ يَقُلْ فِي حَدِيثِهِ فَرَكَضَتْنِي نَاقَةٌ .

Reference : Sahih Muslim 1669 c
In-book reference : Book 28, Hadith 3
USC-MSA web (English) reference : Book 16, Hadith 4121
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sahl b. Abu Hathma through another chain of transmitters.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ، بْنِ أَبِي حَثْمَةَ بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1669 d
In-book reference : Book 28, Hadith 4

USC-MSA web (English) reference : Book 16, Hadith 4122
(deprecated numbering scheme)

Bushair b. Yasar reported that 'Abdullah b. Sahl b. Zaid and Muhayyisa b. Mas'ud b. Zaid, both of them were Ansar belonging to the tribe of Banu Haritha, set out to Khaibar during the lifetime of Allah's Messenger (ﷺ). There was peace during those days and (this place) was inhabited by the Jews. They parted company for their (respective) needs. 'Abdullab b. Sahl was killed, and his dead body was found in a tank. His companion (Muhayyisa) buried him and came to Medina, and the brothers of the slain 'Abd al-Rahman b. Sahl. and Muhayyisa and Huwayyisa told Allah's Messenger (ﷺ) the case of 'Abdullah and the place where he had been murdered. Bushair reported on the authority of one who had seen Allah's Messenger (ﷺ) that he had said to them:

You take fifty oaths and you are entitled to blood-wit of (one) slain among you (or your companion). They said: Messenger of Allah, we neither saw (with our own eyes this murder) nor were we present there. Thereupon (Allah's Messenger is reported to have said): Then the Jews will exonerate themselves by taking fifty oaths. They said: Allah's Messenger, how can we accept the oath of unbelieving people? Bushair said that Allah's Messenger (ﷺ) paid the blood-wit himself.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلِ بْنِ زَيْدٍ، وَمُحَيِّصَةَ بْنَ مَسْعُودِ بْنِ زَيْدٍ الأَنْصَارِيَّيْنِ، ثُمَّ مِنْ بَنِي حَارِثَةَ خَرَجَا إِلَى خَيْبَرَ فِي زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهِيَ يَوْمَئِذٍ صُلْحٌ وَأَهْلُهَا يَهُودُ فَتَفَرَّقَا لِحَاجَتِهِمَا فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَوُجِدَ فِي شَرَبَةٍ مَقْتُولاً فَدَفَنَهُ صَاحِبُهُ ثُمَّ أَقْبَلَ إِلَى الْمَدِينَةِ فَمَشَى أَخُو الْمَقْتُولِ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ فَذَكَرُوا لِرَسُولِ اللَّهِ صلى الله عليه وسلم شَأْنَ عَبْدِ اللَّهِ وَحَيْثُ قُتِلَ فَزَعَمَ بُشَيْرٌ وَهُوَ يُحَدِّثُ عَمَّنْ أَدْرَكَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ لَهُمْ " تَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ قَاتِلَكُمْ " . أَوْ " صَاحِبَكُمْ " . قَالُوا يَا رَسُولَ اللَّهِ مَا شَهِدْنَا وَلاَ حَضَرْنَا . فَزَعَمَ أَنَّهُ قَالَ " فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ " . فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَزَعَمَ بُشَيْرٌ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَقَلَهُ مِنْ عِنْدِهِ .

Reference : Sahih Muslim 1669 e
In-book reference : Book 28, Hadith 5
USC-MSA web (English) reference : Book 16, Hadith 4123
(deprecated numbering scheme)

Bushair b. Yasar reported that a person from the Ansar belonging to the tribe of Banu Haritha who was called 'Abdullah b. Sahl b. Zaid set out and the son of his uncle called Muhayyisa b. Mas'ud b. Zaid, the rest of the hadith is the same up to the words:

" Allah's Messenger (ﷺ) paid the blood-wit himself." Bushair b. Yasar reported that Sahl b. Abu Hathma said: One camel amongst the camels paid as blood-wit kicked me while I was in the (camel) enclosure.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ مِنْ بَنِي حَارِثَةَ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ انْطَلَقَ هُوَ وَابْنُ عَمٍّ لَهُ يُقَالُ لَهُ مُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ اللَّيْثِ إِلَى قَوْلِهِ فَوَدَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عِنْدِهِ . قَالَ يَحْيَى فَحَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ قَالَ أَخْبَرَنِي سَهْلُ بْنُ أَبِي حَثْمَةَ قَالَ لَقَدْ رَكَضَتْنِي فَرِيضَةٌ مِنْ تِلْكَ الْفَرَائِضِ بِالْمِرْبَدِ .

Reference : Sahih Muslim 1669 f
In-book reference : Book 28, Hadith 6
USC-MSA web (English) reference : Book 16, Hadith 4124
(deprecated numbering scheme)

Bushair b. Yasar al-Ansari reported on the authority of Sahl b. Abu Hathma al-Ansari that some men (of his tribe went to Khaibar, and they were separated from one another, and they found one of them slain. The rest of the hadith is the same. And it was said in this connection:

Allah's Messenger (may peace be him) did not approve of his blood go waste. He paid blood-wit of one hundred camels of Sadaqa.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، حَدَّثَنَا بُشَيْرُ، بْنُ يَسَارٍ الأَنْصَارِيُّ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ الأَنْصَارِيِّ، أَنَّهُ أَخْبَرَهُ أَنَّ نَفَرًا مِنْهُمُ انْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلاً . وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ فَكَرِهَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُبْطِلَ دَمَهُ فَوَدَاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ .

Reference : Sahih Muslim 1669 g
In-book reference : Book 28, Hadith 7
USC-MSA web (English) reference : Book 16, Hadith 4125
(deprecated numbering scheme)

Abu Laila 'Abdullah b. 'Abd al-Rahman b. Sahl reported that the elderly persons of (the tribe) had informed Sahl b. Abu Hathma that 'Abdullah b. Sahl and Muhayyisa went out to Khaibar under some distress which had afflicted them. Muhayyisa came and informed that Abdutlah b. Sahl had been killed, and (his dead body) had been thrown in a well or in a ditch. He came to the Jews and said:

By Allah, it is you who have killed him. They said: By Allah, we have not killed him. He then came to his people, and made mention of that to them. Then came he and his brother Huwayyisa, and he was older than he, and 'Abd al-Rahman b. Sahl. Then Muhayyisa went to speak, and it was he who had accompanied ('Abdullah) to Khaibar, whereupon Allah's Messenger (ﷺ) said to Muhayyisa: Observe greatness of the great (he meant the seniority of age). Then Huwayyisa spoke and then Muhayyisa also spoke. Thereupon Allah's Messenger (ﷺ) said: They should either pay blood-wit for your companion, or be prepared for war. Allah's Messenger (ﷺ) wrote about it to them (to the Jews). They wrote: Verily, by Allah, we have not killed him. Thereupon Allah's Messenger (ﷺ) said to Huwayyisa and Muhayyisa and Abd al-Rahman: Are you prepared to take oath in order to entitle yourselves for the blood-wit of your companion? They said: No. He (the Holy Prophet) said: Then the Jews will take oath (of their innocence). They said: They are not Muslims. Allah's Messenger (ﷺ), however, himself paid the blood-wit to them and sent to them one hundred camels until they entered into their houses, Sahl said: One red she-camel among them kicked me.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ، قَالَ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، يَقُولُ حَدَّثَنِي أَبُو لَيْلَى بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ، مِنْ كُبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ، اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ فَأَتَى مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي عَيْنٍ أَوْ فَقِيرٍ فَأَتَى يَهُودَ فَقَالَ أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ . قَالُوا وَاللَّهِ مَا قَتَلْنَاهُ . ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ ذَلِكَ ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ وَهُوَ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمُحَيِّصَةَ " كَبِّرْ كَبِّرْ " . يُرِيدُ السِّنَّ فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ

تَكَلَّمَ مُحَيِّصَةُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ " . فَكَتَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَيْهِمْ فِي ذَلِكَ فَكَتَبُوا إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ " أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ " . قَالُوا لاَ . قَالَ " فَتَحْلِفُ لَكُمْ يَهُودُ " . قَالُوا لَيْسُوا بِمُسْلِمِينَ . فَوَدَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ عِنْدِهِ فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم مِائَةَ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ . فَقَالَ سَهْلٌ فَلَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ .

Reference : Sahih Muslim 1669 h
In-book reference : Book 28, Hadith 8
USC-MSA web (English) reference : Book 16, Hadith 4126
(deprecated numbering scheme)

Sulaiman b. Yasar, the freed slave of Maimuna, the wife of Allah's Apostle (ﷺ), narrated from one of the Ansari Companions of Allah's Messenger (ﷺ) that Allah's Messenger (ﷺ) retained (the practice) of Qasama as it was in the pre-Islamic days.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالَ أَبُو الطَّاهِرِ حَدَّثَنَا وَقَالَ، حَرْمَلَةُ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسُلَيْمَانُ، بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الأَنْصَارِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقَرَّ الْقَسَامَةَ عَلَى مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ .

Reference : Sahih Muslim 1670 a
In-book reference : Book 28, Hadith 9
USC-MSA web (English) reference : Book 16, Hadith 4127
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with this addition:

" Allah's Messenger (ﷺ) decided (according to Qasama) between the persons of Ansar (and yours) about a slain (Muslim) for which they made claim against the Jews

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، حَدَّثَنَا ابْنُ، شِهَابٍ بِهَذَا الإِسْنَادِ مِثْلَهُ . وَزَادَ وَقَضَى بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ نَاسٍ مِنَ الأَنْصَارِ فِي قَتِيلٍ ادَّعَوْهُ عَلَى الْيَهُودِ .

Reference : Sahih Muslim 1670 b
In-book reference : Book 28, Hadith 10
USC-MSA web (English) reference : Book 16, Hadith 4128
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Salama b. 'Abd al-Rahman and Sulaiman b. Yasar.

وَحَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، وَسُلَيْمَانَ بْنَ يَسَارٍ، أَخْبَرَاهُ عَنْ نَاسٍ، مِنَ الأَنْصَارِ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ .

Reference : Sahih Muslim 1670 c

In-book reference : Book 28, Hadith 11
USC-MSA web (English) reference : Book 16, Hadith 4129
(deprecated numbering scheme)

(2) Chapter: The ruling on Muharibin and Apostates

(2) باب حُكْمِ الْمُحَارِبِينَ وَالْمُرْتَدِّينَ

Anas b. Malik reported that some people belonging (to the tribe) of 'Uraina came to Allah's Messenger (ﷺ) at Medina, but they found its climate uncogenial. So Allah's Messenger (ﷺ) said to them:

If you so like, you may go to the camels of Sadaqa and drink their milk and urine. They did so and were all right. They then fell upon the shepherds and killed them and turned apostates from Islam and drove off the camels of the Prophet (ﷺ). This news reached Allah's Apostle (ﷺ) and he sent (people) on their track and they were (brought) and handed over to him. He (the Holy Prophet) got their hands cut off, and their feet, and put out their eyes, and threw them on the stony ground until they died.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنْ هُشَيْمٍ، - وَاللَّفْظُ لِيَحْيَى - قَالَ أَخْبَرَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَاسًا، مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ فَاجْتَوَوْهَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ شِئْتُمْ أَنْ تَخْرُجُوا إِلَى إِبِلِ الصَّدَقَةِ فَتَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا " . فَفَعَلُوا فَصَحُّوا ثُمَّ مَالُوا عَلَى الرِّعَاءِ فَقَتَلُوهُمْ وَارْتَدُّوا عَنِ الإِسْلاَمِ وَسَاقُوا ذَوْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَبَعَثَ فِي أَثْرِهِمْ فَأُتِيَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّى مَاتُوا.

Reference : Sahih Muslim 1671 a
In-book reference : Book 28, Hadith 12
USC-MSA web (English) reference : Book 16, Hadith 4130
(deprecated numbering scheme)

Anas reported:

Eight men of the tribe of 'Ukl came to Allah's Messenger (ﷺ) and swore allegiance to him on Islam, but found the climate of that land uncogenial to their health and thus they became sick, and they made complaint of that to Allah's Messenger (ﷺ), and he said: Why don't you go to (the fold) of our camels along with our shepherd, and make use of their milk and urine. They said: Yes. They set out and drank their (camels') milk and urine and regained their health. They killed the shepherd and drove away the camels. This (news) reached Allah's Messenger (ﷺ) and he sent them on their track and they were caught and brought to him (the Holy Prophet). He commanded about them, and (thus) their hands and feet were cut off and their eyes were gouged and then they were thrown in the sun, until they died. This hadith has been narrated on the authority of Ibn al-Sabbah with a slight variation of words.

حَدَّثَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، حَدَّثَنِي أَبُو رَجَاءٍ، مَوْلَى أَبِي قِلاَبَةَ عَنْ أَبِي قِلاَبَةَ، حَدَّثَنِي أَنَسٌ، أَنَّ نَفَرًا، مِنْ عُكْلٍ ثَمَانِيَةً قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَبَايَعُوهُ عَلَى الإِسْلاَمِ فَاسْتَوْخَمُوا الأَرْضَ وَسَقُمَتْ أَجْسَامُهُمْ فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ " أَلاَ تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ فَتُصِيبُونَ مِنْ أَبْوَالِهَا وَأَلْبَانِهَا " . فَقَالُوا بَلَى . فَخَرَجُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَصَحُّوا فَقَتَلُوا

الرَّاعِيَ وَطَرَدُوا الإِبِلَ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَبَعَثَ فِي آثَارِهِمْ فَأُدْرِكُوا فَجِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسُمِرَ أَعْيُنُهُمْ ثُمَّ نُبِذُوا فِي الشَّمْسِ حَتَّى مَاتُوا . وَقَالَ ابْنُ الصَّبَّاحِ فِي رِوَايَتِهِ وَاطَّرَدُوا النَّعَمَ . وَقَالَ وَسُمِّرَتْ أَعْيُنُهُمْ .

Reference : Sahih Muslim 1671 b
In-book reference : Book 28, Hadith 13
USC-MSA web (English) reference : Book 16, Hadith 4131
(deprecated numbering scheme)

Anas b. Malik reported that some people of the tribe of 'Ukl or 'Uraina came to Allah's Messenger (ﷺ), and they found the climate of Medina uncogenial. Allah's Messenger (ﷺ) commanded them to the milch she-camels and commanded them to drink their urine and their milk. The rest of the hadith is the same (and the concluding words are):

" Their eyes were pierced, and they were thrown on the stony ground. They were asking for water, but they were not given water."

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ، مَوْلَى أَبِي قِلاَبَةَ قَالَ قَالَ أَبُو قِلاَبَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ قَدِمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَوْمٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ فَاجْتَوَوُا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِلِقَاحٍ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا . بِمَعْنَى حَدِيثِ حَجَّاجِ بْنِ أَبِي عُثْمَانَ . قَالَ وَسُمِرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ.

Reference : Sahih Muslim 1671 c
In-book reference : Book 28, Hadith 14
USC-MSA web (English) reference : Book 16, Hadith 4132
(deprecated numbering scheme)

Abu Qilaba reported:

I was sitting behind 'Umar b. 'Abd al-'Aziz and he said to the people: What do you say about al-Qasama? Thereupon 'Anbasa said: Anas b Malik narrated to us such and such (hadith pertaining to al-Qasama). I said: This is what Anas had narrated to me: People came to Allah's Apostle (ﷺ), and the rest of the hadith is the same. When I (Abu Qilaba) finished (the narration of this hadith), 'Anbasa said: Hallowed be Allah. I said: Do you blame me (for telling a lie)? He ('Anbasa) said: No. This is how Anas b Malik narrated to us. O people of Syria, you would not be deprived of good, so long as such (a person) or one like him lives amongst you.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَزْهَرُ السَّمَّانُ، قَالاَ حَدَّثَنَا ابْنُ عَوْنٍ، حَدَّثَنَا أَبُو رَجَاءٍ، مَوْلَى أَبِي قِلاَبَةَ عَنْ أَبِي قِلاَبَةَ، قَالَ كُنْتُ جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَقَالَ لِلنَّاسِ مَا تَقُولُونَ فِي الْقَسَامَةِ فَقَالَ عَنْبَسَةُ قَدْ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ كَذَا وَكَذَا فَقُلْتُ إِيَّاىَ حَدَّثَ أَنَسٌ قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم قَوْمٌ . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَيُّوبَ وَحَجَّاجٍ . قَالَ أَبُو قِلاَبَةَ فَلَمَّا فَرَغْتُ قَالَ عَنْبَسَةُ سُبْحَانَ اللَّهِ - قَالَ أَبُو قِلاَبَةَ - فَقُلْتُ أَتَتَّهِمُنِي يَا عَنْبَسَةُ قَالَ لاَ هَكَذَا حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ لَنْ تَزَالُوا بِخَيْرٍ يَا أَهْلَ الشَّامِ مَادَامَ فِيكُمْ هَذَا أَوْ مِثْلُ هَذَا.

Reference : Sahih Muslim 1671 d
In-book reference : Book 28, Hadith 15
USC-MSA web (English) reference : Book 16, Hadith 4133

(deprecated numbering scheme)

Anas b. Malik reported:

There came to Allah's Messenger (ﷺ) eight persons from the tribe of 'Ukl, but with this addition that he did not cauterise (the wounds which hid been inflicted upon them while punishing them).

وَحَدَّثَنَا الْحَسَنُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ، حَدَّثَنَا مِسْكِينٌ، - وَهُوَ ابْنُ بُكَيْرٍ الْحَرَّانِيُّ - أَخْبَرَنَا الأَوْزَاعِيُّ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَدِمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ . بِنَحْوِ حَدِيثِهِمْ . وَزَادَ فِي الْحَدِيثِ وَلَمْ يَحْسِمْهُمْ .

Reference : Sahih Muslim 1671 e
In-book reference : Book 28, Hadith 16
USC-MSA web (English) reference : Book 16, Hadith 4134
(deprecated numbering scheme)

Anas reported:

There came to Allah's Messenger (ﷺ) some ponple from 'Uraina. They embraced Islam and swore allegiance to him and there had spread at that time pleurisy. The rest of the hadith is the same (but with this addition):" There were by his (the Prophet's) side about twenty young men of the Ansar; he sent them (behind) them (culprits), and he also sent along with them one expert in following the track so that he might trace their footprints."

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ، بْنُ حَرْبٍ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسٍ، قَالَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم نَفَرٌ مِنْ عُرَيْنَةَ فَأَسْلَمُوا وَبَايَعُوهُ وَقَدْ وَقَعَ بِالْمَدِينَةِ الْمُومُ - وَهُوَ الْبِرْسَامُ - ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ وَزَادَ وَعِنْدَهُ شَبَابٌ مِنَ الأَنْصَارِ قَرِيبٌ مِنْ عِشْرِينَ فَأَرْسَلَهُمْ إِلَيْهِمْ وَبَعَثَ مَعَهُمْ قَائِفًا يَقْتَصُّ أَثَرَهُمْ .

Reference : Sahih Muslim 1671 f
In-book reference : Book 28, Hadith 17
USC-MSA web (English) reference : Book 16, Hadith 4135
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، ح. وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، وَفِي حَدِيثِ هَمَّامٍ قَدِمَ عَلَى النَّبِيِّ صلى الله عليه وسلم رَهْطٌ مِنْ عُرَيْنَةَ وَفِي حَدِيثِ سَعِيدٍ مِنْ عُكْلٍ وَعُرَيْنَةَ . بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1671 g
In-book reference : Book 28, Hadith 18
USC-MSA web (English) reference : Book 16, Hadith 4136
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) pierced their eyes because they had pierced the eyes of the shepherds.

وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ، حَدَّثَنَا يَحْيَى بْنُ غَيْلاَنَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، قَالَ إِنَّمَا سَمَلَ النَّبِيُّ صلى الله عليه وسلم أَعْيُنَ أُولَئِكَ لأَنَّهُمْ سَمَلُوا أَعْيُنَ الرِّعَاءِ .

Reference : Sahih Muslim 1671 h
In-book reference : Book 28, Hadith 19
USC-MSA web (English) reference : Book 16, Hadith 4137
(deprecated numbering scheme)

(3) Chapter: Confirmation of Qisas in the case of killing with a rock and other sharp or heavy objects, and the killing of a man for a woman

(3) باب ثُبُوتِ الْقِصَاصِ فِي الْقَتْلِ بِالْحَجَرِ وَغَيْرِهِ مِنَ الْمُحَدَّدَاتِ وَالْمُثَقَّلاَتِ وَقَتْلِ الرَّجُلِ بِالْمَرْأَةِ

Anas b. Malik reported that a Jew killed a girl with a stone for her silver ornaments. She was brought to Allah's Messenger (ﷺ) when there was yet some life in her. He (the Holy Prophet) said to her:

Has so and so killed you? She indicated with the nod of her head: No. He said for the second time, and she again said: No with the nod of her head. He asked for the third time, and she said: Yes with the nod of her head and Allah's Messenger (ﷺ) commanded to crush his head between two stones.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ يَهُودِيًّا، قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا فَقَتَلَهَا بِحَجَرٍ - قَالَ - فَجِيءَ بِهَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَبِهَا رَمَقٌ فَقَالَ لَهَا " أَقَتَلَكِ فُلاَنٌ " . فَأَشَارَتْ بِرَأْسِهَا أَنْ لاَ ثُمَّ قَالَ لَهَا الثَّانِيَةَ فَأَشَارَتْ بِرَأْسِهَا أَنْ لاَ ثُمَّ سَأَلَهَا الثَّالِثَةَ فَقَالَتْ نَعَمْ . وَأَشَارَتْ بِرَأْسِهَا فَقَتَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ حَجَرَيْنِ .

Reference : Sahih Muslim 1672 a
In-book reference : Book 28, Hadith 20
USC-MSA web (English) reference : Book 16, Hadith 4138
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters and in the hadith narrated on the authority of Ibn Idris (the words are):

" He (commanded) to crush his head between two stones."

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . نَحْوَهُ وَفِي حَدِيثِ ابْنِ إِدْرِيسَ فَرَضَخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ .

Reference : Sahih Muslim 1672 b
In-book reference : Book 28, Hadith 21
USC-MSA web (English) reference : Book 16, Hadith 4139
(deprecated numbering scheme)

Anas reported that a Jew killed a girl of the Ansar for her ornaments and then threw her in a well and smashed her head with a stone. He was caught and brought to the Messenger of Allah (ﷺ), and he commanded that he should be stoned to death. So he was stoned until he died.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، مِنَ الْيَهُودِ قَتَلَ جَارِيَةً مِنَ الأَنْصَارِ عَلَى حُلِيٍّ لَهَا ثُمَّ أَلْقَاهَا فِي الْقَلِيبِ وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ فَأُخِذَ فَأُتِيَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَمَرَ بِهِ أَنْ يُرْجَمَ حَتَّى يَمُوتَ فَرُجِمَ حَتَّى مَاتَ .

Reference : Sahih Muslim 1672 c
In-book reference : Book 28, Hadith 22
USC-MSA web (English) reference : Book 16, Hadith 4140
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1672 d
In-book reference : Book 28, Hadith 23
USC-MSA web (English) reference : Book 16, Hadith 4141
(deprecated numbering scheme)

Anas b. Malik reported:

A girl was found with her head crushed between two stones. They asked her as to who had done that-has so and so (done it) until they mentioned a Jew. She indicated with the nod of her head (that it was so). So the Jew was caught, and he made confession (of his guilt). And Allah's Messenger (ﷺ) commanded that his head be smashed with stones.

وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَارِيَةً، وُجِدَ رَأْسُهَا قَدْ رُضَّ بَيْنَ حَجَرَيْنِ فَسَأَلُوهَا مَنْ صَنَعَ هَذَا بِكِ فُلاَنٌ فُلاَنٌ حَتَّى ذَكَرُوا يَهُودِيًّا فَأَوْمَتْ بِرَأْسِهَا فَأُخِذَ الْيَهُودِيُّ فَأَقَرَّ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ ‏.‏

Reference : Sahih Muslim 1672 e
In-book reference : Book 28, Hadith 24
USC-MSA web (English) reference : Book 16, Hadith 4142
(deprecated numbering scheme)

(4) Chapter: If a person attacks another person's life and limb, and the other defends himself and kills him or injures him, there is no penalty on him

(4) باب الصَّائِلُ عَلَى نَفْسِ الإِنْسَانِ أَوْ عُضْوِهِ إِذَا دَفَعَهُ الْمَصُولُ عَلَيْهِ فَأَتْلَفَ نَفْسَهُ أَوْ عُضْوَهُ لاَ ضَمَانَ عَلَيْهِ

Imran b. Husain reported:

Ya'la b. Munya or Ibn Umayya fought with a person, and the one bit the hand of the other. And he tried to draw his hand from his mouth and thus his foreteeth ware pulled out. They referred their dispute to Allah's Apostle (ﷺ), whereupon he said: Does any one of you bite as the camel bites? So there is no blood-wit for it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قَاتَلَ يَعْلَى ابْنُ مُنْيَةَ أَوِ ابْنُ أُمَيَّةَ رَجُلاً فَعَضَّ أَحَدُهُمَا صَاحِبَهُ فَانْتَزَعَ يَدَهُ مِنْ فَمِهِ فَنَزَعَ ثَنِيَّتَهُ - وَقَالَ ابْنُ الْمُثَنَّى ثَنِيَّتَيْهِ - فَاخْتَصَمَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ أَيَعَضُّ أَحَدُكُمْ كَمَا يَعَضُّ الْفَحْلُ لاَ دِيَةَ لَهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1673 a
In-book reference : Book 28, Hadith 25
USC-MSA web (English) reference : Book 16, Hadith 4143
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ya'la.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ يَعْلَى، عَنْ يَعْلَى، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 1673 b
In-book reference	: Book 28, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 16, Hadith 4144

'Imran b. Husain reported that a person bit the arm of another person; he pulled it out and his foretooth fell down. This matter was taken to Allah's Apostle (ﷺ), and he turned it down saying:

Did you want to eat his flesh?

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلاً، عَضَّ ذِرَاعَ رَجُلٍ فَجَذَبَهُ فَسَقَطَتْ ثَنِيَّتُهُ فَرُفِعَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَبْطَلَهُ وَقَالَ " أَرَدْتَ أَنْ تَأْكُلَ لَحْمَهُ " .

Reference	: Sahih Muslim 1673 c
In-book reference	: Book 28, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 16, Hadith 4145

Safwan b. Ya'la reported that a person bit the arm of the servant of Ya'la b. Munya. He pulled it and his foretooth fell. The matter was referred to Allah's Apostle (ﷺ) and he turned it down and said:

Did you intend to bite his hand, as the camel bites?

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ بُدَيْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، أَنَّ أَجِيرًا، لِيَعْلَى ابْنِ مُنْيَةَ عَضَّ رَجُلٌ ذِرَاعَهُ فَجَذَبَهَا فَسَقَطَتْ ثَنِيَّتُهُ فَرُفِعَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَبْطَلَهَا وَقَالَ " أَرَدْتَ أَنْ تَقْضَمَهَا كَمَا يَقْضَمُ الْفَحْلُ " .

Reference	: Sahih Muslim 1674 a
In-book reference	: Book 28, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 16, Hadith 4146

'Imran b. Husain reported that a person bit the hand of a person. He withdrew his hand and his foretooth or foreteeth fell down. He (the man who lost his teeth) referred the matter to Allah's Messenger (ﷺ) and he said, What do you want me to do? Do you ask me that I should order him to put his hand in your month, and you should bite it as the camel bites? (If you want retaliation, then the only way out is) that you put your hand in his mouth (allow him) to bite that and then draw it away.

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ، بْنِ سِيرِينَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلاً، عَضَّ يَدَ رَجُلٍ فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ أَوْ ثَنَايَاهُ فَاسْتَعْدَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَأْمُرُنِي تَأْمُرُنِي أَنْ آمُرَهُ أَنْ يَدَعَ يَدَهُ فِي فِيكَ تَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ ادْفَعْ يَدَكَ حَتَّى يَعَضَّهَا ثُمَّ انْتَزِعْهَا " .

Reference : Sahih Muslim 1673 d
In-book reference : Book 28, Hadith 29
USC-MSA web (English) reference : Book 16, Hadith 4147
(deprecated numbering scheme)

Safwan b. Ya'la b. Munya reported on the authority of his father that there came to Allah's Apostle (ﷺ) a person who had bitten the hand of another person and who had withdrawn his hand (and as a result thereof) his foreteeth had fallen (those which had bitten). The Apostle of Allah (ﷺ) turned down his (claim), and said:

Do you wish to bite as the camel bites?

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى ابْنِ، مُنْيَةَ عَنْ أَبِيهِ، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ وَقَدْ عَضَّ يَدَ رَجُلٍ فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتَاهُ - يَعْنِي الَّذِي عَضَّهُ - قَالَ فَأَبْطَلَهَا النَّبِيُّ صلى الله عليه وسلم وَقَالَ " أَرَدْتَ أَنْ تَقْضَمَهُ كَمَا يَقْضَمُ الْفَحْلُ " .

Reference : Sahih Muslim 1674 b
In-book reference : Book 28, Hadith 30
USC-MSA web (English) reference : Book 16, Hadith 4148
(deprecated numbering scheme)

Safwan b. Ya'la b. Umayya thus reported from his father:

I participated in the expedition to Tabuk with Allah's Apostle (ﷺ). And Ya'la used to say: That was the most weighty of my deeds, in my opinion. Safwan said that Ya'la had stated: I had a servant; he quarrelled with another person, and the one bit the hand of the other. ('Ata' said that Safwan had told him which one had bitten the hand of the other.) So he whose hand was bitten drew ill from (the mouth) of the one who had bitten it and (in this scuffle) one of his foreteeth was also drawn out. They both came to Allah's Apostle (ﷺ) and he declared his (claim for the compensation of) tooth as invalid.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، قَالَ غَزَوْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم غَزْوَةَ تَبُوكَ - قَالَ وَكَانَ يَعْلَى يَقُولُ تِلْكَ الْغَزْوَةُ أَوْثَقُ عَمَلِي عِنْدِي - فَقَالَ عَطَاءٌ قَالَ صَفْوَانُ قَالَ يَعْلَى كَانَ لِي أَجِيرٌ فَقَاتَلَ إِنْسَانًا فَعَضَّ أَحَدُهُمَا يَدَ الآخَرِ - قَالَ لَقَدْ أَخْبَرَنِي صَفْوَانُ أَيُّهُمَا عَضَّ الآخَرَ - فَانْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِّ فَانْتَزَعَ إِحْدَى ثَنِيَّتَيْهِ فَأَتَيَا النَّبِيَّ صلى الله عليه وسلم فَأَهْدَرَ ثَنِيَّتَهُ .

Reference : Sahih Muslim 1674 c
In-book reference : Book 28, Hadith 31
USC-MSA web (English) reference : Book 16, Hadith 4149
(deprecated numbering scheme)

This hadith has been narrated on the authority of Juraij with the same chain of transmitters.

وَحَدَّثَنَاهُ عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1674 d
In-book reference : Book 28, Hadith 32
USC-MSA web (English) reference : Book 16, Hadith 4150
(deprecated numbering scheme)

(5) Chapter: The validity of Qisas for teeth and the like

(5) باب إِثْبَاتِ الْقِصَاصِ فِي الأَسْنَانِ وَمَا فِي مَعْنَاهَا

Anas reported that Umm Haritha, the sister of Rubayyi' (she was the father's sister of Hadrat Anas) injured a person (she broke his teeth). The dispute was referred to Allah's Apostle (ﷺ). Allah's Messenger (ﷺ) said:

Retribution, retribution. Umm Rubayyi' said: Messenger of Allah, will retribution be taken from so and so? By Allah, it shall not be taken from her (i. e. from Umm Haritha). Thereupon Allah's Apostle said: Hallowed be Allah. O Umm Rubayyi', Qisas (retribution is a command, prescribed) in the Book of Allah. She said: No, by Allah, Qisas will never be taken from her; and she went on saying this until they (the relatives of the one who had been injured) accepted the blood-wit. Thereupon Allah's Messenger (ﷺ) said: Verily there are amongst the servants of Allah (such pious persons) who, if they take oath of Allah, He honours it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ أُخْتَ الرُّبَيِّعِ أُمَّ حَارِثَةَ، جَرَحَتْ إِنْسَانًا فَاخْتَصَمُوا إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْقِصَاصَ الْقِصَاصَ " . فَقَالَتْ أُمُّ الرَّبِيعِ يَا رَسُولَ اللَّهِ أَيُقْتَصُّ مِنْ فُلاَنَةَ وَاللَّهِ لاَ يُقْتَصُّ مِنْهَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " سُبْحَانَ اللَّهِ يَا أُمَّ الرَّبِيعِ الْقِصَاصُ كِتَابُ اللَّهِ " . قَالَتْ لاَ وَاللَّهِ لاَ يُقْتَصُّ مِنْهَا أَبَدًا . قَالَ فَمَا زَالَتْ حَتَّى قَبِلُوا الدِّيَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ " .

Reference : Sahih Muslim 1675
In-book reference : Book 28, Hadith 33
USC-MSA web (English) reference : Book 16, Hadith 4151
(deprecated numbering scheme)

(6) Chapter: When it is permissible to shed the blood of a muslim

(6) باب مَا يُبَاحُ بِهِ دَمُ الْمُسْلِمِ

'Abdullah (b. Mas'ud) reported Allah's Messenger (ﷺ) as saying:

It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah, but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلاَّ بِإِحْدَى ثَلاَثٍ الثَّيِّبُ الزَّانِ وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ " .

Reference : Sahih Muslim 1676 a
In-book reference : Book 28, Hadith 34
USC-MSA web (English) reference : Book 16, Hadith 4152
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1676 b
In-book reference : Book 28, Hadith 35
USC-MSA web (English) reference : Book 16, Hadith 4153
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported:
Allah's Messenger (ﷺ) stood up and said: By Him besides Whom there is no god but He, the blood of a Muslim who bears the testimony that there is no god but Allah, and I am His Messenger, may be lawfully shed only in case of three persons: the one who abandons Islam, and deserts the community [Ahmad, one of the narrators, is doubtful whether the Prophet (ﷺ) used the word li'l-jama'ah or al-jama'ah), and the married adulterer, and life for life.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لأَحْمَدَ - قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " وَالَّذِي لاَ إِلَهَ غَيْرُهُ لاَ يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلاَّ ثَلاَثَةُ نَفَرٍ التَّارِكُ الإِسْلاَمَ الْمُفَارِقُ لِلْجَمَاعَةِ أَوِ الْجَمَاعَةَ - شَكَّ فِيهِ أَحْمَدُ - وَالثَّيِّبُ الزَّانِي وَالنَّفْسُ بِالنَّفْسِ " . قَالَ الأَعْمَشُ فَحَدَّثْتُ بِهِ، إِبْرَاهِيمَ فَحَدَّثَنِي عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، بِمِثْلِهِ .

Reference : Sahih Muslim 1676 c
In-book reference : Book 28, Hadith 36
USC-MSA web (English) reference : Book 16, Hadith 4154
(deprecated numbering scheme)

This hadith has been reported on the authority of A'mash with the same chain of narrators but with a slight variation of words, i. e. he did not say:
By Him besides Whom there is no god.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، بِالإِسْنَادَيْنِ جَمِيعًا نَحْوَ حَدِيثِ سُفْيَانَ وَلَمْ يَذْكُرَا فِي الْحَدِيثِ قَوْلَهُ " وَالَّذِي لاَ إِلَهَ غَيْرُهُ " .

Reference : Sahih Muslim 1676 d
In-book reference : Book 28, Hadith 37
USC-MSA web (English) reference : Book 16, Hadith 4155
(deprecated numbering scheme)

(7) Chapter: The sin of the one who set the precedent of killing

(7) باب بَيَانِ إِثْمِ مَنْ سَنَّ الْقَتْلَ

'Abdullah (b. Mas'ud) reported:
Allah's Apostle (ﷺ) having said: No person who is killed unjustly, but the share of (this offence of his also) falls upon the first son of Adam, for he was the first to introduce killing.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ، اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُقْتَلُ نَفْسٌ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا لأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ " .

Reference : Sahih Muslim 1677 a
In-book reference : Book 28, Hadith 38
USC-MSA web (English) reference : Book 16, Hadith 4156
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jarir and 'Isa b. Yunus with a slight variation of words.

وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَعِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ جَرِيرٍ وَعِيسَى بْنِ يُونُسَ " لأَنَّهُ سَنَّ الْقَتْلَ " . لَمْ يَذْكُرَا أَوَّلَ .

Reference : Sahih Muslim 1677 b
In-book reference : Book 28, Hadith 39
USC-MSA web (English) reference : Book 16, Hadith 4157
(deprecated numbering scheme)

(8) Chapter: The punishment for bloodshed in the hereafter, and bloodshed will be the first thing concerning which judgement is passed among the people on the Day of Resurrection

(8) باب الْمُجَازَاةِ بِالدِّمَاءِ فِي الآخِرَةِ وَأَنَّهَا أَوَّلُ مَا يُقْضَى فِيهِ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ

'Abdullah b. (Mas'ud) reported Allah's Messenger (ﷺ) as saying:

The first (thing) that will be decided among people on the Day of Judgment will pertain to bloodshed.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ وَكِيعٍ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ " .

Reference : Sahih Muslim 1678 a
In-book reference : Book 28, Hadith 40
USC-MSA web (English) reference : Book 16, Hadith 4158
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah through another chain of transmitters with a slight variation of words.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - ح وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا ابْنُ، الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّ بَعْضَهُمْ قَالَ عَنْ شُعْبَةَ " يُقْضَى " . وَبَعْضُهُمْ قَالَ " يُحْكَمُ بَيْنَ النَّاسِ " .

Reference : Sahih Muslim 1678 b
In-book reference : Book 28, Hadith 41
USC-MSA web (English) reference : Book 16, Hadith 4159
(deprecated numbering scheme)

(9) Chapter: Emphasis on the sanctity of Blood, Honor and Wealth

(9) باب تَغْلِيظِ تَحْرِيمِ الدِّمَاءِ وَالأَعْرَاضِ وَالأَمْوَالِ

Abu Bakra reported that (in the Farewell Address) Allah's Apostle (ﷺ) said:

Time has completed a cycle and come to the state of the day when Allah created the heavens and the earth. The year is constituted of twelve months, of which four are sacred; three of them consecutive, viz. Dhu'l-Qa'da, Dhu'l- Hijja and Muharram, and also Rajab the month of Mudar which comes between Jumada and Sha'ban. He (the Holy Prophet) then said: which month is this? We said Allah and His Messenger know best. He (the narrator) said: He (the Holy Prophet) remained silent for some time until we thought that he would give it a name other than that (by which it was known). He said: Is it not Dha'l-Hijja? We said: Yes. He (the Holy Prophet) said: Which city is this? We said: Allah and His Messenger know best. He (the Holy Prophety remained silent until we thought that he would give it another name. He (the Holy Prophet) said: Is it not the Balda (the city of Mecca)? We said: Yes. He said: What day is this? We said: Allah and His Messenger know best. He (the Holy Prophet) remained silent until we thought that he would give it another name. He said: Is it not the Day of Sacrifice? We said: Allah's Messenger. yes. Thereupon he said: Your blood, your property (Muhammad, one of the narrators, said: I think, he also said this) and your honour are sacred to you like the sacredness of this day of yours, in this city of yours, and in this month of yours. You will soon meet your Lord and He will ask you about your deeds. So do not turn after me unbelievers (or misguided), some of you striking the necks of the others. Behold I let him who is present convey to him who is absent, for many a one whom a message is conveyed has a more retentive memory than one who hears. He again said: Behold! have I not delivered (the message) to you? This hadith has been narrated through another chain of transmitters, but with a slight variation of words.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي، بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلاَثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ شَهْرُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ - ثُمَّ قَالَ - أَىُّ شَهْرٍ هَذَا " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ - قَالَ - فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ . قَالَ " أَلَيْسَ ذَا الْحِجَّةِ " . قُلْنَا بَلَى . قَالَ " فَأَىُّ بَلَدٍ هَذَا " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ - قَالَ - فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ . قَالَ " أَلَيْسَ الْبَلْدَةَ " . قُلْنَا بَلَى . قَالَ " فَأَىُّ يَوْمٍ هَذَا " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ - قَالَ - فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ . قَالَ " أَلَيْسَ يَوْمَ النَّحْرِ " . قُلْنَا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ - وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ فَلاَ تَرْجِعُنَّ بَعْدِي كُفَّارًا - أَوْ ضُلاَّلاً - يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ " . ثُمَّ قَالَ " أَلاَ هَلْ بَلَّغْتُ " . قَالَ ابْنُ حَبِيبٍ فِي رِوَايَتِهِ " وَرَجَبُ مُضَرَ " . وَفِي رِوَايَةِ أَبِي بَكْرٍ " فَلاَ تَرْجِعُوا بَعْدِي " .

Reference : Sahih Muslim 1679 a
In-book reference : Book 28, Hadith 42

USC-MSA web (English) reference : Book 16, Hadith 4160
(deprecated numbering scheme)

Abu Bakra reported that when it was that day (the 10th of Dhu'l-Hijja) he mounted his camel and a person caught its nosestring, whereupon he said:

Do you know which day is this? They said: Allah and His Messenger know best. (The Prophet [may peace be upon him] kept silent) until we thought that he would give that another name. He said: Is it not the day of Nahr (Sacrifice) (10th of Dhu'l- Hijja)? We said: Allah's Messenger, yes. He (again) said: Which month is it? We said: Allah and His Messenger knows best. He said: Is it not Dhu'l-Hijja? We said: Allah's Messenger, yes. He said: Which city is this? We said: Allah and His Messenger know best. He (the narrator) said (that the Prophet kept silent until we thought that he would give it another name besides its (original) name. He said: Is it not Balda (the city of Mecca)? We said: Yes, Allah's Messenger. He (then) said: Verily your blood (lives) and your property and your honour are as sacred unto you as sacred is this day of yours, in this month of yours, in this city of yours. Let him who is present convey it to one who is absent. He then turned his attention towards two multicoloured (black and white) rams and slaughtered them, and two goats, and distributed them amongst us.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ لَمَّا كَانَ ذَلِكَ الْيَوْمُ قَعَدَ عَلَى بَعِيرِهِ وَأَخَذَ إِنْسَانٌ بِخِطَامِهِ فَقَالَ " أَتَدْرُونَ أَىَّ يَوْمٍ هَذَا " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ . فَقَالَ " أَلَيْسَ بِيَوْمِ النَّحْرِ " . قُلْنَا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَأَىُّ شَهْرٍ هَذَا " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " أَلَيْسَ بِذِي الْحِجَّةِ " . قُلْنَا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَأَىُّ بَلَدٍ هَذَا " . قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ - قَالَ - حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ . قَالَ " أَلَيْسَ بِالْبَلْدَةِ " . قُلْنَا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ " . قَالَ ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا وَإِلَى جُزَيْعَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا .

Reference : Sahih Muslim 1679 b
In-book reference : Book 28, Hadith 43
USC-MSA web (English) reference : Book 16, Hadith 4161
(deprecated numbering scheme)

Abu Bakra reported that when it was the day of (Dhu'l-Hijja) Allah's Apostle (ﷺ) mounted the camel and addressed and a person had been holding its nosestring. The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنِ ابْنِ عَوْنٍ، قَالَ قَالَ مُحَمَّدٌ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ لَمَّا كَانَ ذَلِكَ الْيَوْمُ جَلَسَ النَّبِيُّ صلى الله عليه وسلم عَلَى بَعِيرٍ - قَالَ - وَرَجُلٌ آخِذٌ بِزِمَامِهِ - أَوْ قَالَ بِخِطَامِهِ - فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ .

Reference : Sahih Muslim 1679 c
In-book reference : Book 28, Hadith 44
USC-MSA web (English) reference : Book 16, Hadith 4162
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Bakra through another chain of transmitters (and the words are):

" Allah's Messenger (ﷺ) addressed us on the day of Nahr (Sacrifice) and said: What day is this? And the rest of the hadith is the same except that he did not make mention of" your honour," and also did not make mention of this: He then turned his attention towards two rams and what follows, and in a hadith (the words pertaining to sacred- ness are recorded in this way):" Like the sacredness of this day of yours, in this month of yours, in this city of yours to the day when you will meet your Lord. Behold, have I not conveyed (the Message of God)? They said: Yes. He said: O Allah, bear witness."

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ، آخَرَ هُوَ فِي نَفْسِي أَفْضَلُ مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ وَأَحْمَدُ بْنُ خِرَاشٍ قَالاَ حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو حَدَّثَنَا قُرَّةُ بِإِسْنَادِ يَحْيَى بْنِ سَعِيدٍ - وَسَمَّى الرَّجُلَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي بَكْرَةَ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ النَّحْرِ فَقَالَ " أَىُّ يَوْمٍ هَذَا " . وَسَاقُوا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ عَوْنٍ غَيْرَ أَنَّهُ لاَ يَذْكُرُ " وَأَعْرَاضَكُمْ " . وَلاَ يَذْكُرُ ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ وَمَا بَعْدَهُ وَقَالَ فِي الْحَدِيثِ " كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمِ تَلْقَوْنَ رَبَّكُمْ أَلاَ هَلْ بَلَّغْتُ " . قَالُوا نَعَمْ . قَالَ " اللَّهُمَّ اشْهَدْ " .

Reference	: Sahih Muslim 1679 d
In-book reference	: Book 28, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 16, Hadith 4163

(10) Chapter: A confession to murder is valid and the heir of the victim is entitled to Qisas, but it is recommended to ask him to let him go

(10) باب صِحَّةِ الإِقْرَارِ بِالْقَتْلِ وَتَمْكِينِ وَلِيِّ الْقَتِيلِ مِنَ الْقِصَاصِ وَاسْتِحْبَابِ طَلَبِ الْعَفْوِ مِنْهُ

'Alqama b. Wa'il reported on the authority of his-father:

While I was sitting in the company of Allah's Apostle (ﷺ), a person came there dragging another one with the help of a strap and said: Allah's Messenger, this man has killed my brother. Allah's Messenger (ﷺ) said to him: Did you kill him? And the other man said: (In case he did not make a confession of this, I shall brine, a witness against him). He (the murderer) said: Yes, I have killed him. He (the Holy Prophet) said: Why did you kill him? He said: I and he won striking down the leaves of a tree and he abused me and enraged me, and to I struck his head with an axe and killed him, whereupon Allah's Messenger (ﷺ) said: Have you anything with you to pay blood-wit on your behalf? He said: I do not possess any property but this robe of mine and this axe of mine. He (the Holy, Prophet) said: Do you think your people will pay ransom for you? He said: I am more insignificant among my people than this (that I would not be able to get this benefit from my tribe). He (the Holy Prophet) threw the strap towards him (the claimant of the blood-wit) saying: Take away your man. The man took him away, and as he returned, Allah's Messenger (ﷺ) said: If he kills him, he will be like him. He returned and said: Allah's Messenger, it has reached me that you have said that" If he killed him, he would be like him." I caught hold of him according to your command, whereupon Allah's Messenger (ﷺ) said: Don't you like that he should take upon him (the burden) of your sin and the sin of your companion (your brother)? He said: Allah's Apostle, why not? The Messenger of Allah (may peace be. upon him) said: If it is so, then let it be. He threw away the strap (around the offender) and set him free.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو يُونُسَ، عَنْ سِمَاكِ بْنِ، حَرْبٍ أَنَّ عَلْقَمَةَ بْنَ وَائِلٍ، حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ إِنِّي لَقَاعِدٌ مَعَ النَّبِيِّ صلى الله عليه وسلم إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ بِنِسْعَةٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا قَتَلَ أَخِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقَتَلْتَهُ " . فَقَالَ إِنَّهُ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ عَلَيْهِ الْبَيِّنَةَ . قَالَ نَعَمْ . قَتَلْتُهُ قَالَ " كَيْفَ قَتَلْتَهُ " . قَالَ كُنْتُ أَنَا وَهُوَ نَخْتَبِطُ مِنْ شَجَرَةٍ فَسَبَّنِي فَأَغْضَبَنِي فَضَرَبْتُهُ بِالْفَأْسِ عَلَى قَرْنِهِ فَقَتَلْتُهُ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " هَلْ لَكَ مِنْ شَىْءٍ تُؤَدِّيهِ عَنْ نَفْسِكَ " . قَالَ مَا لِي مَالٌ إِلاَّ كِسَائِي وَفَأْسِي . قَالَ " فَتَرَى قَوْمَكَ يَشْتَرُونَكَ " . قَالَ أَنَا أَهْوَنُ عَلَى قَوْمِي مِنْ ذَاكَ . فَرَمَى إِلَيْهِ بِنِسْعَتِهِ . وَقَالَ " دُونَكَ صَاحِبَكَ " . فَانْطَلَقَ بِهِ الرَّجُلُ فَلَمَّا وَلَّى قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ " . فَرَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ بَلَغَنِي أَنَّكَ قُلْتَ " إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ " . وَأَخَذْتُهُ بِأَمْرِكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ " . قَالَ يَا نَبِيَّ اللَّهِ - لَعَلَّهُ قَالَ - بَلَى . قَالَ " فَإِنَّ ذَاكَ كَذَاكَ " . قَالَ فَرَمَى بِنِسْعَتِهِ وَخَلَّى سَبِيلَهُ .

Reference : Sahih Muslim 1680 a
In-book reference : Book 28, Hadith 46
USC-MSA web (English) reference : Book 16, Hadith 4164
(deprecated numbering scheme)

'Alaqama b. Wa'il reported on the authority of his father that a person was brought to the Messenger of Allah (ﷺ) who had killed another person, and the heir of the person slain had dragged him (to the Holy Prophet) with a strap around his neck. As he turned away Allah's Messenger (ﷺ) said:

The killer and the killed are (doomed) to fire. A person came to the other person (the heir of the deceased) and he reported to him the words of the Messenger of Allah (ﷺ), and so he let him off. Isma'il b. Salim said: I made a mention of it to Habib b. Abu Thabit and he said: Ibn Ashwa' reported to me that Allah's Apostle (ﷺ) had asked him to pardon him, but he refused.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا إِسْمَاعِيلُ، بْنُ سَالِمٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِرَجُلٍ قَتَلَ رَجُلاً فَأَقَادَ وَلِيَّ الْمَقْتُولِ مِنْهُ فَانْطَلَقَ بِهِ وَفِي عُنُقِهِ نِسْعَةٌ يَجُرُّهَا فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ " . فَأَتَى رَجُلٌ الرَّجُلَ فَقَالَ لَهُ مَقَالَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَخَلَّى عَنْهُ . قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ فَذَكَرْتُ ذَلِكَ لِحَبِيبِ بْنِ أَبِي ثَابِتٍ فَقَالَ حَدَّثَنِي ابْنُ أَشْوَعَ أَنَّ النَّبِيَّ صلى الله عليه وسلم إِنَّمَا سَأَلَهُ أَنْ يَعْفُوَ عَنْهُ فَأَبَى .

Reference : Sahih Muslim 1680 b
In-book reference : Book 28, Hadith 47
USC-MSA web (English) reference : Book 16, Hadith 4165
(deprecated numbering scheme)

(11) Chapter: The Diyah for a fetus; and the Diyah for accidental killing and the ambiguous killing must be paid by the shahiqilah of the killer

(11) باب دِيَةِ الْجَنِينِ وَوُجُوبِ الدِّيَةِ فِي قَتْلِ الْخَطَإِ وَشِبْهِ الْعَمْدِ عَلَى عَاقِلَةِ الْجَانِي

Abu Huraira reported that among two women of the tribe of Hudhail one flung a stone upon the other causing an abortion to her so Allah's Apostle (may peace he upon him) gave judgment that a male or a female slave of best quality be given as compensation.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَتَيْنِ، مِنْ هُذَيْلٍ رَمَتْ إِحْدَاهُمَا الأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى فِيهِ النَّبِيُّ صلى الله عليه وسلم بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ‏.‏

Reference : Sahih Muslim 1681 a
In-book reference : Book 28, Hadith 48
USC-MSA web (English) reference : Book 16, Hadith 4166
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) gave judgment in case of the abortion of a woman of Banu Lihyan (that the offender and near relative should give compensation in the form of) good quality of a slave or a slave-girl. And the woman about whom the judgment was given for compensation died and thereupon Allah's Messenger (ﷺ) gave judgment that her inheritance goes to her sons and her husband, and the payment of the blood-wit lies with the family of (one who struck her).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّهُ قَالَ قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قُضِيَ عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا ‏.‏

Reference : Sahih Muslim 1681 b
In-book reference : Book 28, Hadith 49
USC-MSA web (English) reference : Book 16, Hadith 4167
(deprecated numbering scheme)

Abu Huraira reported that two women of the tribe of Hudhail fought with each other and one of them flung a stone at the other, killing her and what was in her womb. The case was brought to Allah's Messenger (ﷺ) and he gave judgment that the diyat (indemnity) of her unborn child is a male or a female slave of the best quality, and he also decided that the diyat of the woman is to be paid by her relative on the father's side, and he (the Holy Prophet) made her sons and those who were with them her heirs. Hamal b. al-Nabigha al-Hudhali said:

Messenger of Allah, why should I play blood-wit for one who neither drank, nor ate, nor spoke, nor made any noise; it is like a nonentity (it is, therefore, not justifiable to demand blood-wit for it). Thereupon Allah's Messenger (ﷺ) said: He seems to be one of the brothers of soothsavers on account of the rhymed speech which he has composed.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ فَقَالَ حَمَلُ بْنُ النَّابِغَةِ الْهُذَلِيُّ يَا رَسُولَ اللَّهِ كَيْفَ أَغْرَمُ مَنْ

لاَ شَرِبَ وَلاَ أَكَلَ وَلاَ نَطَقَ وَلاَ اسْتَهَلَّ فَمِثْلُ ذَلِكَ يُطَلُّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ " . مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ .

Reference : Sahih Muslim 1681 c
In-book reference : Book 28, Hadith 50
USC-MSA web (English) reference : Book 16, Hadith 4168
(deprecated numbering scheme)

Abu Huraira reported that two women fought-the rest of the hadith is the same but herein no mention has been made of:

He made her son and those who were with them her heirs. Someone said: Why should we pay blood-wit? And he did not name Hamal b. Malik.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ اقْتَتَلَتِ امْرَأَتَانِ . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ وَلَمْ يَذْكُرْ وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ . وَقَالَ فَقَالَ قَائِلٌ كَيْفَ نَعْقِلُ وَلَمْ يُسَمِّ حَمَلَ بْنَ مَالِكٍ .

Reference : Sahih Muslim 1681 d
In-book reference : Book 28, Hadith 51
USC-MSA web (English) reference : Book 16, Hadith 4169
(deprecated numbering scheme)

Al-Mughira b. Shu'ba reported that a woman struck her co-wife with a tent-pole and she was pregnant and she killed her. One of them belonged to the tribe of Lihyan. Allah's Messenger (ﷺ) made the relatives of the murderer responsible for the payment of blood-wit on her behalf, and fixed a slave or a female slave as the indemnity for what was in her womb. One of the persons amongst the relatives of the murderer said:

Should we pay indemnity for one who, neither ate, nor drank, nor made any noise, who was just like a nonentity? Thereupon Allah's Messenger (ﷺ) remarked: He speaks rhymed phrases like the people of the desert. He did impose indemnity upon them.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ الْخُزَاعِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ ضَرَبَتِ امْرَأَةٌ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ وَهِيَ حُبْلَى فَقَتَلَتْهَا - قَالَ - وَإِحْدَاهُمَا لِحْيَانِيَّةٌ - قَالَ - فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا فِي بَطْنِهَا . فَقَالَ رَجُلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ أَنَغْرَمُ دِيَةَ مَنْ لاَ أَكَلَ وَلاَ شَرِبَ وَلاَ اسْتَهَلَّ فَمِثْلُ ذَلِكَ يُطَلُّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسَجْعٌ كَسَجْعِ الأَعْرَابِ " . قَالَ وَجَعَلَ عَلَيْهِمُ الدِّيَةَ .

Reference : Sahih Muslim 1682 a
In-book reference : Book 28, Hadith 52
USC-MSA web (English) reference : Book 16, Hadith 4170
(deprecated numbering scheme)

Al-Mughira b. Shu'ba reported:

A woman killed her fellow-wife with a tent-pole. Her case was brought to Allah's Messenger (ﷺ), and he gave judgment that blood-wit should be paid by the relatives (of the offender) on the father's side. And as she was pregnant, he decided regarding her unborn child that a male or a female slave of good quality be given. Some of her

offender's) relatives said: Should we make compensation for one who never ate, nor drank, nor made any noise, who was like a nonentity? Thereupon Allah's Messenger (ﷺ) said: He was talking rhymed phrases like the rhymed phrases of desert Arabs.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ امْرَأَةً، قَتَلَتْ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ فَأُتِيَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَضَى عَلَى عَاقِلَتِهَا بِالدِّيَةِ وَكَانَتْ حَامِلاً فَقَضَى فِي الْجَنِينِ بِغُرَّةٍ . فَقَالَ بَعْضُ عَصَبَتِهَا أَنَدِي مَنْ لاَ طَعِمَ وَلاَ شَرِبَ وَلاَ صَاحَ فَاسْتَهَلَّ وَمِثْلُ ذَلِكَ يُطَلُّ قَالَ فَقَالَ " سَجْعٌ كَسَجْعِ الأَعْرَابِ " .

Reference : Sahih Muslim 1682 b
In-book reference : Book 28, Hadith 53
USC-MSA web (English) reference : Book 16, Hadith 4171
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mansur with the same chain of transmitters.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ مِثْلَ مَعْنَى حَدِيثِ جَرِيرٍ وَمُفَضَّلٍ .

Reference : Sahih Muslim 1682 c
In-book reference : Book 28, Hadith 54
USC-MSA web (English) reference : Book 16, Hadith 4172
(deprecated numbering scheme)

Mansur transmitted this hadith with a slight variation of words.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، بِإِسْنَادِهِمُ الْحَدِيثَ بِقِصَّتِهِ . غَيْرَ أَنَّ فِيهِ فَأَسْقَطَتْ فَرُفِعَ ذَلِكَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَضَى فِيهِ بِغُرَّةٍ وَجَعَلَهُ عَلَى أَوْلِيَاءِ الْمَرْأَةِ . وَلَمْ يَذْكُرْ فِي الْحَدِيثِ دِيَةَ الْمَرْأَةِ .

Reference : Sahih Muslim 1682 d
In-book reference : Book 28, Hadith 55
USC-MSA web (English) reference : Book 16, Hadith 4173
(deprecated numbering scheme)

Miswar b. Makhrama reported that 'Umar b. Khattab consulted people about the diyat of abortion of an unboam child. Mughira b. Shu'ba said:

I bear witness to the fact that Allah's Messenger (ﷺ) gave judgment about it that a good quality of slave or female slave should be given for it. Thereupon 'Umar said: Bring one who may bear witness to you. Then Muhammad b. Maslama bore witness to him.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ اسْتَشَارَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فِي إِمْلاَصِ الْمَرْأَةِ فَقَالَ

الْمُغِيرَةُ بْنُ شُعْبَةَ شَهِدْتُ النَّبِيَّ صلى الله عليه وسلم قَضَى فِيهِ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ . قَالَ فَقَالَ عُمَرُ ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ قَالَ فَشَهِدَ لَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ .

Reference : Sahih Muslim 1683
In-book reference : Book 28, Hadith 56
USC-MSA web (English) reference : Book 16, Hadith 4174
(deprecated numbering scheme)

29 - The Book of Legal Punishments (1684 - 1710)

كتاب الحدود

(1) Chapter: The Hadd for stealing and the minimum threshold

(1) باب حَدِّ السَّرِقَةِ وَنِصَابِهَا

'A'isha reported that Allah's Messenger (ﷺ) cut off the hand of a thief for a quarter of a dinar rid upwards.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِيَحْيَى - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْطَعُ السَّارِقَ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

Reference : Sahih Muslim 1684 a
In-book reference : Book 29, Hadith 1
USC-MSA web (English) reference : Book 17, Hadith 4175
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، وَإِبْرَاهِيمُ بْنُ سَعْدٍ كُلُّهُمْ عَنِ الزُّهْرِيِّ، . بِمِثْلِهِ فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1684 b
In-book reference : Book 29, Hadith 2
USC-MSA web (English) reference : Book 17, Hadith 4176
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

The hand of a thief should not be cut off but for a quarter of a dinar and upwards.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، وَحَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، - وَاللَّفْظُ لِلْوَلِيدِ وَحَرْمَلَةَ - قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تُقْطَعُ يَدُ السَّارِقِ إِلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِدًا " .

Reference : Sahih Muslim 1684 c
In-book reference : Book 29, Hadith 3
USC-MSA web (English) reference : Book 17, Hadith 4177
(deprecated numbering scheme)

'A'isha reported:

I heard Allah's Messenger (ﷺ) as saying: The hand (of a thief) should not be cut off but for a quarter of a dinar and what is above that.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، - وَاللَّفْظُ لِهَارُونَ وَأَحْمَدَ - قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَمْرَةَ، أَنَّهَا سَمِعَتْ عَائِشَةَ، تُحَدِّثُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تُقْطَعُ الْيَدُ إِلاَّ فِي رُبْعِ دِينَارٍ فَمَا فَوْقَهُ " .

Reference : Sahih Muslim 1684 d
In-book reference : Book 29, Hadith 4
USC-MSA web (English) reference : Book 17, Hadith 4178
(deprecated numbering scheme)

'A'isha reported that she heard Allah's Apostle (ﷺ) as saying:

The hand of the thief may not be cut off but for a quarter of a dinar and upwards.

حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، بْنِ الْهَادِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ تُقْطَعُ يَدُ السَّارِقِ إِلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِدًا " .

Reference : Sahih Muslim 1684 e
In-book reference : Book 29, Hadith 5
USC-MSA web (English) reference : Book 17, Hadith 4179
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Yazid b. 'Abdullah b. al-Had with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَإِسْحَاقُ بْنُ مَنْصُورٍ، جَمِيعًا عَنْ أَبِي عَامِرٍ الْعَقَدِيِّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، - مِنْ وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ - عَنْ يَزِيدَ بْنِ، عَبْدِ اللَّهِ بْنِ الْهَادِ بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1684 f
In-book reference : Book 29, Hadith 6
USC-MSA web (English) reference : Book 17, Hadith 4180
(deprecated numbering scheme)

'A'isha reported that during the lifetime of Allah's Messenger (ﷺ) the hand of the thief was not cut off for less than the price of a shield, iron coat or armour and both of them are valuable.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَمْ تُقْطَعْ يَدُ سَارِقٍ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي أَقَلَّ مِنْ ثَمَنِ الْمِجَنِّ حَجَفَةٍ أَوْ تُرْسٍ وَكِلاَهُمَا ذُو ثَمَنٍ .

Reference : Sahih Muslim 1685 a
In-book reference : Book 29, Hadith 7
USC-MSA web (English) reference : Book 17, Hadith 4181
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham through another chain of transmitters, and in the hadith narrated by 'Abd al-Rahim and Abu Usama (the words are):

" That (the shield) was valuable those days."

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، الرُّؤَاسِيِّ وَفِي حَدِيثِ عَبْدِ الرَّحِيمِ وَأَبِي أُسَامَةَ وَهُوَ يَوْمَئِذٍ ذُو ثَمَنٍ .

Reference : Sahih Muslim 1685 b
In-book reference : Book 29, Hadith 8
USC-MSA web (English) reference : Book 17, Hadith 4182
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (may peace upon him) cut off the hand of a thief (in case of the theft) of a shield the price of which was three dirhams.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَطَعَ سَارِقًا فِي مِجَنٍّ قِيمَتُهُ ثَلاَثَةُ دَرَاهِمَ .

Reference : Sahih Muslim 1686 a
In-book reference : Book 29, Hadith 9
USC-MSA web (English) reference : Book 17, Hadith 4183
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through some other chains of transmitters but with a slight variation of words.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ الْمُثَنَّى قَالاَ حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، وَأَيُّوبَ، بْنِ مُوسَى وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ، وَعُبَيْدِ اللَّهِ، وَمُوسَى بْنِ عُقْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ، وَمَالِكِ بْنِ أَنَسٍ، وَأُسَامَةَ، بْنِ زَيْدٍ اللَّيْثِيِّ كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ يَحْيَى عَنْ مَالِكٍ غَيْرَ أَنَّ بَعْضَهُمْ قَالَ قِيمَتُهُ وَبَعْضُهُمْ قَالَ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ .

Reference : Sahih Muslim 1686 b
In-book reference : Book 29, Hadith 10
USC-MSA web (English) reference : Book 17, Hadith 4184
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Let there be the curse of Allah upon the thief who steals an egg and his hand is cut off, and steals a rope and his hand is cut off.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ " .

Reference : Sahih Muslim 1687 a
In-book reference : Book 29, Hadith 11
USC-MSA web (English) reference : Book 17, Hadith 4185
(deprecated numbering scheme)

This hadith is narrated on the authority of A'mash with the same chain of transmitters with a slight variation of words.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، كُلُّهُمْ عَنْ عِيسَى، بْنِ يُونُسَ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُ يَقُولُ " إِنْ سَرَقَ حَبْلاً وَإِنْ سَرَقَ بَيْضَةً " .

Reference : Sahih Muslim 1687 b
In-book reference : Book 29, Hadith 12
USC-MSA web (English) reference : Book 17, Hadith 4186
(deprecated numbering scheme)

(2) Chapter: Cutting off the hand of a thief from the nobility and others; the prohibition of interceding with regard to Hudud punishments

(2) باب قَطْعِ السَّارِقِ الشَّرِيفِ وَغَيْرِهِ وَالنَّهْيِ عَنِ الشَّفَاعَةِ فِي الْحُدُودِ

'A'isha reported that the Quraish had been anxious about the Makhzumi woman who had committed theft, and said:

Who will speak to Allah's Messenger (ﷺ) about her? They said: Who dare it, but Usama, the loved one of Allah's Messenger (ﷺ)? So Usama spoke to him. Thereupon Allah's Messenger (ﷺ) said: Do you intercede regarding one of the punishments prescribed by Allah? He then stood up and addressed (people) saying: O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and it anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off. In the hadith transmitted on the authority of Ibn Rumh (the words are):" Verily those before you perished."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ قُرَيْشًا، أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلاَّ أُسَامَةُ حِبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَكَلَّمَهُ أُسَامَةُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ " . ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ " أَيُّهَا النَّاسُ إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا " . وَفِي حَدِيثِ ابْنِ رُمْحٍ " إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ " .

Reference : Sahih Muslim 1688 a
In-book reference : Book 29, Hadith 13
USC-MSA web (English) reference : Book 17, Hadith 4187
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), reported that the Quraish were concerned about the woman who had committed theft during the lifetime of Allah's Apostle (ﷺ), in the expedition of Victory (of Mecca). They said:

Who would speak to Allah's Messenger (ﷺ) about her? They (again) said: Who can dare do this but Usama b Zaid, the loved one of Allah's Messenger (ﷺ)? She was brought to Allah's Messenger (ﷺ) and Usama b. Zaid spoke about her to him (interceded on her behalf). The colour of the face of Allah's Messenger (ﷺ) changed, and he said: Do you intercede in one of the prescribed punishments of Allah? He (Usama) said: 'Messenger of Allah, seek forgiveness for me. When it was dusk. Allah's Messenger (ﷺ) stood up and gave an address. He (first) glorified Allah as He deserves, and then said: Now to our topic. This (injustice) destroyed those before you that when any one of (high) rank committed theft among them, they spared him, and when any weak one among them committed theft, they inflicted the prescribed punishment upon him. By Him in Whose Hand is my life, even if Fatima daughter of Muhammad were to commit theft, I would have cut off her hand. He (the Holy Prophet) then commanded about that woman who had committed theft, and her hand was cut off. 'A'isha (further) said: Hers was a good respentance, and she later on married and used to come to me after that, and I conveyed her needs (and problems) to Allah's Messenger (ﷺ).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لِحَرْمَلَةَ - قَالاَ أَخْبَرَنَا ابْنُ، وَهْبٍ قَالَ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الَّتِي سَرَقَتْ فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم فِي غَزْوَةِ الْفَتْحِ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالُوا وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَأُتِيَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ " . فَقَالَ لَهُ أُسَامَةُ اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ . فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَطَبَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا " . ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ الَّتِي سَرَقَتْ فَقُطِعَتْ يَدُهَا . قَالَ يُونُسُ قَالَ ابْنُ شِهَابٍ قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ فَحَسُنَتْ تَوْبَتُهَا بَعْدُ وَتَزَوَّجَتْ وَكَانَتْ تَأْتِينِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1688 b
In-book reference	: Book 29, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4188

'A'isha reported that a woman from the tribe of Makhzum used to borrow things (from people) and then denied (having taken them). Allah's Apostle (ﷺ) commanded her hand to be cut off. Her relatives came to Usama b. Zaid and spoke to him (requesting him to intercede on her behalf). He spoke to Allah's Messenger (ﷺ) about her. The rest of the hadith is the same.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ تُقْطَعَ يَدُهَا فَأَتَى أَهْلُهَا أُسَامَةَ بْنَ زَيْدٍ فَكَلَّمُوهُ فَكَلَّمَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِيهَا . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ .

Reference : Sahih Muslim 1688 c
In-book reference : Book 29, Hadith 15
USC-MSA web (English) reference : Book 17, Hadith 4189
(deprecated numbering scheme)

Jaibir reported that a woman from the tribe of Makhzum committed theft. She was brought to Allah's Apostle (ﷺ) and she sought refuge (intercession) from Umm Salama, the wife of Allah's Apostle (ﷺ). Thereupon Allah's Apostle (ﷺ) said:

By Allah, even if she were Fatima, I would have her hand cut off. And thus her hand was cut off.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ امْرَأَةً، مِنْ بَنِي مَخْزُومٍ سَرَقَتْ فَأُتِيَ بِهَا النَّبِيُّ صلى الله عليه وسلم فَعَاذَتْ بِأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَاللَّهِ لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا " . فَقُطِعَتْ .

Reference : Sahih Muslim 1689
In-book reference : Book 29, Hadith 16
USC-MSA web (English) reference : Book 17, Hadith 4190
(deprecated numbering scheme)

(3) Chapter: The Hadd punishment for Zina (fornication, adultery)

(3) باب حَدِّ الزِّنَا

'Ubada b. as-Samit reported:
Allah's Messenger (ﷺ) as saying: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ، بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذُوا عَنِّي خُذُوا عَنِّي قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْىُ سَنَةٍ وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ " .

Reference : Sahih Muslim 1690 a
In-book reference : Book 29, Hadith 17
USC-MSA web (English) reference : Book 17, Hadith 4191
(deprecated numbering scheme)

The above hadith is likewise narrated through another chain of transmitters.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مَنْصُورٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1690 b
In-book reference : Book 29, Hadith 18
USC-MSA web (English) reference : Book 17, Hadith 4191
(deprecated numbering scheme)

'Ubada b. as-Samit reported that whenever Allah's Apostle (ﷺ) received revelation, he felt its rigour and the complexion of his face changed. One day revelation descended upon him, he felt the same rigour. When it was over and he felt relief, he said:

Take from me. Verily Allah has ordained a way for them (the women who commit fornication),: (When) a married man (commits adultery) with a married woman, and an unmarried male with an unmarried woman, then in case of married (persons) there is (a punishment) of one hundred lashes and then stoning (to death). And in case of unmarried persons, (the punishment) is one hundred lashes and exile for one year.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ عَبْدِ الأَعْلَى، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِذَا أُنْزِلَ عَلَيْهِ كُرِبَ لِذَلِكَ وَتَرَبَّدَ لَهُ وَجْهُهُ - قَالَ - فَأُنْزِلَ عَلَيْهِ ذَاتَ يَوْمٍ فَلُقِيَ كَذَلِكَ فَلَمَّا سُرِّيَ عَنْهُ قَالَ " **خُذُوا عَنِّي فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً الثَّيِّبُ بِالثَّيِّبِ وَالْبِكْرُ بِالْبِكْرِ الثَّيِّبُ جَلْدُ مِائَةٍ ثُمَّ رَجْمٌ بِالْحِجَارَةِ وَالْبِكْرُ جَلْدُ مِائَةٍ ثُمَّ نَفْىُ سَنَةٍ** " .

Reference : Sahih Muslim 1690 c
In-book reference : Book 29, Hadith 19
USC-MSA web (English) reference : Book 17, Hadith 4192
(deprecated numbering scheme)

This hadith has been reported on the authority of Qatada with the same chain of transmitters except with this variation that the unmarried is to be lashed and exiled, and the married one is to be lashed and stoned. There is neither any mention of one year nor that of one hundred.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي كِلاَهُمَا، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . غَيْرَ أَنَّ فِي، حَدِيثِهِمَا " **الْبِكْرُ يُجْلَدُ وَيُنْفَى وَالثَّيِّبُ يُجْلَدُ وَيُرْجَمُ** " . لاَ يَذْكُرَانِ سَنَةً وَلاَ مِائَةً .

Reference : Sahih Muslim 1690 d
In-book reference : Book 29, Hadith 20
USC-MSA web (English) reference : Book 17, Hadith 4193
(deprecated numbering scheme)

(4) Chapter: Stoning of a married person for Zina

(4) باب رَجْمِ الثَّيِّبِ فِي الزِّنَا

'Abdullah b. 'Abbas reported that 'Umar b. Khattab sat on the pulpit of Allah's Messenger (ﷺ) and said:

Verily Allah sent Muhammad (ﷺ) with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger (ﷺ) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this

duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، يَقُولُ قَالَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ جَالِسٌ عَلَى مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أُنْزِلَ عَلَيْهِ آيَةُ الرَّجْمِ قَرَأْنَاهَا وَوَعَيْنَاهَا وَعَقَلْنَاهَا فَرَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَجَمْنَا بَعْدَهُ فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ الْحَبَلُ أَوْ الاِعْتِرَافُ .

Reference : Sahih Muslim 1691 a
In-book reference : Book 29, Hadith 21
USC-MSA web (English) reference : Book 17, Hadith 4194
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1691 b
In-book reference : Book 29, Hadith 22
USC-MSA web (English) reference : Book 17, Hadith 4195
(deprecated numbering scheme)

(5) Chapter: One who confesses to Zina (5) باب مَنِ اعْتَرَفَ عَلَى نَفْسِهِ بِالزِّنَا

Abu Huraira reported that a person from amongst the Muslims came to Allah's Messenger (ﷺ) while he was in the mosque. He called him saying:

Allah's Messenger. I have committed adultery. He (the Holy Prophet) turned away from him, He (again) came round facing him and said to him: Allah's Messenger, I have committed adultery. He (the Holy Prophet) turned away until he did that four times, and as he testified four times against his own self, Allah's Messenger (ﷺ) called him and said: Are you mad? He said: No. He (again) said: Are you married? He said: Yes. Thereupon Allah's Messenger (ﷺ) said: Take him and stone him.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ أَتَى رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ . فَأَعْرَضَ عَنْهُ فَتَنَحَّى تِلْقَاءَ وَجْهِهِ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنِّي زَنَيْتُ . فَأَعْرَضَ عَنْهُ حَتَّى ثَنَى ذَلِكَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَبِكَ جُنُونٌ " . قَالَ لاَ . قَالَ " فَهَلْ أَحْصَنْتَ " . قَالَ نَعَمْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اذْهَبُوا بِهِ فَارْجُمُوهُ " .

Reference : Sahih Muslim 1691 c
In-book reference : Book 29, Hadith 23

USC-MSA web (English) reference : Book 17, Hadith 4196
(deprecated numbering scheme)

Ibn Shihab (one of the narrators) said:

One who had heard Jabir b. 'Abdullah saying this informed me thus: I was one of those who stoned him. We stoned him at the place of prayer (either that of 'Id or a funeral). When the stones hurt him, he ran away. We caught him in the Harra and stoned him (to death).

قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي مَنْ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ فَكُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ فَأَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ ‏.‏

Reference : Sahih Muslim 1691 d
In-book reference : Book 29, Hadith 24
USC-MSA web (English) reference : Book 17, Hadith 4196
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.

وَرَوَاهُ اللَّيْثُ أَيْضًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَهُ ‏.‏ وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ أَيْضًا وَفِي حَدِيثِهِمَا جَمِيعًا قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ كَمَا ذَكَرَ عُقَيْلٌ ‏.‏

Reference : Sahih Muslim 1691 e
In-book reference : Book 29, Hadith 25
USC-MSA web (English) reference : Book 17, Hadith 4196
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through other chains of transmitters.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، وَابْنُ، جُرَيْجٍ كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ نَحْوَ رِوَايَةِ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ‏.‏

Reference : Sahih Muslim 1691 f
In-book reference : Book 29, Hadith 26
USC-MSA web (English) reference : Book 17, Hadith 4197
(deprecated numbering scheme)

Jabir b. Samura reported:

As he was being brought to Allah's Apostle (ﷺ) I saw Ma'iz b. Malik-a short-statured person with strong sinews, having no cloak around him. He bore witness against his own self four times that he had committed adultery, whereupon Allah's Messenger (ﷺ) said: Perhaps (you kissed her or embraced her). He said: No. by God, one deviating (from the path of virtue) has committed adultery. He then got him stoned (to death), and then delivered the address: Behold, as we set out for Jihad in the cause of Allah, one of you lagged behind and shrieked like the bleating of a male goat, and gave a small quantity of milk. By Allah, in case I get hold of him, I shall certainly punish him.

وَحَدَّثَنِي أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ، حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ رَأَيْتُ مَاعِزَ بْنَ مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم رَجُلٌ قَصِيرٌ أَعْضَلُ لَيْسَ عَلَيْهِ رِدَاءٌ فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ زَنَى فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلَعَلَّكَ " . قَالَ لاَ وَاللَّهِ إِنَّهُ قَدْ زَنَى الأَخِرُ - قَالَ - فَرَجَمَهُ ثُمَّ خَطَبَ فَقَالَ " أَلاَ كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ خَلَفَ أَحَدُهُمْ لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ يَمْنَحُ أَحَدُهُمُ الْكُثْبَةَ أَمَا وَاللَّهِ إِنْ يُمْكِنِّي مِنْ أَحَدِهِمْ لأُنَكِّلَنَّهُ عَنْهُ " .

Reference : Sahih Muslim 1692 a
In-book reference : Book 29, Hadith 27
USC-MSA web (English) reference : Book 17, Hadith 4198
(deprecated numbering scheme)

Jabir b. Samura reported that there was brought to Allah's Messenger (ﷺ) a short-statured person with thick uncombed hair, muscular body, having a mantle around him and he had committed adultery. He turned him away twice and then made pronouncement about him and he was stoned. Then Allah's Messenger (ﷺ) said:

We set out for Jihad in the cause of Allah and one of you lagged behind and shrieked like the bleating of a male goat and one of then (goats' gave a small quantity of milk. In case Allah gives me power over one of them, I will punish him (in such a way that it may have a deterrent effect upon others). In another narration transmitted on the authority of Sa'id b Jubair (the words are), that He (the Holy Prophet) turned him away four times."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِرَجُلٍ قَصِيرٍ أَشْعَثَ ذِي عَضَلاَتٍ عَلَيْهِ إِزَارٌ وَقَدْ زَنَى فَرَدَّهُ مَرَّتَيْنِ ثُمَّ أَمَرَ بِهِ فَرُجِمَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ تَخَلَّفَ أَحَدُكُمْ يَنِبُّ نَبِيبَ التَّيْسِ يَمْنَحُ إِحْدَاهُنَّ الْكُثْبَةَ إِنَّ اللَّهَ لاَ يُمْكِنِّي مِنْ أَحَدٍ مِنْهُمْ إِلاَّ جَعَلْتُهُ نَكَالاً " . أَوْ نَكَّلْتُهُ . قَالَ فَحَدَّثْتُهُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ .

Reference : Sahih Muslim 1692 b
In-book reference : Book 29, Hadith 28
USC-MSA web (English) reference : Book 17, Hadith 4199
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir b. Samura through another chain of transmitters with the difference that along with the mentioning (of the fact) that he (the Holy Prophet) turned him away twice, or thrice.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . نَحْوَ حَدِيثِ ابْنِ جَعْفَرٍ وَوَافَقَهُ شَبَابَةُ عَلَى قَوْلِهِ فَرَدَّهُ مَرَّتَيْنِ . وَفِي حَدِيثِ أَبِي عَامِرٍ فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلاَثًا .

Reference : Sahih Muslim 1692 c
In-book reference : Book 29, Hadith 29
USC-MSA web (English) reference : Book 17, Hadith 4200
(deprecated numbering scheme)

Ibn Abbas reported that Allah's Apostle (ﷺ) said to Ma'iz b. Malik:

Is it true what has reached me about you? He said: What has reached you about me? He said: It has reached me that you have committed (adultery) with the slave-girl of so and so? He said: Yes. He (the narrator) said: He testified four times. He (the Holy Prophet) then made pronouncement about him and he was stoned (to death).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِمَاعِزِ بْنِ مَالِكٍ " أَحَقٌّ مَا بَلَغَنِي عَنْكَ " . قَالَ وَمَا بَلَغَكَ عَنِّي قَالَ " بَلَغَنِي أَنَّكَ وَقَعْتَ بِجَارِيَةِ آلِ فُلاَنٍ " . قَالَ نَعَمْ . قَالَ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ . ثُمَّ أَمَرَ بِهِ فَرُجِمَ .

Reference : Sahih Muslim 1693
In-book reference : Book 29, Hadith 30
USC-MSA web (English) reference : Book 17, Hadith 4201
(deprecated numbering scheme)

Abu Sa'id reported that a person belonging to the clan of Aslam, who was called Ma, iz b. Malik, came to Allah's Messenger (ﷺ) and said:

I have committed immorality (adultery), so inflict punishment upon me. Allah's Apostle (ﷺ) turned him away again and again. He then asked his people (about the state of his mind). They said: We do not know of any ailment of his except that he has committed something about which he thinks that he would not be able to relieve himself of its burden but with the Hadd being imposed upon him. He (Ma'iz) came back to Allah's Apostle (ﷺ) and he commanded us to stone him. We took him to the Baqi' al-Gharqad (the graveyard of Medina). We neither tied him nor dug any ditch for him. We attacked him with bones, with clods and pebbles. He ran away and we ran after him until he came upon the ston ground (al-Harra) and stopped there and we stoned him with heavy stones of the Harra until he became motionless (lie died). He (the Holy Prophet) then addressed (us) in the evening saying Whenever we set forth on an expedition in the cause of Allah, some one of those connected with us shrieked (under the pressure of sexual lust) as the bleating of a male goat. It is essential that if a person having committed such a deed is brought to me, I should punish him. He neither begged forgiveness for him nor cursed him.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي، سَعِيدٍ أَنَّ رَجُلاً، مِنْ أَسْلَمَ يُقَالُ لَهُ مَاعِزُ بْنُ مَالِكٍ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي أَصَبْتُ فَاحِشَةً فَأَقِمْهُ عَلَىَّ . فَرَدَّهُ النَّبِيُّ صلى الله عليه وسلم مِرَارًا قَالَ ثُمَّ سَأَلَ قَوْمَهُ فَقَالُوا مَا نَعْلَمُ بِهِ بَأْسًا إِلاَّ أَنَّهُ أَصَابَ شَيْئًا يَرَى أَنَّهُ لاَ يُخْرِجُهُ مِنْهُ إِلاَّ أَنْ يُقَامَ فِيهِ الْحَدُّ - قَالَ - فَرَجَعَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَمَرَنَا أَنْ نَرْجُمَهُ - قَالَ - فَانْطَلَقْنَا بِهِ إِلَى بَقِيعِ الْغَرْقَدِ - قَالَ - فَمَا أَوْثَقْنَاهُ وَلاَ حَفَرْنَا لَهُ - قَالَ - فَرَمَيْنَاهُ بِالْعَظْمِ وَالْمَدَرِ وَالْخَزَفِ - قَالَ - فَاشْتَدَّ فَاشْتَدَدْنَا خَلْفَهُ حَتَّى أَتَى عُرْضَ الْحَرَّةِ فَانْتَصَبَ لَنَا فَرَمَيْنَاهُ بِجَلاَمِيدِ الْحَرَّةِ - يَعْنِي الْحِجَارَةَ - حَتَّى سَكَتَ - قَالَ - ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَطِيبًا مِنَ الْعَشِيِّ فَقَالَ " أَوَكُلَّمَا انْطَلَقْنَا غُزَاةً فِي سَبِيلِ اللَّهِ تَخَلَّفَ رَجُلٌ فِي عِيَالِنَا لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ عَلَىَّ أَنْ لاَ أُوتَى بِرَجُلٍ فَعَلَ ذَلِكَ إِلاَّ نَكَّلْتُ بِهِ " . قَالَ فَمَا اسْتَغْفَرَ لَهُ وَلاَ سَبَّهُ .

Reference : Sahih Muslim 1694 a
In-book reference : Book 29, Hadith 31
USC-MSA web (English) reference : Book 17, Hadith 4202
(deprecated numbering scheme)

Dawud narrated the hadith with the same chain of transmitters (and the words are):

Allah's Apostle (ﷺ) stood tip (to address the audience) in the evening and praised Allah, glorified Him and then said: What about the people, that as we set out on an expedition, one of you remained behind us and he shrieked like the bleating of a male goat? But he did not mention (these words): People connected with us."

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا دَاوُدُ، بِهَذَا الإِسْنَادِ . مِثْلَ مَعْنَاهُ . وَقَالَ فِي الْحَدِيثِ فَقَامَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْعَشِيِّ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ فَمَا بَالُ أَقْوَامٍ إِذَا غَزَوْنَا يَتَخَلَّفُ أَحَدُهُمْ عَنَّا لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ " . وَلَمْ يَقُلْ " فِي عِيَالِنَا " .

Reference : Sahih Muslim 1694 b
In-book reference : Book 29, Hadith 32
USC-MSA web (English) reference : Book 17, Hadith 4203
(deprecated numbering scheme)

This hadith has been narrated on the authority of Dawud with the same chain of transmitters but with this variation that in the hadith narrated by Sufyan (the words are):

" He made a confession of having committed adultery, thrice."

وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ دَاوُدَ، بِهَذَا الإِسْنَادِ . بَعْضَ هَذَا الْحَدِيثِ . غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ فَاعْتَرَفَ بِالزِّنَى ثَلاَثَ مَرَّاتٍ .

Reference : Sahih Muslim 1694 c
In-book reference : Book 29, Hadith 33
USC-MSA web (English) reference : Book 17, Hadith 4204
(deprecated numbering scheme)

Sulaiman b. Buraida reported on the authority of his father that Ma, iz b. Malik came to Allah's Apostle (ﷺ) and said to him:

Messenger of Allah, purify me, whereupon he said: Woe be upon you, go back, ask forgiveness of Allah and turn to Him in repentance. He (the narrator) said that he went back not far, then came and said: Allah's Messenger, purify me. whereupon Allah's Messenger (ﷺ) said: Woe be upon you, go back and ask forgiveness of Allah and turn to Him in repentance. He (the narrator) said that he went back not far, when he came and said: Allah's Messenger, purify me. Allah's Apostle (ﷺ) said as he had said before. When it was the fourth time, Allah's Messenger (may, peace be upon him) said: From what am I to purify you? He said: From adultery, Allah's Messenger (ﷺ) asked if he had been mad. He was informed that he was not mad. He said: Has he drunk wine? A person stood up and smelt his breath but noticed no smell of wine. Thereupon Allah's Messenger (ﷺ) said: Have you committed adultery? He said: Yes. He made pronouncement about him and he was stoned to death. The people had been (divided) into two groups about him (Ma'iz). One of them said: He has been undone for his sins had encompassed him, whereas another said: There is no repentance more excellent than the repentance of Ma'iz, for he came to Allah's Apostle (ﷺ) and placing his hand in his (in the Holy Prophet's) hand said: Kill me with stones. (This controversy about Ma'iz) remained for two or three days. Then came Allah's Messenger (ﷺ) to them (his Companions) as they were sitting. He greeted them with salutation and then sat down and said: Ask forgiveness for Ma'iz b. Malik. They said: May Allah forgive Ma'iz b. Malik. Thereupon Allah's Messenger (ﷺ) said: He (Ma'iz) has made such a repentance that if that were to be divided among a people, it would have been enough for all of them. He (the narrator) said: Then a woman of

Ghamid, a branch of Azd, came to him and said: Messenger of of Allah, purify me, whereupon he said: Woe be upon you; go back and beg forgiveness from Allah and turn to Him in repentance. She said: I find that you intend to send me back as you sent back Ma'iz. b. Malik. He (the Holy, Prophet) said: What has happened to you? She said that she had become pregnant as a result of fornication. He (the Holy Prophet) said: Is it you (who has done that)? She said: Yes. He (the Holy Prophet) said to her: (You will not be punished) until you deliver what is there in your womb. One of the Ansar became responsible for her until she was delivered (of the child). He (that Ansari) came to Allah's Apostle (ﷺ) and said the woman of Ghamid has given birth to a child. He (the Holy Prophet) said: In that case we shall not stone her and so leave her infant with none to suckle him. One of the Ansar got up and said: Allah's Apostle, let the responsibility of his suckling be upon me. She was then stoned to death.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، - وَهُوَ ابْنُ الْحَارِثِ الْمُحَارِبِيُّ - عَنْ غَيْلاَنَ، - وَهُوَ ابْنُ جَامِعٍ الْمُحَارِبِيُّ - عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ، بْنِ بُرَيْدَةَ عَنْ أَبِيهِ، قَالَ جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ طَهِّرْنِي . فَقَالَ " وَيْحَكَ ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ " . قَالَ فَرَجَعَ غَيْرَ بَعِيدٍ ثُمَّ جَاءَ فَقَالَ يَا رَسُولَ اللَّهِ طَهِّرْنِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْحَكَ ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ " . قَالَ فَرَجَعَ غَيْرَ بَعِيدٍ ثُمَّ جَاءَ فَقَالَ يَا رَسُولَ اللَّهِ طَهِّرْنِي . فَقَالَ النَّبِيُّ صلى الله عليه وسلم مِثْلَ ذَلِكَ حَتَّى إِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " فِيمَ أُطَهِّرُكَ " . فَقَالَ مِنَ الزِّنَى . فَسَأَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبِهِ جُنُونٌ " . فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ . فَقَالَ " أَشَرِبَ خَمْرًا " . فَقَامَ رَجُلٌ فَاسْتَنْكَهَهُ فَلَمْ يَجِدْ مِنْهُ رِيحَ خَمْرٍ . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَزَنَيْتَ " . فَقَالَ نَعَمْ . فَأَمَرَ بِهِ فَرُجِمَ فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ قَائِلٌ يَقُولُ لَقَدْ هَلَكَ لَقَدْ أَحَاطَتْ بِهِ خَطِيئَتُهُ وَقَائِلٌ يَقُولُ مَا تَوْبَةٌ أَفْضَلَ مِنْ تَوْبَةِ مَاعِزٍ أَنَّهُ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَوَضَعَ يَدَهُ فِي يَدِهِ ثُمَّ قَالَ اقْتُلْنِي بِالْحِجَارَةِ - قَالَ - فَلَبِثُوا بِذَلِكَ يَوْمَيْنِ أَوْ ثَلاَثَةً ثُمَّ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُمْ جُلُوسٌ فَسَلَّمَ ثُمَّ جَلَسَ فَقَالَ " اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ " . قَالَ فَقَالُوا غَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ . - قَالَ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ " . قَالَ ثُمَّ جَاءَتْهُ امْرَأَةٌ مِنْ غَامِدٍ مِنَ الأَزْدِ فَقَالَتْ يَا رَسُولَ اللَّهِ طَهِّرْنِي . فَقَالَ " وَيْحَكِ ارْجِعِي فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ " . فَقَالَتْ أَرَاكَ تُرِيدُ أَنْ تُرَدِّدَنِي كَمَا رَدَّدْتَ مَاعِزَ بْنَ مَالِكٍ . قَالَ " وَمَا ذَاكِ " . قَالَتْ إِنَّهَا حُبْلَى مِنَ الزِّنَا . فَقَالَ " آنْتِ " . قَالَتْ نَعَمْ . فَقَالَ لَهَا " حَتَّى تَضَعِي مَا فِي بَطْنِكِ " . قَالَ فَكَفَلَهَا رَجُلٌ مِنَ الأَنْصَارِ حَتَّى وَضَعَتْ قَالَ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ قَدْ وَضَعَتِ الْغَامِدِيَّةُ . فَقَالَ " إِذًا لاَ نَرْجُمَهَا وَنَدَعَ وَلَدَهَا صَغِيرًا لَيْسَ لَهُ مَنْ يُرْضِعُهُ " . فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ إِلَىَّ رَضَاعُهُ يَا نَبِيَّ اللَّهِ . قَالَ فَرَجَمَهَا .

Reference	: Sahih Muslim 1695 a
In-book reference	: Book 29, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4205

'Abdullah b. Buraida reported on the authority of his father that Ma'iz b. Malik al-Aslami came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, I have wronged myself; I have committed adultery and I earnestly desire that you should purify me. He turned him away. On the following day, he (Ma'iz) again came to him and said: Allah's Messenger, I have committed adultery. Allah's Messenger (ﷺ) turned him away for the second time, and sent him to his people saying:

Do you know if there is anything wrong with his mind. They denied of any such thing in him and said: We do not know him but as a wise good man among us, so far as we can judge. He (Ma'iz) came for the third time, and he (the Holy Prophet) sent him as he had done before. He asked about him and they informed him that there was nothing wrong with him or with his mind. When it was the fourth time, a ditch was dug for him and he (the Holy Prophet) pronounced judg- ment about him and he wis stoned. He (the narrator) said: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. He (the Holy Prophet) turned her away. On the following day she said: Allah's Messenger, Why do you turn me away? Perhaps, you turn me away as you turned away Ma'iz. By Allah, I have become pregnant. He said: Well, if you insist upon it, then go away until you give birth to (the child). When she was delivered she came with the child (wrapped) in a rag and said: Here is the child whom I have given birth to. He said: Go away and suckle him until you wean him. When she had weaned him, she came to him (the Holy Prophet) with the child who was holding a piece of bread in his hand. She said: Allah's Apostle, here is he as I have weaned him and he eats food. He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her. Allah's Apostle (ﷺ) heard his (Khalid's) curse that he had huried upon her. Thereupon he (the Holy Prophet) said: Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, he prayed over her and she was buried.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - حَدَّثَنَا أَبِي، حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ مَاعِزَ بْنَ مَالِكٍ الأَسْلَمِيَّ، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ ظَلَمْتُ نَفْسِي وَزَنَيْتُ وَإِنِّي أُرِيدُ أَنْ تُطَهِّرَنِي . فَرَدَّهُ فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ زَنَيْتُ . فَرَدَّهُ الثَّانِيَةَ فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى قَوْمِهِ فَقَالَ " أَتَعْلَمُونَ بِعَقْلِهِ بَأْسًا تُنْكِرُونَ مِنْهُ شَيْئًا " . فَقَالُوا مَا نَعْلَمُهُ إِلاَّ وَفِيَّ الْعَقْلِ مِنْ صَالِحِينَا فِيمَا نُرَى فَأَتَاهُ الثَّالِثَةَ فَأَرْسَلَ إِلَيْهِمْ أَيْضًا فَسَأَلَ عَنْهُ فَأَخْبَرُوهُ أَنَّهُ لاَ بَأْسَ بِهِ وَلاَ بِعَقْلِهِ فَلَمَّا كَانَ الرَّابِعَةَ حَفَرَ لَهُ حُفْرَةً ثُمَّ أَمَرَ بِهِ فَرُجِمَ . قَالَ فَجَاءَتِ الْغَامِدِيَّةُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي . وَإِنَّهُ رَدَّهَا فَلَمَّا كَانَ الْغَدُ قَالَتْ يَا رَسُولَ اللَّهِ لِمَ تَرُدُّنِي لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزًا فَوَاللَّهِ إِنِّي لَحُبْلَى . قَالَ " إِمَّا لاَ فَاذْهَبِي حَتَّى تَلِدِي " . فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فِي خِرْقَةٍ قَالَتْ هَذَا قَدْ وَلَدْتُهُ . قَالَ " اذْهَبِي فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ " . فَلَمَّا فَطَمَتْهُ أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةُ خُبْزٍ فَقَالَتْ هَذَا يَا نَبِيَّ اللَّهِ قَدْ فَطَمْتُهُ وَقَدْ أَكَلَ الطَّعَامَ . فَدَفَعَ الصَّبِيَّ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ ثُمَّ أَمَرَ بِهَا فَحُفِرَ لَهَا إِلَى صَدْرِهَا وَأَمَرَ النَّاسَ فَرَجَمُوهَا فَيُقْبِلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ فَرَمَى رَأْسَهَا فَتَنَضَّحَ الدَّمُ عَلَى وَجْهِ خَالِدٍ فَسَبَّهَا فَسَمِعَ نَبِيُّ اللَّهِ صلى الله عليه وسلم سَبَّهُ إِيَّاهَا فَقَالَ " مَهْلاً يَا خَالِدُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ " . ثُمَّ أَمَرَ بِهَا فَصَلَّى عَلَيْهَا وَدُفِنَتْ .

Reference	: Sahih Muslim 1695 b
In-book reference	: Book 29, Hadith 35
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4206

Imran b. Husain reported that a woman from Juhaina came to Allah's Apostle (ﷺ) and she had become pregnant because of adultery. She said:

Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle (ﷺ) called her master and said: Treat her well, and when she delivers bring her to me. He did accordingly. Then Allah's Apostle (ﷺ) pronounced judgment about her and her clothes were tied around her and then he commanded and she was stoned to death. He then prayed over her (dead body). Thereupon Umar said to him: Allah's Apostle, you offer prayer for her, whereas she had committed adultery! Thereupon he said: She has made such a repentance that if it were to be divided among seventy men of Medina, it would be enough. Have you found any repentance better than this that she sacr ficed her life for Allah, the Majestic?

حَدَّثَنِي أَبُو غَسَّانَ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو قِلاَبَةَ، أَنَّ أَبَا الْمُهَلَّبِ، حَدَّثَهُ عَنْ عِمْرَانَ، بْنِ حُصَيْنٍ أَنَّ امْرَأَةً، مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَهِيَ حُبْلَى مِنَ الزِّنَى فَقَالَتْ يَا نَبِيَّ اللَّهِ أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَىَّ فَدَعَا نَبِيُّ اللَّهِ صلى الله عليه وسلم وَلِيَّهَا فَقَالَ " أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ فَائْتِنِي بِهَا " . فَفَعَلَ فَأَمَرَ بِهَا نَبِيُّ اللَّهِ صلى الله عليه وسلم فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ تُصَلِّي عَلَيْهَا يَا نَبِيَّ اللَّهِ وَقَدْ زَنَتْ فَقَالَ " لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى " .

Reference	: Sahih Muslim 1696 a
In-book reference	: Book 29, Hadith 36
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4207

This hadith has been transmitted on the authority of Yahya b. Abu Kathir.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبَانٌ الْعَطَّارُ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 1696 b
In-book reference	: Book 29, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4208

Abu Huraira and Zaid b Khalid al-Juhani reported that one of the desert tribes came to Allah's Messenger (ﷺ) and said:

Messenger of Allah, I beg of you in the name of Allah that you pronounce judgment about me according to the Book of Allah. The second claimant who was wiser than him said: Well, decide amongst us according to the Book of Allah, but permit me (to say something). Thereupon Allah's Messenger (may peace be upon ham) said: Say. He said: My son was a servant in the house of this person and he committed adultery with his wife. I was informed that my son deserved stoning to death (as punishment for this offence). I gave one hundred goats and a slave girl as ransom for this. I asked the scholars (if this could serve as an expiation for this offence). They informed me that my son deserved one hundred lathes and exile for one year. and this woman deserved stoning (as she was married). Thereupon Allah's Messenger (may peace he upon him) said: By Him in Whose Hand is my life. I will decide between you according to the Book of Allah. The slave-girl and the goats should be given back, and your son is to be punished with one hundred lashes and exile for one year. And, O Unais (b. Zuhaq al-Aslami), go to this woman in

the morning, and if she makes a confession, then stone her. He (the narrator) said: He went to her in the morning and she made a confession. And Allah's Messenger (ﷺ) made pronouncement about her and she was stoned to death.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، الْجُهَنِيِّ أَنَّهُمَا قَالاَ إِنَّ رَجُلاً مِنَ الأَعْرَابِ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَنْشُدُكَ اللَّهَ إِلاَّ قَضَيْتَ لِي بِكِتَابِ اللَّهِ . فَقَالَ الْخَصْمُ الآخَرُ وَهُوَ أَفْقَهُ مِنْهُ نَعَمْ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَائْذَنْ لِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُلْ " . قَالَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِامْرَأَتِهِ وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَاغْدُ يَا أُنَيْسُ إِلَى امْرَأَةِ هَذَا فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا " . قَالَ فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ فَأَمَرَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَتْ .

Reference : Sahih Muslim 1697/1698 a
In-book reference : Book 29, Hadith 38
USC-MSA web (English) reference : Book 17, Hadith 4209
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا عَبْدُ، بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . نَحْوَهُ .

Reference : Sahih Muslim 1697/1698 b
In-book reference : Book 29, Hadith 39
USC-MSA web (English) reference : Book 17, Hadith 4210
(deprecated numbering scheme)

(6) Chapter: Stoning Jews and Ahl Adh-Dhimmah for Zina

(6) باب رَجْمِ الْيَهُودِ أَهْلِ الذِّمَّةِ فِي الزِّنَا

Abdullah b. 'Umar reported that a Jew and a Jewess were brought to Allah's Messenger (ﷺ) who had committed adultery. Allah's Messenger (ﷺ) came to the Jews and said:

What do you find in Torah for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning, and read (only that which was) between his hands and what was subsequent to that. Abdullah b. Salim who was at that time with the Messenger of Allah (ﷺ) said: Command him (the reciter) to lift his hand. He lifted it and there was, underneath that, the verse pertaining to stoning. Allah's Messenger (ﷺ) pronounced judgment about both of them and they were stoned. Abdullah b. 'Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body.

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ زَنَيَا فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى جَاءَ يَهُودَ فَقَالَ " مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَى مَنْ زَنَى " . قَالُوا نُسَوِّدُ وُجُوهَهُمَا وَنُحَمِّلُهُمَا وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا وَيُطَافُ بِهِمَا . قَالَ " فَأْتُوا بِالتَّوْرَاةِ إِنْ كُنْتُمْ صَادِقِينَ " . فَجَاءُوا بِهَا فَقَرَءُوهَا حَتَّى إِذَا مَرُّوا بِآيَةِ الرَّجْمِ وَضَعَ الْفَتَى الَّذِي يَقْرَأُ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ وَهُوَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مُرْهُ فَلْيَرْفَعْ يَدَهُ فَرَفَعَهَا فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُجِمَا . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ كُنْتُ فِيمَنْ رَجَمَهُمَا فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ .

Reference : Sahih Muslim 1699 a
In-book reference : Book 29, Hadith 40
USC-MSA web (English) reference : Book 17, Hadith 4211
(deprecated numbering scheme)

Ibn Umar reported that Allah's Messenger (ﷺ) stoned to death the Jews, both male and female, who had committed adultery. The Jews brought them to Allah's Messenger (may peace he upon him). The rest of the hadith is the same.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ أَيُّوبَ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي رِجَالٌ، مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ مَالِكُ بْنُ أَنَسٍ أَنَّ نَافِعًا، أَخْبَرَهُمْ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَجَمَ فِي الزِّنَى يَهُودِيَّيْنِ رَجُلاً وَامْرَأَةً زَنَيَا فَأَتَتِ الْيَهُودُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِهِمَا . وَسَاقُوا الْحَدِيثَ بِنَحْوِهِ .

Reference : Sahih Muslim 1699 b
In-book reference : Book 29, Hadith 41
USC-MSA web (English) reference : Book 17, Hadith 4212
(deprecated numbering scheme)

Ibn 'Umar reported that the Jews brought to Allah's Messenger (ﷺ) a man and a woman who had committed adultery. The rest of the hadith is the same.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ أَنَّ الْيَهُودَ، جَاءُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ قَدْ زَنَيَا . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ .

Reference : Sahih Muslim 1699 c
In-book reference : Book 29, Hadith 42
USC-MSA web (English) reference : Book 17, Hadith 4213
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported:

There happened to pass by Allah's Apostle (ﷺ) a Jew blackened and lashed. Allah's Apostle (ﷺ) called them (the Jews) and said: Is this the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: Yes. He (the Holy Prophet) called one of the scholars amongst them and said: I ask you in the name of Allah Who sent down the Torah on Moses if that is the prescribed punishment for adultery that you find in your Book. He said: No. Had you not asked me in the name of Allah, I would not have given you this information. We find stoning to death (as punishment prescribed in the Torah). But this (crime) became quite common amongst our aristocratic class. So when we caught hold of any rich person (indulging in this offence) we spared him, but when we caught hold of a helpless person we imposed the prescribed punishment upon him. We then said: Let us argree (on a

punishment) which we can inflict both upon the rich and the poor. So We decided to blacken the face with coal and flog as a substitute punishment for stoning. Thereupon Allah's Messenger (ﷺ) said: O Allah, I am the first to revive Thy command when they had made it dead. He then commanded and he (the offender) was stoned to death. Allah, the Majestic and Glorious, sent down (this verse):" O Messenger, (the behaviour of) those who vie with one another in denying the truth should not grieve you..." up to" is vouchsafed unto you, accept it" (v. 41) 2176 It was said (by the Jews): Go to Muhammad; it he commands you to blacken the face and award flogging (as punishment for adultery), then accept it, but it he gives verdict for stoning, then avoid it. It was (then) that Allah, the Majestic and Great, sent down (these verses):" And they who do not judge in accordance with what Allah has revealed are, indeed, deniers of the truth" (v. 44) ;" And they who do not judge in accordance with what Allah has revealed-they, they indeed are the wrongdoers" (v. 45) ;" And they who do not judge in accordance with what God has revealed-they are the iniquitous (v. 47). (All these verses) were revealed in connection with the non-believers.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنْ أَبِي مُعَاوِيَةَ، قَالَ يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ مُرَّ عَلَى النَّبِيِّ صلى الله عليه وسلم بِيَهُودِيٍّ مُحَمَّمًا مَجْلُودًا فَدَعَاهُمْ صلى الله عليه وسلم فَقَالَ " هَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ " . قَالُوا نَعَمْ . فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ فَقَالَ " أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى أَهَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ " . قَالَ لاَ وَلَوْلاَ أَنَّكَ نَشَدْتَنِي بِهَذَا لَمْ أُخْبِرْكَ نَجِدُهُ الرَّجْمَ وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ وَإِذَا أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ قُلْنَا تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَىْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ فَجَعَلْنَا التَّحْمِيمَ وَالْجَلْدَ مَكَانَ الرَّجْمِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ " . فَأَمَرَ بِهِ فَرُجِمَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ} إِلَى قَوْلِهِ { إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ} يَقُولُ ائْتُوا مُحَمَّدًا صلى الله عليه وسلم فَإِنْ أَمَرَكُمْ بِالتَّحْمِيمِ وَالْجَلْدِ فَخُذُوهُ وَإِنْ أَفْتَاكُمْ بِالرَّجْمِ فَاحْذَرُوا . فَأَنْزَلَ اللَّهُ تَعَالَى { وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ} { وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ} { وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ} فِي الْكُفَّارِ كُلُّهَا .

Reference : Sahih Muslim 1700 a
In-book reference : Book 29, Hadith 43
USC-MSA web (English) reference : Book 17, Hadith 4214
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash up to the words:
" Allah's Apostle (ﷺ) pronounced judgment and he was stoned (to death)" And he mentioned nothing subsequent to that pertaining to the revelation of verses.

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ . نَحْوَهُ إِلَى قَوْلِهِ فَأَمَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم فَرُجِمَ . وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ نُزُولِ الآيَةِ .

Reference : Sahih Muslim 1700 b
In-book reference : Book 29, Hadith 44
USC-MSA web (English) reference : Book 17, Hadith 4215
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) stoned (to death) a person from Banu Aslam, and a Jew and his wife.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ رَجَمَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً مِنْ أَسْلَمَ وَرَجُلاً مِنَ الْيَهُودِ وَامْرَأَتَهُ .

Reference : Sahih Muslim 1701 a
In-book reference : Book 29, Hadith 45
USC-MSA web (English) reference : Book 17, Hadith 4216
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Juraij with a slight variation of words.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ . غَيْرَ أَنَّهُ قَالَ وَامْرَأَةً .

Reference : Sahih Muslim 1701 b
In-book reference : Book 29, Hadith 46
USC-MSA web (English) reference : Book 17, Hadith 4217
(deprecated numbering scheme)

Abu Ishaq Shaibani said:

I asked 'Abdullah b. Abu Aufi if Allah's Messenger (ﷺ) awarded (the punishment) of stoning (to death). He said: Yes. I said: After Sura al-Nur was revealed or before that? He said: I do not know.

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي، إِسْحَاقَ الشَّيْبَانِيِّ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى هَلْ رَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ . قَالَ قُلْتُ بَعْدَ مَا أُنْزِلَتْ سُورَةُ النُّورِ أَمْ قَبْلَهَا قَالَ لاَ أَدْرِي .

Reference : Sahih Muslim 1702
In-book reference : Book 29, Hadith 47
USC-MSA web (English) reference : Book 17, Hadith 4218
(deprecated numbering scheme)

Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying:

When the slave-woman of any of you commits adultery and this (offence of hers) becomes clear, she should be flogged (as the presribed) punishment, but hurl no reproach at her. If she commits adultery again, she should (again be punished) by flogging, but hurl no reproach upon her. It she commits fornication for the third time. and it becomes clear, then he should sell her, even if only for a rope of hair.

وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الْحَدَّ وَلاَ يُثَرِّبْ عَلَيْهَا ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا الْحَدَّ وَلاَ يُثَرِّبْ عَلَيْهَا ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَتَبَيَّنَ زِنَاهَا فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ " .

Reference : Sahih Muslim 1703 a
In-book reference : Book 29, Hadith 48
USC-MSA web (English) reference : Book 17, Hadith 4219
(deprecated numbering scheme)

This hadith his been narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of words.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، كِلاَهُمَا عَنْ أَيُّوبَ بْنِ مُوسَى، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ، بْنُ زَيْدٍ ح وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدَةَ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كُلُّ هَؤُلاَءِ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم إِلاَّ أَنَّ ابْنَ إِسْحَاقَ قَالَ فِي حَدِيثِهِ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي جَلْدِ الأَمَةِ إِذَا زَنَتْ ثَلاَثًا " ثُمَّ لْيَبِعْهَا فِي الرَّابِعَةِ " .

Reference	: Sahih Muslim 1703 b
In-book reference	: Book 29, Hadith 49
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4220

Abu Huraira reported that Allah's Messenger (ﷺ) was asked about the slave-woman who committed adultery and was not protected (married). He said:

If she commits adultery, then flog her and it she commits adultery again, then flog her and then sell her even for a rope. Ibn Shihab said: I do not know whether he said this (his statement pertaining to the sale of slave-woman) at the third or the fourth time. Ibn Shihab said that the word) dafir (used in the text) means rope.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصِنْ قَالَ " إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ " . قَالَ ابْنُ شِهَابٍ لاَ أَدْرِي أَبَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ . وَقَالَ الْقَعْنَبِيُّ فِي رِوَايَتِهِ قَالَ ابْنُ شِهَابٍ وَالضَّفِيرُ الْحَبْلُ .

Reference	: Sahih Muslim 1703 c
In-book reference	: Book 29, Hadith 50
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4221

This hadith has been narrated on the authority of Abu Huraira and Zaid b. Khalid al-Jubani, but in this no merition is made of the words of Ibn Shihab that dafir means rope.

وَحَدَّثَنَا أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ سَمِعْتُ مَالِكًا، يَقُولُ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنِ الأَمَةِ . بِمِثْلِ حَدِيثِهِمَا وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ وَالضَّفِيرُ الْحَبْلُ .

Reference	: Sahih Muslim 1704 a
In-book reference	: Book 29, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4222

This hadith has been transmitted on the authority of Abu Huraira and Zaid b. Khalid al-Juhani in the same way as transmitted by Malik with this (difference) tnat there is a doubt whether her sale (that of the slave-girl committing adultery) was mentioned after the third or the fourth time.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ، اللَّهِ عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ مَالِكٍ وَالشَّكُّ فِي حَدِيثِهِمَا جَمِيعًا فِي بَيْعِهَا فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ .

Reference : Sahih Muslim 1704 b
In-book reference : Book 29, Hadith 52
USC-MSA web (English) reference : Book 17, Hadith 4223
(deprecated numbering scheme)

(7) Chapter: Delaying the Hadd punishment in the case of women who have just given birth

(7) باب تَأْخِيرِ الْحَدِّ عَنِ النُّفَسَاءِ،

Abd al-Rahman reported that 'Ali, while delivering the address said:

O people, impose the prescribed punishment upon your slaves, those who are married and those not married, for a slave-woman belonging to Allah's Messenger (ﷺ) had committed adultery, and he committed me to flog her. But she had recently given birth to a child and I was afraid that if I flogged her I might kill her. So I mentioned that to Allah's Apostle (ﷺ) and he said: You have done well.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ، حَدَّثَنَا زَائِدَةُ، عَنِ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ خَطَبَ عَلِيٌّ فَقَالَ يَا أَيُّهَا النَّاسُ أَقِيمُوا عَلَى أَرِقَّائِكُمُ الْحَدَّ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ فَإِنَّ أَمَةً لِرَسُولِ اللَّهِ صلى الله عليه وسلم زَنَتْ فَأَمَرَنِي أَنْ أَجْلِدَهَا فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنِفَاسٍ فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ أَقْتُلَهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " أَحْسَنْتَ " .

Reference : Sahih Muslim 1705 a
In-book reference : Book 29, Hadith 53
USC-MSA web (English) reference : Book 17, Hadith 4224
(deprecated numbering scheme)

This hadith has been narrated on the authority of as-Suddi with the same chain of trznsmitters, but he did not mention:

" Those who are married and those who are not married." There is also an addition in it:" I spare her until she is all right."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا إِسْرَائِيلُ، عَنِ السُّدِّيِّ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ . وَزَادَ فِي الْحَدِيثِ " اتْرُكْهَا حَتَّى تَمَاثَلَ " .

Reference : Sahih Muslim 1705 b
In-book reference : Book 29, Hadith 54
USC-MSA web (English) reference : Book 17, Hadith 4225
(deprecated numbering scheme)

(8) Chapter: Hadd punishment for drinking alcohol

(8) باب حَدِّ الْخَمْرِ

Anas b. Malik reported that a person who had drink wine was brought to Allah's Apostle (ﷺ). He gave him forty stripes with two lashes. Abu Bakr also did that, but when Umar (assumed the responsibilities) of the Caliphate, he consulted people and Abd al-Rahman said:

The mildest punishment (for drinking) is eighty (stripes) and 'Umar their prescribed this punishment.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَجَلَدَهُ بِجَرِيدَتَيْنِ نَحْوَ أَرْبَعِينَ . قَالَ وَفَعَلَهُ أَبُو بَكْرٍ فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ فَقَالَ عَبْدُ الرَّحْمَنِ أَخَفَّ الْحُدُودِ ثَمَانِينَ . فَأَمَرَ بِهِ عُمَرُ .

Reference : Sahih Muslim 1706 a
In-book reference : Book 29, Hadith 55
USC-MSA web (English) reference : Book 17, Hadith 4226
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِرَجُلٍ . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 1706 b
In-book reference : Book 29, Hadith 56
USC-MSA web (English) reference : Book 17, Hadith 4227
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) gave a beating with palm branches and shoes, and that Abu Bakr gave forty lashes. When Umar (became the Commander of the Faithful) and the people went near to pastures and towns, he said (to the Companions of the Holy Prophet). What is your opinion about lashing for drinking? Thereupon Abd al-Rahman b. Auf said:

My opinion is that you fix it as the mildest punishment. Then 'Umar inflicted eighty stripes.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ، بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنِّعَالِ ثُمَّ جَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ . فَلَمَّا كَانَ عُمَرُ وَدَنَا النَّاسُ مِنَ الرِّيفِ وَالْقُرَى قَالَ مَا تَرَوْنَ فِي جَلْدِ الْخَمْرِ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَرَى أَنْ تَجْعَلَهَا كَأَخَفِّ الْحُدُودِ . قَالَ فَجَلَدَ عُمَرُ ثَمَانِينَ .

Reference : Sahih Muslim 1706 c
In-book reference : Book 29, Hadith 57
USC-MSA web (English) reference : Book 17, Hadith 4228
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ.

Reference : Sahih Muslim 1706 d
In-book reference : Book 29, Hadith 58
USC-MSA web (English) reference : Book 17, Hadith 4229

(deprecated numbering scheme)

Anas reported that Allah's Apostle (ﷺ) used to strike forty times with shoes and palm branches (in case of drinking of) wine. The rest of the hadith is the same and there is no mention of pastures and towns.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّوسلم كَانَ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيدِ أَرْبَعِينَ ‏.‏ ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا وَلَمْ يَذْكُرِ الرِّيفَ وَالْقُرَى ‏.‏

Reference : Sahih Muslim 1706 e
In-book reference : Book 29, Hadith 59
USC-MSA web (English) reference : Book 17, Hadith 4230
(deprecated numbering scheme)

Hudain b. al-Mundhir Abu Sasan reported:

I saw that Walid was brought to Uthmin b. 'Affan as he had prayed two rak'ahs of the dawn prayer, and then he said: I make an increase for you. And two men bore witness against him. One of them was Humran who said that he had drunk wine. The second one gave witness that he had seen him vomiting. Uthman said: He would not have vomited (wine) unless he had drunk it. He said: 'Ali, stand up and lash him. 'Ali said: Hasan, stand up and lash him. Thereupon Hasan said: Let him suffer the heat (of Caliphate) who has enjoyed its coolness. ('Ali felt annoyed at this remark) and he said: 'Abdullah b. Ja'far, stand up and flog him, and he began to flog him and 'Ali counted the stripes until these were forty. He (Hadrat 'Ali) said: Stop now, and then said: Allah's Apostle (ﷺ) gave forty stripes, and Abu Bakr also gave forty stripes, and Umar gave eighty stripes, and all these fall under the category of the Sunnab, but this one (forty stripes) is dearer to me.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ فَيْرُوزَ، مَوْلَى ابْنِ عَامِرٍ الدَّانَاجِ حَدَّثَنَا حُضَيْنُ بْنُ الْمُنْذِرِ أَبُو سَاسَانَ، قَالَ شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ وَأُتِيَ بِالْوَلِيدِ قَدْ صَلَّى الصُّبْحَ رَكْعَتَيْنِ ثُمَّ قَالَ أَزِيدُكُمْ فَشَهِدَ عَلَيْهِ رَجُلاَنِ أَحَدُهُمَا حُمْرَانُ أَنَّهُ شَرِبَ الْخَمْرَ وَشَهِدَ آخَرُ أَنَّهُ رَآهُ يَتَقَيَّأُ فَقَالَ عُثْمَانُ إِنَّهُ لَمْ يَتَقَيَّأْ حَتَّى شَرِبَهَا فَقَالَ يَا عَلِيُّ قُمْ فَاجْلِدْهُ ‏.‏ فَقَالَ عَلِيٌّ قُمْ يَا حَسَنُ فَاجْلِدْهُ ‏.‏ فَقَالَ الْحَسَنُ وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا - فَكَأَنَّهُ وَجَدَ عَلَيْهِ - فَقَالَ يَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قُمْ فَاجْلِدْهُ ‏.‏ فَجَلَدَهُ وَعَلِيٌّ يَعُدُّ حَتَّى بَلَغَ أَرْبَعِينَ فَقَالَ أَمْسِكْ ‏.‏ ثُمَّ قَالَ جَلَدَ النَّبِيُّ صلى الله عليه وسلم أَرْبَعِينَ وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ وَعُمَرُ ثَمَانِينَ وَكُلٌّ سُنَّةٌ وَهَذَا أَحَبُّ إِلَىَّ ‏.‏ زَادَ عَلِيُّ بْنُ حُجْرٍ فِي رِوَايَتِهِ قَالَ إِسْمَاعِيلُ وَقَدْ سَمِعْتُ حَدِيثَ الدَّانَاجِ مِنْهُ فَلَمْ أَحْفَظْهُ ‏.‏

Reference : Sahih Muslim 1707 a
In-book reference : Book 29, Hadith 60
USC-MSA web (English) reference : Book 17, Hadith 4231
(deprecated numbering scheme)

Ali reported:

If I impose Hadd on anyone, and he (in course of punish ment) dies, I would not mind except in case of a drunkard. If he dies. I would pay indemnity for him because the Messenger of Allah (ﷺ) has laid down no rule for it.

حَدَّثَنِي مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ، قَالَ مَا كُنْتُ أُقِيمُ عَلَى أَحَدٍ حَدًّا فَيَمُوتَ فِيهِ فَأَجِدَ مِنْهُ فِي نَفْسِي إِلاَّ صَاحِبَ الْخَمْرِ لأَنَّهُ إِنْ مَاتَ وَدَيْتُهُ لأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَسُنَّهُ ‏.‏

Reference : Sahih Muslim 1707 b
In-book reference : Book 29, Hadith 61
USC-MSA web (English) reference : Book 17, Hadith 4232
(deprecated numbering scheme)

This hadith is narrated on the authority of Sufyan.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1707 c
In-book reference : Book 29, Hadith 62
USC-MSA web (English) reference : Book 17, Hadith 4233
(deprecated numbering scheme)

(9) Chapter: Number of lashes in the case of ta'zeer

(9) باب قَدْرِ أَسْوَاطِ التَّعْزِيرِ

Abu Barda Ansari reported Allah's Messenger (ﷺ) as saying:

None should be given more than ten lashes, but in case of any Hadd out of the Huded of Allah.

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، قَالَ بَيْنَا نَحْنُ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ إِذْ جَاءَهُ عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ فَحَدَّثَهُ فَأَقْبَلَ، عَلَيْنَا سُلَيْمَانُ فَقَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ لاَ يُجْلَدُ أَحَدٌ فَوْقَ عَشَرَةِ أَسْوَاطٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1708
In-book reference : Book 29, Hadith 63
USC-MSA web (English) reference : Book 17, Hadith 4234
(deprecated numbering scheme)

(10) Chapter: The Hadd punishments are an expiation for those on whom they are carried out

(10) باب الْحُدُودُ كَفَّارَاتٌ لأَهْلِهَا

Ubida b. as-Samit reported:

While we were in the company of Allah's Messenger (may peace be upoi him) he said: Swear allegiance to me that you will not associate anything with Allah, that you will not commit adultery, that you will not steal, that you will not take any life which it is forbidden by Allah to take but with (legal) justification; and whoever among you fulfils it, his reward is with Allah and he who commits any such thing and is punished for it, that will be all atonement for it And if anyone commits anything and Allah conceals (his faultfls), his matter rests with Allah. He may forgive if He likes, and He may punish him if He likes.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِعَمْرٍو قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَجْلِسٍ فَقَالَ " تُبَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا وَلاَ تَزْنُوا وَلاَ تَسْرِقُوا وَلاَ تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ شَيْئًا مِنْ ذَلِكَ فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ شَيْئًا مِنْ ذَلِكَ فَسَتَرَهُ اللَّهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَذَّبَهُ " .

Reference : Sahih Muslim 1709 a
In-book reference : Book 29, Hadith 64
USC-MSA web (English) reference : Book 17, Hadith 4235
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters with this addition:

" He recited to us the verse pertaining to women, viz, that they will not associate anything with Allah.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَزَادَ فِي الْحَدِيثِ فَتَلاَ عَلَيْنَا آيَةَ النِّسَاءِ { لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا} الآيَةَ .

Reference : Sahih Muslim 1709 b
In-book reference : Book 29, Hadith 65
USC-MSA web (English) reference : Book 17, Hadith 4236
(deprecated numbering scheme)

'Ubida b. as-Samit reported:

Allah's Messenger (ﷺ) took (a pledge) from us as he took from the women that we will not associate anything with Allah and we will not steal, and we will not commit adultery, and we will not kill our children, and we will not bring calumny upon one another. And he who amongst you fulfils (this pledge), his reward rests with Allah, and he upon whom amongst you is imposed the prescribed punishment and that is carried out, that is his expiation (for that sin), and he whose (sins) were covered by Allah, his matter rests with Allah. He may punish him if He likes or may forgive him if He so likes.

وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ، أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم كَمَا أَخَذَ عَلَى النِّسَاءِ أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئًا وَلاَ نَسْرِقَ وَلاَ نَزْنِيَ وَلاَ نَقْتُلَ أَوْلاَدَنَا وَلاَ يَعْضَهَ بَعْضُنَا بَعْضًا " فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَتَى مِنْكُمْ حَدًّا فَأُقِيمَ عَلَيْهِ فَهُوَ كَفَّارَتُهُ وَمَنْ سَتَرَهُ اللَّهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ " .

Reference : Sahih Muslim 1709 c
In-book reference : Book 29, Hadith 66
USC-MSA web (English) reference : Book 17, Hadith 4237
(deprecated numbering scheme)

Ubida b. as-Samit repnrted:

I was one of those headmen who swore allegiance to Allah's Messenger (ﷺ) that we will not associate anything with Allah, and will not commit adultery, and will not steal, and will not kill any soul which Allah has forbidden, but with justice nor plunder, nor disobey (Allah and His Apostle), then Paradise (will be the reward) in case we do these (acts) ; and if we commit any outrage (and that goes unpunished in the world), it is Allah Who would decide about it. Ibn Rumh said: Its judgment lies with Allah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ قَالَ إِنِّي لَمِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَالَ بَايَعْنَاهُ عَلَى أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئًا وَلاَ نَزْنِيَ وَلاَ نَسْرِقَ وَلاَ نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ نَنْتَهِبَ وَلاَ نَعْصِيَ فَالْجَنَّةُ إِنْ فَعَلْنَا ذَلِكَ فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ . وَقَالَ ابْنُ رُمْحٍ كَانَ قَضَاؤُهُ إِلَى اللَّهِ .

Reference	: Sahih Muslim 1709 d
In-book reference	: Book 29, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4238

(11) Chapter: There is no Diyah for injuries caused by animals or by falling into a mine or well

(11) باب جَرْحُ الْعَجْمَاءِ وَالْمَعْدِنِ وَالْبِئْرِ جُبَارٌ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No requital is payable for a wound caused by an animal, for (falling into) a well and a mine, and one-fifth (is the share of the government) in the buried treasure (treasure-trove).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " الْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَالْبِئْرُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَفِي الرِّكَازِ الْخُمْسُ " .

Reference	: Sahih Muslim 1710 a
In-book reference	: Book 29, Hadith 68
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4239

A hadith like this has been transmitted on the authority of Zuhri.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ عِيسَى - حَدَّثَنَا مَالِكٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ اللَّيْثِ . مِثْلَ حَدِيثِهِ .

Reference	: Sahih Muslim 1710 b
In-book reference	: Book 29, Hadith 69
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 17, Hadith 4240

A hadith like this has been transmitted on the authority of Abu Huraira.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1710 c
In-book reference : Book 29, Hadith 70
USC-MSA web (English) reference : Book 17, Hadith 4241
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The wound caused (by falling) in the well, in the mine, and caused bv the animal has no requital for it; and there is one-fifth (for the government) in the buried treasure.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنِ الأَسْوَدِ، بْنِ الْعَلاَءِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ ‏"‏ الْبِئْرُ جَرْحُهَا جُبَارٌ وَالْمَعْدِنُ جَرْحُهُ جُبَارٌ وَالْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَفِي الرِّكَازِ الْخُمُسُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1710 d
In-book reference : Book 29, Hadith 71
USC-MSA web (English) reference : Book 17, Hadith 4242
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of Abu Huraira.

وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 1710 e
In-book reference : Book 29, Hadith 72
USC-MSA web (English) reference : Book 17, Hadith 4243
(deprecated numbering scheme)

30 - The Book of Judicial Decisions (1711 - 1721)

كتاب الأقضية

(1) Chapter: Oath should be sworn by the defendant

(1) باب الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ

Ibn Abbas reported Allah's Apostle (ﷺ) as saying:

If the people were given according to their claims, they would claim the lives of persons and their properties, but the oath must be taken by the defendant.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لاَدَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ وَلَكِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ " .

Reference : Sahih Muslim 1711 a
In-book reference : Book 30, Hadith 1
USC-MSA web (English) reference : Book 18, Hadith 4244
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) pronounced judgment on the basis of oath by the defendant.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ، أَبِي مُلَيْكَةَ عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ .

Reference : Sahih Muslim 1711 b
In-book reference : Book 30, Hadith 2
USC-MSA web (English) reference : Book 18, Hadith 4245
(deprecated numbering scheme)

(2) Chapter: The obligation of judging on the basis of a witness and an oath

(2) باب الْقَضَاءِ بِالْيَمِينِ وَالشَّاهِدِ

Ibn 'Abbas reported that Allah's Messenger (ﷺ) pronounced judgment on the basis of an oath and a witness (by the plaintiff).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا زَيْدٌ، - وَهُوَ ابْنُ حُبَابٍ - حَدَّثَنِي سَيْفُ بْنُ سُلَيْمَانَ، أَخْبَرَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِيَمِينٍ وَشَاهِدٍ .

Reference : Sahih Muslim 1712
In-book reference : Book 30, Hadith 3
USC-MSA web (English) reference : Book 18, Hadith 4246
(deprecated numbering scheme)

(3) Chapter: So the judgement of the judge does not change what happened

(3) باب الْحُكْمِ بِالظَّاهِرِ وَاللَّحْنِ بِالْحُجَّةِ

Umm Salama reported Allah's Messenger (ﷺ) as saying:

You bring to me, for (judgment) your disputes, some of you perhaps being more eloquent in their plea than others, so I give judgment on their behalf according to what I hear from them. (Bear in mind, in my judgment) if I slice off anything for him from the right of his brother, he should not accept that, for I sliced off for him a portion from the Hell.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُمْ تَخْتَصِمُونَ إِلَىَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ عَلَى نَحْوٍ مِمَّا أَسْمَعُ مِنْهُ فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلاَ يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ بِهِ قِطْعَةً مِنَ النَّارِ " .

Reference : Sahih Muslim 1713 a
In-book reference : Book 30, Hadith 4
USC-MSA web (English) reference : Book 18, Hadith 4247
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ، نُمَيْرٍ كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1713 b
In-book reference : Book 30, Hadith 5
USC-MSA web (English) reference : Book 18, Hadith 4248
(deprecated numbering scheme)

Umm Salama, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) heard the clamour of contenders at the door of his apartment. He went to them, and said:

I am a human being and the claimants bring to me (the dispute) and perhaps some of them are more eloquent than the others. I judge him to be on the right, and thus decide in his favcur. So he whom I, by my judgment, (give the undue share) out of the right of a Muslim,. I give him a portion of Fire; he may burden himself with it or abandon it.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَمِعَ جَلَبَةَ خَصْمٍ بِبَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ " إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِينِي الْخَصْمُ فَلَعَلَّ بَعْضَهُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ فَأَحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِي لَهُ فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَحْمِلْهَا أَوْ يَذَرْهَا " .

Reference : Sahih Muslim 1713 c
In-book reference : Book 30, Hadith 6
USC-MSA web (English) reference : Book 18, Hadith 4249
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ma'mar with a slight variation of words.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ يُونُسَ . وَفِي حَدِيثِ مَعْمَرٍ قَالَتْ سَمِعَ النَّبِيُّ صلى الله عليه وسلم لَجَبَةَ خَصْمٍ بِبَابِ أُمِّ سَلَمَةَ .

Reference : Sahih Muslim 1713 d

In-book reference : Book 30, Hadith 7
USC-MSA web (English) reference : Book 18, Hadith 4250
(deprecated numbering scheme)

(4) Chapter: The case of Hind

(4) باب قَضِيَّةِ هِنْدٍ

A'isha reported:

Hind. the daughter of 'Utba, wife of Abu Sufyan, came to Allah's Messenger (ﷺ) and said: Abu Sufyan is a miserly person. He does not give adequate maintenance for me and my children, but (I am constrained) to take from his wealth (some part of it) without his knowledge. Is there any sin for me? Thereupon Allah's Messenger (ﷺ) said: Take from his property what is customary which may suffice you and your children.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَتْ هِنْدٌ بِنْتُ عُتْبَةَ امْرَأَةُ أَبِي سُفْيَانَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ لاَ يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي بَنِيَّ إِلاَّ مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ . فَهَلْ عَلَىَّ فِي ذَلِكَ مِنْ جُنَاحٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ مَا يَكْفِيكِ وَيَكْفِي بَنِيكِ " .

Reference : Sahih Muslim 1714 a
In-book reference : Book 30, Hadith 8
USC-MSA web (English) reference : Book 18, Hadith 4251
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chair of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَوَكِيعٍ ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1714 b
In-book reference : Book 30, Hadith 9
USC-MSA web (English) reference : Book 18, Hadith 4252
(deprecated numbering scheme)

A'isha reported that Hind came to Allah's Apostle (ﷺ) and said:

Messenger of Allah, by Allah, there was no other household upon the surface of the earth than your household about which I cherished Allah bringing disgrace upon it, (and now) there is no other household upon the surface of the earth than your household about which I cherish Allah granting it honour. Allah's Apostle (ﷺ) said: It is so, by Him in Whose Hand is my life She said: Allah's Messenger, Abu Sufyan is a niggardly person. Is there any harm for me if I spend upon his children out of his wealth without his permission? Thereupon Allah's Apostle (ﷺ) said: There is no harm for you if you spend upon them what is reasonable.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا كَانَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَىَّ مِنْ أَنْ يُذِلَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ وَمَا

عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَىَّ مِنْ أَنْ يُعِزَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ ‏.‏ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ ‏"‏ ‏.‏ ثُمَّ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمْسِكٌ فَهَلْ عَلَىَّ حَرَجٌ أَنْ أُنْفِقَ عَلَى عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ لاَ حَرَجَ عَلَيْكِ أَنْ تُنْفِقِي عَلَيْهِمْ بِالْمَعْرُوفِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1714 c
In-book reference : Book 30, Hadith 10
USC-MSA web (English) reference : Book 18, Hadith 4253
(deprecated numbering scheme)

A'isha reported that Hind, daughter of Utba h. Rabi', came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, by Allah, there was no household upon the surface of the earth than your household about which I cherished that it should be disgraced. But today there is no household on the surface of the earth than your household about which I cherish that it be honoured Thereupon Allah's Messenger (ﷺ) said. It will increase, by Him in Whose Hand is my life. She then said: Messenger of Allah, Abu Sufyan is a niggardly person; is there any harm for me if I spend out of that which belongs to him on our children? He said to her: No, but only that what is reasonable.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ جَاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا كَانَ عَلَى ظَهْرِ الأَرْضِ خِبَاءٌ أَحَبَّ إِلَىَّ مِنْ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ وَمَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ خِبَاءٌ أَحَبَّ إِلَىَّ مِنْ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ ‏"‏ ‏.‏ ثُمَّ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسِّيكٌ فَهَلْ عَلَىَّ حَرَجٌ مِنْ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالَنَا فَقَالَ لَهَا ‏"‏ لاَ إِلاَّ بِالْمَعْرُوفِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1714 d
In-book reference : Book 30, Hadith 11
USC-MSA web (English) reference : Book 18, Hadith 4254
(deprecated numbering scheme)

(5) Chapter: The prohibition of asking too much with no need. The prohibition of withholding the rights of others and asking of them, which means refusing to give others their rights and asking for that to which one is not entitles

(5) باب النَّهْيِ عَنْ كَثْرَةِ الْمَسَائِلِ مِنْ غَيْرِ حَاجَةٍ وَالنَّهْيِ عَنْ مَنْعٍ وَهَاتٍ وَهُوَ الاِمْتِنَاعُ مِنْ أَدَاءِ حَقٍّ لَزِمَهُ أَوْ طَلَبُ مَا لاَ يَسْتَحِقُّهُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning ane the wasting of wealth.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلاَثًا وَيَكْرَهُ لَكُمْ ثَلاَثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلاَ تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1715 a
In-book reference : Book 30, Hadith 12
USC-MSA web (English) reference : Book 18, Hadith 4255
(deprecated numbering scheme)

This hadith has been narrated on the authority of Suhail with the same chain of transmitters, but with a slight variation of words.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُ قَالَ وَيَسْخَطُ لَكُمْ ثَلاَثًا . وَلَمْ يَذْكُرْ وَلاَ تَفَرَّقُوا .

Reference : Sahih Muslim 1715 b
In-book reference : Book 30, Hadith 13
USC-MSA web (English) reference : Book 18, Hadith 4256
(deprecated numbering scheme)

Mughira b. Shu'ba reported Allah's Messenger (ﷺ) as saying:

Verity Allah, the Glorious and Majestic, has forbidden for you: disobedience to mothers, and burying alive daughters, withholding the right of others in spite of having the power to return that to them and demanding that (which is not one's legitimate right). And He disapproved three things for you; irrelevant talk, persistent questioning and wasting of wealth.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ وَوَأْدَ الْبَنَاتِ وَمَنْعًا وَهَاتِ وَكَرِهَ لَكُمْ ثَلاَثًا قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ " .

Reference : Sahih Muslim 593 f
In-book reference : Book 30, Hadith 14
USC-MSA web (English) reference : Book 18, Hadith 4257
(deprecated numbering scheme)

A hadith like this has been trransmitted on the authority of Mansur with a slight vairiation of words.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . غَيْرَ أَنَّهُ قَالَ وَحَرَّمَ عَلَيْكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم . وَلَمْ يَقُلْ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ .

Reference : Sahih Muslim 593 g
In-book reference : Book 30, Hadith 15
USC-MSA web (English) reference : Book 18, Hadith 4258
(deprecated numbering scheme)

Sha'bi reported that the scribe of al-Mughira b. Shu'ba said:

Mu'awiya wrote to Mughira: Write for me something which you heard from Allah's Messenger (ﷺ) ; and he wrote: I heard Allah's Messenger (ﷺ) as saying. Verily Allah disapproves three thingq for you: irrelevant talk, wasting of wealth and persistent questioning.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، حَدَّثَنِي ابْنُ أَشْوَعَ، عَنِ الشَّعْبِيِّ، حَدَّثَنِي كَاتِبُ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ اكْتُبْ إِلَىَّ بِشَىْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَكَتَبَ إِلَيْهِ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلاَثًا قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ " .

Reference : Sahih Muslim 593 h
In-book reference : Book 30, Hadith 16
USC-MSA web (English) reference : Book 18, Hadith 4259
(deprecated numbering scheme)

Warrad reported that al-Mughira wrote to Mu'awiya:

Peace be upon you, and then coming to the poirt (I should say) that I heard Allah's Messenger (ﷺ) as saying: Verily Allah has Prohibited three things and has forbidden three things. He has declared absolutely haram the disobedience of father, burying of daughters alive, and withholding that which you have power to return, and has forbidden three things: irrelevant talk, persistent questioning, and wasting of wealth.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الثَّقَفِيُّ، عَنْ وَرَّادٍ، قَالَ كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ سَلاَمٌ عَلَيْكَ أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ حَرَّمَ ثَلاَثًا وَنَهَى عَنْ ثَلاَثٍ حَرَّمَ عُقُوقَ الْوَالِدِ وَوَأْدَ الْبَنَاتِ وَلاَ وَهَاتِ . وَنَهَى عَنْ ثَلاَثٍ قِيلٍ وَقَالٍ وَكَثْرَةِ السُّؤَالِ وَإِضَاعَةِ الْمَالِ " .

Reference : Sahih Muslim 593 i
In-book reference : Book 30, Hadith 17
USC-MSA web (English) reference : Book 18, Hadith 4260
(deprecated numbering scheme)

(6) Chapter: The reward of the judge if he strives to reach a decision, whether he gets it right or wrong

(6) باب بَيَانِ أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

'Amr b. al-'As reported that he heard Allah's Messenger (ﷺ) as saying:

When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ، اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ . وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ " .

Reference : Sahih Muslim 1716 a
In-book reference : Book 30, Hadith 18
USC-MSA web (English) reference : Book 18, Hadith 4261
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira with another chain of transmitters.

وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ، مُحَمَّدٍ بِهَذَا الإِسْنَادِ مِثْلَهُ وَزَادَ فِي عَقِبِ الْحَدِيثِ قَالَ يَزِيدُ فَحَدَّثْتُ هَذَا الْحَدِيثَ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ .

Reference	: Sahih Muslim 1716 b
In-book reference	: Book 30, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4262

This hadith has been transmitted on the authority of Usama b. al-Had al-Laithi.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ - حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ، بِهَذَا الْحَدِيثِ مِثْلَ رِوَايَةِ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ بِالإِسْنَادَيْنِ جَمِيعًا .

Reference	: Sahih Muslim 1716 c
In-book reference	: Book 30, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4263

(7) Chapter: It is disliked for a judge to pass a judgement when he is angry

(7) باب كَرَاهَةِ قَضَاءِ الْقَاضِي وَهُوَ غَضْبَانُ

Abd al-Rabmin b. Abu Bakra reported:

My father dictated (and I wrote for him) to Ubaidullah b. Abu Bakra while he was the judge of Sijistan: Do not judge between two persons when you are angry, for I have heard Allah's Messenger (ﷺ) as saying: None of you should judge between two persons when he is angry.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ أَبِي بَكْرَةَ . قَالَ كَتَبَ أَبِي - وَكَتَبْتُ لَهُ - إِلَى عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ وَهُوَ قَاضٍ بِسِجِسْتَانَ أَنْ لاَ، تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَحْكُمْ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ " .

Reference	: Sahih Muslim 1717 a
In-book reference	: Book 30, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4264

This hadith has been narrated on the authority of 'Abd al-Rahman b. Abu Bakra through another chain of transmitters.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي كِلاَهُمَا، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، كُلُّ هَؤُلاَءِ عَنْ عَبْدِ الْمَلِكِ، بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ .

Reference	: Sahih Muslim 1717 b
In-book reference	: Book 30, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4265

(8) Chapter: Rejection of wrong rulings and of newly-invented matters

(8) باب نَقْضِ الأَحْكَامِ الْبَاطِلَةِ وَرَدِّ مُحْدَثَاتِ الأُمُورِ

'A'isha reported Allah's Messenger (ﷺ) as saying:

He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.

حَدَّثَنَا أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ جَمِيعًا عَنْ إِبْرَاهِيمَ، بْنِ سَعْدٍ قَالَ ابْنُ الصَّبَّاحِ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، حَدَّثَنَا أَبِي، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ " .

Reference : Sahih Muslim 1718 a
In-book reference : Book 30, Hadith 23
USC-MSA web (English) reference : Book 18, Hadith 4266
(deprecated numbering scheme)

Sa'd b. Ibrahim reported:

I asked Qasim b. Muhammad about a person who had three dwelling houses and he willed away the third part of every one of these houses; he (Qasim b. Muhammad) said: All of them could be combined in one house; and then said: 'A'isha informed me that Allah's Messenger (ﷺ) said: He who did any act for which there is no sanction from our behalf, that is to be rejected.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَامِرٍ، قَالَ عَبْدٌ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ رَجُلٍ، لَهُ ثَلاَثَةُ مَسَاكِنَ فَأَوْصَى بِثُلُثِ كُلِّ مَسْكَنٍ مِنْهَا قَالَ يُجْمَعُ ذَلِكَ كُلُّهُ فِي مَسْكَنٍ وَاحِدٍ ثُمَّ قَالَ أَخْبَرَتْنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ " .

Reference : Sahih Muslim 1718 b
In-book reference : Book 30, Hadith 24
USC-MSA web (English) reference : Book 18, Hadith 4267
(deprecated numbering scheme)

(9) Chapter: The best of witnesses

(9) باب بَيَانِ خَيْرِ الشُّهُودِ

Zaid b. Khalid al-Juhani reported Allah's Apostle (ﷺ) as saying:

Should I not tell you of the best witnesses? He is the one who produces his evidence before he is asked for it.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي عَمْرَةَ الأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ، الْجُهَنِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَلاَ أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا " .

Reference : Sahih Muslim 1719
In-book reference : Book 30, Hadith 25
USC-MSA web (English) reference : Book 18, Hadith 4268
(deprecated numbering scheme)

(10) Chapter: Differences between mujtahids

(10) باب بَيَانِ اخْتِلاَفِ الْمُجْتَهِدِينَ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

While two women had been going along witn their two sons, a wolf came and made away with the child of one of them. One of them said to her companion: It is with your child that it (the wolf) has run away The other one said: It has run away with your child. They brought the matter to (Hadrat) Dawud (David) for decision and he made a decision in favour of the elder one. They then went to Sulaiman b. Dawud (may there be peace upon both of them) and told them (the story). He said: Bring me a knife so that I may cut him (the child) (into two parts) for you. The younger one said: No, it can't be, may Allah have mercy upon you, he (the child) belongs to her (the elder). So he gave a decision in favour of the younger one. abu Huraira said: If ever I heard of the word as-sikin at all, it was that day. We called it by no other name but al-Mudya.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنِي شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا . فَقَالَتْ هَذِهِ لِصَاحِبَتِهَا إِنَّمَا ذَهَبَ بِابْنِكِ أَنْتِ . وَقَالَتِ الأُخْرَى إِنَّمَا ذَهَبَ بِابْنِكِ . فَتَحَاكَمَتَا إِلَى دَاوُدَ فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلاَمُ فَأَخْبَرَتَاهُ فَقَالَ ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا . فَقَالَتِ الصُّغْرَى لاَ يَرْحَمُكَ اللَّهُ هُوَ ابْنُهَا . فَقَضَى بِهِ لِلصُّغْرَى " . قَالَ قَالَ أَبُو هُرَيْرَةَ وَاللَّهِ إِنْ سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلاَّ يَوْمَئِذٍ مَا كُنَّا نَقُولُ إِلاَّ الْمُدْيَةَ .

Reference	: Sahih Muslim 1720 a
In-book reference	: Book 30, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4269

This hadith has been narrated on the authority of Abu az-Zinad with the same chain of transmitters.

وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصٌ، - يَعْنِي ابْنَ مَيْسَرَةَ الصَّنْعَانِيَّ - عَنْ مُوسَى بْنِ عُقْبَةَ، ح وَحَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، - وَهُوَ ابْنُ الْقَاسِمِ - عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، جَمِيعًا عَنْ أَبِي الزِّنَادِ، بِهَذَا الإِسْنَادِ مِثْلَ مَعْنَى حَدِيثِ وَرْقَاءَ .

Reference	: Sahih Muslim 1720 b
In-book reference	: Book 30, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4270

(11) Chapter: It is recommended for a judge to reconcile between disputants

(11) باب اسْتِحْبَابِ إِصْلاَحِ الْحَاكِمِ بَيْنَ الْخَصْمَيْنِ

Hammim b. Munabbih said:

Abu Huraira reported (so many) ahadith of Allah's Messenger (ﷺ), and one of them is this: A person bought from another person a piece of land, and the person who had, bought that land found in it an earthen ware which contained gold. The person who had bought the land said (to the seller of the land): Take your gold from me, for I bought only the land from you and not the gold. The man who had sold the land said: I sold the land to you and whatever was in it. They referred the matter to a person. One who was made as a judge said to them: Have you any

issue? One of them said: I have a boy, and the other said: I have a young daughter He (the judge) said: Marry this young boy with the girl, and spend something on yourselves and also give (some) charity out of it.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ خُذْ ذَهَبَكَ مِنِّي إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ . فَقَالَ الَّذِي شَرَى الأَرْضَ إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا - قَالَ - فَتَحَاكَمَا إِلَى رَجُلٍ فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ أَلَكُمَا وَلَدٌ فَقَالَ أَحَدُهُمَا لِي غُلاَمٌ وَقَالَ الآخَرُ لِي جَارِيَةٌ . قَالَ أَنْكِحُوا الْغُلاَمَ الْجَارِيَةَ وَأَنْفِقُوا عَلَى أَنْفُسِكُمَا مِنْهُ وَتَصَدَّقَا " .

Reference : Sahih Muslim 1721
In-book reference : Book 30, Hadith 28
USC-MSA web (English) reference : Book 18, Hadith 4271
(deprecated numbering scheme)

31 - The Book of Lost Property (1722 - 1729)

كتاب اللقطة

(1) Chapter: Picking up property lost by a pilgrim

(1) باب

Zaid b. Khalid al-Juhani reported:

A man came to Allah's Apostle (ﷺ) and asked him about picking up of stray articles. He said: Recognise (well) its bag and the strap (by which it is tied) then make announcement of that for a year. If its owner comes (within this time return that to him), otherwise it is yours. He (again) said: (What about) the lost goat? Thereupon he (the Holy Prophet) said: It is yours or for your brother, or for the wolf. He said: (What about) the lost camel? Thereupon he said: You have nothing to do with it; it has a leather bag along with it, and its shoes also. It comes to the watering-place, eats (the leaves of the) trees until its master finds him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ، الرَّحْمَنِ عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلَهُ عَنِ اللُّقَطَةِ فَقَالَ " اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ عَرِّفْهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَشَأْنَكَ بِهَا " . قَالَ فَضَالَّةُ الْغَنَمِ قَالَ " لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ " . قَالَ فَضَالَّةُ الإِبِلِ قَالَ " مَا لَكَ وَلَهَا مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَلْقَاهَا رَبُّهَا " . قَالَ يَحْيَى أَحْسِبُ قَرَأْتُ عِفَاصَهَا

Reference	: Sahih Muslim 1722 a
In-book reference	: Book 31, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4272

Zaid b. Khalid al-Juhani reported that a person asked Allah's Apostle (ﷺ) about picking up of stray articles, whereupon he said:

Make announcement about it for a year, and recognise well the strap and the bag (containing that) ; then spend that; and if its owner comes, make him the payment of that. He (the inquirer) said: Messenger of Allah, what about the lost goat? he said: Take it, for that is yours or for your brother, or for the wolf. He (again) said: (What about) the lost camel? The Messenger of Allah (ﷺ) was enraged until his cheeks became red (or his face became red) and then said: You have nothing to do about that; it has feet and a leather bag (to quench its thirst) until its owner finds it.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ ابْنُ حُجْرٍ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ اللُّقَطَةِ فَقَالَ " عَرِّفْهَا سَنَةً ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا ثُمَّ اسْتَنْفِقْ بِهَا فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ " . فَقَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الْغَنَمِ قَالَ " خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ " . فَقَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الإِبِلِ قَالَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى احْمَرَّتْ وَجْنَتَاهُ - أَوِ احْمَرَّ وَجْهُهُ - ثُمَّ قَالَ " مَا لَكَ وَلَهَا مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَلْقَاهَا رَبُّهَا " .

Reference : Sahih Muslim 1722 b
In-book reference : Book 31, Hadith 2
USC-MSA web (English) reference : Book 18, Hadith 4273
(deprecated numbering scheme)

This hadith has been narrated on the authority of Rabi'a b. Abu Abd al-Rahman with the same chain of transmitters but with this addition:

" There came a person to Allah's Messenger (ﷺ) while I was with him, and he asked him about picking up of a stray article, and he said: When none comes to demand it, then spend that."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ، وَمَالِكُ، بْنُ أَنَسٍ وَعَمْرُو بْنُ الْحَارِثِ وَغَيْرُهُمْ أَنَّ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ، حَدَّثَهُمْ بِهَذَا الإِسْنَادِ، مِثْلَ حَدِيثِ مَالِكٍ غَيْرَ أَنَّهُ زَادَ قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَنَا مَعَهُ فَسَأَلَهُ عَنِ اللُّقَطَةِ . قَالَ وَقَالَ عَمْرٌو فِي الْحَدِيثِ " فَإِذَا لَمْ يَأْتِ لَهَا طَالِبٌ فَاسْتَنْفِقْهَا " .

Reference : Sahih Muslim 1722 c
In-book reference : Book 31, Hadith 3
USC-MSA web (English) reference : Book 18, Hadith 4274
(deprecated numbering scheme)

Zaid b. Khalid al-Juhani reported. There came to Allah's Messenger (ﷺ) a person, the rest of the hadith is the same but with the variation (of these words):

His face became red, his forehead too, and he felt annoyed; and made an addition after the words: He should make announcement of that for a year, and if its owner does not turn up, then it is a trust with you.

وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ قَالَ سَمِعْتُ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ، يَقُولُ أَتَى رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ . غَيْرَ أَنَّهُ قَالَ فَاحْمَارَّ وَجْهُهُ وَجَبِينُهُ وَغَضِبَ . وَزَادَ بَعْدَ قَوْلِهِ " ثُمَّ عَرِّفْهَا سَنَةً " . " فَإِنْ لَمْ يَجِئْ صَاحِبُهَا كَانَتْ وَدِيعَةً عِنْدَكَ " .

Reference : Sahih Muslim 1722 d
In-book reference : Book 31, Hadith 4
USC-MSA web (English) reference : Book 18, Hadith 4275
(deprecated numbering scheme)

Zaid b. Khalid al-Juhani, the Companion ot Allah's Messenger (ﷺ), said that Allah's Messenger (ﷺ) was asked about the picking up of stray gold or silver, whereupon he said:

Recognise well the strap and the bag (containing) that and then make an announcement regarding that for one year, but if none recognises it, then spend that and it would be a trust with you; and if someone comes one day to make demand of that, then pay that to him. He (the inquirer) asked about the lost camel, whereupon he said: You have nothing to do with that. Leave that alone, for it has feet and also a leather bag, it drinks water, and eats (the leaves) of the trees. He asked him about sheep, whereupon he said: Take it, it is for you, or for your brother, or for the wolf.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ، صَاحِبَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ اللُّقَطَةِ

الذَّهَبِ أَوِ الْوَرِقِ فَقَالَ " اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا ثُمَّ عَرِّفْهَا سَنَةً فَإِنْ لَمْ تَعْرِفْ فَاسْتَنْفِقْهَا وَلْتَكُنْ وَدِيعَةً عِنْدَكَ فَإِنْ جَاءَ طَالِبُهَا يَوْمًا مِنَ الدَّهْرِ فَأَدِّهَا إِلَيْهِ " . وَسَأَلَهُ عَنْ ضَالَّةِ الإِبِلِ فَقَالَ " مَا لَكَ وَلَهَا دَعْهَا فَإِنَّ مَعَهَا حِذَاءَهَا وَسِقَاءَهَا تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتَّى يَجِدَهَا رَبُّهَا " . وَسَأَلَهُ عَنِ الشَّاةِ فَقَالَ " خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ " .

Reference : Sahih Muslim 1722 e
In-book reference : Book 31, Hadith 5
USC-MSA web (English) reference : Book 18, Hadith 4276
(deprecated numbering scheme)

Zaid b. Khalid al-Juhani reported:

A person asked Allah's Apostle (ﷺ) about a lost camel; Rabi'a made this addition: He (the Holy Prophet) was so much annoyed that his cheeks became red." The rest of the hadith is the same. He (the narrator) made this addition:" If its (that of the article) owner comes and he recognises the bag (which contained it) and its number, and the strap. then give that to them, but if not, then it is for you."

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، وَرَبِيعَةُ الرَّأْىِ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ عَنْ زَيْدِ بْنِ، خَالِدٍ الْجُهَنِيِّ أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ ضَالَّةِ الإِبِلِ . زَادَ رَبِيعَةُ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ . وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ وَزَادَ " فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا وَعَدَدَهَا وَوِكَاءَهَا فَأَعْطِهَا إِيَّاهُ وَإِلاَّ فَهْىَ لَكَ " .

Reference : Sahih Muslim 1722 f
In-book reference : Book 31, Hadith 6
USC-MSA web (English) reference : Book 18, Hadith 4277
(deprecated numbering scheme)

Zaid b. Khalid al-Juhani reported that Allah's Messenger (ﷺ) was asked about picking up of stray things, whereupon he said:

Make announcement of that for one year, but if it is not recognised (by the owner), then recognise its big and strap, then eat it; and if its owner comes, then give that to him. This hadith has been narrated on the authority of Al-Dahhak b. Uthman with the same chain of transmitters but with a slight variation of words.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ اللُّقَطَةِ فَقَالَ " عَرِّفْهَا سَنَةً فَإِنْ لَمْ تُعْتَرَفْ فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ كُلْهَا فَإِنْ جَاءَ صَاحِبُهَا فَأَدِّهَا إِلَيْهِ " . وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ " فَإِنِ اعْتُرِفَتْ فَأَدِّهَا وَإِلاَّ فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَدَدَهَا " .

Reference : Sahih Muslim 1722 g, h
In-book reference : Book 31, Hadith 7
USC-MSA web (English) reference : Book 18, Hadith 4278
(deprecated numbering scheme)

Salama b. Kuhail reported:

I heard Sowaid b. Ghafala say: I went out, and also Zaid b. Suhan and Salman b. Rabi'a for Jihad, and I found a whip and took it up. They said to me: Leave it. I said: No. but I will make announcement of it and if its owner comes (then I will return that), otherwise I will use it, and I refused them. When we returned from Jihad. by a good fortune for me, I performed Pilgrimage. I came to Medina and met Ubayy b. Ka'b, and related to him the affair of the whip and their opinion (the opinion of Zaid b. Suhan and Salman b. Rabi'a) about it (i. e. I should throw it). Thereupon he said: I found a money bag during the lifetime of Allah's Messenger (ﷺ) which contained one hundred dinars. I came to him along with it, and he said: Make an announcement of it for one year; so I announced it, but did not find anyone who could (claim it after) recognising it. I again came to him and he said: Make announcement for one year. So I made announcement of it, but I found none who could recognise it. I came to him he said: Make announcement of it for one year. I made announcement of that but did not find one who could recognise it, whereupon he said: Preserve (in your mind) its number, its bag and its strap, and if its owner comes (then return that to him), otherwise make use of it. So I made use of that. I (Shu'ba) met him (Salama b. Kuhail) after this in Mecca, and he said: I do not know whether he said three years or one year.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي أَبُو بَكْرِ، بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ سَمِعْتُ سُوَيْدَ، بْنَ غَفَلَةَ قَالَ خَرَجْتُ أَنَا وَزَيْدُ بْنُ صُوحَانَ، وَسَلْمَانُ بْنُ رَبِيعَةَ، غَازِينَ فَوَجَدْتُ سَوْطًا فَأَخَذْتُهُ فَقَالاَ لِي دَعْهُ . فَقُلْتُ لاَ وَلَكِنِّي أُعَرِّفُهُ فَإِنْ جَاءَ صَاحِبُهُ وَإِلاَّ اسْتَمْتَعْتُ بِهِ . قَالَ فَأَبَيْتُ عَلَيْهِمَا فَلَمَّا رَجَعْنَا مِنْ غَزَاتِنَا قُضِيَ لِي أَنِّي حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ فَلَقِيتُ أُبَىَّ بْنَ كَعْبٍ فَأَخْبَرْتُهُ بِشَأْنِ السَّوْطِ وَبِقَوْلِهِمَا فَقَالَ إِنِّي وَجَدْتُ صُرَّةً فِيهَا مِائَةُ دِينَارٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " عَرِّفْهَا حَوْلاً " . قَالَ فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا ثُمَّ أَتَيْتُهُ . فَقَالَ " عَرِّفْهَا حَوْلاً " . فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا ثُمَّ أَتَيْتُهُ . فَقَالَ " عَرِّفْهَا حَوْلاً " . فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا . فَقَالَ " احْفَظْ عَدَدَهَا وَوِعَاءَهَا وَوِكَاءَهَا فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَاسْتَمْتِعْ بِهَا " . فَاسْتَمْتَعْتُ بِهَا . فَلَقِيتُهُ بَعْدَ ذَلِكَ بِمَكَّةَ فَقَالَ لاَ أَدْرِي بِثَلاَثَةِ أَحْوَالٍ أَوْ حَوْلٍ وَاحِدٍ .

Reference : Sahih Muslim 1723 a
In-book reference : Book 31, Hadith 8
USC-MSA web (English) reference : Book 18, Hadith 4279
(deprecated numbering scheme)

Shu'ba reported:

Salama b. Kuhail informed me or he informed people and I was among them. He said: I heard Sawaid b. Ghafala who reported: I went out along with Zaid b. Suhan and Salman b. Rabi'a, and found a whip, the rest of the hadith is the same up to the words:" I made use of that." Shu'ba said: I heard him say after ten years, that he made an announcement of it for one year.

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي سَلَمَةُ، بْنُ كُهَيْلٍ أَوْ أَخْبَرَ الْقَوْمَ، وَأَنَا فِيهِمْ، قَالَ سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ، قَالَ خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ فَوَجَدْتُ سَوْطًا . وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ إِلَى قَوْلِهِ فَاسْتَمْتَعْتُ بِهَا . قَالَ شُعْبَةُ فَسَمِعْتُهُ بَعْدَ عَشْرِ سِنِينَ يَقُولُ عَرَّفَهَا عَامًا وَاحِدًا .

Reference : Sahih Muslim 1723 b
In-book reference : Book 31, Hadith 9

USC-MSA web (English) reference : Book 18, Hadith 4280
(deprecated numbering scheme)

This hadith has been narrated on the authority of Salama b. Kuhail through different chains of transmitters. In their ahadith, it is three years, except in the hadith of Hammid b. Salama it is two years or three years. In the hadith transmitted on the authority of Sufyan and Zaid b. Abu Unaisa and Hammid b. Salama (the words are):

" If someone comes and informs you about the number (of articles) of the bag and the straps, then give that to him." Sufyan has made this addition in the narration of Waki':" Otherwise it is like your property." And in the narration of Ibn Numair the words are:" Otherwise make use of that."

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي جَمِيعًا، عَنْ سُفْيَانَ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ حَاتِمٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ عَمْرٍو - عَنْ زَيْدِ، بْنِ أَبِي أُنَيْسَةَ ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، كُلُّ هَؤُلاَءِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ شُعْبَةَ . وَفِي حَدِيثِهِمْ جَمِيعًا ثَلاَثَةَ أَحْوَالٍ إِلاَّ حَمَّادَ بْنَ سَلَمَةَ فَإِنَّ فِي حَدِيثِهِ عَامَيْنِ أَوْ ثَلاَثَةً . وَفِي حَدِيثِ سُفْيَانَ وَزَيْدِ بْنِ أَبِي أُنَيْسَةَ وَحَمَّادِ بْنِ سَلَمَةَ " فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعَدَدِهَا وَوِعَائِهَا وَوِكَائِهَا فَأَعْطِهَا إِيَّاهُ " . وَزَادَ سُفْيَانُ فِي رِوَايَةِ وَكِيعٍ " وَإِلاَّ فَهِيَ كَسَبِيلِ مَالِكَ " . وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ " وَإِلاَّ فَاسْتَمْتِعْ بِهَا " .

Reference : Sahih Muslim 1723 c
In-book reference : Book 31, Hadith 10
USC-MSA web (English) reference : Book 18, Hadith 4281
(deprecated numbering scheme)

(2) Chapter: Milking animals is unlawful if the owner has not given permission

(2) باب فِي لُقَطَةِ الْحَاجِّ

'Abd al-Rahman b. 'Uthman al-Taimi reported that Allah's Messenger (ﷺ) forbade taking into custody the stray thing of the pilgrims.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُقَطَةِ الْحَاجِّ .

Reference : Sahih Muslim 1724
In-book reference : Book 31, Hadith 11
USC-MSA web (English) reference : Book 18, Hadith 4282
(deprecated numbering scheme)

Zaid b. Khalid al-Juhani reported Allah's Messenger (ﷺ) as sayin.:

He who found a stray article is himself led astray if he does not advertise it.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ، الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ آوَى ضَالَّةً فَهُوَ ضَالٌّ مَا لَمْ يُعَرِّفْهَا " .

Reference : Sahih Muslim 1725
In-book reference : Book 31, Hadith 12
USC-MSA web (English) reference : Book 18, Hadith 4283
(deprecated numbering scheme)

(3) Chapter: Hospitality etc

(3) باب تَحْرِيمِ حَلْبِ الْمَاشِيَةِ بِغَيْرِ إِذْنِ مَالِكِهَا

Ibn 'Umar reported Allah's Messenger (ﷺ) having said this:

None (of you) should milk the animal of another, but with his permission. Does any one of you like that his chamber be raided, and his vaults be broken, and his foodstuff be removed? Verily the treasures for them (those who keep animals) are the udders of the animals which feed them. So none of you should milk the animal of another but with his permission.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ أَيُحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ فَتُكْسَرَ خِزَانَتُهُ فَيُنْتَقَلَ طَعَامُهُ إِنَّمَا تَخْزُنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَتَهُمْ فَلاَ يَحْلُبَنَّ أَحَدٌ مَاشِيَةَ أَحَدٍ إِلاَّ بِإِذْنِهِ " .

Reference : Sahih Muslim 1726 a
In-book reference : Book 31, Hadith 13
USC-MSA web (English) reference : Book 18, Hadith 4284
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters with a slight variation of words.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنِي أَبِي كِلاَهُمَا، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - جَمِيعًا عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ،عَنْ أَيُّوبَ، وَابْنُ، جُرَيْجٍ عَنْ مُوسَى، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . نَحْوَ حَدِيثِ مَالِكٍ غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا " فَيُنْتَثَلَ " . إِلاَّ اللَّيْثَ بْنَ سَعْدٍ فَإِنَّ فِي حَدِيثِهِ " فَيُنْتَقَلَ طَعَامُهُ " . كَرِوَايَةِ مَالِكٍ .

Reference : Sahih Muslim 1726 b
In-book reference : Book 31, Hadith 14
USC-MSA web (English) reference : Book 18, Hadith 4285
(deprecated numbering scheme)

(4) Chapter: It is recommended to spend surplus wealth

(4) باب الضِّيَافَةِ وَنَحْوِهَا

Abd Shuraib al-Adawi reported:

My eare listened and my eye saw when Allah's Messenger (ﷺ) spoke and said: He who believes In Allah and the eireafter should show respect to the guest even with utmost kindness and courtesy. They said: Messenger of Allah, what is this utmost kindness and courtesy? He replied: It is for a day and a night. Hospitality extends for three days, and what is beyond that is a Sadaqa for him; and he who believes in Allah and the Hereafter should say something good or keep quiet.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ سَمِعَتْ أُذُنَاىَ، وَأَبْصَرَتْ، عَيْنَاىَ حِينَ تَكَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ " . قَالُوا وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ قَالَ " يَوْمُهُ وَلَيْلَتُهُ وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ - وَقَالَ - مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ " .

Reference : Sahih Muslim 48 b
In-book reference : Book 31, Hadith 15
USC-MSA web (English) reference : Book 18, Hadith 4286
(deprecated numbering scheme)

Abu Shuriah al-Khuza'i reported Allah's Messenger (ﷺ) as saying:

(The period of the entertainment of a guest is three days, and utmost kindness and courtesy is for a day and a night. =" It is not permissible for a Muslim to stay with, his brother until he makes him sinful. They said: Messenger of Allah, how he would make him sinful? He (the Holy Prophet) said: He stays with him (so long) that nothing is left with him to entertain him.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَلاَ يَحِلُّ لِرَجُلٍ مُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْثِمَهُ " . قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يُؤْثِمُهُ قَالَ " يُقِيمُ عِنْدَهُ وَلاَ شَىْءَ لَهُ يَقْرِيهِ بِهِ " .

Reference : Sahih Muslim 48 c
In-book reference : Book 31, Hadith 16
USC-MSA web (English) reference : Book 18, Hadith 4287
(deprecated numbering scheme)

Sa'id al-Maqburi reported:

I heard Abu Shuraih al-Khuzill saying: My ears heard and my eyes saw and my mind retained it, when Allah's Messenger (ﷺ) spok this, and he then narrated the hadith and made mention of this:" It is not permissible for any one of you to stay with his brother until he makes him sinful."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو بَكْرٍ، - يَعْنِي الْحَنَفِيَّ - حَدَّثَنَا عَبْدُ الْحَمِيدِ، بْنُ جَعْفَرٍ حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، أَنَّهُ سَمِعَ أَبَا شُرَيْحٍ الْخُزَاعِيَّ، يَقُولُ سَمِعَتْ أُذُنَاىَ، وَبَصُرَ، عَيْنِي وَوَعَاهُ قَلْبِي حِينَ تَكَلَّمَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ وَذَكَرَ فِيهِ " وَلاَ يَحِلُّ لأَحَدِكُمْ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْثِمَهُ " . بِمِثْلِ مَا فِي حَدِيثِ وَكِيعٍ .

Reference : Sahih Muslim 48 d
In-book reference : Book 31, Hadith 17
USC-MSA web (English) reference : Book 18, Hadith 4288

'Uqba b. Amir reported:

We said to Allah's Messenger (ﷺ): You send us out and we come to the people who do not give us hospitality, so what is your opinion? Thereupon Allah's Messenger (ﷺ) said: If you come to the people who order for you what is befitting a guest, accept it; but if they do not. take from them what befits them to give to a guest.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلاَ يَقْرُونَنَا فَمَا تَرَى فَقَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم "ấ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ " .

Reference	: Sahih Muslim 1727
In-book reference	: Book 31, Hadith 18
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4289

(5) Chapter: It is recommended to mix provisions if they are few, and to share them out

(5) باب اسْتِحْبَابِ الْمُؤَاسَاةِ بِفُضُولِ الْمَالِ

Abu Sa'id al-Khudri reported:

While we were with the Messenger of Allah (ﷺ) on a journey, a person came upon his mount and began to stare on the right and on the left, (it was at this moment) that Allah's Messenger (ﷺ) said: He who has an extra mount should give that to one who has no mount for him, and he who has surplus of provisions should give them to him who has no provisions, and he made mention of so many kinds of wealth until we were of the opinion that none of us has any right over the surplus.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ صلى الله عليه وسلم إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ قَالَ فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالاً فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ ظَهْرَ لَهُ وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ زَادَ لَهُ " . قَالَ فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ حَتَّى رَأَيْنَا أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي فَضْلٍ .

Reference	: Sahih Muslim 1728
In-book reference	: Book 31, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4290

(6) Chapter:

(6) باب اسْتِحْبَابِ خَلْطِ الأَزْوَادِ إِذَا قَلَّتْ وَالْمُؤَاسَاةِ فِيهَا

Iyas b. Salama reported on the authority of his father:

We set out on an expedition with, Allah's Messenger (ﷺ). We faced hardship (in getting provisions) until we decided to slaughter some of our riding animals. Allah's Apostle (ﷺ), commanded us to pool our provisions of food. So we spread a sheet of leather and the provisions of the people were collected on it. I stretched myself to measure how

much that was (the length and breadth of the sheet on which the provisions were laid). I measured it and (found) that it was (in length and breadth) of (so much size) on which a goat could sit. We were fourteen hundred persons. We (all) ate until we were fully satisfied and then filled our bags with provisions. Then Allah's Apostle (ﷺ) said: Is there any water for performing ablution. Then there came a man with a small bucket containing some water. He threw it in a basin. We all fourteen hundred persons performed ablution using the water in plenty. Then there came after that eight persons and they said: Is there any water to perform ablution? Thereupon Allah's Messenger (ﷺ) said: The ablution has already been performed.

حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا النَّضْرُ، - يَعْنِي ابْنَ مُحَمَّدٍ الْيَمَامِيَّ - حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ فَأَصَابَنَا جَهْدٌ حَتَّى هَمَمْنَا أَنْ نَنْحَرَ بَعْضَ ظَهْرِنَا فَأَمَرَ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَجَمَعْنَا مَزَاوِدَنَا فَبَسَطْنَا لَهُ نِطَعًا فَاجْتَمَعَ زَادُ الْقَوْمِ عَلَى النِّطَعِ قَالَ فَتَطَاوَلْتُ لأَحْزُرَهُ كَمْ هُوَ فَحَزَرْتُهُ كَرَبْضَةِ الْعَنْزِ وَنَحْنُ أَرْبَعَ عَشْرَةَ مِائَةً قَالَ فَأَكَلْنَا حَتَّى شَبِعْنَا جَمِيعًا ثُمَّ حَشَوْنَا جُرُبَنَا فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " فَهَلْ مِنْ وَضُوءٍ " . قَالَ فَجَاءَ رَجُلٌ بِإِدَاوَةٍ لَهُ فِيهَا نُطْفَةٌ فَأَفْرَغَهَا فِي قَدَحٍ فَتَوَضَّأْنَا كُلُّنَا نُدَغْفِقُهُ دَغْفَقَةً أَرْبَعَ عَشْرَةَ مِائَةً . قَالَ ثُمَّ جَاءَ بَعْدَ ذَلِكَ ثَمَانِيَةٌ فَقَالُوا هَلْ مِنْ طَهُورٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَرِغَ الْوَضُوءُ " .

Reference	: Sahih Muslim 1729
In-book reference	: Book 31, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 18, Hadith 4291

32 - The Book of Jihad and Expeditions

(1730 - 1817)

كتاب الجهاد والسير

(1) Chapter: Permissibility of raiding the Kuffar, who have been reached with the call of Islam, without giving prior warning

(1) باب جَوَازِ الإِغَارَةِ عَلَى الْكُفَّارِ الَّذِينَ بَلَغَتْهُمْ دَعْوَةُ الإِسْلاَمِ مِنْ غَيْرِ تَقَدُّمِ الإِعْلاَمِ بِالإِغَارَةِ

Ibn 'Aun reported:

I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before meeting them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (ﷺ) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ، قَالَ كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ، قَبْلَ الْقِتَالِ قَالَ فَكَتَبَ إِلَىَّ إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ الإِسْلاَمِ قَدْ أَغَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُّونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ فَقَتَلَ مُقَاتِلَتَهُمْ وَسَبَى سَبْيَهُمْ وَأَصَابَ يَوْمَئِذٍ - قَالَ يَحْيَى أَحْسِبُهُ قَالَ - جُوَيْرِيَةَ - أَوْ قَالَ الْبَتَّةَ - ابْنَةَ الْحَارِثِ وَحَدَّثَنِي هَذَا الْحَدِيثَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَكَانَ فِي ذَاكَ الْجَيْشِ.

Reference	: Sahih Muslim 1730 a
In-book reference	: Book 32, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4292

This hadith has been narrated on the authority of Ibn 'Aun and the name of Juwairiya bint al-Harith was mentioned beyond any doubt.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَقَالَ جُوَيْرِيَةَ بِنْتَ الْحَارِثِ . وَلَمْ يَشُكَّ .

Reference	: Sahih Muslim 1730 b
In-book reference	: Book 32, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4293

(2) Chapter: Ruler appointing leaders of expeditions and advising them of the etiquette of war, etc.

(2) باب تَأْمِيرِ الإِمَامِ الأُمَرَاءَ عَلَى الْبُعُوثِ وَوَصِيَّتِهِ إِيَّاهُمْ بِآدَابِ الْغَزْوِ وَغَيْرِهَا

It has been reported from Sulaiman b. Buraid through his father that when the Messenger of Allah (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say:

Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhairs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muilims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، قَالَ أَمْلاَهُ عَلَيْنَا إِمْلاَءً ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَّرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا ثُمَّ قَالَ " اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ اغْزُوا وَ لاَ تَغُلُّوا وَلاَ تَغْدِرُوا وَلاَ تَمْثُلُوا وَلاَ تَقْتُلُوا وَلِيدًا وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلاَثِ خِصَالٍ - أَوْ خِلاَلٍ - فَأَيَّتُهُنَّ مَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ وَلاَ يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَىْءِ شَىْءٌ إِلاَّ أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ فَإِنْ هُمْ أَبَوْا فَسَلْهُمُ الْجِزْيَةَ فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ وَقَاتِلْهُمْ . وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ فَلاَ تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَلاَ ذِمَّةَ نَبِيِّهِ وَلَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ فَإِنَّكُمْ أَنْ تُخْفِرُوا ذِمَمَكُمْ وَذِمَمَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ . وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلاَ تُنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ فَإِنَّكَ لاَ تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لاَ " . قَالَ عَبْدُ الرَّحْمَنِ هَذَا أَوْ نَحْوَهُ وَزَادَ إِسْحَاقُ فِي آخِرِ حَدِيثِهِ عَنْ يَحْيَى بْنِ آدَمَ قَالَ فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ - قَالَ يَحْيَى يَعْنِي أَنَّ عَلْقَمَةَ يَقُولُهُ لاِبْنِ حَيَّانَ - فَقَالَ حَدَّثَنِي مُسْلِمُ بْنُ هَيْصَمٍ عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sahih Muslim 1731 a, b
In-book reference : Book 32, Hadith 3

USC-MSA web (English) reference : Book 19, Hadith 4294
(deprecated numbering scheme)

Sulaiman b. Buraida repotted on the authority of his father that when Allah's Messenger (ﷺ) sent an Amir with a detachment he called him and advised him. The rest of the hadith is the same.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، أَنَّ سُلَيْمَانَ بْنَ بُرَيْدَةَ، حَدَّثَهُ عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا بَعَثَ أَمِيرًا أَوْ سَرِيَّةً دَعَاهُ فَأَوْصَاهُ ‏.‏ وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُفْيَانَ ‏.‏

Reference : Sahih Muslim 1731 c
In-book reference : Book 32, Hadith 4
USC-MSA web (English) reference : Book 19, Hadith 4295
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba.

حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْفَرَّاءُ، عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ، عَنْ شُعْبَةَ، بِهَذَا ‏.‏

Reference : Sahih Muslim 1731 d
In-book reference : Book 32, Hadith 5
USC-MSA web (English) reference : Book 19, Hadith 4296
(deprecated numbering scheme)

(3) Chapter: The command to show leniency and avoid causing aversion (towards Islam)

(3) باب فِي الأَمْرِ بِالتَّيْسِيرِ وَتَرْكِ التَّنْفِيرِ

It has been narrated on the authority of Abu Masa that when the Messenger of Allah (ﷺ) deputed any of his Companions on a mission, he would say:

Give tidings (to the people) ; do not create (in their minds) aversion (towards religion) ; show them leniency and do not be hard upon them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ ‏"‏ بَشِّرُوا وَلاَ تُنَفِّرُوا وَيَسِّرُوا وَلاَ تُعَسِّرُوا ‏"‏ ‏.‏

Reference : Sahih Muslim 1732
In-book reference : Book 32, Hadith 6
USC-MSA web (English) reference : Book 19, Hadith 4297
(deprecated numbering scheme)

It has also been narrated by Sa'd b. Abu Burda through his father through his grandfather that the Prophet of Allah (ﷺ) sent him and Mu'adh (on a mission) to the Yemen, and said (by way of advising them):

Show leniency (to the people) ; don't be hard upon them; give them glad tidings (of Divine favours in this world and the Hereafter) ; and do not create aversion. Work in collaboration and don't be divided.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ ‏"‏ يَسِّرَا وَلاَ تُعَسِّرَا وَبَشِّرَا وَلاَ تُنَفِّرَا وَتَطَاوَعَا وَلاَ تَخْتَلِفَا ‏"‏ ‏.‏

Reference : Sahih Muslim 1733 a

In-book reference : Book 32, Hadith 7
USC-MSA web (English) reference : Book 19, Hadith 4298
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Buraida but for the last two words.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي خَلَفٍ عَنْ زَكَرِيَّاءَ بْنِ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، كِلاَهُمَا عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ نَحْوَ حَدِيثِ شُعْبَةَ وَلَيْسَ فِي حَدِيثِ زَيْدِ بْنِ أَبِي أُنَيْسَةَ ‏"‏ وَتَطَاوَعَا وَلاَ تَخْتَلِفَا ‏"‏ ‏.‏

Reference : Sahih Muslim 1733 b
In-book reference : Book 32, Hadith 8
USC-MSA web (English) reference : Book 19, Hadith 4299
(deprecated numbering scheme)

The Messenger of Allah (may peace he upon him) has been reported by Anas b. Malik to have said:

Show leniency; do not be hard; give solace and do not create aversion.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، ح‏.‏ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، الْوَلِيدِ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يَسِّرُوا وَلاَ تُعَسِّرُوا وَسَكِّنُوا وَلاَ تُنَفِّرُوا ‏"‏ ‏.‏

Reference : Sahih Muslim 1734
In-book reference : Book 32, Hadith 9
USC-MSA web (English) reference : Book 19, Hadith 4300
(deprecated numbering scheme)

(4) Chapter: The prohibition of betrayal

(4) باب تَحْرِيمِ الْغَدْرِ

It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) said:

When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the perfidy of so and so, son of so and so (to attract the attention of people to his guilt).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنِي زُهَيْرُ، بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ - يَعْنِي أَبَا قُدَامَةَ السَّرَخْسِيَّ - قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا جَمَعَ اللَّهُ الأَوَّلِينَ وَالآخِرِينَ يَوْمَ الْقِيَامَةِ يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ فَقِيلَ هَذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 1735 a
In-book reference : Book 32, Hadith 10
USC-MSA web (English) reference : Book 19, Hadith 4301
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Umar through some other Chains of transmitters.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ، الرَّحْمَنِ الدَّارِمِيُّ حَدَّثَنَا عَفَّانُ، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ ‏.‏

Reference : Sahih Muslim 1735 b
In-book reference : Book 32, Hadith 11
USC-MSA web (English) reference : Book 19, Hadith 4302
(deprecated numbering scheme)

This hadith has been narrated by another chain of transmitters on the authority of the same narrator, with the wording:

Allah will set up a flag for every person guilty of breach of faith on the Day of Judgment, and it will be announced: Look, this is the perfidy of so and so.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ، اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْغَادِرَ يَنْصِبُ اللَّهُ لَهُ لِوَاءً يَوْمَ الْقِيَامَةِ فَيُقَالُ أَلاَ هَذِهِ غَدْرَةُ فُلاَنٍ " .

Reference : Sahih Muslim 1735 c
In-book reference : Book 32, Hadith 12
USC-MSA web (English) reference : Book 19, Hadith 4303
(deprecated numbering scheme)

Ibn Umar reported that he heard the Messenger of Allah (ﷺ) saying:

There will be a flag for every perfidious person on the Day of Judgment.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ، وَسَالِمٍ، ابْنَىْ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 1735 d
In-book reference : Book 32, Hadith 13
USC-MSA web (English) reference : Book 19, Hadith 4304
(deprecated numbering scheme)

'Abdullah reported Allah's Prophet (ﷺ) as saying:

There will be a flag for every perfidious person on the Day of Judgment, and it would be said: Here is the perfidy of so and so.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِي بِشْرُ، بْنُ خَالِدٍ أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُقَالُ هَذِهِ غَدْرَةُ فُلاَنٍ " .

Reference : Sahih Muslim 1736 a
In-book reference : Book 32, Hadith 14
USC-MSA web (English) reference : Book 19, Hadith 4305
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with a slight variation of wording.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، ح وَحَدَّثَنِي عُبَيْدُ اللَّهِ، بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ . وَلَيْسَ فِي حَدِيثِ عَبْدِ الرَّحْمَنِ " يُقَالُ هَذِهِ غَدْرَةُ فُلاَنٍ " .

Reference : Sahih Muslim 1736 b
In-book reference : Book 32, Hadith 15
USC-MSA web (English) reference : Book 19, Hadith 4306
(deprecated numbering scheme)

It has been narrated on the authority of Abdullah that the Messenger of Allah (ﷺ) said:

There will be for every perfidious person on the Day of Judgment a flag by which he will be recognised. It will be announced: Here is the breach of faith of so and so.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ يَزِيدَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ يُقَالُ هَذِهِ غَدْرَةُ فُلاَنٍ " .

Reference : Sahih Muslim 1736 c
In-book reference : Book 32, Hadith 16
USC-MSA web (English) reference : Book 19, Hadith 4307
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) having said this:

There would be a flag for every perfidious person on the Day of Judgment by which he will be recognised.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ " .

Reference : Sahih Muslim 1737
In-book reference : Book 32, Hadith 17
USC-MSA web (English) reference : Book 19, Hadith 4308
(deprecated numbering scheme)

It is narrated on the authority of Abu Sa'id that the Messenger of Allah (ﷺ) said:

On the Day of Judgment there will be a flag fixed behind the buttocks of every person guilty of the breach of faith.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا شُعْبَةُ، عَنْ خُلَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 1738 a
In-book reference : Book 32, Hadith 18
USC-MSA web (English) reference : Book 19, Hadith 4309
(deprecated numbering scheme)

It is narrated on the authority of Abu Sa'id that the Messenger of Allah (ﷺ) said:

On the Day of Judgment there will be a flag for every person guilty of the breach of faith. It will be raised in proportion to the extent of his guilt; and there is no guilt of treachery more serious than the one committed by the ruler of men.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرَّيَّانِ، حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ أَلاَ وَلاَ غَادِرَ أَعْظَمُ غَدْرًا مِنْ أَمِيرِ عَامَّةٍ " .

Reference : Sahih Muslim 1738 b
In-book reference : Book 32, Hadith 19
USC-MSA web (English) reference : Book 19, Hadith 4310
(deprecated numbering scheme)

(5) Chapter: Permissibility of deceit in war (5) باب جَوَازِ الْخِدَاعِ فِي الْحَرْبِ

It is narrated on the authority of Jabir that the Messenger of Allah (ﷺ) said:

War is a stratagem.

وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِعَلِيٍّ وَزُهَيْرٍ - قَالَ عَلِيٌّ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعَ عَمْرٌو، جَابِرًا يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْحَرْبُ خَدْعَةٌ " .

Reference : Sahih Muslim 1739
In-book reference : Book 32, Hadith 20
USC-MSA web (English) reference : Book 19, Hadith 4311
(deprecated numbering scheme)

This hadith has also been narrated on the authority of Abu Huraira.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "الْحَرْبُ خُدْعَةٌ " .

Reference : Sahih Muslim 1740
In-book reference : Book 32, Hadith 21
USC-MSA web (English) reference : Book 19, Hadith 4312
(deprecated numbering scheme)

(6) Chapter: It is disliked to wish to meet the enemy, and the command to be steadfast when meeting the enemy

(6) باب كَرَاهَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ وَالأَمْرِ بِالصَّبْرِ عِنْدَ اللِّقَاءِ

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Do not desire an encounter with the enemy; but when you encounter them, be firm.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنِ الْمُغِيرَةِ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا" .

Reference : Sahih Muslim 1741
In-book reference : Book 32, Hadith 22
USC-MSA web (English) reference : Book 19, Hadith 4313
(deprecated numbering scheme)

It is narrated by Abu Nadr that he learnt from a letter sent by a man from the Aslam tribe, who was a Companion of the Prophet (ﷺ) and whose name was 'Abdullah b. Abu Aufa, to 'Umar b. 'Ubaidullah when the latter marched upon Haruriyya (Khawarij) informing him that the Messenger of Allah (ﷺ) in one of those days when lie was confronting the enemy waited until the sun had declined. Then he stood up (to address the people) and said:

O ye men, do not wish for an encounter with the enemy. Pray to Allah to grant you security; (but) when you (have to) encounter them exercise patience, and you should know that Paradise is under the shadows of the swords. Then the Messenger of Allah (ﷺ) stood up (again) and said: O Allah. Revealer of the Book, Disperser of the clouds, Defeater of the hordes, put our enemy to rout and help us against them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى، بْنُ عُقْبَةَ عَنْ أَبِي النَّضْرِ، عَنْ كِتَابِ، رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى فَكَتَبَ إِلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ حِينَ سَارَ إِلَى الْحَرُورِيَّةِ يُخْبِرُهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ يَنْتَظِرُ حَتَّى إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ "

يَا أَيُّهَا النَّاسُ لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللَّهَ الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ " . ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم وَقَالَ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ " .

Reference : Sahih Muslim 1742 a
In-book reference : Book 32, Hadith 23
USC-MSA web (English) reference : Book 19, Hadith 4314
(deprecated numbering scheme)

(7) Chapter: It is recommended to pray for victory when meeting the enemy

(7) باب اسْتِحْبَابِ الدُّعَاءِ بِالنَّصْرِ عِنْدَ لِقَاءِ الْعَدُوِّ

It is narrated on the authority of Ibn Abu Aufa that the Messenger of Allah (ﷺ) cursed the tribes (who had marched upon Medina with a combined force in 5 H) and said:

O Allah, Revealer of the Book, swift in (taking) account, put the tribes to rout. O Lord, defeat them and shake them.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الأَحْزَابِ فَقَالَ " اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ " .

Reference : Sahih Muslim 1742 b
In-book reference : Book 32, Hadith 24
USC-MSA web (English) reference : Book 19, Hadith 4315
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn Abu Aufa with a slight variation of words.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي، خَالِدٍ قَالَ سَمِعْتُ ابْنَ أَبِي أَوْفَى، يَقُولُ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ خَالِدٍ غَيْرَ أَنَّهُ قَالَ " هَازِمَ الأَحْزَابِ " . وَلَمْ يَذْكُرْ قَوْلَهُ " اللَّهُمَّ " .

Reference : Sahih Muslim 1742 c
In-book reference : Book 32, Hadith 25
USC-MSA web (English) reference : Book 19, Hadith 4316
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Uyaina through another chain of transmitters (who added the words)" the Disperser of clouds" in his narration.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ وَزَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ " مُجْرِيَ السَّحَابِ " .

Reference : Sahih Muslim 1742 d
In-book reference : Book 32, Hadith 26
USC-MSA web (English) reference : Book 19, Hadith 4317
(deprecated numbering scheme)

It is narrated on the authority of Anas that the Messenger of Allah (ﷺ) said on the day of the Battle of Ubud:

O Allah, if Thou wilt (defeat Muslims), there will be none on the earth to worship Thee.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ يَوْمَ أُحُدٍ " اللَّهُمَّ إِنَّكَ إِنْ تَشَأْ لاَ تُعْبَدْ فِي الأَرْضِ " .

Reference : Sahih Muslim 1743

In-book reference : Book 32, Hadith 27
USC-MSA web (English) reference : Book 19, Hadith 4318
(deprecated numbering scheme)

(8) Chapter: The prohibition of killing women and children in war

(8) باب تَحْرِيمِ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ فِي الْحَرْبِ

It is narrated on the authority of 'Abdullah that a woman was found killed in one of the battles fought by the Messenger of Allah (ﷺ). He disapproved of the killing of women and children.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ امْرَأَةً، وُجِدَتْ، فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صلى الله عليه وسلم مَقْتُولَةً فَأَنْكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

Reference : Sahih Muslim 1744 a
In-book reference : Book 32, Hadith 28
USC-MSA web (English) reference : Book 19, Hadith 4319
(deprecated numbering scheme)

It is narrated by Ibn 'Umar that a woman was found killed in one of these battles; so the Messenger of Allah (ﷺ) forbade the killing of women and children.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَأَبُو أُسَامَةَ قَالاَ حَدَّثَنَا عُبَيْدُ، اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ وُجِدَتِ امْرَأَةٌ مَقْتُولَةً فِي بَعْضِ تِلْكَ الْمَغَازِي فَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ .

Reference : Sahih Muslim 1744 b
In-book reference : Book 32, Hadith 29
USC-MSA web (English) reference : Book 19, Hadith 4320
(deprecated numbering scheme)

(9) Chapter: Permissibility of killing women and children in night raids, so long as it is not done deliberately

(9) باب جَوَازِ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ فِي الْبَيَاتِ مِنْ غَيْرِ تَعَمُّدٍ

It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (ﷺ), when asked about the women and children of the polytheists being killed during the night raid, said:

They are from them.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ، بْنِ جَثَّامَةَ قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الذَّرَارِيِّ مِنَ الْمُشْرِكِينَ يُبَيَّتُونَ فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ . فَقَالَ " هُمْ مِنْهُمْ " .

Reference : Sahih Muslim 1745 a
In-book reference : Book 32, Hadith 30
USC-MSA web (English) reference : Book 19, Hadith 4321
(deprecated numbering scheme)

It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet):

Messenger of Allah, we kill the children of the polytheists during the night raids. He said: They are from them.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ، اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نُصِيبُ فِي الْبَيَاتِ مِنْ ذَرَارِيِّ الْمُشْرِكِينَ قَالَ " **هُمْ مِنْهُمْ** " .

Reference : Sahih Muslim 1745 b
In-book reference : Book 32, Hadith 31
USC-MSA web (English) reference : Book 19, Hadith 4322
(deprecated numbering scheme)

Sa'b b. Jaththama has narrated that the Prophet (ﷺ) asked:

What about the children of polytheists killed by the cavalry during the night raid? He said: They are from them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو، بْنُ دِينَارٍ أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قِيلَ لَهُ لَوْ أَنَّ خَيْلاً أَغَارَتْ مِنَ اللَّيْلِ فَأَصَابَتْ مِنْ أَبْنَاءِ الْمُشْرِكِينَ قَالَ " **هُمْ مِنْ آبَائِهِمْ** " .

Reference : Sahih Muslim 1745 c
In-book reference : Book 32, Hadith 32
USC-MSA web (English) reference : Book 19, Hadith 4323
(deprecated numbering scheme)

(10) Chapter: Permissibility of cutting down the trees of the Kuffar and burning them

(10) باب جَوَازِ قَطْعِ أَشْجَارِ الْكُفَّارِ وَتَحْرِيقِهَا

It is narrated on the authority of 'Abdullah that the Messenger of Allah (ﷺ) ordered the date-palms of Banu Nadir to be burnt and cut. These palms were at Buwaira. Qutaibah and Ibn Rumh in their versions of the tradition have added:

So Allah, the Glorious and Exalted, revealed the verse:" Whatever trees you have cut down or left standing on their trunks, it was with the permission of Allah so that He may disgrace the evil-doers" (lix. 5).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ . زَادَ قُتَيْبَةُ وَابْنُ رُمْحٍ فِي حَدِيثِهِمَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ}

Reference : Sahih Muslim 1746 a
In-book reference : Book 32, Hadith 33
USC-MSA web (English) reference : Book 19, Hadith 4324
(deprecated numbering scheme)

It is narrated on the authority of Ibn Umar that the Messenger of Allah (ﷺ) caused the date-palms of Banu Nadir to be cut down and burnt. It is in this connection that Hassan (the poet) said:

It was easy for the nobles of Quraish to burn Buwaira whose sparks were flying in all directions, in the same connection was revealed the Qur'anic verse:" Whatever trees you have cut down or left standing on their trunks."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُوسَى، بْنِ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَطَعَ نَخْلَ بَنِي النَّضِيرِ وَحَرَّقَ وَلَهَا يَقُولُ حَسَّانُ وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَىٍّ حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ وَفِي ذَلِكَ نَزَلَتْ { مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا} الآيَةَ .

Reference : Sahih Muslim 1746 b

In-book reference : Book 32, Hadith 34
USC-MSA web (English) reference : Book 19, Hadith 4325
(deprecated numbering scheme)

'Abdullah b. Umar reported that Allah's Apostle (ﷺ) burnt the date-palms of Banu Nadir.

وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، أَخْبَرَنِي عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ حَرَّقَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَخْلَ بَنِي النَّضِيرِ.

Reference : Sahih Muslim 1746 c
In-book reference : Book 32, Hadith 35
USC-MSA web (English) reference : Book 19, Hadith 4326
(deprecated numbering scheme)

(11) Chapter: War booty has been made permissible for this Ummah only

(11) باب تَحْلِيلِ الْغَنَائِمِ لِهَذِهِ الأُمَّةِ خَاصَّةً

It has been narrated by Abu Huraira that the Messenger of Allah (ﷺ) said:

One of the Prophets made a holy war. He said to his followers: One who has married a woman and wants to consummate to his marriage but has not yet done so; another who has built a house but has not yet erected its roof; and another who has bought goats and pregnantshe-camels and is waiting for their offspring-will not accommpany me. So he marched on and approached a village at or about the time of the Asr prayers. He said to the sun: Thou art subserviant (to Allah) and so am I. O Allah, stop it for me a little. It was stopped for him until Allah granted him victory. The people gathered the spoils of war (at one place). A fire approached the spoils to devour them, but it did not devour them. He (the Holy Prophet) said: Some of you have been guilty of misappropriation. So one man from each tribe should swear fealty to me. The did so (putting their hands into his). The hand of one man stuck to his hand and the Prophet (ﷺ) said: Your tribe is guilty of misappropriation. Let all the members of your tribe swear fealty to me one by one. They did so, when the hands of two or three persons got stuck with his hand. He said: You have misappropriated. So they took out gold equal in volume to the head of a cow. They-placed it among the spoils on the earth. Then the fire approached the spoils and devoured them. The spoils of war were not made lawful for any people before us, This is because Allah saw our weakness and humility and made them lawful for us.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ لاَ يَتْبَعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ وَلاَ آخَرُ قَدْ بَنَى بُنْيَانًا وَلَمَّا يَرْفَعْ سُقُفَهَا وَلاَ آخَرُ قَدِ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ مُنْتَظِرٌ وِلاَدَهَا . قَالَ فَغَزَا فَأَدْنَى لِلْقَرْيَةِ حِينَ صَلاَةِ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ اللَّهُمَّ احْبِسْهَا عَلَىَّ شَيْئًا . فَحُبِسَتْ عَلَيْهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ - قَالَ - فَجَمَعُوا مَا غَنِمُوا فَأَقْبَلَتِ النَّارُ لِتَأْكُلَهُ فَأَبَتْ أَنْ تَطْعَمَهُ فَقَالَ فِيكُمْ غُلُولٌ فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ . فَبَايَعُوهُ فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ فِيكُمُ الْغُلُولُ فَلْتُبَايِعْنِي قَبِيلَتُكَ . فَبَايَعَتْهُ - قَالَ - فَلَصِقَتْ بِيَدِ رَجُلَيْنِ أَوْ ثَلاَثَةٍ فَقَالَ فِيكُمُ الْغُلُولُ أَنْتُمْ غَلَلْتُمْ - قَالَ - فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ - قَالَ - فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ فَأَقْبَلَتِ النَّارُ فَأَكَلَتْهُ . فَلَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ مِنْ قَبْلِنَا ذَلِكَ بِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَأَى ضَعْفَنَا وَعَجْزَنَا فَطَيَّبَهَا لَنَا " .

Reference : Sahih Muslim 1747
In-book reference : Book 32, Hadith 36

USC-MSA web (English) reference : Book 19, Hadith 4327
(deprecated numbering scheme)

(12) Chapter: Spoils of War (12) باب الأَنْفَالِ

A hadith has been narrated by Mus'ab b. Sa'd who heard it from his father as saying:
My father took a sword from Khums and brought it to the Prophet (ﷺ) and said: Grant it to me. He refused. At this Allah revealed (the Qur'anic verse):" They ask thee concerning the spoils of war. Say: The spoils of war are for Allah and the Apostle" (viii. 1).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ أَخَذَ أَبِي مِنَ الْخُمْسِ سَيْفًا فَأَتَى بِهِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ هَبْ لِي هَذَا . فَأَبَى فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَسْأَلُونَكَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلَّهِ وَالرَّسُولِ}

Reference : Sahih Muslim 1748 a
In-book reference : Book 32, Hadith 37
USC-MSA web (English) reference : Book 19, Hadith 4328
(deprecated numbering scheme)

A hadith has been narrated by Mus'ab b. Sa'd who heard it from his father as saying:
" Four verses of the Qur'an have been revealed about me. I found a sword (among the spoils of war). It was brought to the Prophet (ﷺ). He (my father) said: Messenger of Allah, bestow it upon me. The Apostle of Allah (ﷺ) said: Place it there. Then he (my father) stood up and the Messenger of Allah (ﷺ) said to him: Place it from where you got it. (At this) he (my father) said again: Messenger of Allah, bestow it upon me Shall I be treated like one who has no share in (the booty)? The Apostle of Allah (may peace be upon him said: Place it from where you got it. At this was revealed the verse:" They ask thee about the spoils of war.... Say: The spoils of war are for Allah and the Messenger"

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ أَصَبْتُ سَيْفًا فَأَتَى بِهِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ نَفِّلْنِيهِ . فَقَالَ " ضَعْهُ " . ثُمَّ قَامَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ " . ثُمَّ قَامَ فَقَالَ نَفِّلْنِيهِ يَا رَسُولَ اللَّهِ . فَقَالَ " ضَعْهُ " . فَقَامَ فَقَالَ يَا رَسُولَ اللَّهِ نَفِّلْنِيهِ أَأُجْعَلُ كَمَنْ لاَ غَنَاءَ لَهُ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ " . قَالَ فَنَزَلَتْ هَذِهِ الآيَةُ { يَسْأَلُونَكَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلَّهِ وَالرَّسُولِ}

Reference : Sahih Muslim 1748 b
In-book reference : Book 32, Hadith 38
USC-MSA web (English) reference : Book 19, Hadith 4329
(deprecated numbering scheme)

It has been narrated on the authority of Ibn Umar that the Prophet (ﷺ) sent an expedition to Najd and I was among the troops. They got a large number of camels as a booty. Eleven or twelve camels fell to the lot of every fighter and each of them also got one extra camel.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً وَأَنَا فِيهِمْ قِبَلَ نَجْدٍ فَغَنِمُوا إِبِلاً كَثِيرَةً فَكَانَتْ سُهْمَانُهُمُ اثْنَى عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا وَنُفِّلُوا بَعِيرًا بَعِيرًا .

Reference : Sahih Muslim 1749 a
In-book reference : Book 32, Hadith 39
USC-MSA web (English) reference : Book 19, Hadith 4330
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (ﷺ) sent an expedition to Najd and Ibn Umar was also among the troops, and their share (of the spoils) came to twelve camels and they were given one camel over and above that. and Allah's Messenger (ﷺ) did not make any change in it.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ سَرِيَّةً قِبَلَ نَجْدٍ وَفِيهِمُ ابْنُ عُمَرَ وَأَنَّ سُهْمَانَهُمْ بَلَغَتِ اثْنَىْ عَشَرَ بَعِيرًا وَنُفِّلُوا سِوَى ذَلِكَ بَعِيرًا فَلَمْ يُغَيِّرْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1749 b
In-book reference : Book 32, Hadith 40
USC-MSA web (English) reference : Book 19, Hadith 4331
(deprecated numbering scheme)

It has been narrated by Ibn 'Umar that the Messenger of Allah (ﷺ) sent an expedition to Najd, and I (also) went with the troops. We got camels and goats as spoils of war, and our share amounted to twelve camels per head, and the Messenger of Allah (ﷺ) gave an extra camel to each of us.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً إِلَى نَجْدٍ فَخَرَجْتُ فِيهَا فَأَصَبْنَا إِبِلاً وَغَنَمًا فَبَلَغَتْ سُهْمَانُنَا اثْنَىْ عَشَرَ بَعِيرًا وَنَفَّلَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَعِيرًا بَعِيرًا .

Reference : Sahih Muslim 1749 c
In-book reference : Book 32, Hadith 41
USC-MSA web (English) reference : Book 19, Hadith 4332
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1749 d
In-book reference : Book 32, Hadith 42
USC-MSA web (English) reference : Book 19, Hadith 4333
(deprecated numbering scheme)

Ibn Aun said:

I wrote to Nafi' asking him about Nafl (spoils of war) and be wrote to me that Ibn 'Umar was among that expedition. (The rest of the hadith is the same.)

وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، قَالَ كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنِ النَّفَلِ، فَكَتَبَ إِلَىَّ أَنَّ4661 - وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 1749 e
In-book reference : Book 32, Hadith 43
USC-MSA web (English) reference : Book 19, Hadith 4334
(deprecated numbering scheme)

A hadith has been narrated by Salim who learnt it from his father and said:

The Messenger of Allah (ﷺ) gave us an extra (camel) besides our share of Khums; (and in this extra share) I got a Sharif (and a Sharif is a big old camel).

وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، وَعَمْرٌو النَّاقِدُ، - وَاللَّفْظُ لِسُرَيْجٍ - قَالاَ حَدَّثَنَا عَبْدُ، اللَّهِ بْنُ رَجَاءٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ نَفَّلَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم نَفَلاً سِوَى نَصِيبِنَا مِنَ الْخُمْسِ فَأَصَابَنِي شَارِفٌ وَالشَّارِفُ الْمُسِنُّ الْكَبِيرُ ‏.‏

Reference : Sahih Muslim 1750 a
In-book reference : Book 32, Hadith 44
USC-MSA web (English) reference : Book 19, Hadith 4335
(deprecated numbering scheme)

Ibn Shihab reported:

It reached me through Ibn Umar that Allah's Messenger (ﷺ) gave a share of spoils to the troop. The rest of the hadith is the same.

وَحَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، كِلاَهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ بَلَغَنِي عَنِ ابْنِ عُمَرَ، قَالَ نَفَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً بِنَحْوِ حَدِيثِ ابْنِ رَجَاءٍ ‏.‏

Reference : Sahih Muslim 1750 b
In-book reference : Book 32, Hadith 45
USC-MSA web (English) reference : Book 19, Hadith 4336
(deprecated numbering scheme)

It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah (ﷺ) used to give (from the spoils of war) to small troops seat on expeditions something more than the due share of each fighter in a large force. And Khums (one-fifth of the total spoils) was to be reserved (for Allah and His Apostle) in all cases.

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ، بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لأَنْفُسِهِمْ خَاصَّةً سِوَى قَسْمِ عَامَّةِ الْجَيْشِ وَالْخُمْسُ فِي ذَلِكَ وَاجِبٌ كُلِّهِ ‏.‏

Reference : Sahih Muslim 1750 c
In-book reference : Book 32, Hadith 46
USC-MSA web (English) reference : Book 19, Hadith 4337
(deprecated numbering scheme)

(13) Chapter: The killer is entitled to the belongings of the one who is killed

(13) باب اسْتِحْقَاقِ الْقَاتِلِ سَلَبَ الْقَتِيلِ

Abu Muammad al-Ansari, who was the close companion of Abu Qatada. narrated the hadith (which follows).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ، كَثِيرِ بْنِ أَفْلَحَ عَنْ أَبِي مُحَمَّدٍ الأَنْصَارِيِّ، وَكَانَ، جَلِيسًا لأَبِي قَتَادَةَ قَالَ قَالَ أَبُو قَتَادَةَ ‏.‏ وَاقْتَصَّ الْحَدِيثَ ‏.‏

Reference : Sahih Muslim 1751 a
In-book reference : Book 32, Hadith 47
USC-MSA web (English) reference : Book 19, Hadith 4338
(deprecated numbering scheme)

Abu Muhammad, the freed slave of Abu Qatada reported on the authority of Abu Qatda and narrated the hadith.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ، قَالَ . وَسَاقَ الْحَدِيثَ .

Reference : Sahih Muslim 1751 b
In-book reference : Book 32, Hadith 48
USC-MSA web (English) reference : Book 19, Hadith 4339
(deprecated numbering scheme)

Abu Qatada reported:

We accompanied the Messenger of Allah (my peace be upon him) on an expedition in the year of the Battle of Hunain. When we encountered the enemy, (some of the Muslims turned back (in fear). I saw that a man from the polytheists overpowered one of the Muslims. I turned round and attacked him from behind giving a blow between his neck and shoulder. He turned towards me and grappled with me in such a way that I began to see death staring me in the face. Then death overtook him and left me alone. I joined 'Umar b. al-Khattab who was saying: What has happened to the people (that they are retreating)? I said: It is the Decree of Allah. Then the people returned. (The battle ended in a victory for the Muslims) and the Messenger of Allah (ﷺ) sat down (to distribute the spoils of war). He said: One who has killed an enemy and can bring evidence to prove it will get his belongings. So I stood up and said: Who will give evidence for me? Then I sat down. Then he (the Holy Prophet) said like this. I stood up (again) and said: Who will bear witness for me? He (the Holy Prophet) made the same observation the third time, and I stood up (once again). Now the Messenger of Allah (ﷺ) said: What has happened to you, O Abu Qatada? Then I related the (whole) story, to him. At this, one of the people said: He has told the truth. Messenger of Allah 1 The belongings of the enemy killed by him are with me. Persuade him to forgo his right (in my favour). (Objecting to this proposal) Abu Bakr said: BY Allah, this will not happen. The Messenger of Allah (ﷺ) will not like to deprive one of the lions from among the lions of Allah who fight in the cause of Allah and His Messenger and give thee his share of the booty. So the Messenger of Allah (may peace he upon him) said: He (Abu Bakr) has told the truth, and so give the belongings to him (Abu Qatada). So he gave them to me. I sold the armour (which was a part of my share of the booty) and bought with the sale proceeds a garden in the street of Banu Salama. This was the first property I acquired after embracing Islam. In a version of the hadith narrated by Laith, the words uttered by Abu Bakr are:" No, never! He will not give it to a fox from the Quraish leaving aside a lion from the lions of Allah among...." And the hadith is closed with the words:" The first property I acquired."

وَحَدَّثَنَا أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، يَقُولُ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ حُنَيْنٍ فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ . قَالَ فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ قَدْ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ فَاسْتَدَرْتُ إِلَيْهِ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ فَضَرَبْتُهُ عَلَى حَبْلِ عَاتِقِهِ وَأَقْبَلَ عَلَىَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ مَا لِلنَّاسِ فَقُلْتُ أَمْرُ اللَّهِ . ثُمَّ إِنَّ النَّاسَ رَجَعُوا وَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَقَالَ " مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ " . قَالَ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ مِثْلَ ذَلِكَ فَقَالَ فَقُمْتُ فَقُلْتُ مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ ذَلِكَ الثَّالِثَةَ فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكَ يَا أَبَا قَتَادَةَ " . فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ صَدَقَ يَا رَسُولَ اللَّهِ سَلَبُ ذَلِكَ الْقَتِيلِ عِنْدِي فَأَرْضِهِ مِنْ حَقِّهِ . وَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ لاَهَا اللَّهِ إِذًا لاَ يَعْمِدُ إِلَى

أَسَدٍ مِنْ أُسُدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلَبَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَدَقَ فَأَعْطِهِ إِيَّاهُ " . فَأَعْطَانِي قَالَ فَبِعْتُ الدِّرْعَ فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلِمَةَ فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِي الإِسْلاَمِ . وَفِي حَدِيثِ اللَّيْثِ فَقَالَ أَبُو بَكْرٍ كَلاَّ لاَ يُعْطِيهِ أُضَيْبِعَ مِنْ قُرَيْشٍ وَيَدَعُ أَسَدًا مِنْ أُسُدِ اللَّهِ . وَفِي حَدِيثِ اللَّيْثِ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ .

Reference : Sahih Muslim 1751 c
In-book reference : Book 32, Hadith 49
USC-MSA web (English) reference : Book 19, Hadith 4340
(deprecated numbering scheme)

It has been narrated on the authority of 'Abd al-Rahman b. Auf who said:

While I was standing in the battle array on the Day of Badr, I looked towards my right and my left, and found myself between two boys from the Ansar quite young in age. I wished I were between stronger persons. One of them made a sign to me and. said: Uncle, do you recognise Abu Jahl? 1 said: Yes. What do you want to do with him, O my nephew? He said: I have been told that he abuses the Messenger of Allah (ﷺ). By Allah, in Whose Hand is my life, if I see him (I will grapple with him) and will not leave him until one of us who is destined to die earlier is killed. The narrator said: I wondered at this. Then the other made a sign to me and said similar words. Soon after I saw Abu Jahl. He was moving about among men. I said to the two boys: Don't you see? He is the man you were inquiring about. (As soon as they heard this), they dashed towards him, struck him with their swords until he was killed. Then they returned to the Messenger of Allah (ﷺ) and informed him (to this effect). He asked: Which of you has killed him? Each one of them said: I have killed him. He said: Have you wiped your swords? They said: No. He examined their swords and said: Both of you have killed him. He then decided that the belongings of Abu Jahl he handed over to Mu'adh b. Amr b. al-Jamuh. And the two boys were Mu'adh b. Amr b. Jawth and Mu'adh b. Afra.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ، بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ قَالَ بَيْنَا أَنَا وَاقِفٌ، فِي الصَّفِّ يَوْمَ بَدْرٍ نَظَرْتُ عَنْ يَمِينِي، وَشِمَالِي، فَإِذَا أَنَا بَيْنَ، غُلاَمَيْنِ مِنَ الأَنْصَارِ حَدِيثَةٍ أَسْنَانُهُمَا تَمَنَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعَ مِنْهُمَا فَغَمَزَنِي أَحَدُهُمَا . فَقَالَ يَا عَمِّ هَلْ تَعْرِفُ أَبَا جَهْلٍ قَالَ قُلْتُ نَعَمْ وَمَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا . قَالَ فَتَعَجَّبْتُ لِذَلِكَ فَغَمَزَنِي الآخَرُ فَقَالَ مِثْلَهَا - قَالَ - فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ فَقُلْتُ أَلاَ تَرَيَانِ هَذَا صَاحِبُكُمَا الَّذِي تَسْأَلاَنِ عَنْهُ قَالَ فَابْتَدَرَاهُ فَضَرَبَاهُ بِسَيْفَيْهِمَا حَتَّى قَتَلاَهُ ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَاهُ . فَقَالَ " أَيُّكُمَا قَتَلَهُ " . فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُ . فَقَالَ " هَلْ مَسَحْتُمَا سَيْفَيْكُمَا " . قَالاَ لاَ . فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ " كِلاَكُمَا قَتَلَهُ " . وَقَضَى بِسَلَبِهِ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ وَالرَّجُلاَنِ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ وَمُعَاذُ ابْنُ عَفْرَاءَ .

Reference : Sahih Muslim 1752
In-book reference : Book 32, Hadith 50
USC-MSA web (English) reference : Book 19, Hadith 4341
(deprecated numbering scheme)

Auf b. Malik has narrated that a man from the Himyar tribe killed an enemy and wanted to take the booty. Khalid b. Walid, who was the commander over them, forbade, him. 'Auf b Malik (the

narrator) came to the Messenger of Allah (ﷺ) and informed him (to this effect). The latter asked Khalid:

What prevented you from giving the booty to him? Khalid said: I thought it was too much. He (the Holy Prophet) said: Hand it over to him. Now when Khalid by Auf, the latter pulled him by his cloak and said (by way of chafing him): Hasn't the same thing happened what I reported to you from the Messenger of Allah (may peace he upon him)? When the Messenger of Allah (ﷺ) heard it. he was angry (and said): Khalid, don't give him, Khalid, don't give him. Are you going to desert the commanders appointed by roe? Your similitude and theirs is like a person who took camels and sheep for grazing. He grazed them and when it was time for them to have a drink, he brought them to a pool. So they drank from it, drinking away its clear water and leaving the turbid water below So the clear water (i. e. the best reward) is for you and the turbid water (i e. blame) is for them.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلاً مِنَ الْعَدُوِّ فَأَرَادَ سَلَبَهُ فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ وَكَانَ وَالِيًا عَلَيْهِمْ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم عَوْفُ بْنُ مَالِكٍ فَأَخْبَرَهُ فَقَالَ لِخَالِدٍ " مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلَبَهُ " . قَالَ اسْتَكْثَرْتُهُ يَا رَسُولَ اللَّهِ . قَالَ " ادْفَعْهُ إِلَيْهِ " . فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ ثُمَّ قَالَ هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَمِعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتُغْضِبَ فَقَالَ " لاَ تُعْطِهِ يَا خَالِدُ لاَ تُعْطِهِ يَا خَالِدُ هَلْ أَنْتُمْ تَارِكُونَ لِي أُمَرَائِي إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ اسْتُرْعِيَ إِبِلاً أَوْ غَنَمًا فَرَعَاهَا ثُمَّ تَحَيَّنَ سَقْيَهَا فَأَوْرَدَهَا حَوْضًا فَشَرَعَتْ فِيهِ فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدَرَهُ فَصَفْوُهُ لَكُمْ وَكَدَرُهُ عَلَيْهِمْ " .

Reference	: Sahih Muslim 1753 a
In-book reference	: Book 32, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4342

It has been narrated on the authority of Auf b. Malik al-Ashja'i who said:

I joined the expedition that marched under Zaid b. Haritha to Muta, and I received reinformcement from the Yemen. (After this introduction), the narrator narrated the tradition that had gone before except that in his version Auf was reported to have said (to Khalid): Khalid, didn't you know that the Messenger of Allah (way peace be upon him) had decided In favour of giving the booty (sized from an enemy) to one who killed him? He (Khalid) said: Yes. but I thought it was too much.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ، الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ خَرَجْتُ مَعَ مَنْ خَرَجَ مَعَ زَيْدِ بْنِ حَارِثَةَ فِي غَزْوَةِ مُؤْتَةَ وَرَافَقَنِي مَدَدِيٌّ مِنَ الْيَمَنِ . وَسَاقَ الْحَدِيثَ عَنِ النَّبِيِّ صلى الله عليه وسلم . بِنَحْوِهِ غَيْرَ أَنَّهُ قَالَ فِي الْحَدِيثِ قَالَ عَوْفٌ فَقُلْتُ يَا خَالِدُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَضَى بِالسَّلَبِ لِلْقَاتِلِ قَالَ بَلَى وَلَكِنِّي اسْتَكْثَرْتُهُ .

Reference	: Sahih Muslim 1753 b
In-book reference	: Book 32, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4343

It has been reported by Salama b. al-Akwa':

We fought the Battle of Hawazin along with the Messenger of Allah (ﷺ). (One day) when we were having our breakfast with the Messenger of Allah (may peace he upon him), a man came riding a red camel. He made it kneel down, extracted a strip of leather from its girth and tethered the camel with it. Then he began to take food with the people and look (curiously around). We were in a poor condition as some of us were on foot (being without any riding animals). All of a sudden, he left us hurriedy, came to his camel, untethered it, made it kneel down, mounted it and urged the beast which ran off with him. A man on a brown rhe-camel chased him (taking him for a spy). Salama (the narrator) said: I followed on foot. I ran on until I was near the thigh of the she-camel. I advanced further until I was near the haunches of the camel. I advanced still further until I caught hold of the nosestring of the camel. I made it kneel down. As soon as it placed its knee on the ground, I drew my sword and struck at the head, of the rider who fell down. I brought the camel driving it along with the man's baggage and weapons. The Messenger of Allah (ﷺ) came forward to meet me and the people were with him. He asked: Who has killed the man? The people said: Ibn Akwa'. He said: Everything of the man is for him (Ibn Akwa').

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، حَدَّثَنِي أَبِي سَلَمَةُ بْنُ الأَكْوَعِ، قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم هَوَازِنَ فَبَيْنَا نَحْنُ نَتَضَحَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ فَأَنَاخَهُ ثُمَّ انْتَزَعَ طَلَقًا مِنْ حَقَبِهِ فَقَيَّدَ بِهِ الْجَمَلَ ثُمَّ تَقَدَّمَ يَتَغَدَّى مَعَ الْقَوْمِ وَجَعَلَ يَنْظُرُ وَفِينَا ضَعْفَةٌ وَرِقَّةٌ فِي الظَّهْرِ وَبَعْضُنَا مُشَاةٌ إِذْ خَرَجَ يَشْتَدُّ فَأَتَى جَمَلَهُ فَأَطْلَقَ قَيْدَهُ ثُمَّ أَنَاخَهُ وَقَعَدَ عَلَيْهِ فَأَثَارَهُ فَاشْتَدَّ بِهِ الْجَمَلُ فَاتَّبَعَهُ رَجُلٌ عَلَى نَاقَةٍ وَرْقَاءَ . قَالَ سَلَمَةُ وَخَرَجْتُ أَشْتَدُّ فَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ . ثُمَّ تَقَدَّمْتُ حَتَّى كُنْتُ عِنْدَ وَرِكِ الْجَمَلِ ثُمَّ تَقَدَّمْتُ حَتَّى أَخَذْتُ بِخِطَامِ الْجَمَلِ فَأَنَخْتُهُ فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الأَرْضِ اخْتَرَطْتُ سَيْفِي فَضَرَبْتُ رَأْسَ الرَّجُلِ فَنَدَرَ ثُمَّ جِئْتُ بِالْجَمَلِ أَقُودُهُ عَلَيْهِ رَحْلُهُ وَسِلاَحُهُ فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ فَقَالَ " مَنْ قَتَلَ الرَّجُلَ " . قَالُوا ابْنُ الأَكْوَعِ . قَالَ " لَهُ سَلَبُهُ أَجْمَعُ " .

Reference : Sahih Muslim 1754
In-book reference : Book 32, Hadith 53
USC-MSA web (English) reference : Book 19, Hadith 4344
(deprecated numbering scheme)

(14) Chapter: Additional rewards, and ransoming muslims in return for prisoners (14) باب التَّنْفِيلِ وَفِدَاءِ الْمُسْلِمِينَ بِالأَسَارَى

It has been narrated on the authority of Salama (b. al-Akwa') who said:

We fought against the Fazara and Abu Bakr was the commander over us. He had been appointed by the Messenger oi Allah (ﷺ). When we were onlv at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack.

We made a halt during the last part of the night tor rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her when the Messenger of Allah (ﷺ) met me in the street and said: Give me that girl, O Salama. I said: Messenger of Allah, she has fascinated

me. I had not yet disrobed her. When on the next day. the Messenger of Allah (ﷺ) ag;tin met me in the street, he said: O Salama, give me that girl, may God bless your father. I said: She is for you. Messenger of Allah! By Allah. I have not yet disrobed her. The Messenger of Allah (ﷺ) sent her to the people of Mecca, and surrendered her as ransom for a number of Muslims who had been kept as prisoners at Mecca.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، حَدَّثَنِي أَبِي قَالَ، غَزَوْنَا فَزَارَةَ وَعَلَيْنَا أَبُو بَكْرٍ أَمَّرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَيْنَا فَلَمَّا كَانَ بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةٌ أَمَرَنَا أَبُو بَكْرٍ فَعَرَّسْنَا ثُمَّ شَنَّ الْغَارَةَ فَوَرَدَ الْمَاءَ فَقَتَلَ مَنْ قَتَلَ عَلَيْهِ وَسَبَى وَأَنْظُرُ إِلَى عُنُقٍ مِنَ النَّاسِ فِيهِمُ الذَّرَارِيُّ فَخَشِيتُ أَنْ يَسْبِقُونِي إِلَى الْجَبَلِ فَرَمَيْتُ بِسَهْمٍ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ فَلَمَّا رَأَوُا السَّهْمَ وَقَفُوا فَجِئْتُ بِهِمْ أَسُوقُهُمْ وَفِيهِمُ امْرَأَةٌ مِنْ بَنِي فَزَارَةَ عَلَيْهَا قِشْعٌ مِنْ أَدَمٍ - قَالَ الْقِشْعُ النِّطَعُ - مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ الْعَرَبِ فَسُقْتُهُمْ حَتَّى أَتَيْتُ بِهِمْ أَبَا بَكْرٍ فَنَفَّلَنِي أَبُو بَكْرٍ ابْنَتَهَا فَقَدِمْنَا الْمَدِينَةَ وَمَا كَشَفْتُ لَهَا ثَوْبًا فَلَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي السُّوقِ فَقَالَ " يَا سَلَمَةُ هَبْ لِي الْمَرْأَةَ " . فَقُلْتُ يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ أَعْجَبَتْنِي وَمَا كَشَفْتُ لَهَا ثَوْبًا ثُمَّ لَقِيَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْغَدِ فِي السُّوقِ فَقَالَ لِي " يَا سَلَمَةُ هَبْ لِي الْمَرْأَةَ لِلَّهِ أَبُوكَ " . فَقُلْتُ هِيَ لَكَ يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا كَشَفْتُ لَهَا ثَوْبًا فَبَعَثَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أَهْلِ مَكَّةَ فَفَدَى بِهَا نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا أُسِرُوا بِمَكَّةَ .

Reference : Sahih Muslim 1755
In-book reference : Book 32, Hadith 54
USC-MSA web (English) reference : Book 19, Hadith 4345
(deprecated numbering scheme)

(15) Chapter: Ruling on Fai' (Booty acquired without fighting)

(15) باب حُكْمِ الْفَىْءِ

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

If you come to a township (which has surrendered without a formal war) and stay therein, you have a share (that will be in the form of an award) in (the properties obtained from) it. If a township disobeys Allah and His Messenger (and actually fights against the Muslims) one-fifth of the booty seized therefrom is for Allah and His Apostle and the rest is for you.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا وَأَقَمْتُمْ فِيهَا فَسَهْمُكُمْ فِيهَا وَأَيُّمَا قَرْيَةٍ عَصَتِ اللَّهَ وَرَسُولَهُ فَإِنَّ خُمُسَهَا لِلَّهِ وَلِرَسُولِهِ ثُمَّ هِيَ لَكُمْ " .

Reference : Sahih Muslim 1756
In-book reference : Book 32, Hadith 55
USC-MSA web (English) reference : Book 19, Hadith 4346
(deprecated numbering scheme)

It has been narrated on the authority of Umar, who said:

The properties abandoned by Banu Nadir were the ones which Allah bestowed upon His Apostle for which no expedition was undertaken either with cavalry or camelry. These properties were particularly meant for the Prophet (ﷺ). He would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as preparation for Jihad.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ، قَالَ كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلاَ رِكَابٍ فَكَانَتْ لِلنَّبِيِّ صلى الله عليه وسلم خَاصَّةً فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَةٍ وَمَا بَقِيَ يَجْعَلُهُ فِي الْكُرَاعِ وَالسِّلاَحِ عُدَّةً فِي سَبِيلِ اللَّهِ ‏.‏

Reference : Sahih Muslim 1757 a
In-book reference : Book 32, Hadith 56
USC-MSA web (English) reference : Book 19, Hadith 4347
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 1757 b
In-book reference : Book 32, Hadith 57
USC-MSA web (English) reference : Book 19, Hadith 4348
(deprecated numbering scheme)

It is reported by Zuhri that this tradition was narrated to him by Malik b. Aus who said:

Umar b. al-Khattab sent for me and I came to him when the day had advanced. I found him in his house sitting on his bare bed-stead, reclining on a leather pillow. He said (to me): Malik, some people of your tribe have hastened to me (with a request for help). I have ordered a little money for them. Take it and distribute it among them. I said: I wish you had ordered somebody else to do this job. He said: Malik, take it (and do what you have been told). At this moment (his man-servant) Yarfa' came in and said: Commander of the Faithful, what do you say about Uthman, Abd al-Rabman b. 'Auf, Zubair and Sa'd (who have come to seek an audience with you)? He said: Yes, and permitted them. so they entered. Then he (Yarfa') came again and said: What do you say about 'Ali and Abbas (who are present at the door)? He said: Yes, and permitted them to enter. Abbas said: Commander of the Faithful, decide (the dispute) between me and this sinful, treacherous, dishonest liar. The people (who were present) also said: Yes. Commander of the Faithful, do decide (the dispute) and have mercy on them. Malik b. Aus said: I could well imagine that they had sent them in advance for this purpose (by 'Ali and Abbas). 'Umar said: Wait and be patient. I adjure you by Allah by Whose order the heavens and the earth are sustained, don't you know that the Messenger of Allah (ﷺ) said:" We (prophets) do not have any heirs; what we leave behind is (to be given in) charity"? They said: Yes. Then he turned to Abbas and 'Ali and said: I adjure you both by Allah by Whose order the heavens and earth are sustained, don't you know that the Messenger of Allah (ﷺ) said:" We do not have any heirs; what we leave behind is (to be given in) charity"? They (too) said: Yes. (Then) Umar said: Allah, the Glorious and Exalted, had done to His Messenger (ﷺ) a special favour that He has not done to anyone else except him. He quoted the Qur'anic verse:" What Allah has bestowed upon His Apostle from (the properties) of the people of township is for Allah and His Messenger". The narrator said: I do not know whether he also recited the previous verse or not. Umar continued: The Messenger of Allah (ﷺ) distrbuted among you the properties abandoned by Banu Nadir. By Allah, he never preferred himself over you and never appropriated anything to your exclusion. (After a fair distribution in this way) this property was left over. The Messenger of Allah (ﷺ) would meet from its income his annual expenditure, and what remained would be deposited in the Bait-ul-Mal. (Continuing further) he said: I adjure you by Allah by Whose order the heavens and the earth are sustained. Do you know this? They said: Yes. Then he adjured Abbas and 'All as he had adjured the other persons and asked: Do you both know this? They said: Yes. He said: When the Messenger

of Allah (ﷺ) passed away, Abu Bakr said:" I am the successor of the Messenger of Allah (ﷺ)." Both of you came to demand your shares from the property (left behind by the Messenger of Allah). (Referring to Hadrat 'Abbas), he said: You demanded your share from the property of your nephew, and he (referring to 'Ali) demanded a share on behalf of his wife from the property of her father. Abu Bakr (Allah be pleased with him) said: The Messenger of Allah (ﷺ) had said:" We do not have any heirs; what we leave behind is (to be given in) charity." So both of you thought him to be a liar, sinful, treacherous and dishonest. And Allah knows that he was true, virtuous, well-guided and a follower of truth. When Abu Bakr passed away and (I have become) the successor of the Messenger of Allah (ﷺ) and Abu Bakr (Allah be pleased with him), you thought me to be a liar, sinful, treacherous and dishonest. And Allah knows that I am true, virtuous, well-guided and a follower of truth. I became the guardian of this property. Then you as well as he came to me. Both of you have come and your purpose is identical. You said: Entrust the property to us. I said: If you wish that I should entrust it to you, it will be on the condition that both of you will undertake to abide by a pledge made with Allah that you will use it in the same way as the Messenger of Allah (ﷺ) used it. So both of you got it. He said: Wasn't it like this? They said: Yes. He said: Then you have (again) come to me with the request that I should adjudge between you. No, by Allah. I will not give any other judgment except this until the arrival of the Doomsday. If you are unable to hold the property on this condition, return it to me.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ مَالِكَ بْنَ أَوْسٍ، حَدَّثَهُ قَالَ أَرْسَلَ إِلَىَّ عُمَرُ بْنُ الْخَطَّابِ فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ - قَالَ - فَوَجَدْتُهُ فِي بَيْتِهِ جَالِسًا عَلَى سَرِيرٍ مُفْضِيًا إِلَى رِمَالِهِ مُتَّكِئًا عَلَى وِسَادَةٍ مِنْ أَدَمٍ . فَقَالَ لِي يَا مَالُ إِنَّهُ قَدْ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ - قَالَ - قُلْتُ لَوْ أَمَرْتَ بِهَذَا غَيْرِي قَالَ خُذْهُ يَا مَالُ . قَالَ فَجَاءَ يَرْفَا فَقَالَ هَلْ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدٍ فَقَالَ عُمَرُ نَعَمْ . فَأَذِنَ لَهُمْ فَدَخَلُوا ثُمَّ جَاءَ . فَقَالَ هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ قَالَ نَعَمْ . فَأَذِنَ لَهُمَا فَقَالَ عَبَّاسٌ يَا أَمِيرَ الْمُؤْمِنِينَ اقْضِ بَيْنِي وَبَيْنَ هَذَا الْكَاذِبِ الآثِمِ الْغَادِرِ الْخَائِنِ . فَقَالَ الْقَوْمُ أَجَلْ يَا أَمِيرَ الْمُؤْمِنِينَ فَاقْضِ بَيْنَهُمْ وَأَرِحْهُمْ . فَقَالَ مَالِكُ بْنُ أَوْسٍ يُخَيَّلُ إِلَىَّ أَنَّهُمْ قَدْ كَانُوا قَدَّمُوهُمْ لِذَلِكَ - فَقَالَ عُمَرُ اتَّئِدَا أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " . قَالُوا نَعَمْ . ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ فَقَالَ أَنْشُدُكُمَا بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَاهُ صَدَقَةٌ " . قَالاَ نَعَمْ . فَقَالَ عُمَرُ إِنَّ اللَّهَ جَلَّ وَعَزَّ كَانَ خَصَّ رَسُولَهُ صلى الله عليه وسلم بِخَاصَّةٍ لَمْ يُخَصِّصْ بِهَا أَحَدًا غَيْرَهُ قَالَ { مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ} مَا أَدْرِي هَلْ قَرَأَ الآيَةَ الَّتِي قَبْلَهَا أَمْ لاَ . قَالَ فَقَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَكُمْ أَمْوَالَ بَنِي النَّضِيرِ فَوَاللَّهِ مَا اسْتَأْثَرَ عَلَيْكُمْ وَلاَ أَخَذَهَا دُونَكُمْ حَتَّى بَقِيَ هَذَا الْمَالُ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْخُذُ مِنْهُ نَفَقَةَ سَنَةٍ ثُمَّ يَجْعَلُ مَا بَقِيَ أُسْوَةَ الْمَالِ . ثُمَّ قَالَ أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ أَتَعْلَمُونَ ذَلِكَ قَالُوا نَعَمْ . ثُمَّ نَشَدَ عَبَّاسًا وَعَلِيًّا بِمِثْلِ مَا نَشَدَ بِهِ الْقَوْمَ أَتَعْلَمَانِ ذَلِكَ قَالاَ نَعَمْ . قَالَ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجِئْتُمَا تَطْلُبُ مِيرَاثَكَ مِنَ ابْنِ أَخِيكَ وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا فَقَالَ أَبُو بَكْرٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " . فَرَأَيْتُمَاهُ كَاذِبًا آثِمًا غَادِرًا خَائِنًا وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ ثُمَّ تُوُفِّيَ أَبُو بَكْرٍ وَأَنَا وَلِيُّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَوَلِيُّ أَبِي بَكْرٍ فَرَأَيْتُمَانِي كَاذِبًا آثِمًا غَادِرًا خَائِنًا وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ

رَاشِدٌ تَابِعٌ لِلْحَقِّ فَوَلِيتُهَا ثُمَّ جِئْتَنِي أَنْتَ وَهَذَا وَأَنْتُمَا جَمِيعٌ وَأَمْرُكُمَا وَاحِدٌ فَقُلْتُمَا ادْفَعْهَا إِلَيْنَا فَقُلْتُ إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ أَنْ تَعْمَلاَ فِيهَا بِالَّذِي كَانَ يَعْمَلُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَخَذْتُمَاهَا بِذَلِكَ قَالَ أَكَذَلِكَ قَالاَ نَعَمْ . قَالَ ثُمَّ جِئْتُمَانِي لأَقْضِيَ بَيْنَكُمَا وَلاَ وَاللَّهِ لاَ أَقْضِي بَيْنَكُمَا بِغَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ فَإِنْ عَجَزْتُمَا عَنْهَا فَرُدَّاهَا إِلَىَّ .

Reference : Sahih Muslim 1757 c
In-book reference : Book 32, Hadith 58
USC-MSA web (English) reference : Book 19, Hadith 4349
(deprecated numbering scheme)

The same hadith has been narrated by a different chain of transmitters with a slight variation in wording:

'Umar b. al-Khattab sent for me and said: Some families from your tribe have come to me (then follows the foregoing hadith) by Malik with the difference that the Messenger of Allah (ﷺ) would spend on his family for a year. And sometimes Ma'mar said: He would retain sustenance for his family for a year, and what was left of that he spent in the cause of Allah, the Majestic and Exalted.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، بْنِ الْحَدَثَانِ قَالَ أَرْسَلَ إِلَىَّ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ إِنَّهُ قَدْ حَضَرَ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ . بِنَحْوِ حَدِيثِ مَالِكٍ . غَيْرَ أَنَّ فِيهِ، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهُ سَنَةً وَرُبَّمَا قَالَ مَعْمَرٌ يَحْبِسُ قُوتَ أَهْلِهِ مِنْهُ سَنَةً ثُمَّ يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلَ مَالِ اللَّهِ عَزَّ وَجَلَّ .

Reference : Sahih Muslim 1757 d
In-book reference : Book 32, Hadith 59
USC-MSA web (English) reference : Book 19, Hadith 4350
(deprecated numbering scheme)

(16) Chapter: The words of the Prophet (saws): "We (Prophets) have no heirs and whatever we leave behind is charity."

(16) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ "

It is narrated on the authority of 'A'isha who said:

When the Messenger of Allah (ﷺ) passed away, his wives made up their minds to send 'Uthman b. 'Affan (as their spokesman) to Abu Bakr to demand from him their share from the legacy of the Prophet (ﷺ). (At this), A'isha said to them: Hasn't the Messenger of Allah (ﷺ) said:" We (Prophets) do not have any heirs; what we leave behind is (to be given in) charity"?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ إِنَّ أَزْوَاجَ النَّبِيِّ صلى الله عليه وسلم حِينَ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ بْنَ عَفَّانَ إِلَى أَبِي بَكْرٍ فَيَسْأَلْنَهُ مِيرَاثَهُنَّ مِنَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ عَائِشَةُ لَهُنَّ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ " .

Reference : Sahih Muslim 1758
In-book reference : Book 32, Hadith 60
USC-MSA web (English) reference : Book 19, Hadith 4351
(deprecated numbering scheme)

It is narrated on the authority of Urwa b. Zubair who narrated from A'isha that she informed him that Fatima, daughter of the Messenger of Allah (ﷺ), sent someone to Abu Bakr to demand from him her share of the legacy left by the Messenger of Allah (ﷺ) from what Allah had bestowed upon him at Medina and Fadak and what was left from one-filth of the income (annually received) from Khaibar. Abu Bakr said:

The Messenger of Allah (ﷺ) said:" We (prophets) do not have any heirs; what we leave behind is (to be given in) charity." The household of the Messenger of Allah (ﷺ) will live on the income from these properties, but, by Allah, I will not change the charity of the Messenger of Allah (ﷺ) from the condition in which it was in his own time. I will do the same with it as the Messenger of Allah (may peace be upun him) himself used to do. So Abu Bakr refused to hand over anything from it to Fatima who got angry with Abu Bakr for this reason. She forsook him and did not talk to him until the end of her life. She lived for six months after the death of the Messenger of Allah (ﷺ). When she died, her husband. 'Ali b. Abu Talib, buried her at night. He did not inform Abu Bakr about her death and offered the funeral prayer over her himself. During the lifetime of Fatima, 'All received (special) regard from the people. After she had died, he felt estrangement in the faces of the people towards him. So he sought to make peace with Abu Bakr and offer his allegiance to him. He had not yet owed allegiance to him as Caliph during these months. He sent a person to Abu Bakr requesting him to visit him unaccompanied by anyone (disapproving the presence of Umar). 'Umar said to Abu Bakr: BY Allah, you will not visit them alone. Abu Bakr said: What will they do to me? By Allah, I will visit them. And he did pay them a visit alone. 'All recited Tashahhud (as it is done in the beginning of a religious sermon) ; then said: We recognise your moral excellence and what Allah has bestowed upon you. We do not envy the favour (i. e. the Catiphate) which Allah nas conferred upon you; but you have done it (assumed the position of Caliph) alone (without consulting us), and we thought we had a right (to be consulted) on account of our kinship with the Messenger of Allah (ﷺ). He continued to talk to Abu Bakr (in this vein) until the latter's eyes welled up with tears. Then Abd Bakr spoke and said: By Allah, in Whose Hand is my life, the kinship of the Messenger of Allah (ﷺ) is dearer to me than the kinship of my own people. As regards the dispute that has arisen between you and me about these properties, I have not deviated from the right course and I have not given up doing about them what the Messenger of Allah (ﷺ) used to do. So 'Ali said to Abu Bakr: This aftetnoon is (fixed) for (swearing) allegiance (to you). So when Abu Bakr had finished his Zuhr prayer, he ascended the pulpit and recited Tashahhud, and described the status of 'Ali, his delay in swearing allegiance and the excuse which lie had offered to him (for this delay). (After this) he asked for God's forgiveness. Then 'Ali b. Abu Talib recited the Tashahhud. extolled the merits of Abu Bakr and (said that) his action was nott prompted by any jealousy of Abu Bakr on his part or his refusal to accept the high position which Allah had conferred upon him, (adding:) But we were of the opinion that we should have a share in the government, but the matter had been decided without taking us into confidence, and this displeased us. (Hence the delay in offering allegiance. The Muslims were pleased with this (explanation) and they said: You have done the right thing. The Muslims were (again) favourably inclined to 'Ali since he adopted the proper course of action.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، أَخْبَرَنَا حُجَيْنٌ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ - صلى الله عليه وسلم - فِي هَذَا الْمَالِ " . وَإِنِّي وَاللَّهِ لاَ أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صلى الله عليه

وسلم عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ شَيْئًا فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ - قَالَ - فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حَتَّى تُوُفِّيَتْ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّةَ أَشْهُرٍ فَلَمَّا تُوُفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَيْلاً وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا عَلِيٌّ وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وِجْهَةٌ حَيَاةَ فَاطِمَةَ فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ وَلَمْ يَكُنْ بَايَعَ تِلْكَ الأَشْهُرَ فَأَرْسَلَ إِلَى أَبِي بَكْرٍ أَنِ ائْتِنَا وَلاَ يَأْتِنَا مَعَكَ أَحَدٌ - كَرَاهِيَةَ مَحْضَرِ عُمَرَ بْنِ الْخَطَّابِ - فَقَالَ عُمَرُ لأَبِي بَكْرٍ وَاللَّهِ لاَ تَدْخُلْ عَلَيْهِمْ وَحْدَكَ . فَقَالَ أَبُو بَكْرٍ وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا بِي إِنِّي وَاللَّهِ لآتِيَنَّهُمْ . فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ . فَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ قَالَ إِنَّا قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ فَضِيلَتَكَ وَمَا أَعْطَاكَ اللَّهُ وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ وَلَكِنَّكَ اسْتَبْدَدْتَ عَلَيْنَا بِالأَمْرِ وَكُنَّا نَحْنُ نَرَى لَنَا حَقًّا لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الأَمْوَالِ فَإِنِّي لَمْ آلُ فِيهِ عَنِ الْحَقِّ وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْنَعُهُ فِيهَا إِلاَّ صَنَعْتُهُ . فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ مَوْعِدُكَ الْعَشِيَّةُ لِلْبَيْعَةِ . فَلَمَّا صَلَّى أَبُو بَكْرٍ صَلاَةَ الظُّهْرِ رَقِيَ عَلَى الْمِنْبَرِ فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلُّفَهُ عَنِ الْبَيْعَةِ وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ وَلاَ إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ وَلَكِنَّا كُنَّا نَرَى لَنَا فِي الأَمْرِ نَصِيبًا فَاسْتُبِدَّ عَلَيْنَا بِهِ فَوَجَدْنَا فِي أَنْفُسِنَا فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا أَصَبْتَ . فَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا حِينَ رَاجَعَ الأَمْرَ الْمَعْرُوفَ .

Reference : Sahih Muslim 1759 a
In-book reference : Book 32, Hadith 61
USC-MSA web (English) reference : Book 19, Hadith 4352
(deprecated numbering scheme)

It has been narrated on the authority of 'A'isha that Fatima and 'Abbas approached Abu Bakr, soliciting transfer of the legacy of the Messenger of Allah (ﷺ) to them. At that time, they were demanding his (Holy Prophet's) lands at Fadak and his share from Khaibar. Abu Bakr said to them:
I have heard from the Messenger of Allah (ﷺ). Then he quoted the hadith having nearly the same meaning as the one which has been narrated by Uqail on the authority of al-Zuhri (and which his gone before) except that in his version he said: Then 'Ali stood up, extolled the merits of Abu Bakr mentioned his superiority, and his earlier acceptance of Islam. Then he walked to Abu Bakr and swore allegiance to him. (At this) people turned towards 'Ali and said: you have done the right thing. And they became favourably inclined to 'Ali after he had adopted the proper course of action.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَ مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّصلى الله عليه وسلم وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكٍ وَسَهْمَهُ مِنْ خَيْبَرَ . فَقَالَ لَهُمَا أَبُو بَكْرٍ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . وَسَاقَ الْحَدِيثَ بِمِثْلِ مَعْنَى حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ غَيْرَ أَنَّهُ قَالَ ثُمَّ

قَامَ عَلِيٌّ فَعَظَّمَ مِنْ حَقِّ أَبِي بَكْرٍ وَذَكَرَ فَضِيلَتَهُ وَسَابِقَتَهُ ثُمَّ مَضَى إِلَى أَبِي بَكْرٍ فَبَايَعَهُ فَأَقْبَلَ النَّاسُ إِلَى عَلِيٍّ فَقَالُوا أَصَبْتَ وَأَحْسَنْتَ . فَكَانَ النَّاسُ قَرِيبًا إِلَى عَلِيٍّ حِينَ قَارَبَ الأَمْرَ الْمَعْرُوفَ .

Reference : Sahih Muslim 1759 b
In-book reference : Book 32, Hadith 62
USC-MSA web (English) reference : Book 19, Hadith 4353
(deprecated numbering scheme)

It has been narrated by 'Urwa b Zubair on the authority of 'A'isha, wife of the Prophet (ﷺ), that Fatima, daughter of the Messenger of Allah (ﷺ), requested Abu Bakr, after the death of the Messenger of Allah (may peace he upon him), that he should set apart her share from what the Messenger of Allah (ﷺ) had left from the properties that God had bestowed upon him. Abu Bakr said to her:

The Messenger of Allah (ﷺ) said:" We do not have any heirs; what we leave behind is Sadaqa (charity)." The narrator said: She (Fatima) lived six months after the death of the Messenger of Allah (ﷺ) and she used to demand from Abu Bakr her share from the legacy of the Messenger of Allah (ﷺ) from Khaibar, Fadak and his charitable endowments at Medina. Abu Bakr refused to give her this, and said: I am not going to give up doing anything which the Messenger of Allah (ﷺ) used to do. I am afraid that it I go against his instructions in any matter I shall deviate from the right course. So far as the charitable endowments at Medina were concerned, 'Umar handed them over to 'Ali and Abbas, but 'Ali got the better of him (and kept the property under his exclusive possession). And as far as Khaibar and Fadak were concerned 'Umar kept them with him, and said: These are the endowments of the Messenger of Allah (ﷺ) (to the Umma). Their income was spent on the discharge of the responsibilities that devolved upon him on the emergencies he had to meet. And their management was to be in the hands of one who managed the affairs (of the Islamic State). The narrator said: They have been managed as such up to this day.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَأَلَتْ أَبَا بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ . فَقَالَ لَهَا أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " . قَالَ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّةَ أَشْهُرٍ وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ خَيْبَرَ وَفَدَكٍ وَصَدَقَتِهِ بِالْمَدِينَةِ فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ وَقَالَ لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْمَلُ بِهِ إِلاَّ عَمِلْتُ بِهِ إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ فَغَلَبَهُ عَلَيْهَا عَلِيٌّ وَأَمَّا خَيْبَرُ وَفَدَكُ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ هُمَا صَدَقَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الأَمْرَ قَالَ فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ .

Reference : Sahih Muslim 1759 c
In-book reference : Book 32, Hadith 63
USC-MSA web (English) reference : Book 19, Hadith 4354
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

My heirs cannot share even a dinar (from my legacy) ; what I leave behind after paying maintenance allowance to my wives and remuneration to my manager is (to go in) charity.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَئُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ " .

Reference : Sahih Muslim 1760 a
In-book reference : Book 32, Hadith 64
USC-MSA web (English) reference : Book 19, Hadith 4355
(deprecated numbering scheme)

A similar hadith has been narrated on the authority of Abu Zinad through a different chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، بِهَذَا الإِسْنَادِ . نَحْوَهُ .

Reference : Sahih Muslim 1760 b
In-book reference : Book 32, Hadith 65
USC-MSA web (English) reference : Book 19, Hadith 4356
(deprecated numbering scheme)

It his been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

" We do not have any heirs; what we leave behind is a charitable endowment."

وَحَدَّثَنِي ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ " .

Reference : Sahih Muslim 1761
In-book reference : Book 32, Hadith 66
USC-MSA web (English) reference : Book 19, Hadith 4357
(deprecated numbering scheme)

(17) Chapter: How booty is to be shared among the fighters

(17) باب كَيْفِيَّةِ قِسْمَةِ الْغَنِيمَةِ بَيْنَ الْحَاضِرِينَ

It has been narrated on the authority of Ibn Umar that the Messenger of Allah (ﷺ) allowed two shares from the spoils to the horseman and one share to the footman.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ كِلاَهُمَا عَنْ سُلَيْمٍ، قَالَ يَحْيَى أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَسَمَ فِي النَّفَلِ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا .

Reference : Sahih Muslim 1762 a
In-book reference : Book 32, Hadith 67
USC-MSA web (English) reference : Book 19, Hadith 4358
(deprecated numbering scheme)

The same tradition has been narrated on the authority of Ubaidullah by a different chain of transmitters who do not mention the words:

" from the booty".

حَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَلَمْ يَذْكُرْ فِي النَّفَلِ .

Reference : Sahih Muslim 1762 b
In-book reference : Book 32, Hadith 68
USC-MSA web (English) reference : Book 19, Hadith 4359
(deprecated numbering scheme)

(18) Chapter: The support of the angels during the Battle of Badr, and the permissibility of the spoils

(18) باب الإِمْدَادِ بِالْمَلاَئِكَةِ فِي غَزْوَةِ بَدْرٍ وَإِبَاحَةِ الْغَنَائِمِ

It has been narrated on the authority of 'Umar b. al-Khattab who said:

When it was the day on which the Battle of Badr was fought, the Messenger of Allah (ﷺ) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet (ﷺ) turned (his face) towards the Qibla Then he stretched his hands and began his supplication to his Lord:" O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said:. Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfil for you what He has promised you. So Allah, the Glorious and Exalted, revealed (the Qur'anic verse):" When ye appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession." So Allah helped him with angels. Abu Zumail said that the badith was narrated to him by Ibn 'Abbas who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him' the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah (ﷺ) and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i. e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (ﷺ) said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (ﷺ) said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah (ﷺ) approved the opinion of Abu Bakr and did not approve what I said The next day when I came to the Messenger of Allah (ﷺ), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep ate, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah (ﷺ) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse:" It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse:" so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، حَدَّثَنِي سِمَاكٌ، الْحَنَفِيُّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي أَبُو زُمَيْلٍ - هُوَ سِمَاكٌ الْحَنَفِيُّ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ

نَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلاَثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلاً فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ " اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الإِسْلاَمِ لاَ تُعْبَدْ فِي الأَرْضِ " . فَمَازَالَ يَهْتِفُ بِرَبِّهِ مَادًّا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ . وَقَالَ يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشَدَتُكَ رَبَّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلاَئِكَةِ مُرْدِفِينَ} فَأَمَدَّهُ اللَّهُ بِالْمَلاَئِكَةِ . قَالَ أَبُو زُمَيْلٍ فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ وَصَوْتَ الْفَارِسِ يَقُولُ أَقْدِمْ حَيْزُومُ . فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِيًا فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ فَاخْضَرَّ ذَلِكَ أَجْمَعُ . فَجَاءَ الأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " صَدَقْتَ ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ " . فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ وَأَسَرُوا سَبْعِينَ . قَالَ أَبُو زُمَيْلٍ قَالَ ابْنُ عَبَّاسٍ فَلَمَّا أَسَرُوا الأُسَارَى قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي بَكْرٍ وَعُمَرَ " مَا تَرَوْنَ فِي هَؤُلاَءِ الأُسَارَى " . فَقَالَ أَبُو بَكْرٍ يَا نَبِيَّ اللَّهِ هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ أَرَى أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً فَتَكُونُ لَنَا قُوَّةً عَلَى الْكُفَّارِ فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلإِسْلاَمِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَرَى يَا ابْنَ الْخَطَّابِ " . قُلْتُ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَرَى الَّذِي رَأَى أَبُو بَكْرٍ وَلَكِنِّي أَرَى أَنْ تُمَكِّنَّا فَنَضْرِبَ أَعْنَاقَهُمْ فَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ وَتُمَكِّنِّي مِنْ فُلاَنٍ - نَسِيبًا لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ فَإِنَّ هَؤُلاَءِ أَئِمَّةُ الْكُفْرِ وَصَنَادِيدُهَا فَهَوِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا قَالَ أَبُو بَكْرٍ وَلَمْ يَهْوَ مَا قُلْتُ فَلَمَّا كَانَ مِنَ الْغَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ قَاعِدَيْنِ يَبْكِيَانِ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مِنْ أَىِّ شَىْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْكِي لِلَّذِي عَرَضَ عَلَىَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ لَقَدْ عُرِضَ عَلَىَّ عَذَابُهُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ " . شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم . وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ} إِلَى قَوْلِهِ { فَكُلُوا مِمَّا غَنِمْتُمْ حَلاَلاً طَيِّبًا} فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ .

Reference : Sahih Muslim 1763
In-book reference : Book 32, Hadith 69
USC-MSA web (English) reference : Book 19, Hadith 4360
(deprecated numbering scheme)

(19) Chapter: Tying up and detaining captives, and the permissibility of releasing them without a ransom

(19) باب رَبْطِ الأَسِيرِ وَحَبْسِهِ وَجَوَازِ الْمَنِّ عَلَيْهِ

It has been narrated on the authority of Abu Huraira who said:

The Messenger of Allah (ﷺ) sent some horsemen to Najd. They captured a man. He was from the tribe of Banu Hanifa and was called Thumama b. Uthal. He was the chief of the people of Yamama. People bound him with one of the pillars of the mosque. The Messenger of Allah (ﷺ) came out to (see) him. He said: O Thumama, what do you think? He replied: Muhammad, I have good opinion of you. If you kill me, you will kill a person who has spilt blood. If you do me a favour, you will do a favour to a grateful person. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (may peace be pon him) lefthim (in this condition) for two days, (and came to him

again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do a favour, you will do a favour to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (ﷺ) left him until the next day when he (came to him again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do me a favour, you will do a favour to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth ask and you will get what you will demand. The Messenger of Allah (ﷺ) said: Set Thumama free. He went to a palm-grove near the mosque and took a bath. Then he entered the mosque and said: I bear testimony (to the truth) that there is no god but Allah and I testify that Muhammad is His bondman and His messenger. O Muhammad, by Allah, there was no face on the earth more hateful to me than your face, but (now) your face has become to me the dearest of all faces. By Allah, there was no religion more hateful to me than your religion, but (now) your religion has become the dearest of all religions to me. By Allah, there was no city more hateful to me than your city, but (now) your city has become the dearest of all cities to me. Your horsemen captured me when I intended going for Umra. Now what is your opinion (in the matter)? The Messenger of Allah (ﷺ) announced good tidings to him and told him to go on 'Umra. When he reached Mecca, somebody said to him: Have you changed your religion? He said: No! I have rather embraced Islam with the Messenger of Allah (ﷺ). By Allah, you will not get a single grain of wheat from Yamama until it is permitted by the Messenger of Allah (ﷺ).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْلاً قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ . فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَاذَا عِنْدَكَ يَا ثُمَامَةُ " . فَقَالَ عِنْدِي يَا مُحَمَّدُ خَيْرٌ إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ . فَتَرَكَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى كَانَ بَعْدَ الْغَدِ فَقَالَ " مَا عِنْدَكَ يَا ثُمَامَةُ " . قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ . فَتَرَكَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى كَانَ مِنَ الْغَدِ فَقَالَ " مَاذَا عِنْدَكَ يَا ثُمَامَةُ " . فَقَالَ عِنْدِي مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَطْلِقُوا ثُمَامَةَ " . فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَىَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَىَّ وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَىَّ مِنْ دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَىَّ وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَىَّ مِنْ بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ كُلِّهَا إِلَىَّ وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى فَبَشَّرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَرَهُ أَنْ يَعْتَمِرَ فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ أَصَبَوْتَ فَقَالَ لاَ وَلَكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ وَاللَّهِ لاَ يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1764 a
In-book reference	: Book 32, Hadith 70
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4361

The same tradition has been narrated by a different chain of transmitters with a slight difference in the wording.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْلاً لَهُ نَحْوَ أَرْضِ نَجْدٍ فَجَاءَتْ بِرَجُلٍ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ الْحَنَفِيُّ سَيِّدُ أَهْلِ الْيَمَامَةِ . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ اللَّيْثِ إِلاَّ أَنَّهُ قَالَ إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ .

Reference : Sahih Muslim 1764 b
In-book reference : Book 32, Hadith 71
USC-MSA web (English) reference : Book 19, Hadith 4362
(deprecated numbering scheme)

(20) Chapter: Expulsion of the Jews from the Hijaz

(20) باب إِجْلاَءِ الْيَهُودِ مِنَ الْحِجَازِ

It has been narrated on the authority of Abu Huraira who said:

We were (sitting) in the mosque when the Messenger of Allah (ﷺ) came to us and said: (Let us) go to the Jews. We went out with him until we came to them. The Messenger of Allah (ﷺ) stood up and called out to them (saying): O ye assembly of Jews, accept Islam (and) you will be safe. They said: Abu'l-Qasim, you have communicated (God's Message to us). The Messenger of Allah (ﷺ) said: I want this (i. e. you should admit that God's Message has been communicated to you), accept Islam and you would be safe. They said: Abu'l-Qisim, you have communicated (Allah's Message). The Messenger of Allah (ﷺ) said: I want this... - He said to them (the same words) the third time (and on getting the same reply) he added: You should know that the earth belongs to Allah and His Apostle, and I wish that I should expel you from this land Those of you who have any property with them should sell it, otherwise they should know that the earth belongs to Allah and His Apostle (and they may have to go away leaving everything behind).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّهُ قَالَ بَيْنَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " انْطَلِقُوا إِلَى يَهُودَ " . فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَاهُمْ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَادَاهُمْ فَقَالَ " يَا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا " . فَقَالُوا قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ . فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكَ أُرِيدُ أَسْلِمُوا تَسْلَمُوا " . فَقَالُوا قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ . فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَلِكَ أُرِيدُ " . فَقَالَ لَهُمُ الثَّالِثَةَ فَقَالَ " اعْلَمُوا أَنَّمَا الأَرْضُ لِلَّهِ وَرَسُولِهِ وَأَنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ وَإِلاَّ فَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ " .

Reference : Sahih Muslim 1765
In-book reference : Book 32, Hadith 72
USC-MSA web (English) reference : Book 19, Hadith 4363
(deprecated numbering scheme)

It has been narrated on the authority of Ibn Umar that the Jews of Banu Nadir and Banu Quraiza fought against the Messenger of Allah (ﷺ) who expelled Banu Nadir, and allowed Quraiza to stay on, and granted favour to them until they too fought against him Then he killed their men, and distributed their women, children and properties among the Muslims, except that some of them had joined the Messenger of Allah (ﷺ) who granted them security. They embraced Islam. The Messenger of Allah (ﷺ) turned out all the Jews of Medina. Banu Qainuqa' (the tribe of 'Abdullah b. Salim) and the Jews of Banu Haritha and every other Jew who was in Medina.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّالله عليه وسلم فَأَجْلَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَنِي النَّضِيرِ وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ حَتَّى حَارَبَتْ قُرَيْظَةُ بَعْدَ ذَلِكَ فَقَتَلَ رِجَالَهُمْ وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ إِلاَّ أَنَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَآمَنَهُمْ وَأَسْلَمُوا وَأَجْلَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنُقَاعَ - وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلاَمٍ - وَيَهُودَ بَنِي حَارِثَةَ وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ .

Reference : Sahih Muslim 1766 a
In-book reference : Book 32, Hadith 73
USC-MSA web (English) reference : Book 19, Hadith 4364
(deprecated numbering scheme)

A similar hadith has been transmitted by a different chain of narrators, but the hadith narrated by Ibn Juraij is more detailed and complete.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى، بِهَذَا الإِسْنَادِ هَذَا الْحَدِيثَ وَحَدِيثُ ابْنُ جُرَيْجٍ أَكْثَرُ وَأَتَمُّ .

Reference : Sahih Muslim 1766 b
In-book reference : Book 32, Hadith 74
USC-MSA web (English) reference : Book 19, Hadith 4365
(deprecated numbering scheme)

(21) Chapter: Expulsion of Jews and Christians from the Arabian Peninsula

(21) باب إِخْرَاجِ الْيَهُودِ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ

It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (ﷺ) say:

I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ حَتَّى لاَ أَدَعَ إِلاَّ مُسْلِمًا " .

Reference : Sahih Muslim 1767 a
In-book reference : Book 32, Hadith 75
USC-MSA web (English) reference : Book 19, Hadith 4366
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zubair with the same chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ، ح وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ - كِلاَهُمَا عَنْ أَبِي الزُّبَيْرِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1767 b
In-book reference : Book 32, Hadith 76
USC-MSA web (English) reference : Book 19, Hadith 4367
(deprecated numbering scheme)

(22) Chapter: Permissibility of fighting those who break a treaty; Permissibility of letting

(22) باب جَوَازِ قِتَالِ مَنْ نَقَضَ الْعَهْدَ وَجَوَازِ إِنْزَالِ أَهْلِ الْحِصْنِ عَلَى حُكْمِ حَاكِمٍ عَدْلٍ أَهْلٍ لِلْحُكْمِ

besieged people surrender, subject to the judgement of a just person who is qualified to pass judgement

It has been narrated on the authority of Abu Sa'id al-Khudri who said:

The people of Quraiza surrendered accepting the decision of Sa'd b. Mu'adh about them. Accordingly, the Messenger of Allah (ﷺ) sent for Sa'd who came to him riding a donkey. When he approached the mosque, the Messenger of Allah (ﷺ) said to the Ansar: Stand up to receive your chieftain. Then he said (to Sa'd): These people have surrendered accepting your decision. He (Sa'd) said: You will kill their fighters and capture their women and children. (Hearing this), the Propbot (may peace he tpon him) said: You have adjudged by the command of God. The narrator is reported to have said: Perhaps he said: You have adjuged by the decision of a king. Ibn Muthanna (in his version of the tradition) has not mentioned the alternative words.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ أَبُو بَكْرٍ حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، وَقَالَ الآخَرَانِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ، الْخُدْرِيَّ قَالَ نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى سَعْدٍ فَأَتَاهُ عَلَى حِمَارٍ فَلَمَّا دَنَا قَرِيبًا مِنَ الْمَسْجِدِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلأَنْصَارِ " قُومُوا إِلَى سَيِّدِكُمْ - أَوْ خَيْرِكُمْ " . ثُمَّ قَالَ " إِنَّ هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ " . قَالَ تَقْتُلُ مُقَاتِلَتَهُمْ وَتَسْبِي ذُرِّيَّتَهُمْ . قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " قَضَيْتَ بِحُكْمِ اللَّهِ - وَرُبَّمَا قَالَ - قَضَيْتَ بِحُكْمِ الْمَلِكِ " . وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى وَرُبَّمَا قَالَ " قَضَيْتَ بِحُكْمِ الْمَلِكِ " .

Reference : Sahih Muslim 1768 a
In-book reference : Book 32, Hadith 77
USC-MSA web (English) reference : Book 19, Hadith 4368
(deprecated numbering scheme)

Through the same chain of transmitters Shu'ba has narrated the same tradition in which he says that the Messenger of Allah (ﷺ) said (to Sa'd):

You have adjudged according to the command of God. And once he said: you have adjudged by the decision of a king.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَقَالَ فِي حَدِيثِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ " . وَقَالَ مَرَّةً " لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ " .

Reference : Sahih Muslim 1768 b
In-book reference : Book 32, Hadith 78
USC-MSA web (English) reference : Book 19, Hadith 4369
(deprecated numbering scheme)

It has been narrated on the authority of A'isha who said:

Sa'd was wounded on the day of the Battle of the Ditch. A man from the Quraish called Ibn al-Ariqah shot at him an arrow which pierced the artery in the middle of his forearm. The Messenger of Allah (ﷺ) pitched a tent for him in the mosque and would inquire after him being in close proximity. When he returned from the Ditch and laid down his arms and took a bath, the angel Gabriel appeared to him and he was removing dust from his hair (as if he had

just returned from the battle). The latter said: You have laid down arms. By God, we haven't (yet) laid them down. So march against them. The Messenger of Allah (ﷺ) asked: Where? He pointed to Banu Quraiza. So the Messenger of Allah (may peace he upon him) fought against them. They surrendered at the command of the Messenger of Allah (ﷺ), but he referred the decision about them to Sa'd who said: I decide about them that those of them who can fight be killed, their women and children taken prisoners and their properties distributed (among the Muslims).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، كِلاَهُمَا عَنِ ابْنِ نُمَيْرٍ، قَالَ ابْنُ الْعَلاَءِ حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ ابْنُ الْعَرِقَةِ . رَمَاهُ فِي الأَكْحَلِ فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْمَةً فِي الْمَسْجِدِ يَعُودُهُ مِنْ قَرِيبٍ فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْخَنْدَقِ وَضَعَ السِّلاَحَ فَاغْتَسَلَ فَأَتَاهُ جِبْرِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ وَضَعْتَ السِّلاَحَ وَاللَّهِ مَا وَضَعْنَاهُ اخْرُجْ إِلَيْهِمْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَأَيْنَ " . فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ فَقَاتَلَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَزَلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم الْحُكْمَ فِيهِمْ إِلَى سَعْدٍ قَالَ فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ وَأَنْ تُسْبَى الذُّرِّيَّةُ وَالنِّسَاءُ وَتُقْسَمَ أَمْوَالُهُمْ .

Reference : Sahih Muslim 1769 a
In-book reference : Book 32, Hadith 79
USC-MSA web (English) reference : Book 19, Hadith 4370
(deprecated numbering scheme)

It has been narrated on the authority of Hisham (who learnt it from his father) that the Messenger of Allah (ﷺ) said (to Sa'd):

You have adjudged their case with the judgment of God. the Exalted and Glorified.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، قَالَ قَالَ أَبِي فَأُخْبِرْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 1769 b
In-book reference : Book 32, Hadith 80
USC-MSA web (English) reference : Book 19, Hadith 4371
(deprecated numbering scheme)

It has been narrated on the authority of 'A'isha that Sa'd's wound became dry and was going to heal when he prayed:

O God, surely Thou knowest that nothing is dearer to me than that I should fight for Thy cause against the people who disbeliever Your Messenger (ﷺ) and turned him out (from his native place). If anything yet remains to be decided from the war against the Quraish, spare my life so that I may fight against them in Thy cause. O Lord, I think Thou hast ended the war between us and them. If Thou hast done so, open my wound (so that it may discharge) and cause my death thereby. So the wound begin to bleed from the front part of his neck. The people were not scared except when the blood flowed towards them, and in the mosque along with Sa'd's tent was the tent of Banu Ghifar. They said: O people of the tent, what is it that is coming to us from you? Lo! it was Sa'd's wound that was bleeding and he died thereof.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ سَعْدًا، قَالَ وَتَحَجَّرَ كَلْمُهُ لِلْبُرْءِ فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنْ لَيْسَ أَحَدٌ أَحَبَّ إِلَىَّ أَنْ أُجَاهِدَ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ صلى الله عليه وسلم وَأَخْرَجُوهُ اللَّهُمَّ فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَىْءٌ فَأَبْقِنِي أُجَاهِدْهُمْ فِيكَ اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَافْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا . فَانْفَجَرَتْ مِنْ لَبَّتِهِ فَلَمْ يَرُعْهُمْ - وَفِي الْمَسْجِدِ مَعَهُ خَيْمَةٌ مِنْ بَنِي غِفَارٍ - إِلاَّ وَالدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ جُرْحُهُ يَغِذُّ دَمًا فَمَاتَ مِنْهَا .

Reference : Sahih Muslim 1769 c
In-book reference : Book 32, Hadith 81
USC-MSA web (English) reference : Book 19, Hadith 4372
(deprecated numbering scheme)

This tradition has been narrated by Hishim through the same chain of transmitters with a little difference in the wording. He said:

(His wound) began to bleed that very night and it continued to bleed until he died. He has made the addition that it was then that (a non-believing) poet said: Hark, O Sa'd, Sa'd of Banu Mu'adh, What have the Quraiaa and Nadir done? By thy life! Sa'd b. Mu'adh>br> Was steadfast on the morn they departed. You have left your cooking-pot empty, While the cooking-pot of the people is hot and boiling. Abu Hubab the nobleman has said, O Qainuqa', do not depart. They were weighty in their country just aa rocks are weighty in Maitan.

وَحَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ سُلَيْمَانَ الْكُوفِيُّ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ فَانْفَجَرَ مِنْ لَيْلَتِهِ فَمَازَالَ يَسِيلُ حَتَّى مَاتَ وَزَادَ فِي الْحَدِيثِ قَالَ فَذَاكَ حِينَ يَقُولُ الشَّاعِرُ أَلاَ يَا سَعْدُ سَعْدَ بَنِي مُعَاذٍ فَمَا فَعَلَتْ قُرَيْظَةُ وَالنَّضِيرُ لَعَمْرُكَ إِنَّ سَعْدَ بَنِي مُعَاذٍ غَدَاةَ تَحَمَّلُوا لَهُوَ الصَّبُورُ تَرَكْتُمْ قِدْرَكُمْ لاَ شَىْءَ فِيهَا وَقِدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ وَقَدْ قَالَ الْكَرِيمُ أَبُو حُبَابٍ أَقِيمُوا قَيْنُقَاعُ وَلاَ تَسِيرُوا وَقَدْ كَانُوا بِبَلْدَتِهِمْ ثِقَالاً كَمَا ثَقُلَتْ بِمَيْطَانَ الصُّخُورُ

Reference : Sahih Muslim 1769 d
In-book reference : Book 32, Hadith 82
USC-MSA web (English) reference : Book 19, Hadith 4373
(deprecated numbering scheme)

(23) Chapter: Hastening to fight, and giving precedence to the more urgent of two tasks when a choice must be made

(23) باب مَنْ لَزِمَهُ أَمْرٌ فَدَخَلَ عَلَيْهِ أَمْرٌ آخَرُ

It has been narrated on the authority of Abdullah who said:

On the day he returned from the Battle of Ahzab, the Messenger of Allah (ﷺ) made for us an announcement that nobody would say his Zuhr prayer but in the quarters of Banu Quraiza (Some) people, being afraid that the time for prayer would expire, said their prayers before reaching the street of Banu Quraiza. The others said: We will not say our prayer except where the Messenger of Allah (ﷺ) has ordered us to say it even if the time expires. When he learned of the difference in the view of the two groups of the people, the Messenger of Allah (may peace be tipon him) did not blame anyone from the two groups.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ نَادَى فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ انْصَرَفَ عَنِ الأَحْزَابِ " أَنْ لاَ يُصَلِّيَنَّ أَحَدٌ الظُّهْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ " . فَتَخَوَّفَ نَاسٌ فَوْتَ الْوَقْتِ فَصَلُّوا دُونَ

بَنِي قُرَيْظَةَ . وَقَالَ آخَرُونَ لاَ نُصَلِّي إِلاَّ حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَإِنْ فَاتَنَا الْوَقْتُ قَالَ فَمَا عَنَّفَ وَاحِدًا مِنَ الْفَرِيقَيْنِ .

Reference : Sahih Muslim 1770
In-book reference : Book 32, Hadith 83
USC-MSA web (English) reference : Book 19, Hadith 4374
(deprecated numbering scheme)

(24) Chapter: The Muhajirun returned to the Ansar the gifts of trees and fruits when they became independent of means through the conquests

(24) باب رَدِّ الْمُهَاجِرِينَ إِلَى الأَنْصَارِ مَنَائِحَهُمْ مِنَ الشَّجَرِ وَالثَّمَرِ حِينَ اسْتَغْنَوْا عَنْهَا بِالْفُتُوحِ

It has been narrated on the authority of Anas b. Malik who said:

When the Muhajirs migrated from Mecca to Medina; they came (in a state that) they had not anything (i. e. money) in theirhands, while the Ansar possessed lands and date palms. They divided their properties with the Muhajirs. The Ansar divided and gave them on the condition that they would give half the fruit from the orchards every year, and the Muhajirs would recompense them by working with them and putting in labour. The mother of Anas b. Malik was called Umm Sulaim and she was also the mother of 'Abdullah b. Talha who was a brother of Anas from his mother's side. The mother of Anas had given the Messenger of Allah (ﷺ) her date-palms. He bestowed them upon Umm Aiman, the slave-girl who had been freed by him and was the mother of Usama b. Zaid. When the Messenger of Allah (ﷺ) had finished the war with the people of Khaibar and returned to Medina, the Muhajirs returned to the Ansar all the gifts which they had given them out of the fruits. (Anas b. Malik said:) The Messenger of. Allah (ﷺ) returned to my mother her date-palms and gave to Umm Aiman instead of them date-palms from his orchard. Ibn Shihab says that Umm Aiman was the mother of Usama b. Zaid who was the slave-girl of 'Abdullah b. 'Abd-ul-Muttalib and hailed from Abyssinia. When Amina gave birth to the Messenger of Allah (ﷺ) after the death of his father, Umm Aiman used to nurse him until he grew up. He (later on) freed her and married her to Zaid b. Haritha. She died five months after the death of the Messenger of Allah (ﷺ).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَىْءٌ وَكَانَ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ فَقَاسَمَهُمُ الأَنْصَارُ عَلَى أَنْ أَعْطَوْهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ كُلَّ عَامٍ وَيَكْفُونَهُمُ الْعَمَلَ وَالْمَئُونَةَ وَكَانَتْ أُمُّ أَنَسِ بْنِ مَالِكٍ وَهْىَ تُدْعَى أُمَّ سُلَيْمٍ - وَكَانَتْ أُمَّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ كَانَ أَخًا لأَنَسٍ لأُمِّهِ - وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ صلى الله عليه وسلم عِذَاقًا لَهَا فَأَعْطَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم أُمَّ أَيْمَنَ مَوْلاَتَهُ أُمَّ أُسَامَةَ بْنِ زَيْدٍ . قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا فَرَغَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ وَانْصَرَفَ إِلَى الْمَدِينَةِ رَدَّ الْمُهَاجِرُونَ إِلَى الأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ - قَالَ - فَرَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أُمِّي عِذَاقَهَا وَأَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ . قَالَ ابْنُ شِهَابٍ وَكَانَ مِنْ شَأْنِ أُمِّ أَيْمَنَ أُمِّ أُسَامَةَ بْنِ زَيْدٍ أَنَّهَا كَانَتْ وَصِيفَةً لِعَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَكَانَتْ مِنَ الْحَبَشَةِ فَلَمَّا وَلَدَتْ آمِنَةُ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ مَا تُوُفِّيَ أَبُوهُ فَكَانَتْ أُمُّ أَيْمَنَ تَحْضُنُهُ حَتَّى كَبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَعْتَقَهَا ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ ثُمَّ تُوُفِّيَتْ بَعْدَ مَا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِخَمْسَةِ أَشْهُرٍ .

Reference : Sahih Muslim 1771 a
In-book reference : Book 32, Hadith 84
USC-MSA web (English) reference : Book 19, Hadith 4375
(deprecated numbering scheme)

It has been narrated by Anas that (after his migration to Medina) a person placed at the Prophet's (ﷺ) disposal some date-palms growing on his land until the lands of Quraiza and Nadir were conquered. Then he began to return to him whatever he had received. (In this connection) my people told me to approach the Messenger of Allah (ﷺ) and ask from him what his people had given him or a portion thereof, but the Messenger of Allah (ﷺ) had bestowed those trees upon Umm Aiman. So I came to the Prophet (ﷺ) and he gave hem (back) to me. Umm Aiman (also) came (at this time). She put the cloth round my neck and said:
No, by Allah, we will not give to, you what he has granted to me. The Prophet (ﷺ) said: Umm Aiman, let him have them and for you are such and such trees instead. But she said: By Allah, there is no god besides Him. No, never! The Prophet (ﷺ) continued saying: (You will get) such and such. until he had granted her ten times or nearly ten times more (than the original gift).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، الْقَيْسِيُّ كُلُّهُمْ عَنِ الْمُعْتَمِرِ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، - وَقَالَ حَامِدٌ وَابْنُ عَبْدِ الأَعْلَى أَنَّ الرَّجُلَ، - كَانَ يَجْعَلُ لِلنَّبِيِّ صلى الله عليه وسلم النَّخَلاَتِ مِنْ أَرْضِهِ . حَتَّى فُتِحَتْ عَلَيْهِ قُرَيْظَةُ وَالنَّضِيرُ فَجَعَلَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِ مَا كَانَ أَعْطَاهُ . قَالَ أَنَسٌ وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ صلى الله عليه وسلم فَأَسْأَلَهُ مَا كَانَ أَهْلُهُ أَعْطَوْهُ أَوْ بَعْضَهُ وَكَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَعْطَانِيهِنَّ فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي وَقَالَتْ وَاللَّهِ لاَ نُعْطِيكَاهُنَّ وَقَدْ أَعْطَانِيهِنَّ . فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " يَا أُمَّ أَيْمَنَ اتْرُكِيهِ وَلَكِ كَذَا وَكَذَا " . وَتَقُولُ كَلاَّ وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ . فَجَعَلَ يَقُولُ كَذَا حَتَّى أَعْطَاهَا عَشْرَةَ أَمْثَالِهِ أَوْ قَرِيبًا مِنْ عَشْرَةِ أَمْثَالِهِ .

Reference : Sahih Muslim 1771 b
In-book reference : Book 32, Hadith 85
USC-MSA web (English) reference : Book 19, Hadith 4376
(deprecated numbering scheme)

(25) Chapter: Permissibility of eating food seized as booty in Dar Al-Harb

(25) باب أَخْذِ الطَّعَامِ مِنْ أَرْضِ الْعَدُوِّ

It has been narrated on the authority of Abdullah b. Mughaffal who said I found a bag containing fat on the day of the Battle of Khaibar. I caught hold of it and said:
I will not give anything today from it to anybody. Then I turned round and saw that the Messenger of Allah (ﷺ) was smiling (at my words).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - حَدَّثَنَا حُمَيْدُ، بْنُ هِلاَلٍ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ أَصَبْتُ جِرَابًا مِنْ شَحْمٍ يَوْمَ خَيْبَرَ - قَالَ - فَالْتَزَمْتُهُ فَقُلْتُ لاَ أُعْطِي الْيَوْمَ أَحَدًا مِنْ هَذَا شَيْئًا - قَالَ - فَالْتَفَتُّ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم مُتَبَسِّمًا .

Reference : Sahih Muslim 1772 a
In-book reference : Book 32, Hadith 86

USC-MSA web (English) reference : Book 19, Hadith 4377
(deprecated numbering scheme)

This tradition has been transmitted by a different chain of narrators with a different wording, the last in the chain being the same narrator, (i. e. 'Abdullah b. Mughaffal), who said:

A bag containing food and fat was thrown to us. I lept forward to catch it. Then I turned round and saw (to my surprise) the Messenger of Allah (ﷺ) and I felt ashamed of my act in his presence.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي حُمَيْدُ، بْنُ هِلاَلٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ، يَقُولُ رُمِيَ إِلَيْنَا جِرَابٌ فِيهِ طَعَامٌ وَشَحْمٌ يَوْمَ خَيْبَرَفَوَثَبْتُ لآخُذَهُ قَالَ فَالْتَفَتُّ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَاسْتَحْيَيْتُ مِنْهُ ‏.‏

Reference : Sahih Muslim 1772 b
In-book reference : Book 32, Hadith 87
USC-MSA web (English) reference : Book 19, Hadith 4378
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba with a slight variation of words.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ جِرَابٌ مِنْ شَحْمٍ وَلَمْ يَذْكُرِ الطَّعَامَ ‏.‏

Reference : Sahih Muslim 1772 c
In-book reference : Book 32, Hadith 88
USC-MSA web (English) reference : Book 19, Hadith 4379
(deprecated numbering scheme)

(26) Chapter: The Prophet (saws) wrote to Heraclius, the ruler of Syria, inviting him to Islam

(26) باب كِتَابِ النَّبِيِّ صلى الله عليه وسلم إِلَى هِرَقْلَ يَدْعُوهُ إِلَى الإِسْلاَمِ

It has been narrated on the authority of Ibn Abbas who learnt the tradition personally from Abu Safyan. The latter said:

I went out (on a mercantile venture) during the period (of truce) between me and the Messenger of Allah (ﷺ). While I was in Syria, the letter of the Messenger of Allah (ﷺ) was handed over to Hiraql (Ceasar), the Emperor of Rome (who was on a visit to Jerusalem at that time). The letter was brought by Dihya Kalbi who delivered it to the governor of Busra The governor passed it on to Hiraql, (On receiving the letter), he said: Is there anyone from the people of this man who thinks that he is a prophet. People said: Yes. So, I was called along with a few others from the Quraish. We were admitted to Hiraql and he seated usbefore him. He asked: Which of you has closer kinship with the man who thinks that he is a prophet? Abu Sufyan said: I. So they seated me in front of him and stated my companions behind me. Then, he called his interpreter and said to him: Tell them that I am going to ask this fellow (i. e. Abu Sufyan) about the man who thinks that he is a prophet. It he tells me a lie, then refute him. Abu Sufyan told (the narrator): By God, if there was not the fear that falsehood would be imputed to me I would have lied. (Then) Hiraqi said to his interpreter: Inquire from him about his ancestry, I said: He is of good ancestry among us. He asked: Has there been a king among his ancestors? I said: No. He asked: Did you accuse him of falsehood before he proclaimed his prophethood? I said: No. He asked: Who are his follower people of high status or low status? I said: (They are) of low status. He asked: Are they increasing in number or decreasing? I said. No. they are rather increasing. He asked: Does anyone give up his religion, being dissatisfied with it, after having embraced it? I said: No. He asked: Have you been at war with him? I said: Yes. He asked: How did you fare in that war? I said: The war between us and him has been wavering like a bucket, up at one turn and down at the other (i. e. the victory has been shared between us and him by turns). Sometimes he suffered loss at our hands and sometimes we suffered loss at his

(hand). He asked: Has he (ever) violated his covenant? I said: No. but we have recently concluded a peace treaty with him for a petiod and we do not know what he is going to do about it. (Abu Sufyin said on oath that he could not interpolate in this dialogue anything from himself more than these words) He asked: Did anyone make the proclamation (Of prophethood) before him? I said: No. He (now) said to his interpreter: Tell him, I asked him about his ancestry and he had replied that he had the best ancestry. This is the case with Prophets; they are the descendants of the noblest among their people (Addressing Abu Sufyan), he continued: I asked you if there had been a king among his ancestors. You said that there had been none. If there had been a king among his ancestors, I would have said that he was a man demanding his ancestral kingdom. I asked you about his followers whether they were people of high or low status, and you said that they were of rather low status. Such are the followers of the Prophets. I asked you whether you used to accuse him of falsehood before he proclaimed his prophethood, and you said that you did not. So I have understood that when he did not allow himself to tell a lie about the poeple, he would never go to the length of forging a falsehood about Allah. I asked you whether anyone renounced his religion being dissatisfied with it after he had embraced it, and you replied in the negative. Faith is like this when it enters the depth of the heart (it perpetuates them). I asked you whether his followers were increasing or decreasing. You said they were increasing. Faith is like this until it reaches its consummation. I asked you whether you had been at war with him, and you replied that you had been and that the victory between you and him had been shared by turns, sometimes he suffering loss at your hand and sometimes you suffering lost at his. This is how the Prophets are tried before the final victory its theirs. I asked you whether he (ever) violated his covenant, and you said that he did not. This is how the Prophets behave. They never violate (their covenants). I asked you whether anyone before him had proclaimed the same thing, and you replied in the negative. I said: If anyone had made the same proclamation before, I would have thought that he was a man following what had been proclaimed before. (Then) he asked: What does he enjoin upon you? I said: He exhorts us to offer Salat, to pay Zakat, to show due regard to kinship and to practise chastity. He said: It what you have told about him is true, he is certainly a Prophet. I knew that he was to appear but I did not think that he would be from among you. If I knew that I would be able to reach him. I would love to meet him; and it I had been with him. I would have washed his feet (out of reverence). His dominion would certainly extend to this place which is under my feet. Then he called for the letter of the Messenger of Allah (may pface be upon him) and read it. The letter ran as follows:" In the name of Allah, Most Gracious and Most Merciful. From Muhammad, the Messenger of Allah, to Hiraql, the Emperor of the Romans. Peace be upon him who follows the guidance. After this, I extend to you the invitation to accept Islam. Embrace Islam and you will be safe. Accept Islam, God will give you double the reward. And if you turn away, upon you will be the sin of your subjects." O People of the Book, come to the word that is common between us that we should worship none other than Allah, should not ascribe any partner to Him and some of us should not take their fellows as Lords other than Allah. If they turn away, you should say that we testify to our being Muslims [iii. 64]." When he hid finished the reading of the letter, noise and confused clamour was raise around him, and he ordered us to leave. Accordingly, we left. (Addressing my companions) while we were coming out (of the place). I said: Ibn Abu Kabsha (referring sarcastically to the Holy Prophet) has come to wield a great power. Lo! (even) the king of the Romans is afraid of him. I continued to believe that the authority of the Messenger of Allah (ﷺ) would triumph until God imbued me with (the spirit of) Islam.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَابْنُ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ، حُمَيْدٍ - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ ابْنُ رَافِعٍ وَابْنُ أَبِي عُمَرَ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ

عَبَّاسٍ، أَنَّ أَبَا سُفْيَانَ، أَخْبَرَهُ مِنْ، فِيهِ إِلَى فِيهِ قَالَ انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَبَيْنَا أَنَا بِالشَّأْمِ إِذْ جِيءَ بِكِتَابٍ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى هِرَقْلَ يَعْنِي عَظِيمَ الرُّومِ - قَالَ - وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمِ بُصْرَى فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى هِرَقْلَ فَقَالَ هِرَقْلُ هَلْ هَا هُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ قَالُوا نَعَمْ - قَالَ - فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هِرَقْلَ فَأَجْلَسَنَا بَيْنَ يَدَيْهِ فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَقَالَ أَبُو سُفْيَانَ فَقُلْتُ أَنَا . فَأَجْلَسُونِي بَيْنَ يَدَيْهِ وَأَجْلَسُوا أَصْحَابِي خَلْفِي ثُمَّ دَعَا بِتَرْجُمَانِهِ فَقَالَ لَهُ قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنِ الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ فَإِنْ كَذَبَنِي فَكَذِّبُوهُ . قَالَ فَقَالَ أَبُو سُفْيَانَ وَايْمُ اللَّهِ لَوْلاَ مَخَافَةَ أَنْ يُؤْثَرَ عَلَىَّ الْكَذِبُ لَكَذَبْتُ . ثُمَّ قَالَ لِتَرْجُمَانِهِ سَلْهُ كَيْفَ حَسَبُهُ فِيكُمْ قَالَ قُلْتُ هُوَ فِينَا ذُو حَسَبٍ قَالَ فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ لاَ . قَالَ فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ قُلْتُ لاَ . قَالَ وَمَنْ يَتَّبِعُهُ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ قَالَ قُلْتُ بَلْ ضُعَفَاؤُهُمْ . قَالَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ قَالَ قُلْتُ لاَ بَلْ يَزِيدُونَ . قَالَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ قَالَ قُلْتُ لاَ . قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ . قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ قَالَ قُلْتُ تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالاً يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ . قَالَ فَهَلْ يَغْدِرُ قُلْتُ لاَ . وَنَحْنُ مِنْهُ فِي مُدَّةٍ لاَ نَدْرِي مَا هُوَ صَانِعٌ فِيهَا . قَالَ فَوَاللَّهِ مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ . قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قَالَ قُلْتُ لاَ . قَالَ لِتَرْجُمَانِهِ قُلْ لَهُ إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا . وَسَأَلْتُكَ هَلْ كَانَ فِي آبَائِهِ مَلِكٌ فَزَعَمْتَ أَنْ لاَ . فَقُلْتُ لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ . وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ فَقُلْتَ بَلْ ضُعَفَاؤُهُمْ وَهُمْ أَتْبَاعُ الرُّسُلِ . وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَزَعَمْتَ أَنْ لاَ . فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللَّهِ . وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخْطَةً لَهُ فَزَعَمْتَ أَنْ لاَ . وَكَذَلِكَ الإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ . وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ الإِيمَانُ حَتَّى يَتِمَّ . وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ فَزَعَمْتَ أَنَّكُمْ قَدْ قَاتَلْتُمُوهُ فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالاً يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ . وَكَذَلِكَ الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنَّهُ لاَ يَغْدِرُ . وَكَذَلِكَ الرُّسُلُ لاَ تَغْدِرُ . وَسَأَلْتُكَ هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ فَزَعَمْتَ أَنْ لاَ . فَقُلْتُ لَوْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ . قَالَ ثُمَّ قَالَ بِمَ يَأْمُرُكُمْ قُلْتُ يَأْمُرُنَا بِالصَّلاَةِ وَالزَّكَاةِ وَالصِّلَةِ وَالْعَفَافِ قَالَ إِنْ يَكُنْ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ وَلَمْ أَكُنْ أَظُنُّهُ مِنْكُمْ وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لأَحْبَبْتُ لِقَاءَهُ وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَىَّ . قَالَ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَرَأَهُ فَإِذَا فِيهِ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ أَسْلِمْ تَسْلَمْ وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ وَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ وَ { يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الأَصْوَاتُ عِنْدَهُ وَكَثُرَ اللَّغْطُ وَأَمَرَ بِنَا فَأُخْرِجْنَا .

قَالَ فَقُلْتُ لأَصْحَابِي حِينَ خَرَجْنَا لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ - قَالَ - فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَىَّ الإِسْلاَمَ ‏.‏

Reference : Sahih Muslim 1773 a
In-book reference : Book 32, Hadith 89
USC-MSA web (English) reference : Book 19, Hadith 4380
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with the addition:

" When Allah inflicted defeat on the armies of Persia, Caesar moved from Hims to Aelia (Bait al-Maqdis) for thanking Allah as He granted him victory." In this hadith these words occur:" From Muhammad, servant of Allah and His Messenger," and said:" The sin of your followers," and also said the words:" to the call of Islam".

وَحَدَّثَنَاهُ حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ وَزَادَ فِي الْحَدِيثِ وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَى مِنْ حِمْصَ إِلَى إِيلِيَاءَ شُكْرًا لِمَا أَبْلاَهُ اللَّهُ ‏.‏ وَقَالَ فِي الْحَدِيثِ ‏"‏ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ ‏"‏ ‏.‏ وَقَالَ ‏"‏ إِثْمَ الْيَرِيسِيِّينَ ‏"‏ ‏.‏ وَقَالَ ‏"‏ بِدَاعِيَةِ الإِسْلاَمِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1773 b
In-book reference : Book 32, Hadith 90
USC-MSA web (English) reference : Book 19, Hadith 4381
(deprecated numbering scheme)

(27) Chapter: The Prophet (saws) wrote to the Kings of the Kuffar, inviting them to Islam

(27) باب كُتُبِ النَّبِيِّ صلى الله عليه وسلم إِلَى مُلُوكِ الْكُفَّارِ يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ

It has been narrated on the authority of Anas that the Prophet of Allah (ﷺ) wrote to Chosroes (King of Persia), Caesar (Emperor of Rome), Negus (King of Abyssinia) and every (other) despot inviting them to Allah, the Exalted. And this Negus was not the one for whom the Messenger of Allah (ﷺ) had said the funeral prayers.

حَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1774 a
In-book reference : Book 32, Hadith 91
USC-MSA web (English) reference : Book 19, Hadith 4382
(deprecated numbering scheme)

The tradition has been narrated on the authority of Anas b. Malik (the same narrator) through a different chain of transmitters, but this version does not mention:

" And he was not the Negus for whom the Prophet (ﷺ) had said the funeral prayers."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِهِ وَلَمْ يَقُلْ وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1774 b

In-book reference : Book 32, Hadith 92
USC-MSA web (English) reference : Book 19, Hadith 4383
(deprecated numbering scheme)

It has been narrated on the authority of the same narrator through another chain of transmitters with the same difference in the wording.

وَحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، أَخْبَرَنِي أَبِي، حَدَّثَنِي خَالِدُ بْنُ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، وَلَمْ يَذْكُرْ وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1774 c
In-book reference : Book 32, Hadith 93
USC-MSA web (English) reference : Book 19, Hadith 4384
(deprecated numbering scheme)

(28) Chapter: The Battle of Hunain (28) باب فِي غَزْوَةِ حُنَيْنٍ

It has been narrated on the authority of 'Abbas who said:

I was in the company of the Messenger of Allah (ﷺ) on the Day of Hunain. I and Abd Sufyan b. Harith b. 'Abd al-Muttalib stuck to the Messenaer of Allah (ﷺ) and we did not separate from him. And the Messenger of Allah (may place be upon him) was riding on his white mule which had been presented to him by Farwa b. Nufitha al-Judhami. When the Muslims had an encounter with the disbelievers, the Muslims fled, falling back, but the Messenger of Allah (ﷺ) began to spur his mule towards the disbelievers. I was holding the bridle of the mule of the Messenger of Allah (ﷺ) checking it from going very fast, and Abu Sufyan was holding the stirrup of the (mule of the) Messenger of Allah (ﷺ), who said: Abbas, call out to the people of al-Samura. Abbas (who was a man with a loud voice) called out at the top of the voice: Where are the people of Samura? (Abbas said:) And by God, when they heard my voice, they came back (to us) as cows come back to their calves, and said: We are present, we are present! 'Abbas said: They began to fight the infidels. Then there was a call to The Ansar. Those (who called out to them) shouted: O ye party of the Ansar! O party of the Ansar! Banu al-Harith b. al-Khazraj were the last to be called. Those (who called out to them) shouted: O Banu Al-Harith b. al-Khazraj! O BanU Harith b. al-Khazraj! And the Messenger of Allah (ﷺ) who was riding on his mule looked at their fight with his neck stretched forward and he said: This is the time when the fight is raging hot. Then the Messenger of Allah (ﷺ) took (some) pebbles and threw them in the face of the infidels. Then he said: By the Lord of Muhammad, the infidels are defeated. 'Abbas said: I went round and saw that the battle was in the same condition in which I had seen it. By Allah, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent out and they began to retreat.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ قَالَ عَبَّاسٌ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَلَمْ نُفَارِقْهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ أَهْدَاهَا لَهُ فَرْوَةُ بْنُ نُفَاثَةَ الْجُذَامِيُّ فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ قَالَ عَبَّاسٌ وَ أَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَكُفُّهَا إِرَادَةَ أَنْ لاَ تُسْرِعَ وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَىْ عَبَّاسُ نَادِ أَصْحَابَ السَّمُرَةِ " . فَقَالَ عَبَّاسٌ وَكَانَ رَجُلاً صَيِّتًا فَقُلْتُ بِأَعْلَى صَوْتِي أَيْنَ أَصْحَابُ السَّمُرَةِ قَالَ فَوَاللَّهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ الْبَقَرِ عَلَى أَوْلاَدِهَا . فَقَالُوا يَا

لَبَّيْكَ يَا لَبَّيْكَ - قَالَ - فَاقْتَتَلُوا وَالْكُفَّارَ وَالدَّعْوَةُ فِي الأَنْصَارِ يَقُولُونَ يَا مَعْشَرَ الأَنْصَارِ يَا مَعْشَرَ الأَنْصَارِ قَالَ ثُمَّ قُصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ فَقَالُوا يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ . فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا حِينَ حَمِيَ الْوَطِيسُ " . قَالَ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَصَيَاتٍ فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ ثُمَّ قَالَ " انْهَزَمُوا وَرَبِّ مُحَمَّدٍ " . قَالَ فَذَهَبْتُ أَنْظُرُ فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى - قَالَ - فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَمَاهُمْ بِحَصَيَاتِهِ فَمَا زِلْتُ أَرَى حَدَّهُمْ كَلِيلاً وَأَمْرَهُمْ مُدْبِرًا .

Reference : Sahih Muslim 1775 a
In-book reference : Book 32, Hadith 94
USC-MSA web (English) reference : Book 19, Hadith 4385
(deprecated numbering scheme)

A version of the tradition has been transmitted through another chain of narrators. In this version the words uttered by the Prophet (ﷺ) (after he had thrown the pebbles in the face of the enemy) are reported as:

" By the Lord of the Ka'ba, they have been defeated." And there is at the end the addition of the words:" Until Allah defeated them" (and I imagine) as if I saw the Prophet of Allah (ﷺ) chasing them on his mule.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ، الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . نَحْوَهُ غَيْرَ أَنَّهُ قَالَ فَرْوَةُ بْنُ نُعَامَةَ الْجُذَامِيُّ . وَقَالَ " انْهَزَمُوا وَرَبِّ الْكَعْبَةِ انْهَزَمُوا وَرَبِّ الْكَعْبَةِ " . وَزَادَ فِي الْحَدِيثِ حَتَّى هَزَمَهُمُ اللَّهُ قَالَ وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صلى الله عليه وسلم يَرْكُضُ خَلْفَهُمْ عَلَى بَغْلَتِهِ .

Reference : Sahih Muslim 1775 b
In-book reference : Book 32, Hadith 95
USC-MSA web (English) reference : Book 19, Hadith 4386
(deprecated numbering scheme)

'Abbas reported:

I was with Allah's Apostle (ﷺ) on the Day of Hunain. The rest of the hadith is the same but with this variation that the hadith transmitted by Yonus and Ma'mar is more detailed and complete.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي كَثِيرُ، بْنُ الْعَبَّاسِ عَنْ أَبِيهِ، قَالَ كُنْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ . وَسَاقَ الْحَدِيثَ . غَيْرَ أَنَّ حَدِيثَ يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَتَمُّ .

Reference : Sahih Muslim 1775 c
In-book reference : Book 32, Hadith 96
USC-MSA web (English) reference : Book 19, Hadith 4387
(deprecated numbering scheme)

It has been narratedon the authority of Abu Ishaq who said:

A man asked Bara' (b. 'Azib): Did you run away on the Day of Hunain. O, Abu Umira? He said: No, by Allah, The Messenger of Allah (ﷺ) did not turn his back; (what actually happened was that) some young men from among his companions, who were hasty and who were either without any arms or did not have abundant arms, advanced and met a party of archers (who were so good shots) that their arrows never missed the mark. This party (of archers) belonged to Banu Hawazin and Banu Nadir. They shot at the advancing young men and their arrows were not likely to miss their targets. So these young men turned to the Messenger of Allah (ﷺ) while he was riding on his white

mule and Abu Sufyan b. al-Harith b. 'Abd al-Muttalib was leading him. (At this) he got down from his mule, invoked God's help, and called out: I am the Prophet. This is no untruth. I am the son of 'Abd al-Muttalib. Then he deployed his men into battle array.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ قَالَ رَجُلٌ لِلْبَرَاءِ يَا أَبَا عُمَارَةَ أَفَرَرْتُمْ يَوْمَ حُنَيْنٍ قَالَ لاَ وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَأَخِفَّاؤُهُمْ حُسَّرًا لَيْسَ عَلَيْهِمْ سِلاَحٌ أَوْ كَثِيرُ سِلاَحٍ فَلَقُوا قَوْمًا رُمَاةً لاَ يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ جَمْعَ هَوَازِنَ وَبَنِي نَصْرٍ فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُخْطِئُونَ فَأَقْبَلُوا هُنَاكَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى بَغْلَتِهِ الْبَيْضَاءِ وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ فَنَزَلَ فَاسْتَنْصَرَ وَقَالَ " أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ " . ثُمَّ صَفَّهُمْ .

Reference	: Sahih Muslim 1776 a
In-book reference	: Book 32, Hadith 97
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4388

It has been narrated (through a different chain of transmitters) by Abu Ishiq that a person said to Bara' (b. 'Azib):

Abu Umara, did you flee on the Day of Hunain? He replied: The Messenger of Allah (ﷺ) did not retreat. (What actually happened was that some hasty young men who were either inadequately armed or were unarmed met a group of men from Banu Hawazin and Banu Nadir who happened to be (excellent) archers. The latter shot at them a volley of arrows that did not miss. The people turned to the Messenger of Allah (ﷺ). Abu Sufyan b. Harith was leading his mule. So he got down, prayed and invoked God's help. He said: I am the Prophet. This is no untruth. I am the son of Abd al-Muttalib. O God, descend Thy help. Bara' continued: When the battle grew fierce. we, by God. would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Prophet (ﷺ).

حَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ زَكَرِيَّاءَ، عَنْ أَبِي، إِسْحَاقَ قَالَ جَاءَ رَجُلٌ إِلَى الْبَرَاءِ فَقَالَ أَكُنْتُمْ وَلَّيْتُمْ يَوْمَ حُنَيْنٍ يَا أَبَا عُمَارَةَ فَقَالَ أَشْهَدُ عَلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم مَا وَلَّى وَلَكِنَّهُ انْطَلَقَ أَخِفَّاءُ مِنَ النَّاسِ وَحُسَّرٌ إِلَى هَذَا الْحَىِّ مِنْ هَوَازِنَ وَهُمْ قَوْمٌ رُمَاةٌ فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلٍ كَأَنَّهَا رِجْلٌ مِنْ جَرَادٍ فَانْكَشَفُوا فَأَقْبَلَ الْقَوْمُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ يَقُودُ بِهِ بَغْلَتَهُ فَنَزَلَ وَدَعَا وَاسْتَنْصَرَ وَهُوَ يَقُولُ " أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ اللَّهُمَّ نَزِّلْ نَصْرَكَ " . قَالَ الْبَرَاءُ كُنَّا وَاللَّهِ إِذَا احْمَرَّ الْبَأْسُ نَتَّقِي بِهِ وَإِنَّ الشُّجَاعَ مِنَّا لَلَّذِي يُحَاذِي بِهِ . يَعْنِي النَّبِيَّ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1776 b
In-book reference	: Book 32, Hadith 98
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4389

It has been narrated through a still different chain of transmitters by the same narrator (i. e. Abu Ishaq) who said:

I heard from Bara' who was asked by a man from the Qais tribe: Did you run away from the Messenger of Allah (ﷺ) on the Day of Hunain? Bara' said: But the Messenger of Allah (ﷺ) did not run away. On that day Banu Hawzzin took part in the battle as archers (on the side of the disbelievers). When we attacked them, they retreated and we fell upon the booty; (they rallied) and advanced towards us with arrows. (At that time) I saw the Messenger of Allah (ﷺ)

riding on his white mule and Abu Sufyan b. al-Harith was holding its bridle. He (the Messenger of Allah was saying: I am the Prophet. This is no untruth. I am a descendant of 'Abd al-Muttalib.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، وَسَأَلَهُ، رَجُلٌ مِنْ قَيْسٍ أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ فَقَالَ الْبَرَاءُ وَلَكِنْ رَسُولُ اللَّهِ صلى الله عليه وسلم لَمْ يَفِرَّ وَكَانَتْ هَوَازِنُ يَوْمَئِذٍ رُمَاةً وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمُ انْكَشَفُوا فَأَكْبَبْنَا عَلَى الْغَنَائِمِ فَاسْتَقْبَلُونَا بِالسِّهَامِ وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى بَغْلَتِهِ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ آخِذٌ بِلِجَامِهَا وَهُوَ يَقُولُ " أَنَا النَّبِيُّ لاَ كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ " .

Reference : Sahih Muslim 1776 c
In-book reference : Book 32, Hadith 99
USC-MSA web (English) reference : Book 19, Hadith 4390
(deprecated numbering scheme)

This hadith has been narrated on the authority of Bara' with another chain of transmitters, but this hadith is short as compared with other ahadith which are more detailed.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ قَالُوا حَدَّثَنَا يَحْيَى، بْنُ سَعِيدٍ عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ قَالَ لَهُ رَجُلٌ يَا أَبَا عُمَارَةَ . فَذَكَرَ الْحَدِيثَ وَهُوَ أَقَلُّ مِنْ حَدِيثِهِمْ وَهَؤُلاَءِ أَتَمُّ حَدِيثًا .

Reference : Sahih Muslim 1776 d
In-book reference : Book 32, Hadith 100
USC-MSA web (English) reference : Book 19, Hadith 4391
(deprecated numbering scheme)

This tradition has been narrated on the authority of Salama who said:

We fought by the side of the Messenger of Allah (ﷺ) at Hunain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy side turned towards me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw that a group of people appeared from the other hillock. They and the Companions of the Prophet (ﷺ) met in combat, but the Companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which I was wrapping round the waist (covering the lower part of my body) and the other I was putting around my shoulders. My waist-wrapper got loose and I held the two mantles together. (In this downcast condition) I passed by the Messenger of Allah (ﷺ) who was riding on his white mule. He said: The son of Akwa' finds himself to be utterly perplexed. Wher. the Companions gathered round him from all sides. the Messenger of Allah (ﷺ) got down from his mule. picked up a handful of dust from the ground, threw it into their (enemy) faces and said: May these faces be deformed 1 There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing. and Allah the Exalted and Glorious defeated them, and the Messenger of Allah (ﷺ) distributed their booty among the Muslims.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، حَدَّثَنِي أَبِي قَالَ، غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حُنَيْنًا فَلَمَّا وَاجَهْنَا الْعَدُوَّ تَقَدَّمْتُ فَأَعْلُو ثَنِيَّةً فَاسْتَقْبَلَنِي رَجُلٌ مِنَ الْعَدُوِّ فَأَرْمِيهِ بِسَهْمٍ فَتَوَارَى عَنِّي فَمَا دَرَيْتُ مَا صَنَعَ وَنَظَرْتُ إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ ثَنِيَّةٍ أُخْرَى فَالْتَقَوْا هُمْ وَصَحَابَةُ النَّبِيِّ صلى الله عليه

وسلم فَوَلَّى صَحَابَةُ النَّبِيِّ صلى الله عليه وسلم وَأَرْجِعُ مُنْهَزِمًا وَعَلَىَّ بُرْدَتَانِ مُتَّزِرًا بِإِحْدَاهُمَا مُرْتَدِيًا بِالأُخْرَى فَاسْتَطْلَقَ إِزَارِي فَجَمَعْتُهُمَا جَمِيعًا وَمَرَرْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مُنْهَزِمًا وَهُوَ عَلَى بَغْلَتِهِ الشَّهْبَاءِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَقَدْ رَأَى ابْنُ الأَكْوَعِ فَزَعًا " . فَلَمَّا غَشُوا رَسُولَ اللَّهِ صلى الله عليه وسلم نَزَلَ عَنِ الْبَغْلَةِ ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ الأَرْضِ ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ فَقَالَ " شَاهَتِ الْوُجُوهُ " . فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا إِلاَّ مَلأَ عَيْنَيْهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ فَوَلَّوْا مُدْبِرِينَ فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ وَقَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ .

Reference : Sahih Muslim 1777
In-book reference : Book 32, Hadith 101
USC-MSA web (English) reference : Book 19, Hadith 4392
(deprecated numbering scheme)

(29) Chapter: The Battle of At-Ta'if

(29) باب غَزْوَةِ الطَّائِفِ

It has been narrated on the authority of Ibn 'Amr who said:

The Messenger of Allah (ﷺ) besieged the people of Ta'if, but did get victory over them. He said: God willing, we shall return. His Companions said: Shall we depart without having conquered it? The Messenger of Allah (ﷺ) said: (All right) make a raid in the morning. They did so. and were wounded (with the arrows showered upon them). So the Messenger of Allah (ﷺ) said: We shall depart tomorrow. (The narrator says): (Now) this (announcement) pleased them, and the Messenger of Allah (ﷺ) laughed at (their waywardness).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ جَمِيعًا عَنْ سُفْيَانَ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الأَعْمَى، عَنْ عَبْدِ اللَّهِ، بْنِ عَمْرٍو قَالَ حَاصَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَ الطَّائِفِ فَلَمْ يَنَلْ مِنْهُمْ شَيْئًا فَقَالَ " إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ " . قَالَ أَصْحَابُهُ نَرْجِعُ وَلَمْ نَفْتَتِحْهُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " اغْدُوا عَلَى الْقِتَالِ " . فَغَدَوْا عَلَيْهِ فَأَصَابَهُمْ جِرَاحٌ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّا قَافِلُونَ غَدًا " . قَالَ فَأَعْجَبَهُمْ ذَلِكَ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1778
In-book reference : Book 32, Hadith 102
USC-MSA web (English) reference : Book 19, Hadith 4393
(deprecated numbering scheme)

(30) Chapter: The Battle of Badr

(30) باب غَزْوَةِ بَدْرٍ

It has been narrated on the authority of Anas that when (the news of) the advance of Abu Sufyan (at the head of a force) reached him. the Messenger of Allah (ﷺ) held consultations with his Companions. The narrator said:

Abu Bakr spoke (expressing his own views), but he (the Holy Prophet) did not pay heed to him. Then spoke 'Umar (expressing his views), but he (the Holy Prophet) did not pay heed to him (too). Then Sa'd b. 'Ubada stood up and said: Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so. The narrator said: Now the Messenger of Allah (ﷺ) called upon the people (for the encounter). So they set out and encamped at Badr. (Soon) the water-carriers of the Quraish arrived. Among them was a black slave

belonging to Banu al-Hajjaj. The Companions of the Messenger of Allah (ﷺ) caught him and interrogated him about Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say', I know nothing about Abu Sufyan, but Abu Jahl. 'Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him likewise. The Messenger of Allah (ﷺ) was standing in prayer. When he saw this he finished his prayer and said: By Allah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie. The narrator said: Then the Messenger of Allah (ﷺ) said: This is the place where so and so would be killed. He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which the Messenger of Allah (ﷺ) had indicated by placing his hand on the earth.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شَاوَرَ حِينَ بَلَغَهُ إِقْبَالُ أَبِي سُفْيَانَ قَالَ فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ عَنْهُ فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ إِيَّانَا تُرِيدُ يَا رَسُولَ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لأَخَضْنَاهَا وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ الْغِمَادِ لَفَعَلْنَا - قَالَ - فَنَدَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ فَانْطَلَقُوا حَتَّى نَزَلُوا بَدْرًا وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ وَفِيهِمْ غُلاَمٌ أَسْوَدُ لِبَنِي الْحَجَّاجِ فَأَخَذُوهُ فَكَانَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَسْأَلُونَهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ . فَيَقُولُ مَا لِي عِلْمٌ بِأَبِي سُفْيَانَ وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلَفٍ . فَإِذَا قَالَ ذَلِكَ ضَرَبُوهُ فَقَالَ نَعَمْ أَنَا أُخْبِرُكُمْ هَذَا أَبُو سُفْيَانَ . فَإِذَا تَرَكُوهُ فَسَأَلُوهُ فَقَالَ مَا لِي بِأَبِي سُفْيَانَ عِلْمٌ وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلَفٍ فِي النَّاسِ . فَإِذَا قَالَ هَذَا أَيْضًا ضَرَبُوهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ يُصَلِّي فَلَمَّا رَأَى ذَلِكَ انْصَرَفَ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَتَضْرِبُوهُ إِذَا صَدَقَكُمْ وَتَتْرُكُوهُ إِذَا كَذَبَكُمْ " . قَالَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا مَصْرَعُ فُلاَنٍ " . قَالَ وَيَضَعُ يَدَهُ عَلَى الأَرْضِ هَا هُنَا وَهَا هُنَا قَالَ فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1779
In-book reference : Book 32, Hadith 103
USC-MSA web (English) reference : Book 19, Hadith 4394
(deprecated numbering scheme)

(31) Chapter: The conquest of Makkah (31) باب فَتْحِ مَكَّةَ

It has been narrated by 'Abdullah b. Rabah from Abu Huraira, who said:
Many deputations came to Mu'awiya. This was in the month of Ramadan. We would prepare food for one another. Abu Huraira was one of those who frequently invited us to his house. I said: Should I not prepare food and invite them to my place? So I ordered meals to be prepared Then I met Abu Huraira in the evening and said: (You will have) your meals with me tonight. He said: You have forestalled me. I said: Yes, and invited them. (When they had finished with the meals) Abu Huraira said: Should I not tell yon a tradition from your traditions, O ye assembly of the Ansar? He then gave an account of the Conquest of Mecca and said: The Messenger of Allah (ﷺ) advanced until he reached Mecca. He deputed Zubair on his right flank and Khalid on the left, and he despatched Abu Ubaida with the force that had no armour. They advanced to the interior of the valley. The Messenger of Allah (ﷺ) was in the midst of a large contingent of fighters. He saw me and said: Abu Huraira. I said: I am here at your call, Messenger of Allah I He said: Let no one come to me except the Ansar, so call to me the Ansar (only). Abu Huraira continued: So

they gathered round him. The Quraish also gathered their ruffians and their (lowly) followers, and said: We send these forward. If they get anything, we shall be with them (to share it), and if misfortune befalls them, we shall pay (as compensation) whatever we are asked for. The Messenger of Allah (ﷺ) said (to the Ansar): You see the ruffians and the (lowly) followers of the Quraish. And he indicated by (striking) one of his hands over the other that they should be killed and said: Meet me at as-Safa. Then we went on (and) if any one of us wanted that a certain person should be killed, he was killed, and none could offer any resistance. Abu Huraira continued: Then came Abu Sufyan and said: Messenger of Allah, the blood of the Quraish has become very cheap. There will be no Quraish from this day on. Then he (the Holy Prophet) said: Who enters the house of Abu Sufyan, he will be safe. Some of the Ansar whispered among themselves: (After all), love for his city and tenderness towards his relations have overpowered him. Abu Huraira said: (At this moment) revelation came to the Prophet (ﷺ) and when he was going to receive the Revelation, we understood it, and when he was (actually) receiving it, none of us would dare raise his eyes to the Messenger of Allah (ﷺ) until the revelation came to an end. When the revelation came to an end, the Messenger of Allah (ﷺ) said: O ye Assembly of the Ansar! They said: Here we are at your disposal, Messenger of Allah. He said: You were saying that love for his city and tenderness towards his people have overpowered this man. They said: So it was. He said: No, never. I am a bondman of God and His Messenger. I migrated towards God and towards you. I will live with you and will die with you. So, they (the Ansar) turned towards him in tears and they were saying: By Allah, we said what we said because of our tenacious attachment to Allah and His Messenger. The Messenger of Allah (ﷺ) said: Surely, Allah and His Messenger testify to your assertions and accept your apology. The narrator continued: People turned to the house of Abu Sufyan and people locked their doors. The Messenger of Allah (ﷺ) proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Ka'ba. He reached near an idol by the side of the Ka'ba which was worshipped by the people. The Messenger of Allah (ﷺ) had a bow in his hand, and he was holding it from a corner. When he came near the idol, he began to pierce its eyes with the bow and (while doing so) was saying: Truth has been established and falsehood has perished. When he had finished the circumambulation, he came to Safa', ascended it to a height from where he could see the Ka'ba, raised his hands (in prayer) and began to praise Allah and prayed what he wanted to pray.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ وَفَدَتْ وُفُودٌ إِلَى مُعَاوِيَةَ وَذَلِكَ فِي رَمَضَانَ فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ فَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُوَنَا إِلَى رَحْلِهِ فَقُلْتُ أَلاَ أَصْنَعُ طَعَامًا فَأَدْعُوَهُمْ إِلَى رَحْلِي فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ فَقُلْتُ الدَّعْوَةُ عِنْدِي اللَّيْلَةَ فَقَالَ سَبَقْتَنِي . قُلْتُ نَعَمْ . فَدَعَوْتُهُمْ فَقَالَ أَبُو هُرَيْرَةَ أَلاَ أُعْلِمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الأَنْصَارِ ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى قَدِمَ مَكَّةَ فَبَعَثَ الزُّبَيْرَ عَلَى إِحْدَى الْمُجَنِّبَتَيْنِ وَبَعَثَ خَالِدًا عَلَى الْمُجَنِّبَةِ الأُخْرَى وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسَّرِ فَأَخَذُوا بَطْنَ الْوَادِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي كَتِيبَةٍ - قَالَ - فَنَظَرَ فَرَآنِي فَقَالَ " أَبُو هُرَيْرَةَ " . قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ . فَقَالَ " لاَ يَأْتِينِي إِلاَّ أَنْصَارِيٌّ " . زَادَ غَيْرُ شَيْبَانَ فَقَالَ " اهْتِفْ لِي بِالأَنْصَارِ " . قَالَ فَأَطَافُوا بِهِ وَوَبَّشَتْ قُرَيْشٌ أَوْبَاشًا لَهَا وَأَتْبَاعًا . فَقَالُوا نُقَدِّمُ هَؤُلاَءِ فَإِنْ كَانَ لَهُمْ شَىْءٌ كُنَّا مَعَهُمْ . وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرَوْنَ إِلَى أَوْبَاشِ قُرَيْشٍ وَأَتْبَاعِهِمْ " . ثُمَّ قَالَ بِيَدَيْهِ إِحْدَاهُمَا عَلَى الأُخْرَى ثُمَّ قَالَ " حَتَّى تُوَافُونِي بِالصَّفَا " . قَالَ فَانْطَلَقْنَا فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَدًا إِلاَّ قَتَلَهُ وَمَا أَحَدٌ مِنْهُمْ يُوَجِّهُ إِلَيْنَا شَيْئًا - قَالَ - فَجَاءَ أَبُو سُفْيَانَ فَقَالَ يَا رَسُولَ اللَّهِ أُبِيحَتْ

خَضْرَاءُ قُرَيْشٍ لاَ قُرَيْشَ بَعْدَ الْيَوْمِ . ثُمَّ قَالَ " مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ " . فَقَالَتِ الأَنْصَارُ بَعْضُهُمْ لِبَعْضٍ أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ وَرَأْفَةٌ بِعَشِيرَتِهِ . قَالَ أَبُو هُرَيْرَةَ وَجَاءَ الْوَحْىُ وَكَانَ إِذَا جَاءَ الْوَحْىُ لاَ يَخْفَى عَلَيْنَا فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى يَنْقَضِيَ الْوَحْىُ فَلَمَّا انْقَضَى الْوَحْىُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا مَعْشَرَ الأَنْصَارِ " . قَالُوا لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ " قُلْتُمْ أَمَّا الرَّجُلُ فَأَدْرَكَتْهُ رَغْبَةٌ فِي قَرْيَتِهِ " . قَالُوا قَدْ كَانَ ذَاكَ . قَالَ " كَلاَّ إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ وَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ " . فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ وَاللَّهِ مَا قُلْنَا الَّذِي قُلْنَا إِلاَّ الضِّنَّ بِاللَّهِ وَبِرَسُولِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ " . قَالَ فَأَقْبَلَ النَّاسُ إِلَى دَارِ أَبِي سُفْيَانَ وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ - قَالَ - وَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى أَقْبَلَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ - قَالَ - فَأَتَى عَلَى صَنَمٍ إِلَى جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ - قَالَ - وَفِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَوْسٌ وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ فَلَمَّا أَتَى عَلَى الصَّنَمِ جَعَلَ يَطْعُنُهُ فِي عَيْنِهِ وَيَقُولُ " جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ " . فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلاَ عَلَيْهِ حَتَّى نَظَرَ إِلَى الْبَيْتِ وَرَفَعَ يَدَيْهِ فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُوَ .

Reference : Sahih Muslim 1780 a
In-book reference : Book 32, Hadith 104
USC-MSA web (English) reference : Book 19, Hadith 4395
(deprecated numbering scheme)

The tradition has been narrated by a different chain of transmitters with the following additions:

(i) Then be (the Messenger of Allah) said with his hands one upon the other: Kill them (who stand in your way).... (ii) They (the Ansar) replied: We said so, Messenger of Allah! He said: What is my name? I am but Allah's bondman and His Messenger.

وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ هَاشِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهَذَا الإِسْنَادِ وَزَادَ فِي الْحَدِيثِ ثُمَّ قَالَ بِيَدَيْهِ إِحْدَاهُمَا عَلَى الأُخْرَى " احْصُدُوهُمْ حَصْدًا " . وَقَالَ فِي الْحَدِيثِ قَالُوا قُلْنَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ " فَمَا اسْمِي إِذًا كَلاَّ إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ " .

Reference : Sahih Muslim 1780 b
In-book reference : Book 32, Hadith 105
USC-MSA web (English) reference : Book 19, Hadith 4395
(deprecated numbering scheme)

It has been narrated on the authority of Abdullah b. Rabah who said:

We came to Mu'awiya b. Abu Sufyan as a deputation and Abu Huraira was among us. Each of us would prepare food for his companions turn by turn for a day. (Accordingly) when it was my turn I said: Abu Huraira, it is my turn today. So they came to my place. The food was not yet ready, so I said to Abu Huraira: I wish you could narrate to us a tradition from the Messenger of Allah (ﷺ) until the food was ready. (Complying with my request) Abu Huraira said: We were with the Messenger of Allah (ﷺ) on the day of the Conquest of Mecca. He appointed Khalid b. Walid as commander of the right flank, Zubair as commander of the left flank, and Abu 'Ubaida as commander of the foot-soldiers (who were to advance) to the interior of the valley. He (then) said: Abu Huraira, call the Ansar to me. So I called out to them and they came hurriedly. He said: O ye Assembly of the Ansaar, do you see the ruffians of the Quraish? They said: Yes. He said: See, when you meet them tomorrow, wipe them out. He hinted at this with his hand, placing his right hand on his left and said: You will meet us at as-Safa'. (Abu Huraira continued): Whoever was seen by them that day was put to death. The Messenger of Allah (ﷺ) ascended the mount of as-Safa'. The Ansar

also came there and surrounded the mount. Then came Abu Sufyan and said: Messenger ot Allah, the Quraish have perished. No member of the Quraish tribe will survive this day. The Messenger of Allah (ﷺ) said: Who enters the house of Abu Safyin will be safe, who lays down arms will be safe, who locks his door will be safe. (some of) the Ansar said: (After all) the man has been swayed by tenderness towards his family and love for his city. At this, Divine inspiration descended upon the Messenger of Allah (ﷺ). He said: You were saying that the man has been swayed by tenderness towards his family and love for his city. Do you know what my name is? I am Muhammad, the bondman of God and His Messenger. (He repeated this thrice.) I left my native place for the take of Allah and joined you. So I will live with you and die with you. Now the Ansar said: By God, we said (that) only out of our greed for Allah and His Messenger. He said: Allah and His Apostle testify to you and accept your apology.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا حَمَّادُ، بْنُ سَلَمَةَ أَخْبَرَنَا ثَابِتٌ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، قَالَ وَفَدْنَا إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَفِينَا أَبُو هُرَيْرَةَ فَكَانَ كُلُّ رَجُلٍ مِنَّا يَصْنَعُ طَعَامًا يَوْمًا لأَصْحَابِهِ فَكَانَتْ نَوْبَتِي فَقُلْتُ يَا أَبَا هُرَيْرَةَ الْيَوْمُ نَوْبَتِي . فَجَاءُوا إِلَى الْمَنْزِلِ وَلَمْ يُدْرِكْ طَعَامُنَا فَقُلْتُ يَا أَبَا هُرَيْرَةَ لَوْ حَدَّثْتَنَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى يُدْرِكَ طَعَامُنَا فَقَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ فَجَعَلَ خَالِدَ بْنَ الْوَلِيدِ عَلَى الْمُجَنِّبَةِ الْيُمْنَى وَجَعَلَ الزُّبَيْرَ عَلَى الْمُجَنِّبَةِ الْيُسْرَى وَجَعَلَ أَبَا عُبَيْدَةَ عَلَى الْبَيَاذِقَةِ وَبَطْنِ الْوَادِي فَقَالَ " يَا أَبَا هُرَيْرَةَ ادْعُ لِي الأَنْصَارَ " . فَدَعَوْتُهُمْ فَجَاءُوا يُهَرْوِلُونَ فَقَالَ " يَا مَعْشَرَ الأَنْصَارِ هَلْ تَرَوْنَ أَوْبَاشَ قُرَيْشٍ " . قَالُوا نَعَمْ . قَالَ " انْظُرُوا إِذَا لَقِيتُمُوهُمْ غَدًا أَنْ تَحْصِدُوهُمْ حَصْدًا " . وَأَخْفَى بِيَدِهِ وَوَضَعَ يَمِينَهُ عَلَى شِمَالِهِ وَقَالَ " مَوْعِدُكُمُ الصَّفَا " . قَالَ فَمَا أَشْرَفَ يَوْمَئِذٍ لَهُمْ أَحَدٌ إِلاَّ أَنَامُوهُ - قَالَ - وَصَعِدَ رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّفَا وَجَاءَتِ الأَنْصَارُ فَأَطَافُوا بِالصَّفَا فَجَاءَ أَبُو سُفْيَانَ فَقَالَ يَا رَسُولَ اللَّهِ أُبِيدَتْ خَضْرَاءُ قُرَيْشٍ لاَ قُرَيْشَ بَعْدَ الْيَوْمِ . قَالَ أَبُو سُفْيَانَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ وَمَنْ أَلْقَى السِّلاَحَ فَهُوَ آمِنٌ وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ " . فَقَالَتِ الأَنْصَارُ أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ وَرَغْبَةٌ فِي قَرْيَتِهِ . وَنَزَلَ الْوَحْىُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " قُلْتُمْ أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ وَرَغْبَةٌ فِي قَرْيَتِهِ . أَلاَ فَمَا اسْمِي إِذًا - ثَلاَثَ مَرَّاتٍ - أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ " . قَالُوا وَاللَّهِ مَا قُلْنَا إِلاَّ ضِنًّا بِاللَّهِ وَرَسُولِهِ . قَالَ " فَإِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ " .

Reference	: Sahih Muslim 1780 c
In-book reference	: Book 32, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4396

(32) Chapter: Removal of Idols from around the Ka'bah

(32) باب إِزَالَةِ الأَصْنَامِ مِنْ حَوْلِ الْكَعْبَةِ

It has been narrated by Ibn Abdullah who said:

The Prophet (ﷺ) entered Mecca. There were three hundred and sixty idols around the Ka'ba. He began to thrust them with the stick that was in his hand saying:" Truth has come and falsehood has vanished. Lo! falsehood was destined to vanish" (xvii. 8). Truth has arrived, and falsehood can neither create anything from the beginning nor can It restore to life

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ وَحَوْلَ الْكَعْبَةِ ثَلاَثُمِائَةٍ وَسِتُّونَ نُصُبًا فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ وَيَقُولُ " { جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا} { جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ} زَادَ ابْنُ أَبِي عُمَرَ يَوْمَ الْفَتْحِ .

Reference : Sahih Muslim 1781 a
In-book reference : Book 32, Hadith 107
USC-MSA web (English) reference : Book 19, Hadith 4397
(deprecated numbering scheme)

This tradition has been narrated by Ibn Abu Najah through a different chain of transmitters up to the word:

Zahaqa, (This version) does not contain the second verse and substitutes Sanam for Nusub (both the words mean" idol" or" image" that is worshipped).

وَحَدَّثَنَاهُ حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنِ ابْنِ أَبِي نَجِيحٍ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ زَهُوقًا . وَلَمْ يَذْكُرِ الآيَةَ الأُخْرَى وَقَالَ بَدَلَ نُصُبًا صَنَمًا .

Reference : Sahih Muslim 1781 b
In-book reference : Book 32, Hadith 108
USC-MSA web (English) reference : Book 19, Hadith 4398
(deprecated numbering scheme)

(33) Chapter: No man if Quraish is to be captured then killed, after the conquest

(33) باب لاَ يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ الْفَتْحِ

It has been narrated on the authority of Abdullah b. Muti' who heard from his father and said:

I heard the Prophet (ﷺ) say on the day of the Conquest of Mecca: No Quraishite will be killed hound hand and foot from this day until the Day of judgment.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَوَكِيعٌ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ يَوْمَ فَتْحِ مَكَّةَ " لاَ يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ هَذَا الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 1782 a
In-book reference : Book 32, Hadith 109
USC-MSA web (English) reference : Book 19, Hadith 4399
(deprecated numbering scheme)

The same tradition has been narrated on the authority of Zakriyya through the same chain of transmitters with the following addition:

" No rebellious Quraishite with al-Asi as his name embraced Islam that day except Muti. His name-was al-Asi, but the Messenger of Allah (way peace be upon him) changed his name to Muti.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، بِهَذَا الإِسْنَادِ .ﷺادَ قَالَ وَلَمْ يَكُنْ أَسْلَمَ أَحَدٌ مِنْ عُصَاةِ قُرَيْشٍ غَيْرَ مُطِيعٍ كَانَ اسْمُهُ الْعَاصِي فَسَمَّاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مُطِيعًا .

Reference : Sahih Muslim 1782 b
In-book reference : Book 32, Hadith 110
USC-MSA web (English) reference : Book 19, Hadith 4400

(deprecated numbering scheme)

(34) Chapter: The truce of Al-Hudaybiyah

(34) باب صُلْحِ الْحُدَيْبِيَةِ فِي الْحُدَيْبِيَةِ

It has been narrated on the authority of al-Bara' b. 'Azib who said:

'Ali b. Abu Talib penned the treaty between the Prophet (ﷺ) and the polytheists on the Day of Hudaibiya. He wrote: This is what Muhammad, the Messenger of Allah, has settled. They (the polytheists) said: Do not write words" the Messenger of Allah". If we knew that you were the Messenger of Allah, we would not fight against you. The Prophet (ﷺ) said to 'Ali: Strike out these words. He (Ali) said: I am not going to strike them out. So the Prophet (ﷺ) struck them out with his own hand. The narrator said that the conditions upon which the two sides had agreed included that the Muslims would enter Mecca (next year) and would stay there for three days, and that they would not enter bearing arms except in their sheaths or bolsters.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ صلى الله عليه وسلم وَبَيْنَ الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَةِ فَكَتَبَ " هَذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ" . فَقَالُوا لاَ تَكْتُبْ رَسُولُ اللَّهِ فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ لَمْ نُقَاتِلْكَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ " امْحُهُ " . فَقَالَ مَا أَنَا بِالَّذِي أَمْحَاهُ . فَمَحَاهُ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ قَالَ وَكَانَ فِيمَا اشْتَرَطُوا أَنْ يَدْخُلُوا مَكَّةَ فَيُقِيمُوا بِهَا ثَلاَثًا وَلاَ يَدْخُلُهَا بِسِلاَحٍ إِلاَّ جُلُبَّانَ السِّلاَحِ . قُلْتُ لأَبِي إِسْحَاقَ وَمَا جُلُبَّانُ السِّلاَحِ قَالَ الْقِرَابُ وَمَا فِيهِ .

Reference : Sahih Muslim 1783 a
In-book reference : Book 32, Hadith 111
USC-MSA web (English) reference : Book 19, Hadith 4401
(deprecated numbering scheme)

It has been narrated on the authority of Abu Ishaq, who heard Bars' b. Azib say:

When the Messenger of Allah (ﷺ) made peace with the people of Hudaibiya, 'Ali drew up the agreement between them, and so he wrote: Muhammad, the Messenger of Allah. (This is followed by the same wording as we have in the previous tradition except the omission of the words: This is what he has settled.)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ لَمَّا صَالَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَ الْحُدَيْبِيَةِ كَتَبَ عَلِيٌّ كِتَابًا بَيْنَهُمْ قَالَ فَكَتَبَ " مُحَمَّدٌ رَسُولُ اللَّهِ " ثُمَّ ذَكَرَ بِنَحْوِ حَدِيثِ مُعَاذٍ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ " هَذَا مَا كَاتَبَ عَلَيْهِ " .

Reference : Sahih Muslim 1783 b
In-book reference : Book 32, Hadith 112
USC-MSA web (English) reference : Book 19, Hadith 4402
(deprecated numbering scheme)

It has been narrated on the authority of Bara' who said:

When the Prophet (ﷺ) was checked from going to the Ka'ba, the people of Mecca made peace with him'on the condition that he would (be allowed to) enter Mecca (next year) and stay there for three days, that he would not enter (the city) except with swords in their sheaths and arms encased in their covers, that he would not take eway with him anyone from its dwellers, nor would he prevent anyone from those with him to stay on in Mecca (if he so desired). He said to 'Ali: Write down the terms settled between us. (So 'Ali wrote): In the name of Allah, most

Gracious and most Merciful. This is what Muhammad, the Messenger of Allah, has settled (with the Meccans), The polytheists said to him: If we knew that thou art the Messenger of of Allah, we would follow you. But write: Muhammad b. 'Abdullah. So he told 'Ali to strike out these words. 'Ali said: No, by Allah, I will not strike them out. The Messenger of Allah (may Peace be upon him) said: Show me their place (on the parchment). So he ('Ali) showed him their place and he (the Holy Prophet) struck them out; and 'Ali wrote: Ibn 'Abdullah. (According to the terms of the treaty, next year) the Prophet (ﷺ) stayed there for three days When it was the third day, they said to 'Ali: This is the last day according to the terms of your companion. So tell him to leave. 'Ali informed the Prophet (ﷺ) accordingly. He said: Yes, and left (the city). Ibn Janab in his version of the tradition used:" we would swear allegiance to you" instead of" we would follow you".

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَأَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، - وَاللَّفْظُ لإِسْحَاقَ - أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، أَخْبَرَنَا زَكَرِيَّاءُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ لَمَّا أُحْصِرَ النَّبِيُّ صلى الله عليه وسلم عِنْدَ الْبَيْتِ صَالَحَهُ أَهْلُ مَكَّةَ عَلَى أَنْ يَدْخُلَهَا فَيُقِيمَ بِهَا ثَلاَثًا وَلاَ يَدْخُلَهَا إِلاَّ بِجُلُبَّانِ السِّلاَحِ السَّيْفِ وَقِرَابِهِ . وَلاَ يَخْرُجَ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا وَلاَ يَمْنَعَ أَحَدًا يَمْكُثُ بِهَا مِمَّنْ كَانَ مَعَهُ . قَالَ لِعَلِيٍّ " اكْتُبِ الشَّرْطَ بَيْنَنَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ " . فَقَالَ لَهُ الْمُشْرِكُونَ لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ تَابَعْنَاكَ وَلَكِنِ اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ . فَأَمَرَ عَلِيًّا أَنْ يَمْحَاهَا فَقَالَ عَلِيٌّ لاَ وَاللَّهِ لاَ أَمْحَاهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرِنِي مَكَانَهَا " . فَأَرَاهُ مَكَانَهَا فَمَحَاهَا وَكَتَبَ " ابْنُ عَبْدِ اللَّهِ " . فَأَقَامَ بِهَا ثَلاَثَةَ أَيَّامٍ فَلَمَّا أَنْ كَانَ يَوْمُ الثَّالِثِ قَالُوا لِعَلِيٍّ هَذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ فَأْمُرْهُ فَلْيَخْرُجْ . فَأَخْبَرَهُ بِذَلِكَ فَقَالَ " نَعَمْ " . فَخَرَجَ . وَقَالَ ابْنُ جَنَابٍ فِي رِوَايَتِهِ مَكَانَ تَابَعْنَاكَ بَايَعْنَاكَ .

Reference	: Sahih Muslim 1783 c
In-book reference	: Book 32, Hadith 113
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4403

It has been narrated on the authority of Anas that the Quraish made peace with the Prophet (ﷺ). Among them was Suhail b. Amr. The Prophet (ﷺ) said to 'Ali:

Write" In the name of Allah, most Gracious and most Merciful." Suhail said: As for" Bismillah," we do not know what is meant by" Bismillah-ir-Rahman-ir-Rahim" (In the name of Allah most Gracious and most Merciful). But write what we understand, i. e. Bi ismika allahumma (in thy name. O Allah). Then, the Prophet (ﷺ) said: Write:" From Muhammad, the Messenger of Allah." They said: If we knew that thou welt the Messenger of Allah, we would follow you. Therefore, write your name and the name of your father. So the Prophet (ﷺ) said: Write" From Muhammad b. 'Abdullah." They laid the condition on the Prophet (ﷺ) that anyone who joined them from the Muslims, the Meccans would not return him, and anyone who joined you (the Muslims) from them, you would send him back to them. The Companions said: Messenger of Allah, should we write this? He said: Yes. One who goes away from us to join them-may Allah keep him away! and one who comes to join us from them (and is sent back) Allah will provide him relief and a way of escape.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ قُرَيْشًا، صَالَحُوا النَّبِيَّ صلى الله عليه وسلم فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ " اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " . قَالَ سُهَيْلٌ أَمَّا بِاسْمِ اللَّهِ فَمَا نَدْرِي مَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَكِنِ اكْتُبْ مَا نَعْرِفُ بِاسْمِكَ اللَّهُمَّ فَقَالَ " اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ " . قَالُوا لَوْ

عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لاَتَّبَعْنَاكَ وَلَكِنِ اكْتُبِ اسْمَكَ وَاسْمَ أَبِيكَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ " . فَاشْتَرَطُوا عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا فَقَالُوا يَا رَسُولَ اللَّهِ أَنَكْتُبُ هَذَا قَالَ " نَعَمْ إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا " .

Reference : Sahih Muslim 1784
In-book reference : Book 32, Hadith 114
USC-MSA web (English) reference : Book 19, Hadith 4404
(deprecated numbering scheme)

It has been narrated on the authority of Abu Wa'il who said:
Sahal b. Hunaif stood up on the Day of Siffin and said: O ye people, blame yourselves (for want of discretion) ; we were with the Messenger of Allah (ﷺ) on the Day of Hudaibiya. If we had thought it fit to fight, we could fight. This was in the truce between the Messenger of Allah (ﷺ) and the polytheists. Umar b. Khattab came, approached the Messenger of Allah (ﷺ) and said: Messenger of Allah, aren't we fighting for truth and they for falsehood? He replied: By all means. He asked: Are not those killed from our side in Paradise and those killed. from their side in the Fire? He replied: Yes. He said: Then why should we put a blot upon our religion and return, while Allah has not decided the issue between them and ourselves? He said: Son of Khattab, I am the Messenger of Allah. Allah will never ruin me. (The narrator said): Umar went away, but he could not contain himself with rage. So he approached Abu Bakr and said: 'Abu Bakr, aren't we fighting for truth and they for falsehood? He replied: Yes. He asked: Aren't those killed from our side in Paradise and those killed from their side in the Fire? He replied: Why not? He (then) said: Why should we then disgrace our religion and return while God has not yet decided the issue between them and ourselves? Abu Bakr said: Son of Khattab, verily, he is the Messenger of Allah, and Allah will never ruin him. (The narrator continued): At this (a Sura of) the Qur'an (giving glad tidings of the victory) was revealed to the Messenger of Allah (ﷺ). He sent for Umar and made him read it. He asked: Is (this truce) a victory? He (the Messenger of Allah) replied: Yes. At this Umar was pleased, and returned.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَتَقَارَبَا فِي اللَّفْظِ - حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سِيَاهٍ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، قَالَ قَامَ سَهْلُ بْنُ حُنَيْفٍ يَوْمَ صِفِّينَ فَقَالَ أَيُّهَا النَّاسُ اتَّهِمُوا أَنْفُسَكُمْ لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا وَذَلِكَ فِي الصُّلْحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ الْمُشْرِكِينَ فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ قَالَ " بَلَى " . قَالَ أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ قَالَ " بَلَى " . قَالَ فَفِيمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ " يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا " . قَالَ فَانْطَلَقَ عُمَرُ فَلَمْ يَصْبِرْ مُتَغَيِّظًا فَأَتَى أَبَا بَكْرٍ فَقَالَ يَا أَبَا بَكْرٍ أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ قَالَ بَلَى . قَالَ أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ قَالَ بَلَى . قَالَ فَعَلاَمَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ يَا ابْنَ الْخَطَّابِ إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا . قَالَ فَنَزَلَ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْفَتْحِ فَأَرْسَلَ إِلَى عُمَرَ فَأَقْرَأَهُ إِيَّاهُ فَقَالَ يَا رَسُولَ اللَّهِ أَوَفَتْحٌ هُوَ قَالَ " نَعَمْ " . فَطَابَتْ نَفْسُهُ وَرَجَعَ .

Reference : Sahih Muslim 1785 a
In-book reference : Book 32, Hadith 115

USC-MSA web (English) reference : Book 19, Hadith 4405
(deprecated numbering scheme)

It has been narrated on the authority of Shaqiq who said:

I heard Sahl b. Hunaif say at Siffin: O ye people, find fault with your (own) discretion. By Allah, on the Day of Abu Jandal (i. e. the day of Hudaibiya), I thought to myself that, if I could, I would reverse the order of the Messenger of Allah (ﷺ) (the terms of the truce being unpalatable). By Allah, we have never hung our swords on our shoulders in any situation whatsoever except when they made easy for us to realise the goal envisaged by us, but this battle of yours (seems to be an exception). Ibn Numair (in his version) did not mention the words:" In any situation whatsoever"

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ، يَقُولُ بِصِفِّينَ أَيُّهَا النَّاسُ اتَّهِمُوا رَأْيَكُمْ وَاللَّهِ لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَنِّي أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَرَدَدْتُهُ وَاللَّهِ مَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقِنَا إِلَى أَمْرٍ قَطُّ إِلاَّ أَسْهَلْنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ إِلاَّ أَمْرَكُمْ هَذَا ‏.‏ لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ إِلَى أَمْرٍ قَطُّ ‏.‏

Reference : Sahih Muslim 1785 b
In-book reference : Book 32, Hadith 116
USC-MSA web (English) reference : Book 19, Hadith 4406
(deprecated numbering scheme)

The same tradition has been narrated through a different chain of transmitters on the authority of A'mash. This version contains the words:

Ila amrin yofzi'una instead of Ila amrin na'rifuhu.

وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ، جَمِيعًا عَنْ جَرِيرٍ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ، الأَشَجُّ حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ ‏.‏ وَفِي حَدِيثِهِمَا إِلَى أَمْرٍ يُفْظِعُنَا.

Reference : Sahih Muslim 1785 c
In-book reference : Book 32, Hadith 117
USC-MSA web (English) reference : Book 19, Hadith 4407
(deprecated numbering scheme)

It has been narrated through a different chain of transmitters on the authority of Abu Wa'il who said:

I heard Sahl b. Hunaif say at Siffin: Blame (the hollowness) of your views about your religion. I thought to myself on the day of Abu Jandal that if I could turn down the order of the Messenger of Allah (ﷺ), I would. The situation was so difficult that if we mended it at one place, it was rent at another.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ، قَالَ سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ، بِصِفِّينَ يَقُولُ اتَّهِمُوا رَأْيَكُمْ عَلَى دِينِكُمْ فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ صلى الله عليه وسلم - مَا فَتَحْنَا مِنْهُ فِي خُصْمٍ إِلاَّ انْفَجَرَ عَلَيْنَا مِنْهُ خُصْمٌ ‏.‏

Reference : Sahih Muslim 1785 d
In-book reference : Book 32, Hadith 118
USC-MSA web (English) reference : Book 19, Hadith 4408
(deprecated numbering scheme)

It has been narrated on the authority of Anas b. Malik who said:

When they (Companions of the Holy Prophet) were overwhelmed with grief and distress on his return from Hudaibiya where he had slaughtered his sacrificial beasts (not being allowed to proceed to Mecca), the Qur'anic verse: Inna fatahna... laka fathan mobinan to fauzan 'aziman, was revealed to him. (At this) he said: On me has descended a verse that is dearer to me than the whole world.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي، عَرُوبَةَ عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ لَمَّا نَزَلَتْ { إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا * لِيَغْفِرَ لَكَ اللَّهُ} إِلَى قَوْلِهِ{ فَوْزًا عَظِيمًا}مَرْجِعَهُ مِنَ الْحُدَيْبِيَةِ وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ وَقَدْ نَحَرَ الْهَدْىَ بِالْحُدَيْبِيَةِ فَقَالَ " لَقَدْ أُنْزِلَتْ عَلَىَّ آيَةٌ هِيَ أَحَبُّ إِلَىَّ مِنَ الدُّنْيَا جَمِيعًا " ‏.‏

Reference : Sahih Muslim 1786 a
In-book reference : Book 32, Hadith 119
USC-MSA web (English) reference : Book 19, Hadith 4409
(deprecated numbering scheme)

This tradition has been narrated through a different chain of transmitters.

وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا قَتَادَةُ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا هَمَّامٌ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، جَمِيعًا عَنْ قَتَادَةَ، عَنْ أَنَسٍ، نَحْوَ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ ‏.‏

Reference : Sahih Muslim 1786 b
In-book reference : Book 32, Hadith 120
USC-MSA web (English) reference : Book 19, Hadith 4410
(deprecated numbering scheme)

(35) Chapter: Upholding Covenants (35) باب الْوَفَاءِ بِالْعَهْدِ

It has been reported on the authority of Hudbaifa b. al-Yaman who said:

Nothing prevented me from being present at! he Battle of Badr except this incident. I came out with my father Husail (to participate in the Battle), but we were caught by the disbelievers of Quraish. They said: (Do) you intend to go to Muhammad? We said: We do not intend to go to him, but we wish to go (back) to Medina. So they took from us a covenant in the name of God that we would turn back to Medina and would not fight on the side of Muhammad (ﷺ). So, we came to the Messenger of Allah (ﷺ) and related the incident to him. He said: Both, of you proceed (to Medina) ; we will fulfil the covenant made with them and seek God's help against them.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، حَدَّثَنَا أَبُو الطُّفَيْلِ حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ، قَالَ مَا مَنَعَنِي أَنْ أَشْهَدَ، بَدْرًا إِلاَّ أَنِّي خَرَجْتُ أَنَا وَأَبِي - حُسَيْلٌ - قَالَ فَأَخَذَنَا كُفَّارُ قُرَيْشٍ قَالُوا إِنَّكُمْ تُرِيدُونَ مُحَمَّدًا فَقُلْنَا مَا نُرِيدُهُ مَا نُرِيدُ إِلاَّ الْمَدِينَةَ ‏.‏ فَأَخَذُوا مِنَّا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَنَنْصَرِفَنَّ إِلَى الْمَدِينَةِ وَلاَ نُقَاتِلُ مَعَهُ فَأَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْنَاهُ الْخَبَرَ فَقَالَ " انْصَرِفَا نَفِي لَهُمْ بِعَهْدِهِمْ وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ " ‏.‏

Reference : Sahih Muslim 1787
In-book reference : Book 32, Hadith 121
USC-MSA web (English) reference : Book 19, Hadith 4411
(deprecated numbering scheme)

(36) Chapter: The Battle of Al-Ahzab (The Confederates)

(36) باب غَزْوَةِ الأَحْزَابِ

It has been narrated by Ibrahim al-Taimi on the authority of his father who said:

We were sitting in the company of Hudhaifa. A man said: If I were in the time of the Messenger of Allah (ﷺ), I would have fought by his side and would have striven hard for his causes. Hudhaifa said: You might have done that, (but you should not make a flourish of your enthusiasm). I was with the Messenger of Allah (ﷺ) on the night of the Battle of Abzib and we were gripped by a violent wind and severe cold. The Messenger of Allah (may peace be him) said: Hark, the man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We all kept quiet and none of us responed to him. (Again) he said: Hark, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We kept quiet and none of us responded to him. He again said: Hark, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgtuent by Allah (the Glorious and Exalted) Then he said: Get up Hudhaifa, bring me the news of the enemy. When he called me by name I had no alternative but to get up. He said: Go and bring me information about the enemy, and do nothing that may provoke them against me. When I left him, I felt warm as if I were walking in a heated bath untill I reached them. I saw Abu Sufyan warming his back against fire I put an arrow in the middle of the bow. intending to shoot at him, when I recalled the words of the Messenger of Allah (ﷺ)" Do not provoke them against me." Had I shot at him, I would have hit him. But I returned and (felt warm as if) I were walking in a heated bath (hammam). Presenting myself before him, I gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allah (ﷺ) wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning he said: Get up, O heavy sleeper.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ كُنَّا عِنْدَ حُذَيْفَةَ فَقَالَ رَجُلٌ لَوْ أَدْرَكْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ فَقَالَ حُذَيْفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الأَحْزَابِ وَأَخَذَتْنَا رِيحٌ شَدِيدَةٌ وَقُرٌّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ " . فَسَكَتْنَا فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ ثُمَّ قَالَ " أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ " . فَسَكَتْنَا فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ ثُمَّ قَالَ " أَلاَ رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِي يَوْمَ الْقِيَامَةِ " . فَسَكَتْنَا فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ فَقَالَ " قُمْ يَا حُذَيْفَةُ فَأْتِنَا بِخَبَرِ الْقَوْمِ " . فَلَمْ أَجِدْ بُدًّا إِذْ دَعَانِي بِاسْمِي أَنْ أَقُومَ قَالَ " اذْهَبْ فَأْتِنِي بِخَبَرِ الْقَوْمِ وَلاَ تَذْعَرْهُمْ عَلَىَّ " . فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ حَتَّى أَتَيْتُهُمْ فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ فَوَضَعْتُ سَهْمًا فِي كَبِدِ الْقَوْسِ فَأَرَدْتُ أَنْ أَرْمِيَهُ فَذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم " وَلاَ تَذْعَرْهُمْ عَلَىَّ " . وَلَوْ رَمَيْتُهُ لأَصَبْتُهُ فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَّامِ فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ بِخَبَرِ الْقَوْمِ وَفَرَغْتُ قُرِرْتُ فَأَلْبَسَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ فَضْلِ عَبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا فَلَمْ أَزَلْ نَائِمًا حَتَّى أَصْبَحْتُ فَلَمَّا أَصْبَحْتُ قَالَ " قُمْ يَا نَوْمَانُ " .

Reference : Sahih Muslim 1788
In-book reference : Book 32, Hadith 122
USC-MSA web (English) reference : Book 19, Hadith 4412
(deprecated numbering scheme)

(37) Chapter: The Battle of Uhud

(37) باب غَزْوَةِ أُحُدٍ

It has been reported on the authority of Anas b. Malik that (when the enemy got the upper hand) on the day of the Battle of Uhud, the Messenger of Allah (ﷺ) was left with only seven men from the ansar and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said:

Whoso turns them away from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain Paradise or will be my Companion in Paradise. A man from the Arsar came forward and fought until he was killed. This state continued until the seven Ansar were killed (one after the other). Now, the Messenger of Allah (ﷺ) said to his two Companions: We have not done justice to our Companions.

وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، وَثَابِتٍ، الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُفْرِدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ الأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ فَلَمَّا رَهِقُوهُ قَالَ " مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " . فَتَقَدَّمَ رَجُلٌ مِنَ الأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ رَهِقُوهُ أَيْضًا فَقَالَ " مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " . فَتَقَدَّمَ رَجُلٌ مِنَ الأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى قُتِلَ السَّبْعَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِصَاحِبَيْهِ " مَا أَنْصَفْنَا أَصْحَابَنَا " .

Reference	: Sahih Muslim 1789
In-book reference	: Book 32, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4413

It has been narrated on the authority of Abd-ul-'Aziz b. Abu Hazim, who learnt from his father (Abu Hazim). The latter heard it from Sahl b. Sa'd who was asked about the injury which the Messenger of Allah (ﷺ) got on the day of the Battle of Uhud. He said:

The face of the Messenger of Allah (ﷺ) was injured, his front teeth were damaged and his helmet was crushed. Fatima, the daughter of the Messenger of Allah (ﷺ), was washing the blood (from his head), and 'Ali b. Abu Talib was pouring water on it from a shield. When Fatima saw that the bleeding had increased on account of (pouring) water (on the wound), she took a piece of mat and burnt it until it was reduced to ashes. She put the ashes on the wound and the bleeding stopped.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، يُسْأَلُ عَنْ جُرْحِ، رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ فَقَالَ جُرِحَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكُسِرَتْ رَبَاعِيَتُهُ وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ فَكَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم تَغْسِلُ الدَّمَ وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ عَلَيْهَا بِالْمِجَنِّ فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا ثُمَّ أَلْصَقَتْهُ بِالْجُرْحِ فَاسْتَمْسَكَ الدَّمُ .

Reference	: Sahih Muslim 1790 a
In-book reference	: Book 32, Hadith 124
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4414

It has been reported on the authority of Abu Hazim who heard from Sahl b. Sa'd. The latter was asked about the injury of the Messenger of Allah (ﷺ). He said:

By God, I know the person who washed the wound of the Messenger of Allah (ﷺ), who poured water on it and with what the wound was treated. Then Sahl narrated the same tradition as has been narrated by 'Abd al-'Azlz except that he added the words:" And his face was injured" and replaced the word" Hushimat" by" Kusirat" (i. e. it was broken).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهُوَ يُسْأَلُ عَنْ جُرْحِ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَمَ وَاللَّهِ إِنِّي لأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَنْ كَانَ يَسْكُبُ الْمَاءَ . وَبِمَاذَا دُووِيَ جُرْحُهُ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ غَيْرَ أَنَّهُ زَادَ وَجُرِحَ وَجْهُهُ وَقَالَ مَكَانَ هُشِمَتْ كُسِرَتْ .

Reference : Sahih Muslim 1790 b
In-book reference : Book 32, Hadith 125
USC-MSA web (English) reference : Book 19, Hadith 4415
(deprecated numbering scheme)

The same tradition has been narrated on the authority of Sahl b. Sa'd through a different chain of transmitters with a slight difference in the wording.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ، أَبِي عُمَرَ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ، وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ مُطَرِّفٍ - كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ، بْنِ سَعْدٍ . بِهَذَا الْحَدِيثِ عَنِ النَّبِيِّ صلى الله عليه وسلم . فِي حَدِيثِ ابْنِ أَبِي هِلاَلٍ أُصِيبَ وَجْهُهُ . وَفِي حَدِيثِ ابْنِ مُطَرِّفٍ جُرِحَ وَجْهُهُ .

Reference : Sahih Muslim 1790 c
In-book reference : Book 32, Hadith 126
USC-MSA web (English) reference : Book 19, Hadith 4416
(deprecated numbering scheme)

It has been narrated on the authority of Anas that the Messenger of Allah (ﷺ) had his front teeth damaged on the day of the Battle of Uhud, and got a wound on his head. He was wiping the blood (from his face) and was saying:

How will these people attain salvation who have wounded their Prophet and broken his tooth while he called them towards God? At this time, God, the Exalted and Glorious, revealed the Verse:" Thou hast no authority" (iii. 127).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ وَشُجَّ فِي رَأْسِهِ فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ " كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ وَكَسَرُوا رَبَاعِيَتَهُ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ " . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ{ لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ}

Reference : Sahih Muslim 1791
In-book reference : Book 32, Hadith 127
USC-MSA web (English) reference : Book 19, Hadith 4417
(deprecated numbering scheme)

It has been narrated on the authority of 'Abdullah who said:

It appeared to me as if I saw the Messenger of Allah (ﷺ) (and heard him) relate the story of a Prophet who had been beaten by his people, was wiping the blood from his face and was saying. My Lord, forgive my people, for they do not know.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ " رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ " .

Reference : Sahih Muslim 1792 a
In-book reference : Book 32, Hadith 128
USC-MSA web (English) reference : Book 19, Hadith 4418
(deprecated numbering scheme)

A version of the tradition with a slightly different wording has been narrated by another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَمُحَمَّدُ بْنُ بِشْرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ فَهُوَ يَنْضِحُ الدَّمَ عَنْ جَبِينِهِ .

Reference : Sahih Muslim 1792 b
In-book reference : Book 32, Hadith 129
USC-MSA web (English) reference : Book 19, Hadith 4419
(deprecated numbering scheme)

(38) Chapter: The intense wrath of Allah towards the one who was killed by the messenger of Allah (saws)

(38) باب اشْتِدَادِ غَضَبِ اللَّهِ عَلَى مَنْ قَتَلَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم

It has been narrated by Hammam b. Munabbih who said:

This is what has been related to us by Abu Huraira from the Messenger of Allah (ﷺ). (With this introduction) he narrated a number of traditions. One of these was that the Messenger of Allah (ﷺ) said: Great is the wrath of Allah upon a people who have done this to the Messenger of Allah (ﷺ), and he was at that time pointing to his front teeth. The Messenger of Allah (ﷺ) also said: Great is the wrath of Allah upon a person who has been killed by the Messenger of Allah (ﷺ) in the way of Allah, the Exalted and Glorious.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا هَذَا بِرَسُولِ اللَّهِ صلى الله عليه وسلم " . وَهُوَ حِينَئِذٍ يُشِيرُ إِلَى رَبَاعِيَتِهِ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْتَدَّ غَضَبُ اللَّهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 1793
In-book reference : Book 32, Hadith 130
USC-MSA web (English) reference : Book 19, Hadith 4420
(deprecated numbering scheme)

(39) Chapter: The persecution suffered by the prophet (saws) at the hands of the idolaters and hypocrites

(39) باب مَا لَقِيَ النَّبِيُّ صلى الله عليه وسلم مِنْ أَذَى الْمُشْرِكِينَ وَالْمُنَافِقِينَ

It has been narrated on the authority of Ibn Mas'ud who said:

While the Messenger of Allah (ﷺ) was saying his prayer near the Ka'ba and Abu Jahl with his companions was sitting (near by), Abu Jahl said, referring to the she-camel that had been slaughtered the previous day: Who will rise to fetch the foetus of the she-camel of so and so, and place it between the shoulders of Muhammad when he goes down in prostration (a posture in prayer). The one most accursed among the people got up, brought the foetus and,

when the Prophet (ﷺ) went down in prostration, placed it between his shoulders. Then they laughed at him and some of them leaned upon the others with laughter. And I stood looking. If I had the power, I would have thrown it away from the back of the Messenger of Allah (ﷺ). The Prophet (ﷺ) had bent down his head in prostration and did not raise it, until a man went (to his house) and informed (his daughter) Fatima, who was a young girl (at that time) (about this ugly incident). She came and removed (the filthy thing) from him. Then she turned towards them rebuking them (the mischief-mongers). When the Prophet (ﷺ) had finished his prayer, he invoked God's imprecations upon them in a loud voice. When he prayed, he prayed thrice, and when he asked for God's blessings, he asked thrice. Then he said thrice: O Allah, it is for Thee to deal with the Quraish. When they heard his voice, laughter vanished from them and they feared his malediction. Then he said: O God, it is for Thee to deal with Abu Jahl b. Hisham, 'Utba b. Rabi'a, Shaiba b. Rabi'a. Walid b. Uqba, Umayya b. Khalaf, Uqba b. Abu Mu'ait (and he mentioned the name of the seventh person. which I did not remember). By One Who sent Muhammad with truth, I saw (all) those he had named lying slain on the Day of Badr. Their dead bodies were dragged to be thrown into a pit near the battlefield. Abu Ishiq had said that the name of Walid b. 'Uqba has been wrongly mentioned in this tradition.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ، حَدَّثَنَا عَبْدُ الرَّحِيمِ، - يَعْنِي ابْنَ سُلَيْمَانَ - عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي عِنْدَ الْبَيْتِ وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ وَقَدْ نُحِرَتْ جَزُورٌ بِالأَمْسِ فَقَالَ أَبُو جَهْلٍ أَيُّكُمْ يَقُومُ إِلَى سَلاَ جَزُورِ بَنِي فُلاَنٍ فَيَأْخُذُهُ فَيَضَعُهُ فِي كَتِفَىْ مُحَمَّدٍ إِذَا سَجَدَ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَأَخَذَهُ فَلَمَّا سَجَدَ النَّبِيُّ صلى الله عليه وسلم وَضَعَهُ بَيْنَ كَتِفَيْهِ قَالَ فَاسْتَضْحَكُوا وَجَعَلَ بَعْضُهُمْ يَمِيلُ عَلَى بَعْضٍ وَأَنَا قَائِمٌ أَنْظُرُ . لَوْ كَانَتْ لِي مَنَعَةٌ طَرَحْتُهُ عَنْ ظَهْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالنَّبِيُّ صلى الله عليه وسلم سَاجِدٌ مَا يَرْفَعُ رَأْسَهُ حَتَّى انْطَلَقَ إِنْسَانٌ فَأَخْبَرَ فَاطِمَةَ فَجَاءَتْ وَهِيَ جُوَيْرِيَةٌ فَطَرَحَتْهُ عَنْهُ . ثُمَّ أَقْبَلَتْ عَلَيْهِمْ تَشْتِمُهُمْ فَلَمَّا قَضَى النَّبِيُّ صلى الله عليه وسلم صَلاَتَهُ رَفَعَ صَوْتَهُ ثُمَّ دَعَا عَلَيْهِمْ وَكَانَ إِذَا دَعَا دَعَا ثَلاَثًا . وَإِذَا سَأَلَ سَأَلَ ثَلاَثًا ثُمَّ قَالَ " اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ " . ثَلاَثَ مَرَّاتٍ فَلَمَّا سَمِعُوا صَوْتَهُ ذَهَبَ عَنْهُمُ الضِّحْكُ وَخَافُوا دَعْوَتَهُ ثُمَّ قَالَ " اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ وَعُتْبَةَ بْنِ رَبِيعَةَ وَشَيْبَةَ بْنِ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُقْبَةَ وَأُمَيَّةَ بْنِ خَلَفٍ وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ " . وَذَكَرَ السَّابِعَ وَلَمْ أَحْفَظْهُ فَوَالَّذِي بَعَثَ مُحَمَّدًا صلى الله عليه وسلم بِالْحَقِّ لَقَدْ رَأَيْتُ الَّذِينَ سَمَّى صَرْعَى يَوْمَ بَدْرٍ ثُمَّ سُحِبُوا إِلَى الْقَلِيبِ قَلِيبِ بَدْرٍ . قَالَ أَبُو إِسْحَاقَ الْوَلِيدُ بْنُ عُقْبَةَ غَلَطٌ فِي هَذَا الْحَدِيثِ .

Reference	: Sahih Muslim 1794 a
In-book reference	: Book 32, Hadith 131
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4421

It has been narrated by Abdullah (b. Mas'ud) who said:

When the Messenger of Allah (ﷺ) was lying postrate in prayer and around him were some people from the Quraish, 'Uqba b. Abu Mu'ait brought the foetus of a she-camel and threw it on the back of the Messenger of Allah (ﷺ). He did not raise his head until Fatima arrived, removed it from his back and cured him who had done that (ugly act). He said: O Allah, it is for Thee to deal with the chiefs of the Quraish. Abu Jahl b. Hisham, 'Utba b. Rabi'a. Uqba b. Abu Mu'ait, Shaiba b. Rabi'a, Umayya b. Khalaf or Ubayy b. Khalaf (Shu'ba, one of the narrator of this tradition is in

doubt about the exact person). I saw that all were slain in the Battle of Badr and their dead bodies were thrown into a well, except that of Umayya or Ubayy which was cut into pieces and was thrown into the well.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلاَ جَزُورٍ فَقَذَفَهُ عَلَى ظَهْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ يَرْفَعْ رَأْسَهُ فَجَاءَتْ فَاطِمَةُ فَأَخَذَتْهُ عَنْ ظَهْرِهِ وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ فَقَالَ " اللَّهُمَّ عَلَيْكَ الْمَلأَ مِنْ قُرَيْشٍ أَبَا جَهْلِ بْنَ هِشَامٍ وَعُتْبَةَ بْنَ رَبِيعَةَ وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ وَشَيْبَةَ بْنَ رَبِيعَةَ وَأُمَيَّةَ بْنَ خَلَفٍ أَوْ أُبَىَّ بْنَ خَلَفٍ " . شُعْبَةُ الشَّاكُّ قَالَ فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فَأُلْقُوا فِي بِئْرٍ غَيْرَ أَنَّ أُمَيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ فَلَمْ يُلْقَ فِي الْبِئْرِ .

Reference : Sahih Muslim 1794 b
In-book reference : Book 32, Hadith 132
USC-MSA web (English) reference : Book 19, Hadith 4422
(deprecated numbering scheme)

Abu Ishiq has narrated a similar tradition through a different chain of transmitters and has added:
He (the Messenger of Allah) loved to repeat the supplication thrice. He was saying: O Allah, it is for Thee to deal with the Quraish (repeating these words thrice). And among the Quraish, he mentioned (the names of) al-Walid b. 'Utba and Umayya b. Khalaf. (The narrator says there is no doubt about the names of these persons but he has forgotten the name of the seventh man).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي، إِسْحَاقَ بِهَذَا الإِسْنَادِ نَحْوَهُ وَزَادَ وَكَانَ يَسْتَحِبُّ ثَلاَثًا يَقُولُ " اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ " . ثَلاَثًا وَذَكَرَ فِيهِمُ الْوَلِيدَ بْنَ عُتْبَةَ وَأُمَيَّةَ بْنَ خَلَفٍ وَلَمْ يَشُكَّ . قَالَ أَبُو إِسْحَاقَ وَنَسِيتُ السَّابِعَ .

Reference : Sahih Muslim 1794 c
In-book reference : Book 32, Hadith 133
USC-MSA web (English) reference : Book 19, Hadith 4423
(deprecated numbering scheme)

It has been narrated on the authority of 'Abdullah that, the Messenger of Allah (ﷺ) turned his face towards the Ka'ba and invoked God's imprecations upon six men of the Quraish, amorig whom were Abu Jahl. Umayya b. Khalaf, Utba b. Rabi'a, Shaiba b. Rabi'a and 'Uqba b. Abu Mu'ait I swear by God that I saw them lying slain in the battlefield of Badr. It being a hot day, their complexion had changed (showing signs of decay).

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ اسْتَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْبَيْتَ فَدَعَا عَلَى سِتَّةِ نَفَرٍ مِنْ قُرَيْشٍ . فِيهِمْ أَبُو جَهْلٍ وَأُمَيَّةُ بْنُ خَلَفٍ وَعُتْبَةُ بْنُ رَبِيعَةَ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ فَأُقْسِمُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى عَلَى بَدْرٍ . قَدْ غَيَّرَتْهُمُ الشَّمْسُ وَكَانَ يَوْمًا حَارًّا .

Reference : Sahih Muslim 1794 d
In-book reference : Book 32, Hadith 134
USC-MSA web (English) reference : Book 19, Hadith 4424
(deprecated numbering scheme)

It has been narrated on the authority of 'A'isha, the wife of the Prophet (ﷺ), who said to the Messenger of Allah (may peace he upon him):

Messenger of Allah, has there come upon you a day more terrible than the day of Ubud. He said: I have experienced from thy people and the hardest treatment I met from them was what I received from them on the day of 'Aqaba. I betook myself to Ibn Abd Yalil b. Abd Kulal with the purpose of inviting him to Islam, but he did not respond to me as I desired. So I departed with signs of (deep) distress on my face. I did not recover until I reached Qarn al-Tha'alib. Where I raised my head, lo! near me was a cloud which had cast its shadow on me. I looked and lo! there was in it the angel Jibril who called out to me and said.: God. the Honoured and Glorious, has heard what thy people have said to thee, and how they have reacted to thy call. And He has sent to thee the angel in charge of the mountains so that thou mayest order him what thou wishest (him to do) with, regard to them. The angel in charge of the mountains (then) called out to me, greeted me and said: Muhammad, God has listened to what thy people have said to thee. I am the angel in charge of the mountains. and thy Lord has sent me to thee so that thou mayest order me what thou wishest. If thou wishest that I should bring together the two mountains that stand opposite to each other at the extremities of Mecca to crush them in between, (I would do that). But the Messenger of Allah (may peace he upon him) said to him: I rather hope that God will produce from their descendants such persons as will worship Allah, the One, and will not ascribe partners to Him.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَى وَعَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَدَّثَتْهُ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ فَقَالَ " لَقَدْ لَقِيتُ مِنْ قَوْمِكِ وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي فَلَمْ أَسْتَفِقْ إِلاَّ بِقَرْنِ الثَّعَالِبِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ قَالَ فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَىَّ . ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَأَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ فَمَا شِئْتَ إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الأَخْشَبَيْنِ " . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئًا " .

Reference : Sahih Muslim 1795
In-book reference : Book 32, Hadith 135
USC-MSA web (English) reference : Book 19, Hadith 4425
(deprecated numbering scheme)

It has been narrated on the authority of Jundub b. Sufyan who said:

A finger of the Messenger of Allah (ﷺ) was wounded in one of the encounters He said: Thou art just a little finger which has bled, and what thou hast experienced is in the cause of Allah.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ أَبِي عَوَانَةَ، قَالَ يَحْيَى أَخْبَرَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ، قَالَ دَمِيَتْ إِصْبَعُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ تِلْكَ الْمَشَاهِدِ فَقَالَ " هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ " .

Reference : Sahih Muslim 1796 a
In-book reference : Book 32, Hadith 136
USC-MSA web (English) reference : Book 19, Hadith 4426
(deprecated numbering scheme)

It has been narrated on the authority of Aswad b. Qais who said:
The Messenger of Allah (ﷺ) was in a cave (or raid) when his finger was hurt.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهَذَا الإِسْنَادِ وَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غَارٍ فَنُكِبَتْ إِصْبَعُهُ .

Reference : Sahih Muslim 1796 b
In-book reference : Book 32, Hadith 137
USC-MSA web (English) reference : Book 19, Hadith 4427
(deprecated numbering scheme)

It has been narrated on the authority of Aswad b. Qais who heard Jundub saying that Gabriel delayed his visit to the Messenger of Allah (ﷺ) The polytheists began to say that Muhammad has been forsaken. At this Allah, the Glorious and Exalted, revealed:
" Wa'dd hd wa'l-laili iza saja, ma wadda'ka Rabbuka wa' ma qala" [By the glorious morning light, and by the night when it is still: thy Lord has not forsaken thee, nor is He displeased].

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، أَنَّهُ سَمِعَ جُنْدُبًا، يَقُولُ أَبْطَأَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ الْمُشْرِكُونَ قَدْ وُدِّعَ مُحَمَّدٌ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَالضُّحَى * وَاللَّيْلِ إِذَا سَجَى * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى}

Reference : Sahih Muslim 1797 a
In-book reference : Book 32, Hadith 138
USC-MSA web (English) reference : Book 19, Hadith 4428
(deprecated numbering scheme)

It has been narrated on the authority of Aswad b. Qais who said:
I heard Jundub b. Sufyan say: The Messenger of Allah (ﷺ) fell ill and did not wake up for two or three nights (for prayers) A woman came to him and said: Muhammad, I hope that your satan has left you. I haven't seen him approach you for two or three nights. The narrator says: At this, Allah, the Glorious and Exalted, revealed:" By the Glorious......"

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، قَالَ سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ، يَقُولُ اشْتَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاَثًا فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا مُحَمَّدُ إِنِّي لأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلاَثٍ قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَالضُّحَى * وَاللَّيْلِ إِذَا سَجَى * مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى}

Reference : Sahih Muslim 1797 b
In-book reference : Book 32, Hadith 139
USC-MSA web (English) reference : Book 19, Hadith 4429
(deprecated numbering scheme)

This hadith has been narrated on the authority of Aswad b. Qais with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُلاَئِيُّ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِهِمَا ‏.‏

Reference : Sahih Muslim 1797 c
In-book reference : Book 32, Hadith 140
USC-MSA web (English) reference : Book 19, Hadith 4430
(deprecated numbering scheme)

(40) Chapter: The supplication of the Prophet (saws) and his steadfastness in the face of the hypocrites' persecution

(40) باب فِي دُعَاءِ النَّبِيِّ صلى الله عليه وسلم إِلَى اللَّهِ وَصَبْرِهِ عَلَى أَذَى الْمُنَافِقِينَ

It has been narrated on the authority of Usama b. Zaid that the Prophet (ﷺ) rode a donkey. It had on it a saddle under which was a mattress made at Fadak (a place near Medina). Behind him he seated Usama. He was going to the street of Banu Harith al-Khazraj to inquire after the health of Sa'd b. Ubada This happened before the Battle of Badr. (He proceeded) until he passed by a mixed company of people in which were Muslims, polytheists, idol worshippers and the Jews and among them were 'Abdullah b. Ubayy and 'Abdullah b. Rawaha. When the dust raised by the hoofs of the animal spread over the company, 'Abdullah b. Ubayy covered his nose with his mantle and said:
Do not scatter the dust over us (Not minding this remark), the Prophet (ﷺ) greeted them, stopped, got down from his animal, invited them to Allah, and recited to them the Qur'an. 'Abdullah b. Ubayy said: O man, if what you say is the truth, the best thing for you would be not to bother us with it in our assemblies. Get back to your place. Whoso comes to you from us, tell him (all) this. Abdullah b. Rawaha said: Come to us in our gatherings, for we love (to hear) it. The narrator says: (At this), the Muslims, the polytheists and the Jews began to rebuke one another until they were determined to come to blows. The Prophet (ﷺ) continued to pacify them. (When they were pacified), he rode his animal and came to Sa'd b. 'Ubida. He said: Sa'd, haven't you heard what Abu Hubab (meaning 'Abdullah b. Ubayy) has said? He has said so and so. Sa'd said: Messenger of Allah, forgive and pardon. God has granted you a sublime position, (but so far as he is concerned) the people of this settlement had-decided to make him their king by making him wear a crown and a turban (in token thereof), but God has circumvented this by the truth He has granted you. This has made him jealous and his jealousy (must have) prompted the behaviour that you have witnessed. So, the Prophet (may peace upon him) forgave him.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ، أَخْبَرَهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم رَكِبَ حِمَارًا عَلَيْهِ إِكَافٌ تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ وَذَاكَ قَبْلَ وَقْعَةِ بَدْرٍ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ فِيهِمْ عَبْدُ اللَّهِ بْنُ أُبَىٍّ وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ أَنْفَهُ بِرِدَائِهِ ثُمَّ قَالَ لاَ تُغَبِّرُوا عَلَيْنَا ‏.‏ فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ أَيُّهَا الْمَرْءُ لاَ أَحْسَنَ مِنْ هَذَا إِنْ كَانَ مَا تَقُولُ حَقًّا فَلاَ تُؤْذِنَا فِي مَجَالِسِنَا وَارْجِعْ إِلَى رَحْلِكَ فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ ‏.‏ فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ اغْشَنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ ‏.‏ قَالَ فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى هَمُّوا أَنْ يَتَوَاثَبُوا فَلَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُخَفِّضُهُمْ

ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ " أَىْ سَعْدُ أَلَمْ تَسْمَعْ إِلَى مَا قَالَ أَبُو حُبَابٍ - يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَىٍّ - قَالَ كَذَا وَكَذَا " . قَالَ اعْفُ عَنْهُ يَا رَسُولَ اللَّهِ وَاصْفَحْ فَوَاللَّهِ لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ وَلَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ أَنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ بِالْعِصَابَةِ فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَهُ شَرِقَ بِذَلِكَ فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ . فَعَفَا عَنْهُ النَّبِيُّ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1798 a
In-book reference	: Book 32, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4431

A similar tradition has been narrated through a different chain of transmitters by Ibn Shihab with the addition of the words:

" Before Abdullah (b. Ubayy) became a Muslim."

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنٌ، - يَعْنِي ابْنَ الْمُثَنَّى - حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ وَزَادَ وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ .

Reference	: Sahih Muslim 1798 b
In-book reference	: Book 32, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4432

It has been narrated on the authority of Anas b. Malik that it was said to the Prophet (ﷺ):

Would that you approached Abdullah b. Ubayy (to persuade him to accept Islam). The Prophet (ﷺ) (accordingly) went to him, riding a donkey, and (a party of) Muslims also went (with him). On the way they had to walk over a piece of land affected with salinity. When the Prophet (ﷺ) approached him, he said: Do not come near me. By Allah, the obnoxious smell of your donkey has offended me. (As a rejoinder to this remark), a man from the Ansar said: By God, the smell of the donkey of the Messenger of Allah (ﷺ) is better than your smell. (At this), a man from the tribe of 'Abdullah got furious. Then people from both sides got furious and exchanged blows with sticks, hands and shoes. (The narrator says) that (after this scuffle) we learnt that (the Qur'anic verse):" It two parties of the Believers have a quarrel, make ye peace between them" (xlix. 9) was revealed about these fighting parties.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم لَوْ أَتَيْتَ عَبْدَ اللَّهِ بْنَ أُبَىٍّ قَالَ فَانْطَلَقَ إِلَيْهِ وَرَكِبَ حِمَارًا وَانْطَلَقَ الْمُسْلِمُونَ وَهِيَ أَرْضٌ سَبِخَةٌ فَلَمَّا أَتَاهُ النَّبِيُّ صلى الله عليه وسلم قَالَ إِلَيْكَ عَنِّي فَوَاللَّهِ لَقَدْ آذَانِي نَتْنُ حِمَارِكَ . قَالَ فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ وَاللَّهِ لَحِمَارُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَطْيَبُ رِيحًا مِنْكَ - قَالَ - فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ - قَالَ - فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ - قَالَ - فَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالأَيْدِي وَبِالنِّعَالِ - قَالَ - فَبَلَغَنَا أَنَّهَا نَزَلَتْ فِيهِمْ { وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا} .

Reference	: Sahih Muslim 1799
In-book reference	: Book 32, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4433

(41) Chapter: The slaying of Abu Jahl

(41) باب قَتْلِ أَبِي جَهْلٍ

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said (after the encounter at Badr):

Who will ascertain for us what has happened to Abu Jahl? Ibn Mas'ud went (to gather this information). He found that the two sons of 'Afra' had struck him and he lay cold at the point of death. He caught him by his beard and said: Art thou Abu Jahl? He said: is there anybody superior to the person you have killed, or (he said) his people have killed him. Ibn Mas'ud says that, according to Abu Mijlaz, Abu Jahl said: Alas! a person other than a farmer would have killed me.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، أَخْبَرَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - حَدَّثَنَا سُلَيْمَانُ، التَّيْمِيُّ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُو جَهْلٍ " . فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَكَ - قَالَ - فَأَخَذَ بِلِحْيَتِهِ فَقَالَ آنْتَ أَبُو جَهْلٍ فَقَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ - أَوْ قَالَ - قَتَلَهُ قَوْمُهُ قَالَ وَقَالَ أَبُو مِجْلَزٍ قَالَ أَبُو جَهْلٍ فَلَوْ غَيْرُ أَكَّارٍ قَتَلَنِي .

Reference : Sahih Muslim 1800 a
In-book reference : Book 32, Hadith 144
USC-MSA web (English) reference : Book 19, Hadith 4434
(deprecated numbering scheme)

A similar tradition has been transmitted by a different chain of narrators, on the same authority with a slight difference In the wording.

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي يَقُولُ، حَدَّثَنَا أَنَسٌ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَعْلَمُ لِي مَا فَعَلَ أَبُو جَهْلٍ " . بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَقَوْلِ أَبِي مِجْلَزٍ كَمَا ذَكَرَهُ إِسْمَاعِيلُ .

Reference : Sahih Muslim 1800 b
In-book reference : Book 32, Hadith 145
USC-MSA web (English) reference : Book 19, Hadith 4435
(deprecated numbering scheme)

(42) Chapter: The slaying of Ka'b Bin Al-Ashraf, the Tagut of the Jews

(42) باب قَتْلِ كَعْبِ بْنِ الأَشْرَفِ طَاغُوتِ الْيَهُودِ

It has been narrated on the authority of Jabir that the Messenger of Allah (ﷺ) said:

Who will kill Ka'b b. Ashraf? He has maligned Allah, the Exalted, and His Messenger. Muhammad b. Maslama said: Messenger of Allah, do you wish that I should kill him? He said: Yes. He said: Permit me to talk (to him in the way I deem fit). He said: Talk (as you like). So, Muhammad b. Maslama came to Ka'b and talked to him, referred to the old friendship between them and said: This man (i. e. the Holy Prophet) has made up his mind to collect charity (from us) and this has put us to a great hardship. When be heard this, Ka'b said: By God, you will be put to more trouble by him. Muhammad b. Maslama said: No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan. He said: What will you mortgage? He said: What do you want? He said: Pledge me your women. He said: You are the most handsome of the Arabs; should we pledge our women to you? He said: Pledge me your children. He said: The son of one of us may abuse us saying that he was pledged for two wasqs of dates, but we can pledge you (cur) weapons. He said: All right. Then Muhammad b. Maslama promised that he would come to him with Harith, Abu 'Abs b. Jabr and Abbad b. Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except 'Amr have stated that his wife said: I hear a voice which sounds like the voice of murder. He said: It is only Muhammad b. Maslama and his foster-brother, Abu Na'ila. When a gentleman is called at night even it to be pierced with a spear,

he should respond to the call. Muhammad said to his companions: As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job. So when he came down and he was holding his cloak under his arm, they said to him: We sense from you a very fine smell. He said: Yes, I have with me a mistress who is the most scented of the women of Arabia. He said: Allow me to smell (the scent on your head). He said: Yes, you may smell. So he caught it and smelt. Then he said: Allow me to do so (once again). He then held his head fast and said to his companions: Do your job. And they killed him.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ، الزُّهْرِيُّ كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِلزُّهْرِيِّ - حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعْتُ جَابِرًا، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لِكَعْبِ بْنِ الأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ " . فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ يَا رَسُولَ اللَّهِ أَتُحِبُّ أَنْ أَقْتُلَهُ قَالَ " نَعَمْ " . قَالَ ائْذَنْ لِي فَلأَقُلْ قَالَ " قُلْ " . فَأَتَاهُ فَقَالَ لَهُ وَذَكَرَ مَا بَيْنَهُمَا وَقَالَ إِنَّ هَذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً وَقَدْ عَنَّانَا . فَلَمَّا سَمِعَهُ قَالَ وَأَيْضًا وَاللَّهِ لَتَمَلُّنَّهُ . قَالَ إِنَّا قَدِ اتَّبَعْنَاهُ الآنَ وَنَكْرَهُ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أَىِّ شَىْءٍ يَصِيرُ أَمْرُهُ - قَالَ - وَقَدْ أَرَدْتُ أَنْ تُسْلِفَنِي سَلَفًا قَالَ فَمَا تَرْهَنُنِي قَالَ مَا تُرِيدُ . قَالَ تَرْهَنُنِي نِسَاءَكُمْ قَالَ أَنْتَ أَجْمَلُ الْعَرَبِ أَنَرْهَنُكَ نِسَاءَنَا قَالَ لَهُ تَرْهَنُونِي أَوْلاَدَكُمْ . قَالَ يُسَبُّ ابْنُ أَحَدِنَا فَيُقَالُ رُهِنَ فِي وَسْقَيْنِ مِنْ تَمْرٍ . وَلَكِنْ نَرْهَنُكَ اللأْمَةَ - يَعْنِي السِّلاَحَ - قَالَ فَنَعَمْ . وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَبْسِ بْنِ جَبْرٍ وَعَبَّادِ بْنِ بِشْرٍ قَالَ فَجَاءُوا فَدَعَوْهُ لَيْلاً فَنَزَلَ إِلَيْهِمْ قَالَ سُفْيَانُ قَالَ غَيْرُ عَمْرٍو قَالَتْ لَهُ امْرَأَتُهُ إِنِّي لأَسْمَعُ صَوْتًا كَأَنَّهُ صَوْتُ دَمٍ قَالَ إِنَّمَا هَذَا مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعُهُ وَأَبُو نَائِلَةَ إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ لَيْلاً لأَجَابَ . قَالَ مُحَمَّدٌ إِنِّي إِذَا جَاءَ فَسَوْفَ أَمُدُّ يَدِي إِلَى رَأْسِهِ فَإِذَا اسْتَمْكَنْتُ مِنْهُ فَدُونَكُمْ قَالَ فَلَمَّا نَزَلَ نَزَلَ وَهُوَ مُتَوَشِّحٌ فَقَالُوا نَجِدُ مِنْكَ رِيحَ الطِّيبِ قَالَ نَعَمْ تَحْتِي فُلاَنَةُ هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ . قَالَ فَتَأْذَنُ لِي أَنْ أَشُمَّ مِنْهُ قَالَ نَعَمْ فَشُمَّ . فَتَنَاوَلَ فَشَمَّ ثُمَّ قَالَ أَتَأْذَنُ لِي أَنْ أَعُودَ قَالَ فَاسْتَمْكَنَ مِنْ رَأْسِهِ ثُمَّ قَالَ دُونَكُمْ . قَالَ فَقَتَلُوهُ .

Reference : Sahih Muslim 1801
In-book reference : Book 32, Hadith 146
USC-MSA web (English) reference : Book 19, Hadith 4436
(deprecated numbering scheme)

(43) Chapter: The Battle of Khaibar (43) باب غَزْوَةِ خَيْبَرَ

It has been narrated on the authority of Anas that the Messenger of Allah (ﷺ) raided Khaibar. One morning we offered prayers in the darkness of early dawn (near Khaibar). Then the Messenger of Allah (ﷺ) mounted (his horse). Abu Talha mounted his and I mounted behind Abu Talha on the same horse. The Prophet of Allah (ﷺ) rode through the streets of Khaibar and (I rode so close to him) that my knee touched the thigh of the Prophet of Allah (ﷺ). The wrapper got aside from his thigh, and I could see its whiteness. When he entered the town, he said:

God is Great. Khaibar shall face destruction. When we descend in the city-square of a people, it is a bad day for them who have been warned (and have not taken heed). He said these words thrice. The people of the town had just come out from (their houses) to go about their jobs. They said (in surprise): Muhammad has come. We captured Khaibar by force.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ، بْنِ صُهَيْبٍ عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا خَيْبَرَ قَالَ فَصَلَّيْنَا عِنْدَهَا صَلاَةَ الْغَدَاةِ بِغَلَسٍ فَرَكِبَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ فَأَجْرَى نَبِيُّ اللَّهِ صلى الله عليه وسلم فِي زُقَاقِ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ اللَّهِ صلى الله عليه وسلم وَانْحَسَرَ الإِزَارُ عَنْ فَخِذِ نَبِيِّ اللَّهِ صلى الله عليه وسلم وَإِنِّي لأَرَى بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ " اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ " . قَالَهَا ثَلاَثَ مِرَارٍ قَالَ وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا مُحَمَّدٌ - قَالَ عَبْدُ الْعَزِيزِ وَقَالَ بَعْضُ أَصْحَابِنَا - وَالْخَمِيسَ قَالَ وَأَصَبْنَاهَا عَنْوَةً .

Reference : Sahih Muslim 1365 g
In-book reference : Book 32, Hadith 147
USC-MSA web (English) reference : Book 19, Hadith 4437
(deprecated numbering scheme)

It has been narrated (through another chain of transmitters) on the authority of the same narrator (i. e. Anas) who said:

I was riding behind Abu Talha on the day of the Battle of Khaibar (and we were riding so close to the Prophet that) my foot would touch his We encountered the people at sunrise when they had come out with their axes, spades and strings driving their cattle along. They shouted (in surprise): Muhammad has come along with his force! The Messenger of Allah (ﷺ) said: Khaibar shall face destruction. Behold! when we descend in the city-square of a people, it is a bad day for those who have been warned (but have not taken heed). Allah, the Glorious and Majestic, inflicted defeat upon them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ وَقَدَمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَأَتَيْنَاهُمْ حِينَ بَزَغَتِ الشَّمْسُ وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ وَخَرَجُوا بِفُئُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ فَقَالُوا مُحَمَّدٌ وَالْخَمِيسَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ " . قَالَ فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ .

Reference : Sahih Muslim 1365 h
In-book reference : Book 32, Hadith 148
USC-MSA web (English) reference : Book 19, Hadith 4438
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Anas b. Malik with a slight variation of words.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ قَالَ " إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ " .

Reference : Sahih Muslim 1365 i
In-book reference : Book 32, Hadith 149
USC-MSA web (English) reference : Book 19, Hadith 4439
(deprecated numbering scheme)

It has been narrated on the authority of Salama b. al-Akwa' who said:

We marched upon Khaibar with the Messenger of Allah (ﷺ). We journeyed during the night. One of the people said to (my brother) 'Amir b. al-Akwa': Won't you recite to us some of your verses? Amir was a poet. So he began to chant

his verses to urge the camels, reciting: O God, if Thou hadst not guided us We would have neither been guided rightly nor practised charity, Nor offered prayers. We wish to lay down our lives for Thee; so forgive Thou our lapses, And keep us steadfast when we encounter (our enemies). Bestow upon us peace and tranquillity. Behold, when with a cry they called upon us to help. The Messenger of Allah (ﷺ) said: Who is this driver (of the camels)? They said: It is 'Amir. He said: God will show mercy to him. A man said: Martyrdom is reserved for him. Messenger of Allah, would that you had allowed us to benefit ourselves from his life. (The narrator says): We reached Khaibar and besieged them, and (we continued the siege) until extreme hunger afflicted us. Then the Messenger of Allah (ﷺ) said: Behold, God has conquered it for you. When it was evening of the day on which the city was conquered. the Muslims lit many fires. The Messenger of Allah (ﷺ) said: What are these fires? And what are they cooking? They said: They are cooking meat. He asked. Which meat? They said: That of domestic asses. He said: Let them throw it away and break the pots (in which it is being cooked). A man said: Or should they throw it away and wash the pots? He said: They may do that. When the people drew themselves up in battle array 'Amir caught hold of his sword that was rather short He drove a Jew before him to strike him with it. (As he struck him), his sword recoiled and struck his own knee, and 'Amir died of the wound. When the people returned (after the conquest of Kliaibar) and he (Salama) had caught hold of my hand, and said: The Messenger of Allah (ﷺ) saw that I was silent (and dejected) ; he said: What's the matter with thee? I said to him: My father and my mother be thy ransom, people presume that 'Amir's sacrifice has been in vain. He asked: Who has said that? I said: So and so and Usaid b. Hudair al-Ansari. He said: Who has said that has lied. For him (for 'Amir) there is a double reward. (He indicated this by putting two of his fingers together.) He was a devotee of God and a warrior fighting for His cause. There will be hardly any Arab who can fight as bravely as he did. Qutaiba has differed in a few words.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، - وَاللَّفْظُ لاِبْنِ عَبَّادٍ - قَالاَ حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى خَيْبَرَ فَتَسَيَّرْنَا لَيْلاً فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الأَكْوَعِ أَلاَ تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ وَكَانَ عَامِرٌ رَجُلاً شَاعِرًا فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَاغْفِرْ فِدَاءً لَكَ مَا اقْتَفَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا السَّائِقُ " . قَالُوا عَامِرٌ . قَالَ " يَرْحَمُهُ اللَّهُ " . فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَجَبَتْ يَا رَسُولَ اللَّهِ لَوْلاَ أَمْتَعْتَنَا بِهِ . قَالَ فَأَتَيْنَا خَيْبَرَ فَحَصَرْنَاهُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ ثُمَّ قَالَ " إِنَّ اللَّهَ فَتَحَهَا عَلَيْكُمْ " . قَالَ فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا هَذِهِ النِّيرَانُ عَلَى أَىِّ شَىْءٍ تُوقِدُونَ " . فَقَالُوا عَلَى لَحْمٍ . قَالَ " أَىُّ لَحْمٍ " . قَالُوا لَحْمُ حُمُرِ الإِنْسِيَّةِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَهْرِيقُوهَا وَاكْسِرُوهَا " . فَقَالَ رَجُلٌ أَوْ يُهَرِيقُوهَا وَيَغْسِلُوهَا فَقَالَ " [illegible] " . قَالَ فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ وَيَرْجِعُ ذُبَابُ سَيْفِهِ فَأَصَابَ رُكْبَةَ عَامِرٍ فَمَاتَ مِنْهُ قَالَ فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ وَهُوَ آخِذٌ بِيَدِي قَالَ فَلَمَّا رَآنِي رَسُولُ اللَّهِ صلى الله عليه وسلم سَاكِتًا قَالَ " مَا لَكَ " . قُلْتُ لَهُ فِدَاكَ أَبِي وَأُمِّي زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ قَالَ " مَنْ قَالَهُ " . قُلْتُ فُلاَنٌ وَفُلاَنٌ وَأُسَيْدُ بْنُ حُضَيْرٍ الأَنْصَارِيُّ فَقَالَ " كَذَبَ مَنْ قَالَهُ إِنَّ لَهُ لأَجْرَيْنِ " . وَجَمَعَ بَيْنَ إِصْبَعَيْهِ " إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ " . وَخَالَفَ قُتَيْبَةُ مُحَمَّدًا فِي الْحَدِيثِ فِي حَرْفَيْنِ وَفِي رِوَايَةِ ابْنِ عَبَّادٍ وَأَلْقِ سَكِينَةً عَلَيْنَا .

Reference : Sahih Muslim 1802 a
In-book reference : Book 32, Hadith 150

USC-MSA web (English) reference : Book 19, Hadith 4440
(deprecated numbering scheme)

It has been reported on the authority of Salama b. Akwa' who said:
On the day of the Battle of Khaibar my brother fought a fierce fight by the side of the Messenger of Allah (ﷺ). His sword rebounded and killed him. The Companions of the Messenger of Allah (may peace be upon hill) talked about his death and doubted (whether it was martyrdom). (They said): (He is) a man killed by his own weapon, and expressed doubt about his affair. Salama said: When the Messenger of Allah (ﷺ) returned from Khaibar, I said: Messenger of Allah, permit me that I may recite to you some rajaz verses. The Messenger of Allah (ﷺ) permitted him. 'Umar b. Khattab said: I know what you will recite. I recited: By God, if God had guided us not, We would hive neither been guided aright nor practised charity, Nor offered prayers. The Messenger of Allah (ﷺ) said: What you have said is true, 'I (continued): And descend on us peace and tranquillity And keep us steadfast if we encounter (with our enemies) And the polytheists have rebelled against us. When I finished my rajaz, the Messenger of Allah (ﷺ) said: Who composed these verses? I said: They were composed by my brother. The Messenger of Allah (ﷺ) said: May God show mercy to him! I said: By God, some people are reluctant to invoke God's mercy on him (because) they say he is a man who died by his own sword. (Hearing this) the Messenger of Allah (ﷺ) said: He died as God's devotee and warrior. Ibn Shihab has said: I asked one of the sons of Salama (b. Akwa') about (the death of 'Amir). He related to me a similar tradition except that he said: When I said some people were reluctant invoke God's blessings on him, the Messenger of Allah (may peace be, upon him said: They lied. ('Amir) died as God's devotee and warrior (in the cause of Allah). For him there is a double reward, and he pointed out this by putting his two fingers together.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ، - وَنَسَبَهُ غَيْرُ ابْنِ وَهْبٍ فَقَالَ ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ - أَنَّ سَلَمَةَ، بْنَ الأَكْوَعِ قَالَ لَمَّا كَانَ يَوْمُ خَيْبَرَ قَاتَلَ أَخِي قِتَالاً شَدِيدًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ وَشَكُّوا فِيهِ رَجُلٌ مَاتَ فِي سِلاَحِهِ . وَشَكُّوا فِي بَعْضِ أَمْرِهِ . قَالَ سَلَمَةُ فَقَفَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ خَيْبَرَ فَقُلْتُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي أَنْ أَرْجُزَ لَكَ . فَأَذِنَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ عُمَرُ بْنُ الْخَطَّابِ أَعْلَمُ مَا تَقُولُ قَالَ فَقُلْتُ وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَدَقْتَ " . وَأَنْزِلَنَّ سَكِينَةً عَلَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا قَالَ فَلَمَّا قَضَيْتُ رَجَزِي قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَ هَذَا " . قُلْتُ قَالَهُ أَخِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَرْحَمُهُ اللَّهُ " . قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ نَاسًا لَيَهَابُونَ الصَّلاَةَ عَلَيْهِ يَقُولُونَ رَجُلٌ مَاتَ بِسِلاَحِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَاتَ جَاهِدًا مُجَاهِدًا " . قَالَ ابْنُ شِهَابٍ ثُمَّ سَأَلْتُ ابْنًا لِسَلَمَةَ بْنِ الأَكْوَعِ فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذَلِكَ غَيْرَ أَنَّهُ قَالَ - حِينَ قُلْتُ إِنَّ نَاسًا يَهَابُونَ الصَّلاَةَ عَلَيْهِ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَذَبُوا مَاتَ جَاهِدًا مُجَاهِدًا فَلَهُ أَجْرُهُ مَرَّتَيْنِ " . وَأَشَارَ بِإِصْبَعَيْهِ .

Reference : Sahih Muslim 1802 b
In-book reference : Book 32, Hadith 151
USC-MSA web (English) reference : Book 19, Hadith 4441
(deprecated numbering scheme)

(44) Chapter: The Battle of Al-Ahzab (The Confederates), also known as Al-Khandaq (The Ditch)

(44) باب غَزْوَةِ الأَحْزَابِ وَهِيَ الْخَنْدَقُ

It has been reported on the authority of Barra' who said:

The Messenger of Allah (ﷺ) was carrying the earth with us on the Day of Ahzab and the whiteness of his belly had been covered with earth. (While engaged in this toil) he was reciting: By God, if Thou hadst not guided us We would have neither been guided aright nor practised charity, Nor offered prayers. Descend on us peace and tranquillity. Behold I these people (the Meccans) refused to follow us. According to another version, he recited: The chieftains (of the tribes) refused to follow us When they contemplated mischief, we rejected it. And with this (verse) he would raise his voice.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الأَحْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ وَلَقَدْ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ " وَاللَّهِ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا إِنَّ الأُلَى قَدْ أَبَوْا عَلَيْنَا " . قَالَ وَرُبَّمَا قَالَ " إِنَّ الْمَلاَ قَدْ أَبَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا " . وَيَرْفَعُ بِهَا صَوْتَهُ .

Reference : Sahih Muslim 1803 a
In-book reference : Book 32, Hadith 152
USC-MSA web (English) reference : Book 19, Hadith 4442
(deprecated numbering scheme)

It has been narrated on the authority of Abu Ishaq who said:

I heard from Bara' a similar tradition except that he said:" These people (the Meccans) rebelled against us."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، . فَذَكَرَ مِثْلَهُ إِلاَّ أَنَّهُ قَالَ " إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا " .

Reference : Sahih Muslim 1803 b
In-book reference : Book 32, Hadith 153
USC-MSA web (English) reference : Book 19, Hadith 4443
(deprecated numbering scheme)

It has been reported on the authority of Sahl b. Sa'd who said:

The Messenger of Allah (ﷺ) came to us while we were digging the ditch and were carrying the earth on our shoulders. (Seeing our condition), he said: O God, there is no life but the life of the Hereafter. So forgive Thou the Muhajirs and the Ansar.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ جَاءَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَحْفِرُ الْخَنْدَقَ وَنَنْقُلُ التُّرَابَ عَلَى أَكْتَافِنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَةِ فَاغْفِرْ لِلْمُهَاجِرِينَ وَالأَنْصَارِ " .

Reference : Sahih Muslim 1804
In-book reference : Book 32, Hadith 154
USC-MSA web (English) reference : Book 19, Hadith 4444
(deprecated numbering scheme)

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

O God, there is no life, but the life of the Hereafter, So forgive Thou the Ansar and the Muhajirs.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - حَدَّثَنَا مُحَمَّدُ بْنُ، جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ " .

Reference : Sahih Muslim 1805 a
In-book reference : Book 32, Hadith 155
USC-MSA web (English) reference : Book 19, Hadith 4445
(deprecated numbering scheme)

According to another version of the tradition, reported on the authority of Anas b. Malik, the Messenger of Allah (may peace he upon him) is reported to have said:

O God, there is no life but the life of the Hereafter, So grant honour to the Ansar and the Muhajirs.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الآخِرَةِ " . قَالَ شُعْبَةُ أَوْ قَالَ " اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَأَكْرِمِ الأَنْصَارَ وَالْمُهَاجِرَهْ " .

Reference : Sahih Muslim 1805 b
In-book reference : Book 32, Hadith 156
USC-MSA web (English) reference : Book 19, Hadith 4446
(deprecated numbering scheme)

According to still another version of the tradition narrated by the same authority, and handed down through a different chain of transmitters, it has been reported that they (the Companions of the Holy Prophet) were reciting rajaz verses and the Messenger of Allah (ﷺ) was (reciting) with them.

And they were chanting:

O God, there is no good but the good of the Hereafter. So help Thou the Ansar and the Muhajirs. Shaiban substituted" So forgive Thou" for" So help Thou".

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ، شَيْبَانُ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ كَانُوا يَرْتَجِزُونَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُمْ وَهُمْ يَقُولُونَ اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ وَفِي حَدِيثِ شَيْبَانَ بَدَلَ فَانْصُرْ فَاغْفِرْ .

Reference : Sahih Muslim 1805 c
In-book reference : Book 32, Hadith 157
USC-MSA web (English) reference : Book 19, Hadith 4447
(deprecated numbering scheme)

It has been narrated (through a still difterent chain of transmitters) by Anas that the Companions of Muhammad (ﷺ) were chanting on the day of the Battle of the Ditch:

We are those who have sworn allegiance to Muhammad (And made a covenant with him) to follow Islam as long as we live. Hammad is not sure whether Anas said:" Ala'l-Islam" or," Ala'l-Jihad". And the Prophet (ﷺ) was chanting:

O God, the real good is the good of the Hereafter, So forgive Thou the Ansar and the Muhajirs.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ أَصْحَابَ، مُحَمَّدٍ صلى الله عليه وسلم كَانُوا يَقُولُونَ يَوْمَ الْخَنْدَقِ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الإِسْلاَمِ مَا بَقِينَا أَبَدًا أَوْ قَالَ عَلَى الْجِهَادِ . شَكَّ حَمَّادٌ وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الآخِرَهْ فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ " .

Reference : Sahih Muslim 1805 d
In-book reference : Book 32, Hadith 158
USC-MSA web (English) reference : Book 19, Hadith 4448
(deprecated numbering scheme)

(45) Chapter: The Battle of Dhu Qarad and other battles

(45) باب غَزْوَةِ ذِي قَرَدٍ وَغَيْرِهَا

It has been narrated on the authority of Yazid b. Abu 'Ubaid who said that he heard Salama b. al-Akwa' say:

I went out before the Adhan for the morning prayer had been delivered. The milch she-camels of the Messenger of Allah (ﷺ) were grazing at Dhu Qarad. 'Abd al-Rahman b. Auf's slave met me and said: The milch she-camels of the Messenger of Allah (ﷺ) had been taken away. I said: Who has taken them away? He said: (the people belonging to the tribe of) Ghatafan. I cried thrice: Help! I made the whole city between the two lavas hear my cry. Then I ran straight in their pursuit until I overtook them at Dhu Qarad where they were just going to water their animals. I, being an archer, began to shoot them with my arrows and was saying: I am the son of al-Akwa'. And today is the day when the cowards will meet their doom. I continued to chant until I rescued the milch she-camels from them, and snatched from them thirty mantles. Now, the Messenger of Allah (ﷺ) and some other people came along. I said: Prophet of Allah, I have prevented them from water while they were thirsty. So you should send a force (to punish them). He (the Holy Prophet) said: Ibn al-Akwa', you have taken (what, you have taken). Now let them go. Then we returned and the Messenger of Allah (ﷺ) made me mount behind him on his she-camel until we entered Medina.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي، عُبَيْدٍ قَالَ سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ، يَقُولُ خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ، بِالأُولَى وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ صلى الله عليه وسلم تَرْعَى بِذِي قَرَدٍ - قَالَ - فَلَقِيَنِي غُلاَمٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ أُخِذَتْ لِقَاحُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ مَنْ أَخَذَهَا قَالَ غَطَفَانُ قَالَ فَصَرَخْتُ ثَلاَثَ صَرَخَاتٍ يَا صَبَاحَاهْ . قَالَ فَأَسْمَعْتُ مَا بَيْنَ لاَبَتَىِ الْمَدِينَةِ ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ بِذِي قَرَدٍ وَقَدْ أَخَذُوا يَسْقُونَ مِنَ الْمَاءِ فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي وَكُنْتُ رَامِيًا وَأَقُولُ أَنَا ابْنُ الأَكْوَعِ وَالْيَوْمَ يَوْمُ الرُّضَّعِ فَأَرْتَجِزُ حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنْهُمْ وَاسْتَلَبْتُ مِنْهُمْ ثَلاَثِينَ بُرْدَةً - قَالَ - وَجَاءَ النَّبِيُّ صلى الله عليه وسلم وَالنَّاسُ فَقُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عِطَاشٌ فَابْعَثْ إِلَيْهِمُ السَّاعَةَ فَقَالَ " يَا ابْنَ الأَكْوَعِ مَلَكْتَ فَأَسْجِحْ " . - قَالَ - ثُمَّ رَجَعْنَا وَيُرْدِفُنِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ .

Reference : Sahih Muslim 1806
In-book reference : Book 32, Hadith 159
USC-MSA web (English) reference : Book 19, Hadith 4449
(deprecated numbering scheme)

It has been narrated on the authority of Ibn Salama. He heard the tradition from his father who said:

We arrived at Hudaibiya with the Messenger of Allah (ﷺ) and we were fourteen hundred in number. There were fifty goats for them which could not be watered (by the small quantity of water in the local well). So, the Messenger of Allah (ﷺ) sat on the brink of the well. Either he prayed or spat into the well The water welled up. We drank and watered (the beasts as well). Then the Messenger of Allah (ﷺ) called us to take the vow of allegiance, as he was sitting at the base of a tree. I was the first man to take the vow. Then other people took the vow. When half the number of people had done so, he said to me: You take the vow, Salama. I said: I was one of those who took the vow in the first instance. He said: (You may do) again. Then the Messenger. of Allah (ﷺ) saw that I was without weapons. He gave me a big or a small shield. Then he continued to administer vows to the people until it was the last batch of them. He said (to me): Won't you swear allegiance, Salama? I said: Messenger of Allah, I took the oath with the first batch of the people and then again when you were in the middle of the people. He said: (Doesn't matter), you may (do so) again. So I took the oath of allegiance thrice. Then he said to me: Salama, where is the shield which I gave to thee? I said: Messenger of Allah, my uncle 'Amir met me and he was without any weapons. So I gave the shield to him. The Messenger of Allah (ﷺ) laughed and said: You are like a person of the days gone by who said: O God. I seek a friend who is dearer to me than myself. (When all Companions had sworn allegiance to the Holy Prophet), the polytheists sent messages of peace, until people could move from our camp to that of the Meccans and vice versa. Finally, the peace treaty was concluded. I was a dependant of Talha b. Ubaidullah. I watered his horse, rubbed its back. I served Talha (doing odd jobs for him) and partook from his food. I had left my family and my property as an emigrant in the cause of Allah and His Messenger (may peace be uron him). When we and the people of Mecca had concluded a peace treaty and the people of one side began to mix with those of the other, I came to a tree, swept away its thorns and lay down (for rest) at its base; (while I lay there), four of the polytheists from the Meccans came to me and began to talk ill of the Messenger of Allah (ﷺ). I got enraged with them and moved to another tree. They hung their weapons (to the branches of the tree) and lay down (for rest). (While they lay there), somebody from the lower part of the valley cried out: Run up, O Muhajirs! Ibn Zunaim has been murdered. I drew my sword and attacked these four while they were asleep. I seized their arms and collected them up in my hand, and said: By the Being Who has conferred honour upon Muhammad, none of you shall raise his head, else I will smite his face. (Then) I came driving them along to the Prophet (ﷺ). (At the same time). my uncle Amir came (to him) with a man from" Abalat called Mikraz. Amir was dragging him on a horse with a thick covering on its back along with seventy polytheists. The Messenger of Allah (ﷺ) cast a glance at them and said: Let them go (so that) they may prove guilty of breach of trust more than once (before we take action against them). So the Messenger of Allah (ﷺ) forgave them. On this occasion. God revealed the Qur'anic verse:" It is He Who restrained their hands from you and your hands from them in the valley of Mecca after He had granted you a victory over them" (xlviii. 24). Then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan who were polytheists. The Messenaer of Allah (ﷺ) asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah (ﷺ) and his Compinions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah (ﷺ) sent his camels with his slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talha along with the camels. When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah (ﷺ), and killed the man who looked after them. I said: Rabah, ride this horse, take it to Talha b. 'Ubaidullah and Inform the Messenger of Allah (ﷺ) that the polytheists have made away with his camels. Then I stood upon a hillock and turning my face to Medina, shouted thrice: Come to our help I Then I set out in pursuit of the raiders, shooting at them with arrows and chanting a (self-

eulogatory) verse in the Iambic metre: I am the son of al-Akwa' And today is the day of defeat for the mean. I would overtake a man from them, shoot at him an arrow which, piercing through the saddle, would reach his shoulder. and I would say: Take it, chanting at the same time the verse And I am the son of al-Akwa' And tody is the day of defeat for the mean. By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah (ﷺ) released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances. lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah (ﷺ) and his Companions might recognise them (that it was booty left by the enemy). (They went on) until They came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: Who is that fellow I am seeing? They said: This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands. He said: Four of you should make a dash at him (and kill him). (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: Do you recognise me? They said: No. Who are thou? I said: I am Salama, son of al-Akwa'. By the Being Who has honoured the countenance of Muhammad (ﷺ) I can kill any of you I like but none of you will be able to kill me. One of them said: I think (he is right). So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah (ﷺ), who came riding through the trees. Lo! the foremost among them was Akhram al-Asadi. Behind him was Abu Qatada al-Ansari and behind him was al-Miqdad b. al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (Seeing this). they (the raiders) fled. I said (to Akhram): Akhram, guard yourself against them until Allah's Messenger (ﷺ) and his Companions join you. He said:) Salama, if you believe In Allah and the Day of Judgment and (if) you kaow that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom. so I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rabman turned about riding Akhram's horse. Abu Qatada, a horse-man of the Messenger of Allah (ﷺ), met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honoured the countenance of Muhammad (may peace oe upon him), I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad (ﷺ), nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: Take this. I am the son of al-Akwa'; and today is the day of annihilation for the people who are mean. The fellow (who was wounded) said: May his mother weep over him! Are you the Akwa' who has been chasing us since morning? I said: Yes, O enemy of thyself, the same Akwa'. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah (ﷺ). I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah (ﷺ) while he was at (the spring of) water from which I had driven them away. The Messenger of Allah (ﷺ) had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah (ﷺ). I

said: Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people). (At these words of mine), the Messenger of Allah (ﷺ) laughed so much that his molar teeth could be seen in the light of the fire, and he said: Salama, do you think you can do this? I said: Yes, by the Being Who has honoured you. He said: Now they have reached the land of Ghatafan where they are being feted. (At this time) a man from the Ghatafan came along and said: So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: They (Akwa' and his companions) have come. So. they went away fleeing. When it was morning, the Messenger of Allah (ﷺ) said: Our best horseman today is Abu Qatada and our best footman today is Salama. Then he gave me two shares of the booty-the share meant for the horseman and the share meant for the footman, and combined both of them for me. Intending to return to Medina, he made me mount behind him on his she-camel named al-Adba'. While we were travelling, a man from the Ansar who could not be beaten in a race said: Is there anyone who could compete (with me) in race to Medina? Is there any competitor? He continued repeating this. When I heard his talk, I said: Don't you show consideration to a dignified person and don't you have awe for a noble man? He said: No, unless he be the Messenger of Allah (ﷺ). I said: Messenger of Allah, may my father and mother be thy ransom, let me get down so that I may beat this man (in the race). He said: It you wish, (you may). I said (to the man): I am coming to thee, I then turned my feet. sprang up and tan and gasped (for a while) when one or two elevated places were left and again followed his heel and again gasped (for a while) when one or two elevated places were left and again dashed until I joined him and gave a blow between his shoulders. I said: You have been overtaken, by God. He said: I think so. Thus, I reached Medina ahead of him. By God, we had stayed there only three nights when we set out to Khaibar with the Messenger of Allah (ﷺ). (On the way) my uncle, Amir, began to recite the following rajaz verses for the people: By God, if Thou hadst not guided us aright, We would have neither practised charity nor offered prayers. (O God!) We cannot do without Thy favours; Keep us steadfast when we encounter the enemy, And descend tranquillity upon us. The Messenger of Allah (ﷺ) said: Who is this? 'Amir said: it is 'Amir. He said: May thy God forgive thee! The narrator said: Whenever the Messenger of Allah (ﷺ) asked forgiveness for a particular person, he was sure to embrace martyrdom. Umar b. Khattab who was riding on his camel called out: Prophet of Allah, I wish you had allowed us to benefit from Amir. Salama continued: When we reached Khaibar, its king named Marhab advanced brandishing his sword and chanting: Khaibar knows that I am Marhab (who behaves like) A fully armed, and well-tried warrior. When the war comes spreading its flames. My uncle, Amir, came out to combat with him, saying: Khaibar certainly knows that I am 'Amir, A fully armed veteran who plunges into battles. They exchanged blows. Marbab's sword struck the shield of 'Amir who bent forward to attack his opponent from below, but his sword recoiled upon him and cut the main artery: in his forearm which caused his death. Salama said: I came out and heard some people among the Companions of the Prophet (ﷺ) saying: Amir's deed has been wasted; he has killed himself. So I came to the Prophet (ﷺ) weeping and I said: Messenger of Allah. Amir's deed has been wasted. The Messenger (ﷺ) said: Who passed this remark? I said: Some of your Companions. He said: He who has passed that remark has told a lie, for 'Amir there is a double reward. Then he sent me to 'Ali who had sore eyes, and said: I will give the banner to a man who loves Allah and His Messenger or whom Allah and His Messenger love. So I went to 'Ali, brought him beading him along and he had sore eyes, and I took him to the Messenger of Allah (ﷺ), who applied his saliva to his eyes and he got well. The Messenger of Allah (ﷺ) gave him the banner (and 'Ali went to meet Marhab in a single combat). The latter advanced chanting: Khaibar knows certainly that I am Marhab, A fully armed and well-tried valorous warrior (hero) When war comes spreading its flames. 'Ali chanted in reply: I am the one whose mother named him Haidar, (And am) like a lion of the forest with a terror-striking countenance. I give

my opponents the measure of sandara in exchange for sa' (i. e. return thir attack with one that is much more fierce). The narrator said: 'Ali struck at the head of Mirhab and killed him, so the victory (capture of Khaibar) was due to him. This long tradition has also been handed down Through a different chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ، إِبْرَاهِيمَ أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، كِلاَهُمَا عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ، عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ - وَهَذَا حَدِيثُهُ - أَخْبَرَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ، عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ، حَدَّثَنِي أَبِي قَالَ، قَدِمْنَا الْحُدَيْبِيَةَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ أَرْبَعَ عَشْرَةَ مِائَةً وَعَلَيْهَا خَمْسُونَ شَاةً لاَ تُرْوِيهَا - قَالَ - فَقَعَدَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى جَبَا الرَّكِيَّةِ فَإِمَّا دَعَا وَإِمَّا بَسَقَ فِيهَا - قَالَ - فَجَاشَتْ فَسَقَيْنَا وَاسْتَقَيْنَا . قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ . قَالَ فَبَايَعْتُهُ أَوَّلَ النَّاسِ ثُمَّ بَايَعَ وَبَايَعَ حَتَّى إِذَا كَانَ فِي وَسَطٍ مِنَ النَّاسِ قَالَ " بَايِعْ يَا سَلَمَةُ " . قَالَ قُلْتُ قَدْ بَايَعْتُكَ يَا رَسُولَ اللَّهِ فِي أَوَّلِ النَّاسِ قَالَ " وَأَيْضًا " . قَالَ وَرَآنِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَزِلاً - يَعْنِي لَيْسَ مَعَهُ سِلاَحٌ - قَالَ فَأَعْطَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم حَجَفَةً أَوْ دَرَقَةً ثُمَّ بَايَعَ حَتَّى إِذَا كَانَ فِي آخِرِ النَّاسِ قَالَ " أَلاَ تُبَايِعُنِي يَا سَلَمَةُ " . قَالَ قُلْتُ قَدْ بَايَعْتُكَ يَا رَسُولَ اللَّهِ فِي أَوَّلِ النَّاسِ وَفِي أَوْسَطِ النَّاسِ قَالَ " وَأَيْضًا " . قَالَ فَبَايَعْتُهُ الثَّالِثَةَ ثُمَّ قَالَ لِي " يَا سَلَمَةُ أَيْنَ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ لَقِيَنِي عَمِّي عَامِرٌ عَزِلاً فَأَعْطَيْتُهُ إِيَّاهَا - قَالَ - فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " إِنَّكَ كَالَّذِي قَالَ الأَوَّلُ اللَّهُمَّ أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَىَّ مِنْ نَفْسِي " . ثُمَّ إِنَّ الْمُشْرِكِينَ رَاسَلُونَا الصُّلْحَ حَتَّى مَشَى بَعْضُنَا فِي بَعْضٍ وَاصْطَلَحْنَا . قَالَ وَكُنْتُ تَبِيعًا لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَسْقِي فَرَسَهُ وَأَحُسُّهُ وَأَخْدُمُهُ وَآكُلُ مِنْ طَعَامِهِ وَتَرَكْتُ أَهْلِي وَمَالِي مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ صلى الله عليه وسلم قَالَ فَلَمَّا اصْطَلَحْنَا نَحْنُ وَأَهْلُ مَكَّةَ وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ أَتَيْتُ شَجَرَةً فَكَسَحْتُ شَوْكَهَا فَاضْطَجَعْتُ فِي أَصْلِهَا - قَالَ - فَأَتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ فَجَعَلُوا يَقَعُونَ فِي رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَبْغَضْتُهُمْ فَتَحَوَّلْتُ إِلَى شَجَرَةٍ أُخْرَى وَعَلَّقُوا سِلاَحَهُمْ وَاضْطَجَعُوا فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ نَادَى مُنَادٍ مِنْ أَسْفَلِ الْوَادِي يَا لَلْمُهَاجِرِينَ قُتِلَ ابْنُ زُنَيْمٍ . قَالَ فَاخْتَرَطْتُ سَيْفِي ثُمَّ شَدَدْتُ عَلَى أُولَئِكَ الأَرْبَعَةِ وَهُمْ رُقُودٌ فَأَخَذْتُ سِلاَحَهُمْ . فَجَعَلْتُهُ ضِغْثًا فِي يَدِي قَالَ ثُمَّ قُلْتُ وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ لاَ يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ إِلاَّ ضَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ . قَالَ ثُمَّ جِئْتُ بِهِمْ أَسُوقُهُمْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلاَتِ يُقَالُ لَهُ مِكْرَزٌ . يَقُودُهُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى فَرَسٍ مُجَفَّفٍ فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ فَنَظَرَ إِلَيْهِمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " دَعُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاهُ " فَعَفَا عَنْهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْزَلَ اللَّهُ { وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ} الآيَةَ كُلَّهَا . قَالَ ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَى الْمَدِينَةِ فَنَزَلْنَا مَنْزِلاً بَيْنَنَا وَبَيْنَ بَنِي لَحْيَانَ جَبَلٌ وَهُمُ الْمُشْرِكُونَ فَاسْتَغْفَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمَنْ رَقِيَ هَذَا الْجَبَلَ اللَّيْلَةَ كَأَنَّهُ طَلِيعَةٌ لِلنَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ - قَالَ سَلَمَةُ - فَرَقِيتُ تِلْكَ اللَّيْلَةَ مَرَّتَيْنِ أَوْ ثَلاَثًا ثُمَّ قَدِمْنَا الْمَدِينَةَ فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِظَهْرِهِ مَعَ رَبَاحٍ غُلاَمِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا مَعَهُ وَخَرَجْتُ مَعَهُ بِفَرَسِ طَلْحَةَ أُنَدِّيهِ مَعَ الظَّهْرِ فَلَمَّا أَصْبَحْنَا إِذَا عَبْدُ الرَّحْمَنِ الْفَزَارِيُّ قَدْ أَغَارَ عَلَى ظَهْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَاقَهُ أَجْمَعَ وَقَتَلَ رَاعِيَهُ قَالَ فَقُلْتُ يَا رَبَاحُ خُذْ هَذَا الْفَرَسَ فَأَبْلِغْهُ طَلْحَةَ بْنَ

عُبَيْدِ اللَّهِ وَأَخْبِرْ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَى سَرْحِهِ - قَالَ - ثُمَّ قُمْتُ عَلَى أَكَمَةٍ فَاسْتَقْبَلْتُ الْمَدِينَةَ فَنَادَيْتُ ثَلاَثًا يَا صَبَاحَاهْ . ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ أَرْمِيهِمْ بِالنَّبْلِ وَأَرْتَجِزُ أَقُولُ أَنَا ابْنُ الأَكْوَعِ وَالْيَوْمَ يَوْمُ الرُّضَّعِ فَأَلْحَقُ رَجُلاً مِنْهُمْ فَأَصُكُّ سَهْمًا فِي رَحْلِهِ حَتَّى خَلَصَ نَصْلُ السَّهْمِ إِلَى كَتِفِهِ - قَالَ - قُلْتُ خُذْهَا وَأَنَا ابْنُ الأَكْوَعِ وَالْيَوْمُ يَوْمُ الرُّضَّعِ قَالَ فَوَاللَّهِ مَا زِلْتُ أَرْمِيهِمْ وَأَعْقِرُ بِهِمْ فَإِذَا رَجَعَ إِلَىَّ فَارِسٌ أَتَيْتُ شَجَرَةً فَجَلَسْتُ فِي أَصْلِهَا ثُمَّ رَمَيْتُهُ فَعَقَرْتُ بِهِ حَتَّى إِذَا تَضَايَقَ الْجَبَلُ فَدَخَلُوا فِي تَضَايُقِهِ عَلَوْتُ الْجَبَلَ فَجَعَلْتُ أُرَدِّيهِمْ بِالْحِجَارَةِ - قَالَ - فَمَا زِلْتُ كَذَلِكَ أَتْبَعُهُمْ حَتَّى مَا خَلَقَ اللَّهُ مِنْ بَعِيرٍ مِنْ ظَهْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ خَلَّفْتُهُ وَرَاءَ ظَهْرِي وَخَلَّوْا بَيْنِي وَبَيْنَهُ ثُمَّ اتَّبَعْتُهُمْ أَرْمِيهِمْ حَتَّى أَلْقَوْا أَكْثَرَ مِنْ ثَلاَثِينَ بُرْدَةً وَثَلاَثِينَ رُمْحًا يَسْتَخِفُّونَ وَلاَ يَطْرَحُونَ شَيْئًا إِلاَّ جَعَلْتُ عَلَيْهِ آرَامًا مِنَ الْحِجَارَةِ يَعْرِفُهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ حَتَّى أَتَوْا مُتَضَايِقًا مِنْ ثَنِيَّةٍ فَإِذَا هُمْ قَدْ أَتَاهُمْ فُلاَنُ بْنُ بَدْرٍ الْفَزَارِيُّ فَجَلَسُوا يَتَضَحَّوْنَ - يَعْنِي يَتَغَدَّوْنَ - وَجَلَسْتُ عَلَى رَأْسِ قَرْنٍ قَالَ الْفَزَارِيُّ مَا هَذَا الَّذِي أَرَى قَالُوا لَقِينَا مِنْ هَذَا الْبَرْحَ وَاللَّهِ مَا فَارَقَنَا مُنْذُ غَلَسٍ يَرْمِينَا حَتَّى انْتَزَعَ كُلَّ شَىْءٍ فِي أَيْدِينَا . قَالَ فَلْيَقُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ أَرْبَعَةٌ . قَالَ فَصَعِدَ إِلَىَّ مِنْهُمْ أَرْبَعَةٌ فِي الْجَبَلِ - قَالَ - فَلَمَّا أَمْكَنُونِي مِنَ الْكَلاَمِ - قَالَ - قُلْتُ هَلْ تَعْرِفُونِي قَالُوا لاَ وَمَنْ أَنْتَ قَالَ قُلْتُ أَنَا سَلَمَةُ بْنُ الأَكْوَعِ وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ صلى الله عليه وسلم لاَ أَطْلُبُ رَجُلاً مِنْكُمْ إِلاَّ أَدْرَكْتُهُ وَلاَ يَطْلُبُنِي رَجُلٌ مِنْكُمْ . فَيُدْرِكَنِي قَالَ أَحَدُهُمْ أَنَا أَظُنُّ . قَالَ فَرَجَعُوا فَمَا بَرِحْتُ مَكَانِي حَتَّى رَأَيْتُ فَوَارِسَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَتَخَلَّلُونَ الشَّجَرَ - قَالَ - فَإِذَا أَوَّلُهُمُ الأَخْرَمُ الأَسَدِيُّ عَلَى إِثْرِهِ أَبُو قَتَادَةَ الأَنْصَارِيُّ وَعَلَى إِثْرِهِ الْمِقْدَادُ بْنُ الأَسْوَدِ الْكِنْدِيُّ - قَالَ - فَأَخَذْتُ بِعِنَانِ الأَخْرَمِ - قَالَ - فَوَلَّوْا مُدْبِرِينَ قُلْتُ يَا أَخْرَمُ احْذَرْهُمْ لاَ يَقْتَطِعُوكَ حَتَّى يَلْحَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ . قَالَ يَا سَلَمَةُ إِنْ كُنْتَ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ فَلاَ تَحُلْ بَيْنِي وَبَيْنَ الشَّهَادَةِ . قَالَ فَخَلَّيْتُهُ فَالْتَقَى هُوَ وَعَبْدُ الرَّحْمَنِ - قَالَ - فَعَقَرَ بِعَبْدِ الرَّحْمَنِ فَرَسَهُ وَطَعَنَهُ عَبْدُ الرَّحْمَنِ فَقَتَلَهُ وَتَحَوَّلَ عَلَى فَرَسِهِ وَلَحِقَ أَبُو قَتَادَةَ فَارِسُ رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَبْدِ الرَّحْمَنِ فَطَعَنَهُ فَقَتَلَهُ فَوَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ صلى الله عليه وسلم لَتَبِعْتُهُمْ أَعْدُو عَلَى رِجْلَىَّ حَتَّى مَا أَرَى وَرَائِي مِنْ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم وَلاَ غُبَارِهِمْ شَيْئًا حَتَّى يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَى شِعْبٍ فِيهِ مَاءٌ يُقَالُ لَهُ ذُو قَرَدٍ لِيَشْرَبُوا مِنْهُ وَهُمْ عِطَاشٌ - قَالَ - فَنَظَرُوا إِلَىَّ أَعْدُو وَرَاءَهُمْ فَحَلَّيْتُهُمْ عَنْهُ - يَعْنِي أَجْلَيْتُهُمْ عَنْهُ - فَمَا ذَاقُوا مِنْهُ قَطْرَةً - قَالَ - وَيَخْرُجُونَ فَيَشْتَدُّونَ فِي ثَنِيَّةٍ - قَالَ - فَأَعْدُو فَأَلْحَقُ رَجُلاً مِنْهُمْ فَأَصُكُّهُ بِسَهْمٍ فِي نُغْضِ كَتِفِهِ . قَالَ قُلْتُ خُذْهَا وَأَنَا ابْنُ الأَكْوَعِ وَالْيَوْمَ يَوْمُ الرُّضَّعِ قَالَ يَا ثَكِلَتْهُ أُمُّهُ أَكْوَعُهُ بُكْرَةَ قَالَ قُلْتُ نَعَمْ يَا عَدُوَّ نَفْسِهِ أَكْوَعُكَ بُكْرَةَ - قَالَ - وَأَرْدَوْا فَرَسَيْنِ عَلَى ثَنِيَّةٍ قَالَ فَجِئْتُ بِهِمَا أَسُوقُهُمَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - وَلَحِقَنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَذْقَةٌ مِنْ لَبَنٍ وَسَطِيحَةٍ فِيهَا مَاءٌ فَتَوَضَّأْتُ وَشَرِبْتُ ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمَاءِ الَّذِي حَلَّيْتُهُمْ عَنْهُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ أَخَذَ تِلْكَ الإِبِلَ وَكُلَّ شَىْءٍ اسْتَنْقَذْتُهُ مِنَ الْمُشْرِكِينَ وَكُلَّ رُمْحٍ وَبُرْدَةٍ وَإِذَا بِلاَلٌ نَحَرَ نَاقَةً مِنَ الإِبِلِ الَّذِي اسْتَنْقَذْتُ مِنَ الْقَوْمِ وَإِذَا هُوَ يَشْوِي لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ كَبِدِهَا وَسَنَامِهَا - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ خَلِّنِي فَأَنْتَخِبُ مِنَ الْقَوْمِ مِائَةَ رَجُلٍ فَأَتَّبِعُ الْقَوْمَ فَلاَ يَبْقَى مِنْهُمْ مُخْبِرٌ إِلاَّ قَتَلْتُهُ - قَالَ - فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ فِي ضَوْءِ النَّارِ فَقَالَ " يَا سَلَمَةُ أَتُرَاكَ كُنْتَ فَاعِلاً " . قُلْتُ نَعَمْ وَالَّذِ ا

أَكْرَمَكَ . فَقَالَ " إِنَّهُمُ الآنَ لَيُقْرَوْنَ فِي أَرْضِ غَطَفَانَ " . قَالَ فَجَاءَ رَجُلٌ مِنْ غَطَفَانَ فَقَالَ نَحَرَ لَهُمْ فُلاَنٌ جَزُورًا فَلَمَّا كَشَفُوا جِلْدَهَا رَأَوْا غُبَارًا فَقَالُوا أَتَاكُمُ الْقَوْمُ فَخَرَجُوا هَارِبِينَ . فَلَمَّا أَصْبَحْنَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَانَ خَيْرَ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ وَخَيْرَ رَجَّالَتِنَا سَلَمَةُ " . قَالَ ثُمَّ أَعْطَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم سَهْمَيْنِ سَهْمُ الْفَارِسِ وَسَهْمُ الرَّاجِلِ فَجَمَعَهُمَا لِي جَمِيعًا ثُمَّ أَرْدَفَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَاءَهُ عَلَى الْعَضْبَاءِ رَاجِعِينَ إِلَى الْمَدِينَةِ - قَالَ - فَبَيْنَمَا نَحْنُ نَسِيرُ قَالَ وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ لاَ يُسْبَقُ شَدًّا - قَالَ - فَجَعَلَ يَقُولُ أَلاَ مُسَابِقٌ إِلَى الْمَدِينَةِ هَلْ مِنْ مُسَابِقٍ فَجَعَلَ يُعِيدُ ذَلِكَ - قَالَ - فَلَمَّا سَمِعْتُ كَلاَمَهُ قُلْتُ أَمَا تُكْرِمُ كَرِيمًا وَلاَ تَهَابُ شَرِيفًا قَالَ لاَ إِلاَّ أَنْ يَكُونَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي وَأُمِّي ذَرْنِي فَلأُسَابِقَ الرَّجُلَ قَالَ " إِنْ شِئْتَ " . قَالَ قُلْتُ اذْهَبْ إِلَيْكَ وَثَنَيْتُ رِجْلَىَّ فَطَفَرْتُ فَعَدَوْتُ - قَالَ - فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ أَسْتَبْقِي نَفَسِي ثُمَّ عَدَوْتُ فِي إِثْرِهِ فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ ثُمَّ إِنِّي رَفَعْتُ حَتَّى أَلْحَقَهُ - قَالَ - فَأَصُكُّهُ بَيْنَ كَتِفَيْهِ - قَالَ - قُلْتُ قَدْ سُبِقْتَ وَاللَّهِ قَالَ أَنَا أَظُنُّ . قَالَ فَسَبَقْتُهُ إِلَى الْمَدِينَةِ قَالَ فَوَاللَّهِ مَا لَبِثْنَا إِلاَّ ثَلاَثَ لَيَالٍ حَتَّى خَرَجْنَا إِلَى خَيْبَرَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَجَعَلَ عَمِّي عَامِرٌ يَرْتَجِزُ بِالْقَوْمِ تَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَغْنَيْنَا فَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا وَأَنْزِلَنْ سَكِينَةً عَلَيْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا " . قَالَ أَنَا عَامِرٌ . قَالَ " غَفَرَ لَكَ رَبُّكَ " . قَالَ وَمَا اسْتَغْفَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم لإِنْسَانٍ يَخُصُّهُ إِلاَّ اسْتُشْهِدَ . قَالَ فَنَادَى عُمَرُ بْنُ الْخَطَّابِ وَهُوَ عَلَى جَمَلٍ لَهُ يَا نَبِيَّ اللَّهِ لَوْلاَ مَا مَتَّعْتَنَا بِعَامِرٍ . قَالَ فَلَمَّا قَدِمْنَا خَيْبَرَ قَالَ خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطِرُ بِسَيْفِهِ وَيَقُولُ قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ شَاكِي السِّلاَحِ بَطَلٌ مُجَرَّبُ إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ قَالَ وَبَرَزَ لَهُ عَمِّي عَامِرٌ فَقَالَ قَدْ عَلِمَتْ خَيْبَرُ أَنِّي عَامِرٌ شَاكِي السِّلاَحِ بَطَلٌ مُغَامِرٌ قَالَ فَاخْتَلَفَا ضَرْبَتَيْنِ فَوَقَعَ سَيْفُ مَرْحَبٍ فِي تُرْسِ عَامِرٍ وَذَهَبَ عَامِرٌ يَسْفُلُ لَهُ فَرَجَعَ سَيْفُهُ عَلَى نَفْسِهِ فَقَطَعَ أَكْحَلَهُ فَكَانَتْ فِيهَا نَفْسُهُ . قَالَ سَلَمَةُ فَخَرَجْتُ فَإِذَا نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يَقُولُونَ بَطَلَ عَمَلُ عَامِرٍ قَتَلَ نَفْسَهُ قَالَ فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَأَنَا أَبْكِي فَقُلْتُ يَا رَسُولَ اللَّهِ بَطَلَ عَمَلُ عَامِرٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَ ذَلِكَ " . قَالَ قُلْتُ نَاسٌ مِنْ أَصْحَابِكَ . قَالَ " كَذَبَ مَنْ قَالَ ذَلِكَ بَلْ لَهُ أَجْرُهُ مَرَّتَيْنِ " . ثُمَّ أَرْسَلَنِي إِلَى عَلِيٍّ وَهُوَ أَرْمَدُ فَقَالَ " لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبُّهُ اللَّهُ وَرَسُولُهُ " . قَالَ فَأَتَيْتُ عَلِيًّا فَجِئْتُ بِهِ أَقُودُهُ وَهُوَ أَرْمَدُ حَتَّى أَتَيْتُ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَبَسَقَ فِي عَيْنَيْهِ فَبَرَأَ وَأَعْطَاهُ الرَّايَةَ وَخَرَجَ مَرْحَبٌ فَقَالَ قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ شَاكِي السِّلاَحِ بَطَلٌ مُجَرَّبُ إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ فَقَالَ عَلِيٌّ أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ كَلَيْثِ غَابَاتٍ كَرِيهِ الْمَنْظَرَهْ أُوفِيهِمُ بِالصَّاعِ كَيْلَ السَّنْدَرَهْ قَالَ فَضَرَبَ رَأْسَ مَرْحَبٍ فَقَتَلَهُ ثُمَّ كَانَ الْفَتْحُ عَلَى يَدَيْهِ .

Reference : Sahih Muslim 1807 a
In-book reference : Book 32, Hadith 160
USC-MSA web (English) reference : Book 19, Hadith 4450
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Ikrama b. Ammar.

قَالَ إِبْرَاهِيمُ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ عِكْرِمَةَ، بْنِ عَمَّارٍ بِهَذَا الْحَدِيثِ بِطُولِهِ . وَحَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ السُّلَمِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، عَنْ عِكْرِمَةَ بْنِ، عَمَّارٍ بِهَذَا .

Reference : Sahih Muslim 1807 b
In-book reference : Book 32, Hadith 161
USC-MSA web (English) reference : Book 19, Hadith 4451
(deprecated numbering scheme)

(46) Chapter: The words of Allah, the Most High: "And He it is who has withheld their hands from you"

(46) باب قَوْلِ اللَّهِ تَعَالَى:{وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ}الآيَةَ:

It has been narrated on the authority of Anas b. Malik that eighty Persons from the inhabitants of Mecca swooped down upon the Messenger of Allah (ﷺ) from the mountain of Tan'im. They were armed and wanted to attack the Prophet (ﷺ) and his Companions unawares. He (the Holy Prophet) captured them but spared their lives. So, God, the Exalted and Glorious, revealed the verses:
" It is He Who restrained your hands from them and their hands from you in the valley of Mecca after He had given you a victory over them."

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ ثَمَانِينَ، رَجُلاً مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ جَبَلِ التَّنْعِيمِ مُتَسَلِّحِينَ يُرِيدُونَ غِرَّةَ النَّبِيِّ صلى الله عليه وسلم وَأَصْحَابِهِ فَأَخَذَهُمْ سَلَمًا فَاسْتَحْيَاهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ}

Reference : Sahih Muslim 1808
In-book reference : Book 32, Hadith 162
USC-MSA web (English) reference : Book 19, Hadith 4452
(deprecated numbering scheme)

(47) Chapter: Women participating in military expeditions with the men

(47) باب غَزْوَةِ النِّسَاءِ مَعَ الرِّجَالِ

It has been narrated on the authority of Anas that, on the Day of Hunain. Umm Sulaim took out a dagger she had in her possession. Abiu Talha saw her and said:
Messenger of Allah, this is Umm Sulaim. She is holding a dagger. The Messenger of Allah (ﷺ) asked (her): What for are you holding this dagger? She said: I took it up so that I may tear open the belly of a polytheist who comes near me. The Messenger of Allah (ﷺ) began to smile (at these words). She said: Messenger of Allah, kill all those people-other than us-whom thou hast declared to be free (on the day of the Conquest of Mecca). (They embraced Islam because) they were defeated at your hands (and as such their Islam is not dependable). The Messenger of Allah (ﷺ) said: Umm Sulaim. God is sufficient (against the mischief of the polytheists) and He will be kind to us (so you need not carry this dagger).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ أُمَّ سُلَيْمٍ، اتَّخَذَتْ يَوْمَ حُنَيْنٍ خِنْجَرًا فَكَانَ مَعَهَا فَرَآهَا أَبُو طَلْحَةَ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ أُمُّ سُلَيْمٍ مَعَهَا خَنْجَرٌ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا هَذَا الْخَنْجَرُ " . قَالَتِ اتَّخَذْتُهُ إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقَرْتُ بِهِ بَطْنَهُ . فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَضْحَكُ قَالَتْ يَا رَسُولَ اللَّهِ اقْتُلْ مَنْ بَعْدَنَا مِنَ الطُّلَقَاءِ انْهَزَمُوا بِكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أُمَّ سُلَيْمٍ إِنَّ اللَّهَ قَدْ كَفَى

وَأَحْسَنَ " . وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا إِسْحَاقُ بْنُ، عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ حَدِيثِ ثَابِتٍ .

Reference : Sahih Muslim 1809 a, b
In-book reference : Book 32, Hadith 163
USC-MSA web (English) reference : Book 19, Hadith 4453
(deprecated numbering scheme)

It has been narrated on the authority of Anas b. Malik who said that the Messenger of Allah (ﷺ) allowed Umm Sulaim and some other women of the Ansar to accompany him when he went to war; they would give water (to the soldiers) and would treat the wounded.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْزُو بِأُمِّ سُلَيْمٍ وَنِسْوَةٍ مِنَ الأَنْصَارِ مَعَهُ إِذَا غَزَا فَيَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى .

Reference : Sahih Muslim 1810
In-book reference : Book 32, Hadith 164
USC-MSA web (English) reference : Book 19, Hadith 4454
(deprecated numbering scheme)

It has been narrated on the authority of Anas b. Malik who said:
On the Day of Ubud some of the people, being defeated, left the Prophet (may peace he upon him), but Abu Talha stood before him covering him with a shield. Abu Talha was a powerful archer who broke two or three bows that day. When a man would pass by carrying a quiver containing arrows, he would say: Spare them for Abu Talha. Whenever the Prophet (way peace be upon him) raised his head to look at the people, Abd Talba would say: Prophet of Allah, may my father and my mother be thy ransom, do not raise your head lest you be struck by an arrow shot by the enemy. My neck is before your neck. The narrator said: I saw A'isha bint Abu Bakr and Umm Sulaim. Both of them had tucked up their garments, so I could me the anklets on their feet. They were carrying water-skins on their backs and would pour water into the mouths of the people. They would then go back (to the well), would fill them again and would return to pour water into the mouths of the soldiers. (On this day). Abu Talha's sword dropped down from his hands twice or thrice because of drowsiness.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو، - وَهُوَ أَبُو مَعْمَرٍ الْمِنْقَرِيُّ - حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ صُهَيْبٍ - عَنْ أَنَسِ، بْنِ مَالِكٍ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَبُو طَلْحَةَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ - قَالَ - وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِيًا شَدِيدَ النَّزْعِ وَكَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا - قَالَ - فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ فَيَقُولُ انْثُرْهَا لأَبِي طَلْحَةَ . قَالَ وَيُشْرِفُ نَبِيُّ اللَّهِ صلى الله عليه وسلم يَنْظُرُ إِلَى الْقَوْمِ فَيَقُولُ أَبُو طَلْحَةَ يَا نَبِيَّ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي لاَ تُشْرِفْ لاَ يُصِبْكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ نَحْرِي دُونَ نَحْرِكَ قَالَ وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ أَرَى خَدَمَ سُوقِهِمَا تَنْقُلاَنِ الْقِرَبَ عَلَى مُتُونِهِمَا ثُمَّ تُفْرِغَانِهِ فِي أَفْوَاهِهِمْ ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا ثُمَّ تَجِيئَانِ تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَىْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثًا مِنَ النُّعَاسِ .

Reference : Sahih Muslim 1811
In-book reference : Book 32, Hadith 165
USC-MSA web (English) reference : Book 19, Hadith 4455

(deprecated numbering scheme)

(48) Chapter: Women who take part in military expeditions are to be given a reward but not a regular share; And the prohibition of killing children of the enemy

(48) باب النِّسَاءُ الْغَازِيَاتُ يُرْضَخُ لَهُنَّ وَلاَ يُسْهَمُ وَالنَّهْىُ عَنْ قَتْلِ صِبْيَانِ أَهْلِ الْحَرْبِ

It has been narrated on the authority of Yazid b. Hurmuz that Najda wrote to Ibn Abbas inquiring of him five things. Ibn Abbas said:

If I had not the fear of committing (sin) for concealing the knowledge I would not have written to him. Najda wrote to him saying (after praising the Almighty and invoking blessings on the Prophet): Tell me whether the Messenger of Allah (ﷺ) took women to participate with him in Jihad; (if he did), whether he allotted them a regular share from the booty; whether he killed the children of (the enemy in the war how long an orphan would be entitled to consideration as such and for whom the Kbums (fifth part of the booty) was booty. Ibn Abbas wrote to him: You have written asking me whether the Messenger of Allah (ﷺ) took women with him to participate in Jihad. He did take them to the battle and sometimes he fought along with them. They would treat the wounded and were given a reward from the booty, but he did not assign any regular share for them. And the of Allah (ﷺ) did not kill the children of the enemy, so thou shouldst not kill the children. Also you have written to me asking me when the orphanhood of an orphan comes to an end. By my life, if a man has become bearded but is still incapable of getting his due from others as well u meeting his obligation towards them, (he is yet an orphan to be treated you such), but when he can look after his interests like grown-up people, he is no longer an orphan. And you have written to me inquiring about Khums as to whom it is meant for. (In this connection) we (the kinsmen of the Messenger of Allah) used to say: It is for us, but those people (i. e. Banu Umayya) have denied it to us.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، أَنَّ نَجْدَةَ، كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسٍ، خِلاَلٍ . فَقَالَ ابْنُ عَبَّاسٍ لَوْلاَ أَنْ أَكْتُمَ، عِلْمًا مَا كَتَبْتُ إِلَيْهِ . كَتَبَ إِلَيْهِ نَجْدَةُ أَمَّا بَعْدُ فَأَخْبِرْنِي هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْزُو بِالنِّسَاءِ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ وَهَلْ كَانَ يَقْتُلُ الصِّبْيَانَ وَمَتَى يَنْقَضِي يُتْمُ الْيَتِيمِ وَعَنِ الْخُمْسِ لِمَنْ هُوَ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ كَتَبْتَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَغْزُو بِالنِّسَاءِ وَقَدْ كَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْجَرْحَى وَيُحْذَيْنَ مِنَ الْغَنِيمَةِ وَأَمَّا بِسَهْمٍ فَلَمْ يَضْرِبْ لَهُنَّ وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ فَلاَ تَقْتُلِ الصِّبْيَانَ وَكَتَبْتَ تَسْأَلُنِي مَتَى يَنْقَضِي يُتْمُ الْيَتِيمِ فَلَعَمْرِي إِنَّ الرَّجُلَ لَتَنْبُتُ لِحْيَتُهُ وَإِنَّهُ لَضَعِيفُ الأَخْذِ لِنَفْسِهِ ضَعِيفُ الْعَطَاءِ مِنْهَا فَإِذَا أَخَذَ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ فَقَدْ ذَهَبَ عَنْهُ الْيُتْمُ وَكَتَبْتَ تَسْأَلُنِي عَنِ الْخُمْسِ لِمَنْ هُوَ وَإِنَّا كُنَّا نَقُولُ هُوَ لَنَا . فَأَبَى عَلَيْنَا قَوْمُنَا ذَاكَ .

Reference	: Sahih Muslim 1812 a
In-book reference	: Book 32, Hadith 166
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 19, Hadith 4456

This tradition has been narrated by the game authority (Yazid b. Hurmus) through a different chain of transmitters with the following difference in the elucidation of one of the points raised by Najda in his letter to Ibn Abas:

The Messenger of Allah (ﷺ) used not to kill the children, so thou shouldst not kill them unless you could know what Khadir had known about the child he killed, or you could distinguish between a child who would grow up to he a

believer (and a child who would grow up to be a non-believer), so that you killed the (prospective) non-believer and left the (prospective) believer aside.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، أَنَّ نَجْدَةَ، كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خِلاَلٍ، . بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ غَيْرَ أَنَّ فِي، حَدِيثِ حَاتِمٍ وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ فَلاَ تَقْتُلِ الصِّبْيَانَ إِلاَّ أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلَ . وَزَادَ إِسْحَاقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ وَتُمَيِّزَ الْمُؤْمِنَ فَتَقْتُلَ الْكَافِرَ وَتَدَعَ الْمُؤْمِنَ .

Reference : Sahih Muslim 1812 b
In-book reference : Book 32, Hadith 167
USC-MSA web (English) reference : Book 19, Hadith 4457
(deprecated numbering scheme)

It has been narrated on the authority of Yazid b. Hurmuz who said:

Najda b. 'Amir al-Haruri wrote to Ibn Abbas asking him about the slave and the woman as to whether they would get a share from the booty (it they participated in Jihad) ; about the killing of (enemy) children (in war) ; about the orphan as to when his orphanhood comes to an end; about kinsmen (of the Holy Prophet) as to who they are. He said to Yazid: Write to him. (If he were not likely to fall into folly, I would not have written to him.) Write: You have written asking about the woman and the slave whether they would get a share of the booty if they participated in Jihad. (You should know that) there is nothing of the sort for them except that they will be given a prize. And you have written asking me about the killing of the enemy children in war. (You should understand that) the Messenger of Allah (may peare be upon him) did not kill them. and thou shouldst not kill them unless thou knew what the companion of Moses (i. e. Khadir) knew about the boy he had killed. And you have written asking me about the orphan as to when the period of his orphanhood comes to an end, so that the sobriquet of" orphan" is dropped from him. (In this regard, you should know that) the sobriquet" orphan" will not be dropped from him until he attains maturity of body and mind. And you have written asking me about the close relatives (of the Holy Prophet) as to who they are. We think that it is we, but our people have denied us this (position and its concomitant privileges).

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، قَالَ كَتَبَ نَجْدَةُ بْنُ عَامِرٍ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ، وَالْمَرْأَةِ يَحْضُرَانِ الْمَغْنَمَ هَلْ يُقْسَمُ لَهُمَا وَعَنْ قَتْلِ الْوِلْدَانِ وَعَنِ الْيَتِيمِ مَتَى يَنْقَطِعُ عَنْهُ الْيُتْمُ وَعَنْ ذَوِي الْقُرْبَى مَنْ هُمْ فَقَالَ لِيَزِيدَ اكْتُبْ إِلَيْهِ فَلَوْلاَ أَنْ يَقَعَ فِي أُحْمُوقَةٍ مَا كَتَبْتُ إِلَيْهِ اكْتُبْ إِنَّكَ كَتَبْتَ تَسْأَلُنِي عَنِ الْمَرْأَةِ وَالْعَبْدِ يَحْضُرَانِ الْمَغْنَمَ هَلْ يُقْسَمُ لَهُمَا شَىْءٌ وَإِنَّهُ لَيْسَ لَهُمَا شَىْءٌ إِلاَّ أَنْ يُحْذَيَا وَكَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَقْتُلْهُمْ وَأَنْتَ فَلاَ تَقْتُلْهُمْ إِلاَّ أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ الْغُلاَمِ الَّذِي قَتَلَهُ وَكَتَبْتَ تَسْأَلُنِي عَنِ الْيَتِيمِ مَتَى يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ وَإِنَّهُ لاَ يَنْقَطِعُ عَنْهُ اسْمُ الْيُتْمِ حَتَّى يَبْلُغَ وَيُؤْنَسَ مِنْهُ رُشْدٌ وَكَتَبْتَ تَسْأَلُنِي عَنْ ذَوِي الْقُرْبَى مَنْ هُمْ وَإِنَّا زَعَمْنَا أَنَّا هُمْ فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا .

Reference : Sahih Muslim 1812 c
In-book reference : Book 32, Hadith 168
USC-MSA web (English) reference : Book 19, Hadith 4458
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yazid b. Hurmuz through another chain of transmitters.

وَحَدَّثَنَاهُ عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، قَالَ كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ . قَالَ أَبُو إِسْحَاقَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنَا سُفْيَانُ، بِهَذَا الْحَدِيثِ بِطُولِهِ.

Reference : Sahih Muslim 1812 d
In-book reference : Book 32, Hadith 169
USC-MSA web (English) reference : Book 19, Hadith 4459
(deprecated numbering scheme)

It has been narrated on the anthority of Yazid b. Hurmuz who said:

Najda wrote to Ibn Abbas. I was sitting in the company of Ibn 'Abbas when he read his letter and wrote its reply. Ibn Abbas said: Were it not for preventing him from falling into wickedness. I would not have replied to his letter, may he never be joyful. He wrote in reply to him referring to the share of the close relatives (of the Holy Prophet) (from the booty) whom God has mentioned. (I have to tell you that) we thought we were the close relatives of the Messenger of Allah (ﷺ), but our people have refused to recognise us as such. You have asked about the orphan as to when his orphanhood comes to an end. (I have to say that) when he reaches the age of marriage, attains maturity of mind, and his property is returned to him, then he is no longer an orphan. You have inquired whether the Messenger of Allah (may peace be upo him) used to kill anyone from the children of the polytheists in the war. (You should know that) the Messenger of Allah (ﷺ) used not to kill any one of their children, and you (too) should not kill any one of them, except when you knew about them what Khadir had known about the boy whom he killed. And you have inquired whether there is a fixed share of the booty for women and slaves when they participate in a battle. (I have to tell you that) there is no fixed share for them except that they will be given some reward from the spoils of war.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، حَدَّثَنِي أَبِي قَالَ، سَمِعْتُ قَيْسًا، يُحَدِّثُ عَنْ يَزِيدَ بْنِ هُرْمُزَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - قَالَ حَدَّثَنَا بَهْزٌ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، قَالَ كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ قَالَ فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ وَحِينَ كَتَبَ جَوَابَهُ وَقَالَ ابْنُ عَبَّاسٍ وَاللَّهِ لَوْلاَ أَنْ أَرُدَّهُ عَنْ نَتْنٍ يَقَعُ فِيهِ مَا كَتَبْتُ إِلَيْهِ وَلاَ نُعْمَةَ عَيْنٍ قَالَ فَكَتَبَ إِلَيْهِ إِنَّكَ سَأَلْتَ عَنْ سَهْمِ ذِي الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ مَنْ هُمْ وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم هُمْ نَحْنُ فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا وَسَأَلْتَ عَنِ الْيَتِيمِ مَتَى يَنْقَضِي يُتْمُهُ وَإِنَّهُ إِذَا بَلَغَ النِّكَاحَ وَأُونِسَ مِنْهُ رُشْدٌ وَدُفِعَ إِلَيْهِ مَالُهُ فَقَدِ انْقَضَى يُتْمُهُ وَسَأَلْتَ هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا وَأَنْتَ فَلاَ تَقْتُلْ مِنْهُمْ أَحَدًا إِلاَّ أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلاَمِ حِينَ قَتَلَهُ وَسَأَلْتَ عَنِ الْمَرْأَةِ وَالْعَبْدِ هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ إِذَا حَضَرُوا الْبَأْسَ فَإِنَّهُمْ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ إِلاَّ أَنْ يُحْذَيَا مِنْ غَنَائِمِ الْقَوْمِ.

Reference : Sahih Muslim 1812 e
In-book reference : Book 32, Hadith 170
USC-MSA web (English) reference : Book 19, Hadith 4460
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Yazid b. Hurmuz. but not complete (as we find in the above mentioned ahadith).

وَحَدَّثَنِي أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، عَنِ الْمُخْتَارِ بْنِ صَيْفِيٍّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، قَالَ كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ ‏.‏ فَذَكَرَ بَعْضَ الْحَدِيثِ وَلَمْ يُتِمَّ الْقِصَّةَ كَإِتْمَامِ مَنْ ذَكَرْنَا حَدِيثَهُمْ ‏.‏

Reference : Sahih Muslim 1812 f
In-book reference : Book 32, Hadith 171
USC-MSA web (English) reference : Book 19, Hadith 4461
(deprecated numbering scheme)

It has been narrated on the authority of Umm 'Atiyya, the Ansarite, who said:
I took part with the Messenger of Allah (ﷺ) in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، بِنْتِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ، قَالَتْ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ أَخْلُفُهُمْ فِي رِحَالِهِمْ فَأَصْنَعُ لَهُمُ الطَّعَامَ وَأُدَاوِي الْجَرْحَى وَأَقُومُ عَلَى الْمَرْضَى‏.‏

Reference : Sahih Muslim 1812 g
In-book reference : Book 32, Hadith 172
USC-MSA web (English) reference : Book 19, Hadith 4462
(deprecated numbering scheme)

A similar tradition has been narrated on the authority of Hisham b. Hassan through a different chain of transmitters.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 1812 h
In-book reference : Book 32, Hadith 173
USC-MSA web (English) reference : Book 19, Hadith 4463
(deprecated numbering scheme)

(49) Chapter: The number of campaigns of the Prophet (saws)

(49) باب عَدَدِ غَزَوَاتِ النَّبِيِّ صلى الله عليه وسلم

It has been narrated on the authority of Abu Ishaq that 'Abdullah b. Yazid went (out of the city) with people for offering" Istisqa" ' prayer (for rainfall). He offered two rak'ahs. Then he prayed for rain. That day I met Zaid b. Arqam. There was only one man between me and him (at that time). I asked him:
How many military expeditions did the Messenger of Allah (ﷺ) undertake? He said: Nineteen expeditions. I asked him: On how many expeditions did you accompany him? He said: On seventeen expeditions. I asked: Which was the first expedition he led? He answered: Dhat-ul-, Usair or 'Ushair.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ، خَرَجَ يَسْتَسْقِي بِالنَّاسِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ اسْتَسْقَى قَالَ فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنَ أَرْقَمَ - وَقَالَ - لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُ رَجُلٍ أَوْ بَيْنِي وَبَيْنَهُ رَجُلٌ - قَالَ - فَقُلْتُ لَهُ كَمْ غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ تِسْعَ عَشْرَةَ فَقُلْتُ كَمْ غَزَوْتَ أَنْتَ مَعَهُ قَالَ سَبْعَ عَشْرَةَ غَزْوَةً - قَالَ - فَقُلْتُ فَمَا أَوَّلُ غَزْوَةٍ غَزَاهَا قَالَ ذَاتُ الْعُسَيْرِ أَوِ الْعُشَيْرِ ‏.‏

Reference : Sahih Muslim 1254 b
In-book reference : Book 32, Hadith 174

USC-MSA web (English) reference : Book 19, Hadith 4464
(deprecated numbering scheme)

It has been narrated on the authority of Zaid b. Arqam that the Messenger of Allah (ﷺ) fought nineteen battles and after the Migration performed only one Pilgrimage called Hajjat-ul-Wada'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، سَمِعَهُ مِنْهُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَزَا تِسْعَ عَشْرَةَ غَزْوَةً وَحَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً لَمْ يَحُجَّ غَيْرَهَا حَجَّةَ الْوَدَاعِ ‏.‏

Reference : Sahih Muslim 1254 c
In-book reference : Book 32, Hadith 175
USC-MSA web (English) reference : Book 19, Hadith 4465
(deprecated numbering scheme)

It has been reported on the authority of Abu Zubair who heard Jabir b. Abdullah say:
I fought in the company of the Messenger of Allah (ﷺ) nineteen battles. Jabir said: I did not participate in the Battle of Badr and the Battle of Uhud. My father prevented me (from participating in these battles as my age was tender). After 'Abdullah (my father) was killed on the Day of Ubud, I never lagged behind the Messenger of Allah (ﷺ) and joined every battle (he fought).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ، أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم تِسْعَ عَشْرَةَ غَزْوَةً - قَالَ جَابِرٌ - لَمْ أَشْهَدْ بَدْرًا وَلاَ أُحُدًا مَنَعَنِي أَبِي فَلَمَّا قُتِلَ عَبْدُ اللَّهِ يَوْمَ أُحُدٍ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ قَطُّ ‏.‏

Reference : Sahih Muslim 1813
In-book reference : Book 32, Hadith 176
USC-MSA web (English) reference : Book 19, Hadith 4466
(deprecated numbering scheme)

It has been narrated on the authority of Buraida (who heard the tradition from his father) that the Messenger of Allah (ﷺ) conducted nineteen military campaigns and he (actually) fought in eight of them.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، ح وَحَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ، الْجَرْمِيُّ حَدَّثَنَا أَبُو تُمَيْلَةَ، قَالاَ جَمِيعًا حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، ‏.‏ قَالَ غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم تِسْعَ عَشْرَةَ غَزْوَةً قَاتَلَ فِي ثَمَانٍ مِنْهُنَّ ‏.‏ وَلَمْ يَقُلْ أَبُو بَكْرٍ مِنْهُنَّ ‏.‏ وَقَالَ فِي حَدِيثِهِ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ ‏.‏

Reference : Sahih Muslim 1814 a
In-book reference : Book 32, Hadith 177
USC-MSA web (English) reference : Book 19, Hadith 4467
(deprecated numbering scheme)

It has been narrated by Buraida who heard it from his father that he joined the Messenger of Allah (ﷺ) in sixteen military campaigns

وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ غَزَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّ عَشْرَةَ غَزْوَةً ‏.‏

Reference : Sahih Muslim 1814 b
In-book reference : Book 32, Hadith 178
USC-MSA web (English) reference : Book 19, Hadith 4468

(deprecated numbering scheme)

It has been narrated on the authority of Salama who said:

I joined seven military expeditions led by the Messenger of Allah himself (ﷺ), and nine expeditions which he sent out once under Abu Bakr and once under Usama b. Zaid.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ، - وَهُوَ ابْنُ أَبِي عُبَيْدٍ قَالَ سَمِعْتُ سَلَمَةَ، يَقُولُ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ تِسْعَ غَزَوَاتٍ مَرَّةً عَلَيْنَا أَبُو بَكْرٍ وَمَرَّةً عَلَيْنَا أُسَامَةُ بْنُ زَيْدٍ ‏.‏

Reference : Sahih Muslim 1815 a
In-book reference : Book 32, Hadith 179
USC-MSA web (English) reference : Book 19, Hadith 4469
(deprecated numbering scheme)

The (foregoing) tradition has also been narrated on the authority of Hatim through the same chain of transmitters with the difference that according to this version both these types of expeditions were seven in number.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، بِهَذَا الإِسْنَادِ ‏.‏ غَيْرَ أَنَّهُ قَالَ فِي كِلْتَيْهِمَا سَبْعَ غَزَوَاتٍ ‏.‏

Reference : Sahih Muslim 1815 b
In-book reference : Book 32, Hadith 180
USC-MSA web (English) reference : Book 19, Hadith 4470
(deprecated numbering scheme)

(50) Chapter: The campaign of Dhat Ar-Riqa

(50) باب غَزْوَةِ ذَاتِ الرِّقَاعِ

It has been narrated on the authority of Abu Musa (Ash'ari) who said:

We set out on an expedition with the Messenger of Allah (ﷺ). We were six in number and had (with us) only one camel which we rode turn by turn Our feet were injured. My feet were so badly injured that my nails dropped off. We covered our feet with rags. so this expedition was called Dhat-ur-Riqa' (i. e. the expedition of rags) because we bandaged our feet with rags (on that day). Abu Burda said: Abu Musa narrated this tradition, and then disliked repeating it as he did not want to give any publicity to what he did in a noble cause Abu Usama said: Narrators other than Abu Buraida have added to the version of the words:" God will reward it."

حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، - وَاللَّفْظُ لأَبِي عَامِرٍ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ - قَالَ - فَنَقِبَتْ أَقْدَامُنَا فَنَقِبَتْ قَدَمَاىَ وَسَقَطَتْ أَظْفَارِي فَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ لِمَا كُنَّا نُعَصِّبُ عَلَى أَرْجُلِنَا مِنَ الْخِرَقِ ‏.‏ قَالَ أَبُو بُرْدَةَ فَحَدَّثَ أَبُو مُوسَى بِهَذَا الْحَدِيثِ ثُمَّ كَرِهَ ذَلِكَ ‏.‏ قَالَ كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ ‏.‏ قَالَ أَبُو أُسَامَةَ وَزَادَنِي غَيْرُ بُرَيْدٍ وَاللَّهُ يَجْزِي بِهِ ‏.‏

Reference : Sahih Muslim 1816
In-book reference : Book 32, Hadith 181
USC-MSA web (English) reference : Book 19, Hadith 4471
(deprecated numbering scheme)

(51) Chapter: It is disliked to seek the help of a disbeliever in wars (except in cases of necessity, or if he thinks well of the Muslims)

(51) باب كَرَاهَةِ الاِسْتِعَانَةِ فِي الْغَزْوِ بِكَافِرٍ

It has been narrated on the authority of A'isha, wife of the Prophet (ﷺ), who said:

The Messenger of Allah (ﷺ) set out for Badr. When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was known for his valour and courage. The Companions of the Messenger of Allah (ﷺ) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (ﷺ) said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (ﷺ) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. Im will not seek help from a Mushrik. The man returned and overtook him at Baida'? He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (ﷺ) said to him: Then come along with us.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكٍ، ح وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْفُضَيْلِ بْنِ أَبِي، عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ الأَسْلَمِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم قِبَلَ بَدْرٍ فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ أَدْرَكَهُ رَجُلٌ قَدْ كَانَ يُذْكَرُ مِنْهُ جُرْأَةٌ وَنَجْدَةٌ فَفَرِحَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ رَأَوْهُ فَلَمَّا أَدْرَكَهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم جِئْتُ لأَتَّبِعَكَ وَأُصِيبَ مَعَكَ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ " . قَالَ لاَ قَالَ " فَارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ " . قَالَتْ ثُمَّ مَضَى حَتَّى إِذَا كُنَّا بِالشَّجَرَةِ أَدْرَكَهُ الرَّجُلُ فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم كَمَا قَالَ أَوَّلَ مَرَّةٍ قَالَ " فَارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ " . قَالَ ثُمَّ رَجَعَ فَأَدْرَكَهُ بِالْبَيْدَاءِ فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ " تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ " . قَالَ نَعَمْ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَانْطَلِقْ " .

Reference : Sahih Muslim 1817
In-book reference : Book 32, Hadith 182
USC-MSA web (English) reference : Book 19, Hadith 4472
(deprecated numbering scheme)

33 - The Book on Government (1818 - 1928)

كتاب الإمارة

(1) Chapter: The people follow the Quraish and the Caliphate belongs to the Quraish

(1) باب النَّاسُ تَبَعٌ لِقُرَيْشٍ وَالْخِلاَفَةُ فِي قُرَيْشٍ

It has been narrarted on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

People are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the disbelievers among the people being subservient to the disbelievers among them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِيَانِ الْحِزَامِيَّ ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم . وَقَالَ عَمْرٌو رِوَايَةً " النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ مُسْلِمُهُمْ لِمُسْلِمِهِمْ وَكَافِرُهُمْ لِكَافِرِهِمْ " .

Reference	: Sahih Muslim 1818 a
In-book reference	: Book 33, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4473

It has been narrated on the authority of Hammam b. Munabbih who said:

This is one of the traditions narrated by Abu Huraira from the Messenger of Allah (ﷺ) who said: People are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the disbelievers among them being subservient to the disbelievers among them.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ " .

Reference	: Sahih Muslim 1818 b
In-book reference	: Book 33, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4474

It has been narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (ﷺ) said:

People are the followers of Quraish in good as well as evil (i. e. in the customs of Islamic as well as pre-Islamic times).

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم " النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ " .

Reference	: Sahih Muslim 1819

In-book reference : Book 33, Hadith 3
USC-MSA web (English) reference : Book 20, Hadith 4475
(deprecated numbering scheme)

It has been narrated on the authority of 'Abdullah that the Messenger of Allah (ﷺ) said:

The Caliphate will remain among the Quraish even if only two persons are left (on the earth),

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، قَالَ قَالَ عَبْدُ اللَّهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزَالُ هَذَا الأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ " .

Reference : Sahih Muslim 1820
In-book reference : Book 33, Hadith 4
USC-MSA web (English) reference : Book 20, Hadith 4476
(deprecated numbering scheme)

It has been narrated on the authority of Jabir b. Samura who said:

I joined the company of the Prophet (ﷺ) with my father and I heard him say: This Caliphate will not end until there have been twelve Caliphs among them. The narrator said: Then he (the Holy Prophet) said something that I could not follow. I said to my father: What did he say? He said: He has said: All of them will be from the Quraish.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ح وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ الطَّحَّانَ - عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ صلى الله عليه وسلم فَسَمِعْتُهُ يَقُولُ " إِنَّ هَذَا الأَمْرَ لاَ يَنْقَضِي حَتَّى يَمْضِيَ فِيهِمُ اثْنَا عَشَرَ خَلِيفَةً " . قَالَ ثُمَّ تَكَلَّمَ بِكَلاَمٍ خَفِيَ عَلَىَّ - قَالَ - فَقُلْتُ لأَبِي مَا قَالَ قَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ " .

Reference : Sahih Muslim 1821 a
In-book reference : Book 33, Hadith 5
USC-MSA web (English) reference : Book 20, Hadith 4477
(deprecated numbering scheme)

It has been reported on the authority of Jabir b. Samura who said:

I heard the Messenger of Allah (ﷺ) say: The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men. Then the Prophet (ﷺ) said words which were obscure to me. I asked my father: What did the Messenger of Allah (ﷺ) say? He said: All of the (twelve men) will be from the Quraish.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمُ اثْنَا عَشَرَ رَجُلاً " . ثُمَّ تَكَلَّمَ النَّبِيُّ صلى الله عليه وسلم بِكَلِمَةٍ خَفِيَتْ عَلَىَّ فَسَأَلْتُ أَبِي مَاذَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ " .

Reference : Sahih Muslim 1821 b
In-book reference : Book 33, Hadith 6
USC-MSA web (English) reference : Book 20, Hadith 4478
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir b. Samura through another chain of transmitters.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ " لاَ يَزَالُ أَمْرُ النَّاسِ مَاضِيًا " .

Reference : Sahih Muslim 1821 c
In-book reference : Book 33, Hadith 7
USC-MSA web (English) reference : Book 20, Hadith 4479
(deprecated numbering scheme)

It has been narrated on the authority of Jabir b. Samura who said:
I heard the Messenger of Allah (ﷺ) say: Islam will continue to be triumphant until there have been twelve Caliphs. Then the Prophet (ﷺ) said something which I could not understand. I asked my father: What did he say? He said: He has said that all of them (twelve Caliphs) will be from the Quraish.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَزَالُ الإِسْلاَمُ عَزِيزًا إِلَى اثْنَىْ عَشَرَ خَلِيفَةً " . ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا فَقُلْتُ لأَبِي مَا قَالَ فَقَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ " .

Reference : Sahih Muslim 1821 d
In-book reference : Book 33, Hadith 8
USC-MSA web (English) reference : Book 20, Hadith 4480
(deprecated numbering scheme)

It has been narrated on the authority of Jabir b. Samura that the Prophet (ﷺ) said:
This order will continue to be dominant until there have been twelve Caliphs. The narrator says: Then he said something which I could not understand, and I said to my father: What did he say? My father told me that he said that all of them (Caliphs) would be from the Quraish.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ، بْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَزَالُ هَذَا الأَمْرُ عَزِيزًا إِلَى اثْنَىْ عَشَرَ خَلِيفَةً " . قَالَ ثُمَّ تَكَلَّمَ بِشَىْءٍ لَمْ أَفْهَمْهُ فَقُلْتُ لأَبِي مَا قَالَ فَقَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ " .

Reference : Sahih Muslim 1821 e
In-book reference : Book 33, Hadith 9
USC-MSA web (English) reference : Book 20, Hadith 4481
(deprecated numbering scheme)

It has been reported on the authority of Jabir b. Samura who said:
I went with my father to the Messenger of Allah (may peeace be upon him) and I heard him say: This religion would continue to remain powerful and dominant until there have been twelve Caliphs. Then he added something which I couldn't catch on account of the noise of the people. I asked my father: What did he say? My father said: He has said that all of them will be from the Quraish.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ عَوْنٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَزْهَرُ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ انْطَلَقْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعِي أَبِي فَسَمِعْتُهُ يَقُولُ " لاَ يَزَالُ هَذَا الدِّينُ عَزِيزًا مَنِيعًا إِلَى اثْنَىْ عَشَرَ خَلِيفَةً " . فَقَالَ كَلِمَةً صَمَّنِيهَا النَّاسُ فَقُلْتُ لأَبِي مَا قَالَ قَالَ " كُلُّهُمْ مِنْ قُرَيْشٍ " .

Reference : Sahih Muslim 1821 f
In-book reference : Book 33, Hadith 10
USC-MSA web (English) reference : Book 20, Hadith 4482
(deprecated numbering scheme)

It has been narrated on the authority of Amir b. Sa'd b. Abu Waqqas who said:

I wrote (a letter) to Jabir b. Samura and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah (ﷺ). He wrote to me (in reply): I heard the Messenger of Allah (ﷺ) say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish. also heard him say: A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I will be your forerunner at the Cistern (expecting your arrival).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلاَمِي نَافِعٍ أَنْ أَخْبِرْنِي بِشَىْءٍ، سَمِعْتَهُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَكَتَبَ إِلَىَّ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ جُمُعَةٍ عَشِيَّةَ رُجِمَ الأَسْلَمِيُّ يَقُولُ " لاَ يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمُ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ " . وَسَمِعْتُهُ يَقُولُ " عُصَيْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الأَبْيَضَ بَيْتَ كِسْرَى أَوْ آلِ كِسْرَى " . وَسَمِعْتُهُ يَقُولُ " إِنَّ بَيْنَ يَدَىِ السَّاعَةِ كَذَّابِينَ فَاحْذَرُوهُمْ " . وَسَمِعْتُهُ يَقُولُ " إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ " . وَسَمِعْتُهُ يَقُولُ " أَنَا الْفَرَطُ عَلَى الْحَوْضِ " .

Reference	: Sahih Muslim 1822 a
In-book reference	: Book 33, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4483

Ibn Samura al-'Adawi reported:

I heard Allah's Messenger (ﷺ) say, and he then narrated (the above-mentioned hadith).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُهَاجِرِ، بْنِ مِسْمَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّهُ أَرْسَلَ إِلَى ابْنِ سَمُرَةَ الْعَدَوِيِّ حَدِّثْنَا مَا، سَمِعْتَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ .

Reference	: Sahih Muslim 1822 b
In-book reference	: Book 33, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4484

(2) Chapter: Appointing a successor or not doing so (2) باب الاِسْتِخْلاَفِ وَتَرْكِهِ

It has been narrated on the authority of 'Abdullah b. 'Umar who said:

I was present with my father when he was wounded. People praised him and said: May God give you a noble recompense! He said: I am hopeful (of God's mercy) as well as afraid (of His wrath) People said: Appoint anyone as your successor. He said: Should I carry the burden of conducting your affairs in my life as well as in my death? (So far as Caliphate is concerned) I wish I could acquit myself (before the Almighty) in a way that there is neither

anything to my credit nor anything to my discredit. If I would appoint my successor, (I would because) one better than me did so. (He meant Abu Bakr.) If I would leave You alone, (I would do so because) one better than me, i. e. the Messenger of Allah (ﷺ), did so. 'Abdullah says: When he mentioned the Messenger of Allah (ﷺ) I understood that he would not appoint anyone as Caliph.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ حَضَرْتُ أَبِي حِينَ أُصِيبَ فَأَثْنَوْا عَلَيْهِ وَقَالُوا جَزَاكَ اللَّهُ خَيْرًا . فَقَالَ رَاغِبٌ وَرَاهِبٌ قَالُوا اسْتَخْلِفْ فَقَالَ أَتَحَمَّلُ أَمْرَكُمْ حَيًّا وَمَيِّتًا لَوَدِدْتُ أَنَّ حَظِّي مِنْهَا الْكَفَافُ لاَ عَلَىَّ وَلاَ لِي فَإِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي - يَعْنِي أَبَا بَكْرٍ - وَإِنْ أَتْرُكْكُمْ فَقَدْ تَرَكَكُمْ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ عَبْدُ اللَّهِ فَعَرَفْتُ أَنَّهُ حِينَ ذَكَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيْرُ مُسْتَخْلِفٍ .

Reference	: Sahih Muslim 1823 a
In-book reference	: Book 33, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4485

It has been reported on the authority of Ibn 'Umar who said:

I entered the apartment of (my sister) Hafsa. She said: Do yoa know that your father is not going to nominate his successor? I said: He won't do that (i. e. he would nominate). She said: He is going to do that. The narrator said: I took an oath that I will talk to him about the matter. I kept quiet until the next morning, still I did not talk to him, and I felt as if I were carryint, a mountain on my right hand. At last I came to him and entered his apartment. (Seeing me) he began to ask me about the condition of the people, and I informed him (about them). Then I said to him: I heard something from the people and took an oath that I will communicate it to you. They presume that you are not going to nominate a successor. If a grazer of camels and sheep that you had appointed comes back to you leaving the cattle, you will (certainly) think that the cattle are lost. To look after the people is more serious and grave. (The dying Caliph) was moved at my words. He bent his head in a thoughtful mood for some time and raised it to me and said: God will doubtlessly protect His religion. If I do not nominate a successor (I have a precedent before me), for the Messenger of Allah (ﷺ) did not nominate his successor. And if I nominate one (I have a precedent), for Abu Bakr did nominate. The narrator (Ibn Umar) said: By God. when he mentioned the Messenger of Allah (ﷺ) and Abu Bakr, I (at once) understood that he would not place anyone at a par with the Messenger of Allah (ﷺ) and would not nominate anyone.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، وَأَلْفَاظُهُمْ، مُتَقَارِبَةٌ قَالَ إِسْحَاقُ وَعَبْدٌ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عُمَرَ، قَالَ دَخَلْتُ عَلَى حَفْصَةَ فَقَالَتْ أَعَلِمْتَ أَنَّ أَبَاكَ غَيْرُ مُسْتَخْلِفٍ قَالَ قُلْتُ مَا كَانَ لِيَفْعَلَ . قَالَتْ إِنَّهُ فَاعِلٌ . قَالَ فَحَلَفْتُ أَنِّي أُكَلِّمُهُ فِي ذَلِكَ فَسَكَتُّ حَتَّى غَدَوْتُ وَلَمْ أُكَلِّمْهُ - قَالَ - فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي جَبَلاً حَتَّى رَجَعْتُ فَدَخَلْتُ عَلَيْهِ فَسَأَلَنِي عَنْ حَالِ النَّاسِ وَأَنَا أُخْبِرُهُ - قَالَ - ثُمَّ قُلْتُ لَهُ إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً فَآلَيْتُ أَنْ أَقُولَهَا لَكَ زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ وَإِنَّهُ لَوْ كَانَ لَكَ رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ ثُمَّ جَاءَكَ وَتَرَكَهَا رَأَيْتَ أَنْ قَدْ ضَيَّعَ فَرِعَايَةُ النَّاسِ أَشَدُّ قَالَ فَوَافَقَهُ قَوْلِي فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَىَّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ وَإِنِّي لَئِنْ لاَ أَسْتَخْلِفْ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَسْتَخْلِفْ وَإِنْ أَسْتَخْلِفْ فَإِنَّ أَبَا بَكْرٍ قَدِ اسْتَخْلَفَ . قَالَ

فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ ذَكَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَبَا بَكْرٍ فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم أَحَدًا وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ .

Reference : Sahih Muslim 1823 b
In-book reference : Book 33, Hadith 14
USC-MSA web (English) reference : Book 20, Hadith 4486
(deprecated numbering scheme)

(3) Chapter: The prohibition of seeking or desiring a position of authority

(3) باب النَّهْيِ عَنْ طَلَبِ الإِمَارَةِ، وَالْحِرْصِ، عَلَيْهَا

It has been reported on the authority of 'Abd al-Rahman b. Samura who said:

The Messenger of Allah (ﷺ) said to me: 'Abd al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities attendant thereon), and it you are granted it without making any request for it, you will be helped (by God in the discharge of your duties).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، بْنُ سَمُرَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَبْدَ الرَّحْمَنِ لاَ تَسْأَلِ الإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ أُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا " .

Reference : Sahih Muslim 1652 c
In-book reference : Book 33, Hadith 15
USC-MSA web (English) reference : Book 20, Hadith 4487
(deprecated numbering scheme)

The same tradition has been narrated through a different chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، ح وَحَدَّثَنِي عَلِيُّ، بْنُ حُجْرٍ السَّعْدِيُّ حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، وَمَنْصُورٍ، وَحُمَيْدٍ، ح وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، وَيُونُسَ بْنِ عُبَيْدٍ، وَهِشَامِ بْنِ حَسَّانَ، كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ جَرِيرٍ .

Reference : Sahih Muslim 1652 d
In-book reference : Book 33, Hadith 16
USC-MSA web (English) reference : Book 20, Hadith 4488
(deprecated numbering scheme)

It has been narrated by Abu Musa who said:

Two of my cousins and I entered the apartment of the Prophet (ﷺ). One of them said: Messenger of Allah, appoint us rulers of some lands that the Almighty and Glorious God has entrusted to thy care. The other also said something similar. He said: We do not appoint to this position one who asks for it nor anyone who is covetous for the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ، بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَا وَرَجُلاَنِ مِنْ بَنِي عَمِّي فَقَالَ أَحَدُ الرَّجُلَيْنِ يَا رَسُولَ اللَّهِ أَمِّرْنَا عَلَى بَعْضِ مَا وَلاَّكَ اللَّهُ عَزَّ وَجَلَّ . وَقَالَ الآخَرُ مِثْلَ ذَلِكَ فَقَالَ " إِنَّا وَاللَّهِ لاَ نُوَلِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلاَ أَحَدًا حَرَصَ عَلَيْهِ " .

Reference : Sahih Muslim 1733 c
In-book reference : Book 33, Hadith 17

USC-MSA web (English) reference : Book 20, Hadith 4489
(deprecated numbering scheme)

It has been reported on the authority of Abu Musa who said:

I went to the Prophet (ﷺ) and with me were two men from the Ash'ari tribe. One of them was on my right hand and the other on my left. Both of them made a request for a position (of authority) while the Prophet (ﷺ) was brushing his teeth with a tooth-stick. He said (to me): Abu Musa (or 'Abdullah b. Qais), what do you say (about the request they have made)? I said: By God Who sent thee on thy mission with truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position. The narrator says (while recalling this hadith): I visualise as if I were looking at the miswak of the Prophet (ﷺ) between his lips. He (the Holy Prophet) said: We shall not or shall never appoint to the public offices (in our State) those who with to have them, but you may go, Abu Musa (or Abdullah b. Qais) (to take up your assignment). He sent him to Yemen as governor. then he sent Mu'adh b. jabal in his wake (to help him in the discharge of duties). When Mu'adh reached the camp of Abu Musa, the latter (received him and) said: Please get yourself down; and he spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu'adh said: Who is this? Abu Musa said: He was a Jew. He embraced Islam. Then he reverted to his false religion and became a Jew. Mu'adh said: I won't sit until he is killed according to the decree of Allah and His Apostle (ﷺ) (in this case). Abu Musa said: Be seated. It will be done. He said: I won't sit unless he is killed in accordance with the decree of Allah and His Apostle (ﷺ). He repeated these words thrice. Then Abu Musa ordered him (to be killed) and he was kilied. Then the two talked of standing in prayer at night. One of them, i. e. Mu'adh, said: I sleep (for a part of the night) and stand in prayer (for a part) and I hope that I shall get the same reward for steeping as I shall get for standing (in prayer).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لاِبْنِ حَاتِمٍ - قَالاَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، حَدَّثَنِي أَبُو بُرْدَةَ، قَالَ قَالَ أَبُو مُوسَى أَقْبَلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالآخَرُ عَنْ يَسَارِي فَكِلاَهُمَا سَأَلَ الْعَمَلَ وَالنَّبِيُّ صلى الله عليه وسلم يَسْتَاكُ فَقَالَ " مَا تَقُولُ يَا أَبَا مُوسَى أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ " . قَالَ فَقُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ . قَالَ وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ وَقَدْ قَلَصَتْ فَقَالَ " لَنْ أَوْ لاَ نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ وَلَكِنِ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ " . فَبَعَثَهُ عَلَى الْيَمَنِ ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ فَلَمَّا قَدِمَ عَلَيْهِ قَالَ انْزِلْ وَأَلْقَى لَهُ وِسَادَةً وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ قَالَ مَا هَذَا قَالَ هَذَا كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ رَاجَعَ دِينَهُ دِينَ السَّوْءِ فَتَهَوَّدَ قَالَ لاَ أَجْلِسُ حَتَّى يُقْتَلَ قَضَاءُ اللَّهِ وَرَسُولِهِ فَقَالَ اجْلِسْ نَعَمْ . قَالَ لاَ أَجْلِسُ حَتَّى يُقْتَلَ قَضَاءُ اللَّهِ وَرَسُولِهِ ثَلاَثَ مَرَّاتٍ . فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ تَذَاكَرَا الْقِيَامَ مِنَ اللَّيْلِ فَقَالَ أَحَدُهُمَا مُعَاذٌ أَمَّا أَنَا فَأَنَامُ وَأَقُومُ وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي .

Reference : Sahih Muslim 1733 d
In-book reference : Book 33, Hadith 18
USC-MSA web (English) reference : Book 20, Hadith 4490
(deprecated numbering scheme)

(4) Chapter: It is disliked to be appointed to a position of authority unnecessarily

(4) باب كَرَاهَةِ الإِمَارَةِ بِغَيْرِ ضَرُورَةٍ

It has been narrated on the authority of Abu Dharr who said:

I said to the Prophet (ﷺ): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي شُعَيْبُ بْنُ اللَّيْثِ، حَدَّثَنِي اللَّيْثُ، بْنُ سَعْدٍ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدَ الْحَضْرَمِيِّ، عَنِ ابْنِ حُجَيْرَةَ الأَكْبَرِ، عَنْ أَبِي ذَرٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَلاَ تَسْتَعْمِلُنِي قَالَ فَضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ " يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْىٌ وَنَدَامَةٌ إِلاَّ مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا " .

Reference	: Sahih Muslim 1825
In-book reference	: Book 33, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4491

It has been reported on the authority of Abu Dharr that the Messenger of of Allah (ﷺ) said:

Abu Dharr, I find that thou art weak and I like for thee what I like for myself. Do not rule over (even) two persons and do not manage the property of an orphan.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنِ الْمُقْرِئِ، قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الْقُرَشِيِّ، عَنْ سَالِمٍ، بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي لاَ تَأَمَّرَنَّ عَلَى اثْنَيْنِ وَلاَ تَوَلَّيَنَّ مَالَ يَتِيمٍ " .

Reference	: Sahih Muslim 1826
In-book reference	: Book 33, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4492

(5) Chapter: The virtue of a just ruler and the punishment of a tyrant; Encouragement to treat those under one's authority with kindness and the prohibition against causing them hardship

(5) باب فَضِيلَةِ الإِمَامِ الْعَادِلِ وَعُقُوبَةِ الْجَائِرِ وَالْحَثِّ عَلَى الرِّفْقِ بِالرَّعِيَّةِ وَالنَّهْيِ عَنْ إِدْخَالِ الْمَشَقَّةِ عَلَيْهِمْ

It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (ﷺ) said:

Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and GlorioUS. Either side of the Being is the right side both being equally mrneritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا " .

Reference : Sahih Muslim 1827
In-book reference : Book 33, Hadith 21
USC-MSA web (English) reference : Book 20, Hadith 4493
(deprecated numbering scheme)

It has been reported on the authority of Abd al-Rahman b. Shumasa who said:

I came to A'isha to inquire something from her. She said: From which people art thou? I said: I am from the people of Egypt. She said: What was the behaviour of your governor towards you in this war of yours? I said: We did not experience anything bad from him. If the camel of a man from us died, he would bestow on him a camel. If any one of us lost his slave, he would give him a slave. If anybody was in need of the basic necessities of life, he would provide them with provisions. She said: Behold! the treatment that was meted out to my brother, Muhammad b. Abu Bakr, does not prevent me from telling you what I heard from the Messenger of Allah (ﷺ). He said in this house of mine:

O God, who (happens to) acquire some kind of control over the affairs of my people and is hard upon them-be Thou hard upon him, and who (happens to) acquire some kind of control over the affairs of my people and is kind to them-be Thou kind to him.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي حَرْمَلَةُ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ شُمَاسَةَ قَالَ أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنْ شَىْءٍ، فَقَالَتْ مِمَّنْ أَنْتَ فَقُلْتُ رَجُلٌ مِنْ أَهْلِ مِصْرَ . فَقَالَتْ كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ هَذِهِ فَقَالَ مَا نَقَمْنَا مِنْهُ شَيْئًا إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِنَّا الْبَعِيرُ فَيُعْطِيهِ الْبَعِيرَ وَالْعَبْدُ فَيُعْطِيهِ الْعَبْدَ وَيَحْتَاجُ إِلَى النَّفَقَةِ فَيُعْطِيهِ النَّفَقَةَ فَقَالَتْ أَمَا إِنَّهُ لاَ يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخِي أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي بَيْتِي هَذَا " اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ " .

Reference : Sahih Muslim 1828 a
In-book reference : Book 33, Hadith 22
USC-MSA web (English) reference : Book 20, Hadith 4494
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abd al-Rahman b. Shumasa with another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ حَرْمَلَةَ، الْمِصْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ

Reference : Sahih Muslim 1828 b
In-book reference : Book 33, Hadith 23
USC-MSA web (English) reference : Book 20, Hadith 4495
(deprecated numbering scheme)

It has been narrated on the authority of Ibn 'Umar that the Prophet (May be upon him) said:

Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shal be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " أَلاَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ " .

Reference : Sahih Muslim 1829 a
In-book reference : Book 33, Hadith 24
USC-MSA web (English) reference : Book 20, Hadith 4496
(deprecated numbering scheme)

This tradition has been narrated through more; than one chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي الْقَطَّانَ - كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ، . قَالَ أَبُو إِسْحَاقَ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِهَذَا مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ، .

Reference : Sahih Muslim 1829 b, c
In-book reference : Book 33, Hadith 25
USC-MSA web (English) reference : Book 20, Hadith 4497
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn 'Umar, but there is (a slight change of wording) in the hadith transmitted through Zuhri that he said:

" I think that he (the narrator) said: The man is a custodian of the wealth of his father, and he would be answerable for what is in his custody."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح. وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ وَزَادَ فِي حَدِيثِ الزُّهْرِيِّ قَالَ وَحَسِبْتُ أَنَّهُ قَدْ قَالَ " الرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ " .

Reference : Sahih Muslim 1829 d
In-book reference : Book 33, Hadith 26
USC-MSA web (English) reference : Book 20, Hadith 4498
(deprecated numbering scheme)

A hadith having the same meaning has been transmitted on the authority of 'Abdullah b. 'Umar.

وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ، أَخْبَرَنِي عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي رَجُلٌ، سَمَّاهُ وَعَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْمَعْنَى .

Reference : Sahih Muslim 1829 e
In-book reference : Book 33, Hadith 27
USC-MSA web (English) reference : Book 20, Hadith 4499
(deprecated numbering scheme)

It has been narrated on the authority of Hasan who said:

Ubaidullah b Ziyad visited Ma'qil b. Yasir al-Muzani in his last iliness. Ma'qil said (to him): I am narrating to you a tradition I heard from the Messenger of Allah (ﷺ). If I knew that I am to survive this illness. I would, not narrate it to you. I heard the Messenger of Allah (ﷺ) say: If God appointed anyone ruler over a people and he died while he was still treacherous to his people, God would forbid his entry into Paradise.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ " .

Reference : Sahih Muslim 142 e
In-book reference : Book 33, Hadith 28
USC-MSA web (English) reference : Book 20, Hadith 4500
(deprecated numbering scheme)

It has been narrated through a different chain of transmitters on the authority of Hasan who said:

Ibn, Ziyad paid a visit to Ma'qil b. Yasir who was seriously ill. Here follows the same tradition as has gone before with the addition that Ibn Ziyad asked: Why didn't you narrate this tradition to me before this day? Ma'qil reprimanded him and said: I did not narrate it to you or I was not going to narrate it to you.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ دَخَلَ ابْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ . بِمِثْلِ حَدِيثِ أَبِي الأَشْهَبِ وَزَادَ قَالَ أَلاَّ كُنْتَ حَدَّثْتَنِي هَذَا، قَبْلَ الْيَوْمِ قَالَ مَا حَدَّثْتُكَ أَوْ، لَمْ أَكُنْ لأُحَدِّثَكَ .

Reference : Sahih Muslim 142 f
In-book reference : Book 33, Hadith 29
USC-MSA web (English) reference : Book 20, Hadith 4501
(deprecated numbering scheme)

It has been narrated on the authority of Abu Malik that Ubaidullah b. Ziyad visited Ma'qil b. Yaser in the latter's illness. Ma'qil said to him:

I am narrating to you a tradition. If I were not at death's door, I would not narrate it to you. I heard the Messenger of Allah (may peace he upon him) say: A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them.

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلاَ أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ثُمَّ لاَ يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلاَّ لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ " .

Reference : Sahih Muslim 142 g
In-book reference : Book 33, Hadith 30
USC-MSA web (English) reference : Book 20, Hadith 4502
(deprecated numbering scheme)

It has been narrated on the authority of Abu al-Aswad who said:

My father related to me that Ma'qil b. Yasir fell ill. 'Ubaidullah b. Ziyad called on him to inquire after his health. Here follows the tradition as narrated by Hasan from Ma'qil.

وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ، أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي، الأَسْوَدِ حَدَّثَنِي أَبِي أَنَّ مَعْقِلَ بْنَ يَسَارٍ، مَرِضَ فَأَتَاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُودُهُ . نَحْوَ حَدِيثِ الْحَسَنِ عَنْ مَعْقِلٍ، .

Reference : Sahih Muslim 142 h
In-book reference : Book 33, Hadith 31
USC-MSA web (English) reference : Book 20, Hadith 4503
(deprecated numbering scheme)

It has been narrated on the authority of Hasan that A'idh b. 'Amr who was one of the Companions of the Messenger of Allah (ﷺ) called on 'Ubaidullah b. Ziyad and said (to him):

O my son, I have heard the Messenger of Allah (ﷺ) say: The worst of guardians is the cruel ruler. Beware of being one of them. Ubaidullah said (to him out of arrogance): Sit you down. You are from the chaff of the Companions of Muhammad (ﷺ). A'idh said: Was there worthless chaff among them? Such worthless chaff appeared after them and among other people.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، أَنَّ عَائِذَ بْنَ عَمْرٍو، - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَقَالَ أَىْ بُنَىَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ " . فَقَالَ لَهُ اجْلِسْ فَإِنَّمَا أَنْتَ مِنْ نُخَالَةِ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم . فَقَالَ وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ وَفِي غَيْرِهِمْ .

Reference : Sahih Muslim 1830
In-book reference : Book 33, Hadith 32
USC-MSA web (English) reference : Book 20, Hadith 4504
(deprecated numbering scheme)

(6) Chapter: Emphatic prohibition against stealing from the spoils of war (Ghulul)

(6) باب غِلَظِ تَحْرِيمِ الْغُلُولِ

It has been narrated on the authority of Abu Huraira who said:

One day the Messenger of Allah (ﷺ) stood among us (to deliver a sermon). He talked about the misappropriation of booty, and declared it to be a serious matter and a grave sin. Then he said: I shouldn't find that any of you should come on the Day of Judgment with a growling camel mounted on his neck, and should appeal to me for help saying:" Messenger of Allah, help me." and I should say: I have no authority to help you; I already communicated to you. I shouldn't find that any of you should come on the Day of Judgment with a bleating ewe mounted on his neck, and he should say to me:" Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that one of you should come on the Day of Judgment with a Person crying loudly mounted on his neck, and he should say to me:" Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any one of you should come on the Day of Judgment with fluttering clothes wrapped round his neck and he should say to me:" Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any of you should come on the Day of Judgment with a heap of gold and silver placed on his neck and he should say to me:" Messenger of Allah, help me." and I should say: I have no authority to help you; I already conveyed to you (the warning from the Almighty).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي، زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ ثُمَّ قَالَ " لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ يَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي . فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ . لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي . فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ . لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ يَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي . فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ . لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ نَفْسٌ لَهَا صِيَاحٌ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي . فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ . لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي . فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ . لاَ أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ فَيَقُولُ يَا رَسُولَ اللَّهِ أَغِثْنِي فَأَقُولُ لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ " .

Reference : Sahih Muslim 1831 a
In-book reference : Book 33, Hadith 33
USC-MSA web (English) reference : Book 20, Hadith 4505
(deprecated numbering scheme)

The above tradition has been narrated on the same authority through different chains of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَيَّانَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي حَيَّانَ، وَعُمَارَةَ بْنِ الْقَعْقَاعِ، جَمِيعًا عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ عَنْ أَبِي حَيَّانَ، .

Reference : Sahih Muslim 1831 b
In-book reference : Book 33, Hadith 34
USC-MSA web (English) reference : Book 20, Hadith 4506
(deprecated numbering scheme)

Abu Huraira has narrated this hadith with a slight variation of words.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْغُلُولَ فَعَظَّمَهُ . وَاقْتَصَّ الْحَدِيثَ قَالَ حَمَّادٌ ثُمَّ سَمِعْتُ يَحْيَى بَعْدَ ذَلِكَ يُحَدِّثُهُ فَحَدَّثَنَا بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ .

Reference : Sahih Muslim 1831 c
In-book reference : Book 33, Hadith 35
USC-MSA web (English) reference : Book 20, Hadith 4507
(deprecated numbering scheme)

Abu Huraira has narrated this hadith similar to the above mentioned hadith.

وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1831 d
In-book reference : Book 33, Hadith 36
USC-MSA web (English) reference : Book 20, Hadith 4508
(deprecated numbering scheme)

(7) Chapter: The prohibition of giving gifts to agents

(7) باب تَحْرِيمِ هَدَايَا الْعُمَّالِ

It has been narrated on the authority of Abu Humaid as-Sa'idi who said:

The Messenger of Allah (ﷺ) appointed a man from the Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorised hign to receive Sadaqa from the people on behalf of the State. When he returned (with the collictions), he said: This is for you and (this is mine as) it was presented to me as a gift. The narrator said: The Messenger of Allah (may peace be upod him) stood on the pulpit and praised God and extolled Him. Then he said: What about a State official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not. By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said twice: O God, I have conveyed (Thy Commandments).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ اسْتَعْمَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً مِنَ الأَسْدِ يُقَالُ لَهُ ابْنُ اللُّتْبِيَّةِ - قَالَ عَمْرٌو وَابْنُ أَبِي عُمَرَ عَلَى الصَّدَقَةِ - فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ وَهَذَا لِي أُهْدِيَ لِي قَالَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ " مَا بَالُ عَامِلٍ أَبْعَثُهُ فَيَقُولُ هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي . أَفَلاَ قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّى يَنْظُرَ أَيُهْدَى إِلَيْهِ أَمْ لاَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ بَعِيرٌ لَهُ رُغَاءٌ أَوْ بَقَرَةٌ لَهَا خُوَارٌ أَوْ شَاةٌ تَيْعِرُ " . ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتَىْ إِبْطَيْهِ ثُمَّ قَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ " . مَرَّتَيْنِ .

Reference : Sahih Muslim 1832 a
In-book reference : Book 33, Hadith 37
USC-MSA web (English) reference : Book 20, Hadith 4509
(deprecated numbering scheme)

It has been reported on the authority of Abu Humaid as-Sa'idi who said:

The Prophet (ﷺ) appointed Ibn Lutbiyya, a man from the Azd tribe, in charge of Sadaqa (authorising him to receive gifts from the people on behalf of the State). He came with the collectio, gave it to the Prophet (ﷺ). and said: This wealth is for you and this is a gift presented to me. The Prophet (ﷺ) said to him: Why didn't you remain in the house of your father and your mother to see whether gifts were presented to you or not. Then he stood up to deliver a sermon. Here follows the tradition like the tradition of Sufyan.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ اسْتَعْمَلَ النَّبِيُّ صلى الله عليه وسلم ابْنَ اللُّتْبِيَّةِ - رَجُلاً مِنَ الأَزْدِ - عَلَى الصَّدَقَةِ فَجَاءَ بِالْمَالِ فَدَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ هَذَا مَالُكُمْ وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَفَلاَ قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَتَنْظُرَ أَيُهْدَى إِلَيْكَ أَمْ لاَ " . ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم خَطِيبًا . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ .

Reference : Sahih Muslim 1832 b
In-book reference : Book 33, Hadith 38
USC-MSA web (English) reference : Book 20, Hadith 4510
(deprecated numbering scheme)

It has been reported on the authority of Abu Humaid as-Sa'idi who said:

The Messenger of Allah (ﷺ) appointed a man from the Azd tribe. called Ibn al-, Utbiyya, in charge of Sadaqat to be received from Banu Sulaim. When he came (back), the Messenger of Allah (ﷺ) asked him to render his account. He said: This wealth is for you (i. e. for the public treasury) and this is a gift (presented to me). The Messenger of Allah (ﷺ) said: You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth; then he addressed us. He praised God and extolled Him, and afterwards said: I appoint a man from you to a responsible post sharing with the authority that God has entrusted to me, and he comes to me saying: This wealth is for you (i. e. for the public treasury) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he was truthful? By God, any one of you will not take anything from (the public funds) without any justification, but will meet his Lord carrying it on himself on the Day of judgment. I will recognise any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat bleating. Then he raised his hands so high that whiteness of his armpits could be seen. Then he said: O my Lord, I have conveyed (Thy Commandments). The narrator says: My eyes saw (the Prophet standing in that pose) and my ears heard (what he said).

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ اسْتَعْمَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً مِنَ الأَزْدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنَ الأُتْبِيَّةِ فَلَمَّا جَاءَ حَاسَبَهُ قَالَ هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَهَلاَّ جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا " . ثُمَّ خَطَبَنَا فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلاَّنِي اللَّهُ فَيَأْتِي فَيَقُولُ هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ أُهْدِيَتْ لِي . أَفَلاَ جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا وَاللَّهِ لاَ يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا بِغَيْرِ حَقِّهِ إِلاَّ لَقِيَ اللَّهَ تَعَالَى يَحْمِلُهُ يَوْمَ الْقِيَامَةِ فَلأَعْرِفَنَّ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ أَوْ بَقَرَةً لَهَا خُوَارٌ أَوْ شَاةً تَيْعِرُ " . ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ ثُمَّ قَالَ " اللَّهُمَّ هَلْ بَلَّغْتُ " . بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي .

Reference : Sahih Muslim 1832 c
In-book reference : Book 33, Hadith 39
USC-MSA web (English) reference : Book 20, Hadith 4511
(deprecated numbering scheme)

This tradition has been hanoed down through a different chain of transmitters on the authority of Hisham with aslight variation in the wording.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدَةُ، وَابْنُ، نُمَيْرٍ وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ، أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ عَبْدَةَ وَابْنِ نُمَيْرٍ فَلَمَّا جَاءَ حَاسَبَهُ . كَمَا قَالَ أَبُو أُسَامَةَ . وَفِي حَدِيثِ ابْنِ نُمَيْرٍ " تَعْلَمُنَّ وَاللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا " . وَزَادَ فِي حَدِيثِ سُفْيَانَ قَالَ بَصُرَ عَيْنِي وَسَمِعَ أُذُنَاىَ . وَسَلُوا زَيْدَ بْنَ ثَابِتٍ فَإِنَّهُ كَانَ حَاضِرًا مَعِي .

Reference : Sahih Muslim 1832 d
In-book reference : Book 33, Hadith 40
USC-MSA web (English) reference : Book 20, Hadith 4512
(deprecated numbering scheme)

It has been narrated on the authority of Abu Humaid as-Sa'idi that the Messenger of Allah (ﷺ) appointed a man in charge of Sadaqa (authorising him to receive charity from the people on behalf of the State). He came (back to the Holy prophet) with a large number of things and started saying:
This is for you and this has been presented to me as a gift. Here follows the tradition that has gone before except that 'Urwa (one of the narrators in the chain of transmitters) asked Abu Humaid: Did you hear it from the Messenger of Allah (himself) (ﷺ)? He replied: My ears heard it from his mouth.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، - وَهُوَ أَبُو الزِّنَادِ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَعْمَلَ رَجُلاً عَلَى الصَّدَقَةِ فَجَاءَ بِسَوَادٍ كَثِيرٍ فَجَعَلَ يَقُولُ هَذَا لَكُمْ وَهَذَا أُهْدِيَ إِلَىَّ . فَذَكَرَ نَحْوَهُ قَالَ عُرْوَةُ فَقُلْتُ لأَبِي حُمَيْدٍ السَّاعِدِيِّ أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ مِنْ فِيهِ إِلَى أُذُنِي .

Reference	: Sahih Muslim 1832 e
In-book reference	: Book 33, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4513

It has been reported on the authority of 'Adi b. 'Amira al-Kindi who said:
I heard the Messenger of Allah (ﷺ) say: Whosoever from you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public funds) and will (have to) produce it on the Day of Judgment. The narrator says: A dark-complexioned man from the Ansar stood up - I can visualise him still - and said: Messenger of Allah, take back from me your assignment. He said: What has happened to you? The man said: I have heard you say so and so. He said: I say that (even) now: Whosoever from you is appointed by us to a position of authority, he should bring everything, big or small, and whatever he is given therefrom he should take, and he should restrain himself from taking that which is forbidden.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي، خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَكَتَمَنَا مِخْيَطًا فَمَا فَوْقَهُ كَانَ غُلُولاً يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ " . قَالَ فَقَامَ إِلَيْهِ رَجُلٌ أَسْوَدُ مِنَ الأَنْصَارِ كَأَنِّي أَنْظُرُ إِلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ اقْبَلْ عَنِّي عَمَلَكَ قَالَ " وَمَا لَكَ " . قَالَ سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا . قَالَ " وَأَنَا أَقُولُهُ الآنَ مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَلْيَجِئْ بِقَلِيلِهِ وَكَثِيرِهِ فَمَا أُوتِيَ مِنْهُ أَخَذَ وَمَا نُهِيَ عَنْهُ انْتَهَى " .

Reference	: Sahih Muslim 1833 a
In-book reference	: Book 33, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4514

This hadith has been narrated on the authority of Isma'il with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ رَافِعٍ حَدَّثَنَا أَبُو أُسَامَةَ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، بِهَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference	: Sahih Muslim 1833 b
In-book reference	: Book 33, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4515

Adi b. 'Amira al-Kindi heard Allah's Messenger (ﷺ) as saying (as) was narrated in the (above-mentioned) hadith.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، حَدَّثَنَا إِسْمَاعِيلُ، بْنُ أَبِي خَالِدٍ أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِمِثْلِ حَدِيثِهِمْ .

Reference	: Sahih Muslim 1833 c
In-book reference	: Book 33, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4516

(8) Chapter: The obligation of obeying leaders in matters that do not involve sin, but it is forbidden to obey them in sinful matters

(8) باب وُجُوبِ طَاعَةِ الأُمَرَاءِ فِي غَيْرِ مَعْصِيَةٍ وَتَحْرِيمِهَا فِي الْمَعْصِيَةِ

It has been narrated on the authority of Ibn Juraij that the Qur'anic injunction:

" 0 you who believe, obey Allah, His Apostle and those in authority from amongst You" (iv. 59) -was revealed in respect of 'Abdullah b. Hudhafa b. Qais b. Adi al-Sahmi who was despatched by the Prophet (ﷺ) as leader of a military campaign. The narrator said: He was informed of this fact by Ya'la b. Muslim who was informed by Sa'id b. Jubair who in turn was informed by Ibn Abbas.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ نَزَلَ { يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ} فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ بَعَثَهُ النَّبِيُّ صلى الله عليه وسلم فِي سَرِيَّةٍ . أَخْبَرَنِيهِ يَعْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ .

Reference	: Sahih Muslim 1834
In-book reference	: Book 33, Hadith 45
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4517

It has been narrated on the authority of Abu Huraira that the Holy prophet (ﷺ) said:

Whoso obeys me obeys God, and whoso disobeys me disobeys God. Whoso obeys the commander (appointed by me) obeys me, and whoso disobeys the commander disobeys me. The same tradition transmitted by different persons omits the portion: And whose disobeys the commander disobeys me.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ يَعْصِنِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي " . وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ " وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي " .

Reference	: Sahih Muslim 1835 a, b
In-book reference	: Book 33, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4518

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Whoso obeys me obeys God; and whose disobeys me disobeys God. Whoso obeys my commander obeys me, and whoso disobeys my commander disobeys me.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَهُ قَالَ حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي " .

Reference : Sahih Muslim 1835 c
In-book reference : Book 33, Hadith 47
USC-MSA web (English) reference : Book 20, Hadith 4519
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ زِيَادٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ سَوَاءً .

Reference : Sahih Muslim 1835 d
In-book reference : Book 33, Hadith 48
USC-MSA web (English) reference : Book 20, Hadith 4520
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira by more than one chain of transmitters.

وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِي عَلْقَمَةَ، قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَى فِيَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ح. وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 1835 e
In-book reference : Book 33, Hadith 49
USC-MSA web (English) reference : Book 20, Hadith 4521
(deprecated numbering scheme)

Hammam b. Munabbih has transmitted this hadith on the authority of Abu Huraira.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1835 f
In-book reference : Book 33, Hadith 50
USC-MSA web (English) reference : Book 20, Hadith 4522
(deprecated numbering scheme)

According to one version of the tradition, the Messenger of Allah (ﷺ) said:

Whoso obeys the commander. He did not say:" My commander."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ حَيْوَةَ، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِذَلِكَ وَقَالَ " مَنْ أَطَاعَ الأَمِيرَ " . وَلَمْ يَقُلْ أَمِيرِي وَكَذَلِكَ فِي حَدِيثِ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ .

Reference : Sahih Muslim 1835 g
In-book reference : Book 33, Hadith 51
USC-MSA web (English) reference : Book 20, Hadith 4523
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

It is obligatory for you to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, and even when another person is given (rather undue) preference over you.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ يَعْقُوبَ، قَالَ سَعِيدٌ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَيْكَ السَّمْعَ وَالطَّاعَةَ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَأَثَرَةٍ عَلَيْكَ " .

Reference : Sahih Muslim 1836
In-book reference : Book 33, Hadith 52
USC-MSA web (English) reference : Book 20, Hadith 4524
(deprecated numbering scheme)

It has been narrated on the authority of Abu Dharr who said:

My friend (i. e. the Holy Prophet) advised me to listen (to the man in position of authority) and obey (him) even if he were a slave maimed (and disabled).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الأَطْرَافِ .

Reference : Sahih Muslim 1837 a
In-book reference : Book 33, Hadith 53
USC-MSA web (English) reference : Book 20, Hadith 4525
(deprecated numbering scheme)

In another version of the tradition, we have the wording:

" An Abyssinian slave maimed and disabled."

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ، بْنُ شُمَيْلٍ جَمِيعًا عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، بِهَذَا الإِسْنَادِ وَقَالاَ فِي الْحَدِيثِ عَبْدًا حَبَشِيًّا مُجَدَّعَ الأَطْرَافِ .

Reference : Sahih Muslim 1837 b
In-book reference : Book 33, Hadith 54
USC-MSA web (English) reference : Book 20, Hadith 4526
(deprecated numbering scheme)

Abu 'Imran narrated this hadith with a slight change of wording.

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، بِهَذَا الإِسْنَادِ كَمَا قَالَ ابْنُ إِدْرِيسَ عَبْدًا مُجَدَّعَ الأَطْرَافِ .

Reference : Sahih Muslim 1837 c
In-book reference : Book 33, Hadith 55
USC-MSA web (English) reference : Book 20, Hadith 4527
(deprecated numbering scheme)

It has been narrated on the authority of Yahya b. Husain who learnt the tradition from his grandmother. She said that she heard the Prophet (ﷺ) delivering his sermon on the occasion of the Last Pilgrimage. He was saying:

If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you should listen to him and obeey (his orders).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، قَالَ سَمِعْتُ جَدَّتِي، تُحَدِّثُ أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَقُولُ " وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا " .

Reference : Sahih Muslim 1838 a
In-book reference : Book 33, Hadith 56
USC-MSA web (English) reference : Book 20, Hadith 4528
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba with the same chain of transmitters, and he said:

"An Abyssinian slave."

وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَقَالَ عَبْدًا حَبَشِيًّا .

Reference : Sahih Muslim 1838 b
In-book reference : Book 33, Hadith 57
USC-MSA web (English) reference : Book 20, Hadith 4529
(deprecated numbering scheme)

In other versions of the above tradition, the wordings are" an Abyssinian slave." and" a maimed Abyssinian slave".

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَقَالَ عَبْدًا حَبَشِيًّا مُجَدَّعًا .

Reference : Sahih Muslim 1838 c
In-book reference : Book 33, Hadith 58
USC-MSA web (English) reference : Book 20, Hadith 4530
(deprecated numbering scheme)

Another version of the tradition does not qualify the slave with the epithets" maimed,"" an Abyssinian" but makes the addition:

" I have heard the Prophet (ﷺ) (say this) at Mina or 'Arafat."

وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ حَبَشِيًّا مُجَدَّعًا وَزَادَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِمِنًى أَوْ بِعَرَفَاتٍ .

Reference : Sahih Muslim 1838 d
In-book reference : Book 33, Hadith 59
USC-MSA web (English) reference : Book 20, Hadith 4531
(deprecated numbering scheme)

It has been narrated on the authority of Yahya b. Husain who learnt the tradition from his grandmother. Umm Husain. He said':

I heard her say: I performed Hajjat-ul-Wada' in the company of the Messenger of Allah (ﷺ). He said a lot of things (on this occasion). Then I heard him say: If a maimed slave is appointed a commander over you the narrator says: I think she said:" a black stave" who leads you according to the Book of Allah, then listen to him and obey him.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ زَيْدِ بْنِ أَبِي، أُنَيْسَةَ عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ، قَالَ سَمِعْتُهَا تَقُولُ، حَجَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَجَّةَ الْوَدَاعِ - قَالَتْ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَوْلاً كَثِيرًا ثُمَّ سَمِعْتُهُ يَقُولُ " إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ - حَسِبْتُهَا قَالَتْ - أَسْوَدُ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا " .

Reference	: Sahih Muslim 1838 e
In-book reference	: Book 33, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4532

It has been narrated on the authority of Ibn 'Umar that the Prophet (ﷺ) said:

It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither. listen to him nor should he obey his orders.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ " .

Reference	: Sahih Muslim 1839 a
In-book reference	: Book 33, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4533

This hadith has been transmitted on the authority of 'Ubaidullah.

وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، وَهُوَ الْقَطَّانُ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي كِلاَهُمَا، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 1839 b
In-book reference	: Book 33, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4534

It has been narrated on the authority of Abu 'Abd al-Rahman from 'Ali that the Messenger of Allah (ﷺ) sent a force (on a mission) and appointed over them a man. He kindled a fire and said:

Enter it. Some people made up their minds to enter it (the fire), (carrying out the order of their commander), but the others said: We fled from the fire (that's why we have come into the fold of Islam). The matter was reported to the Messenger of Allah (ﷺ). He said to those who Contemplated entering (the fire at the order of their commander): If you had entered it, you would have remained there until the Day of Judgment. He commanded the act of the latter group and said: There is no submission in matters involving God's disobedience or displeasure. Submission is obligatory only in what is good (and reasonable).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، أَنَّعليه وسلم بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلاً فَأَوْقَدَ نَارًا وَقَالَ ادْخُلُوهَا . فَأَرَادَ نَاسٌ أَنْ

يَدْخُلُوهَا وَقَالَ الآخَرُونَ إِنَّا قَدْ فَرَرْنَا مِنْهَا . فَذُكِرَ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا " لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ " . وَقَالَ لِلآخَرِينَ قَوْلاً حَسَنًا وَقَالَ " لاَ طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ " .

Reference : Sahih Muslim 1840 a
In-book reference : Book 33, Hadith 63
USC-MSA web (English) reference : Book 20, Hadith 4535
(deprecated numbering scheme)

It has been narrated on the authority of 'All who said:
The Mersenger of Allah (ﷺ) sent an expeditionand appointed over the Mujahids a man from the Ansar. (While making the appointment), he ordered that his work should be listened to and obeyed. They made him angry in a matter. He said: Collect for me dry wood. They collected it for him. Then he said: Kindle a fire. They kindled (the fire). Then he said: Didn't the Messenger of Allah (ﷺ) order you to listen to me and obey (my orders)? They said: Yes. He said: Enter the fire. The narrator says: (At this), they began to look at one another and said: We fled from the fire to (find refuge with) the Messenger of Allah (ﷺ) (and now you order us to enter it). They stood quiet until his anger cooled down and the fire went out. When they returned, they related the incident to the Messenger of Allah (ﷺ). He said: If they had entered it, they would not have come out. Obedience (to the commander) is obligatory only in what is good.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو سَعِيدٍ الأَشَجُّ - وَتَقَارَبُوا فِي اللَّفْظِ - قَالُوا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلاً مِنَ الأَنْصَارِ وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا فَأَغْضَبُوهُ فِي شَىْءٍ فَقَالَ اجْمَعُوا لِي حَطَبًا . فَجَمَعُوا لَهُ ثُمَّ قَالَ أَوْقِدُوا نَارًا . فَأَوْقَدُوا ثُمَّ قَالَ أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تَسْمَعُوا لِي وَتُطِيعُوا قَالُوا بَلَى . قَالَ فَادْخُلُوهَا . قَالَ فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا إِنَّمَا فَرَرْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ النَّارِ . فَكَانُوا كَذَلِكَ وَسَكَنَ غَضَبُهُ وَطُفِئَتِ النَّارُ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ " .

Reference : Sahih Muslim 1840 b
In-book reference : Book 33, Hadith 64
USC-MSA web (English) reference : Book 20, Hadith 4536
(deprecated numbering scheme)

This hadith has been transmitted on the authority of A'mash.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1840 c
In-book reference : Book 33, Hadith 65
USC-MSA web (English) reference : Book 20, Hadith 4537
(deprecated numbering scheme)

It has been narrated on the authority of" Ubida who learnt the tradition from his father who, in turn, learnt it from his own father. 'Ubada's grandfather said:
The Messenger of Allah (ﷺ) took an oath of allegiance from us on our listening to and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure (and even) when somebody is given preference over us, on our avoiding to dispute the delegation of powers to a person deemed to be a fit recipient thereof (in the

eye of one who delegates it) and on our telling the truth in whatever position we be without fearing in the matter ef Allah the reproach of the reproacher.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ بَايَعْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلَى أَثَرَةٍ عَلَيْنَا وَعَلَى أَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا لاَ نَخَافُ فِي اللَّهِ لَوْمَةَ لاَئِمٍ .

Reference : Sahih Muslim 1709 e
In-book reference : Book 33, Hadith 66
USC-MSA web (English) reference : Book 20, Hadith 4538
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ubada b. Walid with the same chain of transmitters.

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ إِدْرِيسَ - حَدَّثَنَا ابْنُ عَجْلاَنَ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1709 f
In-book reference : Book 33, Hadith 67
USC-MSA web (English) reference : Book 20, Hadith 4539
(deprecated numbering scheme)

The same tradition has been handed down through more than one chain of transmitters.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ يَزِيدَ، - وَهُوَ ابْنُ الْهَادِ - عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، حَدَّثَنِي أَبِي قَالَ، بَايَعْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ .

Reference : Sahih Muslim 1709 g
In-book reference : Book 33, Hadith 68
USC-MSA web (English) reference : Book 20, Hadith 4540
(deprecated numbering scheme)

It has been narrated on the authority of Junida b. Abu Umayya who said:

We called upon 'Ubada b. Samit who was ill and said to him: May God give you health I Narrate to us a tradition which God may prove beneficial (to us) and which you have heard from the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) called us and we took the oath of allegiance to him. Among the injunctions he made binding upon us was: Listening and obedience (to the Amir) in our pleasure and displeasure, in our adversity and prosperity, even when somebody is given preference over us, and without disputing the delegation of powers to a man duly invested with them (Obedience shall be accorded to him in all circumstances) except when you have clear signs of his disbelief in (or disobedience to) God-signs that could be used as a conscientious justification (for non-compliance with his orders).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبِ بْنِ مُسْلِمٍ، حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، حَدَّثَنِي بُكَيْرٌ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، قَالَ دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ فَقُلْنَا حَدِّثْنَا أَصْلَحَكَ اللَّهُ، بِحَدِيثٍ يَنْفَعُ اللَّهُ بِهِ سَمِعْتَهُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ دَعَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَبَايَعْنَاهُ فَكَانَ فِيمَا أَخَذَ عَلَيْنَا

أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ قَالَ " إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ " .

Reference : Sahih Muslim 1709 h
In-book reference : Book 33, Hadith 69
USC-MSA web (English) reference : Book 20, Hadith 4541
(deprecated numbering scheme)

(9) Chapter: The ruler is a shield from behind whom they fight and by whom they are protected

(9) باب فِي الإِمَامِ إِذَا أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ كَانَ لَهُ أَجْرٌ

It has been narrated on the authority of Abu Huraira that the Prophet of Allah (ﷺ) said:

A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him.

حَدَّثَنَا إِبْرَاهِيمُ، عَنْ مُسْلِمٍ، حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّمَا الإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرْ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ " .

Reference : Sahih Muslim 1841
In-book reference : Book 33, Hadith 70
USC-MSA web (English) reference : Book 20, Hadith 4542
(deprecated numbering scheme)

(10) Chapter: The obligation of fulfilling oaths of allegiance is owed to the first of two Caliphs

(10) باب الْوَفَاءِ بِبَيْعَةِ الْخُلَفَاءِ الأَوَّلِ فَالأَوَّلِ

It has been narrated by Abu Huraira that the Prophet (may pceace be upon him) said:

Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do (in case we come to have more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). God (Himself) will question them about the subjects whom He had entrusted to them.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ، قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لاَ نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ " . قَالُوا فَمَا تَأْمُرُنَا قَالَ " فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ وَأَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ " .

Reference : Sahih Muslim 1842 a
In-book reference : Book 33, Hadith 71
USC-MSA web (English) reference : Book 20, Hadith 4543
(deprecated numbering scheme)

The same tradition has been transmitted by a different chain of narrators.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ، بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1842 b
In-book reference : Book 33, Hadith 72
USC-MSA web (English) reference : Book 20, Hadith 4544
(deprecated numbering scheme)

It has been narrated on the authority of 'Abdullah who said:

The Messenger of Allah (ﷺ) said: After me there will be favouritism anad many things that you will not like. They (his Companions) said: Messenger of Allah, what do you order that one should do it anyone from us has to live through such a time? He said: You should discharge your own responsibility (by obeying your Amir), and ask God to cuncede your right (by guiding the Amir to the right path or by replacing him by one more just and God-fearing).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، وَوَكِيعٌ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ، الأَشَجُّ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ، وَهْبٍ عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا " . قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذَلِكَ قَالَ " تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ " .

Reference : Sahih Muslim 1843
In-book reference : Book 33, Hadith 73
USC-MSA web (English) reference : Book 20, Hadith 4545
(deprecated numbering scheme)

It has been narrated on the authority of 'Abd al-Rahman b. Abd Rabb al-Ka'ba who said:

I entered the mosque when 'Abdullah b. 'Amr b. al-'As was sitting in the shade of the Ka'ba and the people had gathered around him. I betook myself to them and sat near him. (Now) Abdullah said: I accompanied the Messenger of Allah (ﷺ) on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of the Messenger of Allah (ﷺ) announced that the people should gather together for prayer, so we gathered around the Messenger of Allah (ﷺ). He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this Umma of yours has its days of peace and (security) in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Umma), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When at (the trial) is over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the piedge of his hand and the sincerity of his heart (i. e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. It another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him ('Abdullah b. 'Amr b. al-'As) and said to him: Can you say on oath

that you heard it from the Messenger of Allah (ﷺ)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says:" O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you" (iv. 29). The narrator says that (hearing this) Abdullah b. 'Amr b. al-As kept quiet for a while and then said: Obey him in so far as he is obedient to God; and diqobey him in matters involving disobedience to God.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ، قَالَ دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ فَأَتَيْتُهُمْ فَجَلَسْتُ إِلَيْهِ فَقَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ فَنَزَلْنَا مَنْزِلاً فَمِنَّا مَنْ يُصْلِحُ خِبَاءَهُ وَمِنَّا مَنْ يَنْتَضِلُ وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ جَامِعَةً . فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرِ مَا يَعْلَمُهُ لَهُمْ وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا وَسَيُصِيبُ آخِرَهَا بَلاَءٌ وَأُمُورٌ تُنْكِرُونَهَا وَتَجِيءُ فِتْنَةٌ فَيُرَقِّقُ بَعْضُهَا بَعْضًا وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ مُهْلِكَتِي . ثُمَّ تَنْكَشِفُ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ هَذِهِ . فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ فَلْيُطِعْهُ إِنِ اسْتَطَاعَ فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الآخَرِ " . فَدَنَوْتُ مِنْهُ فَقُلْتُ لَهُ أَنْشُدُكَ اللَّهَ آنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَهْوَى إِلَى أُذُنَيْهِ وَقَلْبِهِ بِيَدَيْهِ وَقَالَ سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِي . فَقُلْتُ لَهُ هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ وَنَقْتُلَ أَنْفُسَنَا وَاللَّهُ يَقُولُ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلاَّ أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلاَ تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا} قَالَ فَسَكَتَ سَاعَةً ثُمَّ قَالَ أَطِعْهُ فِي طَاعَةِ اللَّهِ وَاعْصِهِ فِي مَعْصِيَةِ اللَّهِ .

Reference : Sahih Muslim 1844 a
In-book reference : Book 33, Hadith 74
USC-MSA web (English) reference : Book 20, Hadith 4546
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with a different chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَأَبُو سَعِيدٍ الأَشَجُّ قَالُوا حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1844 b
In-book reference : Book 33, Hadith 75
USC-MSA web (English) reference : Book 20, Hadith 4547
(deprecated numbering scheme)

It has been narrated on the authority of 'Abd Rabb al-Ka'ba as-Sa'idl who said:

I saw a group of people near the Ka'ba.... Then he narrated the tradition as narrated by A'mash.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو الْمُنْذِرِ، إِسْمَاعِيلُ بْنُ عُمَرَ حَدَّثَنَا يُونُسُ بْنُ، أَبِي إِسْحَاقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ، رَبِّ الْكَعْبَةِ الصَّائِدِيِّ قَالَ رَأَيْتُ جَمَاعَةً عِنْدَ الْكَعْبَةِ . فَذَكَرَ نَحْوَ حَدِيثِ الأَعْمَشِ .

Reference : Sahih Muslim 1844 c
In-book reference : Book 33, Hadith 76
USC-MSA web (English) reference : Book 20, Hadith 4548
(deprecated numbering scheme)

(11) Chapter: The command to be patient in the face of oppressive rulers and their selfishness

(11) باب الأَمْرِ بِالصَّبْرِ عِنْدَ ظُلْمِ الْوُلاَةِ وَاسْتِئْثَارِهِمْ

It has been narrated on the authority of Usaid b. Hudair that a man from the Ansar took the Messenger of Allah (ﷺ) aside and said to him:

Will you not appoint me governor as you have appointed so and so? He (the Messenger of Allah) said: You will surely come across preferential treatment after me, so you should be patient until you meet me at the Cistern (Haud-i-Kauthar).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ خَلاَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَلاَ تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلاَنًا فَقَالَ " إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ " .

Reference : Sahih Muslim 1845 a
In-book reference : Book 33, Hadith 77
USC-MSA web (English) reference : Book 20, Hadith 4549
(deprecated numbering scheme)

This tradition has been narrated on the same authority through a different chain of transmitters. Another version of the tradition narrated on the authority of Shu'ba does not include the words:
" He took the Messenger of Allah (ﷺ) aside."

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ خَلاَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ . وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَلَمْ يَقُلْ خَلاَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1845 b, c
In-book reference : Book 33, Hadith 78
USC-MSA web (English) reference : Book 20, Hadith 4550
(deprecated numbering scheme)

(12) Chapter: Obeying Rulers even if they withhold the people's rights

(12) باب فِي طَاعَةِ الأُمَرَاءِ وَإِنْ مَنَعُوا الْحُقُوقَ

It has been narrated on the authority of Alqama b. Wai'l al-Hadrami who learnt the tradition from his father. The latter said:

Salama b. Yazid al-ju'afi asked the Messenger of Allah (ﷺ): Prophet of Allah, what do you think if we have rulers who rule over us and demand that we discharge our obligations towards them, but they (themselves) do not discharge their own responsibilities towards us? What do you order us to do? The Messenger of Allah (ﷺ) avoided

giving any answer. Salama asked him again. He (again) avoided giving any answer. Then he asked again-it was the second time or the third time-when Ash'ath b. Qais (finding that the Prophet was unnecessarily being pressed for answer) pulled him aside and said: Listen to them and obey them, for on them shall he their burden and on you shall be your burden.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، قَالَ سَأَلَ سَلَمَةُ بْنُ يَزِيدَ الْجُعْفِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا فَمَا تَأْمُرُنَا فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ فَجَذَبَهُ الأَشْعَثُ بْنُ قَيْسٍ وَقَالَ " اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ " .

Reference : Sahih Muslim 1846 a
In-book reference : Book 33, Hadith 79
USC-MSA web (English) reference : Book 20, Hadith 4551
(deprecated numbering scheme)

It has been narrated through a different chain of transmitters. on the authority of Simak who said:
Ash'ath b. Qais pulled him (Salama b. Yazid) when the Messenger of Allah (ﷺ) said: Listen to them and obey them, for on them shall be the burden of what tney do and on you shall be the burden of what you do.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالَ فَجَذَبَهُ الأَشْعَثُ بْنُ قَيْسٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ " .

Reference : Sahih Muslim 1846 b
In-book reference : Book 33, Hadith 80
USC-MSA web (English) reference : Book 20, Hadith 4552
(deprecated numbering scheme)

(13) Chapter: The obligation of staying with the Jama'ah (main body) of the muslims when Fitn (tribulations) appear, and in all circumstances. The prohibition of refusing to obey and on splitting away from the Jama'ah

(13) باب الأَمْرِ بِلُزُومِ الْجَمَاعَةِ عِنْدَ ظُهُورِ الْفِتَنِ وَتَحْذِيرِ الدُّعَاةِ إِلَى الْكُفْرِ

It has been narrated on the authority of Hudhaifa b. al-Yaman who said:
People used to ask the Messenger of Allah (ﷺ) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said:

Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ، جَابِرٍ حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ، يَقُولُ سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانِ، يَقُولُ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ قَالَ " نَعَمْ " فَقُلْتُ هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ " نَعَمْ وَفِيهِ دَخَنٌ " . قُلْتُ وَمَا دَخَنُهُ قَالَ " قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ " . فَقُلْتُ هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ " نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا " . فَقُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا . قَالَ " نَعَمْ قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا " . قُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ قَالَ " تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ " . فَقُلْتُ فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ قَالَ " فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ " .

Reference : Sahih Muslim 1847 a
In-book reference : Book 33, Hadith 81
USC-MSA web (English) reference : Book 20, Hadith 4553
(deprecated numbering scheme)

It his been narrated through a different chain of transmitters, on the authority of Hudhaifa b. al-Yaman who said:

Messenger of Allah, no doubt, we had an evil time (i. e. the days of Jahiliyya or ignorance) and God brought us a good time (i. e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ التَّمِيمِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى، - وَهُوَ ابْنُ حَسَّانَ - حَدَّثَنَا مُعَاوِيَةُ، - يَعْنِي ابْنَ سَلاَّمٍ - حَدَّثَنَا زَيْدُ بْنُ سَلاَّمٍ، عَنْ أَبِي سَلاَّمٍ، قَالَ قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا بِشَرٍّ فَجَاءَ اللَّهُ بِخَيْرٍ فَنَحْنُ فِيهِ فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ قَالَ نَعَمْ . قُلْتُ هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ قَالَ " نَعَمْ " . قُلْتُ فَهَلْ وَرَاءَ ذَلِكَ الْخَيْرِ شَرٌّ قَالَ " نَعَمْ " . قُلْتُ كَيْفَ قَالَ " يَكُونُ بَعْدِي أَئِمَّةٌ لاَ يَهْتَدُونَ بِهُدَاىَ وَلاَ يَسْتَنُّونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ " . قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ " تَسْمَعُ وَتُطِيعُ لِلأَمِيرِ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ " .

Reference : Sahih Muslim 1847 b
In-book reference : Book 33, Hadith 82
USC-MSA web (English) reference : Book 20, Hadith 4554
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

One who defected from obedience (to the Amir) and separated from the main body of the Muslims-if he died in that state-would die the death of one belonging to the days of Jahiliyya (i. e. would not die as a Muslim). One who fights under the banner of a people who ate blind (to the cause for which they are fighting. i. e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their. family honour, and supports his kith and kin (i. e. fignts not for the cause of Allah but for the sake of this family or tribe) -if he is killed (in this fight), he dies as one belonging to the days of Jhiliyya. Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security-he has nothing to do with me and I have nothing to do with him.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - حَدَّثَنَا غَيْلاَنُ بْنُ، جَرِيرٍ عَنْ أَبِي قَيْسِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَغْضَبُ لِعَصَبَةٍ أَوْ يَدْعُو إِلَى عَصَبَةٍ أَوْ يَنْصُرُ عَصَبَةً فَقُتِلَ فَقِتْلَةٌ جَاهِلِيَّةٌ وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا وَلاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا وَلاَ يَفِي لِذِي عَهْدٍ عَهْدَهُ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ " .

Reference : Sahih Muslim 1848 a
In-book reference : Book 33, Hadith 83
USC-MSA web (English) reference : Book 20, Hadith 4555
(deprecated numbering scheme)

The same tradition has been narrated by the same authority through another chain of transmitters with a slight difference in wording.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ غَيْلاَنَ، بْنِ جَرِيرٍ عَنْ زِيَادِ بْنِ رِيَاحٍ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ جَرِيرٍ وَقَالَ " لاَ يَتَحَاشَى مِنْ مُؤْمِنِهَا " .

Reference : Sahih Muslim 1848 b
In-book reference : Book 33, Hadith 84
USC-MSA web (English) reference : Book 20, Hadith 4556
(deprecated numbering scheme)

It has been narrated (through a different chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Whoever defects from obedience (to the Amir) and separates from the main body of the Muslim - and dies in that state - dies the death of one belonging to the days of*jahiliyya*. And he who is killed under the banner of a man who is blind (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe is not from my Ummah, and whosoever from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i.e. is not my follower).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ ثُمَّ مَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَغْضَبُ لِلْعَصَبَةِ وَيُقَاتِلُ لِلْعَصَبَةِ فَلَيْسَ مِنْ أُمَّتِي وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا لاَ يَتَحَاشَ مِنْ مُؤْمِنِهَا وَلاَ يَفِي بِذِي عَهْدِهَا فَلَيْسَ مِنِّي " .

Reference : Sahih Muslim 1848 c

In-book reference : Book 33, Hadith 85
USC-MSA web (English) reference : Book 20, Hadith 4557
(deprecated numbering scheme)

This hadlth has been narrated on the authority of Jarir with the same chain of transmitters with a slight variation in wording.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، بِهَذَا الإِسْنَادِ . أَمَّا ابْنُ الْمُثَنَّى فَلَمْ يَذْكُرِ النَّبِيَّ صلى الله عليه وسلم فِي الْحَدِيثِ وَأَمَّا ابْنُ بَشَّارٍ فَقَالَ فِي رِوَايَتِهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1848 d
In-book reference : Book 33, Hadith 86
USC-MSA web (English) reference : Book 20, Hadith 4558
(deprecated numbering scheme)

It has been narrated on the authority of Ibn 'Abbas that the messenger of Allah (ﷺ) said:

One who found in his Amir something which he disliked should hold his patience, for one who separated from the main body of the Muslims even to the extent of a handspan and then he died would die the death of one belonging to the days of Jahiliyya.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَبِي، رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ، يَرْوِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ فَمِيتَةٌ جَاهِلِيَّةٌ " .

Reference : Sahih Muslim 1849 a
In-book reference : Book 33, Hadith 87
USC-MSA web (English) reference : Book 20, Hadith 4559
(deprecated numbering scheme)

It has been narrated (through a different chain of transmitters) on the authority of Ibn Abbas that the Messenger of Allah (may peace be upoh him) said:

One who dislikes a thing done by his Amir should be patient over it, for anyone from the people who withdraws (his obedience) from the government, even to the extent of a handspan and died in that conditions, would die the death of one belonging to the days of jahilliyya.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْجَعْدُ، حَدَّثَنَا أَبُو رَجَاءٍ، الْعُطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا فَمَاتَ عَلَيْهِ إِلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً " .

Reference : Sahih Muslim 1849 b
In-book reference : Book 33, Hadith 88
USC-MSA web (English) reference : Book 20, Hadith 4560
(deprecated numbering scheme)

It has been narrated on the authority of Ibn 'Abdullah al-Bajali that the Messenger of Allah (ﷺ) said:

One who is killed under the banner of a man who is blind (to his just cause), who raises the slogan of family or supports his own tribe, dies the death of one belonging to the days of Jahiliyya.

حَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي، مِجْلَزٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقِتْلَةٌ جَاهِلِيَّةٌ " .

Reference : Sahih Muslim 1850
In-book reference : Book 33, Hadith 89
USC-MSA web (English) reference : Book 20, Hadith 4561
(deprecated numbering scheme)

It has been reported on the authority of Nafi, that 'Abdullah b. Umar paid a visit to Abdullah b. Muti' in the days (when atrocities were perpetrated on the People Of Medina) at Harra in the time of Yazid b. Mu'awiya. Ibn Muti' said:

Place a pillow for Abu 'Abd al-Rahman (family name of 'Abdullah b. 'Umar). But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard from the Messenger of Allah (ﷺ). I heard him say: One who withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyya.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ - عَنْ زَيْدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ، قَالَ جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ فَقَالَ اطْرَحُوا لأَبِي عَبْدِ الرَّحْمَنِ وِسَادَةً فَقَالَ إِنِّي لَمْ آتِكَ لأَجْلِسَ أَتَيْتُكَ لأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُهُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لاَ حُجَّةَ لَهُ وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً " .

Reference : Sahih Muslim 1851 a
In-book reference : Book 33, Hadith 90
USC-MSA web (English) reference : Book 20, Hadith 4562
(deprecated numbering scheme)

It has been narrated on the authority of Ibn 'Umar that he visited Ibn Muti', and related from the Prophet (ﷺ) the tradition that has gone before.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُبَيْدِ اللَّهِ، بْنِ أَبِي جَعْفَرٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ أَتَى ابْنَ مُطِيعٍ . فَذَكَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sahih Muslim 1851 b
In-book reference : Book 33, Hadith 91
USC-MSA web (English) reference : Book 20, Hadith 4563
(deprecated numbering scheme)

The same tradition has been transmitted by a different chain of narrators.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالاَ جَمِيعًا حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ .

Reference : Sahih Muslim 1851 c
In-book reference : Book 33, Hadith 92
USC-MSA web (English) reference : Book 20, Hadith 4564
(deprecated numbering scheme)

(14) Chapter: The ruling on one who seeks to divide the muslims when they are united

(14) باب حُكْمِ مَنْ فَرَّقَ أَمْرَ الْمُسْلِمِينَ وَهُوَ مُجْتَمِعٌ

It has been narrated on the authority of 'Arfaja who said:

I have heard the Messenger of Allah (ﷺ) say: Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Umma while they are united you should strike him with the sword whoever he be. (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed.)

حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ ، وَمُحَمَّدُ بْنُ بَشَّارٍ ، قَالَ ابْنُ نَافِعٍ : حَدَّثَنَا غُنْدَرٌ ، وقَالَ ابْنُ بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، حَدَّثَنَا شُعْبَةُ ، عَنْ زِيَادِ بْنِ عِلَاقَةَ ، قَالَ : سَمِعْتُ عَرْفَجَةَ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ :" إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ ، فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مَنْ كَانَ "

Reference : Sahih Muslim 1852 a
In-book reference : Book 33, Hadith 93
USC-MSA web (English) reference : Book 20, Hadith 4565
(deprecated numbering scheme)

In another version of the tradition narrated on the same authority through a different chains of transmitters we have the words:

" Kill him."

وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنِي الْقَاسِمُ بْنُ، زَكَرِيَّاءَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُصْعَبُ بْنُ الْمِقْدَامِ الْخَثْعَمِيُّ، حَدَّثَنَا إِسْرَائِيلُ، ح وَحَدَّثَنِي حَجَّاجٌ، حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُخْتَارِ، وَرَجُلٌ، سَمَّاهُ كُلُّهُمْ عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ عَرْفَجَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا " فَاقْتُلُوهُ " .

Reference : Sahih Muslim 1852 b
In-book reference : Book 33, Hadith 94
USC-MSA web (English) reference : Book 20, Hadith 4566
(deprecated numbering scheme)

It has been narrated (through a still different chain of transmitters) on the Same authority (i. e. 'Arfaja) who said similarly-but adding:

" Kill all of them." I heard the Messenger of Allah (ﷺ) say: When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity or disrupt your unity.

وَحَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ، عَنْ أَبِيهِ، عَنْ عَرْفَجَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ " .

Reference : Sahih Muslim 1852 c
In-book reference : Book 33, Hadith 95
USC-MSA web (English) reference : Book 20, Hadith 4567
(deprecated numbering scheme)

(15) Chapter: When allegiance has been sworn to two caliphs

(15) باب إِذَا بُويِعَ لِخَلِيفَتَيْنِ

It has been narrated on the authority of Aba Sa'id al-Khudri that the Messenger of Allah (ﷺ) said:

When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.

وَحَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي، نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا بُويِعَ لِخَلِيفَتَيْنِ فَاقْتُلُوا الآخَرَ مِنْهُمَا " .

Reference : Sahih Muslim 1853
In-book reference : Book 33, Hadith 96
USC-MSA web (English) reference : Book 20, Hadith 4568
(deprecated numbering scheme)

(16) Chapter: The obligation to denounce rulers for that in which they go against Shari'ah, but they should not be fought so long as they pray regularly, etc

(16) باب وُجُوبِ الإِنْكَارِ عَلَى الأُمَرَاءِ فِيمَا يُخَالِفُ الشَّرْعَ وَتَرْكِ قِتَالِهِمْ مَا صَلَّوْا وَنَحْوِ ذَلِكَ

It has been narrated on the authority of Umm Salama that the Messenger of Allah (ﷺ) said:

In the near future there will be Amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his band or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) fafe (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No, as long as they say their prayers.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِئَ وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ " . قَالُوا أَفَلاَ نُقَاتِلُهُمْ قَالَ " لاَ مَا صَلَّوْا " .

Reference : Sahih Muslim 1854 a
In-book reference : Book 33, Hadith 97
USC-MSA web (English) reference : Book 20, Hadith 4569
(deprecated numbering scheme)

It has been narrated (through a different chain of tmnamitters) on the authority of Umm Salama (wife of the Holy Prophet) that he said:

Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He replied: No, as long as they say their prayer. (" Hating and disapproving" refers to liking and disliking from the heart.)

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذٍ، - وَاللَّفْظُ لأَبِي غَسَّانَ - حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ الدَّسْتَوَائِيُّ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا الْحَسَنُ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ الْعَنَزِيِّ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ كَرِهَ فَقَدْ بَرِئَ وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ " . قَالُوا يَا رَسُولَ اللَّهِ أَلاَ نُقَاتِلُهُمْ قَالَ " لاَ مَا صَلَّوْا " . أَىْ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ .

Reference : Sahih Muslim 1854 b
In-book reference : Book 33, Hadith 98
USC-MSA web (English) reference : Book 20, Hadith 4570

(deprecated numbering scheme)

Another version of the tradition narrated on the same authority attributes the same words to the Messenger of Allah (ﷺ) except that it replaces kariha with ankhara and vice versa.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا الْمُعَلَّى بْنُ، زِيَادٍ وَهِشَامٌ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏ بِنَحْوِ ذَلِكَ غَيْرَ أَنَّهُ قَالَ ‏"‏ فَمَنْ أَنْكَرَ فَقَدْ بَرِئَ وَمَنْ كَرِهَ فَقَدْ سَلِمَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1854 c
In-book reference : Book 33, Hadith 99
USC-MSA web (English) reference : Book 20, Hadith 4571
(deprecated numbering scheme)

Another version omits a portion at the end of the tradition-a portion which begins with man radiya wa taba and ends with the last word of the tradition.

وَحَدَّثَنَاهُ حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏ فَذَكَرَ مِثْلَهُ إِلاَّ قَوْلَهُ ‏"‏ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ ‏"‏ ‏.‏ لَمْ يَذْكُرْهُ ‏.‏

Reference : Sahih Muslim 1854 d
In-book reference : Book 33, Hadith 100
USC-MSA web (English) reference : Book 20, Hadith 4572
(deprecated numbering scheme)

(17) Chapter: The best and worst of rulers

(17) باب خِيَارِ الأَئِمَّةِ وَشِرَارِهِمْ

It has been narrated on the authority of 'Auf b. Malik that the Messenger of Allah (ﷺ) said:

The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ ‏"‏ ‏.‏ قِيلَ يَا رَسُولَ اللَّهِ أَفَلاَ نُنَابِذُهُمْ بِالسَّيْفِ فَقَالَ ‏"‏ لاَ مَا أَقَامُوا فِيكُمُ الصَّلاَةَ وَإِذَا رَأَيْتُمْ مِنْ وُلاَتِكُمْ شَيْئًا تَكْرَهُونَهُ فَاكْرَهُوا عَمَلَهُ وَلاَ تَنْزِعُوا يَدًا مِنْ طَاعَةٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 1855 a
In-book reference : Book 33, Hadith 101
USC-MSA web (English) reference : Book 20, Hadith 4573
(deprecated numbering scheme)

It has been narrated on the authority of Auf b. Malik al-Ashja'i who said that he heard the Messenger of Allah (ﷺ) say:

The best of your rulers are those whom you love and who love you, upon whom you invoke God's blessings and who invoke His blessing upon you. And the worst of your rulers are those whom you hate and who hate you, who curse you and whom you curse. (Those present) said: Shouldn't we overthrow them at this? He said: No, as long as they establish prayer among you. No, as long as they establish prayer among you. Mind you! One who has a governor appointed over him and he finds that the governor indulges in an act of disobedience to God, he should condemn the governor's act, in disobedience to God, but should not withdraw himself from his obedience. Ibn Jabir said: Ruzaiq narrated to me this hadith. I asked him: Abu Miqdam, have you heard it from Muslim b. Qaraza or did he describe it to you and he heard it from 'Auf (b. Malik) and he transmitted this tradition of Allah's Messenger (ﷺ)? Upon this Ruzaiq sat upon his knees and facing the Qibla said: By Allah, besides Whom there is no other God, I heard it from Muslim b. Qaraza and he said that te had heard it from Auf (b. Malik) and he said that he had heard it from the Messenger of Allah (ﷺ).

حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، - يَعْنِي ابْنَ مُسْلِمٍ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ، يَزِيدَ بْنِ جَابِرٍ أَخْبَرَنِي مَوْلَى بَنِي فَزَارَةَ، - وَهُوَ رُزَيْقُ بْنُ حَيَّانَ - أَنَّهُ سَمِعَ مُسْلِمَ بْنَ، قَرَظَةَ ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الأَشْجَعِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ " . قَالُوا قُلْنَا يَا رَسُولَ اللَّهِ أَفَلاَ نُنَابِذُهُمْ عِنْدَ ذَلِكَ قَالَ " لاَ مَا أَقَامُوا فِيكُمُ الصَّلاَةَ لاَ مَا أَقَامُوا فِيكُمُ الصَّلاَةَ أَلاَ مَنْ وَلِيَ عَلَيْهِ وَالٍ فَرَآهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكْرَهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلاَ يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ " . قَالَ ابْنُ جَابِرٍ فَقُلْتُ - يَعْنِي لِرُزَيْقٍ - حِينَ حَدَّثَنِي بِهَذَا الْحَدِيثِ آللَّهِ يَا أَبَا الْمِقْدَامِ لَحَدَّثَكَ بِهَذَا أَوْ سَمِعْتَ هَذَا مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ سَمِعْتُ عَوْفًا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَجَثَا عَلَى رُكْبَتَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ إِي وَاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرَظَةَ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1855 b
In-book reference	: Book 33, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4574

The above hadith has been narrated through addtional chains of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ابْنُ جَابِرٍ، بِهَذَا الإِسْنَادِ وَقَالَ رُزَيْقٌ مَوْلَى بَنِي فَزَارَةَ . قَالَ مُسْلِمٌ وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 1855 c
In-book reference	: Book 33, Hadith 103
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4575

(18) Chapter: It is recommended for the army to swear allegiance to the ruler when intending to fight, and an account of Bay'at Ar-Ridwan beneath the tree

(18) باب اسْتِحْبَابِ مُبَايَعَةِ الإِمَامِ الْجَيْشَ عِنْدَ إِرَادَةِ الْقِتَالِ وَبَيَانِ بَيْعَةِ الرِّضْوَانِ تَحْتَ الشَّجَرَةِ

It has been narrated on the authority of Jabir who said:

We were one thousand and four hundred on the Day of Hudaibiya. We swore fealty to hiin (the Holy Prophet) and 'Umar was holding the latter's hand (when he was sitting) under the tree (called) Samura (to administer the oath to the Companions). The narrator added: We took oath to the effect that we would not flee (from the battlefield if there was an encounter with the Meccans), but we did not take oath to fight to death.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمِائَةٍ فَبَايَعْنَاهُ وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ وَهِيَ سَمُرَةٌ . وَقَالَ بَايَعْنَاهُ عَلَى أَلاَّ نَفِرَّ . وَلَمْ نُبَايِعْهُ عَلَى الْمَوْتِ.

Reference : Sahih Muslim 1856 a
In-book reference : Book 33, Hadith 104
USC-MSA web (English) reference : Book 20, Hadith 4576
(deprecated numbering scheme)

It has been narrated (through a different chain of transmitters) on the authority of Jabir who said:

While swearing fealty to the Prophet (ﷺ) we did not take the oath to death but that we would not run away (from the battlefield).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ لَمْ نُبَايِعْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمَوْتِ إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لاَ نَفِرَّ .

Reference : Sahih Muslim 1856 b
In-book reference : Book 33, Hadith 105
USC-MSA web (English) reference : Book 20, Hadith 4577
(deprecated numbering scheme)

It has been narrated on the authority of Abu Zubair who heard Jabir being questioned as to how many people were there on the Day of Hudaibiya. He replied:

We were fourteen hundred. We swore fealty to him, and Umar was holding his hand while he was sitting under the tree (to administer the oath). The tree was a samura (a wild tree found in deserts). All of as took the oath of fealty at his hands except Jadd b. Qais al-Ansari who hid himself under the belly of his camel.

وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، سَمِعَ جَابِرًا، يُسْأَلُ كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَةِ قَالَ كُنَّا أَرْبَعَ عَشْرَةَ مِائَةً فَبَايَعْنَاهُ وَعُمَرُ آخِذٌ بِيَدِهِ تَحْتَ الشَّجَرَةِ وَهِيَ سَمُرَةٌ فَبَايَعْنَاهُ غَيْرَ جَدِّ ابْنِ قَيْسٍ الأَنْصَارِيِّ اخْتَبَأَ تَحْتَ بَطْنِ بَعِيرِهِ.

Reference : Sahih Muslim 1856 c
In-book reference : Book 33, Hadith 106
USC-MSA web (English) reference : Book 20, Hadith 4578
(deprecated numbering scheme)

It has been narrated (through a different chain of transmitters) on the authority of Abu Zubair who heard Jabir being questioned as to whether the Prophet (ﷺ) took the oath of fealty at Dhu'l-Hulaifa.

He said:

No! But he offered his prayers at that place, and he administered the oath of fealty nowhere except near the tree in (the plain oo Hudaibiya. Ibn Juraij said that he was informed by Abu Zabair who heard Jabir b. Abdullah say: The Prophet (ﷺ) prayed over the well at Hudaibiya (as a result of which its scanty water rose up and increased so as to be sufficient for the 1400 or 1500 men who had encamped at the place).

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الأَعْوَرُ، مَوْلَى سُلَيْمَانَ بْنِ مُجَالِدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يُسْأَلُ هَلْ بَايَعَ النَّبِيُّ صلى الله عليه وسلم بِذِي الْحُلَيْفَةِ فَقَالَ لاَ وَلَكِنْ صَلَّى بِهَا وَلَمْ يُبَايِعْ عِنْدَ شَجَرَةٍ إِلاَّ الشَّجَرَةَ الَّتِي بِالْحُدَيْبِيَةِ . قَالَ ابْنُ جُرَيْجٍ وَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ دَعَا النَّبِيُّ صلى الله عليه وسلم عَلَى بِئْرِ الْحُدَيْبِيَةِ .

Reference : Sahih Muslim 1856 d
In-book reference : Book 33, Hadith 107
USC-MSA web (English) reference : Book 20, Hadith 4579
(deprecated numbering scheme)

It has been narrated (through a different chain of transmitters) on the authority of Jabir who said:
We were one thousand and four hundred on the Day of Hudaibiya when the Prophet (ﷺ) said to us: Today you are the best people on the earth. And Jabir said: If I had the eyesight, I could show you the place of the tree.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَحْمَدُ، بْنُ عَبْدَةَ - وَاللَّفْظُ لِسَعِيدٍ قَالَ سَعِيدٌ وَإِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمِائَةٍ فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم " أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الأَرْضِ " . وَقَالَ جَابِرٌ لَوْ كُنْتُ أُبْصِرُ لأَرَيْتُكُمْ مَوْضِعَ الشَّجَرَةِ.

Reference : Sahih Muslim 1856 e
In-book reference : Book 33, Hadith 108
USC-MSA web (English) reference : Book 20, Hadith 4580
(deprecated numbering scheme)

It has been narrated on the authority of Salim b. Abu al-Ja'd who said:
I asked Jabir b. 'Abdullah about the number of the Companions (of the Prophet who took the oath of fealty under) the tree. He said: If we were a hundred thousand, it (i. e. the water in the well at Hudaibiya) would have sufficed us, but actually we were one thousand and five hundred.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ أَصْحَابِ، الشَّجَرَةِ فَقَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا كُنَّا أَلْفًا وَخَمْسَمِائَةٍ .

Reference : Sahih Muslim 1856 f
In-book reference : Book 33, Hadith 109
USC-MSA web (English) reference : Book 20, Hadith 4581
(deprecated numbering scheme)

It has been narrated on the authority of Jabir who said:
If we had been a hundred thousand in number, it (the water) would have sufficed us, but actually we were fifteen hundred.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، ح وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ، حَدَّثَنَا خَالِدٌ، - يَعْنِي الطَّحَّانَ - كِلاَهُمَا يَقُولُ عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ، قَالَ لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا كُنَّا خَمْسَ عَشْرَةَ مِائَةً .

Reference : Sahih Muslim 1856 g
In-book reference : Book 33, Hadith 110
USC-MSA web (English) reference : Book 20, Hadith 4582
(deprecated numbering scheme)

It has been narrated (through a different chain of transmitters) on the authority of Salim b. al-Ja'd who said:

I asked Jabir: How many were you on the Day of Hudaibiya? He said: One thousand and four hundred.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، قَالَ قُلْتُ لِجَابِرٍ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ أَلْفًا وَأَرْبَعَمِائَةٍ ‏.‏

Reference : Sahih Muslim 1856 h
In-book reference : Book 33, Hadith 111
USC-MSA web (English) reference : Book 20, Hadith 4583
(deprecated numbering scheme)

It has been narrated on the authority of 'Abdullah b. Abu Aufa who said:

The Companions of the Tree (i e. those who swore fealty under the tree) were one thousand and three hundred, and the people of Aslam tribe were one-eighth of the Muhajirs.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، - يَعْنِي ابْنَ مُرَّةَ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى، قَالَ كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفًا وَثَلاَثَمِائَةٍ وَكَانَتْ أَسْلَمُ ثُمُنَ الْمُهَاجِرِينَ ‏.‏

Reference : Sahih Muslim 1857 a
In-book reference : Book 33, Hadith 112
USC-MSA web (English) reference : Book 20, Hadith 4584
(deprecated numbering scheme)

The same tradition has been handed down through a different chain of transmitters.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، ح وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، جَمِيعًا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1857 b
In-book reference : Book 33, Hadith 113
USC-MSA web (English) reference : Book 20, Hadith 4585
(deprecated numbering scheme)

It has been narrated on the authority of Ma'qil b. Yasar who aaid:

I remember being present on the Day of the Tree, and the Prophet (ﷺ) was taking the oath of the people and I was holding a twig of the tree over his head. We were fourteen hundred (in number). We did not take oath to the death, but to the effect that we would not run away from the battlefield.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ، بْنِ الأَعْرَجِ عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ لَقَدْ رَأَيْتُنِي يَوْمَ الشَّجَرَةِ وَالنَّبِيُّ صلى الله عليه وسلم يُبَايِعُ النَّاسَ وَأَنَا رَافِعٌ غُصْنًا مِنْ أَغْصَانِهَا عَنْ رَأْسِهِ وَنَحْنُ أَرْبَعَ عَشْرَةَ مِائَةً قَالَ لَمْ نُبَايِعْهُ عَلَى الْمَوْتِ وَلَكِنْ بَايَعْنَاهُ عَلَى أَنْ لاَ نَفِرَّ ‏.‏

Reference : Sahih Muslim 1858 a
In-book reference : Book 33, Hadith 114
USC-MSA web (English) reference : Book 20, Hadith 4586
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yunus with the same chain of transmitters.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ يُونُسَ، بِهَذَا الإِسْنَادِ‏.‏

Reference : Sahih Muslim 1858 b
In-book reference : Book 33, Hadith 115
USC-MSA web (English) reference : Book 20, Hadith 4587
(deprecated numbering scheme)

It has been narrated on the authority of Sa'id b. Musayyab who said:
My father was one of those who swore fealty to the Messenger of Allah (ﷺ) near the tree. When we passed that way next year intending to perform the Hajj, the place of the tree was hidden to us. If you could point out clearly, you would (certainly) be knowing better. It has also been narrated on the authority of Sa'id b. Musayyib who learnt from his father that they were with the Messenger of Allah (ﷺ) in the year of the Tree (i. e. in the year of the fealty of God's pleasure sworn under the tree at Hudaibiya), but next year they forgot the spot of the tree.
وَحَدَّثَنَاهُ حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ كَانَ أَبِي مِمَّنْ بَايَعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عِنْدَ الشَّجَرَةِ . قَالَ فَانْطَلَقْنَا فِي قَابِلٍ حَاجِّينَ فَخَفِيَ عَلَيْنَا مَكَانُهَا فَإِنْ كَانَتْ تَبَيَّنَتْ لَكُمْ فَأَنْتُمْ أَعْلَمُ . وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ وَقَرَأْتُهُ عَلَى نَصْرِ بْنِ عَلِيٍّ عَنْ أَبِي أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ الشَّجَرَةِ قَالَ فَنَسُوهَا مِنَ الْعَامِ الْمُقْبِلِ.

Reference : Sahih Muslim 1859 a, b
In-book reference : Book 33, Hadith 116
USC-MSA web (English) reference : Book 20, Hadith 4588
(deprecated numbering scheme)

The tradition has been narrated on the authority of Sa'id b. Musayyib who learnt it from his father. The latter said:
I had seen the tree. When I came to the spot afterwards, I could not recognise it.
وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَقَدْ رَأَيْتُ الشَّجَرَةَ ثُمَّ أَتَيْتُهَا بَعْدُ فَلَمْ أَعْرِفْهَا.

Reference : Sahih Muslim 1859 c
In-book reference : Book 33, Hadith 117
USC-MSA web (English) reference : Book 20, Hadith 4589
(deprecated numbering scheme)

It has been narrated on the authority of Yazid b. Abu Ubaid (the freed slave of Salama b. al-Akwa') who said:
1 asked Salama as to what effect he had sworn fealty to the Messenger of Allah (ﷺ) on the Day of Hudaibiya. He said: To the effect that we will die fighting.
وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي، عُبَيْدٍ مَوْلَى سَلَمَةَ بْنِ الأَكْوَعِ قَالَ قُلْتُ لِسَلَمَةَ عَلَى أَىِّ شَىْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمَ الْحُدَيْبِيَةِ قَالَ عَلَى الْمَوْتِ .

Reference : Sahih Muslim 1860 a
In-book reference : Book 33, Hadith 118
USC-MSA web (English) reference : Book 20, Hadith 4590
(deprecated numbering scheme)

The above tradition has also been handed down through a different chain of transmitters.
وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، حَدَّثَنَا يَزِيدُ، عَنْ سَلَمَةَ، بِمِثْلِهِ .

Reference : Sahih Muslim 1860 b
In-book reference : Book 33, Hadith 119
USC-MSA web (English) reference : Book 20, Hadith 4591
(deprecated numbering scheme)

It has been narrated on the authority of Abdullah b. Zaid who said:

A person came to him and said: Here is Ibn Hanzala who is making people swear allegiance to him. He (, Abdullah) asked: To what effect? He replied: To the effect that they will die for him. 'Abdullah said: I will never swear allegiance to this effect after the Messenger of Allah (ﷺ).

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ، يَحْيَى عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ أَتَاهُ آتٍ فَقَالَ هَذَاكَ ابْنُ حَنْظَلَةَ يُبَايِعُ النَّاسَ فَقَالَ عَلَى مَاذَا قَالَ عَلَى الْمَوْتِ قَالَ لاَ أُبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 1861
In-book reference : Book 33, Hadith 120
USC-MSA web (English) reference : Book 20, Hadith 4592
(deprecated numbering scheme)

(19) Chapter: The prohibition against a Muhajir returning to settle in his former homeland

(19) باب تَحْرِيمِ رُجُوعِ الْمُهَاجِرِ إِلَى اسْتِيطَانِ وَطَنِهِ

It has been narrated by Salama b. al-Akwa' that he visited al-Hajjaj who said to him:

O son of al-Akwa', you have turned apostate and have come to live again in the desert with the Bedouins (after your migration). He said: No, but the Messenger of Allah (ﷺ) has permitted me to live in the desert.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي، عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ يَا ابْنَ الأَكْوَعِ ارْتَدَدْتَ عَلَى عَقِبَيْكَ تَعَرَّبْتَ قَالَ لاَ وَلَكِنْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَذِنَ لِي فِي الْبَدْوِ ‏.‏

Reference : Sahih Muslim 1862
In-book reference : Book 33, Hadith 121
USC-MSA web (English) reference : Book 20, Hadith 4593
(deprecated numbering scheme)

(20) Chapter: Swearing Allegiance and Pledging to adhere to Islam, to engage in Jihad and to do Good, after the conquest of Makkah, and the meaning of the phrase: "There is No Hijrah (migration) after the Conquest."

(20) باب الْمُبَايَعَةِ بَعْدَ فَتْحِ مَكَّةَ عَلَى الإِسْلاَمِ وَالْجِهَادِ وَالْخَيْرِ وَبَيَانِ مَعْنَى: «لاَ هِجْرَةَ بَعْدَ الْفَتْحِ»

It has been reported on the authority of Mujashi' b. Mas'ud as-Sulami who said:

I came to the Prophet (ﷺ) to offer him my pledge of migration. He said: The period of migration has expired (and those who wereto get the reward for this great act of devotion have got it). You may now give your pledge to serve the cause of Islam, to strive in the way of Allah and to follow the path of virtue.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، حَدَّثَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم أُبَايِعُهُ عَلَى الْهِجْرَةِ فَقَالَ " إِنَّ الْهِجْرَةَ قَدْ مَضَتْ لأَهْلِهَا وَلَكِنْ عَلَى الإِسْلاَمِ وَالْجِهَادِ وَالْخَيْرِ " .

Reference : Sahih Muslim 1863 a
In-book reference : Book 33, Hadith 122
USC-MSA web (English) reference : Book 20, Hadith 4594
(deprecated numbering scheme)

It has been reported on the authority of Mujashi' b. Mas'ud who said:

I brought my brother Abu Ma'bad to the Messenger of Allah (may peace he upon him) after the conquest of Mecca and said: Messenger of Allah, allow him to swear his pledge of migration at your hand. He said: The period of migration is over with those who had to do it (and now nobody can get this meritorious distinctions) I said: For what actions will you allow him to bind himself in oath? He said: (He can do so) for serving the cause of Islam, for fighting in the way of Allah and for fighting in the cause of virtue. Abd Uthman said: I met Abd Ma'bad and told him what I had heard from Mujashi'. He said: He has told the truth.

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، قَالَ أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ، قَالَ جِئْتُ بِأَخِي أَبِي مَعْبَدٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بَعْدَ الْفَتْحِ فَقُلْتُ يَا رَسُولَ اللَّهِ بَايِعْهُ عَلَى الْهِجْرَةِ . قَالَ " قَدْ مَضَتِ الْهِجْرَةُ بِأَهْلِهَا " . قُلْتُ فَبِأَىِّ شَىْءٍ تُبَايِعُهُ قَالَ " عَلَى الإِسْلاَمِ وَالْجِهَادِ وَالْخَيْرِ " . قَالَ أَبُو عُثْمَانَ فَلَقِيتُ أَبَا مَعْبَدٍ فَأَخْبَرْتُهُ بِقَوْلِ مُجَاشِعٍ فَقَالَ صَدَقَ .

Reference : Sahih Muslim 1863 b
In-book reference : Book 33, Hadith 123
USC-MSA web (English) reference : Book 20, Hadith 4595
(deprecated numbering scheme)

Another version of the tradition transmitted on the authority of Asim has the same wording but does not mention the name of Abu Ma'bad.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ قَالَ فَلَقِيتُ أَخَاهُ فَقَالَ صَدَقَ مُجَاشِعٌ . وَلَمْ يَذْكُرْ أَبَا مَعْبَدٍ .

Reference : Sahih Muslim 1863 c
In-book reference : Book 33, Hadith 124
USC-MSA web (English) reference : Book 20, Hadith 4596
(deprecated numbering scheme)

It has been narrated on the authority of Ibn 'Abbas that the Messenger of Allah (ﷺ) said on the day of the Conquest of Mecca:

There is no Hijra now, but (only) Jihad (fighting for the cause of Islam) and sincerity of purpose (have great reward) ; when you are asked to set out (on an expedition undertaken for the cause of Islam) you should (readily) do so.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالاَ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ الْفَتْحِ فَتْحِ مَكَّةَ " لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا " .

Reference : Sahih Muslim 1353 c

In-book reference : Book 33, Hadith 125
USC-MSA web (English) reference : Book 20, Hadith 4597
(deprecated numbering scheme)

The above tradition has been handed down through a different chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَابْنُ، رَافِعٍ عَنْ يَحْيَى بْنِ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، - يَعْنِي ابْنَ مُهَلْهِلٍ - ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ .

Reference : Sahih Muslim 1353 d
In-book reference : Book 33, Hadith 126
USC-MSA web (English) reference : Book 20, Hadith 4598
(deprecated numbering scheme)

'A'isha reported that the Messenger of Allah (ﷺ) was asked about migration, whereupon he said:

There is no migration after the Conquest (of Mecca), but Jihad and sincere intention. When you are asked to set out (for the cause of Islam), you should set out,

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَبِيبِ بْنِ أَبِي، ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْهِجْرَةِ فَقَالَ " لاَ هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا " .

Reference : Sahih Muslim 1864
In-book reference : Book 33, Hadith 127
USC-MSA web (English) reference : Book 20, Hadith 4599
(deprecated numbering scheme)

It has been narrated on the authority of Abu Sa'id al-Khudari that a Bedouin asked the Messenger of Allah (ﷺ) about Migration. He replied:

Do you talk of Hijra? The affair of Hijra is very difficult. But have you got camels? The bedouin said: Yes. He asked: Do you pay the poor-rate payable on their account? He replied: Yes. He (the Holy Prophet) said: Go on doing good deeds (across the seas), for surely God will not leave any of your deeds unrewarded.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، بْنُ عَمْرٍو الأَوْزَاعِيُّ حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ، حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّهُ حَدَّثَهُمْ قَالَ حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّ أَعْرَابِيًّا، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْهِجْرَةِ فَقَالَ " وَيْحَكَ إِنَّ شَأْنَ الْهِجْرَةِ لَشَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ " . قَالَ نَعَمْ . قَالَ " فَهَلْ تُؤْتِي صَدَقَتَهَا " . قَالَ نَعَمْ . قَالَ " فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ فَإِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا " .

Reference : Sahih Muslim 1865 a
In-book reference : Book 33, Hadith 128
USC-MSA web (English) reference : Book 20, Hadith 4600
(deprecated numbering scheme)

This tradition has been handed down through a different chain of transmitter with the addition of the following words at the end:

" Do you milk them on the day they arrive at the water? He replied: Yes."

وَحَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُ قَالَ " إِنَّ اللَّهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا " . وَزَادَ فِي الْحَدِيثِ قَالَ " فَهَلْ تَحْلُبُهَا يَوْمَ وِرْدِهَا " . قَالَ نَعَمْ .

Reference : Sahih Muslim 1865 b
In-book reference : Book 33, Hadith 129
USC-MSA web (English) reference : Book 20, Hadith 4601
(deprecated numbering scheme)

(21) Chapter: How women gave their oath of allegiance

(21) باب كَيْفِيَّةِ بَيْعَةِ النِّسَاءِ

It has been narrated on the authority of 'A'isha, the wife of the Prophet (ﷺ). She said:

When the believing women migrated (to Medina) and came to the Messenger of Allah (ﷺ), they would be tested in accordance with the following words of Allah. the Almighty and Exalted:" O Prophet, when believing women come to thee to take the oath of fealty to thee that they will not associate in worship anything with God, that they will not steal. that, they will not commit adultery..." to the end of the verse (lx. 62). Whoso from the believing women accepted these conditions and agreed to abide by them were considered to have offered themselves for swearing fealty. When they had (formally) declared their resolve to do so, the Messenger of Allah (may peace he upon him) would say to them: You may go. I have confirmed your fealty. By God, the hand of the Messenger of Allah (ﷺ) never touched the hand of a woman. He would take the oath of fealty from them by oral declaration. By God, the Messenger of Allah (ﷺ) never took any vow from women except that which God had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell them that he had taken the oath from them orally.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، بْنُ يَزِيدَ قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَتِ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يُمْتَحَنَّ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ { يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلاَ يَسْرِقْنَ وَلاَ يَزْنِينَ} إِلَى آخِرِ الآيَةِ . قَالَتْ عَائِشَةُ فَمَنْ أَقَرَّ بِهَذَا مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَقْرَرْنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لَهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ " . وَلاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَدَ امْرَأَةٍ قَطُّ . غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلاَمِ - قَالَتْ عَائِشَةُ - وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى النِّسَاءِ قَطُّ إِلاَّ بِمَا أَمَرَهُ اللَّهُ تَعَالَى وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ صلى الله عليه وسلم كَفَّ امْرَأَةٍ قَطُّ وَكَانَ يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ " قَدْ بَايَعْتُكُنَّ " . كَلاَمًا .

Reference : Sahih Muslim 1866 a
In-book reference : Book 33, Hadith 130
USC-MSA web (English) reference : Book 20, Hadith 4602
(deprecated numbering scheme)

It has been narrated on the authority of 'Urwa that 'A'isha described to him the way the Prophet (ﷺ) took the oath of fealty from women. She said:

The Messenger of Allah (ﷺ) never touched a woman with his hand. He would only take a vow from her and when he had taken the (verbal) vow, he would say: You may go. I have accepted your fealty.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَبُو الطَّاهِرِ، قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا وَقَالَ، هَارُونُ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ عَنْ بَيْعَةِ النِّسَاءِ، قَالَتْ مَا مَسَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ امْرَأَةً قَطُّ إِلاَّ أَنْ يَأْخُذَ عَلَيْهَا فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ قَالَ " اذْهَبِي فَقَدْ بَايَعْتُكِ " .

Reference : Sahih Muslim 1866 b
In-book reference : Book 33, Hadith 131
USC-MSA web (English) reference : Book 20, Hadith 4603
(deprecated numbering scheme)

(22) Chapter: Oath of allegiance pledging to hear and obey as much as possible

(22) باب الْبَيْعَةِ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا اسْتَطَاعَ

It has been narrated on the authority of Abdullah b. 'Umar who said:

We used to take oath to the Messenger of Allah (ﷺ) that we would listen to and obey his orders. He would tell us (to say in the oath): As far as it lies in my power.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ - وَاللَّفْظُ لاِبْنِ أَيُّوبَ - قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ كُنَّا نُبَايِعُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا " فِيمَا اسْتَطَعْتَ " .

Reference : Sahih Muslim 1867
In-book reference : Book 33, Hadith 132
USC-MSA web (English) reference : Book 20, Hadith 4604
(deprecated numbering scheme)

(23) Chapter: The age of responsibility

(23) باب بَيَانِ سِنِّ الْبُلُوغِ

It has been narrated on the authority of Ibn 'Umar who said:

The Messenger of Allah (ﷺ) inspected me on the battlefield on the Day of Uhud, and I was fourteen years old. He did not allow me (to take part in the fight). He inspected me on the Day of Khandaq-and I was fifteen yearsold, and he permitted me (to fight), Nafi' said: I came to 'Umar b. 'Abd al-'Aziz who was then Caliph, and narrated this tradition to him. He said: Surely, this is the demarcation between a minor and a major. So he wrote to his governors that they should pay subsistence allowance to one who was fifteen years old, but should treat those of lesser age among children.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ عَرَضَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ فِي الْقِتَالِ وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْنِي وَعَرَضَنِي يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً فَأَجَازَنِي . قَالَ نَافِعٌ فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ فَحَدَّثْتُهُ هَذَا الْحَدِيثَ فَقَالَ إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ . فَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنَ خَمْسَ عَشْرَةَ سَنَةً وَمَنْ كَانَ دُونَ ذَلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ .

Reference : Sahih Muslim 1868 a
In-book reference : Book 33, Hadith 133
USC-MSA web (English) reference : Book 20, Hadith 4605
(deprecated numbering scheme)

This tradition has been handed down through a different chain Of transmitters with the following change in the wording:

" I was fourteen years old and he thought me too young (to participate in the fight)."

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَعَبْدُ الرَّحِيمِ بْنُ، سُلَيْمَانَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - جَمِيعًا عَنْ عُبَيْدِ، اللَّهِ بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي حَدِيثِهِمْ وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً فَاسْتَصْغَرَنِي .

Reference : Sahih Muslim 1868 b
In-book reference : Book 33, Hadith 134
USC-MSA web (English) reference : Book 20, Hadith 4606
(deprecated numbering scheme)

(24) Chapter: The prohibition of travelling with the Mushaf to the land of the disbelievers if there is the fear that it may fall into their hands.

(24) باب النَّهْىِ أَنْ يُسَافَرَ بِالْمُصْحَفِ إِلَى أَرْضِ الْكُفَّارِ إِذَا خِيفَ وُقُوعُهُ بِأَيْدِيهِمْ

It has been narrated on the authority of Ibn 'Umar who said:

The Messenger of Allah (ﷺ) forbade that one should travel to the land of the enemy taking the Qur'an with him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ .

Reference : Sahih Muslim 1869 a
In-book reference : Book 33, Hadith 135
USC-MSA web (English) reference : Book 20, Hadith 4607
(deprecated numbering scheme)

It has been narrated on the authority of Abdullah b. Umar that the Messenger of Allah (ﷺ) used to forbid that one should travel to the land of the enemy taking the Qur'an (with him) lest it should fall into the hands of the enemy.

وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ، اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ يَنْهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ .

Reference : Sahih Muslim 1869 b
In-book reference : Book 33, Hadith 136
USC-MSA web (English) reference : Book 20, Hadith 4608
(deprecated numbering scheme)

It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) said:

Do not take the Qur'an on a journey with you, for I am afraid lost it should fall into the hands of the enemy. Ayyub (one of the narrators in the chain of transmitters) said: The enemy may seize it and may quarrel with you over it.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُسَافِرُوا بِالْقُرْآنِ فَإِنِّي لاَ آمَنُ أَنْ يَنَالَهُ الْعَدُوُّ " . قَالَ أَيُّوبُ فَقَدْ نَالَهُ الْعَدُوُّ وَخَاصَمُوكُمْ بِهِ .

Reference : Sahih Muslim 1869 b
In-book reference : Book 33, Hadith 137
USC-MSA web (English) reference : Book 20, Hadith 4609
(deprecated numbering scheme)

The above hadith has been narrated through several other chains with slight differences of wording.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، وَالثَّقَفِيُّ، كُلُّهُمْ عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - جَمِيعًا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . فِي حَدِيثِ ابْنِ عُلَيَّةَ وَالثَّقَفِيِّ " فَإِنِّي أَخَافُ " . وَفِي حَدِيثِ سُفْيَانَ وَحَدِيثِ الضَّحَّاكِ بْنِ عُثْمَانَ " مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ " .

Reference : Sahih Muslim 1869 c
In-book reference : Book 33, Hadith 138
USC-MSA web (English) reference : Book 20, Hadith 4609
(deprecated numbering scheme)

(25) Chapter: Horse Races and Training Horses for Racing

(25) باب الْمُسَابَقَةِ بَيْنَ الْخَيْلِ وَتَضْمِيرِهَا

It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) had a race of the horses which had been especially prepared for the purpose from Hafya' to Thaniyyat al-Wada' (the latter being the winning post), and of those which had not been trained from Thaniyya to the mosque of Banu Zuraiq, and Ibn Umar was among those who took part in this race.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، . أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَابَقَ بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفْيَاءِ وَكَانَ أَمَدُهَا ثَنِيَّةَ الْوَدَاعِ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَكَانَ ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا .

Reference : Sahih Muslim 1870 a
In-book reference : Book 33, Hadith 139
USC-MSA web (English) reference : Book 20, Hadith 4610
(deprecated numbering scheme)

This tradition has been handed down through several other chains of transmitters. One of the chaines has the addition of the following words from Abdullah b. 'Umar:

" I came first in the race and my horse jumped into the mosque with me."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالُوا حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، وَأَحْمَدُ بْنُ عَبْدَةَ، وَابْنُ أَبِي عُمَرَ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ، - يَعْنِي ابْنَ زَيْدٍ - كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، بِمَعْنَى حَدِيثِ مَالِكٍ عَنْ نَافِعٍ، . وَزَادَ فِي حَدِيثِ أَيُّوبَ مِنْ رِوَايَةِ حَمَّادٍ وَابْنِ عُلَيَّةَ قَالَ عَبْدُ اللَّهِ فَجِئْتُ سَابِقًا فَطَفَّفَ بِي الْفَرَسُ الْمَسْجِدَ .

Reference : Sahih Muslim 1870 b

In-book reference : Book 33, Hadith 140
USC-MSA web (English) reference : Book 20, Hadith 4611
(deprecated numbering scheme)

(26) Chapter: The virtue of horses; "Goodness is tied to their Forelocks."

(26) باب الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

It has been narrated on the authority of Ibn Umar that the Messenger of Allah (ﷺ) said:

There will be great benefit in the forelock of the horses until the Day of judgment.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ " ‏.‏

Reference : Sahih Muslim 1871 a
In-book reference : Book 33, Hadith 141
USC-MSA web (English) reference : Book 20, Hadith 4612
(deprecated numbering scheme)

The same tradition has been handed down through a different chain of transmitters.

وَحَدَّثَنَا قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا عُبَيْدُ، اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ ‏.‏

Reference : Sahih Muslim 1871 b
In-book reference : Book 33, Hadith 142
USC-MSA web (English) reference : Book 20, Hadith 4613
(deprecated numbering scheme)

It has been narrated on the authority of Jarir b. Abdullah who said:

I saw that the Messenger of Allah (ﷺ) was twisting the forelock of a horse with his fingers and he was saying: (A great) benefit. i. e. reward (for rearing them for Jihad) and spoils of war, has been tied to the forelocks of horses until the Day of Judgment.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَصَالِحُ بْنُ حَاتِمِ بْنِ وَرْدَانَ، جَمِيعًا عَنْ يَزِيدَ، - قَالَ الْجَهْضَمِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، - حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ وَهُوَ يَقُولُ " الْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الأَجْرُ وَالْغَنِيمَةُ " ‏.‏

Reference : Sahih Muslim 1872 a
In-book reference : Book 33, Hadith 143
USC-MSA web (English) reference : Book 20, Hadith 4614
(deprecated numbering scheme)

The above tradition has also been narrated on the authority of Yunus through a different chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ، أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، كِلاَهُمَا عَنْ يُونُسَ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1872 b
In-book reference : Book 33, Hadith 144

USC-MSA web (English) reference : Book 20, Hadith 4615
(deprecated numbering scheme)

The same tradition has been narrated on the authority of Urwat al-Bariqi who said that the Prophet (ﷺ) said:

Great good is attached to the forelock of the horses until the Day of Judgment.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الأَجْرُ وَالْمَغْنَمُ " .

Reference : Sahih Muslim 1873 a
In-book reference : Book 33, Hadith 145
USC-MSA web (English) reference : Book 20, Hadith 4616
(deprecated numbering scheme)

'Urwat al-Bariqi reported Allah's Messenger (ﷺ) having said this:

Good is tied to the forelock of the horses. It Was said to him: Messenger of Allah, why is it so? He (the Prophet said): For reward and booty until the Day of Judgment.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، وَابْنُ، إِدْرِيسَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْخَيْرُ مَعْقُوصٌ بِنَوَاصِي الْخَيْلِ " . قَالَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ بِمَ ذَاكَ قَالَ " الأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 1873 b
In-book reference : Book 33, Hadith 146
USC-MSA web (English) reference : Book 20, Hadith 4617
(deprecated numbering scheme)

This hadith has been narrated with the same chain of transmitters with the difference that here instead of" Urwat al-Bariqi" there is" Urwa b. ja'd."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ حُصَيْنٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ عُرْوَةُ بْنُ الْجَعْدِ .

Reference : Sahih Muslim 1873 c
In-book reference : Book 33, Hadith 147
USC-MSA web (English) reference : Book 20, Hadith 4618
(deprecated numbering scheme)

A version of the tradition narrated on the authority of 'Urwat al-Bariqi does not mention (the words):

" reward and booty".

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَخَلَفُ بْنُ هِشَامٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ أَبِي، الأَحْوَصِ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنْ سُفْيَانَ، جَمِيعًا عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَلَمْ يَذْكُرِ الأَجْرَ وَالْمَغْنَمَ . وَفِي حَدِيثِ سُفْيَانَ سَمِعَ عُرْوَةَ الْبَارِقِيَّ سَمِعَ النَّبِيَّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1873 d
In-book reference : Book 33, Hadith 148
USC-MSA web (English) reference : Book 20, Hadith 4619
(deprecated numbering scheme)

A version of the tradition transmitted on the authority of 'Urwa b. al-ja'd does not mention" reward and booty".

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُرْوَةَ، بْنِ الْجَعْدِ عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا . وَلَمْ يَذْكُرِ " الأَجْرَ وَالْمَغْنَمَ " .

Reference : Sahih Muslim 1873 e
In-book reference : Book 33, Hadith 149
USC-MSA web (English) reference : Book 20, Hadith 4620
(deprecated numbering scheme)

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

There is a blessing in the forelocks of the war horses.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ " .

Reference : Sahih Muslim 1874 a
In-book reference : Book 33, Hadith 150
USC-MSA web (English) reference : Book 20, Hadith 4621
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ، الْوَلِيدِ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، سَمِعَ أَنَسًا، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1874 b
In-book reference : Book 33, Hadith 151
USC-MSA web (English) reference : Book 20, Hadith 4622
(deprecated numbering scheme)

(27) Chapter: Disliked qualities in Horses

(27) باب مَا يُكْرَهُ مِنْ صِفَاتِ الْخَيْلِ

It has been narrated on the authority of Abn Huraira that the Messenger of Allah (ﷺ) used to dislike the Shikal horse.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ .

Reference : Sahih Muslim 1875 a
In-book reference : Book 33, Hadith 152
USC-MSA web (English) reference : Book 20, Hadith 4623
(deprecated numbering scheme)

This tradition has been narrated on the authority of Sufyan with the addition from Abd ar-Razzaq (one of the narrators) explaining the meaning of shikal as a bone whose right back foot and left front foot or left back foot and right front foot are white.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنَا عَبْدٌ، الرَّزَّاقِ جَمِيعًا عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَزَادَ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ وَالشِّكَالُ أَنْ يَكُونَ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بَيَاضٌ وَفِي يَدِهِ الْيُسْرَى أَوْ فِي يَدِهِ الْيُمْنَى وَرِجْلِهِ الْيُسْرَى .

Reference : Sahih Muslim 1875 b
In-book reference : Book 33, Hadith 153
USC-MSA web (English) reference : Book 20, Hadith 4624
(deprecated numbering scheme)

The tradition has been handed down through a different chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، جَمِيعًا عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ وَكِيعٍ . وَفِي رِوَايَةِ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ . وَلَمْ يَذْكُرِ النَّخَعِيَّ .

Reference : Sahih Muslim 1875 c
In-book reference : Book 33, Hadith 154
USC-MSA web (English) reference : Book 20, Hadith 4625
(deprecated numbering scheme)

(28) Chapter: The virtue of Jihad and going out (to fight) in the cause of Allah

(28) باب فَضْلِ الْجِهَادِ وَالْخُرُوجِ فِي سَبِيلِ اللَّهِ

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace upon him) said:

Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His Apostles. He is committed to His care that Re will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty. By the Being in Whose Hand is the life of Muhammad. If a person gets wounded in the way of Allah, he will come on the Day of Judgment with his wound in the same condition as it was when it was first inflicted; its colour being the colour of blood but its smell will be the smell of musk. By, the Being in Whose Hand is Muhammad's life, if it were not to be too hard upon the Muslime. I would not lag behind any expedition which is going to fight in the cause of Allah. But I do not have abundant means to provide them (the Mujahids) with riding beasts, nor have they (i. e. all of them) abundant means (to provide themselves with all the means of Jihad) so that they could he left behind. By the Being in Whose Hand is Muhammad's life, I love to fight in the way of Allah and be killed, to fight and again be killed and to fight again and be killed.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، - وَهُوَ ابْنُ الْقَعْقَاعِ - عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لاَ يُخْرِجُهُ إِلاَّ جِهَادًا فِي سَبِيلِي وَإِيمَانًا بِي وَتَصْدِيقًا بِرُسُلِي فَهُوَ عَلَىَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ نَائِلاً مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ كَلْمٍ يُكْلَمُ فِي سَبِيلِ اللَّهِ إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كُلِمَ لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْلاَ أَنْ يَشُقَّ عَلَى الْمُسْلِمِينَ مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا وَلَكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ وَلاَ يَجِدُونَ سَعَةً وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنِّي أَغْزُو فِي سَبِيلِ اللَّهِ فَأُقْتَلُ ثُمَّ أَغْزُو فَأُقْتَلُ ثُمَّ أَغْزُو فَأُقْتَلُ " .

Reference : Sahih Muslim 1876 a
In-book reference : Book 33, Hadith 155
USC-MSA web (English) reference : Book 20, Hadith 4626
(deprecated numbering scheme)

The same tradition has been melted through another chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1876 b
In-book reference : Book 33, Hadith 156
USC-MSA web (English) reference : Book 20, Hadith 4627
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira who said:

Allah has undertaken to provide for one who leaves his home (only) to fight for His cause and to affirm the truth of His word; Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and booty.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لاَ يُخْرِجُهُ مِنْ بَيْتِهِ إِلاَّ جِهَادٌ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَتِهِ - بِأَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ " .

Reference : Sahih Muslim 1876 c
In-book reference : Book 33, Hadith 157
USC-MSA web (English) reference : Book 20, Hadith 4628
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

One who is wounded in the way of Allah-and Allah knows better who is wounded in His way-will appear on the Day of Judgment with his wound bleediing. The colour (of its discharge) will be the colour of blood, (but) its smell will be the smell of musk.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللَّهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ - إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَثْعَبُ اللَّوْنُ لَوْنُ دَمٍ وَالرِّيحُ رِيحُ مِسْكٍ " .

Reference : Sahih Muslim 1876 d
In-book reference : Book 33, Hadith 158
USC-MSA web (English) reference : Book 20, Hadith 4629
(deprecated numbering scheme)

It has been narrated on the authority of Abu Haraira that the Messenger of Allah (ﷺ) said:

Every wound received by a Muslim in the way of Allah will appear on the Day of Judgment in the same condition as it was when it was inflicted, and would be bleeding profusely. The colour (of its discharge) will be the colour of blood, but its smell will be the smell of musk. By the Being in Whose Hand is Muhammad's life, if it were not hard upon the Muslims, I would not lag behind any expedition undertaken for Jihad, but I do not possess abundant means to provide the Mujahids with riding animals, nor do they (i. e. all of them) have abundant means (to provide themselves with all the means of Jihad) to follow me, nor would it please their hearts to stay behind me.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ كَلْمٍ يُكْلَمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفَجَّرُ دَمًا اللَّوْنُ لَوْنُ دَمٍ وَالْعَرْفُ عَرْفُ الْمِسْكِ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ وَلَكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ وَلاَ يَجِدُونَ سَعَةً فَيَتَّبِعُونِي وَلاَ تَطِيبُ أَنْفُسُهُمْ أَنْ يَقْعُدُوا بَعْدِي " .

Reference : Sahih Muslim 1876 e
In-book reference : Book 33, Hadith 159
USC-MSA web (English) reference : Book 20, Hadith 4630
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira who said:

I heard the Messenger of Allah (ﷺ) say: I would not stay behind (when) an expedition (for Jihad was being mobilised) if it were going to be too hard upon the believers.... This is followed by the same words as have appeared in the previous tradition, but this tradition has the same ending as the previous hadith with a slight difference in the wording:" By the Being in Whose Hand is my life, I love that I should be killed in the way of Allah; then I should be brought back to life and be killed again in His way...."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ ما قَعَدْتُ خِلاَفَ سَرِيَّةٍ " . بِمِثْلِ حَدِيثِهِمْ . وَبِهَذَا الإِسْنَادِ " وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَى " . بِمِثْلِ حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ .

Reference : Sahih Muslim 1876 f
In-book reference : Book 33, Hadith 160
USC-MSA web (English) reference : Book 20, Hadith 4631
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

If it were not hard upon my Umma (to follow my example), I would not lag behind any expedition-as in the traditions gone before.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَحْبَبْتُ أَنْ لاَ أَتَخَلَّفَ خَلْفَ سَرِيَّةٍ " . نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 1876 g
In-book reference : Book 33, Hadith 161
USC-MSA web (English) reference : Book 20, Hadith 4632
(deprecated numbering scheme)

Another version of the tradition narrated through a different chain of transmitters on the authority of Abu Huraira has the same wording as the previous tradition:

" Allah takes care of one who goes out in the way of Allah" but ends in the words:" I would not lag behind any expedition which is undertaken to fight in the way of Allah, the Exalted."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ - إِلَى قَوْلِهِ - مَا تَخَلَّفْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ تَعَالَى " .

Reference : Sahih Muslim 1876 h
In-book reference : Book 33, Hadith 162
USC-MSA web (English) reference : Book 20, Hadith 4633
(deprecated numbering scheme)

(29) Chapter: The virtue of Martyrdom in the cause of Allah

(29) باب فَضْلِ الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

" Nobody who dies and has something good for him with Allah will (ever like to) return to this world even though he were offered the whole world and all that is in its (as an inducement), except the martyr who desires to return and be killed in the world for the (great) merit of martyrdom that he has seen.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ نَفْسٍ تَمُوتُ لَهَا عِنْدَ اللَّهِ خَيْرٌ يَسُرُّهَا أَنَّهَا تَرْجِعُ إِلَى الدُّنْيَا وَلاَ أَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا إِلاَّ الشَّهِيدُ فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ فِي الدُّنْيَا لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ " .

Reference : Sahih Muslim 1877 a
In-book reference : Book 33, Hadith 163
USC-MSA web (English) reference : Book 20, Hadith 4634
(deprecated numbering scheme)

It has been narrated on the authority of Anas b. Malik (through a different chain of transmitters) that the Messenger of Allah (ﷺ) said:

Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنَّ لَهُ مَا عَلَى الأَرْضِ مِنْ شَىْءٍ غَيْرُ الشَّهِيدِ فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكَرَامَةِ " .

Reference : Sahih Muslim 1877 b
In-book reference : Book 33, Hadith 164
USC-MSA web (English) reference : Book 20, Hadith 4635
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira who said:

The Messenger of Allah (ﷺ) was asked: What deed could be an equivalent of Jihad in the way of Allah, the Almighty and Exalted? He answered: You do not have the strength to do that deed. The narrator said: They repeated the question twice or thrice. Every time he answered: You do not have the strength to do it. When the question was asked for the third time, he said: One who goes out for Jihad is like a person who keeps fasts, stands in prayer (constantly), (obeying) Allah's (behests contained in) the verses (of the Qur'an), and does not exhibit any lassitude in fasting and prayer until the Mujahid returns from Jihad in the way of Allah, the Exalted.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي، صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ قَالَ " لاَ تَسْتَطِيعُونَهُ " . قَالَ فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثًا كُلُّ ذَلِكَ يَقُولُ " لاَ تَسْتَطِيعُونَهُ " . وَقَالَ فِي الثَّالِثَةِ " مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ لاَ يَفْتُرُ مِنْ صِيَامٍ وَلاَ صَلاَةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى " .

Reference : Sahih Muslim 1878 a
In-book reference : Book 33, Hadith 165
USC-MSA web (English) reference : Book 20, Hadith 4636
(deprecated numbering scheme)

This tradition has been handed down through a different chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1878 b
In-book reference : Book 33, Hadith 166
USC-MSA web (English) reference : Book 20, Hadith 4637
(deprecated numbering scheme)

It has been narrated on the authority of Nu'man b. Bashir who said:

As I was (sitting) near the pulpit of the Messenger of Allah (ﷺ), a man said: I do not care if, after embracing Islam, I do not do any good deed (except) distributing drinking water among the pilgrims. Another said: I do not care if, after embracing Islam, I do not do any good deed beyond maintenance service to the Sacred Mosque. Another said: Jihad in the way of Allah is better than what you have said. 'Umar reprimanded them and said: Don't raise your voices near the pulpit of the Messenger of Allah (ﷺ) on Friday. When prayer was over, I entered (the apartment of the Holy Prophet) and asked his verdict about the matter in which they had differed. (It was upon this that) Allah, the Almighty and Exalted, revealed the Qur'anic verse:" Do you make the giving of drinking water to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of those) who believe in Allah and the Last Day and strive hard in the cause of Allah. They are not equal in the sight of God. And Allah guides not the wrongdoing people" (ix. 20).

حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ زَيْدِ بْنِ سَلاَّمٍ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، قَالَ حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ، قَالَ كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَجُلٌ مَا أُبَالِي أَنْ لاَ أَعْمَلَ عَمَلاً بَعْدَ الإِسْلاَمِ إِلاَّ أَنْ أُسْقِيَ الْحَاجَّ . وَقَالَ آخَرُ مَا أُبَالِي أَنْ لاَ أَعْمَلَ عَمَلاً بَعْدَ الإِسْلاَمِ إِلاَّ أَنْ أَعْمُرَ الْمَسْجِدَ الْحَرَامَ . وَقَالَ آخَرُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِمَّا قُلْتُمْ . فَزَجَرَهُمْ عُمَرُ وَقَالَ لاَ تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَوْمُ الْجُمُعَةِ وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ} الآيَةَ إِلَى آخِرِهَا .

Reference : Sahih Muslim 1879 a
In-book reference : Book 33, Hadith 167
USC-MSA web (English) reference : Book 20, Hadith 4638
(deprecated numbering scheme)

This tradition has been narrated on the authority of Nu'man b. Bashir through another chain of transmitters.

وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا مُعَاوِيَةُ، أَخْبَرَنِي زَيْدٌ، أَنَّهُ سَمِعَ أَبَا سَلاَّمٍ، قَالَ حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ، قَالَ كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ أَبِي تَوْبَةَ .

Reference : Sahih Muslim 1879 b
In-book reference : Book 33, Hadith 168
USC-MSA web (English) reference : Book 20, Hadith 4638
(deprecated numbering scheme)

(30) Chapter: The virtue of going out in the morning or the evening in the cause of Allah

(30) باب فَضْلِ الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

Leaving (for Jihad) in the way of Allah in the morning or in the evening (will merit a reward) better than the world and all that is in it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ، بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا " .

Reference : Sahih Muslim 1880
In-book reference : Book 33, Hadith 169
USC-MSA web (English) reference : Book 20, Hadith 4639
(deprecated numbering scheme)

It has been narrated on the authority of Sahl b. Sa'd as-Sa'idi that the Messenger of Allah (ﷺ) said:

The journey undertaken by a person in the morning (for Jihad) in the way of Allah (will merit a reward) better than the world and all that is in it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ، بْنِ سَعْدٍ السَّاعِدِيِّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْغَدْوَةَ يَغْدُوهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا " .

Reference : Sahih Muslim 1881 a
In-book reference : Book 33, Hadith 170
USC-MSA web (English) reference : Book 20, Hadith 4640
(deprecated numbering scheme)

It has been narrated on the authority of Sahl b. Sa'd as-Sa'idi that the Messenger of Allah (ﷺ) said:

A journey undertaken in the morning or evening (fond Jihad) in the way of Allah (will merit a reward) better than the world and all that is in it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا " .

Reference : Sahih Muslim 1881 b
In-book reference : Book 33, Hadith 171
USC-MSA web (English) reference : Book 20, Hadith 4641
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

If some persons of my Umma (were not to undertake the hardships of Jihad), and he (Abu Huraira) then narrated the rest of the hadith and then said: A journey undertaken for jihad in the evening or morning merits a reward better than the world and all that is in it.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ذَكْوَانَ، بْنِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْلاَ أَنَّ رِجَالاً مِنْ أُمَّتِي " . وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ " وَلَرَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ غَدْوَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا " .

Reference : Sahih Muslim 1882
In-book reference : Book 33, Hadith 172
USC-MSA web (English) reference : Book 20, Hadith 4642
(deprecated numbering scheme)

It has been narrated on the authority of Abu Ayyub that the Messenger of Allah (ﷺ) said:

A journey undertaken in the morning or evening (for Jihad) in the way of Allah is better than (anything) on which the sun rises or sets.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ وَإِسْحَاقَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ حَدَّثَنَا الْمُقْرِئُ عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ الْمَعَافِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ قَالَ سَمِعْتُ أَبَا أَيُّوبَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ " .

Reference : Sahih Muslim 1883 a
In-book reference : Book 33, Hadith 173
USC-MSA web (English) reference : Book 20, Hadith 4643
(deprecated numbering scheme)

This tradition has been narrated on the authority of Abu Ayyub through a different chain of transmitters having the same wording.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، وَحَيْوَةُ بْنُ شُرَيْحٍ، قَالَ كُلُّ وَاحِدٍ مِنْهُمَا حَدَّثَنِي شُرَحْبِيلُ بْنُ، شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ سَوَاءً .

Reference : Sahih Muslim 1883 b
In-book reference : Book 33, Hadith 174
USC-MSA web (English) reference : Book 20, Hadith 4644
(deprecated numbering scheme)

(31) Chapter: The High Positions that Allah has prepared for the Mujahid in Paradise

(31) باب بَيَانِ مَا أَعَدَّهُ اللَّهُ تَعَالَى لِلْمُجَاهِدِ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ

It has been narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah (ﷺ) said (to him):

Abu Sa'id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Mubammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa'id) wondered at it and said: Messenger of Allah, repeat it for me.

He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa'id) said: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah!

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي أَبُو هَانِئٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ " . فَعَجِبَ لَهَا أَبُو سَعِيدٍ فَقَالَ أَعِدْهَا عَلَىَّ يَا رَسُولَ اللَّهِ فَفَعَلَ ثُمَّ قَالَ " وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ " . قَالَ وَمَا هِيَ يَا رَسُولَ اللَّهِ قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ " .

Reference : Sahih Muslim 1884
In-book reference : Book 33, Hadith 175
USC-MSA web (English) reference : Book 20, Hadith 4645
(deprecated numbering scheme)

(32) Chapter: If a person is killed in the cause of Allah, all his sins will be expiated except debt

(32) باب مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ كُفِّرَتْ خَطَايَاهُ إِلاَّ الدَّيْنَ

It has been narrated on the authority of Abu Qatada that the Messenger of Allah (ﷺ) stood up among them (his Companions) to deliver his sermon in which he told them that Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of acts. A man stood up and said:

Messenger of Allah, do you think that if I am killed in the way of Allah, my sins will be blotted out from me? The Messenger of Allah (ﷺ) said: Yes, in case you are killed in the way of Allah and you were patient and sincere and you always fought facing the enemy, never turming your back upon him. Then he added: What have you said (now)? (Wishing to have further assurance from him for his satisfaction), he asked (again): Do you think if I am killed in the way of Allah, all my sins will be obliterated from me? The Messenger of Allah (ﷺ) said: Yes, it you were patient and sincere and always fought facing the enemy and never turning your back upon him, (all your lapses would be forgiven) except debt. Gabriel has told me this.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي، قَتَادَةَ عَنْ أَبِي قَتَادَةَ، أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ " أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالإِيمَانَ بِاللَّهِ أَفْضَلُ الأَعْمَالِ " . فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ تُكَفَّرُ عَنِّي خَطَايَاىَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ قُلْتَ " . قَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكَفَّرُ عَنِّي خَطَايَاىَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ إِلاَّ الدَّيْنَ فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ قَالَ لِي ذَلِكَ " .

Reference : Sahih Muslim 1885 a
In-book reference : Book 33, Hadith 176
USC-MSA web (English) reference : Book 20, Hadith 4646
(deprecated numbering scheme)

The tradition has been narrated through a different chain of transmitters on the authority of Abu Qatada who said:

A man came to the Messenger of Allah (ﷺ) while he was on the pulpit and said: Do you think if I am killed in the way of Allah... (except this difference in its beginning, the rest of the tradition is the same as the previous one).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ بِمَعْنَى حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 1885 b
In-book reference : Book 33, Hadith 177
USC-MSA web (English) reference : Book 20, Hadith 4647
(deprecated numbering scheme)

Another version of the tradition differently transmitted begins with the words:

" A man came to the Messenger of Allah (ﷺ) and he was sitting on the pulpit.... He said: What do you find if I strike with the sword?" (The rest of the tradition is the same as the previous one.)

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ أَنَّ رَجُلاً أَتَى النَّبِيَّ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي . بِمَعْنَى حَدِيثِ الْمَقْبُرِيِّ .

Reference : Sahih Muslim 1885 c
In-book reference : Book 33, Hadith 178
USC-MSA web (English) reference : Book 20, Hadith 4648
(deprecated numbering scheme)

It has been reported on the authority of 'Amr b. al-'As that the Messenger of Allah (ﷺ) said:

All the sins of a Shahid (martyr) are forgiven except debt.

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى بْنِ صَالِحٍ الْمِصْرِيُّ، حَدَّثَنَا الْمُفَضَّلُ، - يَعْنِي ابْنَ فَضَالَةَ - عَنْ عَيَّاشٍ، - وَهُوَ ابْنُ عَبَّاسٍ الْقِتْبَانِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلاَّ الدَّيْنَ** " .

Reference : Sahih Muslim 1886 a
In-book reference : Book 33, Hadith 179
USC-MSA web (English) reference : Book 20, Hadith 4649
(deprecated numbering scheme)

It has been reported on the authority of Amr b. al-'As through a different chain of transmitters that the Messenger of Allah (ﷺ) said:

Death in the way of Allah blots out everything except debt.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي، أَيُّوبَ حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ، عَمْرِو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " **الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَىْءٍ إِلاَّ الدَّيْنَ** " .

Reference : Sahih Muslim 1886 b
In-book reference : Book 33, Hadith 180
USC-MSA web (English) reference : Book 20, Hadith 4650
(deprecated numbering scheme)

(33) Chapter: The souls of the martyrs are in Paradise, and they are alive with their Lord and they have provision

(33) باب فِي بَيَانِ أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي الْجَنَّةِ وَأَنَّهُمْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

It has been narrated on the authority of Masruq Who said:

We asked 'Abdullah about the Qur'anic verse:" Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.." (iii. 169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question). they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy way once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَعِيسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَسْبَاطٌ، وَأَبُو مُعَاوِيَةَ قَالاَ حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، قَالَ سَأَلْنَا عَبْدَ اللَّهِ عَنْ هَذِهِ الآيَةِ، { وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} قَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَقَالَ " أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلاَعَةً فَقَالَ هَلْ تَشْتَهُونَ شَيْئًا قَالُوا أَىَّ شَىْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا فَفَعَلَ ذَلِكَ بِهِمْ ثَلاَثَ مَرَّاتٍ فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا قَالُوا يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى . فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوا " .

Reference : Sahih Muslim 1887
In-book reference : Book 33, Hadith 181
USC-MSA web (English) reference : Book 20, Hadith 4651
(deprecated numbering scheme)

(34) Chapter: The virtue of Jihad and keeping watch over the frontier

(34) باب فَضْلِ الْجِهَادِ وَالرِّبَاطِ

It has been narrated on the authority of Abu Sa'id Khudri that a man came to the Prophet (may peace he upon him) and said:

Who is the best of men? He replied: A man who fights in the way of Allah spending his wealth and staking his life. The man then asked: Who is next to him (in excellence)? He said: Next to him is a believer who lives in a mountain gorge worshipping hid Lord and sparing men from his mischief.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَىُّ النَّاسِ أَفْضَلُ فَقَالَ " رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ " قَالَ ثُمَّ مَنْ قَالَ " مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ اللَّهَ رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ " .

Reference : Sahih Muslim 1888 a
In-book reference : Book 33, Hadith 182
USC-MSA web (English) reference : Book 20, Hadith 4652
(deprecated numbering scheme)

It has been narrated (through a diferent chain of transmetters) on the same authority (i. e. Abu Sa'id Khadri) who said:

A man asked: Messenger of Allah, which of men is the best? He said: A believer who fights staking his life and spending his wealth in the way of Allah. He asked: Who is next to him (in excellence)? He said: Next to him is a man who lives an isolated life in a mountain gorge, worshipping his Lord and sparing men from his mischief.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ، بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَجُلٌ أَىُّ النَّاسِ أَفْضَلُ يَا رَسُولَ اللَّهِ قَالَ " مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ " . قَالَ ثُمَّ مَنْ قَالَ " ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ " .

Reference : Sahih Muslim 1888 b
In-book reference : Book 33, Hadith 183
USC-MSA web (English) reference : Book 20, Hadith 4653
(deprecated numbering scheme)

A version of the tradition narrated on the authority of Ibn Shihab has a little differently worded ending. i. e." A man in a mountain valley." but did not mention" next to him a man who...."

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ فَقَالَ " وَرَجُلٌ فِي شِعْبٍ " . وَلَمْ يَقُلْ " ثُمَّ رَجُلٌ " .

Reference : Sahih Muslim 1888 c
In-book reference : Book 33, Hadith 184
USC-MSA web (English) reference : Book 20, Hadith 4654
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

Of the men he lives the best life who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. (Next to him) is a man who lives with his sheep at a hill-top or in a valley, says his prayers regularly, gives Zakat and worships his Lord until death comes to him. There is no better person among men except these two.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ يَطِيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ فِي غُنَيْمَةٍ فِي رَأْسِ شَعَفَةٍ مِنْ هَذِهِ الشَّعَفِ أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الأَوْدِيَةِ يُقِيمُ الصَّلاَةَ وَيُؤْتِي الزَّكَاةَ وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ لَيْسَ مِنَ النَّاسِ إِلاَّ فِي خَيْرٍ " .

Reference : Sahih Muslim 1889 a
In-book reference : Book 33, Hadith 185
USC-MSA web (English) reference : Book 20, Hadith 4655
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، وَيَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - كِلاَهُمَا عَنْ أَبِي حَازِمٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَقَالَ عَنْ بَعْجَةَ بْنِ، عَبْدِ اللَّهِ بْنِ بَدْرٍ وَقَالَ " فِي شِعْبَةٍ مِنْ هَذِهِ الشِّعَابِ " . خِلاَفَ رِوَايَةِ يَحْيَى .

Reference : Sahih Muslim 1889 b
In-book reference : Book 33, Hadith 186
USC-MSA web (English) reference : Book 20, Hadith 4656
(deprecated numbering scheme)

Two more versions of the tradition narrated by 'Abdullah b. Badr and Abu Huraira, respectively, have been handed down through different chains of transmitters with negligible difference in the wording.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَ أَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ أَبِي حَازِمٍ عَنْ بَعْجَةَ وَقَالَ " فِي شِعْبٍ مِنَ الشِّعَابِ " .

Reference : Sahih Muslim 1889 c
In-book reference : Book 33, Hadith 187
USC-MSA web (English) reference : Book 20, Hadith 4657
(deprecated numbering scheme)

(35) Chapter: Two Men, one of whom kills the other, and both will enter Paradise

(35) باب بَيَانِ الرَّجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلاَنِ الْجَنَّةَ

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

God laughs at the two men both of whom will enter Paradise (though) one of them kills the other. They said: Messenger of Allah, how is it? He said: One of them fights in the way of Allah, the Almighty and Exalted. and dies a martyr. Then God turns in mercy to the murderer who embraces Islam, fights in the way of Allah, the Almighty and Exalted, and dies a martyr.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ كِلاَهُمَا يَدْخُلُ الْجَنَّةَ " . فَقَالُوا كَيْفَ يَا رَسُولَ اللَّهِ قَالَ " يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْلِمُ فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهَدُ " .

Reference : Sahih Muslim 1890 a
In-book reference : Book 33, Hadith 188
USC-MSA web (English) reference : Book 20, Hadith 4658
(deprecated numbering scheme)

The same tradition has been narrated on the authority of Abu Zinad (with the same chain of transmitters).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1890 b
In-book reference : Book 33, Hadith 189
USC-MSA web (English) reference : Book 20, Hadith 4659
(deprecated numbering scheme)

It has been reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

God laughs at the two men one of whom kills the other; both of them will enter Paradise. They (the Companions) said: How, Messenger of Allah? He said: One is slain (in the way of Allah) and enters Paradise. Then God forgives the other and guides him to Islam; then he fights in the way of Allah and dies a martyr.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَضْحَكُ اللَّهُ لِرَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ كِلاَهُمَا يَدْخُلُ الْجَنَّةَ " قَالُوا كَيْفَ يَا رَسُولَ اللَّهِ قَالَ " يُقْتَلُ هَذَا فَيَلِجُ الْجَنَّةَ ثُمَّ يَتُوبُ اللَّهُ عَلَى الآخَرِ فَيَهْدِيهِ إِلَى الإِسْلاَمِ ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ " .

Reference	: Sahih Muslim 1890 c
In-book reference	: Book 33, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4660

(36) Chapter: One who kills a disbeliever then keeps to the right path

(36) باب مَنْ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ

It has been narrated on the authority of Abu Huraira that the Messenger Allah (ﷺ) said:

A disbeliever and a believer who killed him will never be gathered together in Hell.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا " .

Reference	: Sahih Muslim 1891 a
In-book reference	: Book 33, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4661

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

No two such persons shall be together in Hell as if one of them is such that his presence hurts the other. It was asked: Messenger of Allah, who are they? He said: A believer who killed a disbeliever and (then) kept to the right path."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ، حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَجْتَمِعَانِ فِي النَّارِ اجْتِمَاعًا يَضُرُّ أَحَدُهُمَا الآخَرَ " . قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ " مُؤْمِنٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ " .

Reference	: Sahih Muslim 1891 b
In-book reference	: Book 33, Hadith 192
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4662

(37) Chapter: The virtue of Charity in the Cause of Allah, and its Manifold reward

(37) باب فَضْلِ الصَّدَقَةِ فِي سَبِيلِ اللَّهِ وَتَضْعِيفِهَا

It has been narrated on the authority of Abu Mas'ud al-Ansari who said A man brought a muzzled she-camel and said:

It is (offered) in the way of Allah. The Messenger of Allah (ﷺ) said: For this you will have seven hundred she-camels on the Day of Judgment all of which will be muzzled.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو، الشَّيْبَانِيِّ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ هَذِهِ فِي سَبِيلِ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ " .

Reference : Sahih Muslim 1892 a
In-book reference : Book 33, Hadith 193
USC-MSA web (English) reference : Book 20, Hadith 4663
(deprecated numbering scheme)

A similar tradition has been narrated on the authority of al-A'mash.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، ح وَحَدَّثَنِي بِشْرُ بْنُ، خَالِدٍ حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1892 b
In-book reference : Book 33, Hadith 194
USC-MSA web (English) reference : Book 20, Hadith 4664
(deprecated numbering scheme)

(38) Chapter: The virtue of helping the warrior who is fighting in the cause of Allah with mounts etc., and looking after his family in his absence

(38) باب فَضْلِ إِعَانَةِ الْغَازِي فِي سَبِيلِ اللَّهِ بِمَرْكُوبٍ وَغَيْرِهِ وَخِلاَفَتِهِ فِي أَهْلِهِ بِخَيْرٍ

It has been narrated on the authority of Abu Mas'ud al-Ansari who said:
A man came to the Messenger of Allah (ﷺ) and said: My riding beast has been killed, so give me some animal to ride upon. He (the Holy Prophet) said: I have none with me. A man said: Messenger of Allah, I can guide him to one who will provide him with a riding beast. The Messenger of Allah (ﷺ) said: One who guides to something good has a reward similar to that of its doer.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنِّي أُبْدِعَ بِي فَاحْمِلْنِي فَقَالَ " مَا عِنْدِي " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنَا أَدُلُّهُ عَلَى مَنْ يَحْمِلُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ " .

Reference : Sahih Muslim 1893 a
In-book reference : Book 33, Hadith 195
USC-MSA web (English) reference : Book 20, Hadith 4665
(deprecated numbering scheme)

The above tradition has been handed down through a different chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1893 b

In-book reference : Book 33, Hadith 196
USC-MSA web (English) reference : Book 20, Hadith 4666
(deprecated numbering scheme)

It has been narrated on the authority of Anas b. Malik that a young man from Aslam tribe said:
Messenger of Allah, I wish to fight (in the way of Allah) but I don't have anything to equip myself with for fighting. He (the Holy Prophet) said: Go to so and so, for he had equipped himself (for fighting) but he fell ill. So, he (the young man) went to him and said: The Messenger of Allah (ﷺ) sends you his greetings and says that you should give me the equipage that you have provided yourself with. The man said (to his wife or maidservant): So and so, give him the equipage I have collected for myself and do not withhold anything from him. Do not withhold anything from him so that you may be blessed therein.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، ح

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ فَتًى، مِنْ أَسْلَمَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْغَزْوَ وَلَيْسَ مَعِي مَا أَتَجَهَّزُ قَالَ " ائْتِ فُلاَنًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ " . فَأَتَاهُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقْرِئُكَ السَّلاَمَ وَيَقُولُ أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ قَالَ يَا فُلاَنَةُ أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ وَلاَ تَحْبِسِي عَنْهُ شَيْئًا فَوَاللَّهِ لاَ تَحْبِسِي مِنْهُ شَيْئًا فَيُبَارَكَ لَكِ فِيهِ .

Reference : Sahih Muslim 1894
In-book reference : Book 33, Hadith 197
USC-MSA web (English) reference : Book 20, Hadith 4667
(deprecated numbering scheme)

It has been narrated on the authority of Zaid b. Khalid al-Juhani that the Messenger of Allah (ﷺ) said:
Anybody who equips a warrior (going to fight) in the way of Allah (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الطَّاهِرِ، قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ، وَقَالَ، سَعِيدٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ بُسْرِ، بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا " .

Reference : Sahih Muslim 1895 a
In-book reference : Book 33, Hadith 198
USC-MSA web (English) reference : Book 20, Hadith 4668
(deprecated numbering scheme)

The above tradition has been narrated on the authority of Khalid al- Juhani who said:
The Prophet of Allah (ﷺ) said: He who equips a warrior in the way of Allah (is like one who dctually fights) aud he who looks after the family of a warrior in the way of Allah in fact participated in the battle.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا حُسَيْنٌ، الْمُعَلِّمُ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " مَنْ جَهَّزَ غَازِيًا فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا " .

Reference : Sahih Muslim 1895 b
In-book reference : Book 33, Hadith 199
USC-MSA web (English) reference : Book 20, Hadith 4669
(deprecated numbering scheme)

It has been narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah (ﷺ) sent a force to Banu Lihyan (who are from Banu Hudhail, and said:

One man from every two and the reward (will be divided) between the two.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ بَعْثًا إِلَى بَنِي لِحْيَانَ - مِنْ هُذَيْلٍ - فَقَالَ " لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا وَالأَجْرُ بَيْنَهُمَا " .

Reference : Sahih Muslim 1896 a
In-book reference : Book 33, Hadith 200
USC-MSA web (English) reference : Book 20, Hadith 4670
(deprecated numbering scheme)

The above tradition has also been narrated through two different chains of transmitters on the authority of Abu Sa'id Khudri and Yahya, respectively.

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، - يَعْنِي ابْنَ عَبْدِ الْوَارِثِ - قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَى، حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّ رَسُولَ اللَّهِ بَعَثَ بَعْثًا . بِمَعْنَاهُ .

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ مُوسَى - عَنْ شَيْبَانَ، عَنْ يَحْيَى، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1896 b, c
In-book reference : Book 33, Hadith 201
USC-MSA web (English) reference : Book 20, Hadith 4671
(deprecated numbering scheme)

It has been narrated (through a still different chain of transmitters) on the authority of Abu Sa'id Khudrl that the Messenger of Allah (ﷺ) despatched a force to Banu Lihyan. (and said:

) One man from every two should join the force. Then he said to those who stayed behind: Those of you who will look well after the family and wealth of those who are going on the expedition will be getting half the reward of the warriors.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ بْنِ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ إِلَى بَنِي لَحْيَانَ " لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ " . ثُمَّ قَالَ لِلْقَاعِدِ " أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ " .

Reference : Sahih Muslim 1896 d
In-book reference : Book 33, Hadith 202
USC-MSA web (English) reference : Book 20, Hadith 4672
(deprecated numbering scheme)

(39) Chapter: The sanctity of the wives of the Mujahidin, and the sin of the one who betrays them with regard to them

(39) باب حُرْمَةِ نِسَاءِ الْمُجَاهِدِينَ وَإِثْمِ مَنْ خَانَهُمْ فِيهِنَّ

It has been narrated on the authority of Sulaimin b. Buraida who learnt the tradition from his father. The latter said that the Messenger of Allah (ﷺ) said:

The sanctity of the wives of Mujahids is like the sanctity of their mothers for those who sit at home (i. e do not go out for Jihad). Anyone who stays behind looking after the family of a Mujahid and betrays his trust will be made to stand on the Day of judgment before the Mujahid who will take away from his meritorious deeds whatever he likes. So what do you think (will he leave anything)?

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلاً مِنَ الْمُجَاهِدِينَ فِى أَهْلِهِ فَيَخُونُهُ فِيهِمْ إِلاَّ وُقِفَ لَهُ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ فَمَا ظَنُّكُمْ " .

Reference : Sahih Muslim 1897 a
In-book reference : Book 33, Hadith 203
USC-MSA web (English) reference : Book 20, Hadith 4673
(deprecated numbering scheme)

This tradition has been narrated by the same authority through different chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ - يَعْنِي النَّبِيَّ صلى الله عليه وسلم . بِمَعْنَى حَدِيثِ الثَّوْرِيِّ .

Reference : Sahih Muslim 1897 b
In-book reference : Book 33, Hadith 204
USC-MSA web (English) reference : Book 20, Hadith 4674
(deprecated numbering scheme)

A version of the tradition narrated on the authority of 'Alqama b. Murthad has a differently worded end:

It will be said to the Mujahid: Take from his noble deeds whatever you like. Then the Messenger of Allah (ﷺ) turned to us and asked: What do you think (will he leave anything)? - (i. e. he will take away everything).

وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، بِهَذَا الإِسْنَادِ " فَقَالَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ " . فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " فَمَا ظَنُّكُمْ " .

Reference : Sahih Muslim 1897 c
In-book reference : Book 33, Hadith 205
USC-MSA web (English) reference : Book 20, Hadith 4675
(deprecated numbering scheme)

(40) Chapter: The duty of Jihad is waived for those who have excuses

(40) باب سُقُوطِ فَرْضِ الْجِهَادِ عَنِ الْمَعْذُورِينَ،

It has been narrated on the authority of Abu Ishaq, that he heard Bara' talking about the Qur'anic verse:

" Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah are not aqual" (iv. 95). (He said that) the Messenger of Allah (ﷺ) ordered Zaid (to write the verse). He brought a shoulder-blade (of a slaughtered camel) and inscribed it (the verse) thereon. The son of Umm Maktum complained of his

blindness to the Prophet (ﷺ). (At this) descended the revelation:" Those of the believers who sit (at home) without any trouble (illness, incapacity, disability)" (iv. 95). The tradition has been handed down through two other chains of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ الْبَرَاءَ، يَقُولُ فِي هَذِهِ الآيَةِ لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْدًا فَجَاءَ بِكَتِفٍ يَكْتُبُهَا فَشَكَا إِلَيْهِ ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ فَنَزَلَتْ { لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ} قَالَ شُعْبَةُ وَأَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ رَجُلٍ عَنْ زَيْدِ بْنِ ثَابِتٍ فِي هَذِهِ الآيَةِ لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ بِمِثْلِ حَدِيثِ الْبَرَاءِ وَقَالَ ابْنُ بَشَّارٍ فِي رِوَايَتِهِ سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ رَجُلٍ عَنْ زَيْدِ بْنِ ثَابِتٍ .

Reference	: Sahih Muslim 1898 a
In-book reference	: Book 33, Hadith 206
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4676

It has been narrated on the authority of Bara' who said:

When the Qur'anic verse:" Those who sit (at home) from among mu'min" (iv. 94) was revealed, the son of Umm Maktum spoke to him (the Holy Prophet). (At this). the words:" other than those who have a trouble (illness)" were revealed.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ لَمَّا نَزَلَتْ { لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} كَلَّمَهُ ابْنُ أُمِّ مَكْتُومٍ فَنَزَلَتْ { غَيْرُ أُولِي الضَّرَرِ}

Reference	: Sahih Muslim 1898 b
In-book reference	: Book 33, Hadith 207
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4677

(41) Chapter: Affirmation of Paradise for the Martyr

(41) باب ثُبُوتِ الْجَنَّةِ لِلشَّهِيدِ

It has been reported on the authority of Jabir that a man said:

Messenger of Allah, where shall I be if I am killed? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed (i. e. he did not wait until he could finish the dates). In the version of the tradition narrated by Suwaid we have the words:" A man said to the Prophet (ﷺ). on the day of Uhud......"

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لِسَعِيدٍ - أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، يَقُولُ قَالَ رَجُلٌ أَيْنَ أَنَا يَا، رَسُولَ اللَّهِ إِنْ قُتِلْتُ قَالَ " فِي الْجَنَّةِ " . فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ ثُمَّ قَاتَلَ حَتَّى قُتِلَ . وَفِي حَدِيثِ سُوَيْدٍ قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ .

Reference	: Sahih Muslim 1899
In-book reference	: Book 33, Hadith 208
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4678

It has been reported on the authority of Bara! ' who stated:

A man from Banu Nabit (one of the Ansar tribes) came to the Prophet (ﷺ) and said: I testify that there is no god except Allah and that thou art His bondman and Messenger. Then he went forward and fought until he was killed. The Prophet (ﷺ) said: He has done a little but shall be given a great reward.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ إِلَى النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ الْمِصِّيصِيُّ حَدَّثَنَا عِيسَى - يَعْنِي ابْنَ يُونُسَ - عَنْ زَكَرِيَّاءَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ - قَبِيلٍ مِنَ الأَنْصَارِ - فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ . ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَمِلَ هَذَا يَسِيرًا وَأُجِرَ كَثِيرًا " .

Reference : Sahih Muslim 1900
In-book reference : Book 33, Hadith 209
USC-MSA web (English) reference : Book 20, Hadith 4679
(deprecated numbering scheme)

It has been reported on the authority of Anas b. Malik who said:

The Messenger of Allah (ﷺ) sent Busaisah as a scout to see what the caravan of Abu Sufyan was doing. He came (back and met the Prophet in his house) where there was nobody except myself and the Messenger of Allah. I do not remember whether he (Hadrat Anas) made an exception of some wives of the Prophet (ﷺ) or not and told him the news of the caravan. (Having heard the news), the Messenger of Allah (ﷺ) came out (hurriedly), spoke to the people and said: We are in need (of men) ; whoever has an animal to ride upon ready with him should ride with us. People began to ask him permission for bringing their riding animals which were grazing on the hillocks near Medina. He said: No. (I want) only those who have their riding animals ready. So the Messenger of Allah (ﷺ) and his Companions proceeded towards Badr and reached there forestalling the polytheists (of Mecca). When the polytheists (also) reached there, the Messenger of Allah (ﷺ) said: None of you should step forward to (do) anything unless I am ahead of him. The polytheists (now) advanced (towards us), and the Messenger of Allah (ﷺ) said. Get up to enter Paradise which is equal in width to the heavens and the earth. 'Umair b. al- Humam al-Ansari said: Messenger of Allah, is Paradise equal in extent to the heavens and the earth? He said: Yes. 'Umair said: My goodness! The Messenger of Allah (ﷺ) asked him: What prompted you to utter these words (i. e. my goodness! ')? He said: Messenger of Allah, nothing but the desire that I be among its residents. He said: Thou art (surely) amona its residents. He took out dates from his bag and began to eat them. Then he said: If I were to live until I have eaten all these dates of mine, it would be a long life. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed.

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ، - وَهُوَ ابْنُ الْمُغِيرَةِ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بُسَيْسَةَ عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ لاَ أَدْرِي مَا اسْتَثْنَى بَعْضَ نِسَائِهِ قَالَ فَحَدَّثَهُ الْحَدِيثَ قَالَ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَكَلَّمَ فَقَالَ " إِنَّ لَنَا طَلِبَةً فَمَنْ كَانَ ظَهْرُهُ حَاضِرًا فَلْيَرْكَبْ مَعَنَا " . فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظُهْرَانِهِمْ فِي عُلْوِ الْمَدِينَةِ فَقَالَ " لاَ إِلاَّ مَنْ كَانَ ظَهْرُهُ حَاضِرًا " . فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ وَجَاءَ الْمُشْرِكُونَ فَقَالَ رَسُولُ اللَّهِ صلى الله

عليه وسلم " لاَ يُقَدِّمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَىْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ " . فَدَنَا الْمُشْرِكُونَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ " . قَالَ يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الأَنْصَارِيُّ يَا رَسُولَ اللَّهِ جَنَّةٌ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ قَالَ " نَعَمْ " . قَالَ بَخٍ بَخٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ " . قَالَ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِلاَّ رَجَاءَةَ أَنْ أَكُونَ مِنْ أَهْلِهَا . قَالَ " فَإِنَّكَ مِنْ أَهْلِهَا " . فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرْنِهِ فَجَعَلَ يَأْكُلُ مِنْهُنَّ ثُمَّ قَالَ لَئِنْ أَنَا حَيِيتُ حَتَّى آكُلَ تَمَرَاتِي هَذِهِ إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ - قَالَ - فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ . ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ .

Reference	: Sahih Muslim 1901
In-book reference	: Book 33, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4680

The tradition has been narrated on the authority of 'Abdullah b. Qais. He heard it from his father who, while facing the enemy, reported that the Messenger of Allah (ﷺ) said:

Surely, the gates of Paradise are under the shadows of the swords. A man in a shabby condition got up and said; Abu Musa, did you hear the Messenger of Allah (ﷺ) say this? He said: Yes. (The narrator said): He returned to his friends and said: I greet you (a farewell greeting). Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was slain.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لِيَحْيَى - قَالَ قُتَيْبَةُ حَدَّثَنَا وَقَالَ، يَحْيَى أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ، عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ أَبِيهِ، قَالَ سَمِعْتُ أَبِي وَهُوَ، بِحَضْرَةِ الْعَدُوِّ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلاَلِ السُّيُوفِ " . فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ فَقَالَ يَا أَبَا مُوسَى آنْتَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ هَذَا قَالَ نَعَمْ . قَالَ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ أَقْرَأُ عَلَيْكُمُ السَّلاَمَ . ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضَرَبَ بِهِ حَتَّى قُتِلَ .

Reference	: Sahih Muslim 1902
In-book reference	: Book 33, Hadith 211
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4681

It has been reported on the authority of Anas b. Malik that some people came to the Messenger of Allah (ﷺ) and said to him:

Send with us some men who may teach us the Qur'an and the Sunnah. Accordingjy, he sent seventy men from the Ansar. They were called the Reciters and among them was my maternal uncle. Haram. They used to recite the Qur'an, discuss and ponder over its meaning at night. In the day they brought water and poured it (in pitchers) in the mosque, collected wood and sold it, and with the sale proceeds bought food for the people of the Suffa and the needy. The Prophet (ﷺ) sent the Reciters with these people, but these (treacherous people) fell upon them and killed thern before they reached their destination (While dying), they said: O Allah, convey from us the news to our Prophet that we have met Thee (in a way) that we are pleased with Thee and Thou art pleased with us. (The narrator said): A man attacked Haram (maternal uncle of Anas)) from behind and smote him with a spear which pierced him. (While dying), Haram said: By the Lord of the Ka'ba, I have met with success. The Messenger of Allah (ﷺ) said to his Companions: Your brethren have been slain grid they were saying: O Allah, convey from us to our Prophet the news that we have met Thee in a way that we are pleased with Thee and Thou art pleased with us.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ نَاسٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُوا أَنِ ابْعَثْ مَعَنَا رِجَالاً يُعَلِّمُونَا الْقُرْآنَ وَالسُّنَّةَ . فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُمُ الْقُرَّاءُ فِيهِمْ خَالِي حَرَامٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ وَكَانُوا بِالنَّهَارِ يَجِيئُونَ بِالْمَاءِ فَيَضَعُونَهُ فِي الْمَسْجِدِ وَيَحْتَطِبُونَ فَيَبِيعُونَهُ وَيَشْتَرُونَ بِهِ الطَّعَامَ لأَهْلِ الصُّفَّةِ وَلِلْفُقَرَاءِ فَبَعَثَهُمُ النَّبِيُّ صلى الله عليه وسلم إِلَيْهِمْ فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ . فَقَالُوا اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا - قَالَ - وَأَتَى رَجُلٌ حَرَامًا خَالَ أَنَسٍ مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَهُ . فَقَالَ حَرَامٌ فُزْتُ وَرَبِّ الْكَعْبَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِهِ " إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا وَإِنَّهُمْ قَالُوا اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا " .

Reference	: Sahih Muslim 677 k
In-book reference	: Book 33, Hadith 212
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4682

It has been Deported on the authority of Anas who said:

My uncle and I have been named after him was not present with the Messenger of Allah (mav peace be upon him) on the Day of Badr. He felt distressed about it. He would say: I have missed the first battle fought by the Messenger of Allah (ﷺ), and if God now gives me an opportunity to see a battlefield with the Messenger of Allah (ﷺ), God will see what I do therein. He was afraid to say more than this (lest he be unable to keep his word with God). He was present with the Messenger of Allah (ﷺ) on the Day of Uhud. He met Sa'd b. Mu'adh (who was retreating). Anas said to him: O Abu 'Amr, where (are you going)? Woe (to thee)! I find the smell of Paradise beside the Uhud mountain. (Reprimanding Sa'd in these words) he went forward and fought thein (the enemy) until he was killed. (The narrator says). More than eighty wounds inflicted with swords, spears and arrows were found on his body. His sister, my aunt, ar-Rubayyi', daughter of Nadr, said: I could not recognise my brother's body (it was so badly mutilated) except from his finger-tips. (It was on this occasion that) the Qur'anic verse:" Among the Believers are men who have been true to their covenant with God. Of them some have completed their vow (to the extreme), and some still wait: but they have never changed (their determination) in the least" (xxxiii. 23). The narrator said that the verse had been revealed about him (Anas b. Nadr) and his Companions.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، قَالَ قَالَ أَنَسٌ عَمِّيَ الَّذِي سُمِّيتُ بِهِ لَمْ يَشْهَدْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَدْرًا - قَالَ - فَشَقَّ عَلَيْهِ قَالَ أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم غُيِّبْتُ عَنْهُ وَإِنْ أَرَانِيَ اللَّهُ مَشْهَدًا فِيمَا بَعْدُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيَرَانِيَ اللَّهُ مَا أَصْنَعُ - قَالَ - فَهَابَ أَنْ يَقُولَ غَيْرَهَا - قَالَ - فَشَهِدَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ أُحُدٍ - قَالَ - فَاسْتَقْبَلَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ لَهُ أَنَسٌ يَا أَبَا عَمْرٍو أَيْنَ فَقَالَ وَاهًا لِرِيحِ الْجَنَّةِ أَجِدُهُ دُونَ أُحُدٍ - قَالَ - فَقَاتَلَهُمْ حَتَّى قُتِلَ - قَالَ - فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمْيَةٍ - قَالَ - فَقَالَتْ أُخْتُهُ عَمَّتِيَ الرُّبَيِّعُ بِنْتُ النَّضْرِ فَمَا عَرَفْتُ أَخِي إِلاَّ بِبَنَانِهِ . وَنَزَلَتْ هَذِهِ الآيَةُ { رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً} قَالَ فَكَانُوا يُرَوْنَ أَنَّهَا نَزَلَتْ فِيهِ وَفِي أَصْحَابِهِ .

Reference	: Sahih Muslim 1903
In-book reference	: Book 33, Hadith 213
USC-MSA web (English) reference	: Book 20, Hadith 4683

(deprecated numbering scheme)

(42) Chapter: One who fights so that the word of Allah will be supreme is fighting in the cause of Allah

(42) باب مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ

It has been narrated on the authority of Abu Musa Ash'ari that a desert Arab came to the Prophet (ﷺ) and said:

Messenger of Allah, one man fights fgr the spoils of war; another fights that he may be remembered, and another fights that he may see his (high) position (achieved as a result of his valour in fighting). Which of these is fighting in the cause of God? The Messenger of Allah (ﷺ) said: Who fights so that the word of Allah is exalted is fighting in the way of Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ حَدَّثَنَا أَبُو مُوسَى، الأَشْعَرِيُّ أَنَّ رَجُلاً، أَعْرَابِيًّا أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ فَمَنْ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ " ‏.‏

Reference	: Sahih Muslim 1904 a
In-book reference	: Book 33, Hadith 214
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4684

It has been narrated (through another chain of transmitters) on the authority of Abu Musa who said. The Messenger of Allah (ﷺ) was asked which of the men fights in the way of Allah:

(one who fights) for displaying his valour; (a man who) fights out of his family pride and (a man who) fights for the sake of show, who amongst these fights in the way of Allah? The Messenger of Allah (ﷺ) said: Who fights that the word of Allah be exalted fights in the way of Allah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْعَلاَءِ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي، مُوسَى قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ حَمِيَّةً وَيُقَاتِلُ رِيَاءً أَىُّ ذَلِكَ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ " ‏.‏

Reference	: Sahih Muslim 1904 b
In-book reference	: Book 33, Hadith 215
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4685

It has been narrated (through yet another chain of transmitters) on the same authority, i. e. Abu Musa, who said:

We, came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, one of us hho fights to display his valour... (followed by the same words as we have in the previous tradition).

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ الرَّجُلُ يُقَاتِلُ مِنَّا شَجَاعَةً ‏.‏ فَذَكَرَ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1904 c
In-book reference : Book 33, Hadith 216
USC-MSA web (English) reference : Book 20, Hadith 4686
(deprecated numbering scheme)

It has been narrated through a different chain of transmitters on the same authority, i. e. Abu Musa Ash'ari, that a man asked the Messenger of Allah (ﷺ) about fighting in the way of Allah, the Exalted and Majestic, a man who fights out of rage or out of family pride. He raised his head towards him-and he did so because the man was standing and said:

Who fights that the word of Allah be exalted fights in the way of Allah.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي، مُوسَى الأَشْعَرِيِّ أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْقِتَالِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ الرَّجُلُ يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حَمِيَّةً قَالَ فَرَفَعَ رَأْسَهُ إِلَيْهِ - وَمَا رَفَعَ رَأْسَهُ إِلَيْهِ إِلاَّ أَنَّهُ كَانَ قَائِمًا - فَقَالَ ‏"‏ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1904 d
In-book reference : Book 33, Hadith 217
USC-MSA web (English) reference : Book 20, Hadith 4687
(deprecated numbering scheme)

(43) Chapter: One who fights to show off and gain a reputation deserves Hell

(43) باب مَنْ قَاتَلَ لِلرِّيَاءِ وَالسُّمْعَةِ اسْتَحَقَّ النَّارَ

It has been narrated on the authority of Sulaiman b. Yasar who said:

People dispersed from around Abu Huraira, and Natil, who was from the Syrians. said to him: O Shaikh, relate (to us) a tradition you have heard from the Messenger of Allah (ﷺ). He said: Yes. I heard the Messenger of Allah (ﷺ) say: The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i. e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: What did you do (to requite these blessings)? He will say: I fought for Thee until I died as a martyr. Allah will say: You have told a lie. You fought that you might be called a" brave warrior". And you were called so. (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'an. He will be brought And Allah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask: What did you do (to requite these blessings)? He will say: I acquired knowledge and disseminated it and recited the Qur'an seeking Thy pleasure. Allah will say: You have told a lie. You acquired knowledge so that you might be called" a scholar," and you recited the Qur'an so that it might be said:" He is a Qari" and such has been said. Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. Then will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allah will (then) ask: What have you done (to requite these blessings)? He will say: I spent money in every cause in which Thou wished that it should be spent. Allah will say: You are lying. You did

(so) that it might be said about (You):" He is a generous fellow" and so it was said. Then will Allah pass orders and he will be dragged with his face downward and thrown into Hell.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ أَيُّهَا الشَّيْخُ حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ . قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ جَرِيءٌ . فَقَدْ قِيلَ . ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ . وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ . فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ . وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ . فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ " .

Reference : Sahih Muslim 1905 a
In-book reference : Book 33, Hadith 218
USC-MSA web (English) reference : Book 20, Hadith 4688
(deprecated numbering scheme)

This tradition has been handed down through a different chain of transmitters.

وَحَدَّثَنَاهُ عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا الْحَجَّاجُ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ تَفَرَّجَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلُ الشَّامِ وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ خَالِدِ بْنِ الْحَارِثِ .

Reference : Sahih Muslim 1905 b
In-book reference : Book 33, Hadith 219
USC-MSA web (English) reference : Book 20, Hadith 4689
(deprecated numbering scheme)

(44) Chapter: The reward of those who fought and acquired spoils of war and those who did not acquire spoils of war

(44) باب بَيَانِ قَدْرِ ثَوَابِ مَنْ غَزَا فَغَنِمَ وَمَنْ لَمْ يَغْنَمْ

It has been narrated on the authority of 'Abdullah b. 'Amr that the Messenger of Allah (ﷺ) said:

A troop of soldiers who fight in tile way of Allah and get their share of the booty receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (to their credit). If they do not receive any booty, they will get their full reward.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ أَبُو عَبْدِ الرَّحْمَنِ، حَدَّثَنَا حَيْوَةُ بْنُ، شُرَيْحٍ عَنْ أَبِي هَانِئٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ الْغَنِيمَةَ إِلاَّ تَعَجَّلُوا ثُلُثَىْ أَجْرِهِمْ مِنَ الآخِرَةِ وَيَبْقَى لَهُمُ الثُّلُثُ وَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ " .

Reference : Sahih Muslim 1906 a
In-book reference : Book 33, Hadith 220
USC-MSA web (English) reference : Book 20, Hadith 4690
(deprecated numbering scheme)

It has been narrated on the authority of Abdullah b. Amr (through a different chain of transmitters) that the Messenger of Allah (ﷺ) said:

A troop of soldiers, large or small, who fight (in the way of Allah), get their share of the booty and return safe and sound, receive in advance two-thirds of their reward (only one-third remaining to their credit to be received in the Hereafter) ; and a troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, will receive their full reward (in the Hereafter).

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، حَدَّثَنِي أَبُو هَانِئٍ، حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَغْنَمُ وَتَسْلَمُ إِلاَّ كَانُوا قَدْ تَعَجَّلُوا ثُلُثَىْ أُجُورِهِمْ وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخْفِقُ وَتُصَابُ إِلاَّ تَمَّ أُجُورُهُمْ " .

Reference	: Sahih Muslim 1906 b
In-book reference	: Book 33, Hadith 221
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4691

(45) Chapter: The words of the prophets saws: "Deeds are but with intentions" which includes fighting and other deeds

(45) باب قَوْلِهِ صلى الله عليه وسلم " إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ." وَأَنَّهُ يَدْخُلُ فِيهِ الْغَزْوُ وَغَيْرُهُ مِنَ الأَعْمَالِ

It has been narrated on the authority of Umar b. al-Khattab that the Messenger of Allah (ﷺ) said:

(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (ﷺ) is for the sake of Allah and His Messenger (ﷺ) ; and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ، بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لاِمْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ " .

Reference	: Sahih Muslim 1907 a
In-book reference	: Book 33, Hadith 222
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4692

It has been narrated through a different chain of transmitters on the authority of Sufyan who said that he heard 'Umar b. al-Khattab relate (this tradition) from the Prophet (ﷺ) while he was delivering a sermon from the pulpit.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - وَيَزِيدُ بْنُ هَارُونَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، الْعَلاَءِ الْهَمْدَانِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ يَحْيَى، بْنِ سَعِيدٍ بِإِسْنَادِ مَالِكٍ وَمَعْنَى حَدِيثِهِ وَفِي حَدِيثِ سُفْيَانَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلَى الْمِنْبَرِ يُخْبِرُ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1907 b

In-book reference : Book 33, Hadith 223
USC-MSA web (English) reference : Book 20, Hadith 4693
(deprecated numbering scheme)

(46) Chapter: It is recommended to seek Martyrdom in the Cause of Allah, Exalted is He.

(46) باب اسْتِحْبَابِ طَلَبِ الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace he upon him) said:

Who seeks martyrdom with sincerity shall get its reward, though he may not achieve it.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ طَلَبَ الشَّهَادَةَ صَادِقًا أُعْطِيَهَا وَلَوْ لَمْ تُصِبْهُ " .

Reference : Sahih Muslim 1908
In-book reference : Book 33, Hadith 224
USC-MSA web (English) reference : Book 20, Hadith 4694
(deprecated numbering scheme)

It has been reported on the authority of Sahl b. Aba Umama b. Sahl b. Hunaif who learned the tradition from his father who (in turn) learned it from his grandfather-that the Messenger of Allah (ﷺ) said:

Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed. In his version of the tradition Abd Tahir did not mention the words:" with sincerity".

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لِحَرْمَلَةَ - قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا وَقَالَ، حَرْمَلَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنِ سَهْلِ، بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ " . وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ فِي حَدِيثِهِ " بِصِدْقٍ " .

Reference : Sahih Muslim 1909
In-book reference : Book 33, Hadith 225
USC-MSA web (English) reference : Book 20, Hadith 4695
(deprecated numbering scheme)

(47) Chapter: Criticism of one who dies without having fought (in Jihad) or having thought of fighting

(47) باب ذَمِّ مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite. 'Abdullah b. Mubarak said: We think the hadith pertained to the time of the Messenger of Allah (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الأَنْطَاكِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ وُهَيْبٍ الْمَكِّيِّ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ " . قَالَ ابْنُ سَهْمٍ قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ فَنُرَى أَنَّ ذَلِكَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1910
In-book reference : Book 33, Hadith 226

USC-MSA web (English) reference : Book 20, Hadith 4696
(deprecated numbering scheme)

(48) Chapter: The reward of one who is kept from fighting by sickness or any other excuse

(48) باب ثَوَابِ مَنْ حَبَسَهُ عَنِ الْغَزْوِ، مَرَضٌ أَوْ عُذْرٌ آخَرُ

It has been narrated on the authority of Jabir who said:

We were with the Prophet (ﷺ) on an expedition. He said: There are some people in Medina. They are with you whenever you cover a distance or cross a valley. They have been detained by illness.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ فَقَالَ " إِنَّ بِالْمَدِينَةِ لَرِجَالاً مَا سِرْتُمْ مَسِيرًا وَلاَ قَطَعْتُمْ وَادِيًا إِلاَّ كَانُوا مَعَكُمْ حَبَسَهُمُ الْمَرَضُ " .

Reference : Sahih Muslim 1911 a
In-book reference : Book 33, Hadith 227
USC-MSA web (English) reference : Book 20, Hadith 4697
(deprecated numbering scheme)

In a version of the tradition narrated on the authority of A'mash, we have the words:

" They will share with you the reward (for Jihad)."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ، يُونُسَ كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِ وَكِيعٍ " إِلاَّ شَرِكُوكُمْ فِي الأَجْرِ " .

Reference : Sahih Muslim 1911 b
In-book reference : Book 33, Hadith 228
USC-MSA web (English) reference : Book 20, Hadith 4698
(deprecated numbering scheme)

(49) Chapter: The virtue of campaigning by sea

(49) باب فَضْلِ الْغَزْوِ فِي الْبَحْرِ

It has been reported on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) used to visit Umm Haram daughter of Milhan (who was the sister of his foster-mother or his father's aunt). She was the wife of 'Ubada b. Samit, One day the Messenger of Allah (ﷺ) paid her a visit. She entertained him with food and then sat down to rub his head. The Messenger of Allah (ﷺ) dozed off and when he woke up (after a while), he was laughing. She asked:

What made you laugh. Messenger of Allah? He said: Some people from my Umma were presented to me who were fighters in the way of Allah and were sailing in this sea. (Gliding smoothly on the water), they appeared to be kings or like kings (sitting) on thrones (the narrator has a doubt about the actual expression used by the Holy Prophet). She said: Messenger of Allah, pray to Allah that He may include me among these warriors. He prayed for her. Then he placed his head (down) and dozed off (again). He woke up laughing, as before. (She said) I said: Messenger of Allah, what makes you laugh? He replied: A people from my Umma were presented to me. They were fighters in Allah's way. (He described them in the same words as he had described the first warriors.) She said: Messenger of Allah, pray to God that He may include me among these warriors. He said: You are among the first ones. Umm

Haram daughter of Milhan sailed in the aea in the time of Mu'awiya. When she came out of the sea and (was going to mount a riding animal) she fell down and died.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي، طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا فَأَطْعَمَتْهُ ثُمَّ جَلَسَتْ تَفْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ غُزَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الأَسِرَّةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ " . يَشُكُّ أَيَّهُمَا قَالَ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ غُزَاةً فِي سَبِيلِ اللَّهِ " . كَمَا قَالَ فِي الأُولَى قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ " أَنْتِ مِنَ الأَوَّلِينَ " . فَرَكِبَتْ أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ الْبَحْرَ فِي زَمَنِ مُعَاوِيَةَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ .

Reference	: Sahih Muslim 1912 a
In-book reference	: Book 33, Hadith 229
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4699

It has been narrated on the authority of Umm Haram (and she was the aunt of Anas) who said:

The Prophet (ﷺ) came to us one day and had a nap in our house. When he woke up, he was laughing. I said: Messenger of Allah, what made you laugh? He said: I saw a people from my followers sailing on the surface of the sea (looking) like kings (sitting) on their thrones. I said: Pray to Allah that He may include me among them. He said: You will hip among them. He had a (second) ntip, woke up and was laughing. I asked him (the reason for his laughter). He gave the same reply. I said: Pray to Allah that He may include me among them. He said: You are among the first ones. Anas said: 'Ubada b. Samit married her. He joined a naval expedition and took her along with him. When she returned, a mule was brought for her. While mounting it she fell down, broke her neck (and died).

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ، يَحْيَى بْنِ حَبَّانَ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ، وَهْىَ خَالَةُ أَنَسٍ قَالَتْ أَتَانَا النَّبِيُّ صلى الله عليه وسلم يَوْمًا فَقَالَ عِنْدَنَا فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي قَالَ " أُرِيتُ قَوْمًا مِنْ أُمَّتِي يَرْكَبُونَ ظَهْرَ الْبَحْرِ كَالْمُلُوكِ عَلَى الأَسِرَّةِ " . فَقُلْتُ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ " فَإِنَّكِ مِنْهُمْ " . قَالَتْ ثُمَّ نَامَ فَاسْتَيْقَظَ أَيْضًا وَهُوَ يَضْحَكُ فَسَأَلْتُهُ فَقَالَ مِثْلَ مَقَالَتِهِ فَقُلْتُ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . قَالَ " أَنْتِ مِنَ الأَوَّلِينَ " . قَالَ فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ بَعْدُ فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ فَلَمَّا أَنْ جَاءَتْ قُرِّبَتْ لَهَا بَغْلَةٌ فَرَكِبَتْهَا فَصَرَعَتْهَا فَانْدَقَّتْ عُنُقُهَا .

Reference	: Sahih Muslim 1912 b
In-book reference	: Book 33, Hadith 230
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4700

It has been reported on the authority of Umm Haram daughter of Milhan (through another chain of transmitters). She said:

One day the Messenger of Allah (ﷺ) slept (at a place) near me. He woke up smiling. She said: Messenger of Allah. what made thee laugh? He said: A people from my followers were presented to me. They were sailing on the surface of this green sea... (here follows the tradition that has gone before).

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، وَيَحْيَى بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، أَنَّهَا قَالَتْ نَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا قَرِيبًا مِنِّي ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ - قَالَتْ - فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ قَالَ " نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَىَّ يَرْكَبُونَ ظَهْرَ هَذَا الْبَحْرِ الأَخْضَرِ " . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ .

Reference : Sahih Muslim 1912 c
In-book reference : Book 33, Hadith 231
USC-MSA web (English) reference : Book 20, Hadith 4701
(deprecated numbering scheme)

It has been reported by 'Abdullah b. 'Abd al-Rahman that he heard Anas b. Malik say:
The Messenger of Allah (ﷺ) paid a visit to Milhan's daughter, maternal aunt of Anas (and the sister of the Holy Prophet's foster-mother). He placed his head near her (from this point onward, the narrator carried on the previous tradition to its end).

وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم ابْنَةَ مِلْحَانَ خَالَةَ أَنَسٍ فَوَضَعَ رَأْسَهُ عِنْدَهَا . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ وَمُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ .

Reference : Sahih Muslim 1912 d
In-book reference : Book 33, Hadith 232
USC-MSA web (English) reference : Book 20, Hadith 4702
(deprecated numbering scheme)

(50) Chapter: The virtue of guarding the frontier in the cause of Allah (Glorified and Exalted is He)

(50) باب فَضْلِ الرِّبَاطِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

It has been narrated on the authority of Salman who said:
I heard the Messenger of Allah (ﷺ) say: Keeping watch for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ الدَّارِمِيُّ، حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا لَيْثٌ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السَّمِطِ، عَنْ سَلْمَانَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ وَأُجْرِيَ عَلَيْهِ رِزْقُهُ وَأَمِنَ الْفَتَّانَ " .

Reference : Sahih Muslim 1913 a
In-book reference : Book 33, Hadith 233
USC-MSA web (English) reference : Book 20, Hadith 4703
(deprecated numbering scheme)

This tradition has been handed down on the authority of Salman al-Khair through another chain of transmitters.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ الْكَرِيمِ، بْنِ الْحَارِثِ عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ الْخَيْرِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ اللَّيْثِ عَنْ أَيُّوبَ بْنِ مُوسَى ‏.‏

Reference : Sahih Muslim 1913 b
In-book reference : Book 33, Hadith 234
USC-MSA web (English) reference : Book 20, Hadith 4704
(deprecated numbering scheme)

(51) Chapter: About the Martyrs (51) باب بَيَانِ الشُّهَدَاءِ

It has been narrated on the authority of Abu Huraira that the, Messenger of Allah (ﷺ) said:

While a man walks along a path, finds a thorny twig lying on the way and puts it aside, Allah would appreciate it and forgive him The Prophet (ﷺ) said: The martyrs are of five kinds: one who dies of plague; one who dies of diarrhoea (or cholera) ; one who is drowned; one who is buried under debris and one who dies fighting in the way of Allah.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ ‏"‏ ‏.‏ وَقَالَ ‏"‏ الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ ‏"‏ ‏.‏

Reference : Sahih Muslim 1914
In-book reference : Book 33, Hadith 235
USC-MSA web (English) reference : Book 20, Hadith 4705
(deprecated numbering scheme)

It has been narrated on the authority of Abu Huraira (through another chain of transmitters) that the Messenger of Allah (ﷺ) said:

Whom do you consider to be a martyr among you? They (the Companions) said: Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Umma will be small in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr. Ibn Miqsam said: I testify the truth of your father's statement (with regard to this tradition) that the Prophet (ﷺ) said: One who is drowned is a martyr.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ ‏"‏ ‏.‏ قَالُوا يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ قَالَ ‏"‏ إِنَّ شُهَدَاءَ أُمَّتِي إِذًا لَقَلِيلٌ ‏"‏ ‏.‏ قَالُوا فَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ ‏"‏ ‏.‏ قَالَ ابْنُ مِقْسَمٍ أَشْهَدُ عَلَى أَبِيكَ فِي هَذَا الْحَدِيثِ أَنَّهُ قَالَ ‏"‏ وَالْغَرِيقُ شَهِيدٌ ‏"‏ ‏.‏

Reference : Sahih Muslim 1915 a
In-book reference : Book 33, Hadith 236
USC-MSA web (English) reference : Book 20, Hadith 4706
(deprecated numbering scheme)

A version of the tradition narrated on the authority of Suhail contains the additional words:

" And one who is drowned is a martyr."

حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِهِ قَالَ سُهَيْلٌ قَالَ عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ أَشْهَدُ عَلَى أَبِيكَ أَنَّهُ زَادَ فِي هَذَا الْحَدِيثِ " وَمَنْ غَرِقَ فَهُوَ شَهِيدٌ " .

Reference : Sahih Muslim 1915 b
In-book reference : Book 33, Hadith 237
USC-MSA web (English) reference : Book 20, Hadith 4707
(deprecated numbering scheme)

Another version of the tradition narrated on the authority of Suhail thouch a different chain of transmitters contains the additional words:

" A drowned person is a martyr."

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِهِ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ، عَنْ أَبِي صَالِحٍ، وَزَادَ، فِيهِ " وَالْغَرِقُ شَهِيدٌ " .

Reference : Sahih Muslim 1915 c
In-book reference : Book 33, Hadith 238
USC-MSA web (English) reference : Book 20, Hadith 4708
(deprecated numbering scheme)

It has been narrated on the authority of Hafsa daughter of Sirin who said:

Anas b. Malik asked me the cause of death of Yahya b. 'Abu 'Amra. I said: (He died) of plague. He said: The Messenger of Allah (ﷺ) said that death by plague is martyrdom for a Muslim.

حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا عَاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، قَالَتْ قَالَ لِي أَنَسُ بْنُ مَالِكٍ بِمَا مَاتَ يَحْيَى بْنُ أَبِي عَمْرَةَ قَالَتْ قُلْتُ بِالطَّاعُونِ . قَالَتْ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ " .

Reference : Sahih Muslim 1916 a
In-book reference : Book 33, Hadith 239
USC-MSA web (English) reference : Book 20, Hadith 4709
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Asim through the same chain of transmitters.

وَحَدَّثَنَاهُ الْوَلِيدُ بْنُ شُجَاعٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 1916 b
In-book reference : Book 33, Hadith 240
USC-MSA web (English) reference : Book 20, Hadith 4710
(deprecated numbering scheme)

(52) Chapter: The virtue of Shooting and Encouragement to learn it, and criticism of the one who learns it and then forgets it

(52) باب فَضْلِ الرَّمْيِ وَالْحَثِّ عَلَيْهِ وَذَمِّ مَنْ عَلِمَهُ ثُمَّ نَسِيَهُ

It has been narrated on the authority of Ibn Amir who said:

I heard the Messenger of Allah (ﷺ) say-and he was delivering a sermon from the pulpit: Prepare to meet them with as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، ثُمَامَةَ بْنِ شُفَىٍّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ " وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ "

Reference : Sahih Muslim 1917
In-book reference : Book 33, Hadith 241
USC-MSA web (English) reference : Book 20, Hadith 4711
(deprecated numbering scheme)

It has been narrated on the authority of Uqba b. Amir who said:

I heard the Messenger of Allah (ﷺ) say: Lands shall be thrown open to you and Allah will suffice you (against your enemies), but none of you should give up playing with his arrows.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " سَتُفْتَحُ عَلَيْكُمْ أَرَضُونَ وَيَكْفِيكُمُ اللَّهُ فَلاَ يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ " .

Reference : Sahih Muslim 1918 a
In-book reference : Book 33, Hadith 242
USC-MSA web (English) reference : Book 20, Hadith 4712
(deprecated numbering scheme)

This tradition has also been narrated on the same authority through another chain of transmitters.

وَحَدَّثَنَاهُ دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ، قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1918 b
In-book reference : Book 33, Hadith 243
USC-MSA web (English) reference : Book 20, Hadith 4713
(deprecated numbering scheme)

It has been reported by 'Abd al-Rahman b. Shamasa that Fuqaim al- Lakhmi said to Uqba b. Amir:

You frequent between these two targets and you are an old man, so you will be finding it very hard. 'Uqba said: But for a thing I heard from the Prophet (ﷺ), I would not strain myself. Harith (one of the narrators in the chain of transmitters) said: I asked Ibn Shamasa: What was that? He said that he (the Holy Prophet) said: Who learnt archery and then gave it up is not from us. or he has been guilty of disobedience (to Allah's Apostle).

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَمَاسَةَ، أَنَّ فُقَيْمًا اللَّخْمِيَّ، قَالَ لِعُقْبَةَ بْنِ عَامِرٍ تَخْتَلِفُ بَيْنَ هَذَيْنِ الْغَرَضَيْنِ وَأَنْتَ كَبِيرٌ يَشُقُّ عَلَيْكَ . قَالَ عُقْبَةُ لَوْلاَ كَلاَمٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَمْ أُعَانِهِ . قَالَ الْحَارِثُ فَقُلْتُ لاِبْنِ شُمَاسَةَ وَمَا ذَاكَ قَالَ إِنَّهُ قَالَ " مَنْ عَلِمَ الرَّمْىَ ثُمَّ تَرَكَهُ فَلَيْسَ مِنَّا أَوْ قَدْ عَصَى " .

Reference : Sahih Muslim 1919
In-book reference : Book 33, Hadith 244
USC-MSA web (English) reference : Book 20, Hadith 4714
(deprecated numbering scheme)

(53) Chapter: The words of the prophet saws: "A Group of my Ummah will continue to Prevail on the basis of the Truth, and They will not be Harmed by those who oppose them."

(53) باب قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ»

It has been narrated on the authority of Thauban that the Messenger of Allah (ﷺ) said:

A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qiyamah is established). In Qutaiba's version of the tradition, we do not have the words:" They will remain in this position."

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ " . وَلَيْسَ فِي حَدِيثِ قُتَيْبَةَ " وَهُمْ كَذَلِكَ " .

Reference : Sahih Muslim 1920
In-book reference : Book 33, Hadith 245
USC-MSA web (English) reference : Book 20, Hadith 4715
(deprecated numbering scheme)

It has been narrated on the authority of Mughira who said:

I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to be triumphant over the people until the Command of Allah overtakes them while they are still triumphant.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، وَعَبْدَةُ كِلاَهُمَا عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مَرْوَانُ، - يَعْنِي الْفَزَارِيَّ - عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَنْ يَزَالَ قَوْمٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ " .

Reference : Sahih Muslim 1921 a
In-book reference : Book 33, Hadith 246
USC-MSA web (English) reference : Book 20, Hadith 4716
(deprecated numbering scheme)

The same tradition has been narrated through another chain of transmitters on the same authority.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِمِثْلِ حَدِيثِ مَرْوَانَ سَوَاءً .

Reference : Sahih Muslim 1921 b
In-book reference : Book 33, Hadith 247
USC-MSA web (English) reference : Book 20, Hadith 4716
(deprecated numbering scheme)

It has been narrated on the authority of Jabir b. Samura that the Prophet (ﷺ) said:

This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ " .

Reference : Sahih Muslim 1922
In-book reference : Book 33, Hadith 248
USC-MSA web (English) reference : Book 20, Hadith 4717
(deprecated numbering scheme)

It has been narrated on the authority of Jabir b. 'Abdullah who said:
I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to fight In defence of truth and remain triumphant until the Day of judgment.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 1923
In-book reference : Book 33, Hadith 249
USC-MSA web (English) reference : Book 20, Hadith 4718
(deprecated numbering scheme)

It his been narrated on the authority of Umair b. Umm Hani who said:
I heard Mu'awiya say (while delivering a sermon from the pulpit) that he heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the peeple until Allah's Command is executed (i. e. Resurrection is established).

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، بْنِ جَابِرٍ أَنَّ عُمَيْرَ بْنَ هَانِئٍ، حَدَّثَهُ قَالَ سَمِعْتُ مُعَاوِيَةَ، عَلَى الْمِنْبَرِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً بِأَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ " .

Reference : Sahih Muslim 1037 c
In-book reference : Book 33, Hadith 250
USC-MSA web (English) reference : Book 20, Hadith 4719
(deprecated numbering scheme)

It has been related by, Yazid b. al-Asamm that he heard Mu'awiya b. Abu Sfyan quote a tradition from the Prophet (ﷺ) which he related from the Prophet (mail peace he upon him) -and he did not hear him quote from the Prophet (masy peace be upon him) any tradition other than this in the course of his sermon from the pulpit-that whom Allah wants to do a favour, He grants him an understanding of religion. A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرٌ، - وَهُوَ ابْنُ بُرْقَانَ - حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، ذَكَرَ حَدِيثًا رَوَاهُ عَنِ النَّبِيِّ صلى الله عليه وسلم لَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ صلى الله عليه وسلم عَلَى مِنْبَرِهِ

حَدِيثًا غَيْرَهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَلاَ تَزَالُ عِصَابَةٌ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ إِلَى يَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 1037 d
In-book reference : Book 33, Hadith 251
USC-MSA web (English) reference : Book 20, Hadith 4720
(deprecated numbering scheme)

It has been narrated on the authority of 'Abd al-Rahman b. Shamasa al- Mahri who said:

I was in the company of Maslama b. Mukhallad, and 'Abdullah b. 'Amr b. 'As was with him. 'Abdullah said: The Hour shall some oniy when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will get whatever they ask of Allah. While we were yet sitting when 'Uqba b. 'Amir came, and Maslama said to him: 'Uqba, listen to what 'Abdullah says. 'Uqba said: He knows better; so far as I am concerned, I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain ill this condition until the Hour overtakes them. (At this) 'Abdullah said: Yes. Then Allah will raise a wild which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.

حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ، حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُمَاسَةَ الْمَهْرِيُّ، قَالَ كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مُخَلَّدٍ وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ فَقَالَ عَبْدُ اللَّهِ لاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَى شِرَارِ الْخَلْقِ هُمْ شَرٌّ مِنْ أَهْلِ الْجَاهِلِيَّةِ لاَ يَدْعُونَ اللَّهَ بِشَىْءٍ إِلاَّ رَدَّهُ عَلَيْهِمْ . فَبَيْنَمَا هُمْ عَلَى ذَلِكَ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ فَقَالَ لَهُ مَسْلَمَةُ يَا عُقْبَةُ اسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ . فَقَالَ عُقْبَةُ هُوَ أَعْلَمُ وَأَمَّا أَنَا فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ قَاهِرِينَ لِعَدُوِّهِمْ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ " . فَقَالَ عَبْدُ اللَّهِ أَجَلْ . ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيحِ الْمِسْكِ مَسُّهَا مَسُّ الْحَرِيرِ فَلاَ تَتْرُكُ نَفْسًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنَ الإِيمَانِ إِلاَّ قَبَضَتْهُ ثُمَّ يَبْقَى شِرَارُ النَّاسِ عَلَيْهِمْ تَقُومُ السَّاعَةُ .

Reference : Sahih Muslim 1924
In-book reference : Book 33, Hadith 252
USC-MSA web (English) reference : Book 20, Hadith 4721
(deprecated numbering scheme)

It has been narrated by Sa'd b. Abu Waqqas that the Messenger of Allah (ﷺ) said:

The people of the West will continue to triumphantly follow the truth until the Hour is established.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ " .

Reference : Sahih Muslim 1925
In-book reference : Book 33, Hadith 253
USC-MSA web (English) reference : Book 20, Hadith 4722
(deprecated numbering scheme)

(54) Chapter: Keeping animals' well being in mind when traveling, and the prohibition of halting in the road at the end of the night.

(54) باب مُرَاعَاةِ مَصْلَحَةِ الدَّوَابِّ فِي السَّيْرِ وَالنَّهْىِ عَنِ التَّعْرِيسِ فِي الطَّرِيقِ

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

When you journey through a fertile land, you should (go slow and) give the camels a chance to graze in the land. When you travel In an arid (land) where there is scarcity of vegetation, you should quicken their pace (lest your camels grow feeble and emaciated for lack of fodder). When you halt for the night, avoid (pitching your tent on) the road, for it is the abode of noxious little animals at night.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الإِبِلَ حَظَّهَا مِنَ الأَرْضِ وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَأَسْرِعُوا عَلَيْهَا السَّيْرَ وَإِذَا عَرَّسْتُمْ بِاللَّيْلِ فَاجْتَنِبُوا الطَّرِيقَ فَإِنَّهَا مَأْوَى الْهَوَامِّ بِاللَّيْلِ " .

Reference	: Sahih Muslim 1926 a
In-book reference	: Book 33, Hadith 254
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4723

It has been narrated (through another chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:

When you travel (through a land) where there is plenty of vegetation, you should (go slow and) give the camels a chance to enjoy the benefit of the earth. When you travel (through a land) where there is scarcity of vegetation, you should hasten with them (so that you may be able to cross that land while your animals ore still in a good condition of health). When you make a halt for the night, avoid (doing so on) the road, for the tracks are the pathways of wild beasts or the abode of noxious little animals.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الإِبِلَ حَظَّهَا مِنَ الأَرْضِ وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِهَا نِقْيَهَا وَإِذَا عَرَّسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ " .

Reference	: Sahih Muslim 1926 b
In-book reference	: Book 33, Hadith 255
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 20, Hadith 4724

(55) Chapter: Travel is a kind of torment, and it is recommended for the traveler to hasten back to his family after finishing his business

(55) باب السَّفَرِ قِطْعَةٌ مِنَ الْعَذَابِ وَاسْتِحْبَابِ تَعْجِيلِ الْمُسَافِرِ إِلَى أَهْلِهِ بَعْدَ قَضَاءِ شُغْلِهِ

On the authority of Abu Huraira that the Prophet (ﷺ) said:

Travelling is a tortuous experience. It deprives a person of his sleep. his food and drink. When one of you has accomplished his purpose, he should hasten his return to his family.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، وَأَبُو مُصْعَبٍ الزُّهْرِيُّ وَمَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنَا يَحْيَى، بْنُ يَحْيَى التَّمِيمِيُّ - وَاللَّفْظُ لَهُ - قَالَ قُلْتُ لِمَالِكٍ حَدَّثَكَ سُمَىٌّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إِلَى أَهْلِهِ " . قَالَ نَعَمْ .

Reference : Sahih Muslim 1927
In-book reference : Book 33, Hadith 256
USC-MSA web (English) reference : Book 20, Hadith 4725
(deprecated numbering scheme)

(56) Chapter: It is disliked to enter at night when coming home from a journey

(56) باب كَرَاهَةِ الطُّرُوقِ وَهُوَ الدُّخُولُ لَيْلاً لِمَنْ وَرَدَ مِنْ سَفَرٍ

It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) would not come (back) to his family by night. He would come to them in the morning or in the evening.

حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ، بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ لاَ يَطْرُقُ أَهْلَهُ لَيْلاً وَكَانَ يَأْتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً .

Reference : Sahih Muslim 1928 a
In-book reference : Book 33, Hadith 257
USC-MSA web (English) reference : Book 20, Hadith 4726
(deprecated numbering scheme)

Another version of the tradition narrated on the same authority worded slightly differently. It says:
(He) would not enter (upon his household at night).

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ كَانَ لاَ يَدْخُلُ .

Reference : Sahih Muslim 1928 b
In-book reference : Book 33, Hadith 258
USC-MSA web (English) reference : Book 20, Hadith 4726
(deprecated numbering scheme)

It has been narrated on the authority of Jabir b. 'Abdullah who said:
We accompanied the Messenger of Allah (ﷺ) on an expedition. When we came (back) to Medina and were going to enter our houses, he said: Wait and enter (your houses) in the later part of the evening so that a woman with dishevelled hair may have used the comb, and a woman whose husband has been away from home may have removed the hair from her private parts.

حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، - وَاللَّفْظُ لَهُ - حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزَاةٍ فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ فَقَالَ " أَمْهِلُوا حَتَّى نَدْخُلَ لَيْلاً - أَىْ عِشَاءً - كَىْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ " .

Reference : Sahih Muslim 715 w
In-book reference : Book 33, Hadith 259
USC-MSA web (English) reference : Book 20, Hadith 4727
(deprecated numbering scheme)

It has been narrated on the authority of Jabir that the Messenger of Allah (ﷺ) said:

If one of you comes (back from a journey) at night. he should not enter his house as a night visitor (but should wait) until a woman whose husband has been away from house has removed the hair from her private parts and a woman with dishevelled hair has combed her hair.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا قَدِمَ أَحَدُكُمْ لَيْلاً فَلاَ يَأْتِيَنَّ أَهْلَهُ طُرُوقًا حَتَّى تَسْتَحِدَّ الْمُغِيبَةُ وَتَمْتَشِطَ الشَّعِثَةُ " .

Reference : Sahih Muslim 715 x
In-book reference : Book 33, Hadith 260
USC-MSA web (English) reference : Book 20, Hadith 4728
(deprecated numbering scheme)

This tradition has been handed down through another chain of transmitters.

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَيَّارٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 715 y
In-book reference : Book 33, Hadith 261
USC-MSA web (English) reference : Book 20, Hadith 4729
(deprecated numbering scheme)

It has been narrated (through a different chain of tranmitters) on the authority of Jabir who said:
The Messenger of Allah (ﷺ) forbade that a man who had long absent should come to his family like (an unexpected) night visitor.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ أَنْ يَأْتِيَ أَهْلَهُ طُرُوقًا .

Reference : Sahih Muslim 715 z
In-book reference : Book 33, Hadith 262
USC-MSA web (English) reference : Book 20, Hadith 4730
(deprecated numbering scheme)

The above tradition has been narrated through another chain of transmitters.

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 715 aa
In-book reference : Book 33, Hadith 263
USC-MSA web (English) reference : Book 20, Hadith 4730
(deprecated numbering scheme)

It has been narrated (through a different chain of tranmitten) on the authority of Jabir who said:
The Messenger of Allah (ﷺ) forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلاً يَتَخَوَّنُهُمْ أَوْ يَلْتَمِسُ عَثَرَاتِهِمْ .

Reference : Sahih Muslim 715 ab
In-book reference : Book 33, Hadith 264
USC-MSA web (English) reference : Book 20, Hadith 4730
(deprecated numbering scheme)

This tradition has been reported through anothee chain. 'Abdurahman, one of the sub-narrators, said "I do not know if it in the hadith or not", meaning (the words) "doubting their fidelity and spying into their lapses."

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ قَالَ عَبْدُ الرَّحْمَنِ قَالَ سُفْيَانُ لاَ أَدْرِي هَذَا فِي الْحَدِيثِ أَمْ لاَ . يَعْنِي أَنْ يَتَخَوَّنَهُمْ أَوْ يَلْتَمِسَ عَثَرَاتِهِمْ .

Reference : Sahih Muslim 715 ac
In-book reference : Book 33, Hadith 265
USC-MSA web (English) reference : Book 20, Hadith 4730
(deprecated numbering scheme)

A version of the tradition narrated on the authority of Jabir (but through a different chain of transmitters) mentions the undesirability of coining to one's house like a night visitor, but does not contain the words:

" Doubting their fidelity or spying into their lapses."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي قَالاَ، جَمِيعًا حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِكَرَاهَةِ الطُّرُوقِ وَلَمْ يَذْكُرْ يَتَخَوَّنُهُمْ أَوْ يَلْتَمِسُ عَثَرَاتِهِمْ .

Reference : Sahih Muslim 715 ad
In-book reference : Book 33, Hadith 266
USC-MSA web (English) reference : Book 20, Hadith 4731
(deprecated numbering scheme)

34 - The Book of Hunting, Slaughter, and what may be Eaten (1929 – 1959)

كتاب الصيد والذبائح وما يؤكل من الحيوان

(1) Chapter: Hunting with trained dogs and arrows

(1) باب الصَّيْدِ بِالْكِلاَبِ الْمُعَلَّمَةِ

'Adi b. Hatim reported:

I said: Messenger of Allah, I set off trained dogs and they catch for me (the game) and I recite the came of Allah over it (I slaughter the game by reciting Bismillah-i-Allah-o-Akbar), whereupon he said: When you set off your trained dogs and you recited the name of Allah (while setting them off), then eat (the game). I said: Even if them (the trained dogs) kill that (the game)? He (the Holy Prophet) said: Even if these kill, but (on the condition) that no other dog, which you did not set off (along with your dogs), participates (in catching the game). I said to him: I throw Mi'rad, a heavy featherless blunt arrow, for hunting and killing (the game). Thereupon he said: When you throw Mi'rad, and it pierces, then eat, but if it falls flatly (and beats the game to death), then do not eat that.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُرْسِلُ الْكِلاَبَ الْمُعَلَّمَةَ فَيُمْسِكْنَ عَلَىَّ وَأَذْكُرُ اسْمَ اللَّهِ عَلَيْهِ فَقَالَ " إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ " . قُلْتُ وَإِنْ قَتَلْنَ قَالَ " وَإِنْ قَتَلْنَ مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مَعَهَا " . قُلْتُ لَهُ فَإِنِّي أَرْمِي بِالْمِعْرَاضِ الصَّيْدَ فَأُصِيبُ فَقَالَ " إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ وَإِنْ أَصَابَهُ بِعَرْضِهِ فَلاَ تَأْكُلْهُ " .

Reference	: Sahih Muslim 1929 a
In-book reference	: Book 34, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4732

'Adi b. Hatim reported:

I asked Allah's Messenger (ﷺ) saying: We are a people who hunt with these (trained) dogs, then (what should we do)? Thereupon he (the Holy Prophet) said: When you set of your trained dogs having recited the name of Allah, then eat what these (hounds) have caught for you, oven if it (the game) is killed, provided (the hunting dog) has not eaten (any part of the game). If it has eaten (the game), then you don't eat it as I fear that it might have caught for its own self. And do not eat in case other dogs have joined your trained dogs.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ، بْنِ حَاتِمٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْتُ إِنَّا قَوْمٌ نَصِيدُ بِهَذِهِ الْكِلاَبِ فَقَالَ " إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ وَإِنْ قَتَلْنَ إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ فَإِنْ أَكَلَ فَلاَ تَأْكُلْ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِنْ خَالَطَهَا كِلاَبٌ مِنْ غَيْرِهَا فَلاَ تَأْكُلْ " .

Reference	: Sahih Muslim 1929 b

In-book reference : Book 34, Hadith 2
USC-MSA web (English) reference : Book 21, Hadith 4733
(deprecated numbering scheme)

'Adi b. Hatim reported that he asked the Messenger of Allah (ﷺ) about (hunting) with the help of an arrow having a stub end. He said:

If it strikes (the game) with its point, then eat, but if it strikes flatly and it dies, that is Waqidh (beaten into death), do not eat that. I asked the Messenger of Allah (ﷺ) about (hunting with the help of) dogs, whereupon he said. When you send your dog (for hunting) reciting the name of Allah, then eat (the game), but if some part of it is eaten (by the dogs, then do not eat that, for it (your dog) has caught that (the-game) for itself. I (again) said: If I find along with my dog another dog, and do not know which of (the dogs) has caught (the game). then (what should I do)? Thereupon he ('Allah's Messenger) said: Then don't eat that, for you recited the name of Allah on your dog and not on the other one.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْمِعْرَاضِ فَقَالَ " إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيذٌ فَلاَ تَأْكُلْ " . وَسَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْكَلْبِ فَقَالَ " إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ فَإِنْ أَكَلَ مِنْهُ فَلاَ تَأْكُلْ فَإِنَّهُ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ " . قُلْتُ فَإِنْ وَجَدْتُ مَعَ كَلْبِي كَلْبًا آخَرَ فَلاَ أَدْرِي أَيُّهُمَا أَخَذَهُ قَالَ " فَلاَ تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ " .

Reference : Sahih Muslim 1929 c
In-book reference : Book 34, Hadith 3
USC-MSA web (English) reference : Book 21, Hadith 4734
(deprecated numbering scheme)

Adi b. Hatim reported:

I asked Allah's Messenger (ﷺ) about Mi'rad (i. e. hunting with the help of arrow having a stub end, and he stated the same (as we find in the previous hadith).

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ وَأَخْبَرَنِي شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي السَّفَرِ قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْمِعْرَاضِ . فَذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 1929 d
In-book reference : Book 34, Hadith 4
USC-MSA web (English) reference : Book 21, Hadith 4735
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Adi b. Hatim with a slight variation of words.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ، أَبِي السَّفَرِ وَعَنْ نَاسٍ، ذَكَرَ شُعْبَةُ عَنِ الشَّعْبِيِّ، قَالَ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْمِعْرَاضِ . بِمِثْلِ ذَلِكَ .

Reference : Sahih Muslim 1929 e
In-book reference : Book 34, Hadith 5
USC-MSA web (English) reference : Book 21, Hadith 4736
(deprecated numbering scheme)

'Adi b. Hatim reported:

I asked Allah's Messenger (ﷺ) about hunting the game with the help of Mi'rad, whereupon he said: If it strikes (the game) with its point, then eat it, but if it strikes flat, that is (the game is) beaten (into death), (then do not eat that) 'Adi further said: I asked him about hunting with the help of a dog, whereupon he said: If that (the dog) catches it (the game) for you and does not eat out of that, then you eat (the game) for Dhakat (slaughtering) of that is its being caught by it (by the dog). But if you find another dog besides it, and you fear that that dog (the second one) had caught it (the game) along with that (your dog) and killed it. then don't eat; for you recited the name of Allah on your dog and did not recite that on the other one (which joined your dog incidentally).

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ " مَا أَصَابَ بِحَدِّهِ فَكُلْهُ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ " . وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ " مَا أَمْسَكَ عَلَيْكَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ فَإِنَّ ذَكَاتَهُ أَخْذُهُ فَإِنْ وَجَدْتَ عِنْدَهُ كَلْبًا آخَرَ فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ وَقَدْ قَتَلَهُ فَلاَ تَأْكُلْ إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ " .

Reference : Sahih Muslim 1929 f
In-book reference : Book 34, Hadith 6
USC-MSA web (English) reference : Book 21, Hadith 4737
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zakariya b. Abu Za'ida with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي، زَائِدَةَ بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1929 g
In-book reference : Book 34, Hadith 7
USC-MSA web (English) reference : Book 21, Hadith 4738
(deprecated numbering scheme)

Sha'bi reported:

I heard Adi b. Hatim say-and he was our neighbour, and our partner and co worker at Nahrain-that he asked Allah's Apostle (may peace he upon him) saying: I let off my dog and find another dog along with my dog and that (any one of them) catches the (game), but I do not know which one had caught it, whereupon he (the Holy Prophet) said: Then don't eat that, for you recited the name of Allah while letting off your dog and did not recite on the other.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، حَدَّثَنَا الشَّعْبِيُّ، قَالَ سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، - وَكَانَ لَنَا جَارًا وَدَخِيلاً وَرَبِيطًا بِالنَّهْرَيْنِ - أَنَّهُ سَأَلَ النَّبِيَّ صلى الله عليه وسلم قَالَ أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْبًا قَدْ أَخَذَ لاَ أَدْرِي أَيُّهُمَا أَخَذَ . قَالَ " فَلاَ تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ " .

Reference : Sahih Muslim 1929 h
In-book reference : Book 34, Hadith 8
USC-MSA web (English) reference : Book 21, Hadith 4739
(deprecated numbering scheme)

This hadith has been narrated oif the authority of 'Adi b. Hatim through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ ذَلِكَ .

Reference : Sahih Muslim 1929 i
In-book reference : Book 34, Hadith 9

USC-MSA web (English) reference : Book 21, Hadith 4740
(deprecated numbering scheme)

Adi b. Hatim reported:

Allah's Messenger (way peace be upon him) said to me: When you let off your dog, recite the name of Allah, and if it catches (game for you) and you find it alive, then slaughter it; if you find it killed and that (your dog) has eaten nothing out of that, (even then) you may eat it; but if you find along with your dog another dog, and (the game an) dead, then don't eat, for you do not know which of the two has killed it. And if you shoot your arrow, recite the name of Allah, but if it (game) goes out of your sight for a day and you do not find on that but the mark of your arrow, then eat that it you so like, but if you find it drowned in water, then don't eat that.

حَدَّثَنِي الْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللَّهِ فَإِنْ أَمْسَكَ عَلَيْكَ فَأَدْرَكْتَهُ حَيًّا فَاذْبَحْهُ وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ كَلْبًا غَيْرَهُ وَقَدْ قَتَلَ فَلاَ تَأْكُلْ فَإِنَّكَ لاَ تَدْرِي أَيُّهُمَا قَتَلَهُ وَإِنْ رَمَيْتَ سَهْمَكَ فَاذْكُرِ اسْمَ اللَّهِ فَإِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيهِ إِلاَّ أَثَرَ سَهْمِكَ فَكُلْ إِنْ شِئْتَ وَإِنْ وَجَدْتَهُ غَرِيقًا فِي الْمَاءِ فَلاَ تَأْكُلْ " .

Reference : Sahih Muslim 1929 j
In-book reference : Book 34, Hadith 10
USC-MSA web (English) reference : Book 21, Hadith 4741
(deprecated numbering scheme)

'Adi b. Hatim reported:

I asked Allah's Messenger (ﷺ) about hunting. He said: When you shoot your arrow, recite the name of Allah, and if you find it (the arrow) killed (that). then eat, except when you find it fallen into water, for in that case you do not know whether it is water that caused its death or your arrow.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الصَّيْدِ قَالَ " إِذَا رَمَيْتَ سَهْمَكَ فَاذْكُرِ اسْمَ اللَّهِ فَإِنْ وَجَدْتَهُ قَدْ قَتَلَ فَكُلْ إِلاَّ أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ فَإِنَّكَ لاَ تَدْرِي الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ " .

Reference : Sahih Muslim 1929 k
In-book reference : Book 34, Hadith 11
USC-MSA web (English) reference : Book 21, Hadith 4742
(deprecated numbering scheme)

Abu Tha'laba al-Khushani reported:

I came to Allah's Messenger (ﷺ) and said: Allah's Messenger, we are in the land of the People of the Book, (so) we eat in their utensils, and (live) in a hunting region. where I hunt with, the help of my bow, and hunt with my trained dog, or with my dog which is not trained. So inform me what is lawful (Halal) for us out of that. He (the Holy Prophet) said: Regarding what you have mentioned of the fact that you live in the land belonging to the People of the Book and so you eat in their utensils, but if you can get utensils other than theirs, then don't eat in them; but if you do not find any, then wash them and eat in them. And regarding what you have mentioned about (your living) in a hunting region, what you hunt, (strike) with the help of your bow, recite the name of Allah (while shooting an arrow) and then eat; and what you catch with the help of your trained dog, recite the name of Allah (while letting oil) the dog and then eat it, and what you get with the help of your untrained dog, (if you find it alive) and slaughter it (according to the law of the Shari'ah), eat it.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، قَالَ سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ، يَقُولُ أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِذُ اللَّهِ قَالَ سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ، يَقُولُ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ نَأْكُلُ فِي آنِيَتِهِمْ وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِيَ الْمُعَلَّمِ أَوْ بِكَلْبِيَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَخْبِرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ قَالَ " أَمَّا مَا ذَكَرْتَ أَنَّكُمْ بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ تَأْكُلُونَ فِي آنِيَتِهِمْ فَإِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ فَلاَ تَأْكُلُوا فِيهَا وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ " .

Reference : Sahih Muslim 1930 a
In-book reference : Book 34, Hadith 12
USC-MSA web (English) reference : Book 21, Hadith 4743
(deprecated numbering scheme)

This hadith has been narrated on the authority of Haiwa with the same chain of transmitters, but with a slight variation of words.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْمُقْرِئُ، كِلاَهُمَا عَنْ حَيْوَةَ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ ابْنِ الْمُبَارَكِ غَيْرَ أَنَّ حَدِيثَ ابْنِ وَهْبٍ، لَمْ يَذْكُرْ فِيهِ صَيْدَ الْقَوْسِ .

Reference : Sahih Muslim 1930 b
In-book reference : Book 34, Hadith 13
USC-MSA web (English) reference : Book 21, Hadith 4744
(deprecated numbering scheme)

(2) Chapter: If the game disappears, then is found afterwards

(2) باب إِذَا غَابَ عَنْهُ الصَّيْدُ ثُمَّ وَجَدَهُ

Abu Tha'laba reported Allah's Messenger (ﷺ) having said this:

If you shoot with your arrow and (the game) goes out of your sight and you find it (later on), then eat that if it has not gone rotten.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا رَمَيْتَ بِسَهْمِكَ فَغَابَ عَنْكَ فَأَدْرَكْتَهُ فَكُلْهُ مَا لَمْ يُنْتِنْ " .

Reference : Sahih Muslim 1931 a
In-book reference : Book 34, Hadith 14
USC-MSA web (English) reference : Book 21, Hadith 4745
(deprecated numbering scheme)

Abu Tha'laba reported Allah's Apostle (ﷺ) as saying about one who comes three days later on the game he has shot:

Eat it, provided it has not gone rotten.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، حَدَّثَنِي مُعَاوِيَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلاَثٍ " فَكُلْهُ مَا لَمْ يُنْتِنْ " .

Reference : Sahih Muslim 1931 b
In-book reference : Book 34, Hadith 15
USC-MSA web (English) reference : Book 21, Hadith 4746

(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Tha'laba al- Khushani with a slight variation of (words):

He (the Holy Prophet) said in regard to the game killed by (a trained) dog: Eat after three days provided it has not gone rotten.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاَءِ، عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم حَدِيثَهُ فِي الصَّيْدِ ثُمَّ قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ وَأَبِي الزَّاهِرِيَّةِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ . بِمِثْلِ حَدِيثِ الْعَلاَءِ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ نُتُونَتَهُ وَقَالَ فِي الْكَلْبِ " كُلْهُ بَعْدَ ثَلاَثٍ إِلاَّ أَنْ يُنْتِنَ فَدَعْهُ " .

Reference : Sahih Muslim 1931 c
In-book reference : Book 34, Hadith 16
USC-MSA web (English) reference : Book 21, Hadith 4747
(deprecated numbering scheme)

(3) Chapter: The prohibition of eating any wild animal with Fangs and any bird with Talons

(3) باب تَحْرِيمِ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ

Abu Tha'laba reported that Allah's Apostle (may peace be upon prohibited the eating of every fanged beast of prey. Zuhri added:

We did not bear of it until we came to Syria.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي، ثَعْلَبَةَ قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ . زَادَ إِسْحَاقُ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا قَالَ الزُّهْرِيُّ وَلَمْ نَسْمَعْ بِهَذَا حَتَّى قَدِمْنَا الشَّامَ .

Reference : Sahih Muslim 1932 a
In-book reference : Book 34, Hadith 17
USC-MSA web (English) reference : Book 21, Hadith 4748
(deprecated numbering scheme)

Abu Tha'laba al-Khushani reported that Allah's Messenger (ﷺ) prohibited the eating of all fanged beasts. Ibn Shihab said:

I did not bear of this from our 'Ulama' in the Hijaz, until Abu Idris narrated that to me and he was one of the jurists of Syria.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، أَنَّهُ سَمِعَ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ . قَالَ ابْنُ شِهَابٍ وَلَمْ أَسْمَعْ ذَلِكَ مِنْ عُلَمَائِنَا بِالْحِجَازِ حَتَّى حَدَّثَنِي أَبُو إِدْرِيسَ وَكَانَ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ .

Reference : Sahih Muslim 1932 b
In-book reference : Book 34, Hadith 18
USC-MSA web (English) reference : Book 21, Hadith 4749
(deprecated numbering scheme)

Abu Tha'laba al-Khushani reported Allah's Messenger (ﷺ) having prohibited the eating of all fanged beasts of prey.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرٌو، - يَعْنِي ابْنَ الْحَارِثِ - أَنَّ ابْنَ شِهَابٍ، حَدَّثَهُ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، أَنَّالله عليه وسلم نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ .

Reference : Sahih Muslim 1932 c
In-book reference : Book 34, Hadith 19
USC-MSA web (English) reference : Book 21, Hadith 4750
(deprecated numbering scheme)

This hadith has been narrated through several other chains of transmitters, but some of the chains have a slight variation of words.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، وَابْنُ أَبِي ذِئْبٍ، وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ وَغَيْرُهُمْ ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، ح وَحَدَّثَنَا الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ يُونُسَ وَعَمْرٍو كُلُّهُمْ ذَكَرَ الأَكْلَ إِلاَّ صَالِحًا وَيُوسُفَ فَإِنَّ حَدِيثَهُمَا نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ .

Reference : Sahih Muslim 1932 d
In-book reference : Book 34, Hadith 20
USC-MSA web (English) reference : Book 21, Hadith 4750
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The eating of all fanged beasts of prey is unlawful.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - عَنْ مَالِكٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ فَأَكْلُهُ حَرَامٌ " .

Reference : Sahih Muslim 1933 a
In-book reference : Book 34, Hadith 21
USC-MSA web (English) reference : Book 21, Hadith 4751
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1933 b
In-book reference : Book 34, Hadith 22
USC-MSA web (English) reference : Book 21, Hadith 4751
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) prohibited the eating of all fanged beasts of prey, and all the birds having talons.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مَيْمُونِ، بْنِ مِهْرَانَ عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ .

Reference : Sahih Muslim 1934 a
In-book reference : Book 34, Hadith 23
USC-MSA web (English) reference : Book 21, Hadith 4752

(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1934 b
In-book reference : Book 34, Hadith 24
USC-MSA web (English) reference : Book 21, Hadith 4753
(deprecated numbering scheme)

Ibn Abbas reported that Allah's Messenger (ﷺ) forbade (the eating) of all the fanged beasts of prey, and of all the birds having talons.

وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا الْحَكَمُ، وَأَبُو بِشْرٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ ‏.‏

Reference : Sahih Muslim 1934 c
In-book reference : Book 34, Hadith 25
USC-MSA web (English) reference : Book 21, Hadith 4754
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Abbas through a different chain of transmitters.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا هُشَيْمٌ، قَالَ أَبُو بِشْرٍ أَخْبَرَنَا عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى ح

وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ شُعْبَةَ عَنِ الْحَكَمِ ‏.‏

Reference : Sahih Muslim 1934 d
In-book reference : Book 34, Hadith 26
USC-MSA web (English) reference : Book 21, Hadith 4755
(deprecated numbering scheme)

(4) Chapter: Permissibility of dead animals from the sea

(4) باب إِبَاحَةِ مَيْتَاتِ الْبَحْرِ

Jabir reported:

Allah's Messenger (may peace he upon him) sent us (on an expedition) and appointed Abu 'Ubaida our chief that we might intercept a caravan of the Quraish and provided us with a bag of dates. And he found for us nothing besides it. Abu Ubaida gave each of us one date (everyday). I (Abu Zubair, one of the narrators) said: What did you do with that? He said: We sucked that just as a baby sucks and then drank water over that, and it sufficed us for the day until night. We beat off leaves with the help of our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called al-'Anbar (spermaceti whale). Abu 'Ubaida said. It is dead. He then said: No (but it does not matter), we have been sent by the Messenger of Allah (ﷺ) in the path of Allah and you are hard pressed (on account of the scarcity of food), so you eat that. We three hundred in number stayed there for a month, until we grew bulky. He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or like a bull. Abu 'Ubaida called forth thirteen men from us

and he made them sit in the cavity of its eye, and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib), and we provided ourselves with pieces of boiled meat (especially for use in our journey). When we came back to Medina, we went to Allah's Messenger (ﷺ) and made a mention of that to him, whereupon he said: That was a provision which Allah had brought forth for you. Is there any piece of meat (left) with you, so tnat you give to us that? He (Jabir) said: We sent to Allah's Messenger (ﷺ) tome of that (a piece of meat) and he ate it.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، ح

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ نَتَلَقَّى عِيرًا لِقُرَيْشٍ وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً - قَالَ - فَقُلْتُ كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا قَالَ نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ وَكُنَّا نَضْرِبُ بِعِصِيِّنَا الْخَبَطَ ثُمَّ نَبُلُّهُ بِالْمَاءِ فَنَأْكُلُهُ قَالَ وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ فَرُفِعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَثِيبِ الضَّخْمِ فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَنْبَرَ قَالَ قَالَ أَبُو عُبَيْدَةَ مَيْتَةٌ ثُمَّ قَالَ لاَ بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَفِي سَبِيلِ اللَّهِ وَقَدِ اضْطُرِرْتُمْ فَكُلُوا قَالَ فَأَقَمْنَا عَلَيْهِ شَهْرًا وَنَحْنُ ثَلاَثُ مِائَةٍ حَتَّى سَمِنَّا قَالَ وَلَقَدْ رَأَيْتُنَا نَغْتَرِفُ مِنْ وَقْبِ عَيْنِهِ بِالْقِلاَلِ الدُّهْنَ وَنَقْتَطِعُ مِنْهُ الْفِدَرَ كَالثَّوْرِ - أَوْ كَقَدْرِ الثَّوْرِ - فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلاَثَةَ عَشَرَ رَجُلاً فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ وَأَخَذَ ضِلَعًا مِنْ أَضْلاَعِهِ فَأَقَامَهَا ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا وَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَائِقَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ " هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَىْءٌ فَتُطْعِمُونَا " . قَالَ فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْهُ فَأَكَلَهُ .

Reference	: Sahih Muslim 1935 a
In-book reference	: Book 34, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4756

Jabir b. 'Abdullah reported:

Allah's Messenger (may peace he upon him) sent us (on an expedition). We were three hundred riders and our chief (leader) was 'Ubaida b. al-Jarrah. We were on the look out for a caravan of the Quraish. So we stayed on the coast for half a month, and were so much afflicted by extreme hunger that we (were obliged) to eat leaves. That is why it was called the Detachment of the Leaves. The ocean cast out for us an animal which was called al-'Anbar (whale). We ate of that for half of the month and rubbed its fat on our (bodies) until our bodies became stout. Abu 'Ubaida caught hold of one of its ribs and fixed that up. He then cast a glance at the tallest man of the army and the highest of the camels. and then made him ride over that, and that-tnan passed beneath it (the rib), and many a man could sit in its eye-socket, and we extracted many pitchers of fat from the cavity of its eye. We had small bags containing dates with us (before finding the whale). 'Ubaida gave every person amongst us a handful of dates (and when the provision ran short), he then gave each one of us one date. And when that (stock) was exhausted, we felt its loss.

حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعَ عَمْرٌو، جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ ثَلاَثُمِائَةِ رَاكِبٍ وَأَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نَرْصُدُ عِيرًا لِقُرَيْشٍ فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى

أَكَلْنَا الْخَبَطَ فَسُمِّيَ جَيْشَ الْخَبَطِ فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهَا حَتَّى ثَابَتْ أَجْسَامُنَا - قَالَ - فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعًا مِنْ أَضْلاَعِهِ فَنَصَبَهُ ثُمَّ نَظَرَ إِلَى أَطْوَلِ رَجُلٍ فِي الْجَيْشِ وَأَطْوَلِ جَمَلٍ فَحَمَلَهُ عَلَيْهِ فَمَرَّ تَحْتَهُ قَالَ وَجَلَسَ فِي حَجَاجِ عَيْنِهِ نَفَرٌ قَالَ وَأَخْرَجْنَا مِنْ وَقْبِ عَيْنِهِ كَذَا وَكَذَا قُلَّةَ وَدَكٍ - قَالَ - وَكَانَ مَعَنَا جِرَابٌ مِنْ تَمْرٍ فَكَانَ أَبُو عُبَيْدَةَ يُعْطِي كُلَّ رَجُلٍ مِنَّا قَبْضَةً قَبْضَةً ثُمَّ أَعْطَانَا تَمْرَةً تَمْرَةً فَلَمَّا فَنِيَ وَجَدْنَا فَقْدَهُ ‏.‏

Reference	: Sahih Muslim 1935 b
In-book reference	: Book 34, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4757

'Amr reported on the authority of Jabir that in the expedition of Khabat (leaves) a person slaughtered three camels, then three, then three, then Abu 'Ubaida forbade him (to do so fearing that the rides may become short).

وَحَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعَ عَمْرٌو، جَابِرًا يَقُولُ فِي جَيْشِ الْخَبَطِ إِنَّ رَجُلاً نَحَرَ ثَلاَثَ جَزَائِرَ ثُمَّ ثَلاَثًا ثُمَّ ثَلاَثًا ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ ‏.‏

Reference	: Sahih Muslim 1935 c
In-book reference	: Book 34, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4758

Jabir b. 'Abdullah reported:

Allah's Apostle (ﷺ) sent us (on an expedition), and we were three hundred in number, and we were carrying our bags of provisions around our necks.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، - يَعْنِي ابْنَ سُلَيْمَانَ - عَنْ هِشَامٍ، بْنِ عُرْوَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ بَعَثَنَا النَّبِيُّ صلى الله عليه وسلم وَنَحْنُ ثَلاَثُمِائَةٍ نَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا ‏.‏

Reference	: Sahih Muslim 1935 d
In-book reference	: Book 34, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4759

Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) sent on in expedition a detachment consisting of three hundred (persons) and appointed Abu 'Ubaida b. Jarrah as their chief. Their provisions ran short:

'Abu 'Ubaida collected their provisions in the provision bag. and he fed us (for some time). Later on when the provisions ran short he gave us one date every day.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي نُعَيْمٍ، وَهْبِ بْنِ كَيْسَانَ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً ثَلاَثَمِائَةٍ وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ فَفَنِيَ زَادُهُمْ فَجَمَعَ أَبُو عُبَيْدَةَ زَادَهُمْ فِي مِزْوَدٍ فَكَانَ يُقَوِّتُنَا حَتَّى كَانَ يُصِيبُنَا كُلَّ يَوْمٍ تَمْرَةٌ ‏.‏

Reference	: Sahih Muslim 1935 e
In-book reference	: Book 34, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4760

Jabir b. Abdullah reported that Allah's Messenger (ﷺ) sent an expedition to the sea coast and I was one among them. The rest of the hadith is the same with a slight variation of wording that in the hadith transmitted on the authority of Wahb b. Kaisan (the words are):

" The army ate out of that (the whale) for eighteen days."

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا الْوَلِيدُ، - يَعْنِي ابْنَ كَثِيرٍ - قَالَ سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ، يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَرِيَّةً أَنَا فِيهِمْ إِلَى سِيفِ الْبَحْرِ . وَسَاقُوا جَمِيعًا بَقِيَّةَ الْحَدِيثِ كَنَحْوِ حَدِيثِ عَمْرِو بْنِ دِينَارٍ وَأَبِي الزُّبَيْرِ غَيْرَ أَنَّ فِي حَدِيثِ وَهْبِ بْنِ كَيْسَانَ فَأَكَلَ مِنْهَا الْجَيْشُ ثَمَانِيَ عَشْرَةَ لَيْلَةً .

Reference : Sahih Muslim 1935 f
In-book reference : Book 34, Hadith 32
USC-MSA web (English) reference : Book 21, Hadith 4761
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Messenger (ﷺ) sent an expedition to the land of the tribe of Juhaina, and appointed a person as a chief over them.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو الْمُنْذِرِ الْقَزَّازُ، كِلاَهُمَا عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ، عَبْدِ اللَّهِ قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْثًا إِلَى أَرْضِ جُهَيْنَةَ وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلاً وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 1935 g
In-book reference : Book 34, Hadith 33
USC-MSA web (English) reference : Book 21, Hadith 4762
(deprecated numbering scheme)

(5) Chapter: The prohibition of eating the meat of domesticated donkeys

(5) باب تَحْرِيمِ أَكْلِ لَحْمِ الْحُمُرِ الإِنْسِيَّةِ

'Ali b. Abi Talib reported that Allah's Messenger (ﷺ) forbade on the Day of Khaibar temporary marriage (Muta') with women and the eating of the flesh of domestic asses.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ، اللَّهِ وَالْحَسَنِ ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ .

Reference : Sahih Muslim 1407 f
In-book reference : Book 34, Hadith 34
USC-MSA web (English) reference : Book 21, Hadith 4763
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri through a different chain of transmitters with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ يُونُسَ وَعَنْ أَكْلِ، لُحُومِ الْحُمُرِ الإِنْسِيَّةِ .

Reference : Sahih Muslim 1407 g
In-book reference : Book 34, Hadith 35

USC-MSA web (English) reference : Book 21, Hadith 4764
(deprecated numbering scheme)

Abu Tha'laba reported that Allah's Messenger (ﷺ) prohibited (the eating) of the flesh of domestic asses.

وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ، بْنِ سَعْدٍ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا إِدْرِيسَ، أَخْبَرَهُ أَنَّ أَبَا ثَعْلَبَةَ قَالَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لُحُومَ الْحُمُرِ الأَهْلِيَّةِ ‏.‏

Reference : Sahih Muslim 1936
In-book reference : Book 34, Hadith 36
USC-MSA web (English) reference : Book 21, Hadith 4765
(deprecated numbering scheme)

Ibn Umar reported that Allah's Messenger (way peace be upon him) forbade the eating of the flesh of domestic asses.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي نَافِعٌ، وَسَالِمٌ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ أَكْلِ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ ‏.‏

Reference : Sahih Muslim 561 c
In-book reference : Book 34, Hadith 37
USC-MSA web (English) reference : Book 21, Hadith 4766
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (ﷺ) forbade the eating of the (flesh) of domestic asses on the Day of Khaibar in spite of the fact that people needed that.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي نَافِعٌ، قَالَ قَالَ ابْنُ عُمَرَ ح

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا أَبِي وَمَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ الْحِمَارِ الأَهْلِيِّ يَوْمَ خَيْبَرَ وَكَانَ النَّاسُ احْتَاجُوا إِلَيْهَا ‏.‏

Reference : Sahih Muslim 561 d
In-book reference : Book 34, Hadith 38
USC-MSA web (English) reference : Book 21, Hadith 4767
(deprecated numbering scheme)

Shaibani reported:

I asked 'Abdullah b. Abu Aufa about (the lawfulness or unlawfulness of) the flesh of the domestic asses. He said: We experienced hunger on the Day of Khaibar as we were with the Messenger of Allah (ﷺ). We found domestic asses in the exterior of Medina. We slaughtered them and our earthen pots were boiling when the announcer of the Messenger of Allah (ﷺ) made an announcement that the earthen pots should be turned upside down and nothing of the flesh of the domestic asses should be eaten. I said: What kind of prohibition is it that he (the Holy Prophet) has made? He said: We discussed it amongst -ourselves. Some of us aaid that it has been declared unlawful for ever, (whereas others said) it has been declared unlawful since one-fifth (of the booty) has not been given (to the treasury, as is legally required).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ، فَقَالَ أَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ أَصَبْنَا لِلْقَوْمِ حُمُرًا خَارِجَةً مِنَ الْمَدِينَةِ فَنَحَرْنَاهَا

فَإِنَّ قُدُورَنَا لَتَغْلِي إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِ اكْفَئُوا الْقُدُورَ وَلاَ تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا فَقُلْتُ حَرَّمَهَا تَحْرِيمَ مَاذَا قَالَ تَحَدَّثْنَا بَيْنَنَا فَقُلْنَا حَرَّمَهَا أَلْبَتَّةَ وَحَرَّمَهَا مِنْ أَجْلِ أَنَّهَا لَمْ تُخَمَّسْ .

Reference : Sahih Muslim 1937 a
In-book reference : Book 34, Hadith 39
USC-MSA web (English) reference : Book 21, Hadith 4768
(deprecated numbering scheme)

Sulaiman Shaibini reported:

I heard Abdullah b. Abu Aufa say: We were smitten with hunger during the nights of Khaibar. On the Day of Khaibar, we fell upon domestic asses and we slaughtered them, and when our earthen pots boiled with them, the announcer of Allah's Messenger (ﷺ) made an annoancement that the earthen pots should be turned over, and nothing should be eaten of the flesh of the domestic asses. Some of the people said that Allah's Messenger (ﷺ) had forbidden (the use of this flesh) for one-fifth (due to the State) has not been paid, while others said: He prohibited it for ever.

وَحَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، يَقُولُ أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الأَهْلِيَّةِ فَانْتَحَرْنَاهَا فَلَمَّا غَلَتْ بِهَا الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِ اكْفَئُوا الْقُدُورَ وَلاَ تَأْكُلُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا - قَالَ - فَقَالَ نَاسٌ إِنَّمَا نَهَى عَنْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم لأَنَّهَا لَمْ تُخَمَّسْ . وَقَالَ آخَرُونَ نَهَى عَنْهَا أَلْبَتَّةَ .

Reference : Sahih Muslim 1937 b
In-book reference : Book 34, Hadith 40
USC-MSA web (English) reference : Book 21, Hadith 4769
(deprecated numbering scheme)

'Adi (he was the son of Thabit) said:

I heard al-Bara' and 'Abdullah b. Abu Aufa say: We found domestic asses and we cooked them. Then the announcer of Allah's Messenger (ﷺ) made an announcement that the earthen pots should be turned over.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - قَالَ سَمِعْتُ الْبَرَاءَ، وَعَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، يَقُولاَنِ أَصَبْنَا حُمُرًا فَطَبَخْنَاهَا فَنَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم اكْفَئُوا الْقُدُورَ .

Reference : Sahih Muslim 1938 a
In-book reference : Book 34, Hadith 41
USC-MSA web (English) reference : Book 21, Hadith 4770
(deprecated numbering scheme)

Al-Bara' said:

We found on the Day of Khaibar domestic asses, and the announcer of the Messenger of Allah (ﷺ) made an announcement that the earthen pots should be turned over.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ قَالَ الْبَرَاءُ أَصَبْنَا يَوْمَ خَيْبَرَ حُمُرًا فَنَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِ اكْفَئُوا الْقُدُورَ .

Reference : Sahih Muslim 1938 b
In-book reference : Book 34, Hadith 42
USC-MSA web (English) reference : Book 21, Hadith 4771

(deprecated numbering scheme)

Bara was heard saying:

We were forbidden (to eat) the flesh of the domestic asses.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ نُهِينَا عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ، .

Reference : Sahih Muslim 1938 c
In-book reference : Book 34, Hadith 43
USC-MSA web (English) reference : Book 21, Hadith 4772
(deprecated numbering scheme)

Bara' b. 'Azib reported:

Allah's Messenger (ﷺ) commanded us to throw away the flesh of domestic asses whether uncooked or cooked; he then never commanded us to eat that.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُلْقِيَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ نِيئَةً وَنَضِيجَةً ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ .

Reference : Sahih Muslim 1938 d
In-book reference : Book 34, Hadith 44
USC-MSA web (English) reference : Book 21, Hadith 4773
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Asim with the same chain of transmitters.

وَحَدَّثَنِيهِ أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1938 e
In-book reference : Book 34, Hadith 45
USC-MSA web (English) reference : Book 21, Hadith 4773
(deprecated numbering scheme)

Ibn 'Abbas reported:

I do not know whether Allah's Messenger (ﷺ) prohibited (the eating of the domestic ass) due to the fact that they were the beasts of burden for the people, so he (the Holy Prophet) did not like their beasts of burden to be destroyed (as a matter of expediency), or he prohibited the use of the flesh of domestic asses (not as an expediency but as a law of the Shari'ah) on the Day of Khaibar.

وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لاَ أَدْرِي إِنَّمَا نَهَى عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ أَوْ حَرَّمَهُ فِي يَوْمِ خَيْبَرَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ .

Reference : Sahih Muslim 1939
In-book reference : Book 34, Hadith 46
USC-MSA web (English) reference : Book 21, Hadith 4774
(deprecated numbering scheme)

Salama b. Akwa' reported:

We went to Khaibar with Allah's Messenger (ﷺ). Then Allah granted (us) victory over them. On that very evening of the day when they had been granted victory, they lit many fires. Thereupon Allah's Messenger (ﷺ) said: What are

those fires and what for those have been lit? They said: (These have been lit) for (cooking) the flesh. Thereupon he said: Of what flesh? They said: For the flesh of the domestic asses. Thereupon Allah's Messenger (may peace bo upon him) said: Throw that away and break them (the earthen pots in which the fiesa was being cooked). A person said: Messenger of Allah, should we throw it away and wash them (the cooking pots)? He said: You may do so.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى خَيْبَرَ ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ فَلَمَّا أَمْسَى النَّاسُ الْيَوْمَ الَّذِي فُتِحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا هَذِهِ النِّيرَانُ عَلَى أَىِّ شَىْءٍ تُوقِدُونَ " قَالُوا عَلَى لَحْمٍ . قَالَ " عَلَى أَىِّ لَحْمٍ " . قَالُوا عَلَى لَحْمِ حُمُرٍ إِنْسِيَّةٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَهْرِيقُوهَا وَاكْسِرُوهَا " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوْ نُهَرِيقُهَا وَنَغْسِلُهَا قَالَ " [illegible] " .

Reference : Sahih Muslim 1802 c
In-book reference : Book 34, Hadith 47
USC-MSA web (English) reference : Book 21, Hadith 4775
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Yazid b. Abu Ubaid.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ، وَصَفْوَانُ بْنُ عِيسَى، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ، حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، كُلُّهُمْ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1802 d
In-book reference : Book 34, Hadith 48
USC-MSA web (English) reference : Book 21, Hadith 4776
(deprecated numbering scheme)

Anas reported:

When Allah's Messenger (ﷺ) conquered Khaibar, we caught hold of the asses outside the village. We cooked them (their flesh). Then the announcer of Allah's Messenger (ﷺ) made the announcement: Listen, verily Allah and His Messenger have prohibited you (the eating of) their (flesh), for it is a loathsome evil of Satan's doing. Then the earthen pots were turned over along with what was in them, and these were brimming (with flesh) at that time.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، قَالَ لَمَّا فَتَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَيْبَرَ أَصَبْنَا حُمُرًا خَارِجًا مِنَ الْقَرْيَةِ فَطَبَخْنَا مِنْهَا فَنَادَى مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم أَلاَ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْهَا فَإِنَّهَا رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ . فَأُكْفِئَتِ الْقُدُورُ بِمَا فِيهَا وَإِنَّهَا لَتَفُورُ بِمَا فِيهَا .

Reference : Sahih Muslim 1940 a
In-book reference : Book 34, Hadith 49
USC-MSA web (English) reference : Book 21, Hadith 4777
(deprecated numbering scheme)

Anas b. Malik reported:

When it was the Day of Khaibar a visitor came and said: Messenger of Allah, the asses have been eaten. Then another came and said: Messenger of Allah, the asses are being destroyed. Then Allah's Messenger (ﷺ) commanded Abu Talha to make an announcement that Allah and His Messenger have prohibited you (from eating) of the flesh of

(domestic) asses, for these are loathsome or impure. He (the narrator) said: The earthein pots were turned over along with what was in them.

حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا كَانَ يَوْمُ خَيْبَرَ جَاءَ جَاءٍ فَقَالَ يَا رَسُولَ اللَّهِ أُكِلَتِ الْحُمُرُ . ثُمَّ جَاءَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ أُفْنِيَتِ الْحُمُرُ فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَا طَلْحَةَ فَنَادَى إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ فَإِنَّهَا رِجْسٌ أَوْ نَجِسٌ . قَالَ فَأُكْفِئَتِ الْقُدُورُ بِمَا فِيهَا .

Reference : Sahih Muslim 1940 b
In-book reference : Book 34, Hadith 50
USC-MSA web (English) reference : Book 21, Hadith 4778
(deprecated numbering scheme)

(6) Chapter: The permissibility of eating horse meat (6) باب فِي أَكْلِ لُحُومِ الْخَيْلِ

Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) prohibited eating of the flesh of domestic asses on the Day of Khaibar, and permitted the cooking of the flesh of horses.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ، بْنِ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ وَأَذِنَ فِي لُحُومِ الْخَيْلِ .

Reference : Sahih Muslim 1941 a
In-book reference : Book 34, Hadith 51
USC-MSA web (English) reference : Book 21, Hadith 4779
(deprecated numbering scheme)

Jabir b. 'Abdullah is reported to have said:
We ate during the time of Khaibar the (flesh) of horses and of wild asses, but Allah's Messenger (ﷺ) prohibited us (to eat) the flesh of domestic asses.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَكَلْنَا زَمَنَ خَيْبَرَ الْخَيْلَ وَحُمُرَ الْوَحْشِ وَنَهَانَا النَّبِيُّ صلى الله عليه وسلم عَنِ الْحِمَارِ الأَهْلِيِّ .

Reference : Sahih Muslim 1941 b
In-book reference : Book 34, Hadith 52
USC-MSA web (English) reference : Book 21, Hadith 4780
(deprecated numbering scheme)

This hadith has hen transmitted on the authority of Ibn Juraij.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، ح وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ، وَأَحْمَدُ بْنُ، عُثْمَانَ النَّوْفَلِيُّ قَالاَ حَدَّثَنَا أَبُو عَاصِمٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1941 c
In-book reference : Book 34, Hadith 53
USC-MSA web (English) reference : Book 21, Hadith 4780
(deprecated numbering scheme)

Asma' reported:

We slaughtered a horse and ate it during the lifetime of Allah's Messenger (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَحَفْصُ بْنُ غِيَاثٍ، وَوَكِيعٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَكَلْنَاهُ ‏.‏

Reference : Sahih Muslim 1942 a
In-book reference : Book 34, Hadith 54
USC-MSA web (English) reference : Book 21, Hadith 4781
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Hisham.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 1942 b
In-book reference : Book 34, Hadith 55
USC-MSA web (English) reference : Book 21, Hadith 4782
(deprecated numbering scheme)

(7) Chapter: The permissibility of eating the Dabb (mastigure) (7) باب إِبَاحَةِ الضَّبِّ

Ibn 'Umar reported:

Allah's Messenger (ﷺ) was asked about the eating of (the flesh) of the lizard, whereupon he said: I am neither the eater of it nor its prohibitor.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ عَنْ إِسْمَاعِيلَ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يَقُولُ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الضَّبِّ فَقَالَ ‏"‏ لَسْتُ بِآكِلِهِ وَلاَ مُحَرِّمِهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1943 a
In-book reference : Book 34, Hadith 56
USC-MSA web (English) reference : Book 21, Hadith 4783
(deprecated numbering scheme)

Ibn 'Umar reported:

A person asked Allah's Messenger (ﷺ) about the eating of the lizard, whereupon he said. I neither eat it, nor do I prohibit it.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ الضَّبِّ فَقَالَ ‏"‏ لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1943 b
In-book reference : Book 34, Hadith 57
USC-MSA web (English) reference : Book 21, Hadith 4784
(deprecated numbering scheme)

Ibn 'Umar reported that a person asked Allah's Messenger (ﷺ) as he was sitting on the pulpit about the eating of the lizard, whereupon he said:

I neither eat it, nor do I prohibit it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ عَنْ أَكْلِ الضَّبِّ فَقَالَ " لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ " .

Reference : Sahih Muslim 1943 c
In-book reference : Book 34, Hadith 58
USC-MSA web (English) reference : Book 21, Hadith 4785
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، بِمِثْلِهِ فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1943 d
In-book reference : Book 34, Hadith 59
USC-MSA web (English) reference : Book 21, Hadith 4786
(deprecated numbering scheme)

A hadith pertaining to the eating of the lizard is transmitted from the Prophet (ﷺ) on the authority of Ibn 'Umar, but in this very hadith narrated through a different chain of transmitters there is a slight variation of wording (and the words are):

" A lizard was brought to Allah's Messenger (ﷺ) but he neither ate that nor declared it unlawful." And in the hadith transmitted through Usama (the words are):" The man (inquirer) was standing in the mosque and Allah's Messenger (ﷺ) was sitting on the pulpit."

وَحَدَّثَنَاهُ أَبُو الرَّبِيعِ، وَقُتَيْبَةُ، قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، كِلاَهُمَا عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، ح وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ، اللَّهِ حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ، قَالَ سَمِعْتُ مُوسَى بْنَ عُقْبَةَ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ، الأَيْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الضَّبِّ بِمَعْنَى حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ غَيْرَ أَنَّ حَدِيثَ أَيُّوبَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِضَبٍّ فَلَمْ يَأْكُلْهُ وَلَمْ يُحَرِّمْهُ وَفِي حَدِيثِ أُسَامَةَ قَالَ قَامَ رَجُلٌ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ .

Reference : Sahih Muslim 1943 e
In-book reference : Book 34, Hadith 60
USC-MSA web (English) reference : Book 21, Hadith 4787
(deprecated numbering scheme)

Ibn 'Umar reported that there were some persons with Allah's Apostle (ﷺ) from among his Companions, Sa'd being one of them. There was brought to them the flesh of the lizard when a lady amongst the wives of Allah's Apostle (ﷺ) said:

It is the flesh of the lizard. Thereupon Allah's Messenger (way peace be upon him) &aid: Eat, for it is lawful, but it is not my diet.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، سَمِعَ الشَّعْبِيَّ، سَمِعَ ابْنَ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ سَعْدٌ وَأُتُوا بِلَحْمِ ضَبٍّ فَنَادَتِ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم إِنَّهُ لَحْمُ ضَبٍّ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُوا فَإِنَّهُ حَلاَلٌ وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي " .

Reference : Sahih Muslim 1944 a
In-book reference : Book 34, Hadith 61
USC-MSA web (English) reference : Book 21, Hadith 4788
(deprecated numbering scheme)

Taubat Al-'Anbari reported:

Al-Sha'bi (one of the narrators) asked me if I had heard the hadith transmitted on the authority of Hasan from the Prophet (ﷺ). He said: I sat in the company if Ibn 'Umar for two years or a year and a half but I did not hear narrated from Allah's Apostle (ﷺ) but this one (pertaining to the flesh of the lizard) as narrated by Mu'adh.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، قَالَ قَالَ لِي الشَّعْبِيُّ أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سَنَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ فَلَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ صلى الله عليه وسلم غَيْرَ هَذَا قَالَ كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فِيهِمْ سَعْدٌ بِمِثْلِ حَدِيثِ مُعَاذٍ ‏.‏

Reference : Sahih Muslim 1944 b
In-book reference : Book 34, Hadith 62
USC-MSA web (English) reference : Book 21, Hadith 4789
(deprecated numbering scheme)

'Abdullah b. 'Abbas reported:

I and Khalid b. Walid went to the apartment of Maimuna along with Allah's Messenger (ﷺ), and there was presented to him a roasted lizard. Allah's Messenger (ﷺ) stretched his hand towards It, whereupon some of the women who had been in the house of Maimuna said: Inform Allah's Messenger (ﷺ) what he intends to eat. Allah's Messenger (ﷺ) lifted his hand. I said: Messenger of Allah, Is it forbidden? He said: No. It is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, while, Allah's Messenger (ﷺ) was looking (at me).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ، بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ، مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَيْتَ مَيْمُونَةَ فَأُتِيَ بِضَبٍّ مَحْنُوذٍ فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ فَقَالَ بَعْضُ النِّسْوَةِ اللاَّتِي فِي بَيْتِ مَيْمُونَةَ أَخْبِرُوا رَسُولَ اللَّهِ صلى الله عليه وسلم بِمَا يُرِيدُ أَنْ يَأْكُلَ ‏.‏ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ فَقُلْتُ أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ قَالَ ‏"‏ لاَ وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ ‏"‏ ‏.‏ قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ ‏.‏

Reference : Sahih Muslim 1945 a
In-book reference : Book 34, Hadith 63
USC-MSA web (English) reference : Book 21, Hadith 4790
(deprecated numbering scheme)

'Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited Maimuna, the wife of Allah's Apostle (ﷺ), in the company of Allah's Messenger (ﷺ), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (ﷺ). It was rare that some food was presented to the Prophet (ﷺ) and it was not mentioned or named. While Allah's Messenger (ﷺ) was about to stretch

forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (ﷺ) what they had presented to him. They said:

Messenger of Allah, it is a lizard. Allah's Messenger (ﷺ) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There opon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (ﷺ) was looking at me and he did not forbid (me to eat it).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، جَمِيعًا عَنِ ابْنِ وَهْبٍ، قَالَ حَرْمَلَةُ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، أَنَّ عَبْدَ اللَّهِ، بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ الَّذِي يُقَالُ لَهُ سَيْفُ اللَّهِ أَخْبَرَهُ أَنَّهُ، دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ قَلَّمَا يُقَدِّمُ إِلَيْهِ طَعَامٌ حَتَّى يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ فَأَهْوَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ إِلَى الضَّبِّ فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ أَخْبِرْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم بِمَا قَدَّمْتُنَّ لَهُ . قُلْنَ هُوَ الضَّبُّ يَا رَسُولَ اللَّهِ . فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ فَقَالَ خَالِدُ بْنُ الْوَلِيدِ أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللَّهِ قَالَ " لاَ وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ " . قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ فَلَمْ يَنْهَنِي .

Reference : Sahih Muslim 1946 a
In-book reference : Book 34, Hadith 64
USC-MSA web (English) reference : Book 21, Hadith 4791
(deprecated numbering scheme)

Khalid b. Walid reported that he visited Maimuna daughter of al-Harith with the Messenger of Allah (ﷺ), and she was the sister of his mother. She presented to Allah's Messenger (ﷺ) the flesh of a lizard which Umm Hufaid daughter of al-Harith had brought from Najd, and she had been married to a person belonging to Banu Ja'far. It was the habit of Allah's Messenger (ﷺ) not to eat anything until he knew what that was. The rest of the hadith is the same but with this (addition):

" Ibn al-Asamm narrated it from Maimuna and he was under her care."

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ النَّضْرِ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي، أُمَامَةَ بْنِ سَهْلٍ عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ أَنَّهُ، دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ وَهْىَ خَالَتُهُ فَقُدِّمَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَحْمُ ضَبٍّ جَاءَتْ بِهِ أُمُّ حُفَيْدٍ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ وَكَانَتْ تَحْتَ رَجُلٍ مِنْ بَنِي جَعْفَرٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَأْكُلُ شَيْئًا حَتَّى يَعْلَمَ مَا هُوَ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ وَزَادَ فِي آخِرِ الْحَدِيثِ وَحَدَّثَهُ ابْنُ الأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حَجْرِهَا .

Reference : Sahih Muslim 1946 b
In-book reference : Book 34, Hadith 65
USC-MSA web (English) reference : Book 21, Hadith 4792
(deprecated numbering scheme)

Ibn 'Abbas reported:

While we were in the house of Maimuna there were brought to Allah's Messenger two roasted lizards. Here no mention is made of al- 'Asamm narrating from Maimuna.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي، أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم وَنَحْنُ فِي بَيْتِ مَيْمُونَةَ بِضَبَّيْنِ مَشْوِيَّيْنِ . بِمِثْلِ حَدِيثِهِمْ وَلَمْ يَذْكُرْ يَزِيدَ بْنَ الأَصَمِّ عَنْ مَيْمُونَةَ .

Reference : Sahih Muslim 1945 b
In-book reference : Book 34, Hadith 66
USC-MSA web (English) reference : Book 21, Hadith 4793
(deprecated numbering scheme)

Ibn 'Abbas reported that there had been brought to Allah's Messenger (ﷺ) the flesh of a lizard and Khalid b. Walid was also present there. The rest of the hadith is the same.

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنَا أَبِي، عَنْ جَدِّي، حَدَّثَنِي خَالِدُ بْنُ، يَزِيدَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنِ ابْنِ الْمُنْكَدِرِ، أَنَّ أَبَا أُمَامَةَ بْنَ سَهْلٍ، أَخْبَرَهُ عَنِ ابْنِ، عَبَّاسٍ قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي بَيْتِ مَيْمُونَةَ وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ بِلَحْمِ ضَبٍّ . فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ .

Reference : Sahih Muslim 1945 c
In-book reference : Book 34, Hadith 67
USC-MSA web (English) reference : Book 21, Hadith 4794
(deprecated numbering scheme)

Sa'id b. Jubair reported that he heard Ibn 'Abbas says:

The sister of my mother Umm Hufaid presented to Allah's Messenger (ﷺ) clarified butter (ghee), cheese and some lizards. He ate out of the clarified butter and cheese, but lett the lizard finding no liking for it. But it was eaten on the table of Allah's Messenger (ﷺ). Had it been forbidden (haram), it could not be eaten on the table of Allah's Messenger (ﷺ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالَ ابْنُ نَافِعٍ أَخْبَرَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سَمْنًا وَأَقِطًا وَأَضُبًّا فَأَكَلَ مِنَ السَّمْنِ وَالأَقِطِ وَتَرَكَ الضَّبَّ تَقَذُّرًا وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1947
In-book reference : Book 34, Hadith 68
USC-MSA web (English) reference : Book 21, Hadith 4795
(deprecated numbering scheme)

Yazid b. al-Asamm reported:

A newly wedded person of Medina invited us to a wedding feast, and he served us thirteen lizards. There were those who ate it and those who abandoned it. I met Ibn 'Abbas the next day, and informed him (about this) in the presence of many persons. Some of them said that the Messenger of Allah (ﷺ) had observed: I neither eat it nor forbid (anyone) from eating it, nor declare it to be unlawful. Thereupon Ibn 'Abbas said: Sad it is what you say! Allah's Apostle (ﷺ) has not been sent, but (to declare in clear words) the lawful and the unlawful (things). We were once with Allah's Messenger (may peace be. upon him) as he was with Maimuna, and there were with him al-Fadl b. 'Abbas, Khalid b. Walid and some women (also) when a tray of food containing flesh was presented to him. As

Allah's Apostle (ﷺ) was about to eat that, Maimuna said: It is the flesh of the lizard. He withdrew his hand saying: That is the flesh which I never eat; but he said to them (those who were present there): You may eat. Al-Fadl ate out of that, so did Khalid b Walid, and the women. Maimuna (however) said: I do not eat anything but that which Allah's Messenger (ﷺ) eats.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ، الأَصَمِّ قَالَ دَعَانَا عَرُوسٌ بِالْمَدِينَةِ فَقَرَّبَ إِلَيْنَا ثَلاَثَةَ عَشَرَ ضَبًّا فَآكِلٌ وَتَارِكٌ فَلَقِيتُ ابْنَ عَبَّاسٍ مِنَ الْغَدِ فَأَخْبَرْتُهُ فَأَكْثَرَ الْقَوْمُ حَوْلَهُ حَتَّى قَالَ بَعْضُهُمْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ آكُلُهُ وَلاَ أَنْهَى عَنْهُ وَلاَ أُحَرِّمُهُ " . فَقَالَ ابْنُ عَبَّاسٍ بِئْسَ مَا قُلْتُمْ مَا بُعِثَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِلاَّ مُحِلاًّ وَمُحَرِّمًا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَيْنَمَا هُوَ عِنْدَ مَيْمُونَةَ وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ أُخْرَى إِذْ قُرِّبَ إِلَيْهِمْ خِوَانٌ عَلَيْهِ لَحْمٌ فَلَمَّا أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَأْكُلَ قَالَتْ لَهُ مَيْمُونَةُ إِنَّهُ لَحْمُ ضَبٍّ . فَكَفَّ يَدَهُ وَقَالَ " هَذَا لَحْمٌ لَمْ آكُلْهُ قَطُّ " . وَقَالَ لَهُمْ " كُلُوا " . فَأَكَلَ مِنْهُ الْفَضْلُ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ . وَقَالَتْ مَيْمُونَةُ لاَ آكُلُ مِنْ شَىْءٍ إِلاَّ شَىْءٌ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1948
In-book reference : Book 34, Hadith 69
USC-MSA web (English) reference : Book 21, Hadith 4796
(deprecated numbering scheme)

Abu Zubair reported that he heard Jabir b. 'Abdullah saying that there was presented to Allah's Messenger (the flesh) of the lizard, but he refused to eat that, saying:

I do not know; perhaps it (lizard) might (be one of those natives of) the distant past whose (forms) had beer, distorted.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ، جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِضَبٍّ فَأَبَى أَنْ يَأْكُلَ مِنْهُ وَقَالَ " لاَ أَدْرِي لَعَلَّهُ مِنَ الْقُرُونِ الَّتِي مُسِخَتْ " .

Reference : Sahih Muslim 1949
In-book reference : Book 34, Hadith 70
USC-MSA web (English) reference : Book 21, Hadith 4797
(deprecated numbering scheme)

Abu Zubair reported:

I asked Jabir about ithe eating) of the lizard, whereupon he said: Don't eat that as he (the Holy Prophet) felt disgust. He (the narrator) said that Umar b. al-Khattab reminded: Allah's Apostle (ﷺ) did not declare it to be unlawful. Allah, the Exalted and Majestic, has (made it a source) of benefit for more than one (persons). It is a common diet of the shepherds. Had it been with me, I would have eaten that.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، قَالَ سَأَلْتُ جَابِرًا عَنِ الضَّبِّ، فَقَالَ لاَ تَطْعَمُوهُ . وَقَذِرَهُ وَقَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يُحَرِّمْهُ . إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْفَعُ بِهِ غَيْرَ وَاحِدٍ فَإِنَّمَا طَعَامُ عَامَّةِ الرِّعَاءِ مِنْهُ وَلَوْ كَانَ عِنْدِي طَعِمْتُهُ .

Reference : Sahih Muslim 1950
In-book reference : Book 34, Hadith 71
USC-MSA web (English) reference : Book 21, Hadith 4798
(deprecated numbering scheme)

Abu Sa'id reported that a person said:

Messenger of Allah, we live in a land abounding in lizards, so what do you command or what verdict you give (about eating of it)? Thereupon he said: It was mentioned to me that a people from among Bani Isra'il were distorted (so there is a likelihood that those people might have been distorted in the shape of lizards). So he neither commanded (us to eat that) nor forbade (us). Abu Sa'id said: After some time Umar said: Allah, the Exalted and Majestic, has made it (a source of) benefit for more than one (person), for it is the common diet of shepherds. Had it been with me, I would have eaten that. Allah's Messenger (ﷺ) disliked it.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ مَضَبَّةٍ فَمَا تَأْمُرُنَا أَوْ فَمَا تُفْتِينَا قَالَ " ذُكِرَ لِي أَنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ " . فَلَمْ يَأْمُرْ وَلَمْ يَنْهَ . قَالَ أَبُو سَعِيدٍ فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالَ عُمَرُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ وَإِنَّهُ لَطَعَامُ عَامَّةِ هَذِهِ الرِّعَاءِ وَلَوْ كَانَ عِنْدِي لَطَعِمْتُهُ إِنَّمَا عَافَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1951 a
In-book reference : Book 34, Hadith 72
USC-MSA web (English) reference : Book 21, Hadith 4799
(deprecated numbering scheme)

Abu Sa'id reported that an Arab of the desert came to Allah's Messenger (ﷺ) and said:

I live in a low land abounding in lizards, and these are the common diet of my family, but he (the Holy Prophet) did not make any reply. We said to him: Repeat it (your problem) and so he repeated it, but he did not make any reply. (It was repeated thrice) Then Allah's Messenger (ﷺ) called him out at the third time saying: O man of the desert, verily Allah cursed or showed wrath to a tribe of Bani Isra'il and distorted them to beasts which move on the earth. I do not know, perhaps this (lizard) may be one of them. So I do not eat it, nor do I prohibit the eating of it.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا أَبُو عَقِيلٍ الدَّوْرَقِيُّ، حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَعْرَابِيًّا، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي فِي غَائِطٍ مَضَبَّةٍ وَإِنَّهُ عَامَّةُ طَعَامِ أَهْلِي - قَالَ - فَلَمْ يُجِبْهُ فَقُلْنَا عَاوِدْهُ . فَعَاوَدَهُ فَلَمْ يُجِبْهُ ثَلاَثًا ثُمَّ نَادَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الثَّالِثَةِ فَقَالَ " يَا أَعْرَابِيُّ إِنَّ اللَّهَ لَعَنَ أَوْ غَضِبَ عَلَى سِبْطٍ مِنْ بَنِي إِسْرَائِيلَ فَمَسَخَهُمْ دَوَابَّ يَدِبُّونَ فِي الأَرْضِ فَلاَ أَدْرِي لَعَلَّ هَذَا مِنْهَا فَلَسْتُ آكُلُهَا وَلاَ أَنْهَى عَنْهَا " .

Reference : Sahih Muslim 1951 b
In-book reference : Book 34, Hadith 73
USC-MSA web (English) reference : Book 21, Hadith 4800
(deprecated numbering scheme)

(8) Chapter: The permissibility of eating Locusts

(8) باب إِبَاحَةِ الْجَرَادِ

Ibn Abu Aufa reported:

We went on seven expeditions with Allah's Messenger (ﷺ) and ate locusts.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي أَوْفَى قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ .

Reference : Sahih Muslim 1952 a
In-book reference : Book 34, Hadith 74

USC-MSA web (English) reference : Book 21, Hadith 4801
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Ya'fur with the same chain of transmitters. Abu Bakr (one of the narrators) said" seven expeditions," whereas Ishaq said" six," and Ibn Umar said" six" or" seven".

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ أَبِي يَعْفُورٍ، بِهَذَا الإِسْنَادِ . قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ سَبْعَ غَزَوَاتٍ وَقَالَ إِسْحَاقُ سِتَّ وَقَالَ ابْنُ أَبِي عُمَرَ سِتَّ أَوْ سَبْعَ .

Reference : Sahih Muslim 1952 b
In-book reference : Book 34, Hadith 75
USC-MSA web (English) reference : Book 21, Hadith 4802
(deprecated numbering scheme)

This hadith is narrated on the authority of Abu Ya'fur with the same chain of transmitters, and he mentioned seven expeditions.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنَا ابْنُ بَشَّارٍ، عَنْ مُحَمَّدِ، بْنِ جَعْفَرٍ كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي يَعْفُورٍ، بِهَذَا الإِسْنَادِ وَقَالَ سَبْعَ غَزَوَاتٍ .

Reference : Sahih Muslim 1952 c
In-book reference : Book 34, Hadith 76
USC-MSA web (English) reference : Book 21, Hadith 4803
(deprecated numbering scheme)

(9) Chapter: The permissibility of eating Rabbit

(9) باب إِبَاحَةِ الأَرْنَبِ

Anas b. Malik reported:

We chased a hare at Marr az-Zahrin (a valley near Mecca). They (my companions) ran, but felt exhausted; I also tried until I caught hold of it. I brought it to Abu Talha. He slaughtered it and sent its haunch and two hind legs to Allah's Messenger (ﷺ) through me; and he accepted them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ مَرَرْنَا فَاسْتَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ فَسَعَوْا عَلَيْهِ فَلَغَبُوا . قَالَ فَسَعَيْتُ حَتَّى أَدْرَكْتُهَا فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا فَبَعَثَ بِوَرِكِهَا وَفَخِذَيْهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَبِلَهُ .

Reference : Sahih Muslim 1953 a
In-book reference : Book 34, Hadith 77
USC-MSA web (English) reference : Book 21, Hadith 4804
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Yahya with a slight change of wording.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ يَحْيَى بِوَرِكِهَا أَوْ فَخِذَيْهَا .

Reference : Sahih Muslim 1953 b
In-book reference : Book 34, Hadith 78
USC-MSA web (English) reference : Book 21, Hadith 4804
(deprecated numbering scheme)

(10) Chapter: The permissibility of using things that help in hunting and pursuing the enemy, but throwing small pebbles is disliked

(10) باب إِبَاحَةِ مَا يُسْتَعَانُ بِهِ عَلَى الاِصْطِيَادِ وَالْعَدُوِّ وَكَرَاهَةِ الْخَذْفِ

Ibn Buraida reported that Abdullah b. al-Mughaffal saw a person from amongst his companions throwing small pebbles, whereupon he said:

Don't throw pebbles. for Allah's Messenger (ﷺ) did not like it, or he forbade flinging of pebbles since neither the game is taken thereby, nor an enemy defeated. but it may break a tooth or put out an eye. He, afterwards, again saw him flinging pebbles, and said to him: I inform you that the Messenger of Allah (ﷺ) did not approve or he forbade flinging of pebbles, but if I see you again flinging pebbles. I will not speak with you.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، قَالَ رَأَى عَبْدُ اللَّهِ بْنُ الْمُغَفَّلِ رَجُلاً مِنْ أَصْحَابِهِ يَخْذِفُ فَقَالَ لَهُ لاَ تَخْذِفْ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَكْرَهُ - أَوْ قَالَ - يَنْهَى عَنِ الْخَذْفِ فَإِنَّهُ لاَ يُصْطَادُ بِهِ الصَّيْدُ وَلاَ يُنْكَأُ بِهِ الْعَدُوُّ وَلَكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ . ثُمَّ رَآهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ أُخْبِرُكَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَكْرَهُ أَوْ يَنْهَى عَنِ الْخَذْفِ ثُمَّ أَرَاكَ تَخْذِفُ لاَ أُكَلِّمُكَ كَلِمَةً كَذَا وَكَذَا .

Reference	: Sahih Muslim 1954 a
In-book reference	: Book 34, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4805

This hadith has been transmitted on the authority of Kahmas.

حَدَّثَنِي أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا كَهْمَسٌ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 1954 b
In-book reference	: Book 34, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4806

'Abdullah b. Mughaffal reported that Allah's Messenger (ﷺ) prohibited throwing of pebbles. Ibn Ja'far reported (in the narration transmitted by him) that he (the Holy Prophet) said:

It neither inflicts defeat to the enemy nor kills the game but breaks the tooth and puts the eye out. This hadith has been transmitted on the authority of Ibn Mahdi with a slight variation of wording.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْخَذْفِ . قَالَ ابْنُ جَعْفَرٍ فِي حَدِيثِهِ وَقَالَ إِنَّهُ لاَ يَنْكَأُ الْعَدُوَّ وَلاَ يَقْتُلُ الصَّيْدَ وَلَكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ . وَقَالَ ابْنُ مَهْدِيٍّ إِنَّهَا لاَ تَنْكَأُ الْعَدُوَّ . وَلَمْ يَذْكُرْ تَفْقَأُ الْعَيْنَ .

Reference	: Sahih Muslim 1954 c
In-book reference	: Book 34, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4807

Sa'id b. Jubair reported that. a near one of 'Abdullah b. Mughaffal threw pebbles. He prohibited him (to do so). He said that Allah's Messenger (ﷺ) had prohibited the throwing of pebbles by saying:

It does not catch the game, nor does it inflict defeat on the enemy, but breaks the tooth and puts the eye out. He (the near one of Abdullah b. Mughadal) again repeated it (the act of throwing of pebbles) whereupon he said: I narrate to

you that Allah's Messenger (may peace be upon hish) disliked and prohibited throwing of pebbles, but I see you again throwing pebbles; I (would therefore) not speak with you.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ، بْنِ جُبَيْرٍ أَنَّ قَرِيبًا، لِعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ خَذَفَ - قَالَ - فَنَهَاهُ وَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْخَذْفِ وَقَالَ " إِنَّهَا لاَ تَصِيدُ صَيْدًا وَلاَ تَنْكَأُ عَدُوًّا وَلَكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ " . قَالَ فَعَادَ . فَقَالَ أُحَدِّثُكَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهُ ثُمَّ تَخْذِفُ لاَ أُكَلِّمُكَ أَبَدًا .

Reference : Sahih Muslim 1954 d
In-book reference : Book 34, Hadith 82
USC-MSA web (English) reference : Book 21, Hadith 4808
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 1954 e
In-book reference : Book 34, Hadith 83
USC-MSA web (English) reference : Book 21, Hadith 4809
(deprecated numbering scheme)

(11) Chapter: The command to be proficient in slaughtering and killing, and to sharpen the blade

(11) باب الأَمْرِ بِإِحْسَانِ الذَّبْحِ وَالْقَتْلِ وَتَحْدِيدِ الشَّفْرَةِ

Shaddid b. Aus said:

Two are the things which I remember Allah's Messenger (ﷺ) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَىْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ " .

Reference : Sahih Muslim 1955 a
In-book reference : Book 34, Hadith 84
USC-MSA web (English) reference : Book 21, Hadith 4810
(deprecated numbering scheme)

This hadith has been narrated on the authority of Khalid al-Hadhdha' through different chains o transmitters.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا هُشَيْمٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، كُلُّ هَؤُلاَءِ عَنْ خَالِدٍ الْحَذَّاءِ، بِإِسْنَادِ حَدِيثِ ابْنِ عُلَيَّةَ وَمَعْنَى حَدِيثِهِ .

Reference : Sahih Muslim 1955 b
In-book reference : Book 34, Hadith 85
USC-MSA web (English) reference : Book 21, Hadith 4811
(deprecated numbering scheme)

(12) Chapter: The prohibition of cornering animals in order to kill them (for sport)

(12) باب النَّهْىِ عَنْ صَبْرِ الْبَهَائِمِ،

Hishim b. Zaid b. Anas b. Milik reported:

I visited the house of al-Hakam b. Ayyub along with my grandfather Anas b. Milik, (and there) some people had made a hen a target and were shooting arrows at her. Thereupon Asas said that Allah's Messenger (ﷺ) had forbidden tying of the animals (and making them the targets of arrows, etc.).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ هِشَامَ، بْنَ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ دَخَلْتُ مَعَ جَدِّي أَنَسِ بْنِ مَالِكٍ دَارَ الْحَكَمِ بْنِ أَيُّوبَ فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا قَالَ فَقَالَ أَنَسٌ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ تُصْبَرَ الْبَهَائِمُ .

Reference	: Sahih Muslim 1956 a
In-book reference	: Book 34, Hadith 86
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4812

This hadith has been narrated on the authority of Shu'ba through other chains of transmitters.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ح وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ .

Reference	: Sahih Muslim 1956 b
In-book reference	: Book 34, Hadith 87
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4812

Ibn 'Abbas reported Allah's Messenger (ﷺ) having said this:

Do not make anything having life as a target.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا " .

Reference	: Sahih Muslim 1957 a
In-book reference	: Book 34, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4813

This hadith has been narrated on the authority of Shu'ba through a different chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 1957 b
In-book reference	: Book 34, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 21, Hadith 4814

Sa'id b. Jubair reported that Ibn 'Umar happened to pass by a party of men who had tied a hen and were shooting arrows at it. As soon as they saw Ibn 'Umar, they scattered from it. Thereupon Ibn Umar said:

Who has done this? Verily Allah's Messenger (ﷺ) has invoked curse upon him who does this.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، وَأَبُو كَامِلٍ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ مَرَّ ابْنُ عُمَرَ بِنَفَرٍ قَدْ نَصَبُوا دَجَاجَةً يَتَرَامَوْنَهَا فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا . فَقَالَ ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَعَنَ مَنْ فَعَلَ هَذَا .

Reference : Sahih Muslim 1958 a
In-book reference : Book 34, Hadith 90
USC-MSA web (English) reference : Book 21, Hadith 4815
(deprecated numbering scheme)

Sa'id b. Jubair reported that Ibn 'Umar happened to pass by some young men of the Quraish who had tied a bird (and th, is made it a target) at which they had been shooting arrows Every arrow that they missed came into the possession of the owner of the bird. So no sooner did they see Ibn 'Umar they went away. Thereupon Ibn 'Umar said:
Who has done this? Allah has cursed him who does this. Verily Allah's Messenger (ﷺ) invoked curse upon one who made a live thing the target (of one's marksmanship).

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ مَرَّ ابْنُ عُمَرَ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا فَقَالَ ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا .

Reference : Sahih Muslim 1958 b
In-book reference : Book 34, Hadith 91
USC-MSA web (English) reference : Book 21, Hadith 4816
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) forbade that any beast should be killed after it has been tied.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا عَبْدُ، بْنُ حُمَيْدٍ أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُقْتَلَ شَىْءٌ مِنَ الدَّوَابِّ صَبْرًا .

Reference : Sahih Muslim 1959
In-book reference : Book 34, Hadith 92
USC-MSA web (English) reference : Book 21, Hadith 4817
(deprecated numbering scheme)

35 - The Book of Sacrifices (1960 - 1978)

كتاب الأضاحى

(1) Chapter: The time for sacrifice

(1) باب وَقْتِهَا

Jundab b. Sufyan reported:

I was with Allah's Messenger (ﷺ) on the day of 'Id al-Adha. While he had not returned after having offered (the Id prayer) and finished it, he saw the flesh of the sacrificial animals which had been slaughtered before he had completed the prayer. Thereupon he (the Holy Prophet) said: One who slaughtered his sacrificial animal before his prayer or our prayer ('Id), he should slaughter another one in its stead, and he who did not slaughter, he should slaughter by reciting the name of Allah.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ، ح وَحَدَّثَنَاهُ يَحْيَى، بْنُ يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، حَدَّثَنِي جُنْدَبُ بْنُ سُفْيَانَ، قَالَ شَهِدْتُ الأَضْحَى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمْ يَعْدُ أَنْ صَلَّى وَفَرَغَ مِنْ صَلاَتِهِ سَلَّمَ فَإِذَا هُوَ يَرَى لَحْمَ أَضَاحِيَّ قَدْ ذُبِحَتْ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلاَتِهِ فَقَالَ " مَنْ كَانَ ذَبَحَ أُضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ - أَوْ نُصَلِّيَ - فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ كَانَ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ " .

Reference : Sahih Muslim 1960 a
In-book reference : Book 35, Hadith 1
USC-MSA web (English) reference : Book 22, Hadith 4818
(deprecated numbering scheme)

Jundab b. Sufyan reported:

I was with Allah's Messenger (ﷺ) (on the occasion) of 'Id al-Adha. After he had completed the prayer with people, he found that the goats had been slaughtered, whereupon he said: He who slaughtered sacrificial animal before the prayer should slaughter a goat (again) in its stead and he who has not slaughtered he should slaughter it by reciting the name of Allah.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو الأَحْوَصِ، سَلاَّمُ بْنُ سُلَيْمٍ عَنِ الأَسْوَدِ، بْنِ قَيْسٍ عَنْ جُنْدَبِ بْنِ سُفْيَانَ، قَالَ شَهِدْتُ الأَضْحَى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا قَضَى صَلاَتَهُ بِالنَّاسِ نَظَرَ إِلَى غَنَمٍ قَدْ ذُبِحَتْ فَقَالَ " مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيَذْبَحْ شَاةً مَكَانَهَا وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ " .

Reference : Sahih Muslim 1960 b
In-book reference : Book 35, Hadith 2
USC-MSA web (English) reference : Book 22, Hadith 4819
(deprecated numbering scheme)

This hadith has been narrated on the authority of al-Aswad b. Qais with the same chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ، أَبِي عُمَرَ عَنِ ابْنِ عُيَيْنَةَ، كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ قَيْسٍ، بِهَذَا الإِسْنَادِ وَقَالاَ عَلَى اسْمِ اللَّهِ . كَحَدِيثِ أَبِي الأَحْوَصِ .

Reference : Sahih Muslim 1960 c

In-book reference : Book 35, Hadith 3
USC-MSA web (English) reference : Book 22, Hadith 4820
(deprecated numbering scheme)

Jundab al-Bajali reported:
I saw Allah's Messenger (ﷺ) observing ('Id) prayer on the Day of Sacrifice (10th of Dhu'l-Hijja) and then delivering a sermon and he said: He who sacrificed the (animal) before offering ('Id) prayer, he should offer again in its stead, and he who did not sacrifice the animal should slaughter it by reciting the name of Allah.
حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ، سَمِعَ جُنْدَبًا الْبَجَلِيَّ، قَالَ شَهِدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى يَوْمَ أَضْحًى ثُمَّ خَطَبَ فَقَالَ " مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيُعِدْ مَكَانَهَا وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيَذْبَحْ بِاسْمِ اللَّهِ " .

Reference : Sahih Muslim 1960 d
In-book reference : Book 35, Hadith 4
USC-MSA web (English) reference : Book 22, Hadith 4821
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba through another chain of transmitters.
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1960 e
In-book reference : Book 35, Hadith 5
USC-MSA web (English) reference : Book 22, Hadith 4822
(deprecated numbering scheme)

Al-Bara' reported:
My maternal uncle Abu Burda sacrificed his animal before ('Id) prayer. Thereupon Allah's Messenger (ﷺ) said: That is a goat (slaughtered for the sake of) flesh (and not as a sacrifice on the day of Adha). He said: I have a lamb of six months. Thereupon he said: Offer it as a sacrifice, but it will not justify for anyone except you, and then said: He who sacrificed (the animal) before ('Id) prayer, he in fact slaughtered it for his own self, and he who slaughtered after prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims.
وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ، قَالَ ضَحَّى خَالِي أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ شَاةُ لَحْمٍ " . فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي جَذَعَةً مِنَ الْمَعْزِ فَقَالَ " ضَحِّ بِهَا وَلاَ تَصْلُحُ لِغَيْرِكَ " . ثُمَّ قَالَ " مَنْ ضَحَّى قَبْلَ الصَّلاَةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ وَمَنْ ذَبَحَ بَعْدَ الصَّلاَةِ فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ " .

Reference : Sahih Muslim 1961 a
In-book reference : Book 35, Hadith 6
USC-MSA web (English) reference : Book 22, Hadith 4823
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported that his maternal'uncle Abu Burda b. Niyar sacrificed his animal earlier than the Prophet (ﷺ) had sacrificed. Thereupon he said:

Apostle of Allah, it is the day of meat and it is not desirable (to have longing for it and not to make use of it immediately), so I hastened in offering my animal as a sacrifice, so that I might feed my family and neighbours and my kith and kin. Thereupon Allah's Messenger (ﷺ) said: Offer again your sacrifice. He said: Messenger of Allah, I have a small milch goat of less than one year, and that is better than two dry goats (from which only) meat (can be acquired). Thereupon he said: That is better than the two animals of sacrifice on your behalf, and the sacrifice of a goat, of less than six months shall not be accepted as a sacrifice on behalf of anyone after your (sacrifice).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ خَالَهُ أَبَا بُرْدَةَ بْنَ نِيَارٍ، ذَبَحَ قَبْلَ أَنْ يَذْبَحَ النَّبِيُّ، صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ هَذَا يَوْمٌ اللَّحْمُ فِيهِ مَكْرُوهٌ وَإِنِّي عَجَّلْتُ نَسِيكَتِي لأُطْعِمَ أَهْلِي وَجِيرَانِي وَأَهْلَ دَارِي ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَعِدْ نُسُكًا ‏"‏ ‏.‏ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي عَنَاقَ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتَىْ لَحْمٍ ‏.‏ فَقَالَ ‏"‏ هِيَ خَيْرُ نَسِيكَتَيْكَ وَلاَ تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1961 b
In-book reference : Book 35, Hadith 7
USC-MSA web (English) reference : Book 22, Hadith 4824
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported:

Allah's Messenger (ﷺ) delivered an address on the day (of Nahr) in which he said: None of you should offer sacrifice of animals until he has completed the ('Id) prayer. Thereupon my maternal uncle said: Messenger of Allah, it is the day of meat, so it is not desirable (to keep my family in the state of longing). The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ، بْنِ عَازِبٍ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ النَّحْرِ فَقَالَ ‏"‏ لاَ يَذْبَحَنَّ أَحَدٌ حَتَّى يُصَلِّيَ ‏"‏ ‏.‏ قَالَ فَقَالَ خَالِي يَا رَسُولَ اللَّهِ إِنَّ هَذَا يَوْمٌ اللَّحْمُ فِيهِ مَكْرُوهٌ ‏.‏ ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ هُشَيْمٍ ‏.‏

Reference : Sahih Muslim 1961 c
In-book reference : Book 35, Hadith 8
USC-MSA web (English) reference : Book 22, Hadith 4825
(deprecated numbering scheme)

Al-Bara' reported Allah's Messenger (ﷺ) having said:

He who observes prayer like our prayer and turns his face towards our Qibla (in prayer) and who offers sacrifices (of animals) as we do, he must not slaughter the (animal as a sacrifice) until he has completed the prayer. Thereupon my maternal uncle said: Messenger of Allah, I have sacrificed the animal on behalf of my son. The Messenger of Allah (ﷺ) said: This is the thing in which you have made haste for your family. He said: I have a goat with me better than two goats. Thereupon he said: Sacrifice it for that is the best.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ صَلَّى صَلاَتَنَا وَوَجَّهَ قِبْلَتَنَا وَنَسَكَ نُسُكَنَا فَلاَ يَذْبَحْ حَتَّى يُصَلِّيَ ‏"‏ ‏.‏ فَقَالَ خَالِي يَا رَسُولَ اللَّهِ قَدْ نَسَكْتُ عَنِ ابْنٍ لِي ‏.‏ فَقَالَ ‏"‏ ذَاكَ شَىْءٌ عَجَّلْتَهُ لأَهْلِكَ ‏"‏ ‏.‏ فَقَالَ إِنَّ عِنْدِي شَاةً خَيْرٌ مِنْ شَاتَيْنِ قَالَ ‏"‏ ضَحِّ بِهَا فَإِنَّهَا خَيْرُ نَسِيكَةٍ ‏"‏ ‏.‏

Reference : Sahih Muslim 1961 d
In-book reference : Book 35, Hadith 9
USC-MSA web (English) reference : Book 22, Hadith 4826
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported Allah's Messenger (ﷺ) having said:

The first (act) with which we started our day (the day of 'Id-ul Adha) was that we offered prayer. We then returned and sacrificed the animals and he who did that in fact adhered to our Sunnah (practice). And he who slaughtered the (animal on that day before the 'Id prayer), for him (the slaughtering of animal was directed to the acquiring of) meat

for his family, and there is nothing of the sort of sacrifice in it. It was Abu Burda b. Niyar who had slaughtered (the animal before the 'Id prayer). He said: I have a small lamb, of less than one year, but better than that of more than a year. Thereupon Allah's Messenger (ﷺ) qaid: Sacrifice it, but it will not suffice (as a sacrifice) for anyone after you.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ الإِيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا نُصَلِّي ثُمَّ نَرْجِعُ فَنَنْحَرُ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَىْءٍ " . وَكَانَ أَبُو بُرْدَةَ بْنُ نِيَارٍ قَدْ ذَبَحَ فَقَالَ عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ فَقَالَ " اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ " .

Reference : Sahih Muslim 1961 e
In-book reference : Book 35, Hadith 10
USC-MSA web (English) reference : Book 22, Hadith 4827
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of al-Bara' b. 'Azib through another chain of transmitters.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، سَمِعَ الشَّعْبِيَّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sahih Muslim 1961 f
In-book reference : Book 35, Hadith 11
USC-MSA web (English) reference : Book 22, Hadith 4828
(deprecated numbering scheme)

al-Bara' b. 'Azib reported:

Allah's Messenger (ﷺ) addressed us on the day of Nahr after the ('Id) prayer. The rest of the hadith is the same.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كِلاَهُمَا عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي يَوْمِ النَّحْرِ بَعْدَ الصَّلاَةِ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 1961 g
In-book reference : Book 35, Hadith 12
USC-MSA web (English) reference : Book 22, Hadith 4829
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported:

Allah's Messenger (ﷺ) addressed us on the day of Nahr and said: None should sacrifice the animal unless he has completed the ('Id) prayer. A person said: I have a milch goat of less than one year, better than two fat goats. Thereupon he said: Sacrifice it, and no goat of less than a year of age will be accepted as sacrifice after you.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا أَبُو النُّعْمَانِ، عَارِمُ بْنُ الْفَضْلِ حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنِ الشَّعْبِيِّ، حَدَّثَنِي الْبَرَاءُ، بْنُ عَازِبٍ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي يَوْمِ نَحْرٍ فَقَالَ " لاَ يُضَحِّيَنَّ أَحَدٌ حَتَّى يُصَلِّيَ " . قَالَ رَجُلٌ عِنْدِي عَنَاقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتَىْ لَحْمٍ قَالَ " فَضَحِّ بِهَا وَلاَ تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ " .

Reference : Sahih Muslim 1961 h
In-book reference : Book 35, Hadith 13
USC-MSA web (English) reference : Book 22, Hadith 4830

(deprecated numbering scheme)

Al-Bara' b. 'Azib reported that Abu Burda slaughtered the animal as a sacrifice before the ('Id) prayer. Thereupon Allah's Apostle (ﷺ) said:

Offer a substitute for it (since it does not absolve you of the responsibility of sacrifice). Thereupon he said: Allah's Messenger. I have nothing with me but a goat of less than six months. Shu'ba (one of the narrators) said: I think he (al-Bara' b. 'Azib also) said: And it is better than a goat of one year. Thereupon Allah's Messenger (ﷺ) said: Make it a substitute for that (and sacrifice it), but it will not suffice for anyone (as a sacrifice) after you.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَبْدِلْهَا " . فَقَالَ يَا رَسُولَ اللَّهِ لَيْسَ عِنْدِي إِلاَّ جَذَعَةٌ - قَالَ شُعْبَةُ وَأَظُنُّهُ قَالَ - وَهِيَ خَيْرٌ مِنْ مُسِنَّةٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اجْعَلْهَا مَكَانَهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ " .

Reference : Sahih Muslim 1961 i
In-book reference : Book 35, Hadith 14
USC-MSA web (English) reference : Book 22, Hadith 4831
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but did not mention tht doubt (expressed in his statement) That is (the goat of less than a year) is better than a goat of more than one year.

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ . وَلَمْ يَذْكُرِ الشَّكَّ فِي قَوْلِهِ هِيَ خَيْرٌ مِنْ مُسِنَّةٍ .

Reference : Sahih Muslim 1961 j
In-book reference : Book 35, Hadith 15
USC-MSA web (English) reference : Book 22, Hadith 4832
(deprecated numbering scheme)

Anas (b. Malik) reported Allah's Messenger (ﷺ) having said on the day of Nahr (Sacrifice):

He who slaughtered (the animal as a sacrifice) before the ('Id) prayer. should repeat it (i. e. offer another animal). Thereupon a person stood up and said: Messenger of Allah, that is the day when meat is much desired, and he also made a mention of the need of his neighbour, and perhaps Allah's Messenger (ﷺ) attested it. He (the person who had sacrificed the animal before the 'Id prayer) said: I have a goat of less than one year of age with me and I like it more than two fleshy goats; should I offer it as a sacrifice? He permitted him to do so. He (the narrator) said: I do not know whether this permission was granted to anyone else besides him or not. Allah's Messenger (ﷺ) then turned towards two rams. and he slaughtered them, and the people' came to the goats and got them distributed amongst themselves (for offering them as sacrifice).

وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، - وَاللَّفْظُ لِعَمْرٍو - قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ النَّحْرِ " مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيُعِدْ " . فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ . وَذَكَرَ هَنَةً مِنْ جِيرَانِهِ كَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَدَّقَهُ قَالَ وَعِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَىَّ مِنْ شَاتَىْ لَحْمٍ أَفَأَذْبَحُهَا قَالَ فَرَخَّصَ لَهُ فَقَالَ لاَ أَدْرِي أَبَلَغَتْ رُخْصَتُهُ مَنْ سِوَاهُ أَمْ لاَ قَالَ وَانْكَفَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى كَبْشَيْنِ فَذَبَحَهُمَا فَقَامَ النَّاسُ إِلَى غُنَيْمَةٍ فَتَوَزَّعُوهَا . أَوْ قَالَ فَتَجَزَّعُوهَا .

Reference : Sahih Muslim 1962 a
In-book reference : Book 35, Hadith 16
USC-MSA web (English) reference : Book 22, Hadith 4833
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) offered the 'Id prayer and then delivered the sermon giving the command:

He who slaughtered the animal before prayer should slaughter (another animal as a sacrifice). The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى ثُمَّ خَطَبَ فَأَمَرَ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ أَنْ يُعِيدَ ذِبْحًا ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ ‏.‏

Reference : Sahih Muslim 1962 b
In-book reference : Book 35, Hadith 17
USC-MSA web (English) reference : Book 22, Hadith 4834
(deprecated numbering scheme)

Anas b. Malik reported:

Allah's Messenger (ﷺ) addressed us on the day of 'Id al-Adha. He smelt the odour of flesh and he prohibited thern from slaughtering (the animals before the 'Id prayer), saying: He who slaughtered the animals (before the 'Id prayer) should do that again (as it is not valid as a sacrifice).

وَحَدَّثَنِي زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ وَرْدَانَ - حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ أَضْحًى - قَالَ - فَوَجَدَ رِيحَ لَحْمٍ فَنَهَاهُمْ أَنْ يَذْبَحُوا قَالَ ‏"‏ مَنْ كَانَ ضَحَّى فَلْيُعِدْ ‏"‏ ‏.‏ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمَا ‏.‏

Reference : Sahih Muslim 1962 c
In-book reference : Book 35, Hadith 18
USC-MSA web (English) reference : Book 22, Hadith 4835
(deprecated numbering scheme)

(2) Chapter: The age of sacrificial animals (2) باب سِنِّ الأُضْحِيَةِ

Jabir reported Allah's Messenger (ﷺ) as saying:

Sacrifice only a grown-up animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months' age).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَذْبَحُوا إِلاَّ مُسِنَّةً إِلاَّ أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1963
In-book reference : Book 35, Hadith 19
USC-MSA web (English) reference : Book 22, Hadith 4836
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

Allah's Messenger (ﷺ) led us in the 'Id prayer in Medina on the Day of Sacrifice. Some persons slaughtered their animals ahead of him under the impression that Allah's Apostle (ﷺ) had-already offered sacrifice. Thereupon Allah's

Apostle (ﷺ) said: Those who had slaughtered their animals ahead of him should slaughter the other ones in their stead. And they should not sacrifice the animal before Allah's Messenger (ﷺ) had sacrificed (his animal)

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّحْرِ بِالْمَدِينَةِ فَتَقَدَّمَ رِجَالٌ فَنَحَرُوا وَظَنُّوا أَنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ نَحَرَ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم مَنْ كَانَ نَحَرَ قَبْلَهُ أَنْ يُعِيدَ بِنَحْرٍ آخَرَ وَلاَ يَنْحَرُوا حَتَّى يَنْحَرَ النَّبِيُّ صلى الله عليه وسلم .

Reference : Sahih Muslim 1964
In-book reference : Book 35, Hadith 20
USC-MSA web (English) reference : Book 22, Hadith 4837
(deprecated numbering scheme)

Uqba b. 'Amir reported that Allah's Messenger (ﷺ) gave the gifts of goats to be distributed amongst his Companions. They sacrificed them, but a lamb of one year of age was left. (Someone) made a mention of that to the Messenger of Allah (ﷺ), whereupon he said:

You sacrifice it.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى أَصْحَابِهِ ضَحَايَا فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " ضَحِّ بِهِ أَنْتَ " . قَالَ قُتَيْبَةُ عَلَى صَحَابَتِهِ .

Reference : Sahih Muslim 1965 a
In-book reference : Book 35, Hadith 21
USC-MSA web (English) reference : Book 22, Hadith 4838
(deprecated numbering scheme)

Amir al-Juhani reported:

Allah's Messenger (ﷺ) distributed sacrificial animals (amongst us for sacrificing them on 'Id al-Adha). So we sacrificed them. There fell to my lot a lamb of less than one year I said: Allah's Messenger, there has fallen to my lot a lamb (Jadha'a), whereupon he said: Sacrifice that.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، قَالَ قَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِينَا ضَحَايَا فَأَصَابَنِي جَذَعٌ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ أَصَابَنِي جَذَعٌ . فَقَالَ " ضَحِّ بِهِ " .

Reference : Sahih Muslim 1965 b
In-book reference : Book 35, Hadith 22
USC-MSA web (English) reference : Book 22, Hadith 4839
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Uqba b. 'Amir al-Juhan with a slight change of wording.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ حَسَّانَ - أَخْبَرَنَا مُعَاوِيَةُ، - وَهُوَ ابْنُ سَلاَّمٍ - حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، أَخْبَرَنِي بَعْجَةُ بْنُ عَبْدِ، اللَّهِ أَنَّ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَسَمَ ضَحَايَا بَيْنَ أَصْحَابِهِ . بِمِثْلِ مَعْنَاهُ .

Reference : Sahih Muslim 1965 c

In-book reference : Book 35, Hadith 23
USC-MSA web (English) reference : Book 22, Hadith 4840
(deprecated numbering scheme)

(3) Chapter: It is recommended to select a good animal for the sacrifice and to slaughter it oneself, not delegating it to anyone else, and to say the name of Allah, and to say the Takbir

(3) باب اسْتِحْبَابِ الضَّحِيَّةِ وَذَبْحِهَا مُبَاشَرَةً بِلاَ تَوْكِيلٍ وَالتَّسْمِيَةِ وَالتَّكْبِيرِ

Anas reported that Allah's Messenger (ﷺ) sacrificed with his own hands two horned rams which were white with black markings reciting the name of Allah and glorifying Him (saying Allah-o-Akbar). He placed his foot on their sides (while sacrificing).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ ضَحَّى النَّبِيُّ صلى الله عليه وسلم بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا ‏.‏

Reference : Sahih Muslim 1966 a
In-book reference : Book 35, Hadith 24
USC-MSA web (English) reference : Book 22, Hadith 4841
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) sacrificed two horned rams of white colour with black markings over them. He also stated:

I saw him sacrificing them with his own hand and saw him placing his foot on their sides, and recited the name of Allah and Glorified Him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ ضَحَّى رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ قَالَ وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ وَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا قَالَ وَسَمَّى وَكَبَّرَ ‏.‏

Reference : Sahih Muslim 1966 b
In-book reference : Book 35, Hadith 25
USC-MSA web (English) reference : Book 22, Hadith 4842
(deprecated numbering scheme)

Shu'ba reported:

Qatada informed me that he had heard Anas saying that Allah's Messenger (may peace be npon him) sacrificed (the horned rams) and like that. I said: Did you (Qatada) hear from Anas? He said. Yes.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي قَتَادَةُ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ ضَحَّى رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏ بِمِثْلِهِ ‏.‏ قَالَ قُلْتُ آنْتَ سَمِعْتَهُ مِنْ أَنَسٍ قَالَ نَعَمْ ‏.‏

Reference : Sahih Muslim 1966 c
In-book reference : Book 35, Hadith 26
USC-MSA web (English) reference : Book 22, Hadith 4843
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Anas with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ وَيَقُولُ ‏"‏ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ‏"‏ ‏.‏

Reference : Sahih Muslim 1966 d

In-book reference : Book 35, Hadith 27
USC-MSA web (English) reference : Book 22, Hadith 4844
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) commanded that a ram with black legs, black belly and black (circles) round the eyes should be brought to him, so that he should sacrifice it. He said to 'A'isha:

Give me the large knife, and then said: Sharpen it on a stone. She did that. He then took it (the knife) and then the ram; he placed it on the ground and then sacrificed it, saying: Bismillah, Allah-humma Taqabbal min Muhammadin wa Al-i-Muhammadin, wa min Ummati Muhammadin (In the name of Allah," O Allah, accept [this sacrifice] on behalf of Muhammad and the family of Muhammad and the Umma of Muhammad").

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ قَالَ حَيْوَةُ أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ وَيَبْرُكُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ فَأُتِيَ بِهِ لِيُضَحِّيَ بِهِ فَقَالَ لَهَا " يَا عَائِشَةُ هَلُمِّي الْمُدْيَةَ " . ثُمَّ قَالَ " اشْحَذِيهَا بِحَجَرٍ " . فَفَعَلَتْ ثُمَّ أَخَذَهَا وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ ثُمَّ قَالَ " بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ " . ثُمَّ ضَحَّى بِهِ .

Reference : Sahih Muslim 1967
In-book reference : Book 35, Hadith 28
USC-MSA web (English) reference : Book 22, Hadith 4845
(deprecated numbering scheme)

(4) Chapter: The permissibility of slaughtering with anything that makes the blood flow, except teeth and other bones

(4) باب جَوَازِ الذَّبْحِ بِكُلِّ مَا أَنْهَرَ الدَّمَ إِلاَّ السِّنَّ وَالظُّفُرَ وَسَائِرَ الْعِظَامِ

Rafi' b. Khadij is reported to have said:

Allah's Messenger, we are going to encounter the enemy tomorrow, but we have no knives with us. Thereupon Allah's Messenger (ﷺ) said: Make haste or be careful (in making arrangements for procuring knives) which would let the blood flow (and along with it) the name of Allah is also to be recited. Then eat, but not the tooth or nail. And I am going to tell you why it is not permissible to slaughter the animal with the help of tooth and bone; and as for the nail. it is a bone, and the bone is the knife of Abyssinians. He (the narrator) said: There fell to our lot as spoils of war camels and goats, and one of the camels among them became wild. A person (amongst usl struck It with an arrow which brought it under control. whereupon Allah's Messenger (ﷺ) said: This camel became wild like wild animals, so if you find any animal getting wild, you do the same with that

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي أَبِي، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا لاَقُو الْعَدُوِّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى قَالَ صلى الله عليه وسلم " أَعْجِلْ أَوْ أَرْنِي مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ " . قَالَ وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ فَنَدَّ مِنْهَا بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِهَذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَإِذَا غَلَبَكُمْ مِنْهَا شَىْءٌ فَاصْنَعُوا بِهِ هَكَذَا " .

Reference : Sahih Muslim 1968 a
In-book reference : Book 35, Hadith 29
USC-MSA web (English) reference : Book 22, Hadith 4846

(deprecated numbering scheme)

Rafi' b. Khadij reported:

While we were with Allah's Messenger (may peace he upon him) in Dhu'I-Hulaifa in Tihama, we got hold of goats and camels. Some persons (amongst us) made haste and boiled (the flesh of goats and camels) in their earthen pots. He then commanded and these were turned over; then he equalised ten goats for a camel. The rest of the hadith is the same.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ فَأَصَبْنَا غَنَمًا وَإِبِلاً فَعَجِلَ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ فَأَمَرَ بِهَا فَكُفِئَتْ ثُمَّ عَدَلَ عَشْرًا مِنَ الْغَنَمِ بِجَزُورٍ ‏.‏ وَذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ ‏.‏

Reference : Sahih Muslim 1968 b
In-book reference : Book 35, Hadith 30
USC-MSA web (English) reference : Book 22, Hadith 4847
(deprecated numbering scheme)

Rafi' b. Khadij reported from his grandfather that he said:

Allah's Messenger, we are going to encounter the enemy tomorrow, but we do not have long knives with us, should we then slaughter them with the peel of the reed? The rest of the hadith is the same. (And at the end the words are):" A camel became wild (and got out of our control). We attacked it with arrows until we made it fall down."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ، عَنْ جَدِّهِ، رَافِعٍ ثُمَّ حَدَّثَنِيهِ عُمَرُ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ، رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ عَنْ جَدِّهِ، قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا لاَقُو الْعَدُوِّ غَدًا وَلَيْسَ مَعَنَا مُدًى فَنُذَكِّي بِاللِّيطِ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ وَقَالَ فَنَدَّ عَلَيْنَا بَعِيرٌ مِنْهَا فَرَمَيْنَاهُ بِالنَّبْلِ حَتَّى وَهَصْنَاهُ ‏.‏

Reference : Sahih Muslim 1968 c
In-book reference : Book 35, Hadith 31
USC-MSA web (English) reference : Book 22, Hadith 4848
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sa'id b. Masruq with the same chain of transmitters with a slight variation of words.

وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، بِهَذَا الإِسْنَادِ الْحَدِيثَ إِلَى آخِرِهِ بِتَمَامِهِ وَقَالَ فِيهِ وَلَيْسَتْ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْقَصَبِ

Reference : Sahih Muslim 1968 d
In-book reference : Book 35, Hadith 32
USC-MSA web (English) reference : Book 22, Hadith 4848
(deprecated numbering scheme)

Rafi' b. Khadij reported that he said:

Allah's Messenger, we are going to encounter the enemy tomorrow. and we do not have large knives with us. The rest of the hadith is the same, but no mention is made of this:" The people hastened and they boiled (flesh) in the earthen pots. He (the Holy Prophet), cammanded and these were turned over and the narrator narrated the whole event.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّا لاَقُو الْعَدُوِّ غَدًا وَلَيْسَ مَعَنَا مُدًى وَسَاقَ الْحَدِيثَ وَلَمْ يَذْكُرْ فَعَجِلَ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ فَأَمَرَ بِهَا فَكُفِئَتْ وَذَكَرَ سَائِرَ الْقِصَّةِ .

Reference : Sahih Muslim 1968 e
In-book reference : Book 35, Hadith 33
USC-MSA web (English) reference : Book 22, Hadith 4849
(deprecated numbering scheme)

(5) Chapter: The prohibition of eating sacrificial meat for more than three days, which applied at the beginning of Islam but was then abrogated, and now it is permissible to eat it as long as one wants.

(5) باب بَيَانِ مَا كَانَ مِنَ النَّهْيِ عَنْ أَكْلِ لُحُومِ الأَضَاحِيِّ بَعْدَ ثَلاَثٍ فِي أَوَّلِ الإِسْلاَمِ وَبَيَانِ نَسْخِهِ وَإِبَاحَتِهِ إِلَى مَتَى شَاءَ

Abu Ubaid reported:

I was with 'Ali b. Abi Talib on the occasion of the 'Id day. He started with the 'Id prayer before delivering the sermon, and said: Allah's Messenger (ﷺ) forbade us to eat the flesh of our sacrificial animals beyond three days.

حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي عُبَيْدٍ، قَالَ شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَبَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ وَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَانَا أَنْ نَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلاَثٍ .

Reference : Sahih Muslim 1969 a
In-book reference : Book 35, Hadith 34
USC-MSA web (English) reference : Book 22, Hadith 4850
(deprecated numbering scheme)

Abu 'Ubaid, the freed slave of Ibn Azhar, reported that he said 'Id (prayer) with Umar b. al-Khattab, and then said the 'Id (prayer) with 'Ali b. Abu Talib. He (the narrator further) reported:

He led us in prayer before delivering the sermon and then addressed the people saying: Allah's Messenger (ﷺ) has forbidden you to eat the flesh of your sacrificial animals beyond three nights, so do not eat that.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ قَالَ ثُمَّ صَلَّيْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ - فَصَلَّى لَنَا قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلاَثِ لَيَالٍ فَلاَ تَأْكُلُوا .

Reference : Sahih Muslim 1969 b
In-book reference : Book 35, Hadith 35
USC-MSA web (English) reference : Book 22, Hadith 4851
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، ح وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1969 c

In-book reference : Book 35, Hadith 36
USC-MSA web (English) reference : Book 22, Hadith 4852
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Apostle (ﷺ) having said:

None of you should eat the flesh of his sacrificial animal beyond three days.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يَأْكُلْ أَحَدٌ مِنْ لَحْمِ أُضْحِيَّتِهِ فَوْقَ ثَلاَثَةِ أَيَّامٍ " .

Reference : Sahih Muslim 1970 a
In-book reference : Book 35, Hadith 37
USC-MSA web (English) reference : Book 22, Hadith 4853
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ رَافِعٍ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 1970 b
In-book reference : Book 35, Hadith 38
USC-MSA web (English) reference : Book 22, Hadith 4854
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (ﷺ) forbade that the flesh of sacrificial animals be eaten beyond three (days) Salim (son of Ibn Umar) said:

Ibn 'Umar did not eat the flesh of the sacrificial animals beyond three (days). Ibn Abu 'Umar said:" Beyond three days."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا وَقَالَ عَبْدٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ تُؤْكَلَ لُحُومُ الأَضَاحِي بَعْدَ ثَلاَثٍ . قَالَ سَالِمٌ فَكَانَ ابْنُ عُمَرَ لاَ يَأْكُلُ لُحُومَ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ . وَقَالَ ابْنُ أَبِي عُمَرَ بَعْدَ ثَلاَثٍ .

Reference : Sahih Muslim 1970 c
In-book reference : Book 35, Hadith 39
USC-MSA web (English) reference : Book 22, Hadith 4855
(deprecated numbering scheme)

Abdullah b. Waqid reported:

Allah's Messenger (ﷺ) forbade (people) to cat the flesh of sacrificed animals beyond three days. Abdullah b. Abu Bakr said, I made a mention of that to 'Amra, whereupon she said: He has told the truth, for I heard 'A'isha say: The poor among the people of the desert come (to the towns) on the occasion of Id al-Adha during the lifetime of Allah's Messenger (ﷺ). Upon this Allah's Messenger (ﷺ) said: Retain with you (the flesh) sufficing for three (days), and whatever is left out of that give in charity. After this. they (the Muslims) said: Allah's Messenger, the people make waterskins with the (hides) of their sacrificed animals and they melt fat out of them. Thereupon he said. What the then? They said: You forbade (us) to eat the flesh of sacrificial animals beyond threoq (days), whereupon he said: I forbade you for those (poor persons) who flocked (to the towns on this occasion for getting meat) but now when (this situation has improved) you may eat, preserve and give -in charity.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ، أَبِي بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ . قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ فَقَالَتْ صَدَقَ سَمِعْتُ عَائِشَةَ تَقُولُ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حِضْرَةَ الأَضْحَى زَمَنَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ادَّخِرُوا ثَلاَثًا ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ " . فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ يَتَّخِذُونَ الأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيَجْمِلُونَ مِنْهَا الْوَدَكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا ذَاكَ " . قَالُوا نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلاَثٍ . فَقَالَ " إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَّةِ الَّتِي دَفَّتْ فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا " .

Reference	: Sahih Muslim 1971
In-book reference	: Book 35, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 22, Hadith 4856

Jabir reported that Allah's Apostle (ﷺ) forbade eating of the flesh of sacrificed animals beyond three (days). but afterwards said:

Eat, make a provision, and keep it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ ثُمَّ قَالَ بَعْدُ " كُلُوا وَتَزَوَّدُوا وَادَّخِرُوا " .

Reference	: Sahih Muslim 1972 a
In-book reference	: Book 35, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 22, Hadith 4857

Jabir b. Abdullah reported:

We did not eat the flesh of our sacrificial animals beyond three days in Mina. Then Allah's Messenger (ﷺ) permitted us saying: Eat and make it a provision (for journey). I asked 'Ata' whether Jabir had also said: Till we came to Medina. He said: Yes.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنَا عَطَاءٌ، قَالَ سَمِعْتُ جَابِرَ بْنَ، عَبْدِ اللَّهِ يَقُولُ كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثِ مِنًى فَأَرْخَصَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " كُلُوا وَتَزَوَّدُوا " . قُلْتُ لِعَطَاءٍ قَالَ جَابِرٌ حَتَّى جِئْنَا الْمَدِينَةَ قَالَ نَعَمْ .

Reference	: Sahih Muslim 1972 b
In-book reference	: Book 35, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 22, Hadith 4858

Jabir b. 'Abdullah reported:

We did not eat the flesh of sacrificed animals beyond three (days), but then Allah's Messenger (ﷺ) commanded us to make it a provision for journey and cat it (beyond three days).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا لاَ نُمْسِكُ لُحُومَ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ فَأَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَتَزَوَّدَ مِنْهَا وَنَأْكُلَ مِنْهَا . يَعْنِي فَوْقَ ثَلاَثٍ .

Reference : Sahih Muslim 1972 c
In-book reference : Book 35, Hadith 43
USC-MSA web (English) reference : Book 22, Hadith 4859
(deprecated numbering scheme)

Jabir reported:

We made provision (out of the flesh of sacrificed animals for our journey) to Medina during the lifetime of Allah's Messenger (ﷺ).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ كُنَّا نَتَزَوَّدُهَا إِلَى الْمَدِينَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 1972 d
In-book reference : Book 35, Hadith 44
USC-MSA web (English) reference : Book 22, Hadith 4860
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) having said:

O people of Medina, do not eat the flesh of sacrificed animals beyond three days. Ibn al-Muthanni said: Three days. They (the Companions of the Holy Prophet) complained to the Messenger of Allah (may peace he upon him) that they had children and servants of theirs (to feed), whereupon he said: Eat, and feed others, and store, and make it a provision of food.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي، نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَهْلَ الْمَدِينَةِ لاَ تَأْكُلُوا لُحُومَ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ " . وَقَالَ ابْنُ الْمُثَنَّى ثَلاَثَةِ أَيَّامٍ . فَشَكَوْا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ لَهُمْ عِيَالاً وَحَشَمًا وَخَدَمًا فَقَالَ " كُلُوا وَأَطْعِمُوا وَاحْبِسُوا أَوِ ادَّخِرُوا " . قَالَ ابْنُ الْمُثَنَّى شَكَّ عَبْدُ الأَعْلَى .

Reference : Sahih Muslim 1973
In-book reference : Book 35, Hadith 45
USC-MSA web (English) reference : Book 22, Hadith 4861
(deprecated numbering scheme)

Salama b. al-Akwa' reported Allah's Messenger (way peace be upon him) having said:

He who sacrifices (animal) among you nothing should be left in his house (out of its flesh) on the morning of the third day. When it was the next year they (his Companions) said: Should we do this year as we did daring the previous year? Thereupon he said: Don't do that, for that was a year when the people were hard pressed (on account of poverty). so I wanted that the (flesh) might be distributed amongst them.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، بْنِ الأَكْوَعِ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ ضَحَّى مِنْكُمْ فَلاَ يُصْبِحَنَّ فِي بَيْتِهِ بَعْدَ ثَالِثَةٍ شَيْئًا " . فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قَالُوا يَا رَسُولَ اللَّهِ نَفْعَلُ كَمَا فَعَلْنَا عَامَ أَوَّلَ فَقَالَ " لاَ إِنَّ ذَاكَ عَامٌ كَانَ النَّاسُ فِيهِ بِجَهْدٍ فَأَرَدْتُ أَنْ يَفْشُوَ فِيهِمْ " .

Reference : Sahih Muslim 1974
In-book reference : Book 35, Hadith 46
USC-MSA web (English) reference : Book 22, Hadith 4862
(deprecated numbering scheme)

Thauban reported that Allah's Messenger (way peace be upon him) slaughtered his sacrificial animal and then said:

Thauban, make his meat usable (for journey), and I continuously served him that until he arrived in Medina.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي، الزَّاهِرِيَّةِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ، قَالَ ذَبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم ضَحِيَّتَهُ ثُمَّ قَالَ " يَا ثَوْبَانُ أَصْلِحْ لَحْمَ هَذِهِ " . فَلَمْ أَزَلْ أُطْعِمُهُ مِنْهَا حَتَّى قَدِمَ الْمَدِينَةَ .

Reference : Sahih Muslim 1975 a
In-book reference : Book 35, Hadith 47
USC-MSA web (English) reference : Book 22, Hadith 4863
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mu'awiya b. Salih with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، رَافِعٍ قَالاَ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلاَهُمَا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1975 b
In-book reference : Book 35, Hadith 48
USC-MSA web (English) reference : Book 22, Hadith 4864
(deprecated numbering scheme)

Thauban, the freed slave of Allah's Messenger (ﷺ), reported:

Allah's Messenger (ﷺ) said to me on the occasion of Hajjat-al-Wada' (the Farewell Pilgrimage): Make the flesh usable. So I made it usable (for him) and he ate it constantly until he reached Medina. This hadith has been narrated on the authority of Yabya b. Hamza with the same chain of transmitters, but he did not say: On the occasion of Hajjat-al-Wada'.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو مُسْهِرٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنِي الزُّبَيْدِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ " أَصْلِحْ هَذَا اللَّحْمَ " . قَالَ فَأَصْلَحْتُهُ فَلَمْ يَزَلْ يَأْكُلُ مِنْهُ حَتَّى بَلَغَ الْمَدِينَةَ .

وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى، بْنُ حَمْزَةَ بِهَذَا الإِسْنَادِ وَلَمْ يَقُلْ فِي حَجَّةِ الْوَدَاعِ .

Reference : Sahih Muslim 1975 c, d
In-book reference : Book 35, Hadith 49

USC-MSA web (English) reference : Book 22, Hadith 4865
(deprecated numbering scheme)

Abdullah b. Buraida reported on the authority of his father that Allah's Messenger (ﷺ) said this:

I prohibited you from visiting the graves, but (now) you may visit them, and I prohibited you (from eating) the flesh of sacrific- ed animals beyond three days, but now keep it as long as you like. I prohibited you from the use of Nabidh except (that preoared) in dry waterskins. Now drink (Nabidh prepared in any utensil), but do not drink when it becomes intoxicant.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ أَبُو بَكْرٍ عَنْ أَبِي سِنَانٍ، وَقَالَ ابْنُ الْمُثَنَّى، عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا وَلاَ تَشْرَبُوا مُسْكِرًا " .

Reference : Sahih Muslim 1977 a
In-book reference : Book 35, Hadith 50
USC-MSA web (English) reference : Book 22, Hadith 4866
(deprecated numbering scheme)

Ibn Buraida, on the authority of his father, reported Allah's Messenger (ﷺ) having said this:

I used to forbid you. The rest of the hadith is the same.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ، بْنِ مَرْثَدٍ عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُنْتُ نَهَيْتُكُمْ " . فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ .

Reference : Sahih Muslim 1977 b
In-book reference : Book 35, Hadith 51
USC-MSA web (English) reference : Book 22, Hadith 4867
(deprecated numbering scheme)

(6) Chapter: Fara' and 'Atirah (6) باب الْفَرَعِ وَالْعَتِيرَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

(The sacrifice of Fara' and 'Atira) has no (sanction in Islam). Ibn Rafi' made this addition in his narration that Fara' means the first-born young one of a camel.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ فَرَعَ وَلاَ عَتِيرَةَ " . زَادَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ وَالْفَرَعُ أَوَّلُ النِّتَاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ .

Reference : Sahih Muslim 1976
In-book reference : Book 35, Hadith 52
USC-MSA web (English) reference : Book 22, Hadith 4868
(deprecated numbering scheme)

(7) Chapter: When the first ten days of Dhul-Hijjah begin, it is forbidden for the one who wants to offer a sacrifice to remove anything from his hair, nails or skin

(7) باب نَهْيِ مَنْ دَخَلَ عَلَيْهِ عَشْرُ ذِي الْحِجَّةِ وَهُوَ مُرِيدُ التَّضْحِيَةِ أَنْ يَأْخُذَ مِنْ شَعْرِهِ أَوْ أَظْفَارِهِ شَيْئًا

Umm Salama reported Allah's Messenger (ﷺ) having said this:

When any one of you intending to sacrifice the animal enters in the month (of Dhu'l-Hijja) he should not get his hair or nails touched (cut). It was said to Sufyan that some of the (scholars) did not deem this hadith to be Maffu'. He said: But I deem it as Marfu' (i. e. chain of narration traceable right up to the Holy Prophet).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، بْنِ عَوْفٍ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يُحَدِّثُ عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَتِ الْعَشْرُ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلاَ يَمَسَّ مِنْ شَعَرِهِ وَبَشَرِهِ شَيْئًا " . قِيلَ لِسُفْيَانَ فَإِنَّ بَعْضَهُمْ لاَ يَرْفَعُهُ قَالَ لَكِنِّي أَرْفَعُهُ .

Reference : Sahih Muslim 1977 c
In-book reference : Book 35, Hadith 53
USC-MSA web (English) reference : Book 22, Hadith 4869
(deprecated numbering scheme)

Umm Salama reported Allah's Apostle (ﷺ) as saying:

If anyone of you intends to offer sacrifice he should not get his hair cut or nails trimmed.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدِ بْنِ، عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ، تَرْفَعُهُ قَالَ " إِذَا دَخَلَ الْعَشْرُ وَعِنْدَهُ أُضْحِيَّةٌ يُرِيدُ أَنْ يُضَحِّيَ فَلاَ يَأْخُذَنَّ شَعْرًا وَلاَ يَقْلِمَنَّ ظُفُرًا " .

Reference : Sahih Muslim 1977 d
In-book reference : Book 35, Hadith 54
USC-MSA web (English) reference : Book 22, Hadith 4870
(deprecated numbering scheme)

Umm Salama reported (these words) directly from Allah's Messenger (ﷺ):

If anyone has in his possession a sacrificial animal to offer as a sacrifice (on 'Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhu'l Hijja

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا رَأَيْتُمْ هِلاَلَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ " .

Reference : Sahih Muslim 1977 d
In-book reference : Book 35, Hadith 55
USC-MSA web (English) reference : Book 22, Hadith 4871
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Amr b. Muslim with the same chain of transmitters.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْهَاشِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ، أَوْ عَمْرِو بْنِ مُسْلِمٍ بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 1977 e
In-book reference : Book 35, Hadith 56
USC-MSA web (English) reference : Book 22, Hadith 4872
(deprecated numbering scheme)

Umm Salama, the wife of Allah's Apostle (ﷺ), reported Allah's Messenger (ﷺ) to have said:

He who has a sacrificial animal with him whom (he intends) to offer as sacrifice, and he enters the month of Dhu'I-Hijja, he should not get his hair cut or nails trimmed until he has sacrificed the animal.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ، عَنْ عُمَرَ بْنِ مُسْلِمِ بْنِ عَمَّارِ بْنِ أُكَيْمَةَ اللَّيْثِيِّ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ فَإِذَا أُهِلَّ هِلاَلُ ذِي الْحِجَّةِ فَلاَ يَأْخُذَنَّ مِنْ شَعْرِهِ وَلاَ مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضَحِّيَ ‏"‏ ‏.‏

Reference : Sahih Muslim 1977 f
In-book reference : Book 35, Hadith 57
USC-MSA web (English) reference : Book 22, Hadith 4873
(deprecated numbering scheme)

'Amr b. Muslim b. 'Ammar al-Laithi reported:

While we were in a bathroom just before 'Id al-Adha some of the persons tried to remove the hair with the help of hair-removing chemicals. Thereupon some of the people owning the bath (or some of the people sitting therein) said that Sa'id b. Musayyib did not approve of it, or he prohibited it. Then I met Sa'id b. Musayyib and made a mention of that to him, whereupon he said: O my nephew, this is the hadith which has been forgotten, and abandoned. Umm Salama, the wife of Allah's Apostle (ﷺ), narrated to me Allah's Messenger (ﷺ) having said as narrated above.

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا عَمْرُو بْنُ مُسْلِمِ بْنِ عَمَّارٍ اللَّيْثِيُّ، قَالَ كُنَّا فِي الْحَمَّامِ قُبَيْلَ الأَضْحَى فَاطَّلَى فِيهِ نَاسٌ فَقَالَ بَعْضُ أَهْلِ الْحَمَّامِ إِنَّ سَعِيدَ بْنَ الْمُسَيَّبِ يَكْرَهُ هَذَا أَوْ يَنْهَى عَنْهُ فَلَقِيتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ يَا ابْنَ أَخِي هَذَا حَدِيثٌ قَدْ نُسِيَ وَتُرِكَ حَدَّثَتْنِي أُمُّ سَلَمَةَ زَوْجُ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ مُعَاذٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ‏.‏

Reference : Sahih Muslim 1977 g
In-book reference : Book 35, Hadith 58
USC-MSA web (English) reference : Book 22, Hadith 4874
(deprecated numbering scheme)

Amr b. Muslim al-Jundani reported that Ibn Musayyib had told him that it was Umm Salama, the wife of Allah's Apostle (ﷺ), who had informed him of that as narrated above.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَخِي ابْنِ وَهْبٍ، قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ عُمَرَ، بْنِ مُسْلِمٍ الْجُنْدَعِيِّ أَنَّ ابْنَ الْمُسَيَّبِ، أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ ‏.‏ وَذَكَرَ النَّبِيَّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِهِمْ ‏.‏

Reference : Sahih Muslim 1977 h

In-book reference : Book 35, Hadith 59
USC-MSA web (English) reference : Book 22, Hadith 4875
(deprecated numbering scheme)

(8) Chapter: The prohibition of slaughtering a sacrifice for anything other than Allah, and the one who does that is cursed

(8) باب تَحْرِيمِ الذَّبْحِ لِغَيْرِ اللَّهِ تَعَالَى وَلَعْنِ فَاعِلِهِ

Abu Tufail 'Amir b. Withila reported:

I was in the company of 'Ali b. Abi Talib, when a person came to him, and said: What was it that Allah's Apostle (ﷺ) told you in secret? Thereupon he (liadrat 'All) was enraged and said: Allah's Apostle (ﷺ) did not tell me anything in secret that he hid from people, except that he told me four things. He said: Com- mader of Faithful, what are these? He said: Allah cursed him who cursed his father; Allah cursed him who sacrificed for anyone besides Allah; and Allah cursed him who accommodates an innovator (in religion) ; and Allah cursed him who changed the minarets (the boundary lines) of the land.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَسُرَيْجُ بْنُ يُونُسَ، كِلاَهُمَا عَنْ مَرْوَانَ، قَالَ زُهَيْرٌ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ، حَدَّثَنَا أَبُو الطُّفَيْلِ، عَامِرُ بْنُ وَاثِلَةَ قَالَ كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَأَتَاهُ رَجُلٌ فَقَالَ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يُسِرُّ إِلَيْكَ قَالَ فَغَضِبَ وَقَالَ مَا كَانَ النَّبِيُّ صلى الله عليه وسلم يُسِرُّ إِلَىَّ شَيْئًا يَكْتُمُهُ النَّاسَ غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ . قَالَ فَقَالَ مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قَالَ " لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ " .

Reference : Sahih Muslim 1978 a
In-book reference : Book 35, Hadith 60
USC-MSA web (English) reference : Book 22, Hadith 4876
(deprecated numbering scheme)

Abu Tufail reported:

We said to 'Ali b. Abi Talib: Inform us about something which Allah's Messenger (ﷺ) told you in secret, whereupon he said: He told me nothing in secret which he bid from people, but I heard him say: Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines (of the land possessed by him).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ عَنْ مَنْصُورِ، بْنِ حَيَّانَ عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْنَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَخْبِرْنَا بِشَىْءٍ، أَسَرَّهُ إِلَيْكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ مَا أَسَرَّ إِلَىَّ شَيْئًا كَتَمَهُ النَّاسَ وَلَكِنِّي سَمِعْتُهُ يَقُولُ " لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ " .

Reference : Sahih Muslim 1978 b
In-book reference : Book 35, Hadith 61
USC-MSA web (English) reference : Book 22, Hadith 4877
(deprecated numbering scheme)

Abu Tufail reported:

'Ali was asked whether Allah's Messenger (ﷺ) had showed special favour (by disclosing to him) a thing (which he kept secret from others). Thereupon he said: Allah's Messenger (ﷺ) singled us not for (disclosing to us) anything (secret) which he did not make public, (but those few things) which lie in the sheath of my sword. He drew out the

written document contained in it and on that (it was mentioned): Allah cursed him who sacrificed for anyone else besides Allah; and Allah cursed him who stole the signposts (demarcating the boundary lines of the) land; and Allah cursed him who cursed his father; and Allah cursed him who accommodated an innovator (in religion).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةَ، يُحَدِّثُ عَنْ أَبِي الطُّفَيْلِ، قَالَ سُئِلَ عَلِيٌّ أَخَصَّكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَىْءٍ فَقَالَ مَا خَصَّنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَىْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً إِلاَّ مَا كَانَ فِي قِرَابِ سَيْفِي هَذَا - قَالَ - فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا " لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الأَرْضِ وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا " .

Reference : Sahih Muslim 1978 c
In-book reference : Book 35, Hadith 62
USC-MSA web (English) reference : Book 22, Hadith 4878
(deprecated numbering scheme)

36 - The Book of Drinks (1979 - 2064)

كتاب الأشربة

(1) Chapter: The prohibition of Khamr, which may be made from the juice of grapes, dried dates, unripe dates, raisins and other things that intoxicate

(1) باب تَحْرِيمِ الْخَمْرِ وَبَيَانِ أَنَّهَا تَكُونُ مِنْ عَصِيرِ الْعِنَبِ وَمِنَ التَّمْرِ وَالْبُسْرِ وَالزَّبِيبِ وَغَيْرِهَا مِمَّا يُسْكِرُ

'Ali b. Abu Talib reported; There fell to my lot along with Allah's Messenger (ﷺ) an old she-camel from the spoils of Badr. Allah's Messenger (ﷺ) granted me another camel. I made them kneel down one day at the door of an Ansari, and I wanted to carry on them Idhkhir (a kind of grass) in order to sell that. There was with me a goldsmith of the tribe of Qainuqa'. I saught to give a wedding feast (on the occasion of marriage with) Fatima with the help of that (the price accrued from the sale of this grass). And Hamza b. 'Abd al-Muttalib was busy in drinking in that house in the company of a singing girl who was singing to him. She said:

Hamza, get up for slaughtering the fat she-camels. Hamza attacked them with the sword and cut off their humps and ripped their haunches, and then took out their livers. I said to Ibn Shihab: Did he take out anything from the hump? He said: He cut off the humps altogether. Ibn Shihab reported 'Ali having said: I saw this (horrible) sight and it shocked me, and I came to Allah's Apostle (ﷺ) and there was Zaid b, Haritha with him and communicated to him this news. He came in the company of Zaid and I also went along with him and he went to Hamza and he expressed anger with him. Hamza raised his eyes and said: Are you (not) but the servants of my father? Allah's Messenger (ﷺ) turned back on his heels (on hearing this) until he went away from them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، حُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَغْنَمٍ يَوْمَ بَدْرٍ وَأَعْطَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم شَارِفًا أُخْرَى فَأَنَخْتُهُمَا يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الأَنْصَارِ وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لأَبِيعَهُ وَمَعِي صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ فَأَسْتَعِينَ بِهِ عَلَى وَلِيمَةِ فَاطِمَةَ وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ مَعَهُ قَيْنَةٌ تُغَنِّيهِ فَقَالَتْ أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا . قُلْتُ لاِبْنِ شِهَابٍ وَمِنَ السَّنَامِ قَالَ قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا . قَالَ ابْنُ شِهَابٍ قَالَ عَلِيٌّ فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي فَأَتَيْتُ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ فَأَخْبَرْتُهُ الْخَبَرَ فَخَرَجَ وَمَعَهُ زَيْدٌ وَانْطَلَقْتُ مَعَهُ فَدَخَلَ عَلَى حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ فَرَفَعَ حَمْزَةُ بَصَرَهُ فَقَالَ هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لآبَائِي فَرَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُقَهْقِرُ حَتَّى خَرَجَ عَنْهُمْ .

Reference : Sahih Muslim 1979 a
In-book reference : Book 36, Hadith 1
USC-MSA web (English) reference : Book 23, Hadith 4879
(deprecated numbering scheme)

This hadith has been narrated on the authority of Juraij with the same chain of transmitters.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنِي عَبْدُ الرَّزَّاقِ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 1979 b
In-book reference : Book 36, Hadith 2
USC-MSA web (English) reference : Book 23, Hadith 4880
(deprecated numbering scheme)

Husain b. 'Ali reported 'Ali having said:

There fell to my lot a she-camel out of the spoils of war on the Day of Badr, and Allah's Messenger (ﷺ) gave me (another) she-camel on that day out of the Khums (one-fifth reserved for Allah and His Messenger). When I made up my mind to consummate my marriage with Fatima, the daughter of Allah's Messenger (ﷺ), I prevailed upon a goldsmith of the tribe of Qainuqa' to go along with me so that we might bring Idhkhir wishing to sell that to the goldsmiths and thus I should be able to arrange my wedding feast. While I was arranging the equipments. i. e. litters, sacks and ropes, my two she-camels were sitting down at the side of the apartment of a person of the Ansar. I collected (the different articles of equipment) and found to my surprise that their humps had been chopped off and their haunches had been cut off and their livers had been taken out. I could not help weeping when I saw that plight of theirs. I said: Who has done that? They said: Hamza b. 'Abd al-Muttalib has done this. and he is in this house dead drunk in the company of some of the Ansair with asinging girl singing before him and his companions. She said in her song: O Hamza. get up and attack these falty she-camels. Thereupon Hamza stood up with a sword (in his hand) and cut off their humps and ripped their haunches and tore out their livers. 'Ali said: I went away until I came to Allah's Messenger (ﷺ) and there was with him Zaid b. Haritha. Allah's Messenger (ﷺ) recognised from my face what I had experienced, whereupon Allah's Messenger (ﷺ) said: What has happened to you? I said: Messenger of Allah, by Allah, I have never seen (such an unfortunate day) as this day. Hamza has committed aggression to my she-camels, and has cut off their humps. and ripped their haunches, and he is in a house in the company of some drunkards. (Hearing this) Allah's Messenger (ﷺ) sent for his mantle and, putting it on him, he proceeded, and I and Zaid b. Haritha followed him, until he came to the door (of the house) in which there was Hamza. He (the Holy Prophet) sought permission which they granted him. and they were all drunk. Allah's Messenger (ﷺ) began to reprimand Hamza for what he had done. Hamza's eyes were red. He cast a glance at Allah's Messenger (ﷺ) and then looked towards his knees. and then lifted his eyes and cast a glance at his waist and then lifted his eyes and saw his face. And then Hamza said: Are you anything but the slaves of my father? Alah's Messenger (ﷺ) came to know that he was intoxicated, and he thus turned upon his heels, and came out, and we also came out along with him.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ أَبُو عُثْمَانَ الْمِصْرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، بْنِ عَلِيٍّ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ يَوْمَئِذٍ فَلَمَّا ÈÌÑ أَنْ أَبْتَنِيَ بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ يَرْتَحِلُ مَعِيَ فَنَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَىَّ مَتَاعًا مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ وَشَارِفَاىَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ وَجَمَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ فَإِذَا شَارِفَاىَ قَدِ اجْتُبَّتْ أَسْنِمَتُهُمَا وَبُقِرَتْ خَوَاصِرُهُمَا وَأُخِذَ مِنْ أَكْبَادِهِمَا فَلَمْ أَمْلِكْ عَيْنَىَّ حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا قُلْتُ مَنْ فَعَلَ هَذَا قَالُوا فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ

الأَنْصَارِ غَنَّتْهُ قَيْنَةٌ وَأَصْحَابَهُ فَقَالَتْ فِي غِنَائِهَا أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ فَقَامَ حَمْزَةُ بِالسَّيْفِ فَاجْتَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا فَأَخَذَ مِنْ أَكْبَادِهِمَا قَالَ عَلِيٌّ فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ - قَالَ - فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي وَجْهِيَ الَّذِي لَقِيتُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكَ " قُلْتُ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ عَدَا حَمْزَةُ عَلَى نَاقَتَىَّ فَاجْتَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ - قَالَ - فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِرِدَائِهِ فَارْتَدَاهُ ثُمَّ انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَابَ الَّذِي فِيهِ حَمْزَةُ فَاسْتَأْذَنَ فَأَذِنُوا لَهُ فَإِذَا هُمْ شَرْبٌ فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ فَإِذَا حَمْزَةُ مُحْمَرَّةٌ عَيْنَاهُ فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ صَعَّدَ النَّظَرَ إِلَى رُكْبَتَيْهِ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتِهِ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ فَقَالَ حَمْزَةُ وَهَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُ ثَمِلٌ فَنَكَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَقِبَيْهِ الْقَهْقَرَى وَخَرَجَ وَخَرَجْنَا مَعَهُ .

Reference : Sahih Muslim 1979 c
In-book reference : Book 36, Hadith 3
USC-MSA web (English) reference : Book 23, Hadith 4881
(deprecated numbering scheme)

The above hadith has been narrated likewise through another chain of transmitters.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ، بْنِ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1979 d
In-book reference : Book 36, Hadith 4
USC-MSA web (English) reference : Book 23, Hadith 4881
(deprecated numbering scheme)

Anas b. Malik reported:

I was the cup-bearer of some people in the house of Abu Talha on the day when liquor was forbidden. Their liquor had been prepared from dry dates or fresh dates when the announcer made the announcement. He (Abu Talha) said to me: Go out and find out (what the announcement is). I got out (and found) an announcer making this announcement: Behold, liquor has been declared unlawful. He said: The liquor (was spilt and) flawed in the lanes of Medina. Abu Talha said to me: Go out and Spill it, and I spilt it. They said or some of them said: Such and such were killed, such and such were killed for (the wine) had been in their stomachs. He (the narrator) said. I do not know whether it is the narration transmitted by Anas, (or by someone else). Then Allah, the Exalted and Majestic, revealed:" There shall be no sin (imputed) unto those who have believed and done good works for what they may have eaten as long as they fear (Allah) and believe and do good works" (v. 93).

حَدَّثَنِي أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ سَاقِيَ الْقَوْمِ يَوْمَ حُرِّمَتِ الْخَمْرُ فِي بَيْتِ أَبِي طَلْحَةَ وَمَا شَرَابُهُمْ إِلاَّ الْفَضِيخُ الْبُسْرُ وَالتَّمْرُ . فَإِذَا مُنَادٍ يُنَادِي فَقَالَ اخْرُجْ فَانْظُرْ فَخَرَجْتُ فَإِذَا مُنَادٍ يُنَادِي أَلاَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ - قَالَ - فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ فَقَالَ لِي أَبُو طَلْحَةَ اخْرُجْ فَاهْرِقْهَا . فَهَرَقْتُهَا فَقَالُوا أَوْ

قَالَ بَعْضُهُمْ قُتِلَ فُلاَنٌ قُتِلَ فُلاَنٌ وَهِيَ فِي بُطُونِهِمْ - قَالَ فَلاَ أَدْرِي هُوَ مِنْ حَدِيثِ أَنَسٍ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ{ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ}

Reference : Sahih Muslim 1980 a
In-book reference : Book 36, Hadith 5
USC-MSA web (English) reference : Book 23, Hadith 4882
(deprecated numbering scheme)

'Abd al-Aziz b. Suhaib reported:

They (some persons) asked Anas b. Malik, about Fadikh (that is, a wine prepared from fresh dates), whereupon he said: There was no liquor with us except this Fadikih of yours. It was only this Fadikh that I had been serving to Abu Talha and Abu Ayyub and some persons from amongst the Companions of the Messenger of Allah (ﷺ) in our house.

When a person came and said: Has the news reached you? We said, No. He said: Verily liquor has been declared forbidden. Thereupon, Abd Talha said: Anas, spill these large pitchers. He (the narrator) said: They then never reverted to it, nor even asked about this after the announcement by that person.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ الْفَضِيخِ، فَقَالَ مَا كَانَتْ لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ إِنِّي لَقَائِمٌ أَسْقِيهَا أَبَا طَلْحَةَ وَأَبَا أَيُّوبَ وَرِجَالاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَيْتِنَا إِذْ جَاءَ رَجُلٌ فَقَالَ هَلْ بَلَغَكُمُ الْخَبَرُ قُلْنَا لاَ قَالَ فَإِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ يَا أَنَسُ أَرِقْ هَذِهِ الْقِلاَلَ قَالَ فَمَا رَاجَعُوهَا وَلاَ سَأَلُوا عَنْهَا بَعْدَ خَبَرِ الرَّجُلِ .

Reference : Sahih Muslim 1980 b
In-book reference : Book 36, Hadith 6
USC-MSA web (English) reference : Book 23, Hadith 4883
(deprecated numbering scheme)

Anas b. Malik reported:

I was standing amongst the uncles of my tribe serving them Fadikh while I was the youngest of them, when a person came and said: Verily the use of liqour has been prohibited. They said: Anas, spill it away. So I spilt it. He (one of the narrators. Sulaiman Taimi) said that he asked Anas what that was (the Fadikh). He said: It had been prepared from unripe and ripe dates. Abu Bakr b. Anas said: It was their liquor in those days. Sulaiman said: A person narrated it to me from Anas b. Malik that he had said so.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ إِنِّي لَقَائِمٌ عَلَى الْحَىِّ عَلَى عُمُومَتِي أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ وَأَنَا أَصْغَرُهُمْ سِنًّا فَجَاءَ رَجُلٌ فَقَالَ إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ فَقَالُوا اكْفَأْهَا يَا أَنَسُ . فَكَفَأْتُهَا . قَالَ قُلْتُ لأَنَسٍ مَا هُوَ قَالَ بُسْرٌ وَرُطَبٌ . قَالَ فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ . قَالَ سُلَيْمَانُ وَحَدَّثَنِي رَجُلٌ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ ذَلِكَ أَيْضًا .

Reference : Sahih Muslim 1980 c
In-book reference : Book 36, Hadith 7
USC-MSA web (English) reference : Book 23, Hadith 4884
(deprecated numbering scheme)

Anas reported:

I was standing amongst the members of my (tribe) and serving them liquor. The rest of the hadith is the same, but with this variation that Abu Bakr b. Anas said: It was their liquor in those days (prepared from dates), and Anas was

present there and he did not deny this (fact) Mu'tamir reported on the authority of his father: A person who was with me told me that he had heard Anas saying that that was their liquor in those days.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، قَالَ قَالَ أَنَسٌ كُنْتُ قَائِمًا عَلَى الْحَىِّ أَسْقِيهِمْ ‏.‏ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ غَيْرَ أَنَّهُ قَالَ فَقَالَ أَبُو بَكْرِ بْنُ أَنَسٍ كَانَ خَمْرَهُمْ يَوْمَئِذٍ ‏.‏ وَأَنَسٌ شَاهِدٌ فَلَمْ يُنْكِرْ أَنَسٌ ذَاكَ ‏.‏ وَقَالَ ابْنُ عَبْدِ الأَعْلَى حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ حَدَّثَنِي بَعْضُ مَنْ كَانَ مَعِي أَنَّهُ سَمِعَ أَنَسًا يَقُولُ كَانَ خَمْرَهُمْ يَوْمَئِذٍ ‏.‏

Reference : Sahih Muslim 1980 d
In-book reference : Book 36, Hadith 8
USC-MSA web (English) reference : Book 23, Hadith 4885
(deprecated numbering scheme)

Anas b. Malik reported I was serving wine to Abu Talha, and Abu Dujana. and Mu'adh b. jabal admidst a group of Ansar when a visitor came to us and said There is a fresh news; the (verses) concerning the prohibition of liquor have been revealed. So we spilt it on that day; and it was a mixture of dry dates and fresh dates. Anas b. Malik said:

Whil Khamr was declared unlawful, the common liquor of theirs was then a mixture of dry dates and fresh dates.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ فِي رَهْطٍ مِنَ الأَنْصَارِ فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ حَدَثَ خَبَرٌ نَزَلَ تَحْرِيمُ الْخَمْرِ ‏.‏ فَكَفَأْنَاهَا يَوْمَئِذٍ وَإِنَّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ ‏.‏ قَالَ قَتَادَةُ وَقَالَ أَنَسُ بْنُ مَالِكٍ لَقَدْ حُرِّمَتِ الْخَمْرُ وَكَانَتْ عَامَّةُ خُمُورِهِمْ يَوْمَئِذٍ خَلِيطَ الْبُسْرِ وَالتَّمْرِ ‏.‏

Reference : Sahih Muslim 1980 e
In-book reference : Book 36, Hadith 9
USC-MSA web (English) reference : Book 23, Hadith 4886
(deprecated numbering scheme)

Anas b. Malik said:

I was serving wine to Abu Talha, Abu Dujana, and Suhail b. Baida' from a waterskin which contained the mixture of unripe dates and fresh dates. The rest of the hadith is the same.

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا أَخْبَرَنَا مُعَاذُ، بْنُ هِشَامٍ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ إِنِّي لأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسُهَيْلَ ابْنَ بَيْضَاءَ مِنْ مَزَادَةٍ فِيهَا خَلِيطُ بُسْرٍ وَتَمْرٍ ‏.‏ بِنَحْوِ حَدِيثِ سَعِيدٍ ‏.‏

Reference : Sahih Muslim 1980 f
In-book reference : Book 36, Hadith 10
USC-MSA web (English) reference : Book 23, Hadith 4887
(deprecated numbering scheme)

Anas b. Malik is reported to have said that Allah's Messenger (ﷺ) had forbidden to mixture fresh dates and unripe dates and then drinking (the wine prepared out of it), and that was their common intoxicant when liquor was prohibited.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ قَتَادَةَ بْنَ دِعَامَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يُخْلَطَ التَّمْرُ وَالزَّهْوُ ثُمَّ يُشْرَبَ وَإِنَّ ذَلِكَ كَانَ عَامَّةَ خُمُورِهِمْ يَوْمَ حُرِّمَتِ الْخَمْرُ ‏.‏

Reference : Sahih Muslim 1981

In-book reference : Book 36, Hadith 11
USC-MSA web (English) reference : Book 23, Hadith 4888
(deprecated numbering scheme)

Anas b. Malik reported:

I was serving drink to Abu 'Ubaida b. jarrah, Abu Talha and Ubayy b. Ka'b prepared from unripe dates and fresh dates when a visitor came and he said: Verily liquor has been prohibited. Thereupon, Abu Talha said: Anas, stand up and break this pitcher. I stool up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ، عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبَا طَلْحَةَ وَأُبَىَّ بْنَ كَعْبٍ شَرَابًا مِنْ فَضِيخٍ وَتَمْرٍ فَأَتَاهُمْ آتٍ فَقَالَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ . فَقَالَ أَبُو طَلْحَةَ يَا أَنَسُ قُمْ إِلَى هَذِهِ الْجَرَّةِ فَاكْسِرْهَا . فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى تَكَسَّرَتْ .

Reference : Sahih Muslim 1980 g
In-book reference : Book 36, Hadith 12
USC-MSA web (English) reference : Book 23, Hadith 4889
(deprecated numbering scheme)

Anas b. Malik reported:

Allah revealed the verse in which Allah prohibited the use of liquor. In those days no other liquor was drunk but that prepared from dates.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو بَكْرٍ، - يَعْنِي الْحَنَفِيَّ - حَدَّثَنَا عَبْدُ الْحَمِيدِ، بْنُ جَعْفَرٍ حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ لَقَدْ أَنْزَلَ اللَّهُ الآيَةَ الَّتِي حَرَّمَ اللَّهُ فِيهَا الْخَمْرَ وَمَا بِالْمَدِينَةِ شَرَابٌ يُشْرَبُ إِلاَّ مِنْ تَمْرٍ .

Reference : Sahih Muslim 1982
In-book reference : Book 36, Hadith 13
USC-MSA web (English) reference : Book 23, Hadith 4890
(deprecated numbering scheme)

(2) Chapter: The prohibition of making vinegar from wine

(2) باب تَحْرِيمِ تَخْلِيلِ الْخَمْرِ

Anas reported that Allah's Messenger (ﷺ) was asked about the use of Khamr from which vinegar is prepared. He said:

No (it is prohibited).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سُئِلَ عَنِ الْخَمْرِ تُتَّخَذُ خَلاًّ فَقَالَ " لاَ " .

Reference : Sahih Muslim 1983
In-book reference : Book 36, Hadith 14
USC-MSA web (English) reference : Book 23, Hadith 4891
(deprecated numbering scheme)

(3) Chapter: The prohibition of using Khamr as a remedy; It is not a remedy

(3) باب تَحْرِيمِ التَّدَاوِي بِالْخَمْرِ

Wa'il al-Hadrami reported that Tariq b. Suwaid a-Ju'fi asked Allah's Apostle (ﷺ) about liquor. He forbade (its use) and he expressed hatred that it should be prepared. He (Tariq) said:

I prepare it as a medicine, whereupon he (the Holy Prophet) said: It is no medicine, but an ailment.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، وَائِلٍ الْحَضْرَمِيِّ، أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنِ الْخَمْرِ فَنَهَا أَوْ كَرِهَ أَنْ يَصْنَعَهَا فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ " إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ " .

Reference : Sahih Muslim 1984
In-book reference : Book 36, Hadith 15
USC-MSA web (English) reference : Book 23, Hadith 4892
(deprecated numbering scheme)

(4) Chapter: Everything that is taken from the date palm or grape vine and steeped is called Khamr

(4) باب بَيَانِ أَنَّ جَمِيعَ مَا يُنْبَذُ مِمَّا يُتَّخَذُ مِنَ النَّخْلِ وَالْعِنَبِ يُسَمَّى خَمْرًا

Abu Huraira reported Allah's Messenger (ﷺ) having said:

Wine is prepared from the (fruit) of these two trees-date-palm and vine.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي، عُثْمَانَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ أَبَا كَثِيرٍ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَالْعِنَبَةِ " .

Reference : Sahih Muslim 1985 a
In-book reference : Book 36, Hadith 16
USC-MSA web (English) reference : Book 23, Hadith 4893
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through a different chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا أَبُو كَثِيرٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَالْعِنَبَةِ " .

Reference : Sahih Muslim 1985 b
In-book reference : Book 36, Hadith 17
USC-MSA web (English) reference : Book 23, Hadith 4894
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Wine comes from vine and date-palms. Abu Kuraib has narrated it with a slight variation of words.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ، وَعِكْرِمَةَ، بْنِ عَمَّارٍ وَعُقْبَةَ بْنِ التَّوْأَمِ عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ الْكَرْمَةِ وَالنَّخْلَةِ " . وَفِي رِوَايَةِ أَبِي كُرَيْبٍ " الْكَرْمِ وَالنَّخْلِ " .

Reference : Sahih Muslim 1985 c
In-book reference : Book 36, Hadith 18
USC-MSA web (English) reference : Book 23, Hadith 4895
(deprecated numbering scheme)

(5) Chapter: It is disliked to make Nabidh by mixing dried dates and raisins

(5) باب كَرَاهَةِ انْتِبَاذِ التَّمْرِ وَالزَّبِيبِ مَخْلُوطَيْنِ

Jabir b. 'Abdullah al-Ansari reported that Allah's Messenger (may peace upon him) prohibited the mixing of grapes and fresh dates, and dry dates and fresh dates.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يُخْلَطَ الزَّبِيبُ وَالتَّمْرُ وَالْبُسْرُ وَالتَّمْرُ .

Reference : Sahih Muslim 1986 a
In-book reference : Book 36, Hadith 19
USC-MSA web (English) reference : Book 23, Hadith 4896
(deprecated numbering scheme)

Jabir b. 'Abdullah al-Ansari reported that Allah's Messenger (ﷺ) prohibited the (preparation of) Nabidh by mixing together fresh dates and grapes, and he prohibited the preparation of Nabidh by mixing the fresh dates and unripe dates together.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ، اللَّهِ الأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ جَمِيعًا وَنَهَى أَنْ يُنْبَذَ الرُّطَبُ وَالْبُسْرُ جَمِيعًا .

Reference : Sahih Muslim 1986 b
In-book reference : Book 36, Hadith 20
USC-MSA web (English) reference : Book 23, Hadith 4897
(deprecated numbering scheme)

Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying:

Do not mix fresh dates and dry dates, and grapes and fresh dates for preparing Nabidh.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالاَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ، جُرَيْجٍ قَالَ قَالَ لِي عَطَاءٌ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَجْمَعُوا بَيْنَ الرُّطَبِ وَالْبُسْرِ وَبَيْنَ الزَّبِيبِ وَالتَّمْرِ نَبِيذًا " .

Reference : Sahih Muslim 1986 c
In-book reference : Book 36, Hadith 21
USC-MSA web (English) reference : Book 23, Hadith 4898
(deprecated numbering scheme)

Jabir b. Abdullah al-Ansari reported that Allah's Messenger (ﷺ) Prohibited the preparation of Nabidh by mixing grapes and fresh dates. and he forbade the preparation of Nabidh by mixing unripe dates with fresh dates.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، مَوْلَى حَكِيمِ بْنِ حِزَامٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعًا وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا .

Reference : Sahih Muslim 1986 d
In-book reference : Book 36, Hadith 22
USC-MSA web (English) reference : Book 23, Hadith 4899
(deprecated numbering scheme)

Abu Sa'id reported that Allah's Apostle (ﷺ) prohibited that fresh dates and grapes be mixed together and that fresh dates and unripe dates be mixed together.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ التَّمْرِ وَالزَّبِيبِ أَنْ يُخْلَطَ بَيْنَهُمَا وَعَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُخْلَطَ بَيْنَهُمَا .

Reference : Sahih Muslim 1987 a
In-book reference : Book 36, Hadith 23
USC-MSA web (English) reference : Book 23, Hadith 4900
(deprecated numbering scheme)

Abu Sa'id reported that Allah's Messenger (ﷺ) prohibited us to mix grapes and dry dates together and unripe dates and dry dates (to prepare Nabidh.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَخْلِطَ بَيْنَ الزَّبِيبِ وَالتَّمْرِ وَأَنْ نَخْلِطَ الْبُسْرَ وَالتَّمْرَ .

Reference : Sahih Muslim 1987 b
In-book reference : Book 36, Hadith 24
USC-MSA web (English) reference : Book 23, Hadith 4901
(deprecated numbering scheme)

This hadith is narrated on the authority of Abi Maslama with the same chain of transmitters.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - عَنْ أَبِي، مَسْلَمَةَ بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1987 c
In-book reference : Book 36, Hadith 25
USC-MSA web (English) reference : Book 23, Hadith 4902
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

He who amongst you drinks Nabidh should drink that (prepared either from) grapes alone, or from dates alone, or from unripe dates alone (and not by mixing them with one another).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي، الْمُتَوَكِّلِ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَرِبَ النَّبِيذَ مِنْكُمْ فَلْيَشْرَبْهُ زَبِيبًا فَرْدًا أَوْ تَمْرًا فَرْدًا أَوْ بُسْرًا فَرْدًا " .

Reference : Sahih Muslim 1987 d
In-book reference : Book 36, Hadith 26
USC-MSA web (English) reference : Book 23, Hadith 4903
(deprecated numbering scheme)

Isma'il b. Muslim al-'Abadi reported on the authority of the same chain of transmitters:

Allah's Messenger (ﷺ) prohibited us that we should mix dry dates with unripe dates or (mix) grapes with dry dates (and prepare Nabidh). He also said: He who amongst you drinks-the rest of the hadith is the same.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ، الْعَبْدِيُّ بِهَذَا الإِسْنَادِ قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَخْلِطَ بُسْرًا بِتَمْرٍ أَوْ زَبِيبًا بِتَمْرٍ أَوْ زَبِيبًا بِبُسْرٍ . وَقَالَ " مَنْ شَرِبَهُ مِنْكُمْ " . فَذَكَرَ بِمِثْلِ حَدِيثِ وَكِيعٍ .

Reference : Sahih Muslim 1987 e
In-book reference : Book 36, Hadith 27
USC-MSA web (English) reference : Book 23, Hadith 4903
(deprecated numbering scheme)

Abu Qatada, on the authority of his father, reported Allah's Messenger (ﷺ) having said this:

Do not prepare Nabidh by mixing nearly ripe dates and fresh dates together, and do not prepare Nabidh by mixing grapes and dates together, but prepare Nabidh from each (one of them) separately.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا هِشَامٌ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ، أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا وَلاَ تَنْتَبِذُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعًا وَانْتَبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ " .

Reference : Sahih Muslim 1988 a
In-book reference : Book 36, Hadith 28
USC-MSA web (English) reference : Book 23, Hadith 4904
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yahya b. Abu Kathir with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ حَجَّاجِ بْنِ أَبِي، عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 1988 b
In-book reference : Book 36, Hadith 29
USC-MSA web (English) reference : Book 23, Hadith 4905
(deprecated numbering scheme)

Abu Qatada reported Allah's Messenger (ﷺ) as saying:

Do not prepare Nabidh by mixing nearly ripe and fresh dates and do not prepare Nabidh by mixing together fresh dates and grapes, but prepare Nabidh out of each (one of them) separately. Yahya stated that he had met 'Abdullah b. Abu Qatada and he narrated it on the authority of his father that Allah's Apostle (ﷺ) said this.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيٌّ، - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَنْتَبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا وَلاَ تَنْتَبِذُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعًا وَلَكِنِ انْتَبِذُوا كُلَّ وَاحِدٍ عَلَى حِدَتِهِ " . وَزَعَمَ يَحْيَى أَنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ فَحَدَّثَهُ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ هَذَا .

Reference : Sahih Muslim 1988 c
In-book reference : Book 36, Hadith 30
USC-MSA web (English) reference : Book 23, Hadith 4906
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yahya b. Abu Kathir through these two chains of transmitters but with a slight variation of words.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، بِهَذَيْنِ الإِسْنَادَيْنِ غَيْرَ أَنَّهُ قَالَ " الرُّطَبَ وَالزَّهْوَ وَالتَّمْرَ وَالزَّبِيبَ " .

Reference : Sahih Muslim 1988 d
In-book reference : Book 36, Hadith 31
USC-MSA web (English) reference : Book 23, Hadith 4906
(deprecated numbering scheme)

'Abdullah b. Abu Qatada, on the authority of his father, reported Allah's Apostle (ﷺ) forbidding the preparation of the mixture of ripe dates and unripe dates, and the mixture of grapes and dates, and that of nearly ripe dates and fresh dates but the Prophet said:

Prepare the Nabidh from each one of them separately.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبَانُ الْعَطَّارُ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ وَعَنْ خَلِيطِ الزَّبِيبِ وَالتَّمْرِ وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطَبِ وَقَالَ " انْتَبِذُوا كُلَّ وَاحِدٍ عَلَى حِدَتِهِ " .

Reference : Sahih Muslim 1988 e
In-book reference : Book 36, Hadith 32
USC-MSA web (English) reference : Book 23, Hadith 4907
(deprecated numbering scheme)

This hadith is narrated on the authority of Abu Qatada through another chain of transmitters.

وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ هَذَا الْحَدِيثِ .

Reference : Sahih Muslim 1988 f
In-book reference : Book 36, Hadith 33
USC-MSA web (English) reference : Book 23, Hadith 4908
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) forbade (the preparation of Nabidh) from grapes and dates, and unripe dates and dry dates (by mixing them together). He (the Prophet also) said:
Prepare Nabidh from each one of them separately.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ، بْنِ عَمَّارٍ عَنْ أَبِي كَثِيرٍ الْحَنَفِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الزَّبِيبِ وَالتَّمْرِ وَالْبُسْرِ وَالتَّمْرِ وَقَالَ " يُنْبَذُ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ " .

Reference : Sahih Muslim 1989 a
In-book reference : Book 36, Hadith 34
USC-MSA web (English) reference : Book 23, Hadith 4909
(deprecated numbering scheme)

The above hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أُذَيْنَةَ، - وَهُوَ أَبُو كَثِيرٍ الْغُبَرِيُّ - حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1989 b
In-book reference : Book 36, Hadith 35
USC-MSA web (English) reference : Book 23, Hadith 4909
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Apostle (ﷺ) forbade the mixing of dates and grapes together, and mixing of unripe dates and ripe dates together (for preparing Nabidh), and he wrote to the people of Jurash (in Yemen) forbidding them to prepare the mixture of dates and grapes.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يُخْلَطَ التَّمْرُ وَالزَّبِيبُ جَمِيعًا وَأَنْ يُخْلَطَ الْبُسْرُ وَالتَّمْرُ جَمِيعًا وَكَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ .

Reference : Sahih Muslim 1990 a

In-book reference : Book 36, Hadith 36
USC-MSA web (English) reference : Book 23, Hadith 4910
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters with a slight variation of words.

وَحَدَّثَنِيهِ وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، - يَعْنِي الطَّحَّانَ - عَنِ الشَّيْبَانِيِّ، بِهَذَا الإِسْنَادِ فِي التَّمْرِ وَالزَّبِيبِ وَلَمْ يَذْكُرِ الْبُسْرَ وَالتَّمْرَ ‏.‏

Reference : Sahih Muslim 1990 b
In-book reference : Book 36, Hadith 37
USC-MSA web (English) reference : Book 23, Hadith 4910
(deprecated numbering scheme)

Ibn Umar reported that he was forbidden to prepare Nabidh by mixing unripe dates and fresh dates, and dates with grapes.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى، بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا وَالتَّمْرُ وَالزَّبِيبُ جَمِيعًا ‏.‏

Reference : Sahih Muslim 1991 a
In-book reference : Book 36, Hadith 38
USC-MSA web (English) reference : Book 23, Hadith 4911
(deprecated numbering scheme)

Ibn 'Umar reported that they were forbidden to prepare Nabidh by mixing dry dates and fresh dates and dates and grapes together.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ، عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ قَالَ قَدْ نُهِيَ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا وَالتَّمْرُ وَالزَّبِيبُ جَمِيعًا ‏.‏

Reference : Sahih Muslim 1991 b
In-book reference : Book 36, Hadith 39
USC-MSA web (English) reference : Book 23, Hadith 4912
(deprecated numbering scheme)

(6) Chapter: The prohibition of making Nabidh in Al-Muzaffat, Ad-Dubba' (Gourds), Al-Hantam and An-Naqir; This has been abrogated and now it is permitted, so long as it does not become intoxicating

(6) باب النَّهْىِ عَنْ الاِنْتِبَاذِ فِي الْمُزَفَّتِ وَالدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَبَيَانِ أَنَّهُ مَنْسُوخٌ وَأَنَّهُ الْيَوْمَ حَلاَلٌ مَا لَمْ يَصِرْ مُسْكِرًا

Anas b. Malik reported that Allah's Messenger (ﷺ) forbade the preparation of Nabidh in gourd or varnished jar.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِ ‏.‏

Reference : Sahih Muslim 1992 a
In-book reference : Book 36, Hadith 40
USC-MSA web (English) reference : Book 23, Hadith 4913
(deprecated numbering scheme)

The above hadith is narrated through a different chain with slight variation in wording.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْتَبَذَ فِيهِ ‏.‏

Reference : Sahih Muslim 1992 b
In-book reference : Book 36, Hadith 41
USC-MSA web (English) reference : Book 23, Hadith 4913
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do not prepare Nabidh in gourd or jar or in a pitcher besmeared with pitch (known as green pitcher).

قَالَ وَأَخْبَرَهُ أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَنْتَبِذُوا فِي الدُّبَّاءِ وَلاَ فِي الْمُزَفَّتِ ‏"‏ ‏.‏ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَاجْتَنِبُوا الْحَنَاتِمَ ‏.‏

Reference : Sahih Muslim 1993 a
In-book reference : Book 36, Hadith 42
USC-MSA web (English) reference : Book 23, Hadith 4914
(deprecated numbering scheme)

Abu Huraira reported that Allah's Apostle (ﷺ) forbade (the preparation of Nabidh) in varnished jar, pitcher besmeared with green pitch and hollow stump. It was said to Abu Huraira:

What that Hantama was? He said: It is green pitcher (besmeared with pitch).

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنِ الْمُزَفَّتِ وَالْحَنْتَمِ وَالنَّقِيرِ ‏.‏ قَالَ قِيلَ لأَبِي هُرَيْرَةَ مَا الْحَنْتَمُ قَالَ الْجِرَارُ الْخُضْرُ ‏.‏

Reference : Sahih Muslim 1993 b
In-book reference : Book 36, Hadith 43
USC-MSA web (English) reference : Book 23, Hadith 4915
(deprecated numbering scheme)

Abu Huraira reported that Allah's Apostle (ﷺ) said to the group of Abd al-Qais:

I forbid you (to prepare Nabidh) in gourd. and green pitcher, hollow stump and varnished jar and the waterskin having its upper end cut, but (prepare it) in your small waterskin, and tie its mouth

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، أَخْبَرَنَا نُوحُ بْنُ قَيْسٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ ‏"‏ أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ - وَالْحَنْتَمُ الْمَزَادَةُ الْمَجْبُوبَةُ - وَلَكِنِ اشْرَبْ فِي سِقَائِكَ وَأَوْكِهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 1993 c
In-book reference : Book 36, Hadith 44
USC-MSA web (English) reference : Book 23, Hadith 4916
(deprecated numbering scheme)

'Ali reported that Allah's Messenger (ﷺ) forbade to prepare Nabidh in gourd and varnished jar. This hadith has been narrated through another chain of transmitters with a slight variation of wording.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ، قَالَ نَهَى رَسُولُ اللَّهِ

صلى الله عليه وسلم أَنْ يُنْتَبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ . هَذَا حَدِيثُ جَرِيرٍ . وَفِي حَدِيثِ عَبْثَرٍ وَشُعْبَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ .

Reference : Sahih Muslim 1994
In-book reference : Book 36, Hadith 45
USC-MSA web (English) reference : Book 23, Hadith 4917
(deprecated numbering scheme)

Ibrahim reported:

I said to Aswad if he had asked the Mother of the Believers (in which utensils) he (the Holy Prophet) disapproved the preparation of Nabidh. He (Aswad) said: Yes. I said: Mother of the Believers, inform me about the utensils in which) Allah's Apostle forbade to prepare Nabidh. She (Hadrat 'A'isha) said: He forbade us, the members of his family, to prepare Nabidh in gourd, or varnished jar. I said to him: Do you remember green pitcher, and pitcher? He said: I narrated to you what I have heard; should I narrate to you which I did not hear?

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ قُلْتُ لِلأَسْوَدِ هَلْ سَأَلْتَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُنْتَبَذَ فِيهِ قَالَ نَعَمْ . قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَخْبِرِينِي عَمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُنْتَبَذَ فِيهِ . قَالَتْ نَهَانَا أَهْلَ الْبَيْتِ أَنْ نَنْتَبِذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ . قَالَ قُلْتُ لَهُ أَمَا ذَكَرَتِ الْحَنْتَمَ وَالْجَرَّ قَالَ إِنَّمَا أُحَدِّثُكَ بِمَا سَمِعْتُ أَأُحَدِّثُكَ مَا لَمْ أَسْمَعْ

Reference : Sahih Muslim 1995 a
In-book reference : Book 36, Hadith 46
USC-MSA web (English) reference : Book 23, Hadith 4918
(deprecated numbering scheme)

'A'isha reported that Allah's Apostle (ﷺ) forbade (the preparation) of Nabidh in gourd and varnished jar.

وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ .

Reference : Sahih Muslim 1995 b
In-book reference : Book 36, Hadith 47
USC-MSA web (English) reference : Book 23, Hadith 4919
(deprecated numbering scheme)

The above hadith has been narrated likewise through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - حَدَّثَنَا سُفْيَانُ، وَشُعْبَةُ، قَالاَ حَدَّثَنَا مَنْصُورٌ، وَسُلَيْمَانُ، وَحَمَّادٌ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 1995 c
In-book reference : Book 36, Hadith 48
USC-MSA web (English) reference : Book 23, Hadith 4919
(deprecated numbering scheme)

Thumama b. Hazn Al-Qushairi reported:

I met 'A'isha and asked her (about the utensils in which) Nabidh (may be prepared). She narrated to me that a group of 'Abd al-Qais came to Allah's Apostle (ﷺ) and asked: Allah's Apostle (ﷺ) about Nabidh. He (the Holy Prophet) forbade them to prepare Nabidh in varnished jar, hollow stumps and gourd and green pitcher.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا الْقَاسِمُ، - يَعْنِي ابْنَ الْفَضْلِ - حَدَّثَنَا ثُمَامَةُ بْنُ، حَزْنٍ الْقُشَيْرِيُّ قَالَ لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ، فَحَدَّثَتْنِي أَنَّ وَفْدَ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى النَّبِيِّ صلى الله عليه وسلم فَسَأَلُوا النَّبِيَّ صلى الله عليه وسلم عَنِ النَّبِيذِ فَنَهَاهُمْ أَنْ يَنْتَبِذُوا فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَالْحَنْتَمِ ‏.‏

Reference : Sahih Muslim 1995 d
In-book reference : Book 36, Hadith 49
USC-MSA web (English) reference : Book 23, Hadith 4920
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) forbidding (the preparation of Nabidh) in varnished jar, green pitcher, gourd, and hollow stump,

وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ، قَالَتْ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ ‏.‏

Reference : Sahih Muslim 1995 e
In-book reference : Book 36, Hadith 50
USC-MSA web (English) reference : Book 23, Hadith 4921
(deprecated numbering scheme)

Ishaq b. Suwaid reported through the same chain of transmitters but for the difference that he substituted the word" gourd" for" waterskin" (meant for preserving wine).

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ، سُوَيْدٍ بِهَذَا الإِسْنَادِ إِلاَّ أَنَّهُ جَعَلَ مَكَانَ الْمُزَفَّتِ الْمُقَيَّرِ ‏.‏

Reference : Sahih Muslim 1995 f
In-book reference : Book 36, Hadith 51
USC-MSA web (English) reference : Book 23, Hadith 4923
(deprecated numbering scheme)

Ibn 'Abbas reported that there came to Allah's Messenger (ﷺ) a group of people from the tribe of 'Abd al-Qais. Allah's Messenger (ﷺ) said to them:

I forbid you to prepare Nabidh in gourd, in pitcher besmeared with pitch, in hollow stump and in waterskin (meant for preserving wine). In the hadith transmitted on the authority of Hammad the word." gourd" has been used in place of" waterskin".

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، ح وَحَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ أَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُقَيَّرِ ‏"‏ ‏.‏ وَفِي حَدِيثِ حَمَّادٍ جَعَلَ - مَكَانَ الْمُقَيَّرِ - الْمُزَفَّتِ ‏.‏

Reference : Sahih Muslim 17 d
In-book reference : Book 36, Hadith 52
USC-MSA web (English) reference : Book 23, Hadith 4924
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) forbade the (preparation of Nabidh) in gourd in pitcher besmeared with pitch, in varnished jar, and in hollow stumps.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ ‏.‏

Reference : Sahih Muslim 17 e
In-book reference : Book 36, Hadith 53
USC-MSA web (English) reference : Book 23, Hadith 4925
(deprecated numbering scheme)

Ibn Abbas reported that Allah's Messenger (ﷺ) forbade, the preparation of Nabidh in gourd, in varnished jar, hollow stump and from mixing up ripe dates with nearly ripe dates.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ وَأَنْ يُخْلَطَ الْبَلَحُ بِالزَّهْوِ ‏.‏

Reference : Sahih Muslim 17 f
In-book reference : Book 36, Hadith 54
USC-MSA web (English) reference : Book 23, Hadith 4926
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) forbade (preparation) of Nabidh in gourd, in hollow stump and in varnished jar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى الْبَهْرَانِيِّ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ أَبِي، عُمَرَ عَنِ ابْنِ عَبَّاسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ ‏.‏

Reference : Sahih Muslim 17 g
In-book reference : Book 36, Hadith 55
USC-MSA web (English) reference : Book 23, Hadith 4927
(deprecated numbering scheme)

Abu Sa'id reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in a green pitcher (besmeared with pitch).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ التَّيْمِيِّ، ح وَحَدَّثَنَا يَحْيَى بْنُ، أَيُّوبَ حَدَّثَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْجَرِّ أَنْ يُنْبَذَ فِيهِ ‏.‏

Reference : Sahih Muslim 1996 a
In-book reference : Book 36, Hadith 56
USC-MSA web (English) reference : Book 23, Hadith 4928
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in gourd, in pitcher besmeared with green pitch, in hollow stump and in varnished jar.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ ‏.‏

Reference : Sahih Muslim 1996 b

In-book reference : Book 36, Hadith 57
USC-MSA web (English) reference : Book 23, Hadith 4929
(deprecated numbering scheme)

This hadith has been reported on the authority of Qatada with the same chain of transmitters that Allah's Apostle (ﷺ) forbade (the preparation of) Nabidh, the rest of the hadith is the same.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يُنْتَبَذَ . فَذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 1996 c
In-book reference : Book 36, Hadith 58
USC-MSA web (English) reference : Book 23, Hadith 4930
(deprecated numbering scheme)

Abu Sa'id reported that Allah's Messenger (ﷺ) forbade drinking in green pitcher, in gourd and in the hollow stump.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُثَنَّى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الشُّرْبِ فِي الْحَنْتَمَةِ وَالدُّبَّاءِ وَالنَّقِيرِ .

Reference : Sahih Muslim 1996 d
In-book reference : Book 36, Hadith 59
USC-MSA web (English) reference : Book 23, Hadith 4931
(deprecated numbering scheme)

Sa'id b. Jubair reported:

I bear testimony to the fact that Ibn 'Umar and Ibn 'Abbas testified to the fact that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in gourd in vessel besmeared with pitch and hollow stump.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُرَيْجُ بْنُ يُونُسَ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ أَشْهَدُ عَلَى ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ أَنَّهُمَا شَهِدَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ .

Reference : Sahih Muslim 1997 a
In-book reference : Book 36, Hadith 60
USC-MSA web (English) reference : Book 23, Hadith 4932
(deprecated numbering scheme)

Sa'id b. Jubair reported:

I asked Ibn 'Umar about (the preparation of) Nabidh in a green pitcher (besmeared with pitch), whereupon he said that Allah's Messenger (ﷺ) forbade the (preparation of) Nabidh in green pitcher (besmeared with pitch). I then came to Ibn Abbas and said: Do you hear what Ibn 'Umar has said? Thereupon he said: What does he say? I said: He stated that Allah's Messenger (ﷺ) has forbidden the (preparation of) Nabidh in a green pitcher (besmeared with pitch), whereupon he said: Ibn 'Umar has told the truth. Allah's Messenger (ﷺ) declared unlawful the preparation of Nabidh in a green pitcher (besmeared with pitch). I said: What is this thing, the Nabidh of a pitcher (Nabidh prepared in a pitcher)? Thereupon, he said: Everything that is prepared in earthen pitcher.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - حَدَّثَنَا يَعْلَى بْنُ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ، فَقَالَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَبِيذَ الْجَرِّ . فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ أَلاَ تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ قَالَ

وَمَا يَقُولُ قُلْتُ قَالَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَبِيذَ الْجَرِّ . فَقَالَ صَدَقَ ابْنُ عُمَرَ حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَبِيذَ الْجَرِّ . فَقُلْتُ وَأَىُّ شَىْءٍ نَبِيذُ الْجَرِّ فَقَالَ كُلُّ شَىْءٍ يُصْنَعُ مِنَ الْمَدَرِ .

Reference : Sahih Muslim 1997 b
In-book reference : Book 36, Hadith 61
USC-MSA web (English) reference : Book 23, Hadith 4933
(deprecated numbering scheme)

Ibn 'Umar reported:

Allah's Messenger (ﷺ) addressed people in one of his expeditions. Ibn 'Umar said: I went forward to him but he went away before I reached him. I asked (the people present there): What did he say? They said that he (the Holy Prophet) had forbidden the preparation of Nabidh in gourd and varnished jar.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ النَّاسَ فِي بَعْضِ مَغَازِيهِ قَالَ ابْنُ عُمَرَ فَأَقْبَلْتُ نَحْوَهُ فَانْصَرَفَ قَبْلَ أَنْ أَبْلُغَهُ فَسَأَلْتُ مَاذَا قَالَ قَالُوا نَهَى أَنْ يُنْتَبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ .

Reference : Sahih Muslim 1997 c
In-book reference : Book 36, Hadith 62
USC-MSA web (English) reference : Book 23, Hadith 4934
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn 'Umar with different chains of transmitters but they have not mentioned:

" In one of his expeditions" except Malik and Usama.

وَحَدَّثَنَا قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، عَنِ الثَّقَفِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ يَعْنِي، ابْنَ عُثْمَانَ ح وَحَدَّثَنِي هَارُونُ الأَيْلِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، . بِمِثْلِ حَدِيثِ مَالِكٍ وَلَمْ يَذْكُرُوا فِي بَعْضِ مَغَازِيهِ . إِلاَّ مَالِكٌ وَأُسَامَةُ .

Reference : Sahih Muslim 1997 d
In-book reference : Book 36, Hadith 63
USC-MSA web (English) reference : Book 23, Hadith 4935
(deprecated numbering scheme)

Thabit reported:

I said to Ibn 'Umar that Allah's Messenger (ﷺ) had forbidden the preparation of Nabidh in the green pitcher (besmeared with pitch). He said: This is what they stated. I said: Did Allah's Messenger (ﷺ) forbid this? He said: They said so.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، قَالَ قُلْتُ لاِبْنِ عُمَرَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نَبِيذِ الْجَرِّ قَالَ فَقَالَ قَدْ زَعَمُوا ذَاكَ . قُلْتُ أَنَهَى عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ قَدْ زَعَمُوا ذَاكَ .

Reference : Sahih Muslim 1997 e
In-book reference : Book 36, Hadith 64
USC-MSA web (English) reference : Book 23, Hadith 4936
(deprecated numbering scheme)

A person asked Ibn 'Umar if the Messenger of Allah (ﷺ) forbade the preparation of Nabidh in a green pitcher (besmeared with pitch). He said:

Yes. Then Tawus said: By Allah, I heard it from him.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ طَاوُسٍ، قَالَ قَالَ رَجُلٌ لاِبْنِ عُمَرَ أَنَهَى نَبِيُّ اللَّهِ صلى الله عليه وسلم عَنْ نَبِيذِ الْجَرِّ قَالَ نَعَمْ ‏.‏ ثُمَّ قَالَ طَاوُسٌ وَاللَّهِ إِنِّي سَمِعْتُهُ مِنْهُ ‏.‏

Reference : Sahih Muslim 1997 f
In-book reference : Book 36, Hadith 65
USC-MSA web (English) reference : Book 23, Hadith 4937
(deprecated numbering scheme)

Ibn 'Umar reported that a person came to him and said:

Did Allah's Apostle (ﷺ) forbid the preparation of Nabidh in a green pitcher (besmeared with pitch and) in varnished jar? He said: Yes.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلاً، جَاءَهُ فَقَالَ أَنَهَى النَّبِيُّ صلى الله عليه وسلم أَنْ يُنْبَذَ فِي الْجَرِّ وَالدُّبَّاءِ قَالَ نَعَمْ ‏.‏

Reference : Sahih Muslim 1997 g
In-book reference : Book 36, Hadith 66
USC-MSA web (English) reference : Book 23, Hadith 4938
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in a green pitcher (besmeared with pitch) and in varnished jar.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْجَرِّ وَالدُّبَّاءِ ‏.‏

Reference : Sahih Muslim 1997 h
In-book reference : Book 36, Hadith 67
USC-MSA web (English) reference : Book 23, Hadith 4939
(deprecated numbering scheme)

Ibrahim b. Maisarah reported that he heard Tawus as saying:

I was sitting with Ibn 'Umar when a man came to him, and said: Did Allah's Messenger (ﷺ) forbid the preparation of Nabidh in a green pitcher (besmeared with pitch), in varnished jar and in gourd? Thereupon he said: Yes.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، أَنَّهُ سَمِعَ طَاوُسًا، يَقُولُ كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ أَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ قَالَ نَعَمْ

Reference : Sahih Muslim 1997 i
In-book reference : Book 36, Hadith 68
USC-MSA web (English) reference : Book 23, Hadith 4940
(deprecated numbering scheme)

Muharib b. Dithar reported:

I heard Ibn 'Umar say: Allah's Messenger (ﷺ) forbade (the preparation of Nabidh) in a pitcher besmeared with pitch, in gourd, in varnished jar. He said, I heard it from him more than once.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحَنْتَمِ وَالدُّبَّاءِ وَالْمُزَفَّتِ . قَالَ سَمِعْتُهُ غَيْرَ مَرَّةٍ .

Reference : Sahih Muslim 1997 j
In-book reference : Book 36, Hadith 69
USC-MSA web (English) reference : Book 23, Hadith 4941
(deprecated numbering scheme)

Muharib b. Dithar reported a hadith like this on the authority of Ibn 'Umar through a different chain of transmitters. He (the narrator) said:

I think he also made a mention of hollow stump.

وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ، دِثَارٍ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ . قَالَ وَأُرَاهُ قَالَ وَالنَّقِيرِ .

Reference : Sahih Muslim 1997 k
In-book reference : Book 36, Hadith 70
USC-MSA web (English) reference : Book 23, Hadith 4942
(deprecated numbering scheme)

'Uqba b. Huraith said:

I heard Ibn 'Umar saying: The Messenger of Allah (ﷺ) forbade (the preparation of Nabidh) in a green pitcher (besmeared with pitch), in varnished jar, and in gourd, and he said: Prepare Nabidh in small waterskins.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُقْبَةَ بْنِ حُرَيْثٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ وَقَالَ " انْتَبِذُوا فِي الأَسْقِيَةِ " .

Reference : Sahih Muslim 1997 l
In-book reference : Book 36, Hadith 71
USC-MSA web (English) reference : Book 23, Hadith 4943
(deprecated numbering scheme)

Jabalah reported:

I heard Ibn 'Umar narrating that Allah's messenger (ﷺ) had forbidden (the preparation of Nabidh) in the pitcher besmeared with pitch. I said to him: What is Huntama? He said: It is a pitcher (besmeared with pitch).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يُحَدِّثُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحَنْتَمَةِ . فَقُلْتُ مَا الْحَنْتَمَةُ قَالَ الْجَرَّةُ .

Reference : Sahih Muslim 1997 m
In-book reference : Book 36, Hadith 72
USC-MSA web (English) reference : Book 23, Hadith 4944
(deprecated numbering scheme)

Zadhan reported:

I said to Ibn 'Umar: Tell me in your own language and then explain it to me in any language because your language is different from our language (about the vessels) in which Allah's Apostle (ﷺ) has forbidden (us) to drink. He said: Allah's Messenger (ﷺ) has forbidden (the preparation) of Nabidh in Hantama and that is a pitcher (besmeared with pitch), in gourd and that is pumpkin, in the varnished jar, in hollow stump and in wooden vessels. This Naqir is the

wood of date-palm from which the vessel is fashioned out or hollowed out, but he commanded us to prepare Nabidh in waterskins.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، حَدَّثَنِي زَاذَانُ، قَالَ قُلْتُ لاِبْنِ عُمَرَ حَدِّثْنِي بِمَا، نَهَى عَنْهُ النَّبِيُّ صلى الله عليه وسلم مِنَ الأَشْرِبَةِ بِلُغَتِكَ وَفَسِّرْهُ لِي بِلُغَتِنَا فَإِنَّ لَكُمْ لُغَةً سِوَى لُغَتِنَا . فَقَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحَنْتَمِ وَهِيَ الْجَرَّةُ وَعَنِ الدُّبَّاءِ وَهِيَ الْقَرْعَةُ وَعَنِ الْمُزَفَّتِ وَهُوَ الْمُقَيَّرُ وَعَنِ النَّقِيرِ وَهِيَ النَّخْلَةُ تُنْسَحُ نَسْحًا وَتُنْقَرُ نَقْرًا وَأَمَرَ أَنْ يُنْتَبَذَ فِي الأَسْقِيَةِ .

Reference : Sahih Muslim 1997 n
In-book reference : Book 36, Hadith 73
USC-MSA web (English) reference : Book 23, Hadith 4945
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 1997 o
In-book reference : Book 36, Hadith 74
USC-MSA web (English) reference : Book 23, Hadith 4946
(deprecated numbering scheme)

Sa'id b. Musayyib reported:

I heard 'Abdullah b 'Umar saying this near the pulpit while pointing towards the pulpit of Allah's Messenger (ﷺ): A group of the tribe of 'Abd al-Qais came to Allah's Messenger (ﷺ) and asked him about (vessels) which might (be used for preparing Nabidh and) drinking in them. He (the Holy Prophet) forbade them (to use) gourd, hollow stump, vessel besmeared with pitch. I said to him: Abu Muhammad, (what about) varnished jar? and we think he had forgotten to mention the word 'varnished jar". Thereupon he said: I did not hear it from him on that day, i. e. from 'Abdullah b. 'Umar, and he hated that (i. e. preparation of Nabidh in gourd).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبْدُ الْخَالِقِ بْنُ، سَلَمَةَ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ عِنْدَ هَذَا الْمِنْبَرِ - وَأَشَارَ إِلَى مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلُوهُ عَنِ الأَشْرِبَةِ فَنَهَاهُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ . فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ وَالْمُزَفَّتِ وَظَنَنَّا أَنَّهُ نَسِيَهُ فَقَالَ لَمْ أَسْمَعْهُ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَدْ كَانَ يَكْرَهُ .

Reference : Sahih Muslim 1997 p
In-book reference : Book 36, Hadith 75
USC-MSA web (English) reference : Book 23, Hadith 4947
(deprecated numbering scheme)

It is reported on the authority of Jabir and Ibn Umar that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in hollow stump and varnished jar and gourd.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، ح وَحَدَّثَنَا يَحْيَى بْنُ، يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَابْنِ، عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ النَّقِيرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ .

Reference : Sahih Muslim 1998 a
In-book reference : Book 36, Hadith 76

USC-MSA web (English) reference : Book 23, Hadith 4948
(deprecated numbering scheme)

It is reported on the authority of Ibn Umar that Allah's Messenger (ﷺ) forbade (the preparation of Nabidh in) a green pitcher (besmeared with pitch) and gourd and varnished jar.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ الْجَرِّ وَالدُّبَّاءِ وَالْمُزَفَّتِ ‏.‏

Reference : Sahih Muslim 1998 b
In-book reference : Book 36, Hadith 77
USC-MSA web (English) reference : Book 23, Hadith 4948
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in green pitcher, in varnished jar, in hollow stump, and when Allah's Messenger (ﷺ) did not find anything to prepare Nabidh in that (i. e. waterskin), it was prepared for him in a big bowl made of stone.

قَالَ أَبُو الزُّبَيْرِ وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْجَرِّ وَالْمُزَفَّتِ وَالنَّقِيرِ ‏.‏

وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا لَمْ يَجِدْ شَيْئًا يُنْتَبَذُ لَهُ فِيهِ نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ ‏.‏

Reference : Sahih Muslim 1998 c, 1999 a
In-book reference : Book 36, Hadith 78
USC-MSA web (English) reference : Book 23, Hadith 4949
(deprecated numbering scheme)

This hadith is reported on the authority of Jabir b. Abdullah that Nabidh was prepared for him in a big bowl of stone.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ ‏.‏

Reference : Sahih Muslim 1999 b
In-book reference : Book 36, Hadith 79
USC-MSA web (English) reference : Book 23, Hadith 4950
(deprecated numbering scheme)

Jabir reported that Nabidh was prepared for Allan's Messenger (ﷺ) in a waterskin, but if they did not find waterskin it was prepared in a big bowl of stone. One of the persons and I had heard from Abu Zubair that it was Biram (a vessel made of stone).

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، ح وَحَدَّثَنَا يَحْيَى بْنُ، يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ كَانَ يُنْتَبَذُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي سِقَاءٍ فَإِذَا لَمْ يَجِدُوا سِقَاءً نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ فَقَالَ بَعْضُ الْقَوْمِ وَأَنَا أَسْمَعُ لأَبِي الزُّبَيْرِ مِنْ بِرَامٍ قَالَ مِنْ بِرَامٍ ‏.‏

Reference : Sahih Muslim 1999 c
In-book reference : Book 36, Hadith 80
USC-MSA web (English) reference : Book 23, Hadith 4951
(deprecated numbering scheme)

'Abdullah b. Buraida, on the authority of his father, reported Allah's Messenger (ﷺ) as saying:

I had forbidden you from the preparation of Nabidh except in a waterskin. But now you may drink in all vessels, but do not drink what is intoxicant.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ أَبُو بَكْرٍ عَنْ أَبِي سِنَانٍ، وَقَالَ ابْنُ الْمُثَنَّى، عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا ضِرَارُ بْنُ مُرَّةَ، أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ فَاشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا وَلاَ تَشْرَبُوا مُسْكِرًا " .

Reference : Sahih Muslim 977 c
In-book reference : Book 36, Hadith 81
USC-MSA web (English) reference : Book 23, Hadith 4952
(deprecated numbering scheme)

Ibn Buraida, on the authority of his father, reported Allah's Messenger (ﷺ) as saying:

I had forbidden you (from the preparation of Nabidh) and drinking it in certain vessels, (but now you may do so if you like) for it is not vessels or a vessel that makes a thing lawful or unlawful. It is every intoxicant that is unlawful.

وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا ضَحَّاكُ بْنُ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ، مَرْثَدٍ عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نَهَيْتُكُمْ عَنِ الظُّرُوفِ وَإِنَّ الظُّرُوفَ - أَوْ ظَرْفًا - لاَ يُحِلُّ شَيْئًا وَلاَ يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ " .

Reference : Sahih Muslim 977 d
In-book reference : Book 36, Hadith 82
USC-MSA web (English) reference : Book 23, Hadith 4953
(deprecated numbering scheme)

Ibn Buraida, on the authority of his father, reported Allah's Messenger (may Peace be upon him) as saying:

I had forbidden you from the drinking (and preparation of) Nabidh in the vessels made out of leather, but (now) you may drink in all vessels, but you do not drink an intoxicant.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ مُعَرِّفِ بْنِ وَاصِلٍ، عَنْ مُحَارِبِ، بْنِ دِثَارٍ عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُنْتُ نَهَيْتُكُمْ عَنِ الأَشْرِبَةِ فِي ظُرُوفِ الأَدَمِ فَاشْرَبُوا فِي كُلِّ وِعَاءٍ غَيْرَ أَنْ لاَ تَشْرَبُوا مُسْكِرًا " .

Reference : Sahih Muslim 977 g
In-book reference : Book 36, Hadith 83
USC-MSA web (English) reference : Book 23, Hadith 4954
(deprecated numbering scheme)

'Abdullah b. 'Amr reported that when Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in vessels, they said all the people cannot (afford to have) them. He (the Holy Prophet) then granted them permission (to prepare) Nabidh in a green pitcher, but not in those besmeared with pitch.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ لَمَّا نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ النَّبِيذِ فِي الأَوْعِيَةِ قَالُوا لَيْسَ كُلُّ النَّاسِ يَجِدُ فَأَرْخَصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُزَفَّتِ .

Reference : Sahih Muslim 2000
In-book reference : Book 36, Hadith 84
USC-MSA web (English) reference : Book 23, Hadith 4955
(deprecated numbering scheme)

(7) Chapter: Every intoxicant is Khamr and all Khamr is Haram

(7) باب بَيَانِ أَنَّ كُلَّ مُسْكِرٍ خَمْرٌ وَأَنَّ كُلَّ خَمْرٍ حَرَامٌ

'A'isha reported:

Allah's Messenger (ﷺ) was asked about Bit'i, whereupon he said: Every drink that causes intoxication is forbidden.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ، عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ، قَالَتْ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْبِتْعِ فَقَالَ " كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ " .

Reference : Sahih Muslim 2001 a
In-book reference : Book 36, Hadith 85
USC-MSA web (English) reference : Book 23, Hadith 4956
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) was asked about it, whereupon he said that everything that causes intoxication is forbidden.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ عَائِشَةَ، تَقُولُ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْبِتْعِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ " .

Reference : Sahih Muslim 2001 b
In-book reference : Book 36, Hadith 86
USC-MSA web (English) reference : Book 23, Hadith 4957
(deprecated numbering scheme)

This hadith has been reported on the authority of Zuhri with this chain of transmitters but in the hadith transmitted on the authority of Sufyan and Salih (these words are not found)" she was asked about Bit". (These words are found in the hadith) transmitted on the authority of Ma'mar and in the hadith transmitted on the authority of Salih (only these words are found) that she (Hadrat 'A'isha) had heard Allah's Messenger (ﷺ) say:

Every intoxicating drink is forbidden.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ، بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِ سُفْيَانَ

وَصَالِحٍ سُئِلَ عَنِ الْبِتْعِ وَهُوَ فِي حَدِيثِ مَعْمَرٍ وَفِي حَدِيثِ صَالِحٍ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّ شَرَابٍ مُسْكِرٍ حَرَامٌ " .

Reference : Sahih Muslim 2001 c
In-book reference : Book 36, Hadith 87
USC-MSA web (English) reference : Book 23, Hadith 4958
(deprecated numbering scheme)

Abu Musa reported:

Allah's Apostle (ﷺ) sent me and Mu'adh b. Jabal to Yemen. I said: Allah's Messenger, there is prepared in our land a wine out of barley which is known as Mizr (beer of our times) and a wine from honey which is known as Bit, (are these also forbidden?), whereupon he said: Every intoxicant is forbidden.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى، قَالَ بَعَثَنِي النَّبِيُّ صلى الله عليه وسلم أَنَا وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ شَرَابًا يُصْنَعُ بِأَرْضِنَا يُقَالُ لَهُ الْمِزْرُ مِنَ الشَّعِيرِ وَشَرَابٌ يُقَالُ لَهُ الْبِتْعُ مِنَ الْعَسَلِ فَقَالَ " كُلُّ مُسْكِرٍ حَرَامٌ " .

Reference : Sahih Muslim 1733 e
In-book reference : Book 36, Hadith 88
USC-MSA web (English) reference : Book 23, Hadith 4959
(deprecated numbering scheme)

Abu Burda reported on the authority of his grandfather that Allah's Messenger (ﷺ) sent him and Mu'adh b. Jabal to Yemen and said to them:

Give good tidings to the (people). and make things easy (for them), teach (them), and do not repel (them) ; and I think he also said: Cooperate cheerfully with each other. When he (the Holy Prophet) turned his back, Abu Musa returned to him and said: Allah's Messenger, they (the people of Yemen) have a drink which is (made) from honey and which is prepared by cooking it until it coagulates, and Mizr is prepared from barley, whereupon Allah's Messenger (ﷺ) said: Every intoxicant that detains you from prayer is forbidden.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَهُ مِنْ، سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ لَهُمَا " بَشِّرَا وَيَسِّرَا وَعَلِّمَا وَلاَ تُنَفِّرَا " . وَأُرَاهُ قَالَ " وَتَطَاوَعَا " . قَالَ فَلَمَّا وَلَّى رَجَعَ أَبُو مُوسَى فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لَهُمْ شَرَابًا مِنَ الْعَسَلِ يُطْبَخُ حَتَّى يَعْقِدَ وَالْمِزْرُ يُصْنَعُ مِنَ الشَّعِيرِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ مَا أَسْكَرَ عَنِ الصَّلاَةِ فَهُوَ حَرَامٌ " .

Reference : Sahih Muslim 1733 f
In-book reference : Book 36, Hadith 89
USC-MSA web (English) reference : Book 23, Hadith 4960
(deprecated numbering scheme)

Abu Burda reported on the authority of his father:

Allah's Messenger (ﷺ) sent me and Mu'adh to Yemen saying: Call people (to the path of righteousness) and give good tidings to the (people), and do not repel them, make things easy for them and do not make things difficult. I (Burda) said: Allah's Messenger, give us a religious verdict about two kinds of drinks which we prepare in Yemen. One is Bit' which is prepared from honey; it is a fermented Nabidh and is strong and turns into wine, and (the second is) Mizr which is prepared from millet and barley. Thereupon, Allah's Messenger (ﷺ), who had been gifted

with the most eloquent and pithy expressions, said: I forbid you from every intoxicant that keeps you away from prayer.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، - وَاللَّفْظُ لاِبْنِ أَبِي خَلَفٍ - قَالاَ حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - وَهُوَ ابْنُ عَمْرٍو - عَنْ زَيْدِ بْنِ، أَبِي أُنَيْسَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِيهِ، قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ " ادْعُوَا النَّاسَ وَبَشِّرَا وَلاَ تُنَفِّرَا وَيَسِّرَا وَلاَ تُعَسِّرَا " . قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَفْتِنَا فِي شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ الْبِتْعُ وَهُوَ مِنَ الْعَسَلِ يُنْبَذُ حَتَّى يَشْتَدَّ وَالْمِزْرُ وَهُوَ مِنَ الذُّرَةِ وَالشَّعِيرِ يُنْبَذُ حَتَّى يَشْتَدَّ قَالَ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ أُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهِ فَقَالَ " أَنْهَى عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنِ الصَّلاَةِ " .

Reference : Sahih Muslim 1733 g
In-book reference : Book 36, Hadith 90
USC-MSA web (English) reference : Book 23, Hadith 4961
(deprecated numbering scheme)

Jabir reported that a person came from Jaishan, a town of Yemen, and he asked Allah's Apostle (ﷺ) about the wine which was drunk in their land and which was prepared from millet and was called Mizr. Allah's Messenger (ﷺ) asked whether that was intoxicating. He said:

Yes. Thereupon Allah's Messenger (ﷺ) said: Every intoxicant is forbidden. Verily Allah the Exalted and Majestic, made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal. They said: Allah's Messenger, what is Tinat a]-Khabal? He said: It is the sweat of the denizens of Hell or the discharge of the denizens of Hell.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ عُمَارَةَ بْنِ، غَزِيَّةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، قَدِمَ مِنْ جَيْشَانَ - وَجَيْشَانُ مِنَ الْيَمَنِ - فَسَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَوَمُسْكِرٌ هُوَ " . قَالَ نَعَمْ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ مُسْكِرٍ حَرَامٌ إِنَّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ " . قَالُوا يَا رَسُولَ اللَّهِ وَمَا طِينَةُ الْخَبَالِ قَالَ " عَرَقُ أَهْلِ النَّارِ أَوْ عُصَارَةُ أَهْلِ النَّارِ " .

Reference : Sahih Muslim 2002
In-book reference : Book 36, Hadith 91
USC-MSA web (English) reference : Book 23, Hadith 4962
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ لَمْ يَشْرَبْهَا فِي الآخِرَةِ " .

Reference : Sahih Muslim 2003 a
In-book reference : Book 36, Hadith 92
USC-MSA web (English) reference : Book 23, Hadith 4963
(deprecated numbering scheme)

Ibn 'Umar, through another chain of transmitters; reported Allah's Messenger (ﷺ) having said this:

Every intoxicant is Khamr and every intoxicant is forbidden.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ كِلاَهُمَا عَنْ رَوْحِ بْنِ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ " .

Reference : Sahih Muslim 2003 b
In-book reference : Book 36, Hadith 93
USC-MSA web (English) reference : Book 23, Hadith 4964
(deprecated numbering scheme)

This hadith has been narrated on the authority of Musa b. Uqba with the same chain of transmitters.

وَحَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ مُوسَى بْنِ عُقْبَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2003 c
In-book reference : Book 36, Hadith 94
USC-MSA web (English) reference : Book 23, Hadith 4965
(deprecated numbering scheme)

Nafi' reported Ibn 'Umar as saying:

I do not know this but from Allah's Apostle (ﷺ) who said: Every intoxicant is Khamr and every Khamr is forbidden.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ وَلاَ أَعْلَمُهُ إِلاَّ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ خَمْرٍ حَرَامٌ " .

Reference : Sahih Muslim 2003 d
In-book reference : Book 36, Hadith 95
USC-MSA web (English) reference : Book 23, Hadith 4966
(deprecated numbering scheme)

(8) Chapter: The punishment of one who drinks Khamr if he does not repent from it: he will be denied it in the hereafter

(8) باب عُقُوبَةِ مَنْ شَرِبَ الْخَمْرَ إِذَا لَمْ يَتُبْ مِنْهَا بِمَنْعِهِ إِيَّاهَا فِي الآخِرَةِ

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

He who drank (wine) in this world would be deprived of it in the Hereafter.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا حُرِمَهَا فِي الآخِرَةِ " .

Reference : Sahih Muslim 2003 e
In-book reference : Book 36, Hadith 96
USC-MSA web (English) reference : Book 23, Hadith 4967
(deprecated numbering scheme)

Ibn 'Umar said:

He who drank wine in the world and did not repent would be deprived of it (the pure drink) in the Hereafter. It was said to Malik: Is this hadith Marfu'? He said: Yes.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ " مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَلَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الآخِرَةِ فَلَمْ يُسْقَهَا " . قِيلَ لِمَالِكٍ رَفَعَهُ قَالَ نَعَمْ .

Reference : Sahih Muslim 2003 f

In-book reference : Book 36, Hadith 97
USC-MSA web (English) reference : Book 23, Hadith 4968
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

He who drank wine in this world will not be provided with pure drink in the Hereafter, except in case he repents.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الآخِرَةِ إِلاَّ أَنْ يَتُوبَ " .

Reference : Sahih Muslim 2003 g
In-book reference : Book 36, Hadith 98
USC-MSA web (English) reference : Book 23, Hadith 4969
(deprecated numbering scheme)

Ibn 'Umar reported this hadith from Allah's Messenger (ﷺ) through another chain of transmitters.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا هِشَامٌ، - يَعْنِي ابْنَ سُلَيْمَانَ الْمَخْزُومِيَّ - عَنِ ابْنِ، جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ .

Reference : Sahih Muslim 2003 h
In-book reference : Book 36, Hadith 99
USC-MSA web (English) reference : Book 23, Hadith 4970
(deprecated numbering scheme)

(9) Chapter: The permissibility of Nabidh so long as it has not become strong and has not become intoxicating

(9) باب إِبَاحَةِ النَّبِيذِ الَّذِي لَمْ يَشْتَدَّ وَلَمْ يَصِرْ مُسْكِرًا

Ibn 'Abbas reported that Nabidh was prepared for Allah's Messenger (ﷺ) in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon. If anything was left out of that he gave it to his servant, or gave orders for it to be poured out.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ عُبَيْدٍ، أَبِي عُمَرَ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْتَبَذُ لَهُ أَوَّلَ اللَّيْلِ فَيَشْرَبُهُ إِذَا أَصْبَحَ يَوْمَهُ ذَلِكَ وَاللَّيْلَةَ الَّتِي تَجِيءُ وَالْغَدَ وَاللَّيْلَةَ الأُخْرَى وَالْغَدَ إِلَى الْعَصْرِ فَإِنْ بَقِيَ شَىْءٌ سَقَاهُ الْخَادِمَ أَوْ أَمَرَ بِهِ فَصُبَّ .

Reference : Sahih Muslim 2004 a
In-book reference : Book 36, Hadith 100
USC-MSA web (English) reference : Book 23, Hadith 4971
(deprecated numbering scheme)

Ibn 'Abbas reported that Nabidh was prepared for Allah's Messenger (ﷺ) in the waterskin, Shu'ba said:

It was the night of Monday. He drank it on Monday and on Tuesday up to the afternoon, and If anything was left out of it he gave it to his servant or poured it out.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى الْبَهْرَانِيِّ، قَالَ ذَكَرُوا النَّبِيذَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْتَبَذُ لَهُ فِي سِقَاءٍ - قَالَ شُعْبَةُ مِنْ لَيْلَةِ الاِثْنَيْنِ - فَيَشْرَبُهُ يَوْمَ الاِثْنَيْنِ وَالثَّلاَثَاءِ إِلَى الْعَصْرِ فَإِنْ فَضَلَ مِنْهُ شَىْءٌ سَقَاهُ الْخَادِمَ أَوْ صَبَّهُ .

Reference : Sahih Muslim 2004 b
In-book reference : Book 36, Hadith 101
USC-MSA web (English) reference : Book 23, Hadith 4972
(deprecated numbering scheme)

Ibn Abbas reported that raisins were steeped in water for the Messenger of Allah (ﷺ) and he would drink it on that day and on the next day and on the following day until the evening of the third day. He would then order it to be drunk by (other people) or to be thrown away.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي بَكْرٍ وَأَبِي كُرَيْبٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْقَعُ لَهُ الزَّبِيبُ فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّالِثَةِ ثُمَّ يَأْمُرُ بِهِ فَيُسْقَى أَوْ يُهَرَاقُ ‏.‏

Reference : Sahih Muslim 2004 c
In-book reference : Book 36, Hadith 102
USC-MSA web (English) reference : Book 23, Hadith 4973
(deprecated numbering scheme)

Ibn Abbas reported that Nabidh was prepared from raisins for Allah's Messenger (ﷺ) in the waterskin and he would drink it on that day and on the next day and the day following and when It was the evening of the third day, and he would drink it and give it to (his Companions) and if something was left over, he threw that away.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ يَحْيَى أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُنْبَذُ لَهُ الزَّبِيبُ فِي السِّقَاءِ فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ فَإِذَا كَانَ مِسَاءُ الثَّالِثَةِ شَرِبَهُ وَسَقَاهُ فَإِنْ فَضَلَ شَىْءٌ أَهْرَاقَهُ ‏.‏

Reference : Sahih Muslim 2004 d
In-book reference : Book 36, Hadith 103
USC-MSA web (English) reference : Book 23, Hadith 4974
(deprecated numbering scheme)

Yahya Abu 'Umar al-Nakhai reported that some people asked Ibn Abbas about the sale and purchase of wine and its commerce. He asked (them):

Are you Muslims? They said, Yes. Thereupon he said: Its sale and purchase and its trade are not permissible. They then asked him about Nabidh and he said: Allah's Messenger (ﷺ) went out on a journey and then came back and some persons amongst his Companions prepared Nabidh for him in green pitcher, hollow stump and gourd. He commanded it to be thrown away, and it was done accordingly. He then ordered them (to prepare it.) in a waterskin and it was prepared in that by steeping raisins in water, and it was prepared in the night. In the morning he drank out of that and on that day and then the next night, and then on the next day until the evening. He drank and gave others to drink. When it was morning (of the third night) he commanded what was left of that to be thrown away.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ زَيْدٍ، عَنْ يَحْيَى أَبِي عُمَرَ النَّخَعِيِّ، قَالَ سَأَلَ قَوْمٌ ابْنَ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ، وَشِرَائِهَا، وَالتِّجَارَةِ فِيهَا فَقَالَ أَمُسْلِمُونَ أَنْتُمْ قَالُوا نَعَمْ ‏.‏ قَالَ فَإِنَّهُ لاَ يَصْلُحُ بَيْعُهَا وَلاَ شِرَاؤُهَا وَلاَ التِّجَارَةُ فِيهَا ‏.‏ قَالَ فَسَأَلُوهُ عَنِ النَّبِيذِ فَقَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ ثُمَّ رَجَعَ وَقَدْ نَبَذَ نَاسٌ مِنْ أَصْحَابِهِ فِي حَنَاتِمَ وَنَقِيرٍ وَدُبَّاءٍ فَأَمَرَ بِهِ فَأُهْرِيقَ ثُمَّ أَمَرَ بِسِقَاءٍ فَجُعِلَ فِيهِ زَبِيبٌ وَمَاءٌ فَجُعِلَ مِنَ اللَّيْلِ فَأَصْبَحَ فَشَرِبَ مِنْهُ يَوْمَهُ ذَلِكَ وَلَيْلَتَهُ الْمُسْتَقْبِلَةَ وَمِنَ الْغَدِ حَتَّى أَمْسَى فَشَرِبَ وَسَقَى فَلَمَّا أَصْبَحَ أَمَرَ بِمَا بَقِيَ مِنْهُ فَأُهَرِيقَ ‏.‏

Reference : Sahih Muslim 2004 e

In-book reference : Book 36, Hadith 104
USC-MSA web (English) reference : Book 23, Hadith 4975
(deprecated numbering scheme)

Thumama (i. e. Ibn Hazn al-Qushairi) reported:

I met 'A'isha and asked her about Nabidh (that was served to the Holy Prophet). 'A'isha called an Abyssinian maid (servant) and said: Ask her (about it) for it was he, who prepared the Nabidh for the Messenger of Allah (ﷺ). The Abyssinian (maid-servant) said: I prepared Nabidh for him in a waterskin in the night and tied its mouth and then suspended it; and when it was morning he (the Holy Prophet) drank from it.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا الْقَاسِمُ، - يَعْنِي ابْنَ الْفَضْلِ الْحُدَّانِيَّ - حَدَّثَنَا ثُمَامَةُ، - يَعْنِي ابْنَ حَزْنٍ الْقُشَيْرِيَّ - قَالَ لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ، فَدَعَتْ عَائِشَةُ جَارِيَةً حَبَشِيَّةً فَقَالَتْ سَلْ هَذِهِ فَإِنَّهَا كَانَتْ تَنْبِذُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتِ الْحَبَشِيَّةُ كُنْتُ أَنْبِذُ لَهُ فِي سِقَاءٍ مِنَ اللَّيْلِ وَأُوكِيهِ وَأُعَلِّقُهُ فَإِذَا أَصْبَحَ شَرِبَ مِنْهُ ‏.‏

Reference : Sahih Muslim 2005 a
In-book reference : Book 36, Hadith 105
USC-MSA web (English) reference : Book 23, Hadith 4976
(deprecated numbering scheme)

'A'isha reported:

We prepared Nabidh for Allah's Messenger (ﷺ) in a waterskin, the upper part of which was tied and it (the waterskin) had a hole (in its lower part). We prepared the Nabidh in the morning and he drank it in the evening and we prepared the Nabidh in the night, and he would drink it in the morning.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فِي سِقَاءٍ يُوكَى أَعْلاَهُ وَلَهُ عَزْلاَءُ نَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عِشَاءً وَنَنْبِذُهُ عِشَاءً فَيَشْرَبُهُ غُدْوَةً ‏.‏

Reference : Sahih Muslim 2005 b
In-book reference : Book 36, Hadith 106
USC-MSA web (English) reference : Book 23, Hadith 4977
(deprecated numbering scheme)

Sahl b. Sa'd reported that Abu Usaid al-Sa'idi invited Allah's Messenger (ﷺ) to his wedding feast, and his wife had been serving them on that day while yet a bride. Sahl said ' Do you know what she served as a drink to Allah's Messenger (ﷺ)? She steeped the dates in water during the night in a big bowl, and when he (the Holy Prophet) had eaten food she served him this drink.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ - عَنْ أَبِي، حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي عُرْسِهِ فَكَانَتِ امْرَأَتُهُ يَوْمَئِذٍ خَادِمَهُمْ وَهِيَ الْعَرُوسُ قَالَ سَهْلٌ تَدْرُونَ مَا سَقَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ ‏.‏

Reference : Sahih Muslim 2006 a
In-book reference : Book 36, Hadith 107
USC-MSA web (English) reference : Book 23, Hadith 4978
(deprecated numbering scheme)

Sahl reported that Abu Usaid al-Sa'idi came to Allah's Messenger (ﷺ) ; the rest of the hadith is the same, but he did not mention this:

when he had eaten (the food) she gave him this to drink".

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي حَازِمٍ، قَالَ سَمِعْتُ سَهْلاً، يَقُولُ أَتَى أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَدَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ وَلَمْ يَقُلْ فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ .

Reference	: Sahih Muslim 2006 b
In-book reference	: Book 36, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 23, Hadith 4979

Sahl b. Sa'd reported (this hadith through another chain of transmitters) and he said (these words):
" In a big bowl of stone, and when Allah's Messenger (ﷺ) had taken the food, she drenched the dates and served (this) especially to him."

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي أَبَا غَسَّانَ - حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهَذَا الْحَدِيثِ وَقَالَ فِي تَوْرٍ مِنْ حِجَارَةٍ فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الطَّعَامِ أَمَاثَتْهُ فَسَقَتْهُ تَخُصُّهُ بِذَلِكَ .

Reference	: Sahih Muslim 2006 c
In-book reference	: Book 36, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 23, Hadith 4980

Sahl b. Sa'd reported:
An Arab woman was mentioned before Allah's Messenger (ﷺ). He commanded Abu Usaid to send a message to her and he (accordingly) sent a message to her. She came and stayed in the fortresses of Banu Sa'idah. Allah's Messenger (ﷺ) went out until he came to her while she was (at that time) sitting with her head downcast. When Allah's Messenger (ﷺ) talked to her, she said: I seek refuge with Allah from you. Thereupon he said: I (have decided to) keep you away from me. They (the people near her) said: Do you know who he is? She said: No. They said: He is the Messenger of Allah (ﷺ). He came to you in order to give you the proposal of marriage. She said: Then I am the most unfortunate woman because of this (i. e. my defiance). Sahl said: Allah's. Messenger (ﷺ) then set forth on that day until he sat in the Saqifa of Banu Sa'idah along with his Companions. He then said to Sahl: Serve us drink. He (Sahl) said: I brought out for them this bowl (containing drink) and served them this. Abu Hazim said: Sahl brought out this cup for us and we also drank from that. Then 'Umar b. 'Abd al-'Aziz asked him to give that (cup) as a gift to him and he gave (it to) him as a gift. In the narration of Abu Bakr b. Ishaq (the words) are:" Sahl, serve us drink."

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ - قَالَ أَبُو بَكْرٍ أَخْبَرَنَا وَقَالَ ابْنُ سَهْلٍ، حَدَّثَنَا - ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ مُطَرِّفٍ أَبُو غَسَّانَ - أَخْبَرَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ ذُكِرَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم امْرَأَةٌ مِنَ الْعَرَبِ فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا فَأَرْسَلَ إِلَيْهَا فَقَدِمَتْ فَنَزَلَتْ فِي أُجُمِ بَنِي سَاعِدَةَ فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى جَاءَهَا فَدَخَلَ عَلَيْهَا فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا فَلَمَّا كَلَّمَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ قَالَ " قَدْ أَعَذْتُكِ مِنِّي " . فَقَالُوا لَهَا أَتَدْرِينَ مَنْ هَذَا فَقَالَتْ لاَ . فَقَالُوا هَذَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَاءَكِ لِيَخْطُبَكِ قَالَتْ أَنَا كُنْتُ أَشْقَى مِنْ ذَلِكَ . قَالَ سَهْلٌ فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ ثُمَّ قَالَ " اسْقِنَا " . لِسَهْلٍ قَالَ فَأَخْرَجْتُ لَهُمْ هَذَا الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ . قَالَ أَبُو حَازِمٍ فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الْقَدَحَ فَشَرِبْنَا فِيهِ قَالَ ثُمَّ اسْتَوْهَبَهُ بَعْدَ ذَلِكَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَوَهَبَهُ لَهُ . وَفِي رِوَايَةِ أَبِي بَكْرِ بْنِ إِسْحَاقَ قَالَ " اسْقِنَا يَا سَهْلُ " .

Reference : Sahih Muslim 2007
In-book reference : Book 36, Hadith 110
USC-MSA web (English) reference : Book 23, Hadith 4981
(deprecated numbering scheme)

Anas reported:
I served drink to Allah's Messenger (ﷺ) in this cup of mine: honey, Nabidh, water and milk.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ، بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِقَدَحِي هَذَا الشَّرَابَ كُلَّهُ الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ .

Reference : Sahih Muslim 2008
In-book reference : Book 36, Hadith 111
USC-MSA web (English) reference : Book 23, Hadith 4982
(deprecated numbering scheme)

(10) Chapter: The permissibility of drinking milk

(10) باب جَوَازِ شُرْبِ اللَّبَنِ

Abu Bakr Siddiq reported:
As we went along with Allah's Messenger (ﷺ) from Mecca to Medina, we passed by a shepherd and Allah's Messenger (ﷺ) was feeling thirsty. He (Abu Bakr Siddiq) said: I milked for him a small quantity of milk (from his goat) and brought it to him (the Holy Prophet), and he drank it and I was very happy.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لَمَّا خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعٍ وَقَدْ عَطِشَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ فَحَلَبْتُ لَهُ كُثْبَةً مِنْ لَبَنٍ فَأَتَيْتُهُ بِهَا فَشَرِبَ حَتَّى رَضِيتُ .

Reference : Sahih Muslim 2009 a
In-book reference : Book 36, Hadith 112
USC-MSA web (English) reference : Book 23, Hadith 4983
(deprecated numbering scheme)

Al-Bara' reported:
When Allah's Messenger (ﷺ) went forth from Mecca to Medina, Suraqa b. Malik b. Ju'shum pursued him. Allah's Messenger (ﷺ) invoked curse upon him, and his horse sank (in the desert). He (Suraqa) said: (Allah's Messenger), invoke blessings for me and I will do no harm to you. He (the Holy Prophet) then supplicated Allah. (At that time) he (the Holy Prophet) felt thirsty, and they happened to pass by a shepherd. Abu Bakr Siddiq said: I took hold of a bowl and milked some milk into it for Allah's Messenger (ﷺ) and gave it to him. He drank it and I was pleased.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ الْهَمْدَانِيَّ، يَقُولُ سَمِعْتُ الْبَرَاءَ، يَقُولُ لَمَّا أَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَتْبَعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ - قَالَ - فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَاخَتْ فَرَسُهُ فَقَالَ ادْعُ اللَّهَ لِي وَلاَ أَضُرُّكَ . قَالَ فَدَعَا اللَّهَ - قَالَ - فَعَطِشَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَمَرُّوا بِرَاعِي غَنَمٍ . قَالَ أَبُو بَكْرٍ الصِّدِّيقُ فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ صلى الله عليه وسلم كُثْبَةً مِنْ لَبَنٍ فَأَتَيْتُهُ بِهِ فَشَرِبَ حَتَّى رَضِيتُ .

Reference : Sahih Muslim 2009 b
In-book reference : Book 36, Hadith 113

USC-MSA web (English) reference : Book 23, Hadith 4984
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) was presented two cups at Bait al-Maqdis on the night of Heavenly Journey, one containing wine and the other containing milk. He looked at both of them, and be took the one containing milk, whereupon Gabriel (peace be upon him) said:
Praise is due to Allah Who guided you to the true nature; had you taken the one containing wine, Your Umma would have gone astray.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لاِبْنِ عَبَّادٍ - قَالاَ حَدَّثَنَا أَبُو صَفْوَانَ أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ قَالَ ابْنُ الْمُسَيَّبِ قَالَ أَبُو هُرَيْرَةَ إِنَّ النَّبِيَّ صلى الله عليه وسلم أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ . فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ .

Reference : Sahih Muslim 168 b
In-book reference : Book 36, Hadith 114
USC-MSA web (English) reference : Book 23, Hadith 4985
(deprecated numbering scheme)

This hadith is narrated on the authority of Abu Huraira through another chain of transmitters, but he did not mention Aelia (Capitolina. i. e. Bait al-Maqdis).

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ وَلَمْ يَذْكُرْ بِإِيلِيَاءَ .

Reference : Sahih Muslim 168 c
In-book reference : Book 36, Hadith 115
USC-MSA web (English) reference : Book 23, Hadith 4986
(deprecated numbering scheme)

(11) Chapter: Drinking Nabidh and covering vessels

(11) باب فِي شُرْبِ النَّبِيذِ وَتَخْمِيرِ الإِنَاءِ

Abu Humaid Sa'idi reported:
I came to Allah's Messenger (ﷺ) with a cup of milk from Naqi' which had no cover over it, whereupon he said: Why did you not cover it? - even if you had covered it only with a stick. Abu Humaid said that he had been ordered that waterskins be tied during the night, and the doors be closed during the night.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا الضَّحَّاكُ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ، بْنَ عَبْدِ اللَّهِ يَقُولُ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم بِقَدَحِ لَبَنٍ مِنَ النَّقِيعِ لَيْسَ مُخَمَّرًا فَقَالَ " أَلاَّ خَمَّرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا " . قَالَ أَبُو حُمَيْدٍ إِنَّمَا أُمِرَ بِالأَسْقِيَةِ أَنْ تُوكَأَ لَيْلاً وَبِالأَبْوَابِ أَنْ تُغْلَقَ لَيْلاً .

Reference : Sahih Muslim 2010 a
In-book reference : Book 36, Hadith 116
USC-MSA web (English) reference : Book 23, Hadith 4987
(deprecated numbering scheme)

Abu Humaid Sa'idi reported through another chain of transmitters that he brought to Allah's Messenger (ﷺ) a cup containing milk, but there is no mention of the word" in the night

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، وَزَكَرِيَّاءُ، بْنُ إِسْحَاقَ قَالاَ أَخْبَرَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخْبَرَنِي أَبُو حُمَيْدٍ، السَّاعِدِيُّ أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم بِقَدَحِ لَبَنٍ . بِمِثْلِهِ . قَالَ وَلَمْ يَذْكُرْ زَكَرِيَّاءُ قَوْلَ أَبِي حُمَيْدٍ بِاللَّيْلِ .

Reference : Sahih Muslim 2010 b
In-book reference : Book 36, Hadith 117
USC-MSA web (English) reference : Book 23, Hadith 4988
(deprecated numbering scheme)

Jabir b 'Abdullah reported:

We were with Allah's Messenger (ﷺ) and lie asked for water. A person said: Allah's Messenger, may we not give you Nabidh to drink? He (the Holy Prophet) said: Yes (you may). He (the narrator) said: Then that person went out speedily and brought a cup containing Nabidh, whereupon Allah's Messenger (ﷺ) said: Why did you not cover it? - even if it is with a wood. He said that then he drank it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَسْقَى فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَلاَ نَسْقِيكَ نَبِيذًا فَقَالَ " بَلَى " . قَالَ فَخَرَجَ الرَّجُلُ يَسْعَى فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَّ خَمَّرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا " . قَالَ فَشَرِبَ .

Reference : Sahih Muslim 2011 a
In-book reference : Book 36, Hadith 118
USC-MSA web (English) reference : Book 23, Hadith 4989
(deprecated numbering scheme)

Jabir reported that a person who was known as Abu Humaid brought for him (the Holy Prophet) a cup of milk from al-Naqi'. Allah's Messenger (ﷺ) said to him:

Why did you not cover it even with a wood across it?

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، وَأَبِي، صَالِحٍ عَنْ جَابِرٍ، قَالَ جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَّ خَمَّرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا " .

Reference : Sahih Muslim 2011 b
In-book reference : Book 36, Hadith 119
USC-MSA web (English) reference : Book 23, Hadith 4990
(deprecated numbering scheme)

(12) Chapter: It is recommended to cover vessels, tie up waterskins, close doors and mention the name of Allah over them, extinguish lamps and fires when going to sleep, and keep children and animals in after maghrib

(12) باب الأَمْرِ بِتَغْطِيَةِ الإِنَاءِ وَإِيكَاءِ السِّقَاءِ وَإِغْلاَقِ الأَبْوَابِ وَذِكْرِ اسْمِ اللَّهِ عَلَيْهَا وَإِطْفَاءِ السِّرَاجِ وَالنَّارِ عِنْدَ النَّوْمِ وَكَفِّ الصِّبْيَانِ وَالْمَوَاشِي بَعْدَ الْمَغْرِبِ

Jabir reported Allah's Messenger (ﷺ) as saying:

Cover vessels, waterskins, close the doors and extinguish the lamps, for the Satan does not loosen the waterskin, does not open the door and does not uncover the vessels. And if one amongst you fails to find (something) to cover it

well, he should cover it by placing (a piece of) wood across it. Qutaiba did not mention the closing of the doors in the hadith transmitted by him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " غَطُّوا الإِنَاءَ وَأَوْكُوا السِّقَاءَ وَأَغْلِقُوا الْبَابَ وَأَطْفِئُوا السِّرَاجَ فَإِنَّ الشَّيْطَانَ لاَ يَحُلُّ سِقَاءً وَلاَ يَفْتَحُ بَابًا وَلاَ يَكْشِفُ إِنَاءً فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُودًا وَيَذْكُرَ اسْمَ اللَّهِ فَلْيَفْعَلْ فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ " . وَلَمْ يَذْكُرْ قُتَيْبَةُ فِي حَدِيثِهِ " وَأَغْلِقُوا الْبَابَ " .

Reference : Sahih Muslim 2012 a
In-book reference : Book 36, Hadith 120
USC-MSA web (English) reference : Book 23, Hadith 4991
(deprecated numbering scheme)

This hadith is reported on the authority of Jabir but with a slight change of wording, and he did not mention the words:

" Putting a stick across the vessel."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ غَيْرَ أَنَّهُ قَالَ " وَاكْفِئُوا الإِنَاءَ أَوْ خَمِّرُوا الإِنَاءَ " . وَلَمْ يَذْكُرْ تَعْرِيضَ الْعُودِ عَلَى الإِنَاءِ .

Reference : Sahih Muslim 2012 b
In-book reference : Book 36, Hadith 121
USC-MSA web (English) reference : Book 23, Hadith 4992
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

Shut the doors; the rest of the hadith is the same but with a slight variation of wording: Cover the utensils, and further said: It (the mouse) may set fire to the clothes of the residents of the house.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَغْلِقُوا الْبَابَ " . فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ غَيْرَ أَنَّهُ قَالَ " وَخَمِّرُوا الآنِيَةَ " . وَقَالَ " تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ ثِيَابَهُمْ " .

Reference : Sahih Muslim 2012 c
In-book reference : Book 36, Hadith 122
USC-MSA web (English) reference : Book 23, Hadith 4993
(deprecated numbering scheme)

This hadith has been reported on the authority of Jabir through another chain of transmitters but with a slight variation of words:

" The mouse may set the house on fire over its inhabitants."

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِهِمْ وَقَالَ " وَالْفُوَيْسِقَةُ تُضْرِمُ الْبَيْتَ عَلَى أَهْلِهِ " .

Reference : Sahih Muslim 2012 d
In-book reference : Book 36, Hadith 123
USC-MSA web (English) reference : Book 23, Hadith 4994
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) having said:

When the wings of the night (spread) or it is night, restrain your children (from going out), for the Satan is abroad at that time, and when a part of the night is passed, free them and shut the doors. making mention of God's name, for the Satan does not open a closed door; and tighten the (mouths of waterskins and mention the name of Allah, cover your utensils and mention the name of Allah even though you should just put something on them, and extinguish your lamps.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا عَطَاءٌ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كَانَ جُنْحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُّوا صِبْيَانَكُمْ فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ حِينَئِذٍ فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ وَأَغْلِقُوا الأَبْوَابَ وَاذْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لاَ يَفْتَحُ بَابًا مُغْلَقًا وَأَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ وَخَمِّرُوا آنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا وَأَطْفِئُوا مَصَابِيحَكُمْ " .

Reference : Sahih Muslim 2012 e
In-book reference : Book 36, Hadith 124
USC-MSA web (English) reference : Book 23, Hadith 4995
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir b. Abdullah through another chain of transmitters.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ نَحْوًا مِمَّا أَخْبَرَ عَطَاءٌ، إِلاَّ أَنَّهُ لاَ يَقُولُ " اذْكُرُوا اسْمَ اللَّهِ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 2012 f
In-book reference : Book 36, Hadith 125
USC-MSA web (English) reference : Book 23, Hadith 4996
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn Juraij.

وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الْحَدِيثِ عَنْ عَطَاءٍ، وَعَمْرِو بْنِ دِينَارٍ، كَرِوَايَةِ رَوْحٍ .

Reference : Sahih Muslim 2012 g
In-book reference : Book 36, Hadith 126
USC-MSA web (English) reference : Book 23, Hadith 4997
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

Do not let your animals and children go out when the sun sets until the first and the darkest part of the night is over, for the Satan is let loose with the sinking of the sun until the darkest part of the night is over.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، ح

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُرْسِلُوا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحْمَةُ الْعِشَاءِ فَإِنَّ الشَّيَاطِينَ تَنْبَعِثُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحْمَةُ الْعِشَاءِ " .

Reference : Sahih Muslim 2013 a
In-book reference : Book 36, Hadith 127
USC-MSA web (English) reference : Book 23, Hadith 4998
(deprecated numbering scheme)

Jabir b. Abdullah reported this hadith through another chain of transmitters,

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ زُهَيْرٍ .

Reference : Sahih Muslim 2013 b
In-book reference : Book 36, Hadith 128
USC-MSA web (English) reference : Book 23, Hadith 4999
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

Cover the vessels and tie the waterskin, for there is a night in a year when pestilence descends, and it does not pass an uncovered vessel or an untied waterskin but some of that pestilence descending into it.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، حَدَّثَنِي يَزِيدُ، بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " غَطُّوا الإِنَاءَ وَأَوْكُوا السِّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لاَ يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ إِلاَّ نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ " .

Reference : Sahih Muslim 2014 a
In-book reference : Book 36, Hadith 129
USC-MSA web (English) reference : Book 23, Hadith 5000
(deprecated numbering scheme)

This hadith is reported on the authority of Laith b. Sa'd with the same chain of transmitters, but with a slight variation in wording (and that is that) he (the Holy Prophet) said:

There is a day in a year when descends the pestilence; at the end of the hadith Laith said that the non Arabs save themselves from it in Kanun Awwal (this is the month of December).

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، بِهَذَا الإِسْنَادِ . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " فَإِنَّ فِي السَّنَةِ يَوْمًا يَنْزِلُ فِيهِ وَبَاءٌ " . وَزَادَ فِي آخِرِ الْحَدِيثِ قَالَ اللَّيْثُ فَالأَعَاجِمُ عِنْدَنَا يَتَّقُونَ ذَلِكَ فِي كَانُونَ الأَوَّلِ .

Reference : Sahih Muslim 2014 b
In-book reference : Book 36, Hadith 130
USC-MSA web (English) reference : Book 23, Hadith 5001
(deprecated numbering scheme)

Salim, on the authority of his father, reported Allah's Messenger (ﷺ) having said:

Do not leave the fire burning in your houses when you go to sleep.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ " .

Reference : Sahih Muslim 2015
In-book reference : Book 36, Hadith 131
USC-MSA web (English) reference : Book 23, Hadith 5002
(deprecated numbering scheme)

Abu Musa reported that a house was burnt down in Medina during the night over its inhabitants. When their matter was reported to Allah's Messenger (ﷺ), he said; This fire is an enemy of yours. So when you go to sleep, extinguish it.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي عَامِرٍ - قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ احْتَرَقَ بَيْتٌ عَلَى أَهْلِهِ بِالْمَدِينَةِ مِنَ اللَّيْلِ فَلَمَّا حُدِّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَأْنِهِمْ قَالَ " إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ " .

Reference : Sahih Muslim 2016
In-book reference : Book 36, Hadith 132
USC-MSA web (English) reference : Book 23, Hadith 5003
(deprecated numbering scheme)

(13) Chapter: The etiquette of eating and drinking, and rulings thereon

(13) باب آدَابِ الطَّعَامِ وَالشَّرَابِ وَأَحْكَامِهِمَا

Hudhaifa reported:

When we attended a dinner along with the Messenger of Allah (ﷺ) we did not lay our hands on the food until Allah's Messenger (ﷺ) had laid his hand and commenced eating (the food). Once we went with him to a dinner when a girl came rushingly as it someone had been pursuing her. She was about to lay her hand on the food, when Allah's Messenger (ﷺ) caught her hand. Then a desert Arab came there (rushingly) as if someone had been pursuing him. He (the Holy Prophet) caught his hand; and then Allah's Messenger (ﷺ) said: Satan considers that food lawful on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him and I caught her hand. And he had brought a desert Arab so that (the food) might be lawful for him. So I caught his hand. By Him, in Whose hand is my life, it was (Satan's) hand that was in my hand along with her hand.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ، قَالَ كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم طَعَامًا لَمْ نَضَعْ أَيْدِيَنَا حَتَّى يَبْدَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَيَضَعَ يَدَهُ وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهَا ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ فَأَخَذَ بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لاَ يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ بِيَدِهَا فَجَاءَ بِهَذَا الأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ بِيَدِهِ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا " .

Reference : Sahih Muslim 2017 a
In-book reference : Book 36, Hadith 133
USC-MSA web (English) reference : Book 23, Hadith 5004
(deprecated numbering scheme)

Hudhaifa b. al-Yaman reported:

When we were invited to a dinner with Allah's Messenger (ﷺ) ; the rest of hadith is the same but there is a slight variation of wording (and the variation is) that in that hadith the desert Arab precedes the arrival of that girl, and at the conclusion there is an addition (to this effect):" He (the Holy Prophet) then mentioned the name of Allah and ate."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، أَخْبَرَنَا الأَعْمَشُ، عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حُذَيْفَةَ الأَرْحَبِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى طَعَامٍ . فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ وَقَالَ " كَأَنَّمَا يُطْرَدُ " . وَفِي الْجَارِيَةِ " كَأَنَّمَا تُطْرَدُ " . وَقَدَّمَ مَجِيءَ الأَعْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيءِ الْجَارِيَةِ وَزَادَ فِي آخِرِ الْحَدِيثِ ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ .

Reference : Sahih Muslim 2017 b
In-book reference : Book 36, Hadith 134
USC-MSA web (English) reference : Book 23, Hadith 5005
(deprecated numbering scheme)

This hadith is reported on the authority of A'mash with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَقَدَّمَ مَجِيءَ الْجَارِيَةِ قَبْلَ مَجِيءِ الأَعْرَابِيِّ .

Reference : Sahih Muslim 2017 c
In-book reference : Book 36, Hadith 135
USC-MSA web (English) reference : Book 23, Hadith 5005
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself: You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allah while eating food, he (the Satan) says: You have found a place to spend the night and evening meal.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا الضَّحَّاكُ، - يَعْنِي أَبَا عَاصِمٍ - عَنِ ابْنِ، جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ . وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيتَ . وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ " .

Reference : Sahih Muslim 2018 a
In-book reference : Book 36, Hadith 136
USC-MSA web (English) reference : Book 23, Hadith 5006
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir b. Abdullah through the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ إِنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ . بِمِثْلِ حَدِيثِ أَبِي عَاصِمٍ إِلاَّ أَنَّهُ قَالَ " وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ طَعَامِهِ وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ دُخُولِهِ " .

Reference : Sahih Muslim 2018 b

In-book reference : Book 36, Hadith 137
USC-MSA web (English) reference : Book 23, Hadith 5006
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) having said:

Do not eat with your left hand, for the Satan eats with his left hand.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَأْكُلُوا بِالشِّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ " .

Reference : Sahih Muslim 2019
In-book reference : Book 36, Hadith 138
USC-MSA web (English) reference : Book 23, Hadith 5007
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

When any one of you intends to eat (meal), he should eat with his right hand. and when he (intends) to drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، أَبِي عُمَرَ - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عُبَيْدِ، اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ جَدِّهِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ " .

Reference : Sahih Muslim 2020 a
In-book reference : Book 36, Hadith 139
USC-MSA web (English) reference : Book 23, Hadith 5008
(deprecated numbering scheme)

This hadith is reported by Zuhri on the authority of Sufyan with a different chain of transmitters.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - كِلاَهُمَا عَنْ عُبَيْدِ اللَّهِ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ سُفْيَانَ .

Reference : Sahih Muslim 2020 b
In-book reference : Book 36, Hadith 140
USC-MSA web (English) reference : Book 23, Hadith 5009
(deprecated numbering scheme)

Salim, on the authority of his father, reported Allah's Messenger (ﷺ) as saying:

None of you should eat with his left hand and drink with that (left hand), for the Satan eats with left hand and drinks with that (hand). Nafi' has made this addition in that:" Do not take up anything with that (left hand) and do not give anything with that" ; and in the narration transmitted on the authority of Abu Tahir there is a slight variation of wording.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، - قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا وَقَالَ، حَرْمَلَةُ حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، حَدَّثَنِي الْقَاسِمُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ، عُمَرَ حَدَّثَهُ عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَأْكُلَنَّ أَحَدٌ مِنْكُمْ بِشِمَالِهِ وَلاَ يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا " . قَالَ وَكَانَ نَافِعٌ يَزِيدُ فِيهَا " وَلاَ يَأْخُذُ بِهَا وَلاَ يُعْطِي بِهَا " . وَفِي رِوَايَةِ أَبِي الطَّاهِرِ " لاَ يَأْكُلَنَّ أَحَدُكُمْ " .

Reference : Sahih Muslim 2020 c
In-book reference : Book 36, Hadith 141
USC-MSA web (English) reference : Book 23, Hadith 5010
(deprecated numbering scheme)

Salama b. Akwa' reported on the authority of his father that a person ate in the presence of Allah's Messenger (ﷺ) with his left hand, whereupon he said:

Eat with your right hand. He said: I cannot do that, whereupon he (the Holy Prophet) said: May you not be able to do that. It was vanity that prevented him from doing it, and he could not raise it (the right hand) up to his mouth.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّ رَجُلاً أَكَلَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِشِمَالِهِ فَقَالَ " كُلْ بِيَمِينِكَ " . قَالَ لاَ أَسْتَطِيعُ قَالَ " لاَ اسْتَطَعْتَ " . مَا مَنَعَهُ إِلاَّ الْكِبْرُ . قَالَ فَمَا رَفَعَهَا إِلَى فِيهِ .

Reference : Sahih Muslim 2021
In-book reference : Book 36, Hadith 142
USC-MSA web (English) reference : Book 23, Hadith 5011
(deprecated numbering scheme)

'Umar b. Abu Salama reported:

I was under the care of Allah's Messenger (way peace be upon him), and as my hand used to roam about in the dish he said to me: Boy, mention the name of Allah, and eat with your right hand and eat from what is near to you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، سَمِعَهُ مِنْ، عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ كُنْتُ فِي حَجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي " يَا غُلاَمُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ " .

Reference : Sahih Muslim 2022 a
In-book reference : Book 36, Hadith 143
USC-MSA web (English) reference : Book 23, Hadith 5012
(deprecated numbering scheme)

Umar b. Abu Salama reported:

I (had the opportunity) one day to dine with Allah's Messenger (ﷺ), and I picked up flesh from around the dish. Thereupon Allah's Messenger (ﷺ) said: Eat from that which is near to you.

وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ حَدَّثَنَا ابْنُ أَبِي، مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ قَالَ أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَجَعَلْتُ آخُذُ مِنْ لَحْمٍ حَوْلَ الصَّحْفَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلْ مِمَّا يَلِيكَ " .

Reference : Sahih Muslim 2022 b
In-book reference : Book 36, Hadith 144
USC-MSA web (English) reference : Book 23, Hadith 5013
(deprecated numbering scheme)

Abu Sa'id (Khudri) reported that Allah's Messenger (ﷺ) forbade from turning the waterskins upside down and drinking from its mouth.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ، قَالَ نَهَى النَّبِيُّ صلى الله عليه وسلم عَنِ اخْتِنَاثِ الأَسْقِيَةِ .

Reference : Sahih Muslim 2023 a
In-book reference : Book 36, Hadith 145
USC-MSA web (English) reference : Book 23, Hadith 5014
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Allah's, Messenger (may peace he upon him) forbade from turning the waterskins upside down and drinking from their mouths.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ اخْتِنَاثِ الأَسْقِيَةِ أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا .

Reference : Sahih Muslim 2023 b
In-book reference : Book 36, Hadith 146
USC-MSA web (English) reference : Book 23, Hadith 5015
(deprecated numbering scheme)

This hadith has been reported from Zuhri with the same chain of transmitters, but he also said that Ikhtinath means that its head (i. e., of the waterskin) be turned upside down and then (water) be drank from that.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُ قَالَ وَاخْتِنَاثُهَا أَنْ يُقْلَبَ رَأْسُهَا ثُمَّ يُشْرَبَ مِنْهُ .

Reference : Sahih Muslim 2023 c
In-book reference : Book 36, Hadith 147
USC-MSA web (English) reference : Book 23, Hadith 5016
(deprecated numbering scheme)

(14) Chapter: Drinking while standing (14) باب كَرَاهِيَةِ الشُّرْبِ قَائِمًا

Anas reported Allah's Apostle (ﷺ) disapproved the drinking of water while standing.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم زَجَرَ عَنِ الشُّرْبِ قَائِمًا .

Reference : Sahih Muslim 2024 a
In-book reference : Book 36, Hadith 148
USC-MSA web (English) reference : Book 23, Hadith 5017
(deprecated numbering scheme)

Anas reported that Allah's Apostle (ﷺ) forbade that a person should drink while standing. Qatada reported:

We said to him: What about eating? Thereupon he (Anas) said: That is even worse and more detestable (abominable).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا . قَالَ قَتَادَةُ فَقُلْنَا فَالأَكْلُ فَقَالَ ذَاكَ أَشَرُّ أَوْ أَخْبَثُ .

Reference : Sahih Muslim 2024 b
In-book reference : Book 36, Hadith 149
USC-MSA web (English) reference : Book 23, Hadith 5018
(deprecated numbering scheme)

This hadith is reported on the authority of Anas with a different chain of transmitters, but no mention is made of the words of Qatada.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ ‏.‏

Reference : Sahih Muslim 2024 c
In-book reference : Book 36, Hadith 150
USC-MSA web (English) reference : Book 23, Hadith 5019
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) warned against drinking while standing.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي عِيسَى الأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم زَجَرَ عَنِ الشُّرْبِ قَائِمًا ‏.‏

Reference : Sahih Muslim 2025 a
In-book reference : Book 36, Hadith 151
USC-MSA web (English) reference : Book 23, Hadith 5020
(deprecated numbering scheme)

Abu Sa'id Khudri reported this hadith through another chain of transmitters but with a slight, variation of wording.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لِزُهَيْرٍ وَابْنِ الْمُثَنَّى - قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي عِيسَى الأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الشُّرْبِ قَائِمًا ‏.‏

Reference : Sahih Muslim 2025 b
In-book reference : Book 36, Hadith 152
USC-MSA web (English) reference : Book 23, Hadith 5021
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should drink while standing; and if anyone forgets, he must vomit.

حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي الْفَزَارِيَّ - حَدَّثَنَا عُمَرُ بْنُ، حَمْزَةَ أَخْبَرَنِي أَبُو غَطَفَانَ الْمُرِّيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا فَمَنْ نَسِيَ فَلْيَسْتَقِئْ ‏"‏ ‏.‏

Reference : Sahih Muslim 2026
In-book reference : Book 36, Hadith 153
USC-MSA web (English) reference : Book 23, Hadith 5022
(deprecated numbering scheme)

(15) Chapter: Drinking zamzam water while standing

(15) باب فِي الشُّرْبِ مِنْ زَمْزَمَ قَائِمًا

Ibn Abbas reported:

I served. (water of) Zamzam to Allah's Messenger (ﷺ), and he drank it while standing.

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ، عَبَّاسٍ قَالَ سَقَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ ‏.‏

Reference : Sahih Muslim 2027 a
In-book reference : Book 36, Hadith 154

USC-MSA web (English) reference : Book 23, Hadith 5023
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) drank (water) from Zamzam in a bucket while he was standing.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم شَرِبَ مِنْ زَمْزَمَ مِنْ دَلْوٍ مِنْهَا وَهُوَ قَائِمٌ ‏.‏

Reference : Sahih Muslim 2027 b
In-book reference : Book 36, Hadith 155
USC-MSA web (English) reference : Book 23, Hadith 5024
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Apostle (ﷺ) drank (water) from Zamzam while he was standing.

وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ، ح وَحَدَّثَنِي يَعْقُوبُ، الدَّوْرَقِيُّ وَإِسْمَاعِيلُ بْنُ سَالِمٍ - قَالَ إِسْمَاعِيلُ أَخْبَرَنَا وَقَالَ، يَعْقُوبُ حَدَّثَنَا - هُشَيْمٌ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، وَمُغِيرَةُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ ‏.‏

Reference : Sahih Muslim 2027 c
In-book reference : Book 36, Hadith 156
USC-MSA web (English) reference : Book 23, Hadith 5025
(deprecated numbering scheme)

Ibn 'Abbas reported:
I served (water from) Zamzam to Allah's Messenger (ﷺ), and he drank while standing, and he asked for it while he was near the House (i. e. House of Allah-Ka'ba).

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، سَمِعَ الشَّعْبِيَّ، سَمِعَ ابْنَ عَبَّاسٍ، قَالَ سَقَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ زَمْزَمَ فَشَرِبَ قَائِمًا وَاسْتَسْقَى وَهُوَ عِنْدَ الْبَيْتِ ‏.‏

Reference : Sahih Muslim 2027 d
In-book reference : Book 36, Hadith 157
USC-MSA web (English) reference : Book 23, Hadith 5026
(deprecated numbering scheme)

This hadith is reported on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِهِمَا فَأَتَيْتُهُ بِدَلْوٍ ‏.‏

Reference : Sahih Muslim 2027 e
In-book reference : Book 36, Hadith 158
USC-MSA web (English) reference : Book 23, Hadith 5027
(deprecated numbering scheme)

(16) Chapter: It is disliked to breathe into the vessel, and it is recommended to take three breaths, outside the vessel

(16) باب كَرَاهَةِ التَّنَفُّسِ فِي نَفْسِ الإِنَاءِ وَاسْتِحْبَابِ التَّنَفُّسِ ثَلاَثًا خَارِجَ الإِنَاءِ

Abu Qatada reported on the authority of his father that Allah's Apostle (ﷺ) forbade breathing in a vessel.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ، اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يُتَنَفَّسَ فِي الإِنَاءِ .

Reference : Sahih Muslim 267 d
In-book reference : Book 36, Hadith 159
USC-MSA web (English) reference : Book 23, Hadith 5028
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) used to breathe three times in the course of a drink (i. e. he drank in three gulps).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ عَزْرَةَ، بْنِ ثَابِتٍ الأَنْصَارِيِّ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثًا .

Reference : Sahih Muslim 2028 a
In-book reference : Book 36, Hadith 160
USC-MSA web (English) reference : Book 23, Hadith 5029
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) breathed three times (outside the vessel) in the course of a drink and said:

It is more thirst- quenching, healthier and more wholesome. Anas said: So I also breathe three times in the course of a drink.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، ح وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَنَفَّسُ فِي الشَّرَابِ ثَلاَثًا وَيَقُولُ " **إِنَّهُ أَرْوَى وَأَبْرَأُ وَأَمْرَأُ** " . قَالَ أَنَسٌ فَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلاَثًا .

Reference : Sahih Muslim 2028 b
In-book reference : Book 36, Hadith 161
USC-MSA web (English) reference : Book 23, Hadith 5030
(deprecated numbering scheme)

This hadith is reported on the authority of Anas with a slight variation of wording.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، الدَّسْتَوَائِيِّ عَنْ أَبِي عِصَامٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَقَالَ فِي الإِنَاءِ .

Reference : Sahih Muslim 2028 c
In-book reference : Book 36, Hadith 162
USC-MSA web (English) reference : Book 23, Hadith 5031
(deprecated numbering scheme)

(17) Chapter: It is recommended to pass water and milk etc., to the right of the one who drinks first

(17) باب اسْتِحْبَابِ إِدَارَةِ الْمَاءِ وَاللَّبَنِ وَنَحْوِهِمَا عَنْ يَمِينِ الْمُبْتَدِئِ

Anas b. Malik reported that there was brought to Allah's Messenger (ﷺ) a cup of milk mixed with water, while there was on his right a desert Arab and on his left Abu Bakr. He (the Holy Prophet) drank; he then gave it to the desert Arab and said:

(Give to one) who is on the right, then again who is on the right.
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقَالَ " الأَيْمَنَ فَالأَيْمَنَ " .

Reference : Sahih Muslim 2029 a
In-book reference : Book 36, Hadith 163
USC-MSA web (English) reference : Book 23, Hadith 5032
(deprecated numbering scheme)

Anas reported:

The Apostle of Allah (may peace he upon him) came to Medina when I was ten years old and he died when I was twenty years old. My mother exhorted me to serve him. He (the Holy Prophet) came to our house, and we ruined a flabby goat for him and mixed it (the milk) with water from the well of the house. Allah's Messenger (ﷺ) drank that.

Umar and Abu Bakr on his left side said to him: Allah's Messenger, give it to Abu Bakr, but he (the Holy Prophet) gave it to the desert Arab who was on his right. Allah's Messenger (ﷺ) said: He who is on the right, then he who is on the right.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَأَنَا ابْنُ عَشْرٍ وَمَاتَ وَأَنَا ابْنُ عِشْرِينَ وَكُنَّ أُمَّهَاتِي يَحْثُثْنَنِي عَلَى خِدْمَتِهِ فَدَخَلَ عَلَيْنَا دَارَنَا فَحَلَبْنَا لَهُ مِنْ شَاةٍ دَاجِنٍ وَشِيبَ لَهُ مِنْ بِئْرٍ فِي الدَّارِ فَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ عُمَرُ وَأَبُو بَكْرٍ عَنْ شِمَالِهِ يَا رَسُولَ اللَّهِ أَعْطِ أَبَا بَكْرٍ . فَأَعْطَاهُ أَعْرَابِيًّا عَنْ يَمِينِهِ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الأَيْمَنَ فَالأَيْمَنَ " .

Reference : Sahih Muslim 2029 b
In-book reference : Book 36, Hadith 164
USC-MSA web (English) reference : Book 23, Hadith 5033
(deprecated numbering scheme)

Anas b. Malik reported:

Allah's Messenger (ﷺ) came to our house and he asked for a drink. We milked a goat for him and then mixed it (the milk) with the water of this well of mine. I gave it to Allah's Messenger (ﷺ) and he drank it, while Abu Bakr was on his left and 'Umar was in front of him, and a desert Arab was on his right. When Allah's Messenger (ﷺ) had finished the drink, Umar said: Allah's Messenger, here is Abu Bakr, give him to drink; but Allah's Messenger (ﷺ) gave it to the desert Arab and he left out Abu Bakr and Umar. And Allah's Messenger (ﷺ) said: Those on the right, those on the right, those on the right (deserve preference). Anas said: This is the Sunnah, this is the Sunnah, this is the Sunnah.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ بْنِ حَزْمٍ أَبِي طُوَالَةَ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، ح

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ قَالَ أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي دَارِنَا فَاسْتَسْقَى فَحَلَبْنَا لَهُ شَاةً ثُمَّ شُبْتُهُ مِنْ مَاءِ بِئْرِي

هَذِهِ - قَالَ - فَأَعْطَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَشَرِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ عَنْ يَسَارِهِ وَعُمَرُ وُجَاهَهُ وَأَعْرَابِيٌّ عَنْ يَمِينِهِ فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ شُرْبِهِ قَالَ عُمَرُ هَذَا أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ ‏.‏ يُرِيهِ إِيَّاهُ فَأَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم الأَعْرَابِيَّ وَتَرَكَ أَبَا بَكْرٍ وَعُمَرَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الأَيْمَنُونَ الأَيْمَنُونَ الأَيْمَنُونَ ‏"‏ ‏.‏ قَالَ أَنَسٌ فَهْىَ سُنَّةٌ فَهْىَ سُنَّةٌ فَهْىَ سُنَّةٌ ‏.‏

Reference : Sahih Muslim 2029 c
In-book reference : Book 36, Hadith 165
USC-MSA web (English) reference : Book 23, Hadith 5034
(deprecated numbering scheme)

Sahl b. Sa'd Sa'idi reported that Allah's Messenger (ﷺ) was given a drink, and he drank from that, and there was on his right side a boy. and on his left some old men. He said to the boy:

Do you permit me to give it to them (the old men), but that boy said: by God. I will not give preference at your hand over me in my share. He (the narrator) said that Allah's Messenger (ﷺ) then gave it in his hand.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلاَمٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ فَقَالَ لِلْغُلاَمِ ‏"‏ أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلاَءِ ‏"‏ ‏.‏ فَقَالَ الْغُلاَمُ لاَ ‏.‏ وَاللَّهِ لاَ أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا ‏"‏ ‏.‏ قَالَ فَتَلَّهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي يَدِهِ ‏.‏

Reference : Sahih Muslim 2030 a
In-book reference : Book 36, Hadith 166
USC-MSA web (English) reference : Book 23, Hadith 5035
(deprecated numbering scheme)

This hadith is reported on the authority of Sahl b. Sa'd with a slight variation of wording.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، ح وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ، سَعِيدٍ حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - كِلاَهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، بْنِ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِهِ وَلَمْ يَقُولاَ فَتَلَّهُ ‏.‏ وَلَكِنْ فِي رِوَايَةِ يَعْقُوبَ قَالَ فَأَعْطَاهُ إِيَّاهُ ‏.‏

Reference : Sahih Muslim 2030 b
In-book reference : Book 36, Hadith 167
USC-MSA web (English) reference : Book 23, Hadith 5036
(deprecated numbering scheme)

(18) Chapter: It is recommended to lick one's fingers and wipe the bowl, and to eat a piece of food that is dropped after removing any dirt on it. It is disliked to wipe one's hand before licking it, because of the possibility that the blessing of the food may be in that remaining part. The Sunnah is to eat with three fingers

(18) باب اسْتِحْبَابِ لَعْقِ الأَصَابِعِ وَالْقَصْعَةِ وَأَكْلِ اللُّقْمَةِ السَّاقِطَةِ بَعْدَ مَسْحِ مَا يُصِيبُهَا مِنْ أَذًى وَكَرَاهَةِ مَسْحِ الْيَدِ قَبْلَ لَعْقِهَا

Ibn 'Abbas reported Allah's Messenger (may peace be upon him.) as saying:

When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا - سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ، عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا " .

Reference : Sahih Muslim 2031 a
In-book reference : Book 36, Hadith 168
USC-MSA web (English) reference : Book 23, Hadith 5037
(deprecated numbering scheme)

Ibn 'Abbas reported Allah's Messenger (ﷺ) as saying:

When any one of you eats food he should not wipe his hand until he has licked it or got it licked by (someone else).

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنِي أَبُو عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، يَقُولُ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا " .

Reference : Sahih Muslim 2031 b
In-book reference : Book 36, Hadith 169
USC-MSA web (English) reference : Book 23, Hadith 5038
(deprecated numbering scheme)

Ibn Ka'b b. Malik reported on the authority of his father that he saw Allah's Messenger (ﷺ) licking his three fingers (after having finished the food). Ibn Hatim made no mention of" three". This hadith is also narrated through another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالُوا حَدَّثَنَا ابْنُ، مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَلْعَقُ أَصَابِعَهُ الثَّلاَثَ مِنَ الطَّعَامِ . وَلَمْ يَذْكُرِ ابْنُ حَاتِمٍ الثَّلاَثَ . وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ عَنْ أَبِيهِ .

Reference : Sahih Muslim 2032 a
In-book reference : Book 36, Hadith 170
USC-MSA web (English) reference : Book 23, Hadith 5039
(deprecated numbering scheme)

Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah (ﷺ) used to eat (food) with three fingers and he licked his hand before wiping it (with towel).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ سَعْدٍ عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْكُلُ بِثَلاَثِ أَصَابِعَ وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا .

Reference : Sahih Muslim 2032 b
In-book reference : Book 36, Hadith 171
USC-MSA web (English) reference : Book 23, Hadith 5040
(deprecated numbering scheme)

'Abdullah b. Ka'b reported that his father Ka'b narrated to him that Allah's Messenger (ﷺ) used to eat with three fingers and when he had finished (eating), he licked them.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ سَعْدٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ كَعْبِ بْنِ مَالِكٍ، - أَوْ عَبْدَ اللَّهِ بْنَ كَعْبٍ - أَخْبَرَهُ عَنْ أَبِيهِ، كَعْبٍ أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْكُلُ بِثَلاَثِ أَصَابِعَ فَإِذَا فَرَغَ لَعِقَهَا .

Reference : Sahih Muslim 2032 c
In-book reference : Book 36, Hadith 172
USC-MSA web (English) reference : Book 23, Hadith 5041
(deprecated numbering scheme)

A hadith like this has been reported on the authority of Ka'b b. Malik through another chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، أَنَّحَدَّثَاهُ - أَوْ، أَحَدُهُمَا - عَنْ أَبِيهِ، كَعْبِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2032 d
In-book reference : Book 36, Hadith 173
USC-MSA web (English) reference : Book 23, Hadith 5042
(deprecated numbering scheme)

Jabir reported that Allah's Messenger (ﷺ) commanded the licking of fingers and the dish, saying:

You do not know in what portion the blessing lies."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ وَقَالَ " إِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ " .

Reference : Sahih Muslim 2033 a
In-book reference : Book 36, Hadith 174
USC-MSA web (English) reference : Book 23, Hadith 5043
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

When any one of you drops a mouthful he should pick it up and remove any of the filth on it, and then eat it, and should not leave it for the Satan, and should not wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى وَلْيَأْكُلْهَا وَلاَ يَدَعْهَا لِلشَّيْطَانِ وَلاَ يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ فَإِنَّهُ لاَ يَدْرِي فِي أَىِّ طَعَامِهِ الْبَرَكَةُ " .

Reference : Sahih Muslim 2033 b
In-book reference : Book 36, Hadith 175
USC-MSA web (English) reference : Book 23, Hadith 5044
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sufyan with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، ح وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ، رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . وَفِي حَدِيثِهِمَا " وَلاَ يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا " . وَمَا بَعْدَهُ .

Reference : Sahih Muslim 2033 c
In-book reference : Book 36, Hadith 176
USC-MSA web (English) reference : Book 23, Hadith 5045
(deprecated numbering scheme)

Jabir reported:

I heard Allah's Apostle (ﷺ) as saying: The Satan is present with any one of you in everything he does; he is present even when he eats food; so if any one of you drops a mouthful he should remove away anything filthy on it and eat it and not leave for the devil; and when he finishes (food) he should lick his fingers, for he does not know in what portion of his food the blessing lies.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَىْءٍ مِنْ شَأْنِهِ حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذًى ثُمَّ لْيَأْكُلْهَا وَلاَ يَدَعْهَا لِلشَّيْطَانِ فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لاَ يَدْرِي فِي أَىِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ " .

Reference : Sahih Muslim 2033 d
In-book reference : Book 36, Hadith 177
USC-MSA web (English) reference : Book 23, Hadith 5046
(deprecated numbering scheme)

This hadith is reported on the authority of A'mash with the same chain of transmitters but with a slight variation of words but no mention is made of the first part of the hadith, i. e. the Satan is present with any one of you.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ " إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ " . إِلَى آخِرِ الْحَدِيثِ وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ " إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ " .

Reference : Sahih Muslim 2033 e
In-book reference : Book 36, Hadith 178
USC-MSA web (English) reference : Book 23, Hadith 5047
(deprecated numbering scheme)

Jabir reported from Allah's Messenger. (ﷺ) about mentioning the licking (of fingers) and the (falling of) the mouthful.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي، صَالِحٍ وَأَبِي سُفْيَانَ عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي ذِكْرِ اللَّعْقِ . وَعَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم وَذَكَرَ اللُّقْمَةَ نَحْوَ حَدِيثِهِمَا .

Reference : Sahih Muslim 2033 f
In-book reference : Book 36, Hadith 179
USC-MSA web (English) reference : Book 23, Hadith 5048
(deprecated numbering scheme)

Anas reported that when Allah's Messenger (ﷺ) ate food he licked his three fingers, and he said:

When any one of you drops a mouthful he should remove anything filthy from it and then eat it, and should not leave it for the Satan. He also commanded us that we should wipe the dish saying: You do not know in what portion of your food the blessing lies.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ قَالاَ حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ، بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاَثَ . قَالَ وَقَالَ " إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَى وَلْيَأْكُلْهَا وَلاَ يَدَعْهَا لِلشَّيْطَانِ " . وَأَمَرَنَا أَنْ نَسْلُتَ الْقَصْعَةَ قَالَ " فَإِنَّكُمْ لاَ تَدْرُونَ فِي أَىِّ طَعَامِكُمُ الْبَرَكَةُ " .

Reference : Sahih Muslim 2034
In-book reference : Book 36, Hadith 180
USC-MSA web (English) reference : Book 23, Hadith 5049
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When any one of you eats food he should lick his fingers, for he does not know in what part of the food sticking to his fingers the blessing lies.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لاَ يَدْرِي فِي أَيَّتِهِنَّ الْبَرَكَةُ " .

Reference : Sahih Muslim 2035 a
In-book reference : Book 36, Hadith 181
USC-MSA web (English) reference : Book 23, Hadith 5050
(deprecated numbering scheme)

This hadith has been reported on the authority of Hammad with the same chain of transmitters, but with a slight variation of wording.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - قَالاَ حَدَّثَنَا حَمَّادٌ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " وَلْيَسْلُتْ أَحَدُكُمُ الصَّحْفَةَ " . وَقَالَ " فِي أَىِّ طَعَامِكُمُ الْبَرَكَةُ أَوْ يُبَارَكُ لَكُمْ " .

Reference : Sahih Muslim 2035 b
In-book reference : Book 36, Hadith 182
USC-MSA web (English) reference : Book 23, Hadith 5050
(deprecated numbering scheme)

(19) Chapter: What the guest should do if he is accompanied by someone who was not invited by the host; it is recommended for the host to give permission to the one who has accompanied the guest

(19) باب مَا يَفْعَلُ الضَّيْفُ إِذَا تَبِعَهُ غَيْرُ مَنْ دَعَاهُ صَاحِبُ الطَّعَامِ وَاسْتِحْبَابُ إِذْنِ صَاحِبِ الطَّعَامِ لِلتَّابِعِ

Abu Mas'ud Ansari reported that a person from the Ansar who was called Abu Shu'aib had a slave who was a butcher (by profession). He (Abu Mas'ud) saw Allah's Messenger (ﷺ) and found signs of hunger on his face. He said to the servant:

0 ye, prepare for us food sufficient for five persons, for I intend to invite Allah's Apostle (ﷺ) who would be the fifth amongst the five. He (the narrator) reported that he then prepared the food and came to Allah's Apostle (ﷺ) and invited all the five (including him) who was the fifth amongst them to the feast. A man followed him and when Allah's Apostle (ﷺ) reached the door, he said: This man has followed us; if you like you may permit him (to join the meal) and if you like he can go back. Thereupon the person said: Allah's Messenger, I permit him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ كَانَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو شُعَيْبٍ وَكَانَ لَهُ غُلاَمٌ لَحَّامٌ فَرَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَرَفَ فِي وَجْهِهِ الْجُوعَ فَقَالَ لِغُلاَمِهِ وَيْحَكَ اصْنَعْ لَنَا طَعَامًا لِخَمْسَةِ نَفَرٍ فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ النَّبِيَّ صلى الله عليه وسلم خَامِسَ خَمْسَةٍ . قَالَ فَصَنَعَ ثُمَّ أَتَى النَّبِيَّ صلى الله عليه وسلم فَدَعَاهُ خَامِسَ خَمْسَةٍ وَاتَّبَعَهُمْ رَجُلٌ فَلَمَّا بَلَغَ الْبَابَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ هَذَا اتَّبَعَنَا فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ وَإِنْ شِئْتَ رَجَعَ " . قَالَ لاَ بَلْ آذَنُ لَهُ يَا رَسُولَ اللَّهِ .

Reference : Sahih Muslim 2036 a
In-book reference : Book 36, Hadith 183
USC-MSA web (English) reference : Book 23, Hadith 5051
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Mas'ud Ansari through another chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَاهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، بِهَذَا الْحَدِيثِ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ جَرِيرٍ . قَالَ نَصْرُ بْنُ عَلِيٍّ فِي رِوَايَتِهِ لِهَذَا الْحَدِيثِ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ، حَدَّثَنَا أَبُو مَسْعُودٍ، الأَنْصَارِيُّ . وَسَاقَ الْحَدِيثَ .

Reference : Sahih Muslim 2036 b
In-book reference : Book 36, Hadith 184
USC-MSA web (English) reference : Book 23, Hadith 5052
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Jabir also.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، حَدَّثَنَا أَبُو الْجَوَّابِ، حَدَّثَنَا عَمَّارٌ، - وَهُوَ ابْنُ رُزَيْقٍ - عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، ح

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَعَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ .

Reference : Sahih Muslim 2036 c
In-book reference : Book 36, Hadith 185
USC-MSA web (English) reference : Book 23, Hadith 5053
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) had a neighbour who was Persian (by descent), and he was expert in the preparation of soup. He prepared (soup) for Allah's Messenger (ﷺ) and then came to him to invite him (to that feast). He (Allah's Messenger) said:

Here is 'A'isha also (and you should also invite her to the food). He said: No. Thereupon Allah's Messenger (ﷺ) also said: No (then I cannot join the feast). He returned inviting him, and Allah's Messenger (ﷺ) said: She is also there (i. e. 'A'isha should also be invited). He said: No. Thereupon Allah's Messenger (ﷺ) also said: No (and declined his

offer). He returned again to invite him and Allah's Messenger (ﷺ) again said: She is also there. He (the host) said:" Yes" for the third time. Then he accepted his invitation, and both of them set out until they came to his house.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ جَارًا، لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَارِسِيًّا كَانَ طَيِّبَ الْمَرَقِ فَصَنَعَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ جَاءَ يَدْعُوهُ فَقَالَ " وَهَذِهِ " . لِعَائِشَةَ فَقَالَ لاَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ " فَعَادَ يَدْعُوهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَهَذِهِ " . قَالَ لاَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ " . ثُمَّ عَادَ يَدْعُوهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَهَذِهِ " . قَالَ نَعَمْ . فِي الثَّالِثَةِ . فَقَامَا يَتَدَافَعَانِ حَتَّى أَتَيَا مَنْزِلَهُ .

Reference : Sahih Muslim 2037
In-book reference : Book 36, Hadith 186
USC-MSA web (English) reference : Book 23, Hadith 5054
(deprecated numbering scheme)

(20) Chapter: It is permissible to take someone else to the house of one who you are certain will approve of that and will not mind. It is recommended to gather to eat

(20) باب جَوَازِ اسْتِتْبَاعِهِ غَيْرَهُ إِلَى دَارِ مَنْ يَثِقُ بِرِضَاهُ بِذَلِكَ وَيَتَحَقَّقُهُ تَحَقُّقًا تَامًّا وَاسْتِحْبَابِ الاِجْتِمَاعِ عَلَى الطَّعَامِ

Abu Huraira reported that Allah's Messenger (ﷺ) went out (of his house) one day or one night, and there he found Abu Bakr and 'Umar also. He said:

What has brought you out of your houses at this hour? They said: Allah's Messenger, it is hunger. Thereupon he said: By Him in Whose Hand is my life, what has brought you out has brought me out too; get up. They got up along with him. and (all of them) came to the house of an Ansari, but he was not at home. When his wife saw him she said: Most welcome, and Allah's Messenger (may peace be Upon him) said to her: Where is so and so? She said: He has gone to get some fresh water for us. When the Ansari came and he saw Allah's Messenger (ﷺ) and his two Companions, he said: Praise be to Allah, no one has more honourable guests today than I (have). He then went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: Eat some of them. He then took hold of his long knife (for slaughtering a goat or a sheep). Allah's Messenger (ﷺ) said to him: Beware of killing a milch animal. He slaughtered a sheep for them and after they had eaten of it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, Allah's Messenger (ﷺ) said to Abu Bakr and Umar: By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of judgment. Hunger brought you out of your house, then you did not return until this bounty came to you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ فَقَالَ " مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هَذِهِ السَّاعَةَ " . قَالاَ الْجُوعُ يَا رَسُولَ اللَّهِ . قَالَ " وَأَنَا وَالَّذِي نَفْسِي بِيَدِهِ لأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا قُومُوا " . فَقَامُوا مَعَهُ فَأَتَى رَجُلاً مِنَ الأَنْصَارِ فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ مَرْحَبًا وَأَهْلاً . فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " أَيْنَ فُلاَنٌ " . قَالَتْ ذَهَبَ يَسْتَعْذِبُ لَنَا مِنَ الْمَاءِ . إِذْ جَاءَ الأَنْصَارِيُّ فَنَظَرَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَصَاحِبَيْهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافًا مِنِّي - قَالَ - فَانْطَلَقَ فَجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ فَقَالَ كُلُوا مِنْ هَذِهِ . وَأَخَذَ الْمُدْيَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله

عليه وسلم " إِيَّاكَ وَالْحَلُوبَ " . فَذَبَحَ لَهُمْ فَأَكَلُوا مِنَ الشَّاةِ وَمِنْ ذَلِكَ الْعِذْقِ وَشَرِبُوا فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي بَكْرٍ وَعُمَرَ " وَالَّذِي نَفْسِي بِيَدِهِ لَتُسْأَلُنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هَذَا النَّعِيمُ " .

Reference : Sahih Muslim 2038 a
In-book reference : Book 36, Hadith 187
USC-MSA web (English) reference : Book 23, Hadith 5055
(deprecated numbering scheme)

Abu Huraira reported:

One day while Abu Bakr was sitting and there was with him Umar also there came to them Allah's Messenger (ﷺ) and he said: What makes you stay here? They said: It is hunger that has brought us out from our houses. By Him Who has stint you with Truth; the rest of the hadith is the same.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو هِشَامٍ، - يَعْنِي الْمُغِيرَةَ بْنَ سَلَمَةَ - حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا يَزِيدُ، حَدَّثَنَا أَبُو حَازِمٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ بَيْنَا أَبُو بَكْرٍ قَاعِدٌ وَعُمَرُ مَعَهُ إِذْ أَتَاهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا أَقْعَدَكُمَا هَا هُنَا " . قَالاَ أَخْرَجَنَا الْجُوعُ مِنْ بُيُوتِنَا وَالَّذِي بَعَثَكَ بِالْحَقِّ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ خَلَفِ بْنِ خَلِيفَةَ .

Reference : Sahih Muslim 2038 b
In-book reference : Book 36, Hadith 188
USC-MSA web (English) reference : Book 23, Hadith 5056
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

When the ditch was dug, I saw Allah's Messenger (may peace he upon him) feeling very hungry. I came to my wife and said to her: Is there anything with you? I have seen Allah's Messenger (ﷺ) feeling extremely hungry. She brought out a bag of provisions which contained a sa', of barley. We had also with us a lamb. I slaughtered it. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to Allah's Apostle (ﷺ) (for inviting him). She said: Do not humiliate me in the presence of Allah's Messenger (ﷺ) and those who are with him. When I came to him I whispered to him saying: Allah's Messenger, we have slaughtered a lamb for you and she has ground a sa' of barley which we had with us. So you come along with a group of people with you. Thereupon Allah's Messenger (ﷺ) said loudly: O people of the ditch, Jabir has arranged a feast for you, so (come along). Allah's Messenger (ﷺ) said: Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come. So I came and Allah's Messenger (ﷺ) came and he was ahead of the people; and I came to my wife and she said (to me): You will be humbled. I said: I did what you had asked me to do. She (his wife) said: I brought out the kneaded flour and Allah's Messenger (ﷺ) put some saliva of his in that and blessed It. He then put saliva in the earthen pot and blessed it and then said. Call another baker who can bake with you. and bring out the soup from it, but do not remove it from the hearth, and the guests were one thousand. (Jabir said): I take an oath by Allah that all of them ate (the food to their fill) until they left it and went away and our earthen pot was brimming over as before, and so was the case with our flour, or as Dahhak (another narrator) said: It (the flour) was in the same condition and loaves had been prepared from that.

حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنِي الضَّحَّاكُ بْنُ مَخْلَدٍ، مِنْ رُقْعَةٍ عَارَضَ لِي بِهَا ثُمَّ قَرَأَهُ عَلَىَّ قَالَ أَخْبَرَنَاهُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم خَمَصًا فَانْكَفَأْتُ إِلَى امْرَأَتِي فَقُلْتُ لَهَا هَلْ عِنْدَكِ شَىْءٌ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم خَمَصًا شَدِيدًا . فَأَخْرَجَتْ لِي جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ وَلَنَا بُهَيْمَةٌ دَاجِنٌ - قَالَ - فَذَبَحْتُهَا وَطَحَنَتْ فَفَرَغَتْ إِلَى فَرَاغِي فَقَطَّعْتُهَا فِي بُرْمَتِهَا ثُمَّ وَلَّيْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ لاَ تَفْضَحْنِي بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَمَنْ مَعَهُ - قَالَ - فَجِئْتُهُ فَسَارَرْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا قَدْ ذَبَحْنَا بُهَيْمَةً لَنَا وَطَحَنَتْ صَاعًا مِنْ شَعِيرٍ كَانَ عِنْدَنَا فَتَعَالَ أَنْتَ فِي نَفَرٍ مَعَكَ . فَصَاحَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " يَا أَهْلَ الْخَنْدَقِ إِنَّ جَابِرًا قَدْ صَنَعَ لَكُمْ سُورًا فَحَيَّهَلاً بِكُمْ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُنْزِلُنَّ بُرْمَتَكُمْ وَلاَ تَخْبِزُنَّ عَجِينَتَكُمْ حَتَّى أَجِيءَ " . فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْدُمُ النَّاسَ حَتَّى جِئْتُ امْرَأَتِي فَقَالَتْ بِكَ وَبِكَ . فَقُلْتُ قَدْ فَعَلْتُ الَّذِي قُلْتِ لِي . فَأَخْرَجْتُ لَهُ عَجِينَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ فِيهَا وَبَارَكَ ثُمَّ قَالَ " ادْعِي خَابِزَةً فَلْتَخْبِزْ مَعَكِ وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلاَ تُنْزِلُوهَا " . وَهُمْ أَلْفٌ فَأُقْسِمُ بِاللَّهِ لأَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ وَإِنَّ عَجِينَتَنَا - أَوْ كَمَا قَالَ الضَّحَّاكُ - لَتُخْبَزُ كَمَا هُوَ .

Reference	: Sahih Muslim 2039
In-book reference	: Book 36, Hadith 189
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 23, Hadith 5057

Anas b. Malik reported that Abu Talha said to Umm Sulaim:

I felt some feebleness in the voice of Allah's Messenger (ﷺ) and perceived that it was due to hunger; so have you anything with you? She said: Yes. She brought out barley loaves, then took out a head-covering of hers, in a part of which she wrapped those loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Allah's Messenger (ﷺ). I set forth and found Allah's Messenger (ﷺ) sitting in the mosque in the company of some persons. I stood near them, whereupon Allah's Messenger (ﷺ) said: Has Abu Talha sent you? I said, Yes. He said: Is it for a feast? I said. Yes. Thereupon Allah's messenger (ﷺ) said to'those who were with him to get up He went forth and so I did before them, until I came to Abu Talha and informed him. Abu Talba said: Umm Sulaim, here comes Allah's Messenger (ﷺ) along with people and we do not have enough (food) to feed them. She said: Allah and His Messenger know best. Abu Talha went out (to receive him) Until he met Allah's Messenger (ﷺ) and Allah's Apostle (ﷺ) came forward along with him until they both (Allah's Messenger, along with Abu Talha) came in. Then Allah's Messenger (ﷺ) said: Umm Sulaim. bring forth that which you have with you. She brought the bread. Allah's Messenger (ﷺ) commanded that the bread be broken into small pieces, and when Umm Sulaim had squeezed a small waterskin and put seasoning on it, Allah's Messenger (ﷺ) recited something regarding it what Allah wished him to say. He then said: Allow ten (guests to come in and have their meals). He permitted them; they ate until they had their fill. They then went out. He (the Holy Prophet) again said: Permit ten (more) and he (the host gave permission to them. They ate until they had enough. Then they went out. he again said: Permit ten (more) until all the people had eaten to their fill, and they were seventy or eighty persons.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ، اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ قَدْ سَمِعْتُ صَوْتَ، رَسُولِ اللَّهِ صلى الله عليه وسلم ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكِ مِنْ شَىْءٍ فَقَالَتْ نَعَمْ . فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخَذَتْ خِمَارًا لَهَا فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم جَالِسًا فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرْسَلَكَ أَبُو طَلْحَةَ " . قَالَ فَقُلْتُ نَعَمْ . فَقَالَ " أَلِطَعَامٍ " . فَقُلْتُ نَعَمْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِمَنْ مَعَهُ " قُومُوا " . قَالَ فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ فَقَالَتِ اللَّهُ وَرَسُولُهُ أَعْلَمُ - قَالَ - فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُ حَتَّى دَخَلاَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلُمِّي مَا عِنْدَكِ يَا أُمَّ سُلَيْمٍ " . فَأَتَتْ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَفُتَّ وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ " . فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ " . فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ " . حَتَّى أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا وَالْقَوْمُ سَبْعُونَ رَجُلاً أَوْ ثَمَانُونَ .

Reference : Sahih Muslim 2040 a
In-book reference : Book 36, Hadith 190
USC-MSA web (English) reference : Book 23, Hadith 5058
(deprecated numbering scheme)

Anas b. Malik reported:

Abu Talha sent me to Allah's Messenger (ﷺ) in order to invite him (for meal). She had prepared a meal. So I came and found Allah's Messenger (ﷺ) along with some people. He looked at me, and I felt shy and said: Accept the invitation of Abu Talha. He (the Holy Prophet) asked the people to get up. Thereupon Abu Talha said: Allah's Messenger, I have prepared something for you. Allah's Messenger (ﷺ) touched (the food) and invoked blessings upon it, and then said: Let ten persons from my Companions enter (the house). He then said: Eat, and (in the meanwhile) brought out something from between his fingers for them. They then began to eat until they had their fill and then went out. He then asked ten more men (to have the meal) and they ate to their fill, and the ten persons went on getting in (and eating the food) and then getting out until none was left amongst them who had not got in and eaten to his fill. He then collected (the remaining part of the food) and it (the quantity of the food) was the same (as it had been prior to the serving of guests).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ بَعَثَنِي أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لأَدْعُوَهُ وَقَدْ جَعَلَ طَعَامًا - قَالَ - فَأَقْبَلْتُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ النَّاسِ فَنَظَرَ إِلَىَّ فَاسْتَحْيَيْتُ فَقُلْتُ أَجِبْ أَبَا طَلْحَةَ . فَقَالَ لِلنَّاسِ " قُومُوا " . فَقَالَ أَبُو طَلْحَةَ يَا رَسُولَ اللَّهِ إِنَّمَا صَنَعْتُ لَكَ شَيْئًا - قَالَ - فَمَسَّهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَدَعَا فِيهَا بِالْبَرَكَةِ ثُمَّ قَالَ " أَدْخِلْ نَفَرًا مِنْ أَصْحَابِي عَشَرَةً " . وَقَالَ " كُلُوا " . وَأَخْرَجَ لَهُمْ شَيْئًا مِنْ بَيْنِ أَصَابِعِهِ فَأَكَلُوا حَتَّى شَبِعُوا فَخَرَجُوا فَقَالَ " أَدْخِلْ عَشَرَةً " . فَأَكَلُوا

حَتَّى شَبِعُوا . فَمَا زَالَ يُدْخِلُ عَشَرَةً وَيُخْرِجُ عَشَرَةً حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلاَّ دَخَلَ فَأَكَلَ حَتَّى شَبِعَ ثُمَّ هَيَّأَهَا فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا .

Reference : Sahih Muslim 2040 b
In-book reference : Book 36, Hadith 191
USC-MSA web (English) reference : Book 23, Hadith 5059
(deprecated numbering scheme)

Anas b Malik reported:

Abu Talha sent me to Allah's Messenger (ﷺ) ; the rest of the hadith is the same, but 'there is a slight variation of wording that he said at the end (The Holy Prophet) took what was left (of the food) and collected it and then invoked blessings upon it and it returned to its original state. He (the Holy Prophet) then said Take this.

وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ بَعَثَنِي أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ غَيْرَ أَنَّهُ قَالَ فِي آخِرِهِ ثُمَّ أَخَذَ مَا بَقِيَ فَجَمَعَهُ ثُمَّ دَعَا فِيهِ بِالْبَرَكَةِ - قَالَ - فَعَادَ كَمَا كَانَ فَقَالَ " دُونَكُمْ هَذَا " .

Reference : Sahih Muslim 2040 c
In-book reference : Book 36, Hadith 192
USC-MSA web (English) reference : Book 23, Hadith 5060
(deprecated numbering scheme)

Anas b. Malik reported:

Abu Talha ordered Umm Sulaim to prepare a meal specially for Allah's Apostle (ﷺ). He then sent me to him (to the Holy Prophet) ; the rest of the hadith is the same (but there is a slight variation of wording):" Allah's Messenger (ﷺ) placed his hand and mentioned the name of Allah upon that, and then said: Admit ten men. He (Abu Talha) admitted them and they got in. He (the Holy Prophet) said: Eat while mentioning the name of Allah upon it (the meal). They ate until eighty persons had taken the food. Then Allah's Apostle (ﷺ) had his meal and so the members of the household, and still they left some food."

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَمَرَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ أَنْ تَصْنَعَ، لِلنَّبِيِّ صلى الله عليه وسلم طَعَامًا لِنَفْسِهِ خَاصَّةً ثُمَّ أَرْسَلَنِي إِلَيْهِ . وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ فَوَضَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ وَسَمَّى عَلَيْهِ ثُمَّ قَالَ " ائْذَنْ لِعَشَرَةٍ " . فَأَذِنَ لَهُمْ فَدَخَلُوا فَقَالَ " كُلُوا وَسَمُّوا اللَّهَ " . فَأَكَلُوا حَتَّى فَعَلَ ذَلِكَ بِثَمَانِينَ رَجُلاً . ثُمَّ أَكَلَ النَّبِيُّ صلى الله عليه وسلم بَعْدَ ذَلِكَ وَأَهْلُ الْبَيْتِ وَتَرَكُوا سُؤْرًا .

Reference : Sahih Muslim 2040 d
In-book reference : Book 36, Hadith 193
USC-MSA web (English) reference : Book 23, Hadith 5061
(deprecated numbering scheme)

Anas b. Malik reported this incident pertaining to the feast given by Abu Talha to Allah's Apostle (ﷺ) with the addition of these words:

" Abu Talha stood at the door (to welcome the honourable guest) until Allah's Messenger (may peacec be upon him) came there, He (Abu Talha) said to him: Allah's Messenger, the thing (we intend to offer you as a meal) is small in quantity. Thereupon he (the Holy Prophet) said: Bring that, for Allah will soon bless it (and increase it).

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، . بِهَذِهِ الْقِصَّةِ فِي طَعَامِ أَبِي طَلْحَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَقَالَ فِيهِ فَقَامَ أَبُو طَلْحَةَ عَلَى الْبَابِ حَتَّى أَتَى رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنَّمَا كَانَ شَىْءٌ يَسِيرٌ . قَالَ " **هَلُمَّهُ فَإِنَّ اللَّهَ سَيَجْعَلُ فِيهِ الْبَرَكَةَ** " .

Reference : Sahih Muslim 2040 e
In-book reference : Book 36, Hadith 194
USC-MSA web (English) reference : Book 23, Hadith 5062
(deprecated numbering scheme)

Anas b. Malik reported this hadith (with a slight variation of wording) Then AlIah's Messenger (ﷺ) ate and the people of his house also ate. but (still) there was left a surplus, which they sent to their neighbours.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْبَجَلِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَى، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَقَالَ فِيهِ ثُمَّ أَكَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَكَلَ أَهْلُ الْبَيْتِ وَأَفْضَلُوا مَا أَبْلَغُوا جِيرَانَهُمْ .

Reference : Sahih Muslim 2040 f
In-book reference : Book 36, Hadith 195
USC-MSA web (English) reference : Book 23, Hadith 5063
(deprecated numbering scheme)

Anas b. Malik reported:

Abu Talha saw Allah's Messenger (ﷺ) lying down upon his belly in the mosque. He came to Umm Sulaim and said: I saw Allah's Messenger (ﷺ) lying down upon the belly in the mosque, and I think he is hungry. The rest of the hadith is the same (but with the addition of these words) that Allah's messenger (ﷺ) ate (the food) and so did Abu Talha, Umm Sulaim and Anas b. Malik, but there was left some. thing which we presented to our neighbours.

وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ جَرِيرَ بْنَ زَيْدٍ، يُحَدِّثُ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَى أَبُو طَلْحَةَ رَسُولَ اللَّهِ صلى الله عليه وسلم مُضْطَجِعًا فِي الْمَسْجِدِ يَتَقَلَّبُ ظَهْرًا لِبَطْنٍ فَأَتَى أُمَّ سُلَيْمٍ فَقَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مُضْطَجِعًا فِي الْمَسْجِدِ يَتَقَلَّبُ ظَهْرًا لِبَطْنٍ وَأَظُنُّهُ جَائِعًا . وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ ثُمَّ أَكَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو طَلْحَةَ وَأُمُّ سُلَيْمٍ وَأَنَسُ بْنُ مَالِكٍ وَفَضَلَتْ فَضْلَةٌ فَأَهْدَيْنَاهُ لِجِيرَانِنَا .

Reference : Sahih Muslim 2040 g
In-book reference : Book 36, Hadith 196
USC-MSA web (English) reference : Book 23, Hadith 5064
(deprecated numbering scheme)

Anas b. Malik reported:

I visited Allah's Messenger (ﷺ) one day and found him sitting in the company of his Companions and talking to them, and he had tied his belly with a bandage. Usama said: I am in doubt whether there was stone on that (his

belly) or not. I asked some of his Companions why Allah's Messenger (ﷺ) had bandaged his belly. They said: (He has done that to relieve) his hunger. I went to Abu Talha, the husband of Umm Sulaim, the daughter of Milhan, and said to him: Father, I saw Allah's Messenger (ﷺ) having bandaged his belly. I asked some of his Companions (the reason of it) and they said that it was due to hunger. Abu Talha came to mv mother and said: Is there anything? She said: Yes, I have some pieces of bread with me and some dates. If Allah's Messenger (ﷺ) comes to us alone we can feed him to his fill, but if someone comes along with him this would be insufficient for them. The rest of the hadith is the same.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ، أَنَّ حَدَّثَهُ أَنَّهُ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ جِئْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمًا فَوَجَدْتُهُ جَالِسًا مَعَ أَصْحَابِهِ يُحَدِّثُهُمْ وَقَدْ عَصَّبَ بَطْنَهُ بِعِصَابَةٍ - قَالَ أُسَامَةُ وَأَنَا أَشُكُّ - عَلَى حَجَرٍ فَقُلْتُ لِبَعْضِ أَصْحَابِهِ لِمَ عَصَّبَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَطْنَهُ فَقَالُوا مِنَ الْجُوعِ . فَذَهَبْتُ إِلَى أَبِي طَلْحَةَ وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ فَقُلْتُ يَا أَبَتَاهُ قَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَصَّبَ بَطْنَهُ بِعِصَابَةٍ فَسَأَلْتُ بَعْضَ أَصْحَابِهِ فَقَالُوا مِنَ الْجُوعِ . فَدَخَلَ أَبُو طَلْحَةَ عَلَى أُمِّي فَقَالَ هَلْ مِنْ شَىْءٍ فَقَالَتْ نَعَمْ عِنْدِي كِسَرٌ مِنْ خُبْزٍ وَتَمَرَاتٌ فَإِنْ جَاءَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَحْدَهُ أَشْبَعْنَاهُ وَإِنْ جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ . ثُمَّ ذَكَرَ سَائِرَ الْحَدِيثِ بِقِصَّتِهِ .

Reference : Sahih Muslim 2040 h
In-book reference : Book 36, Hadith 197
USC-MSA web (English) reference : Book 23, Hadith 5065
(deprecated numbering scheme)

Anas b. Malik reported this hadith pertaining to the entertainment of Allah's Messenger (ﷺ) by Abu Talha through another chain of transmitters.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي طَعَامِ أَبِي طَلْحَةَ نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 2040 i
In-book reference : Book 36, Hadith 198
USC-MSA web (English) reference : Book 23, Hadith 5066
(deprecated numbering scheme)

(21) Chapter: It is permissible to eat soup, and it is recommended to eat squash, And for the people eating together to show preference to one another even if they are guests, so long as the host does not object to that

(21) باب جَوَازِ أَكْلِ الْمَرَقِ وَاسْتِحْبَابِ أَكْلِ الْيَقْطِينِ وَإِيثَارِ أَهْلِ الْمَائِدَةِ بَعْضِهِمْ بَعْضًا وَإِنْ كَانُوا ضِيفَانًا إِذَا لَمْ يَكْرَهْ ذَلِكَ صَاحِبُ الطَّعَامِ

Anas b. Malik reported:

A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. Anas b. Malik said: I went along with Allah's Messenger (ﷺ) to that feast. He presented to Allah's Messenger (ﷺ) barley bread and soup containing pumpkin, and sliced pieces of meat. Anas said: I saw Allah's Messenger (ﷺ) going after the pumpkin round the dish, so I have always liked the pumpkin since that day.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ إِسْحَاقَ بْنِ عَبْدِ، اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم لِطَعَامٍ صَنَعَهُ . قَالَ أَنَسُ بْنُ مَالِكٍ فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى ذَلِكَ الطَّعَامِ فَقَرَّبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ . قَالَ أَنَسٌ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَىِ الصَّحْفَةِ . قَالَ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مُنْذُ يَوْمَئِذٍ .

Reference : Sahih Muslim 2041 a
In-book reference : Book 36, Hadith 199
USC-MSA web (English) reference : Book 23, Hadith 5067
(deprecated numbering scheme)

Anas b. Malik reported that a person invited Allah's Messenger (ﷺ) to a meal. I also went along with him. He brought soup containing pumpkin. Allah's 'messenger (ﷺ) ate that pumpkin with relish. He (Anas) said:

When I saw that I began to place it before him, and did not eat it (myself). Anas said: It was since then that pumpkin was always my favourite (food).

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلٌ فَانْطَلَقْتُ مَعَهُ فَجِيءَ بِمَرَقَةٍ فِيهَا دُبَّاءٌ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْكُلُ مِنْ ذَلِكَ الدُّبَّاءِ وَيُعْجِبُهُ - قَالَ - فَلَمَّا رَأَيْتُ ذَلِكَ جَعَلْتُ أُلْقِيهِ إِلَيْهِ وَلاَ أَطْعَمُهُ . قَالَ فَقَالَ أَنَسٌ فَمَا زِلْتُ بَعْدُ يُعْجِبُنِي الدُّبَّاءُ .

Reference : Sahih Muslim 2041 b
In-book reference : Book 36, Hadith 200
USC-MSA web (English) reference : Book 23, Hadith 5068
(deprecated numbering scheme)

Anas b. Malik rdported that a tailor invited Allah's Messenger (ﷺ) to a feast. There has been an addition to this that Thabit said:

I heard Anas saying that any meal that was prepared for me after that I tried that it should contain pumpkin.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، وَعَاصِمٍ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، خَيَّاطًا دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم . وَزَادَ قَالَ ثَابِتٌ فَسَمِعْتُ أَنَسًا يَقُولُ فَمَا صُنِعَ لِي طَعَامٌ بَعْدُ أَقْدِرُ عَلَى أَنْ يُصْنَعَ فِيهِ دُبَّاءٌ إِلاَّ صُنِعَ .

Reference : Sahih Muslim 2041 c
In-book reference : Book 36, Hadith 201
USC-MSA web (English) reference : Book 23, Hadith 5069
(deprecated numbering scheme)

(22) Chapter: It is recommended to take the stones out of dates, and it is recommended for the guest to pray for the host and to ask a righteous guest to supplicate, and he should respond to that request

(22) باب اسْتِحْبَابِ وَضْعِ النَّوَى خَارِجَ التَّمْرِ وَاسْتِحْبَابِ دُعَاءِ الضَّيْفِ لأَهْلِ الطَّعَامِ وَطَلَبِ الدُّعَاءِ مِنَ الضَّيْفِ الصَّالِحِ وَإِجَابَتِهِ لِذَلِكَ

'Abdullah b. Busr reported:

Allah's Messenger (ﷺ) came to my father and we brought to him a meal and a preparation from dates, cheese and butter. He ate out of that. He was then given dates which he ate, putting the stones between his fingers and holding his forefinger and middle finger together" - Shu'bah said: "I think we learn from this that one may hold the date stones between two fingers, In shaAllah." Then a drink was brought for him and he drank it, and then gave it to one who was on his right side. He (the narrator) said: My father took hold of the rein of his riding animal and requested him to supplicate for us. Thereupon he said: O Allah. bless them in what You have provided them as a sustenance; and forgive them and have mercy upon them.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ، بْنِ خُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، قَالَ نَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَبِي - قَالَ - فَقَرَّبْنَا إِلَيْهِ طَعَامًا وَوَطْبَةً فَأَكَلَ مِنْهَا ثُمَّ أُتِيَ بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَى بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَّابَةَ وَالْوُسْطَى - قَالَ شُعْبَةُ هُوَ ظَنِّي وَهُوَ فِيهِ إِنْ شَاءَ اللَّهُ إِلْقَاءُ النَّوَى بَيْنَ الإِصْبَعَيْنِ - ثُمَّ أُتِيَ بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ - قَالَ - فَقَالَ أَبِي وَأَخَذَ بِلِجَامِ دَابَّتِهِ ادْعُ اللَّهَ لَنَا فَقَالَ " اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ " .

Reference : Sahih Muslim 2042 a
In-book reference : Book 36, Hadith 202
USC-MSA web (English) reference : Book 23, Hadith 5070
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters and they did not doubt about keeping the dates between his fingers (as is expressed in the previous hadith).

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَلَمْ يَشُكَّا فِي إِلْقَاءِ النَّوَى بَيْنَ الإِصْبَعَيْنِ .

Reference : Sahih Muslim 2042 b
In-book reference : Book 36, Hadith 203
USC-MSA web (English) reference : Book 23, Hadith 5071
(deprecated numbering scheme)

(23) Chapter: Eating cucumbers with fresh dates

(23) باب أَكْلِ الْقِثَّاءِ بِالرُّطَبِ

'Abdullah b. Ja'far reported:

I saw Allah's Messenger (ﷺ) eating cucumber with fresh dates.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ، - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ ابْنُ عَوْنٍ، حَدَّثَنَا - إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْكُلُ الْقُثَّاءَ بِالرُّطَبِ .

Reference : Sahih Muslim 2043
In-book reference : Book 36, Hadith 204
USC-MSA web (English) reference : Book 23, Hadith 5072
(deprecated numbering scheme)

(24) Chapter: It is recommended to be humble when eating, and how to sit

(24) باب اسْتِحْبَابِ تَوَاضُعِ الآكِلِ وَصِفَةِ قُعُودِهِ

Anas b. Malik reported:

I saw Allah's Apostle (ﷺ) squatting and eating dates.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ كِلاَهُمَا عَنْ حَفْصٍ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُصْعَبِ بْنِ سُلَيْمٍ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم مُقْعِيًا يَأْكُلُ تَمْرًا ‏.‏

Reference : Sahih Muslim 2044 a
In-book reference : Book 36, Hadith 205
USC-MSA web (English) reference : Book 23, Hadith 5073
(deprecated numbering scheme)

Anas reported that there were brought to Allah's Messenger (ﷺ) dates. He distributed them in the state that he had been sitting upright (in an easy posture) and he had also been eating them a (bit) quickly.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُصْعَبِ بْنِ سُلَيْمٍ، عَنْ أَنَسٍ، قَالَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِتَمْرٍ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَقْسِمُهُ وَهُوَ مُحْتَفِزٌ يَأْكُلُ مِنْهُ أَكْلاً ذَرِيعًا ‏.‏ وَفِي رِوَايَةِ زُهَيْرٍ أَكْلاً حَثِيثًا ‏.‏

Reference : Sahih Muslim 2044 b
In-book reference : Book 36, Hadith 206
USC-MSA web (English) reference : Book 23, Hadith 5074
(deprecated numbering scheme)

(25) Chapter: The prohibition of eating two dates etc., at a time when eating with a group, except with the permission of one's companions

(25) باب نَهْيِ الآكِلِ مَعَ جَمَاعَةٍ عَنْ قِرَانِ تَمْرَتَيْنِ وَنَحْوِهِمَا فِي لُقْمَةٍ إِلاَّ بِإِذْنِ أَصْحَابِهِ

Jabala b. Suhaim reported:

Ibn Zubair used to provide us with dates during the time that the people were hard pressed because of famine (Once) as we were busy in eating there happened to appear before us Ibn 'Umar. He said: Don't eat two dates together, for Allah's Messenger (ﷺ) forbade eating them together but only after seeking permission from his brother (partner). Shu'ba said: I do not think these words pertaining to seeking permission but from the words of Ibn 'Umar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ جَبَلَةَ، بْنَ سُحَيْمٍ قَالَ كَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ - قَالَ - وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُهْدٌ وَكُنَّا نَأْكُلُ فَيَمُرُّ عَلَيْنَا ابْنُ عُمَرَ وَنَحْنُ نَأْكُلُ فَيَقُولُ لاَ تُقَارِنُوا فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الإِقْرَانِ إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ ‏.‏ قَالَ شُعْبَةُ لاَ أُرَى هَذِهِ الْكَلِمَةَ إِلاَّ مِنْ كَلِمَةِ ابْنِ عُمَرَ ‏.‏ يَعْنِي الاِسْتِئْذَانَ ‏.‏

Reference : Sahih Muslim 2045 a
In-book reference : Book 36, Hadith 207
USC-MSA web (English) reference : Book 23, Hadith 5075
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters but these words of his (are not found):

" The people were hard pressed because of the famine during those days."

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدٌ، الرَّحْمَنِ بْنُ مَهْدِيٍّ كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِهِمَا قَوْلُ شُعْبَةَ وَلاَ قَوْلُهُ وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جَهْدٌ .

Reference : Sahih Muslim 2045 b
In-book reference : Book 36, Hadith 208
USC-MSA web (English) reference : Book 23, Hadith 5076
(deprecated numbering scheme)

Jabala b. Suhaim reported:
I heard Ibn 'Umar as saying that Allah's Messenger (ﷺ) forbade anyone taking two dates together without seeking the consent of his companions.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ .

Reference : Sahih Muslim 2045 c
In-book reference : Book 36, Hadith 209
USC-MSA web (English) reference : Book 23, Hadith 5077
(deprecated numbering scheme)

(26) Chapter: Storing dates and other provisions for one's children

(26) باب فِي ادْخَالِ التَّمْرِ وَنَحْوِهِ مِنَ الأَقْوَاتِ لِلْعِيَالِ

'A'isha reported Allah's Messenger (ﷺ) as saying:

A family which has dates will not be hungry.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ، بْنُ بِلاَلٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يَجُوعُ أَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ " .

Reference : Sahih Muslim 2046 a
In-book reference : Book 36, Hadith 210
USC-MSA web (English) reference : Book 23, Hadith 5078
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

'A'isha a family which has no dates (in their house) its members will be hungry; (or) 'A'isha the family which has no dates its members may be hungry. He said this twice or thrice.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدِ بْنِ طَحْلاَءَ، عَنْ أَبِي، الرِّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَائِشَةُ بَيْتٌ لاَ تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ يَا عَائِشَةُ بَيْتٌ لاَ تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ أَوْ جَاعَ أَهْلُهُ " . قَالَهَا مَرَّتَيْنِ أَوْ ثَلاَثًا .

Reference : Sahih Muslim 2046 b
In-book reference : Book 36, Hadith 211
USC-MSA web (English) reference : Book 23, Hadith 5079
(deprecated numbering scheme)

(27) Chapter: The virtue of the dates of Al-Madinah

(27) باب فَضْلِ تَمْرِ الْمَدِينَةِ

Amir b. Sa'd b. Abu Waqqas, on the authority of his father, reported Allah's Messenger (ﷺ) having said:

He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until it is evening.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ مِمَّا بَيْنَ لاَبَتَيْهَا حِينَ يُصْبِحُ لَمْ يَضُرَّهُ سُمٌّ حَتَّى يُمْسِيَ " .

Reference : Sahih Muslim 2047 a
In-book reference : Book 36, Hadith 212
USC-MSA web (English) reference : Book 23, Hadith 5080
(deprecated numbering scheme)

'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (ﷺ) as saying:

He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ، قَالَ سَمِعْتُ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، يَقُولُ سَمِعْتُ سَعْدًا، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلاَ سِحْرٌ " .

Reference : Sahih Muslim 2047 b
In-book reference : Book 36, Hadith 213
USC-MSA web (English) reference : Book 23, Hadith 5081
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn Hashim with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، ح وَحَدَّثَنَاهُ إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا أَبُو بَدْرٍ، شُجَاعُ بْنُ الْوَلِيدِ كِلاَهُمَا عَنْ هَاشِمِ بْنِ هَاشِمٍ، بِهَذَا الإِسْنَادِ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ وَلاَ يَقُولاَنِ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2047 c
In-book reference : Book 36, Hadith 214
USC-MSA web (English) reference : Book 23, Hadith 5082
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

The 'ajwa' dates of 'Aliya' contain heating effects and these are antidote in the early morning.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ شَرِيكٍ، - وَهُوَ ابْنُ أَبِي نَمِرٍ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً أَوْ إِنَّهَا تِرْيَاقٌ أَوَّلَ الْبُكْرَةِ " .

Reference : Sahih Muslim 2048
In-book reference : Book 36, Hadith 215
USC-MSA web (English) reference : Book 23, Hadith 5083
(deprecated numbering scheme)

(28) Chapter: The virtue of truffles, and treating the eyes with them

(28) باب فَضْلِ الْكَمْأَةِ وَمُدَاوَاةِ الْعَيْنِ بِهَا

Sa'id b. Zaid b. 'Amr b. Nufail reported:

I heard Allah's Apostle (ﷺ) as saying: Truffles are a kind of 'Manna' and their juice is a medicine for the eyes.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، وَعُمَرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو، بْنِ نُفَيْلٍ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ " .

Reference : Sahih Muslim 2049 a
In-book reference : Book 36, Hadith 216
USC-MSA web (English) reference : Book 23, Hadith 5084
(deprecated numbering scheme)

Through another chain of transmitters, Sa'id b. Zaid b. 'Amr reported:

I heard Allah's Apostle (ﷺ) as saying: Truffles are a kind of 'Manna' and their juice is a medicine for the eyes.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ، عُمَيْرٍ قَالَ سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ " .

Reference : Sahih Muslim 2049 b
In-book reference : Book 36, Hadith 217
USC-MSA web (English) reference : Book 23, Hadith 5084
(deprecated numbering scheme)

Sa'id b. Zaid reported:

I heard Allah's Messenger (ﷺ) as saying: Truffles are a kind of blessing and their juice is a medicine for the eyes.

Shu'ba said: When Hakam narrated this hadith to me, I did not deem it as a Munkar hadith because of the narration of Abd al-Malik.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ وَأَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْبَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . قَالَ شُعْبَةُ لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ .

Reference : Sahih Muslim 2049 c
In-book reference : Book 36, Hadith 218
USC-MSA web (English) reference : Book 23, Hadith 5085
(deprecated numbering scheme)

Sa'id b. Zaid b. 'Amr b. Nufail reported Allah's Messenger (ﷺ) as saying:

Truffles are a kind of 'Manna' which Allah the Glorious and Exalted, sent down upon the people of Israil, and its juice is a medicine for the eyes.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى بَنِي إِسْرَائِيلَ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ " .

Reference : Sahih Muslim 2049 d
In-book reference : Book 36, Hadith 219
USC-MSA web (English) reference : Book 23, Hadith 5086
(deprecated numbering scheme)

Sa'id b. Zaid reported Allal a Messenger (ﷺ) as saying:

Truffles are a kind of 'Manna' which Allah sent down upon Moses and their juice is a medicine for the eyes.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَلَى مُوسَى وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ " .

Reference : Sahih Muslim 2049 e
In-book reference : Book 36, Hadith 220
USC-MSA web (English) reference : Book 23, Hadith 5087
(deprecated numbering scheme)

Sa'id b. Zaid reported Allah's Messenger (ﷺ) as saying:

Truffles are 'Manna' which Allah, the Exalted the Majestic, sent to the people of Israil, and its juice is a medicine for the eyes.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ سَمِعْتُ عَمْرَو، بْنَ حُرَيْثٍ يَقُولُ قَالَ سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْكَمْأَةُ مِنَ الْمَنِّ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنِي إِسْرَائِيلَ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ " .

Reference : Sahih Muslim 2049 f
In-book reference : Book 36, Hadith 221
USC-MSA web (English) reference : Book 23, Hadith 5088
(deprecated numbering scheme)

Sa'id b. Zaid reported Allah's Messenger (ﷺ) as saying:

Truffles are 'Manna' and its juice is the medicine for the eyes.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ شَبِيبٍ، قَالَ سَمِعْتُهُ مِنْ، شَهْرِ بْنِ حَوْشَبٍ فَسَأَلْتُهُ فَقَالَ سَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ فَلَقِيتُ عَبْدَ الْمَلِكِ فَحَدَّثَنِي عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ " .

Reference : Sahih Muslim 2049 g
In-book reference : Book 36, Hadith 222
USC-MSA web (English) reference : Book 23, Hadith 5089
(deprecated numbering scheme)

(29) Chapter: The virtue of the black fruit from the Arak tree

(29) باب فَضِيلَةِ الأَسْوَدِ مِنَ الْكَبَاثِ

Jabir b. Abdullah reported:

We were with the Messenger of Allah (ﷺ) at Marr az-Zahran, and we were plucking the fruit of the Arak tree, whereupon Allah's Messenger (may peace he upon him) said: Pluck only its black ones (for they are the most pleasant). We said: Allah's Messenger, it seems you shepherded the flock. He said: Yes. Has there been a prophet who did not shepherd it (or some words like it)?

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم بِمَرِّ الظَّهْرَانِ وَنَحْنُ نَجْنِي الْكَبَاثَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ " . قَالَ فَقُلْنَا يَا رَسُولَ اللَّهِ كَأَنَّكَ رَعَيْتَ الْغَنَمَ قَالَ " نَعَمْ وَهَلْ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَاهَا " . أَوْ نَحْوَ هَذَا مِنَ الْقَوْلِ .

Reference : Sahih Muslim 2050

In-book reference : Book 36, Hadith 223
USC-MSA web (English) reference : Book 23, Hadith 5090
(deprecated numbering scheme)

(30) Chapter: The virtue of vinegar and using it as a condiment

(30) باب فَضِيلَةِ الْخَلِّ وَالتَّأَدُّمِ بِهِ

'A'isha reported Allah's Apostle (ﷺ) as saying:

The best of condiments or condiment is vinegar.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، أَخْبَرَنَا سُلَيْمَانُ، بْنُ بِلاَلٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " نِعْمَ الأُدُمُ - أَوِ الإِدَامُ - الْخَلُّ " .

Reference : Sahih Muslim 2051 a
In-book reference : Book 36, Hadith 224
USC-MSA web (English) reference : Book 23, Hadith 5091
(deprecated numbering scheme)

This hadith has been reported on the authority of Sulaiman b. Bilal with the same chain of transmitters and he is reported to have said:

" The best condiment." And he did not doubt (about this word).

وَحَدَّثَنَاهُ مُوسَى بْنُ قُرَيْشِ بْنِ نَافِعٍ التَّمِيمِيُّ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، بِهَذَا الإِسْنَادِ وَقَالَ " نِعْمَ الأُدُمُ " . وَلَمْ يَشُكَّ .

Reference : Sahih Muslim 2051 b
In-book reference : Book 36, Hadith 225
USC-MSA web (English) reference : Book 23, Hadith 5092
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) asked his family for condiment. They (the members of his household) said:

We have nothing with us but vinegar. He asked for it, he began to eat it, and then said: Vinegar is a good condiment, vinegar is a good condiment.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم سَأَلَ أَهْلَهُ الأُدُمَ فَقَالُوا مَا عِنْدَنَا إِلاَّ خَلٌّ . فَدَعَا بِهِ فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ " نِعْمَ الأُدُمُ الْخَلُّ نِعْمَ الأُدُمُ الْخَلُّ " .

Reference : Sahih Muslim 2052 a
In-book reference : Book 36, Hadith 226
USC-MSA web (English) reference : Book 23, Hadith 5093
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

Allah's Messenger (ﷺ) took hold of my hand one day (and led me) to his residence. There was presented to him some pieces of bread, whereupon he said: Is there no condiment? They (the members of his household) said: No, except some vinegar. He (the Holy Prophet) said: Vinegar is a good condiment. Jabir said: I have always loved vinegar since I heard it trom Allah's Apostle (ﷺ). Talha said: I have always loved vinegar since I heard about it from Jabir.

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِي ذَاتَ يَوْمٍ إِلَى مَنْزِلِهِ فَأَخْرَجَ إِلَيْهِ فِلَقًا مِنْ خُبْزٍ فَقَالَ " مَا مِنْ أُدُمٍ " . فَقَالُوا لاَ إِلاَّ شَىْءٌ مِنْ خَلٍّ . قَالَ " فَإِنَّ الْخَلَّ نِعْمَ الأُدُمُ " . قَالَ جَابِرٌ فَمَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم . وَقَالَ طَلْحَةُ مَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ .

Reference : Sahih Muslim 2052 b
In-book reference : Book 36, Hadith 227
USC-MSA web (English) reference : Book 23, Hadith 5094
(deprecated numbering scheme)

This hadith is reported on the authority of Jabir b. 'Abdullah that Allah's Messenger (ﷺ) took hold of his hand and led him to his residence as narrated above up to the words:

" Vinegar is a good condiment." But in the hadith transmitted through this chain of transmitters, there is no mention of the subsequent part.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ طَلْحَةَ، بْنِ نَافِعٍ حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ بِيَدِهِ إِلَى مَنْزِلِهِ . بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ إِلَى قَوْلِهِ " فَنِعْمَ الأُدُمُ الْخَلُّ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 2052 c
In-book reference : Book 36, Hadith 228
USC-MSA web (English) reference : Book 23, Hadith 5095
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

While I was sitting in my house there happened to pass by me Allah's Messenger (ﷺ). He made a gesture to me and I stood up for him. He took hold of my hand until we came to one of the apartments of his wives. He entered and then asked me to get in. So I entered and there was hanging a curtain beside her. He (the Holy Prophet) said: Is there any food (with you)? They (the members of the household) said: Yes And then there were brought three loaves of bread for him (the Holy Prophet) and placed in the basket of palm leaves. Allah's Messenger (ﷺ) picked up one loaf and placed that before him, and then picked up another one and placed it before me. He then picked up the third one and broke it into two parts, and kept the one-half before him and the other half before me, and then said: Is there any condiment? They (the members of the household) said: There is nothing (in the form of condiment) but some vinegar only. He said: Bring that, for vinegar is a good condiment.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَجَّاجُ بْنُ أَبِي، زَيْنَبَ حَدَّثَنِي أَبُو سُفْيَانَ، طَلْحَةُ بْنُ نَافِعٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ كُنْتُ جَالِسًا فِي دَارِي فَمَرَّ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَشَارَ إِلَىَّ فَقُمْتُ إِلَيْهِ فَأَخَذَ بِيَدِي فَانْطَلَقْنَا حَتَّى أَتَى بَعْضَ حُجَرِ نِسَائِهِ فَدَخَلَ ثُمَّ أَذِنَ لِي فَدَخَلْتُ الْحِجَابَ عَلَيْهَا فَقَالَ " هَلْ مِنْ غَدَاءٍ " . فَقَالُوا نَعَمْ . فَأُتِيَ بِثَلاَثَةِ أَقْرِصَةٍ فَوُضِعْنَ عَلَى نَبِيٍّ فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُرْصًا فَوَضَعَهُ بَيْنَ يَدَيْهِ وَأَخَذَ قُرْصًا آخَرَ فَوَضَعَهُ بَيْنَ يَدَىَّ ثُمَّ أَخَذَ الثَّالِثَ فَكَسَرَهُ بِاثْنَيْنِ فَجَعَلَ نِصْفَهُ بَيْنَ يَدَيْهِ وَنِصْفَهُ بَيْنَ يَدَىَّ ثُمَّ قَالَ " هَلْ مِنْ أُدُمٍ " . قَالُوا لاَ . إِلاَّ شَىْءٌ مِنْ خَلٍّ . قَالَ " هَاتُوهُ فَنِعْمَ الأُدُمُ هُوَ " .

Reference : Sahih Muslim 2052 d
In-book reference : Book 36, Hadith 229

USC-MSA web (English) reference : Book 23, Hadith 5096
(deprecated numbering scheme)

(31) Chapter: It is permissible to eat garlic, but the one who is going to address prominent people should refrain from eating it, and the same applies to other, similar foods

(31) باب إِبَاحَةِ أَكْلِ الثُّومِ وَأَنَّهُ يَنْبَغِي لِمَنْ أَرَادَ خِطَابَ الْكِبَارِ تَرْكُهُ وَكَذَا مَا فِي مَعْنَاهُ

Abd Ayydb Ansari reported that when food was brought to Allah's Messenger (ﷺ) he ate out of that, and sent the remaining part to me, and one day he sent to me the left-over; (I found that he) had not taken from it at all for it included garlic. I asked him whether that was forbidden, whereupon he said:

No, but I do not like it because of its odour. He (Abu Ayyub Ansiri) said: Then I also do not like what you do not like.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أُتِيَ بِطَعَامٍ أَكَلَ مِنْهُ وَبَعَثَ بِفَضْلِهِ إِلَىَّ وَإِنَّهُ بَعَثَ إِلَىَّ يَوْمًا بِفَضْلَةٍ لَمْ يَأْكُلْ مِنْهَا لأَنَّ فِيهَا ثُومًا فَسَأَلْتُهُ أَحَرَامٌ هُوَ قَالَ " لاَ وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ " . قَالَ فَإِنِّي أَكْرَهُ مَا كَرِهْتَ .

Reference : Sahih Muslim 2053 a
In-book reference : Book 36, Hadith 230
USC-MSA web (English) reference : Book 23, Hadith 5097
(deprecated numbering scheme)

This Hadith is narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2053 b
In-book reference : Book 36, Hadith 231
USC-MSA web (English) reference : Book 23, Hadith 5098
(deprecated numbering scheme)

Aflah, the freed slave of Abu Ayyub Ansiri, reported:

Allah's Messnger (ﷺ) had alighted in his house (viz. of Abu Ayyub Ansari at the time of his emigration to Medina) and he occupied the lower storey, whereas Abu Ayyub Ansari lived in the upper storey. One night, Abu Ayyub Ansari got up and said (to himself): (How unfortunate it is) that we walk above the head of Allah's Messenger (ﷺ), so they went aside and spent the night in a nook and then told Allah's Apostle (ﷺ) about it whereupon Allah's Apostle (ﷺ) said: The lower storey is more comfortable (for me). but he (Abu Ayyub Ansari) said: We (would not live) over the roof under which you live. So Allah's Messenger (ﷺ) shifted to the upper storey, whereas Abu Ayyub Ansari shifted to the lower storey; and he (Abu Ayyub Ansari) used to prepare food for Allah's Apostle (ﷺ) ; and when it was brought (back) to him he asked (to locate) the part, where his fingers had touched (the food), and he followed his fingers on that part where his fingers (those of the Holy Prophet) had touched it. (One day) he prepared food which contained garlic, and when it was returned to him he asked (to locate) the part which the fingers of Allah's Apostle (ﷺ) had touched. It was said to him that he had not eaten (the food). He (Abd Ayyub Ansari) was distressed and went up to him (to the Holy Prophet) and said: Is it forbidden? But Allah's Messenger (ﷺ) said: No, (it is not forbidden), but I do not like it. and he (Abu Ayyub Ansari) said: I also do not like what you do not like or which you

did not like. He (Abu Ayyub Ansari) said: (The Prophet did not eat garlic) as Allah's Apostle (ﷺ) was visited (by angels) and brought him the message of Allah.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، وَأَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ، - وَاللَّفْظُ مِنْهُمَا قَرِيبٌ - قَالاَ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا ثَابِتٌ، - فِي رِوَايَةِ حَجَّاجٍ بْنِ يَزِيدَ أَبُو زَيْدٍ الأَحْوَلُ - حَدَّثَنَا عَاصِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَفْلَحَ، مَوْلَى أَبِي أَيُّوبَ عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَزَلَ عَلَيْهِ فَنَزَلَ النَّبِيُّ صلى الله عليه وسلم فِي السُّفْلِ وَأَبُو أَيُّوبَ فِي الْعُلْوِ - قَالَ - فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً فَقَالَ نَمْشِي فَوْقَ رَأْسِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَتَنَحَّوْا فَبَاتُوا فِي جَانِبٍ ثُمَّ قَالَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " السُّفْلُ أَرْفَقُ " . فَقَالَ لاَ أَعْلُو سَقِيفَةً أَنْتَ تَحْتَهَا . فَتَحَوَّلَ النَّبِيُّ صلى الله عليه وسلم فِي الْعُلْوِ وَأَبُو أَيُّوبَ فِي السُّفْلِ فَكَانَ يَصْنَعُ لِلنَّبِيِّ صلى الله عليه وسلم طَعَامًا فَإِذَا جِيءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ فَيَتَتَبَّعُ مَوْضِعَ أَصَابِعِهِ فَصَنَعَ لَهُ طَعَامًا فِيهِ ثُومٌ فَلَمَّا رُدَّ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ صلى الله عليه وسلم فَقِيلَ لَهُ لَمْ يَأْكُلْ . فَفَزِعَ وَصَعِدَ إِلَيْهِ فَقَالَ أَحَرَامٌ هُوَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ وَلَكِنِّي أَكْرَهُهُ " . قَالَ فَإِنِّي أَكْرَهُ مَا تَكْرَهُ أَوْ مَا كَرِهْتَ . قَالَ وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُؤْتَى .

Reference : Sahih Muslim 2053 c
In-book reference : Book 36, Hadith 232
USC-MSA web (English) reference : Book 23, Hadith 5099
(deprecated numbering scheme)

(32) Chapter: Honoring guests and the virtue of showing preference to one's guest

(32) باب إِكْرَامِ الضَّيْفِ وَفَضْلِ إِيثَارِهِ

Abu Huraira reported that a person came to Allah's Messenger (ﷺ) and said:

I am hard pressed by hunger. He sent (message) to one of his wives (to procure food for him). but she said: By Him Who has sent you with Truth, thrre is nothing with me (to serve him) but only water. He (the Holy Prophet) then sent the (same) message to another, and she gave the same reply, until all of them gave the same reply: By Him Who has sent thee with the Truth, there is nothing with me but only water, whereupon he (the Holy Prophet) said: Allah would show mercy to him who will entertain this guest tonight. A person from the Ansar stood up and said: Messenger of Allah, I (am ready to entertain). He took him to his house and said to his wife: Is there anything with you (to serve the gdest)? She said: No, but only a subsistence for our children. He said: Distract their attention with something, and when the guest enters extinguish the lamp and give him the impression that we are eating. So they sat down. and the guest had his meal. When it was morning he went to Allah's Apostle (ﷺ) who said: Allah was well pleased with what you both did for your guest this night.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي مَجْهُودٌ . فَأَرْسَلَ إِلَى بَعْضِ نِسَائِهِ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلاَّ مَاءٌ . ثُمَّ أَرْسَلَ إِلَى أُخْرَى فَقَالَتْ مِثْلَ ذَلِكَ حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلاَّ مَاءٌ . فَقَالَ " مَنْ يُضِيفُ هَذَا اللَّيْلَةَ رَحِمَهُ اللَّهُ " . فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ . فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ فَقَالَ لاِمْرَأَتِهِ هَلْ عِنْدَكِ شَىْءٌ . قَالَتْ لاَ إِلاَّ قُوتُ صِبْيَانِي . قَالَ فَعَلِّلِيهِمْ بِشَىْءٍ فَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِي السِّرَاجَ وَأَرِيهِ أَنَّا نَأْكُلُ فَإِذَا أَهْوَى لِيَأْكُلَ فَقُومِي إِلَى السِّرَاجِ حَتَّى

تُطْفِئِيهِ . قَالَ فَقَعَدُوا وَأَكَلَ الضَّيْفُ . فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " قَدْ عَجِبَ اللَّهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ " .

Reference : Sahih Muslim 2054 a
In-book reference : Book 36, Hadith 233
USC-MSA web (English) reference : Book 23, Hadith 5100
(deprecated numbering scheme)

Abu Huraira reported that a guest spent the night with a person from the Ansar who had nothing with him but food (sufficient) for his own self and his children. He said to his wife:

(Lull) the children to sleep, and put out the lamp, and serve the guest with what you have with you. It was on this occasion that this verse was revealed:" Those who prefer the needy to their own selves in spite of the fact that they are themselves in pressing need" (Lix. 9).

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا وَكِيعٌ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي، حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، . أَنَّ رَجُلاً، مِنَ الأَنْصَارِ بَاتَ بِهِ ضَيْفٌ فَلَمْ يَكُنْ عِنْدَهُ إِلاَّ قُوتُهُ وَقُوتُ صِبْيَانِهِ فَقَالَ لاِمْرَأَتِهِ نَوِّمِي الصِّبْيَةَ وَأَطْفِئِي السِّرَاجَ وَقَرِّبِي لِلضَّيْفِ مَا عِنْدَكِ - قَالَ - فَنَزَلَتْ هَذِهِ الآيَةُ { وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ}

Reference : Sahih Muslim 2054 b
In-book reference : Book 36, Hadith 234
USC-MSA web (English) reference : Book 23, Hadith 5101
(deprecated numbering scheme)

Abu Huraira reported that a man came to Allah's Messenger (ﷺ) so that he should entertain him as a guest, but he had nothing with which he could entertain him. He, therefore, asked if there was any person who would entertain him (assuring the audience) that Allah would show mercy to him. A person from the Ansar who was called Abu Talha stood up and he took him to his house. The rest of the hadith is the same and mention is (also) made in that about the revelation of the verse as narrated by Waki'.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِيُضِيفَهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُضِيفُهُ فَقَالَ " أَلاَ رَجُلٌ يُضِيفُ هَذَا رَحِمَهُ اللَّهُ " . فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ جَرِيرٍ وَذَكَرَ فِيهِ نُزُولَ الآيَةِ كَمَا ذَكَرَهُ وَكِيعٌ .

Reference : Sahih Muslim 2054 c
In-book reference : Book 36, Hadith 235
USC-MSA web (English) reference : Book 23, Hadith 5102
(deprecated numbering scheme)

Miqdad reported:

I and two of my companions were so much afflicted by hunger that we had lost our power of seeing and hearing. We presented ourselves (as guests) to the Companions of the Prophet (ﷺ), but none amongst them would entertain us. So we came to Allah's Apostle (ﷺ), and he took us to his residence and there were three goats. Allah's Apostle (ﷺ) said: Milk these for us. So we milked them and every person amongst us drank his share and we set aside the share of Allah's Apostle (ﷺ). (It was his habit) to come during the night and greet (the people present there) in a manner that would not wake up one in sleep but make one who was awake hear it. He would then go to the mosque and say prayer, then go to the milk and drink it. Miqdad added: One night the Satan came to me when I had taken my share,

and he said: Muhammad has gone to the Ansar, who would offer him hospitality and he would get what is with them, and he has no need for this draught (of milk). So I took (that milk) and drank it, and when it had penetrated deeply in my stomach and I was certain that there was no way out (but to digest it), the Satan aroused (my sense of) remorse and said: Woe be to thee! what have you done? You have taken the drink reserved for Muhammad! When he would come and he would not find it, he would curse you, and you would be ruined, and thus there would go (waste) this world and the Hereafter (for) you. There was a sheet over me; as I placed (pulled) it upon my feet, my head was uncovered and as I placed it upon my head, my feet were uncovered, and I could not sleep, but my two companions had gone to sleep for they had not done what I had done. There came Allah's Apostle (ﷺ), and he greeted as he used to greet (by saying as-Salamu 'Alaikum). He then came to the mosque and observed prayer and then came to his drink (milk) and uncovered it, but did not find anything in it. He raised his head towards the sky, and I said (to myself) that he (the Holy Prophet) was going to invoke curse upon me and I would be thus ruined; but he (the Holy Prophet) said: Allah, feed him who fed me and give drink to him who provided me drink. I held tight the sheet upon myself (and when he had supplicated), I took hold of the knife and went to the goats (possessed by the Holy Prophet) so that I may slauhter one for Allah's Messenger (ﷺ) which was the fattest amongst them, and in fact all of them were milch goats; then I took hold of the vessel which belonged to the family of Allah's Messenger (ﷺ) in which they used to milk and drink therefrom, and milked them in that until it swelled up with foam. I came to Allah's Messenger (ﷺ) and he said: Have you taken your share of the milk during the night? I said: Drink it. and he drank it; he then handed over (the vessel) to me and I said: Allah's Messenger, drink it, and he drank it and handed over (the vessel) to me again, I then perceived that Allah's Apostle (ﷺ) had been satiated and I had got his blessings. I burst into laughter (so much) so that I fell upon the ground, whereupon Allah's Messenger (ﷺ) said: Miqdad, it must be one of your mischiefs. I said: Allah's Messenger, this affair of mind is like this and this. and I have done so. Thereupon. Allah's Apostle (ﷺ) said: This is nothing but a mercy from Allah. Why is it that you did not give me an opportunity so that we should have awakened our two friends and they would have got their share (of the milk)? I said: By Him Who has sent you with Truth. I do not mind whatever you give (to them), and whatever the (other) people happen to get, when I had got it along with you from among the people.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْمِقْدَادِ، قَالَ أَقْبَلْتُ أَنَا وَصَاحِبَانِ، لِي وَقَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَيْسَ أَحَدٌ مِنْهُمْ يَقْبَلُنَا فَأَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَانْطَلَقَ بِنَا إِلَى أَهْلِهِ فَإِذَا ثَلاَثَةُ أَعْنُزٍ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " احْتَلِبُوا هَذَا اللَّبَنَ بَيْنَنَا " . قَالَ فَكُنَّا نَحْتَلِبُ فَيَشْرَبُ كُلُّ إِنْسَانٍ مِنَّا نَصِيبَهُ وَنَرْفَعُ لِلنَّبِيِّ صلى الله عليه وسلم نَصِيبَهُ - قَالَ - فَيَجِيءُ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لاَ يُوقِظُ نَائِمًا وَيُسْمِعُ الْيَقْظَانَ - قَالَ - ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُ فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةٍ وَقَدْ شَرِبْتُ نَصِيبِي فَقَالَ مُحَمَّدٌ يَأْتِي الأَنْصَارَ فَيُتْحِفُونَهُ وَيُصِيبُ عِنْدَهُمْ مَا بِهِ حَاجَةٌ إِلَى هَذِهِ الْجُرْعَةِ فَأَتَيْتُهَا فَشَرِبْتُهَا فَلَمَّا أَنْ وَغَلَتْ فِي بَطْنِي وَعَلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ - قَالَ - نَدَّمَنِي الشَّيْطَانُ فَقَالَ وَيْحَكَ مَا صَنَعْتَ أَشَرِبْتَ شَرَابَ مُحَمَّدٍ فَيَجِيءُ فَلاَ يَجِدُهُ فَيَدْعُو عَلَيْكَ فَتَهْلِكُ فَتَذْهَبُ دُنْيَاكَ وَآخِرَتُكَ . وَعَلَىَّ شَمْلَةٌ إِذَا وَضَعْتُهَا عَلَى قَدَمَىَّ خَرَجَ رَأْسِي وَإِذَا وَضَعْتُهَا عَلَى رَأْسِي خَرَجَ قَدَمَاىَ وَجَعَلَ لاَ يَجِيئُنِي النَّوْمُ وَأَمَّا صَاحِبَاىَ فَنَامَا وَلَمْ يَصْنَعَا مَا صَنَعْتُ - قَالَ - فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ ثُمَّ أَتَى الْمَسْجِدَ فَصَلَّى ثُمَّ أَتَى شَرَابَهُ فَكَشَفَ عَنْهُ فَلَمْ يَجِدْ فِيهِ شَيْئًا فَرَفَعَ

رَأْسَهُ إِلَى السَّمَاءِ فَقُلْتُ الآنَ يَدْعُو عَلَىَّ فَأَهْلِكُ . فَقَالَ " اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَأَسْقِ مَنْ أَسْقَانِي " . قَالَ فَعَمَدْتُ إِلَى الشَّمْلَةِ فَشَدَدْتُهَا عَلَىَّ وَأَخَذْتُ الشَّفْرَةَ فَانْطَلَقْتُ إِلَى الأَعْنُزِ أَيُّهَا أَسْمَنُ فَأَذْبَحُهَا لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا هِيَ حَافِلَةٌ وَإِذَا هُنَّ حُفَّلٌ كُلُّهُنَّ فَعَمَدْتُ إِلَى إِنَاءٍ لآلِ مُحَمَّدٍ صلى الله عليه وسلم مَا كَانُوا يَطْمَعُونَ أَنْ يَحْتَلِبُوا فِيهِ - قَالَ - فَحَلَبْتُ فِيهِ حَتَّى عَلَتْهُ رَغْوَةٌ فَجِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَشَرِبْتُمْ شَرَابَكُمُ اللَّيْلَةَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ اشْرَبْ . فَشَرِبَ ثُمَّ نَاوَلَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ اشْرَبْ . فَشَرِبَ ثُمَّ نَاوَلَنِي فَلَمَّا عَرَفْتُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَدْ رَوِيَ وَأَصَبْتُ دَعْوَتَهُ ضَحِكْتُ حَتَّى أُلْقِيتُ إِلَى الأَرْضِ - قَالَ - فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِحْدَى سَوْآتِكَ يَا مِقْدَادُ " . فَقُلْتُ يَا رَسُولَ اللَّهِ كَانَ مِنْ أَمْرِي كَذَا وَكَذَا وَفَعَلْتُ كَذَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا هَذِهِ إِلاَّ رَحْمَةٌ مِنَ اللَّهِ أَفَلاَ كُنْتَ آذَنْتَنِي فَنُوقِظَ صَاحِبَيْنَا فَيُصِيبَانِ مِنْهَا " . قَالَ فَقُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُبَالِي إِذَا أَصَبْتَهَا وَأَصَبْتُهَا مَعَكَ مَنْ أَصَابَهَا مِنَ النَّاسِ .

Reference : Sahih Muslim 2055 a
In-book reference : Book 36, Hadith 236
USC-MSA web (English) reference : Book 23, Hadith 5103
(deprecated numbering scheme)

This hadith has been reported on the authority of Mughira with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2055 b
In-book reference : Book 36, Hadith 237
USC-MSA web (English) reference : Book 23, Hadith 5104
(deprecated numbering scheme)

'Abd al-Rahman b. Abu Bakr reported:

We were one hundred and thirty (persons) with Allah's Apostle (ﷺ). Allah's Apostle (ﷺ) said: Does any one of You possess food? There was a person with (us) who had a sa' of flour or something about that, and it was kneaded. Then a tall polytheist with dishevelled hair came driving his flock of sheep. Thereupon Allah's Apostle (ﷺ) said: Would you like to sell it (any one of these goats) or offer it as a gift or a present? He said: No, (I am not prepared to offer as a gift), but I would sell it. He (the Holy Prophet) bought a sheep from him, and it was slaughtered and its meat was prepared, and Allah's Messenger (ﷺ) commanded that its liver should be roasted. He (the narrator) said: By Allah, none among one hundred and thirty persons was left whom Allah's Messenger (ﷺ) had not given a part out of her liver; if anyone was present he gave it to him. but if he was absent it was set aside for him. And he (the Holy Prophet) filled two bowls (one with soup and the other with mutton) and we all ate out of them to our hearts' content, but (still) some part was (left) in (those) two bowls, and I placed it on the camel- (or words to the same effect).

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ، الأَعْلَى جَمِيعًا عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ، - وَاللَّفْظُ لاِبْنِ مُعَاذٍ - حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا أَبِي، عَنْ أَبِي عُثْمَانَ، - وَحَدَّثَ أَيْضًا، - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم ثَلاَثِينَ وَمِائَةً فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ " . فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ فَعُجِنَ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَبَيْعٌ أَمْ عَطِيَّةٌ - أَوْ قَالَ - أَمْ هِبَةٌ " . فَقَالَ لاَ بَلْ بَيْعٌ . فَاشْتَرَى مِنْهُ شَاةً فَصُنِعَتْ وَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى . قَالَ وَايْمُ اللَّهِ

مَا مِنَ الثَّلاَثِينَ وَمِائَةٍ إِلاَّ حَزَّ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم حُزَّةً حُزَّةً مِنْ سَوَادِ بَطْنِهَا إِنْ كَانَ شَاهِدًا أَعْطَاهُ وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ - قَالَ - وَجَعَلَ قَصْعَتَيْنِ فَأَكَلْنَا مِنْهُمَا أَجْمَعُونَ وَشَبِعْنَا وَفَضَلَ فِي الْقَصْعَتَيْنِ فَحَمَلْتُهُ عَلَى الْبَعِيرِ . أَوْ كَمَا قَالَ .

Reference : Sahih Muslim 2056
In-book reference : Book 36, Hadith 238
USC-MSA web (English) reference : Book 23, Hadith 5105
(deprecated numbering scheme)

'Abd al-Rabman b. Abu Bakr reported that the people of Suffa were very poor. Once the Messenger of Allah (ﷺ) said (to his Companions):

He who amongst you has food for two persons should take three (guests with him). and he who has with him food for four persons should take five or six (guests with him for entertaining them). It was (in accordance with these instructions of the Holy Prophet) that Abu Bakr brought three persons, and the Messenger of Allah (ﷺ) brought ten persons (as guests to their respective houses). Abu Bakr had brought three persons (he himself, and myself), my father and my mother (along with therm). He (the narrator) said: I do not know whether he also said: My wife and one servant who was common between our house and that of Abu Bakr. Abu Bakr had had his evening meal with Allah's Apostle (ﷺ). He stayed here until night prayer had been offered. He then came back (to the house of Allah's Apostle) and stayed there until Allah's Messenger (ﷺ) felt drowsy and (Abu Bakr) then came (back to his own house) when (a considerable) part of the night had been over, as Allah had desired. His wife said to him: What held you back from your guests? He said: Oh! have you not served them the evening meal (by this time)? She said: It was in fact served to them. but they refused to eat until you came. He ('Abd al-Rahman) said: I slunk away and bid myself. He (Abu Bakr) said: O, you stupid fellow, and he reprimanded me, and said to the guests: Eat, though it may not be pleasant now. He said: By Allah. I will never eat it He ('Abd al-Rahman) said: By Allah. we did not take a morsel when from beneath that (there appeared) more until they had eaten to their fill, and lo! it was more than what it was before. Abu Bakr saw that and found that it was so or more than that. He said to his wife: Sister of Band Firis, what is th-is? She said: By the coolness of my eyes. it is in excess by three times over the previous one. Then Abu Bakr ate saying: That was from the Satan (viz. his vow for not eating the food). He then took a morsel out of that and then took it (the rest) to the Messenger of Allah (ﷺ), and it was kept there until morning, and during (those days) there was a covenant between us and some other people, and the period of covenant was over, and we had appointed twelve officials with every person amongst them. It is Allah only Who knows as to how many people were there with each of them. He sent (this food to them) and all of them ate out of it.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، الْقَيْسِيُّ كُلُّهُمْ عَنِ الْمُعْتَمِرِ، - وَاللَّفْظُ لاِبْنِ مُعَاذٍ - حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ قَالَ أَبِي حَدَّثَنَا أَبُو عُثْمَانَ، أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، أَنَّ أَصْحَابَ الصُّفَّةِ، كَانُوا نَاسًا فُقَرَاءَ وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ مَرَّةً " **مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَلاَثَةٍ وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ بِسَادِسٍ** " . أَوْ كَمَا قَالَ . وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ وَانْطَلَقَ نَبِيُّ اللَّهِ صلى الله عليه وسلم بِعَشَرَةٍ وَأَبُو بَكْرٍ بِثَلاَثَةٍ - قَالَ - فَهُوَ وَأَنَا وَأَبِي وَأُمِّي - وَلاَ أَدْرِي هَلْ قَالَ وَامْرَأَتِي وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ - قَالَ وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ صلى الله عليه وسلم . ثُمَّ لَبِثَ حَتَّى صُلِّيَتِ الْعِشَاءُ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى نَعَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ قَالَتْ لَهُ امْرَأَتُهُ مَا حَبَسَكَ عَنْ أَضْيَافِكَ - أَوْ قَالَتْ - ضَيْفِكَ قَالَ أَوَمَا عَشَّيْتِهِمْ

قَالَتْ أَبَوْا حَتَّى تَجِيءَ قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ - قَالَ - فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ وَقَالَ يَا غُنْثَرُ . فَجَدَّعَ وَسَبَّ وَقَالَ كُلُوا لاَ هَنِيئًا . وَقَالَ وَاللَّهِ لاَ أَطْعَمُهُ أَبَدًا - قَالَ - فَايْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا - قَالَ - حَتَّى شَبِعْنَا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ . قَالَ لاِمْرَأَتِهِ يَا أُخْتَ بَنِي فِرَاسٍ مَا هَذَا قَالَتْ لاَ وَقُرَّةِ عَيْنِي لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلاَثِ مِرَارٍ - قَالَ - فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ - يَعْنِي يَمِينَهُ - ثُمَّ أَكَلَ مِنْهَا لُقْمَةً ثُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَصْبَحَتْ عِنْدَهُ - قَالَ - وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الأَجَلُ فَعَرَّفْنَا اثْنَا عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ إِلاَّ أَنَّهُ بَعَثَ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ . أَوْ كَمَا قَالَ .

Reference	: Sahih Muslim 2057 a
In-book reference	: Book 36, Hadith 239
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 23, Hadith 5106

'Abd al-Rahman b. Abd Bakr reported:

There came to our house some guests. It was a common practice with my father to (go) and talk to Allah's Messenger (ﷺ) during the night. While going he said: 'Abd al-Rahman, entertain the guests. When it was evening we served the food to them, but they refused saying: So long as the owner of the house does not come and join us, we would not take the meal. I said to them: He ('Abd Bakr) is a stern person, and if you would not do that (if you do not take the food). I fear, I may be harmed by him, but they refused. As he (my father) came, the first thing he asked was: Have you served the guests? They (the peopleof the household) said: We have not served them sofar. He said: Did I not command 'Abd al-Rahman (to do this)? He ('Abd al-Rahman) said: I slunk away and kept myself away by that time. He again said: O stupid fellow, I ask you on oath that In case you hear my voice you come to me. I came and said: By Allah, there is no fault of mine. These are your guests; you may ask them. I provided them with food but they refused to eat until you came. He said to them: Why is it that you did not accept our food? By Allah, I shall not even take food tonight (as you have not taken). They said: By Allah, we would not take until you join us. Thereupon he Abu Bakr) said: I have never seen a more unfortunate night than this. Woe be to thee! that you do not accept from us food prepared for you. He again said: What I did first (that is the taking of vow for not eating the food) was prompted by the Satan. Bring the food. The food was brought, and he ate by reciting the name of Allah and they also ate, and when it was morning he came to Allah's Apostle (ﷺ) and said: Allah's Messenger, their oath (that of the guests) came to be true, but mine was not true, and after that he informed him of the whole incident. He said: Your oath came to be the most true and you are the best of them. He (the narrator) said. I do not know whether he made an atonement for it.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، قَالَ نَزَلَ عَلَيْنَا أَضْيَافٌ لَنَا - قَالَ - وَكَانَ أَبِي يَتَحَدَّثُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ اللَّيْلِ - قَالَ - فَانْطَلَقَ وَقَالَ يَا عَبْدَ الرَّحْمَنِ افْرُغْ مِنْ أَضْيَافِكَ . قَالَ فَلَمَّا أَمْسَيْتُ جِئْنَا بِقِرَاهُمْ - قَالَ - فَأَبَوْا فَقَالُوا حَتَّى يَجِيءَ أَبُو مَنْزِلِنَا فَيَطْعَمَ مَعَنَا - قَالَ - فَقُلْتُ لَهُمْ إِنَّهُ رَجُلٌ حَدِيدٌ وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا خِفْتُ أَنْ يُصِيبَنِي مِنْهُ أَذًى - قَالَ - فَأَبَوْا فَلَمَّا جَاءَ لَمْ يَبْدَأْ بِشَىْءٍ أَوَّلَ مِنْهُمْ فَقَالَ أَفَرَغْتُمْ مِنْ أَضْيَافِكُمْ قَالَ قَالُوا لاَ وَاللَّهِ مَا فَرَغْنَا . قَالَ أَلَمْ آمُرْ عَبْدَ الرَّحْمَنِ قَالَ وَتَنَحَّيْتُ عَنْهُ فَقَالَ يَا عَبْدَ الرَّحْمَنِ . قَالَ فَتَنَحَّيْتُ - قَالَ - فَقَالَ يَا غُنْثَرُ أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي إِلاَّ جِئْتَ - قَالَ - فَجِئْتُ فَقُلْتُ وَاللَّهِ مَا لِي ذَنْبٌ هَؤُلاَءِ أَضْيَافُكَ فَسَلْهُمْ قَدْ

أَتَيْتُهُمْ بِقِرَاهُمْ فَأَبَوْا أَنْ يَطْعَمُوا حَتَّى تَجِيءَ - قَالَ - فَقَالَ مَا لَكُمْ أَلاَ تَقْبَلُوا عَنَّا قِرَاكُمْ - قَالَ - فَقَالَ أَبُو بَكْرٍ فَوَاللَّهِ لاَ أَطْعَمُهُ اللَّيْلَةَ - قَالَ - فَقَالُوا فَوَاللَّهِ لاَ نَطْعَمُهُ حَتَّى تَطْعَمَهُ . قَالَ فَمَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ وَيْلَكُمْ مَا لَكُمْ أَنْ لاَ تَقْبَلُوا عَنَّا قِرَاكُمْ قَالَ ثُمَّ قَالَ أَمَّا الأُولَى فَمِنَ الشَّيْطَانِ هَلُمُّوا قِرَاكُمْ - قَالَ - فَجِيءَ بِالطَّعَامِ فَسَمَّى فَأَكَلَ وَأَكَلُوا - قَالَ - فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ بَرُّوا وَحَنِثْتُ - قَالَ - فَأَخْبَرَهُ فَقَالَ " بَلْ أَنْتَ أَبَرُّهُمْ وَأَخْيَرُهُمْ " . قَالَ وَلَمْ تَبْلُغْنِي كَفَّارَةٌ .

Reference : Sahih Muslim 2057 b
In-book reference : Book 36, Hadith 240
USC-MSA web (English) reference : Book 23, Hadith 5107
(deprecated numbering scheme)

(33) Chapter: The virtue of sharing a small amount of food, and the food of two is sufficient for three, and so on.

(33) باب فَضِيلَةِ الْمُوَاسَاةِ فِي الطَّعَامِ الْقَلِيلِ وَأَنَّ طَعَامَ الاِثْنَيْنِ يَكْفِي الثَّلاَثَةَ وَنَحْوِ ذَلِكَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Food for two persons suffices three persons and food for three persons suffices four persons.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " طَعَامُ الاِثْنَيْنِ كَافِي الثَّلاَثَةِ وَطَعَامُ الثَّلاَثَةِ كَافِي الأَرْبَعَةِ " .

Reference : Sahih Muslim 2058
In-book reference : Book 36, Hadith 241
USC-MSA web (English) reference : Book 23, Hadith 5108
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

I heard Allah'. s Messenger (ﷺ) as saying: Food for one person suffices two persons and food for two persons suffices four persons, and food for four persons suffices eight persons; and in the tradition transmitted on the authority of Ishaq there is no mention of the fact that he heard it directly (from the Holy Prophet).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، ح وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " طَعَامُ الْوَاحِدِ يَكْفِي الاِثْنَيْنِ وَطَعَامُ الاِثْنَيْنِ يَكْفِي الأَرْبَعَةَ وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ " . وَفِي رِوَايَةِ إِسْحَاقَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . لَمْ يَذْكُرْ سَمِعْتُ .

Reference : Sahih Muslim 2059 a
In-book reference : Book 36, Hadith 242
USC-MSA web (English) reference : Book 23, Hadith 5109
(deprecated numbering scheme)

A hadith like this is reported on the authority of Jabir but with a different chain of transmitters.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ .

Reference : Sahih Muslim 2059 b
In-book reference : Book 36, Hadith 243
USC-MSA web (English) reference : Book 23, Hadith 5110
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

Food for one suffices two and food for two suffices for four.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي، سُفْيَانَ عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " طَعَامُ الْوَاحِدِ يَكْفِي الاِثْنَيْنِ وَطَعَامُ الاِثْنَيْنِ يَكْفِي الأَرْبَعَةَ " .

Reference : Sahih Muslim 2059 c
In-book reference : Book 36, Hadith 244
USC-MSA web (English) reference : Book 23, Hadith 5111
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

Food for one (person) suffices two, and food for two (persons) suffices four persons and food for four persons suffices eight persons.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " طَعَامُ الرَّجُلِ يَكْفِي رَجُلَيْنِ وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةً وَطَعَامُ أَرْبَعَةٍ يَكْفِي ثَمَانِيَةً " .

Reference : Sahih Muslim 2059 d
In-book reference : Book 36, Hadith 245
USC-MSA web (English) reference : Book 23, Hadith 5112
(deprecated numbering scheme)

(34) Chapter: The believer eats in one intestine and the disbeliever eats in seven intestines.

(34) باب الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying that a non-Muslim eats in seven intestines whereas a Muslim eats in one intestine.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا أَخْبَرَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ " .

Reference : Sahih Muslim 2060 a
In-book reference : Book 36, Hadith 246
USC-MSA web (English) reference : Book 23, Hadith 5113
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn 'Umar but with a different chain oi transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ، حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2060 b

In-book reference : Book 36, Hadith 247
USC-MSA web (English) reference : Book 23, Hadith 5114
(deprecated numbering scheme)

Nafi' reported that Ibn 'Umar saw a poor man. He placed food before him and he ate much. He (Ibn 'Umar) said:

He should not come to me. for I heard Allah's Messenger (ﷺ) as saying that the non-Muslim eats in seven intestines.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدٍ، بْنِ مُحَمَّدِ بْنِ زَيْدٍ أَنَّهُ سَمِعَ نَافِعًا، قَالَ رَأَى ابْنُ عُمَرَ مِسْكِينًا فَجَعَلَ يَضَعُ بَيْنَ يَدَيْهِ وَيَضَعُ بَيْنَ يَدَيْهِ - قَالَ - فَجَعَلَ يَأْكُلُ أَكْلاً كَثِيرًا - قَالَ - فَقَالَ لاَ يُدْخَلَنَّ هَذَا عَلَىَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ " .

Reference : Sahih Muslim 2060 c
In-book reference : Book 36, Hadith 248
USC-MSA web (English) reference : Book 23, Hadith 5115
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

A believer eats in one intestine, whereas a non-believer eats in seven intestines.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ " .

Reference : Sahih Muslim 2061 a
In-book reference : Book 36, Hadith 249
USC-MSA web (English) reference : Book 23, Hadith 5116
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Jabir.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَذْكُرِ ابْنَ عُمَرَ .

Reference : Sahih Muslim 2061 b
In-book reference : Book 36, Hadith 250
USC-MSA web (English) reference : Book 23, Hadith 5117
(deprecated numbering scheme)

Abu Musa reported Allah's Messenger (ﷺ) as saying:

A believer eats in one intestine, whereas a non-believer eats in seven intestines.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ " .

Reference : Sahih Muslim 2062 a
In-book reference : Book 36, Hadith 251
USC-MSA web (English) reference : Book 23, Hadith 5118
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira with a different chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2062 b
In-book reference : Book 36, Hadith 252
USC-MSA web (English) reference : Book 23, Hadith 5119
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) invited a non-Muslim. Allah's Messenger (ﷺ) commanded that a goat be milked for him. It was milked and he drank its milk. Then the second one was milked and he drank its milk, and then the other one was milked and he drank its milk. till he drank the milk of seven goats. On the next morning he embraced Islam. And Allah's Messenger (ﷺ) commanded that a goat should be milked for him and he drank its milk and then another was milked but he did not finish it, whereupon Allah's Messenger (ﷺ) said:

A believer drinks In one intestine whereas a non-believer drinks in seven intestines.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى، أَخْبَرَنَا مَالِكٌ، عَنْ سُهَيْلِ بْنِ، أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَافَهُ ضَيْفٌ وَهُوَ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلاَبَهَا ثُمَّ أُخْرَى فَشَرِبَهُ ثُمَّ أُخْرَى فَشَرِبَهُ حَتَّى شَرِبَ حِلاَبَ سَبْعِ شِيَاهٍ ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَاةٍ فَشَرِبَ حِلاَبَهَا ثُمَّ أَمَرَ بِأُخْرَى فَلَمْ يَسْتَتِمَّهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُؤْمِنُ يَشْرَبُ فِي مِعًى وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ " .

Reference : Sahih Muslim 2063
In-book reference : Book 36, Hadith 253
USC-MSA web (English) reference : Book 23, Hadith 5120
(deprecated numbering scheme)

(35) Chapter: Do not criticize food

(35) باب لاَ يَعِيبُ الطَّعَامَ

Abu Huraira reported that Allah's Messenger (ﷺ) never found fault with food (served to him). If he liked anything, he ate it and if he did not like it he left it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ مَا عَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم طَعَامًا قَطُّ كَانَ إِذَا اشْتَهَى شَيْئًا أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ .

Reference : Sahih Muslim 2064 a
In-book reference : Book 36, Hadith 254
USC-MSA web (English) reference : Book 23, Hadith 5121
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُلَيْمَانُ الأَعْمَشُ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2064 b
In-book reference : Book 36, Hadith 255
USC-MSA web (English) reference : Book 23, Hadith 5122
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of A'mash.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، وَعَبْدُ الْمَلِكِ بْنُ عَمْرٍو، وَعُمَرُ بْنُ سَعْدٍ، أَبُو دَاوُدَ الْحَفَرِيُّ كُلُّهُمْ عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2064 c
In-book reference : Book 36, Hadith 256
USC-MSA web (English) reference : Book 23, Hadith 5123
(deprecated numbering scheme)

Abu Huraira reported:

I never saw Allah's Messenger (ﷺ) finding fault with food (served to him) ; if he liked it he ate it, and if did not like it he kept silent.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرٌو النَّاقِدُ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالُوا أَخْبَرَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي يَحْيَى مَوْلَى آلِ جَعْدَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَابَ طَعَامًا قَطُّ كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ وَإِنْ لَمْ يَشْتَهِهِ سَكَتَ .

Reference : Sahih Muslim 2064 d
In-book reference : Book 36, Hadith 257
USC-MSA web (English) reference : Book 23, Hadith 5124
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through a different chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2064 d
In-book reference : Book 36, Hadith 258
USC-MSA web (English) reference : Book 23, Hadith 5125
(deprecated numbering scheme)

37 - The Book of Clothes and Adornment (2065 - 2130)

كتاب اللباس والزينة

(1) Chapter: The Prohibition Of Using Vessels Of Gold And Silver For Drinking Etc., For Men And Women

(1) باب تَحْرِيمِ أَوَانِي الذَّهَبِ وَالْفِضَّةِ فِي الشُّرْبِ وَغَيْرِهِ عَلَى الرِّجَالِ وَالنِّسَاءِ

Umm Salama, the wife of Allah's Apostle (ﷺ), said:

He who drinks in the vessel of silver in fact drinks down in his belly the fire of Hell.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ " .

Reference : Sahih Muslim 2065 a
In-book reference : Book 37, Hadith 1
USC-MSA web (English) reference : Book 24, Hadith 5126
(deprecated numbering scheme)

This hadith has been narrated through other chains of transmitters. The hadith of Ibn Mushir on the authority of 'Ubaidullah it is as:

He who eats or drinks in the vessel of silver and gold, - but there is no mention in any one of the other chains of the words pertaining to eating and gold.

وَحَدَّثَنَاهُ قُتَيْبَةُ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ، السَّعْدِيُّ حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ، بْنُ بِشْرٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ وَالْوَلِيدُ بْنُ شُجَاعٍ قَالاَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، أَبِي بَكْرٍ الْمُقَدَّمِيُّ حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، ح . وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - عَنْ عَبْدِ الرَّحْمَنِ، السَّرَّاجِ كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، . بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِإِسْنَادِهِ عَنْ نَافِعٍ، وَزَادَ، فِي حَدِيثِ عَلِيِّ بْنِ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ، " أَنَّ الَّذِي، يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ " . وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ ذِكْرُ الأَكْلِ وَالذَّهَبِ إِلاَّ فِي حَدِيثِ ابْنِ مُسْهِرٍ .

Reference : Sahih Muslim 2065 b
In-book reference : Book 37, Hadith 2
USC-MSA web (English) reference : Book 24, Hadith 5127
(deprecated numbering scheme)

Abd al-Rahman reported on the authority of his mother's sister Umm Salama who said that Allah's Messenger (ﷺ) said:

He who drank in vessels of gold or silver he in fact drank down in his belly the fire of Hell.

وَحَدَّثَنِي زَيْدُ بْنُ يَزِيدَ أَبُو مَعْنٍ الرَّقَاشِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ، - يَعْنِي ابْنَ مُرَّةَ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ خَالَتِهِ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَإِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ " .

Reference : Sahih Muslim 2065 c
In-book reference : Book 37, Hadith 3
USC-MSA web (English) reference : Book 24, Hadith 5128
(deprecated numbering scheme)

(2) Chapter: The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide

(2) باب تَحْرِيمِ اسْتِعْمَالِ إِنَاءِ الذَّهَبِ وَالْفِضَّةِ عَلَى الرِّجَالِ وَالنِّسَاءِ وَخَاتَمِ الذَّهَبِ وَالْحَرِيرِ عَلَى الرَّجُلِ وَإِبَاحَتِهِ لِلنِّسَاءِ وَإِبَاحَةِ الْعَلَمِ وَنَحْوِهِ لِلرَّجُلِ مَا لَمْ يَزِدْ عَلَى أَرْبَعِ أَصَابِعَ

Mu'awiya b. Suwaid b. Muqarrin reporxed:

I visited al-Bara' b. 'Azib and heard him say: Allah's Messenger (ﷺ) commanded us to do seven things and forbade us to do seven (things). He commanded us to visit the sick, to follow the funeral procession, to answer the sneezer, to fulfil the vow, to help the poor, to accept the invitation and to greet everybody, and he forbade us to wear rings or gold rings, to drink in silver (vessels), and to use the saddle cloth made of red silk, and to wear garments made of Qassi material, or garments made of silk or brocade and velvet.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، ح وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَشْعَثُ، حَدَّثَنِي مُعَاوِيَةُ بْنُ سُوَيْدِ، بْنِ مُقَرِّنٍ قَالَ دَخَلْتُ عَلَى الْبَرَاءِ بْنِ عَازِبٍ فَسَمِعْتُهُ يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَازَةِ وَتَشْمِيتِ الْعَاطِسِ وَإِبْرَارِ الْقَسَمِ أَوِ الْمُقْسِمِ وَنَصْرِ الْمَظْلُومِ وَإِجَابَةِ الدَّاعِي وَإِفْشَاءِ السَّلاَمِ . وَنَهَانَا عَنْ خَوَاتِيمَ أَوْ عَنْ تَخَتُّمٍ بِالذَّهَبِ وَعَنْ شُرْبٍ بِالْفِضَّةِ وَعَنِ الْمَيَاثِرِ وَعَنِ الْقَسِّيِّ وَعَنْ لُبْسِ الْحَرِيرِ وَالإِسْتَبْرَقِ وَالدِّيبَاجِ .

Reference : Sahih Muslim 2066 a
In-book reference : Book 37, Hadith 4
USC-MSA web (English) reference : Book 24, Hadith 5129
(deprecated numbering scheme)

This hadith has been reported on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with a slight change of wording that he made no mention of:

" to fulfil the vows" but substituted these words:" finding of the lost articles".

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ إِلاَّ قَوْلَهُ وَإِبْرَارِ الْقَسَمِ أَوِ الْمُقْسِمِ . فَإِنَّهُ لَمْ يَذْكُرْ هَذَا الْحَرْفَ فِي الْحَدِيثِ وَجَعَلَ مَكَانَهُ وَإِنْشَادِ الضَّالِّ .

Reference : Sahih Muslim 2066 b
In-book reference : Book 37, Hadith 5
USC-MSA web (English) reference : Book 24, Hadith 5130
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ash'ath b. Abu ashSha'tha' with the same chain of transmitters (and with these words):

There is no doubt about the words: To fulfil the vows were mentioned and this addition had been made in the. hadith: (The Holy Prophet) forbade drinking in silver vessels, for one who drinks (in them) in this world would not drink (in them) in the Hereafter.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا جَرِيرٌ، كِلاَهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ زُهَيْرٍ وَقَالَ إِبْرَارِ الْقَسَمِ مِنْ غَيْرِ شَكٍّ وَزَادَ فِي الْحَدِيثِ وَعَنِ الشُّرْبِ فِي الْفِضَّةِ فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا لَمْ يَشْرَبْ فِيهَا فِي الآخِرَةِ .

Reference : Sahih Muslim 2066 c
In-book reference : Book 37, Hadith 6
USC-MSA web (English) reference : Book 24, Hadith 5131
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with this difference that instead of the words:

Ifsha as-Salam (spreading the salutations), he substituted the words Radd as-Saldm (i. e. responding to the words of salutation) and he said: He forbade (the use of) gold ring.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، أَخْبَرَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، وَلَيْثُ بْنُ، أَبِي سُلَيْمٍ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ وَلَمْ يَذْكُرْ زِيَادَةَ جَرِيرٍ وَابْنِ مُسْهِرٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ، مُعَاذٍ حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، ح وَحَدَّثَنَا عَبْدُ، الرَّحْمَنِ بْنُ بِشْرٍ حَدَّثَنَا بَهْزٌ، قَالُوا جَمِيعًا حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، بِإِسْنَادِهِمْ وَمَعْنَى حَدِيثِهِمْ إِلاَّ قَوْلَهُ وَإِفْشَاءِ السَّلاَمِ . فَإِنَّهُ قَالَ بَدَلَهَا وَرَدِّ السَّلاَمِ . وَقَالَ نَهَانَا عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلْقَةِ الذَّهَبِ .

Reference : Sahih Muslim 2066 d
In-book reference : Book 37, Hadith 7
USC-MSA web (English) reference : Book 24, Hadith 5132
(deprecated numbering scheme)

This hadith has been narrated on the auttiniity of Ash'ath b. Sulaim with the same chain of transmitters but the words (pertaining to) Ifsha as-Salam and the (use) of gold ring have been reported without doubt.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، وَعَمْرُو بْنُ مُحَمَّدٍ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ وَقَالَ وَإِفْشَاءِ السَّلاَمِ وَخَاتَمِ الذَّهَبِ . مِنْ غَيْرِ شَكٍّ .

Reference : Sahih Muslim 2066 e
In-book reference : Book 37, Hadith 8
USC-MSA web (English) reference : Book 24, Hadith 5133
(deprecated numbering scheme)

'Abdullah b. Ukaim reported:

While we were with Hudhaifa in Mada'in he asked for water. A villager brought a drink for him in a silver vessel. He (Hudhaifa) threw it away saying: I inform you that I have already conveyed to him that he should not serve me drink in it (silver vessel) for Allah's Messenger (ﷺ) had said: Do not drink in gold and silver vessels, and do not wear

brocade or silk, for these are meant for them (the non-believers) in this world, but they are meant for you in the Hereafter on the Day, of Resurrection.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرِو بْنِ سَهْلِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ بْنِ قَيْسٍ، قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، سَمِعْتُهُ يَذْكُرُهُ، عَنْ أَبِي فَرْوَةَ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ، قَالَ كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ فَاسْتَسْقَى حُذَيْفَةُ فَجَاءَهُ دِهْقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ وَقَالَ إِنِّي أُخْبِرُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لاَ يَسْقِيَنِي فِيهِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ وَلاَ تَلْبَسُوا الدِّيبَاجَ وَالْحَرِيرَ فَإِنَّهُ لَهُمْ فِي الدُّنْيَا وَهُوَ لَكُمْ فِي الآخِرَةِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2067 a
In-book reference : Book 37, Hadith 9
USC-MSA web (English) reference : Book 24, Hadith 5134
(deprecated numbering scheme)

This badith has been reported on the authority of 'Abdullah b. Ukaim with a slight variation of wording.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ الْجُهَنِيِّ، قَالَ سَمِعْتُ عَبْدَ، اللَّهِ بْنَ عُكَيْمٍ يَقُولُ كُنَّا عِنْدَ حُذَيْفَةَ بِالْمَدَائِنِ . فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ " يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2067 b
In-book reference : Book 37, Hadith 10
USC-MSA web (English) reference : Book 24, Hadith 5135
(deprecated numbering scheme)

This hadith has been narrated on the authority of lbn 'Ukaim through another chain of transmitters, but in this hadith no mention is made of the words:

, On the Day of Resurrection"

وَحَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، أَوَّلاً عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا يَزِيدُ، سَمِعَهُ مِنِ ابْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا أَبُو فَرْوَةَ، قَالَ سَمِعْتُ ابْنَ عُكَيْمٍ، فَظَنَنْتُ أَنَّ ابْنَ أَبِي لَيْلَى، إِنَّمَا سَمِعَهُ مِنِ ابْنِ، عُكَيْمٍ قَالَ كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ . فَذَكَرَ نَحْوَهُ وَلَمْ يَقُلْ " يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2067 c
In-book reference : Book 37, Hadith 11
USC-MSA web (English) reference : Book 24, Hadith 5136
(deprecated numbering scheme)

Shu'ba reported from al-Hakam that he heard 'Abd al-Rahmin (i. e. Ibn Abu Laila) as saying:

I personally saw Hudhaifa asking for water in Mada'in and a man giving it to him in a silver vessel. The rest of the hadith is the same.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ، - يَعْنِي ابْنَ أَبِي لَيْلَى - قَالَ شَهِدْتُ حُذَيْفَةَ اسْتَسْقَى بِالْمَدَائِنِ فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ . فَذَكَرَهُ بِمَعْنَى حَدِيثِ ابْنِ عُكَيْمٍ عَنْ حُذَيْفَةَ .

Reference : Sahih Muslim 2067 d
In-book reference : Book 37, Hadith 12
USC-MSA web (English) reference : Book 24, Hadith 5137
(deprecated numbering scheme)

This badith has been narrated on the authority of Shu'ba through another chain of transmitters. but there is no mention of the fact:

', I personally saw him" in this hadith.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنَا بَهْزٌ، كُلُّهُمْ عَنْ شُعْبَةَ، . بِمِثْلِ حَدِيثِ مُعَاذٍ وَإِسْنَادِهِ وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ فِي الْحَدِيثِ شَهِدْتُ حُذَيْفَةَ . غَيْرُ مُعَاذٍ وَحْدَهُ إِنَّمَا قَالُوا إِنَّ حُذَيْفَةَ اسْتَسْقَى.

Reference : Sahih Muslim 2067 e
In-book reference : Book 37, Hadith 13
USC-MSA web (English) reference : Book 24, Hadith 5138
(deprecated numbering scheme)

This hadith has been reported on the authority of Hudhaila with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، كِلاَهُمَا عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ مَنْ ذَكَرْنَا .

Reference : Sahih Muslim 2067 f
In-book reference : Book 37, Hadith 14
USC-MSA web (English) reference : Book 24, Hadith 5139
(deprecated numbering scheme)

'Abd al-Rahmin b. Abu Laili reported that Hudhaifa asked for water and a Magian gave him water in a silver vessel, whereupon he said:

I heard Allah's Messenger (ﷺ) as saying: Do not wear silk or brocade and do not drink ifi vessels of gold and silver, and do not eat in the dishes made of them (i. e. gold and silver), for these are for them (the non-believers) in this world.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَيْفٌ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، قَالَ اسْتَسْقَى حُذَيْفَةُ فَسَقَاهُ مَجُوسِيٌّ فِي إِنَاءٍ مِنْ فِضَّةٍ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَلْبَسُوا الْحَرِيرَ وَلاَ الدِّيبَاجَ وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلاَ تَأْكُلُوا فِي صِحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا" .

Reference : Sahih Muslim 2067 g
In-book reference : Book 37, Hadith 15
USC-MSA web (English) reference : Book 24, Hadith 5140
(deprecated numbering scheme)

Ibn Umar reported that Umar b. Khattab saw (some one selling) the garments of silk at the door of the mosque, whereupon he said:

Allah's Messenger, would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you? Upon this. Allah's Messenger (ﷺ) said: go who wears it has no share (of reward) in the Hereafter. Then these garments were sent to Allah" s Messenger (ﷺ), and he presented one of these silk garment to Umar. Thereupon Umar said: You make me wear (this silk garment) Whereas you said about the silk garment of Utarid (the person who had been busy selling this garment at the door of the mosque) what you had to say, whereupon Allah's Messenger (ﷺ) said: I have not presented you this for wearing it (but to make use of its price) ; so 'Umar presented it to his polytheist brother in Mecca.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، بْنَ الْخَطَّابِ رَأَى حُلَّةً سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ لَوِ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا لِلنَّاسِ يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ " . ثُمَّ جَاءَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْهَا حُلَلٌ فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا " . فَكَسَاهَا عُمَرُ أَخًا لَهُ مُشْرِكًا بِمَكَّةَ .

Reference : Sahih Muslim 2068 a
In-book reference : Book 37, Hadith 16
USC-MSA web (English) reference : Book 24, Hadith 5141
(deprecated numbering scheme)

This hadith has been narrated by Ibn Umar through another chain of transmitters.
وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 2068 b
In-book reference : Book 37, Hadith 17
USC-MSA web (English) reference : Book 24, Hadith 5142
(deprecated numbering scheme)

Ibn Umar reported that Umar saw Utarid al-Tamimi standing in the market (and selling) the silk garments, and he was the person who went to (courts of) kings and got (high prices) for these garments from them. Umar said:

Allah's Messenger I saw 'Utarid standing in the market with a silk garment; would that you buy and wear it for (receiving) the delegations of Arabs when they visit you? I (the narrator) said: I think he ('Umar) also said: You may wear it on Friday (also). Thereupon, Allah's Messenger (may peace he upon him) said: He who wears silk in this world has no share in the Hereafter. Later on when these silk garments were presented to Allah's Massenger (ﷺ) he presented one silk garment to 'Umar and presented one also to Usama b. Zaid and gave one to 'Ali b. Abu 'Talib. saying: Tear them and make head coverings for your ladies. 'Umar came carrying his garment and said: Allah's Messenger, you have sent it to me, whereas you had said yesterday about the (silk) garment of Utarid what you had to say. He (the Holy Prophet) said: I have not sent it to you that you wear it, but I have sent It to you so that you may derive benefit out of it; and Usama (donned) the garment (presented to him) and appeared to be brisk, whereupon Allah's Apostle (ﷺ) looked at him with a look by which he perceived that the Messenger of Allah (ﷺ) did not like what he had done. He said: Allah's Messenger. why is it that you look at me like this. whereas you yourself presented it to me? He said: I never sent it to you to wear it, but I sent It to you so that you may tear it and make out head covering for your ladies.
وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ رَأَى عُمَرُ عُطَارِدًا التَّمِيمِيَّ يُقِيمُ بِالسُّوقِ حُلَّةً سِيَرَاءَ - وَكَانَ رَجُلاً يَغْشَى الْمُلُوكَ وَيُصِيبُ مِنْهُمْ - فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ عُطَارِدًا يُقِيمُ فِي السُّوقِ حُلَّةً سِيَرَاءَ فَلَوِ اشْتَرَيْتَهَا فَلَبِسْتَهَا لِوُفُودِ الْعَرَبِ إِذَا قَدِمُوا عَلَيْكَ - وَأَظُنُّهُ قَالَ وَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ - فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم "

إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ " . فَلَمَّا كَانَ بَعْدَ ذَلِكَ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِحُلَلٍ سِيَرَاءَ فَبَعَثَ إِلَى عُمَرَ بِحُلَّةٍ وَبَعَثَ إِلَى أُسَامَةَ بْنِ زَيْدٍ بِحُلَّةٍ وَأَعْطَى عَلِيَّ بْنَ أَبِي طَالِبٍ حُلَّةً وَقَالَ " شَقِّقْهَا خُمُرًا بَيْنَ نِسَائِكَ " . قَالَ فَجَاءَ عُمَرُ بِحُلَّتِهِ يَحْمِلُهَا فَقَالَ يَا رَسُولَ اللَّهِ بَعَثْتَ إِلَىَّ بِهَذِهِ وَقَدْ قُلْتَ بِالأَمْسِ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ فَقَالَ " إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا " . وَأَمَّا أُسَامَةُ فَرَاحَ فِي حُلَّتِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم نَظَرًا عَرَفَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَنْكَرَ مَا صَنَعَ فَقَالَ يَا رَسُولَ اللَّهِ مَا تَنْظُرُ إِلَىَّ فَأَنْتَ بَعَثْتَ إِلَىَّ بِهَا فَقَالَ " إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُرًا بَيْنَ نِسَائِكَ " .

Reference : Sahih Muslim 2068 c
In-book reference : Book 37, Hadith 18
USC-MSA web (English) reference : Book 24, Hadith 5143
(deprecated numbering scheme)

Abdullah b. Umar reported:

'Umar b. at-Khattab found a silk garment being sold in the market; he purchased it and brought it to Allah's Messenger (ﷺ) and said: Allah's Messenger, get it and adorn yourself (by wearing it) on the 'Id (days) and for the delegation. Thereupon, Allah's Messenger (ﷺ) said: That is the dress of one who has no share (in the Hereafter). 'Umar stayed there so long as Allah wished. Then Allah's Messenger (ﷺ) sent him a silk cloak. 'Umar came back with that to Allah's Messenger (ﷺ) and said: Allah's Messenger. you said that it is the dress of one who has no share in the Hereafter, but then you sent it to me. Thereupon, Allah's Messenger (ﷺ) said: You sell it and meet your need (with its proceeds).

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لِحَرْمَلَةَ - قَالاَ أَخْبَرَنَا ابْنُ، وَهْبٍ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ ابْتَعْ هَذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوَفْدِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ " . قَالَ فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ . ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم بِجُبَّةِ دِيبَاجٍ فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ قُلْتَ " إِنَّمَا هَذِهِ لِبَاسُ مَنْ لاَ خَلاَقَ لَهُ " . " إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ " . ثُمَّ أَرْسَلْتَ إِلَىَّ بِهَذِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَبِيعُهَا وَتُصِيبُ بِهَا حَاجَتَكَ " .

Reference : Sahih Muslim 2068 d
In-book reference : Book 37, Hadith 19
USC-MSA web (English) reference : Book 24, Hadith 5144
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2068 e
In-book reference : Book 37, Hadith 20
USC-MSA web (English) reference : Book 24, Hadith 5145
(deprecated numbering scheme)

lbn 'Umar reported that 'Umar saw a person of the tribe of 'Utirid selling a garment made of brocade or silk and said to Allah's Messenger (ﷺ):

Would that you buy it? Thereupon he (the Holy Prophet) said: He who wears it has no share for him in the Hereafter. Then Allah's Messenger (ﷺ) was presented with a striped silk garment and he sent it to him ('Umar). He

(, Umar) said: You sent it to me whereas I heard from you about it what you had to say, whereupon he (Allah's Messenger) said: I sent it to you so that you may benefit by it.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، أَخْبَرَنِي أَبُو بَكْرِ بْنُ، حَفْصٍ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ، رَأَى عَلَى رَجُلٍ مِنْ آلِ عُطَارِدٍ قَبَاءً مِنْ دِيبَاجٍ أَوْ حَرِيرٍ فَقَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم لَوِ اشْتَرَيْتَهُ . فَقَالَ " إِنَّمَا يَلْبَسُ هَذَا مَنْ لاَ خَلاَقَ لَهُ " . فَأُهْدِيَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حُلَّةٌ سِيَرَاءُ فَأَرْسَلَ بِهَا إِلَىَّ . قَالَ قُلْتُ أَرْسَلْتَ بِهَا إِلَىَّ وَقَدْ سَمِعْتُكَ قُلْتَ فِيهَا مَا قُلْتَ قَالَ " إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَمْتِعَ بِهَا " .

Reference	: Sahih Muslim 2068 f
In-book reference	: Book 37, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5146

This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters but with a slight variation of wording (and the words are that the Holy Prophet) said:

I sent it to you so that you might derive benefit from it. but I did not send it to you to wear it.

وَحَدَّثَنِي ابْنُ نُمَيْرٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ سَالِمِ، بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى عَلَى رَجُلٍ مِنْ آلِ عُطَارِدٍ . بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ غَيْرَ أَنَّهُ قَالَ " إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِهَا وَلَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا " .

Reference	: Sahih Muslim 2068 g
In-book reference	: Book 37, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5147

Ibn 'Umar reported that 'Umar saw a person with a garment of brocade and he brought it to Allah's Apostle (may peace he upon him) -the rest of the hadith is the same, except for the words that he (the Holy Prophet) said:

I sent it to you that you might get money thereby.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ قَالَ لِي سَالِمُ بْنُ عَبْدِ اللَّهِ فِي الإِسْتَبْرَقِ قَالَ قُلْتُ مَا غَلُظَ مِنَ الدِّيبَاجِ وَخَشُنَ مِنْهُ . فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ رَأَى عُمَرُ عَلَى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ فَأَتَى بِهَا النَّبِيَّ صلى الله عليه وسلم . فَذَكَرَ نَحْوَ حَدِيثِهِمْ غَيْرَ أَنَّهُ قَالَ فَقَالَ " إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا مَالاً " .

Reference	: Sahih Muslim 2068 h
In-book reference	: Book 37, Hadith 23
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5148

Abdullah. the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported:

Asma' sent me to 'Abdullah b. 'Umar saying: The news has reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? -and so far as what you say about the striped garment, I heard Umar b. Khatab say that he had heard from Allah's Messenger (ﷺ): He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle clotb is concerned that is the saddle cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said: Here is the cloak of Allah's Messenger (ﷺ). and she brought out to me that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This wall Allah's Messenger's cloak with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (ﷺ) used to wear that, and we waslied it for the sick and sought cure thereby.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ، مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدِ عَطَاءٍ قَالَ أَرْسَلَتْنِي أَسْمَاءُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَتْ بَلَغَنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلاَثَةً الْعَلَمَ فِي الثَّوْبِ وَمِيثَرَةَ الأُرْجُوَانِ وَصَوْمَ رَجَبٍ كُلِّهِ . فَقَالَ لِي عَبْدُ اللَّهِ أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ فَكَيْفَ بِمَنْ يَصُومُ الأَبَدَ وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لاَ خَلاَقَ لَهُ " . فَخِفْتُ أَنْ يَكُونَ الْعَلَمُ مِنْهُ وَأَمَّا مِيثَرَةُ الأُرْجُوَانِ فَهَذِهِ مِيثَرَةُ عَبْدِ اللَّهِ فَإِذَا هِيَ أُرْجُوَانٌ . فَرَجَعْتُ إِلَى أَسْمَاءَ فَخَبَّرْتُهَا فَقَالَتْ هَذِهِ جُبَّةُ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَأَخْرَجَتْ إِلَىَّ جُبَّةَ طَيَالَسَةٍ كِسْرَوَانِيَّةً لَهَا لِبْنَةُ دِيبَاجٍ وَفَرْجَيْهَا مَكْفُوفَيْنِ بِالدِّيبَاجِ فَقَالَتْ هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ فَلَمَّا قُبِضَتْ قَبَضْتُهَا وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَلْبَسُهَا فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا .

Reference	: Sahih Muslim 2069 a
In-book reference	: Book 37, Hadith 24
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5149

Khalifa b. Ka'b AbCi Dhubyan reported:

I heard 'Abdullah b. Zubair addressing the people and saying: Behold! do not dress yuor women with silk clothes for I heard 'Umar b. Khattab as sayinp that he had heard Allah's messenger (ﷺ) as saying: Do not wear silk, for one who wear it in this world will not wear it in the Hereafter.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ خَلِيفَةَ بْنِ كَعْبٍ، أَبِي ذُبْيَانَ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، يَخْطُبُ يَقُولُ أَلاَ لاَ تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَلْبَسُوا الْحَرِيرَ فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ " .

Reference	: Sahih Muslim 2069 b
In-book reference	: Book 37, Hadith 25
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5150

'Asim al-Abwal reported on the authority Abu Uthman saying:

'Umar wrote to us when we were in Adharba'ijan saying: 'Utba b. Farqad, this wealth is neither the result of your own labour nor the result of the labour of your father, nor the result of the labour of your mother, so feed Muslims at their own places as you feed (members of your family and yourselves at your own residence), and beware of the life of pleasure, and the dress of the polytheists and wearing of silk garments, for Allah's Messenger (ﷺ) forbade the

wearing of silk garments, but only this much, and Allah's Messenger (ﷺ) raised his. forefinger and middle finger and he joined. them (to indicate that only this much silk can be allowed in the dress of a man). 'Asim said also: This is what is recorded in the lette., (sent to us), and Zuhair raised his two fingers (to give an idea of the extent to which silk may be used).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي، عُثْمَانَ قَالَ كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِيجَانَ يَا عُتْبَةَ بْنَ فَرْقَدٍ إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلاَ مِنْ كَدِّ أَبِيكَ وَلاَ مِنْ كَدِّ أُمِّكَ فَأَشْبِعِ الْمُسْلِمِينَ فِي رِحَالِهِمْ مِمَّا تَشْبَعُ مِنْهُ فِي رَحْلِكَ وَإِيَّاكُمْ وَالتَّنَعُّمَ وَزِيَّ أَهْلِ الشِّرْكِ وَلَبُوسَ الْحَرِيرِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لَبُوسِ الْحَرِيرِ . قَالَ " إِلاَّ هَكَذَا " . وَرَفَعَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم إِصْبَعَيْهِ الْوُسْطَى وَالسَّبَّابَةَ وَضَمَّهُمَا قَالَ زُهَيْرٌ قَالَ عَاصِمٌ هَذَا فِي الْكِتَابِ . قَالَ وَرَفَعَ زُهَيْرٌ إِصْبَعَيْهِ .

Reference : Sahih Muslim 2069 c
In-book reference : Book 37, Hadith 26
USC-MSA web (English) reference : Book 24, Hadith 5151
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Asim.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدُ الْحَمِيدِ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، كِلاَهُمَا عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الْحَرِيرِ بِمِثْلِهِ .

Reference : Sahih Muslim 2069 d
In-book reference : Book 37, Hadith 27
USC-MSA web (English) reference : Book 24, Hadith 5152
(deprecated numbering scheme)

Abu 'Uthman reported:

While we were with 'Utba b. Farqad there came a letter of 'Umar (containing the instructions) that Allah's Messenger (ﷺ) had said: None should wear silk (with the exception of so much) but he will have nothing of it in the Hereafter.

Abu 'Uthman said: To the extent of two fingers which are close to the thumb, and I was shown the (silk) borders of the Tayalisa mantle (which were about two fingers in breadth and I saw them.

وَحَدَّثَنَا ابْنُ أَبِي شَيْبَةَ، - وَهُوَ عُثْمَانُ - وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ كِلاَهُمَا عَنْ جَرِيرٍ، - وَاللَّفْظُ لإِسْحَاقَ - أَخْبَرَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَنَا كِتَابُ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَلْبَسُ الْحَرِيرَ إِلاَّ مَنْ لَيْسَ لَهُ مِنْهُ شَىْءٌ فِي الآخِرَةِ إِلاَّ هَكَذَا " . وَقَالَ أَبُو عُثْمَانَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ . فَرُئِيتُهُمَا أَزْرَارَ الطَّيَالِسَةِ حِينَ رَأَيْتُ الطَّيَالِسَةَ .

Reference : Sahih Muslim 2069 e
In-book reference : Book 37, Hadith 28
USC-MSA web (English) reference : Book 24, Hadith 5153
(deprecated numbering scheme)

The previous hadith is narrated likewise through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عُثْمَانَ، قَالَ كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ بِمِثْلِ حَدِيثِ جَرِيرٍ .

Reference : Sahih Muslim 2069 f
In-book reference : Book 37, Hadith 29

USC-MSA web (English) reference : Book 24, Hadith 5153
(deprecated numbering scheme)

Qatada reported:

I heard Abe 'Uthman al-Nahdi as saying: There came to us a letter of 'Umar as we were in Adharba'ijan or in Syria in the company of 'Utba b. Farqad (and the letter ran thus): After (usual praise and glorification of Allah) it is stated that Allah's Messenger (ﷺ) has forbidden the use of silk btit to the extent of these two fingers, and Abu Uthman said: We at once understood by these words that he meant (silk) patterns on (the cloth).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ، قَالَ جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَذْرَبِيجَانَ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ أَوْ بِالشَّامِ أَمَّا بَعْدُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْحَرِيرِ إِلاَّ هَكَذَا إِصْبَعَيْنِ . قَالَ أَبُو عُثْمَانَ فَمَا عَتَّمْنَا أَنَّهُ يَعْنِي الأَعْلاَمَ.

Reference : Sahih Muslim 2069 g
In-book reference : Book 37, Hadith 30
USC-MSA web (English) reference : Book 24, Hadith 5154
(deprecated numbering scheme)

This hadith has been reported on the authority of Qatada but there is no mention of the words of Abd Uthman.

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَلَمْ يَذْكُرْ قَوْلَ أَبِي عُثْمَانَ .

Reference : Sahih Muslim 2069 h
In-book reference : Book 37, Hadith 31
USC-MSA web (English) reference : Book 24, Hadith 5155
(deprecated numbering scheme)

Suwaid b. Ghafala said:

'Umar addressed us at a place known as Jabiya (Syria) and he said: Allah's Apostle (ﷺ) forbade us the wearing of silk but to the extent of two or three fingers or four fingers.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، أَنَّ عُمَرَ، بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ نَهَى نَبِيُّ اللَّهِ صلى الله عليه وسلم عَنْ لُبْسِ الْحَرِيرِ إِلاَّ مَوْضِعَ إِصْبَعَيْنِ أَوْ ثَلاَثٍ أَوْ أَرْبَعٍ .

Reference : Sahih Muslim 2069 i
In-book reference : Book 37, Hadith 32
USC-MSA web (English) reference : Book 24, Hadith 5156
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatada with the same chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2069 j
In-book reference : Book 37, Hadith 33
USC-MSA web (English) reference : Book 24, Hadith 5157
(deprecated numbering scheme)

Jabir b. Abdullah reported that one day Allah's Apostle (ﷺ) put on a cloak made of brocade, which had been presented to him. He then quickly put it off and sent it to 'Umar b. Khattab, and it was said to him:

Messenger of Allah. why is it that you put it of immediately. whereupon he said: Gabriel forbade me from it (i. e. wearing of Ods garment), and 'Umar came to him weeping and said: Messenger of Allah you disapproved a thing but you gave it to me. What about me, then? Thereupon be (the Holy Prophet) Wd: I did not give it to you to wear it, but I gave you that you might sell it; and so he (Hadrat Umar) sold it for two thousand dirhams.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَيَحْيَى بْنُ حَبِيبٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ - وَاللَّفْظُ لاِبْنِ حَبِيبٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَبِسَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا قَبَاءً مِنْ دِيبَاجٍ أُهْدِيَ لَهُ ثُمَّ أَوْشَكَ أَنْ نَزَعَهُ فَأَرْسَلَ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقِيلَ لَهُ قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللَّهِ . فَقَالَ " نَهَانِي عَنْهُ جِبْرِيلُ " . فَجَاءَهُ عُمَرُ يَبْكِي فَقَالَ يَا رَسُولَ اللَّهِ كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ فَمَا لِي قَالَ " إِنِّي لَمْ أُعْطِكَهُ لِتَلْبَسَهُ إِنَّمَا أَعْطَيْتُكَهُ تَبِيعُهُ " . فَبَاعَهُ بِأَلْفَىْ دِرْهَمٍ .

Reference : Sahih Muslim 2070
In-book reference : Book 37, Hadith 34
USC-MSA web (English) reference : Book 24, Hadith 5158
(deprecated numbering scheme)

'Ali reported:

A silk cloak was presented to Allah's Messenger (ﷺ). and he sent it to me and I wore it. but then found some sign of disapproval upon his face, whereupon he said: I did not send it to you that you wear it, but I sent it to you so that you might tear it and make out head dream for your women.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ سَمِعْتُ أَبَا صَالِحٍ، يُحَدِّثُ عَنْ عَلِيٍّ، قَالَ أُهْدِيَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم حُلَّةُ سِيَرَاءَ فَبَعَثَ بِهَا إِلَىَّ فَلَبِسْتُهَا فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ فَقَالَ " إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُرًا بَيْنَ النِّسَاءِ " .

Reference : Sahih Muslim 2071 a
In-book reference : Book 37, Hadith 35
USC-MSA web (English) reference : Book 24, Hadith 5159
(deprecated numbering scheme)

This hadith has been narrated on the authority of Muhammad b. Ja'far but with a slight variation of wording.

حَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، بِهَذَا الإِسْنَادِ فِي حَدِيثِ مُعَاذٍ فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي . وَفِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ فَأَطَرْتُهَا بَيْنَ نِسَائِي . وَلَمْ يَذْكُرْ فَأَمَرَنِي.

Reference : Sahih Muslim 2071 b
In-book reference : Book 37, Hadith 36
USC-MSA web (English) reference : Book 24, Hadith 5160
(deprecated numbering scheme)

'Ali reported that Ukaidir of Duma presented to Allah's Apostle (ﷺ) a silk garment, and he presented it to 'Ali. and said:

Tear it to make head covering for Fitimas out of it. This tradition is transmitted on the authority of Abu Bakr, and Abu Kuraib said: Among the women.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ أَبُو كُرَيْبٍ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ، عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ، عَنْ عَلِيٍّ، أَنَّ أُكَيْدِرَ، دُومَةَ أَهْدَى إِلَى النَّبِيِّ صلى الله عليه وسلم ثَوْبَ حَرِيرٍ فَأَعْطَاهُ عَلِيًّا فَقَالَ " شَقِّقْهُ خُمُرًا بَيْنَ الْفَوَاطِمِ " . وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ " بَيْنَ النِّسْوَةِ " .

Reference : Sahih Muslim 2071 c
In-book reference : Book 37, Hadith 37
USC-MSA web (English) reference : Book 24, Hadith 5161
(deprecated numbering scheme)

'Ali b. Abu Talib reported that Allah's Messenger (ﷺ) gave me to wear a garment in the form of silk cloak. I went out wearing it, but saw signs of anger on his face, so I tore it and distributed it amongst my women.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ كَسَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم حُلَّةَ سِيَرَاءَ فَخَرَجْتُ فِيهَا فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ - قَالَ - فَشَقَقْتُهَا بَيْنَ نِسَائِي .

Reference : Sahih Muslim 2071 d
In-book reference : Book 37, Hadith 38
USC-MSA web (English) reference : Book 24, Hadith 5162
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (may Peace be upon him) sent a silk gown to 'Umar, whereupon 'Umar said:

You sent it to me whereas you said what you had to, say (i. e. it is forbidden for men). Thereupon he (the Holy Prophet) said: I did not send it to you so that you might wear it, but I sent it to you so that you might derive benefit from its price.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، وَأَبُو كَامِلٍ - وَاللَّفْظُ لأَبِي كَامِلٍ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصَمِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى عُمَرَ بِجُبَّةِ سُنْدُسٍ فَقَالَ عُمَرُ بَعَثْتَ بِهَا إِلَىَّ وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ قَالَ " إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا وَإِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَنْتَفِعَ بِثَمَنِهَا " .

Reference : Sahih Muslim 2072
In-book reference : Book 37, Hadith 39
USC-MSA web (English) reference : Book 24, Hadith 5163
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) said:

He who wore silk in this world would not wear it in the Hereafter.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ " .

Reference : Sahih Muslim 2073
In-book reference : Book 37, Hadith 40
USC-MSA web (English) reference : Book 24, Hadith 5164
(deprecated numbering scheme)

Abu Umama reported Allah's Messenger (ﷺ) having said:

He who wore silk in this world would not wear it in the Hereafter.
وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدِّمَشْقِيُّ، عَنِ الأَوْزَاعِيِّ، حَدَّثَنِي شَدَّادٌ أَبُو عَمَّارٍ، حَدَّثَنِي أَبُو أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ " .

Reference : Sahih Muslim 2074
In-book reference : Book 37, Hadith 41
USC-MSA web (English) reference : Book 24, Hadith 5165
(deprecated numbering scheme)

Uqba b. 'Amir said:
A silk go vn was presented to Allah's Messenger (ﷺ) and he wore it and observed prayer in it and then returned and put it off so violently as if he despised it. He then said: It does not befit the Godfearing persons.
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّهُ قَالَ أُهْدِيَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَرُّوجُ حَرِيرٍ فَلَبِسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ " لاَ يَنْبَغِي هَذَا لِلْمُتَّقِينَ " .

Reference : Sahih Muslim 2075 a
In-book reference : Book 37, Hadith 42
USC-MSA web (English) reference : Book 24, Hadith 5166
(deprecated numbering scheme)

This hadith has been narrated on the authority of azid b. Abu Habib with the same chain of transmitters.
وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا الضَّحَّاكُ، - يَعْنِي أَبَا عَاصِمٍ - حَدَّثَنَا عَبْدُ، الْحَمِيدِ بْنُ جَعْفَرٍ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2075 b
In-book reference : Book 37, Hadith 43
USC-MSA web (English) reference : Book 24, Hadith 5167
(deprecated numbering scheme)

(3) Chapter: The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem

(3) باب إِبَاحَةِ لُبْسِ الْحَرِيرِ لِلرَّجُلِ إِذَا كَانَ بِهِ حِكَّةٌ أَوْ نَحْوُهَا

Anas b. Malik reported to them (his companions) that Allah's Messnger (ﷺ) had granted concession to Abd al-Rahman b. *Anf and Zubair b. 'Awwam for the wearing of a silk shirt during the journey and because of itch which they both had or any other disease from which both of them had been suffering.
حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، أَنْبَأَهُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ فِي السَّفَرِ مِنْ حِكَّةٍ كَانَتْ بِهِمَا أَوْ وَجَعٍ كَانَ بِهِمَا .

Reference : Sahih Muslim 2076 a
In-book reference : Book 37, Hadith 44
USC-MSA web (English) reference : Book 24, Hadith 5168
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sa'd with the same chain of transmitters but there is no mention of the word" journey".

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا سَعِيدٌ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي السَّفَرِ ‏.‏

Reference : Sahih Muslim 2076 b
In-book reference : Book 37, Hadith 45
USC-MSA web (English) reference : Book 24, Hadith 5169
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) granted concession, or Zubair b. Awwam and 'Abd Al-Rahman b. Auf were granted concession, for the wearing of silk because of the itch that they both had.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم - أَوْ رُخِّصَ - لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ لِحِكَّةٍ كَانَتْ بِهِمَا ‏.‏

Reference : Sahih Muslim 2076 c
In-book reference : Book 37, Hadith 46
USC-MSA web (English) reference : Book 24, Hadith 5170
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2076 d
In-book reference : Book 37, Hadith 47
USC-MSA web (English) reference : Book 24, Hadith 5171
(deprecated numbering scheme)

Anas b. Malik reported that 'Abd al-Rahman b. Auf and Zu'bair. b. 'Awwam complained to Allah's Messenger (ﷺ) about lice; he granted them concession to wear shirts of silk.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسًا، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ شَكَوَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْقَمْلَ فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ فِي غَزَاةٍ لَهُمَا ‏.‏

Reference : Sahih Muslim 2076 e
In-book reference : Book 37, Hadith 48
USC-MSA web (English) reference : Book 24, Hadith 5172
(deprecated numbering scheme)

(4) Chapter: The Prohibition Of A Man Wearing A Garment Dyed With Safflower

(4) باب النَّهْىِ عَنْ لُبْسِ الرَّجُلِ الثَّوْبَ الْمُعَصْفَرَ،

'Abdullah b. 'Amr b. al-As reported:

Allah's Messenger (ﷺ) saw me wearing two clothes dyed in saffron. whereupon he said: These are the clothes (usually worn by) the non-believers, so do not wear them.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى، حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ، أَنَّ ابْنَ مَعْدَانَ، أَخْبَرَهُ أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ أَخْبَرَهُ قَالَ رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَىَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ ‏"‏ إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ فَلاَ تَلْبَسْهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 2077 a

In-book reference : Book 37, Hadith 49
USC-MSA web (English) reference : Book 24, Hadith 5173
(deprecated numbering scheme)

This hadith has been reported on the authority of Yahya b. Abu Kathir with the same chain of trarnmitteis.
وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ وَقَالاَ عَنْ خَالِدِ بْنِ مَعْدَانَ، .

Reference : Sahih Muslim 2077 b
In-book reference : Book 37, Hadith 50
USC-MSA web (English) reference : Book 24, Hadith 5174
(deprecated numbering scheme)

'Abdullah b. 'Amr reported:
Allah's Apostle (ﷺ) saw me in two clothes dyed in saffron, whereupon he said: Has your mother ordered you to do so? And I said: I will wash them. He said: But burn them.
حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ الْمَوْصِلِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ رَأَى النَّبِيُّ صلى الله عليه وسلم عَلَىَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ " أَأُمُّكَ أَمَرَتْكَ بِهَذَا " . قُلْتُ أَغْسِلُهُمَا . قَالَ " بَلْ أَحْرِقْهُمَا " .

Reference : Sahih Muslim 2077 c
In-book reference : Book 37, Hadith 51
USC-MSA web (English) reference : Book 24, Hadith 5175
(deprecated numbering scheme)

'Ali b. Abu Talib reported that Allah's Messenger (ﷺ) forbade wearing of silk and yellow clothes, and the gold ring, and the reciting of the Qur'an in the ruku' (state of kneeling in prayer).
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ، اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ وَعَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ .

Reference : Sahih Muslim 2078 a
In-book reference : Book 37, Hadith 52
USC-MSA web (English) reference : Book 24, Hadith 5176
(deprecated numbering scheme)

Ali b. Abu Talib reported:
Allah's Apostle (ﷺ) forbade me to recite the Qur'an while I am in ruku; and the wearing of gold and clothes dyed in saffron.
وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ، يَقُولُ نَهَانِي النَّبِيُّ صلى الله عليه وسلم عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعَصْفَرِ .

Reference : Sahih Muslim 2078 b
In-book reference : Book 37, Hadith 53
USC-MSA web (English) reference : Book 24, Hadith 5177
(deprecated numbering scheme)

'Ali b. Abu Talib reported:

Allah's Messenger (ﷺ) forbade me to use gold rings. to wear silk clothes and to recite the Qur'an in ruku' and sajda (prostration), and to wear yellow garments.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ، بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ نَهَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ التَّخَتُّمِ بِالذَّهَبِ وَعَنْ لِبَاسِ الْقَسِّيِّ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ وَعَنْ لِبَاسِ الْمُعَصْفَرِ ‏.‏

Reference : Sahih Muslim 2078 c
In-book reference : Book 37, Hadith 54
USC-MSA web (English) reference : Book 24, Hadith 5178
(deprecated numbering scheme)

(5) Chapter: The Virtue Of Wearing The Hibarah

(5) باب فَضْلِ لِبَاسِ ثِيَابِ الْحِبَرَةِ

Qatada said:

We asked Anas b. Malik which garment did Allah's Messenger may peace be upon him) love or like (to wear). He said: The mantle of Yemen.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ قُلْنَا لأَنَسِ بْنِ مَالِكٍ أَىُّ اللِّبَاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَوْ أَعْجَبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ الْحِبَرَةُ ‏.‏

Reference : Sahih Muslim 2079 a
In-book reference : Book 37, Hadith 55
USC-MSA web (English) reference : Book 24, Hadith 5179
(deprecated numbering scheme)

Anas reported that the garment most liked by Allah's Messenger (ﷺ) was the mantle of Yemen.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْحِبَرَةُ ‏.‏

Reference : Sahih Muslim 2079 b
In-book reference : Book 37, Hadith 56
USC-MSA web (English) reference : Book 24, Hadith 5180
(deprecated numbering scheme)

(6) Chapter: Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings

(6) بَاب التَّوَاضُعِ فِي اللِّبَاسِ وَالِاقْتِصَارِ عَلَى الْغَلِيظِ مِنْهُ وَالْيَسِيرِ فِي اللِّبَاسِ وَالْفِرَاشِ وَغَيْرِهِمَا

Abu Burda reported:

I visited A'isha and she brought out for us the coarse lower garfnent (of Allah's Messenger) made in Yemen and clothes made out of Mulabbada cloth, and she swore in the name of Allah that Allah's Messenger (ﷺ) died in these two clothes.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَبِي بُرْدَةَ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ وَكِسَاءً مِنَ الَّتِي يُسَمُّونَهَا الْمُلَبَّدَةَ - قَالَ - فَأَقْسَمَتْ بِاللَّهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قُبِضَ فِي هَذَيْنِ الثَّوْبَيْنِ .

Reference : Sahih Muslim 2080 a
In-book reference : Book 37, Hadith 57
USC-MSA web (English) reference : Book 24, Hadith 5181
(deprecated numbering scheme)

Abu Burda reported that A'isha brought out for us the lower garment and the upper garment made of the Mulabbada cloth and said:
It was in these (clothes) that Allah's Messenger (ﷺ) died. Ibn Hatim (one of the narrators) in his narration Wd: The lower garment of coarse cloth.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ ابْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي بُرْدَةَ، قَالَ أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا وَكِسَاءً مُلَبَّدًا فَقَالَتْ فِي هَذَا قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ إِزَارًا غَلِيظًا .

Reference : Sahih Muslim 2080 b
In-book reference : Book 37, Hadith 58
USC-MSA web (English) reference : Book 24, Hadith 5182
(deprecated numbering scheme)

This hadith has been reported on the authority of Ayyub with a slight variation of wording.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالَ إِزَارًا غَلِيظًا .

Reference : Sahih Muslim 2080 c
In-book reference : Book 37, Hadith 59
USC-MSA web (English) reference : Book 24, Hadith 5183
(deprecated numbering scheme)

A'isha reported that Allah's Apostle (ﷺ) went out one morning wearing a blanket made of (camel's or sheep's) black hair with patterns of camel saddles upon it.

وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، ح وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ؛ ح وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى، بْنُ زَكَرِيَّاءَ أَخْبَرَنِي أَبِي، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ خَرَجَ النَّبِيُّ صلى الله عليه وسلم ذَاتَ غَدَاةٍ وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعَرٍ أَسْوَدَ .

Reference : Sahih Muslim 2081
In-book reference : Book 37, Hadith 60
USC-MSA web (English) reference : Book 24, Hadith 5184
(deprecated numbering scheme)

A'isha reported that the pillow on which Allah's Messenger (ﷺ) reclined was of leather stuffed with palm fibre.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ وِسَادَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّتِي يَتَّكِئُ عَلَيْهَا مِنْ أَدَمٍ حَشْوُهَا لِيفٌ .

Reference : Sahih Muslim 2082 a
In-book reference : Book 37, Hadith 61
USC-MSA web (English) reference : Book 24, Hadith 5185
(deprecated numbering scheme)

A'isha reported that the bedding on which. Allah's Messenger (ﷺ) slept was made of leather stuffed with palm fibre.

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي يَنَامُ عَلَيْهِ أَدَمًا حَشْوُهُ لِيفٌ .

Reference : Sahih Muslim 2082 b
In-book reference : Book 37, Hadith 62
USC-MSA web (English) reference : Book 24, Hadith 5186
(deprecated numbering scheme)

This hadith has been reported on the authority of Hisham b. 'Urwa with a slight variation of wording.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ وَقَالاَ ضِجَاعُ رَسُولِ اللَّهِ صلى الله عليه وسلم . فِي حَدِيثِ أَبِي مُعَاوِيَةَ يَنَامُ عَلَيْهِ .

Reference : Sahih Muslim 2082 c
In-book reference : Book 37, Hadith 63
USC-MSA web (English) reference : Book 24, Hadith 5187
(deprecated numbering scheme)

(7) Chapter: The Permissibility Of Using Blankets

(7) باب جَوَازِ اتِّخَاذِ الأَنْمَاطِ

Jabir reported:

When I was married, Allah's Messenger (may peace he upon him) asked me if I had got the carpet. I said: How can we have carpets? (i. e. I am so poor that I cannot even think of carpets). whereupon he said: You shall soon possess them.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعَمْرٍو - قَالَ عَمْرٌو وَقُتَيْبَةُ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم لَمَّا تَزَوَّجْتُ " أَتَّخَذْتَ أَنْمَاطًا " . قُلْتُ وَأَنَّى لَنَا أَنْمَاطٌ قَالَ " أَمَا إِنَّهَا سَتَكُونُ " .

Reference : Sahih Muslim 2083 a
In-book reference : Book 37, Hadith 64
USC-MSA web (English) reference : Book 24, Hadith 5188
(deprecated numbering scheme)

Jabir b. Abdullah reported:

When I was married. Allah's Messenger (ﷺ) asked me if I had got carpets. I said: How can we have carpets? Thereupon he said: You will soon have. Jabir said: My wife had possessed a carpet, and I said to her to remove that away from me, but she would say: Allah's Messenger (ﷺ) had said: You will soon have.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ لَمَّا تَزَوَّجْتُ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَّخَذْتَ أَنْمَاطًا " . قُلْتُ وَأَنَّى لَنَا أَنْمَاطٌ قَالَ " أَمَا إِنَّهَا سَتَكُونُ " . قَالَ جَابِرٌ وَعِنْدَ امْرَأَتِي نَمَطٌ فَأَنَا أَقُولُ نَحِّيهِ عَنِّي . وَتَقُولُ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا سَتَكُونُ " .

Reference : Sahih Muslim 2083 b
In-book reference : Book 37, Hadith 65
USC-MSA web (English) reference : Book 24, Hadith 5189
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sufyan with the saule chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ وَزَادَ فَأَدَّعُهَا .

Reference : Sahih Muslim 2083 c
In-book reference : Book 37, Hadith 66
USC-MSA web (English) reference : Book 24, Hadith 5189
(deprecated numbering scheme)

(8) Chapter: It Is Disliked To Have More Furniture And Bedding Than One Needs

(8) باب كَرَاهَةِ مَا زَادَ عَلَى الْحَاجَةِ مِنَ الْفِرَاشِ وَاللِّبَاسِ

Jabir b. 'Abdullah reported that Allah's Messengor (ﷺ) said:

There should be a bedding for a man. a bedding for his wife and the third one for the guest, and the fourth one is for the Satan.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أَبُو هَانِئٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ، يَقُولُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهُ " فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لاِمْرَأَتِهِ وَالثَّالِثُ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ " .

Reference : Sahih Muslim 2084
In-book reference : Book 37, Hadith 67
USC-MSA web (English) reference : Book 24, Hadith 5190
(deprecated numbering scheme)

(9) Chapter: The Prohibition Of Letting One's Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

(9) باب تَحْرِيمِ جَرِّ الثَّوْبِ خُيَلاَءَ وَبَيَانِ حَدِّ مَا يَجُوزُ إِرْخَاؤُهُ إِلَيْهِ وَمَا يُسْتَحَبّ

Ibn 'Umar reported Allah's Messenger (ﷺ) having said:

Allah will not look upon him who trails his garment out of pride.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، وَزَيْدِ، بْنِ أَسْلَمَ كُلُّهُمْ يُخْبِرُهُ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ " .

Reference : Sahih Muslim 2085 a
In-book reference : Book 37, Hadith 68
USC-MSA web (English) reference : Book 24, Hadith 5191
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters also with the addition of these words:

" On the Day of Resurrection."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ،

ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، كِلاَهُمَا عَنْ أَيُّوبَ، ح وَحَدَّثَنَا قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا هَارُونُ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ مَالِكٍ وَزَادُوا فِيهِ " يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2085 b
In-book reference : Book 37, Hadith 69
USC-MSA web (English) reference : Book 24, Hadith 5192
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) having said:

He who trails his (lower) garment out of pride, Allah will not look toward him on the Day of Resurrection.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، وَسَالِمِ بْنِ عَبْدِ اللَّهِ وَنَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الَّذِي يَجُرُّ ثِيَابَهُ مِنَ الْخُيَلاَءِ لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2085 c
In-book reference : Book 37, Hadith 70
USC-MSA web (English) reference : Book 24, Hadith 5193
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ مُحَارِبِ بْنِ دِثَارٍ، وَجَبَلَةَ بْنِ، سُحَيْمٍ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2085 d
In-book reference : Book 37, Hadith 71
USC-MSA web (English) reference : Book 24, Hadith 5194
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) having said:

He who trailed his garment out of pride, Allah would not look toward him on the Day of Resurrection.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، قَالَ سَمِعْتُ سَالِمًا، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاَءِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2085 e
In-book reference : Book 37, Hadith 72
USC-MSA web (English) reference : Book 24, Hadith 5195
(deprecated numbering scheme)

Salim reported:

I heard Ibn Umar as saying that he had heard Allah's Messenger (ﷺ) as saying like this (as mentioned above) but with a slight variation of wording [that instead of the word thaub (cloth) there is the word thiyab (the clothes)].

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، قَالَ سَمِعْتُ سَالِمًا، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . مِثْلَهُ غَيْرَ أَنَّهُ قَالَ ثِيَابَهُ .

Reference : Sahih Muslim 2085 f
In-book reference : Book 37, Hadith 73
USC-MSA web (English) reference : Book 24, Hadith 5196

(deprecated numbering scheme)

Muslim b. Yannaq reported that Ibn Umar saw a person trailing his lower garment, whereupon he said:

From whom do you come? He described his relationship (with the tribe he belonged) and it was found that he belonged to the tribe of Laith. Ibn. Umar recognised him and said: I heard Allah's Messenger (ﷺ) with these two ears of mine saying: He who trailed his lower garment with no other intention but pride, Allah would not look toward him on the Day of Resurrection.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ مُسْلِمَ، بْنَ يَنَّاقَ يُحَدِّثُ عَنِ ابْنِ عُمَرَ، أَنَّهُ رَأَى رَجُلاً يَجُرُّ إِزَارَهُ فَقَالَ مِمَّنْ أَنْتَ فَانْتَسَبَ لَهُ فَإِذَا رَجُلٌ مِنْ بَنِي لَيْثٍ فَعَرَفَهُ ابْنُ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِأُذُنَىَّ هَاتَيْنِ يَقُولُ " مَنْ جَرَّ إِزَارَهُ لاَ يُرِيدُ بِذَلِكَ إِلاَّ الْمَخِيلَةَ فَإِنَّ اللَّهَ لاَ يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2085 g
In-book reference : Book 37, Hadith 74
USC-MSA web (English) reference : Book 24, Hadith 5197
(deprecated numbering scheme)

This hadith has been narrated on the authority of Muslim b. Yannaq through another chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، - يَعْنِي ابْنَ أَبِي سُلَيْمَانَ - ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو يُونُسَ، ح وَحَدَّثَنَا ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنِي إِبْرَاهِيمُ، - يَعْنِي ابْنَ نَافِعٍ - كُلُّهُمْ عَنْ مُسْلِمِ بْنِ يَنَّاقَ، عَنِ ابْنِ، عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّ فِي حَدِيثِ أَبِي يُونُسَ عَنْ مُسْلِمٍ أَبِي الْحَسَنِ وَفِي رِوَايَتِهِمْ جَمِيعًا " مَنْ جَرَّ إِزَارَهُ " . وَلَمْ يَقُولُوا ثَوْبَهُ .

Reference : Sahih Muslim 2085 h
In-book reference : Book 37, Hadith 75
USC-MSA web (English) reference : Book 24, Hadith 5198
(deprecated numbering scheme)

Muhammad b. 'Abbad b. Ja'far reported:

I ordered Muslim b. Yasar, the freed slave of Nafi' b. 'Abd al-Harith, while I was sitting between them, that he should ask Ibn 'Umar if he had heard anything from Allah's Messenger (ﷺ) pertaining to one who trails his lower garment out of pride. He said: I heard him (the Holy Prophet) as saying: Allah will not look toward him on the Day of Resurrection.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَابْنُ أَبِي خَلَفٍ، وَأَلْفَاظُهُمْ، مُتَقَارِبَةٌ قَالُوا حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ، يَقُولُ أَمَرْتُ مُسْلِمَ بْنَ يَسَارٍ مَوْلَى نَافِعِ بْنِ عَبْدِ الْحَارِثِ أَنْ يَسْأَلَ ابْنَ عُمَرَ، - قَالَ - وَأَنَا جَالِسٌ، بَيْنَهُمَا أَسَمِعْتَ مِنَ النَّبِيِّ صلى الله عليه وسلم فِي الَّذِي يَجُرُّ إِزَارَهُ مِنَ الْخُيَلاَءِ شَيْئًا قَالَ سَمِعْتُهُ يَقُولُ " لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2085 i
In-book reference : Book 37, Hadith 76
USC-MSA web (English) reference : Book 24, Hadith 5199
(deprecated numbering scheme)

Ibn 'Umar reported:

I happened to pass before Allah's Messenger (may peace be upon bin) with my lower garment trailing (upon the ground). He said: 'Abdullah, tug up your lower garment,, I tugged it up, and he again said: Tug it still further, and I tugged it still further and I went on tugging it afterward, whereupon some of the people said: To what extent? Thereupon he said: To the middle of the shanks.

حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ، وَاقِدٍ عَنِ ابْنِ عُمَرَ، قَالَ مَرَرْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَفِي إِزَارِي اسْتِرْخَاءٌ فَقَالَ " يَا عَبْدَ اللَّهِ ارْفَعْ إِزَارَكَ " . فَرَفَعْتُهُ ثُمَّ قَالَ " زِدْ " . فَزِدْتُ فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ . فَقَالَ بَعْضُ الْقَوْمِ إِلَى أَيْنَ فَقَالَ أَنْصَافِ السَّاقَيْنِ .

Reference : Sahih Muslim 2086
In-book reference : Book 37, Hadith 77
USC-MSA web (English) reference : Book 24, Hadith 5200
(deprecated numbering scheme)

Abu Huraire reported that he saw a person whose lower garment bad been trailin. and he was striking the ground with his foot (conceitedly). He was the Amir of Bahrain and it was being said:

Here comes the Amir, here comes the Amir. He (Abu Huraira) reported that Allah's Messenger (ﷺ) said: Allah will not look toward him who trails his lower garment out of pride.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ، - وَهُوَ ابْنُ زِيَادٍ - قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى، رَجُلاً يَجُرُّ إِزَارَهُ فَجَعَلَ يَضْرِبُ الأَرْضَ بِرِجْلِهِ وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ وَهُوَ يَقُولُ جَاءَ الأَمِيرُ جَاءَ الأَمِيرُ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى مَنْ يَجُرُّ إِزَارَهُ بَطَرًا " .

Reference : Sahih Muslim 2087 a
In-book reference : Book 37, Hadith 78
USC-MSA web (English) reference : Book 24, Hadith 5201
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters and in the hadith transmitted on the authority of Ibn ja'far (the words are):

Marwan had made Abu Huraira as his deputy. and in the hadith transmitted on the authority of Ibn Muthanna (the words are). Abu Huraira was the Governor of Medina.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، ح وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ ابْنِ جَعْفَرٍ كَانَ مَرْوَانُ يَسْتَخْلِفُ أَبَا هُرَيْرَةَ . وَفِي حَدِيثِ ابْنِ الْمُثَنَّى كَانَ أَبُو هُرَيْرَةَ يُسْتَخْلَفُ عَلَى الْمَدِينَةِ .

Reference : Sahih Muslim 2087 b
In-book reference : Book 37, Hadith 79
USC-MSA web (English) reference : Book 24, Hadith 5202
(deprecated numbering scheme)

(10) Chapter: The Prohibition Against Strutting With Pride, And Being Amazed With One's Clothes

(10) باب تَحْرِيمِ التَّبَخْتُرِ فِي الْمَشْىِ مَعَ إِعْجَابِهِ بِثِيَابِهِ

Abu Huraira reported that Allah's Messenger (ﷺ) said that there was a person who used to walk with pride because of his thick hair and fine mantles. He was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ يَمْشِي قَدْ أَعْجَبَتْهُ جُمَّتُهُ وَبُرْدَاهُ إِذْ خُسِفَ بِهِ الأَرْضُ فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ حَتَّى تَقُومَ السَّاعَةُ " .

Reference : Sahih Muslim 2088 a
In-book reference : Book 37, Hadith 80
USC-MSA web (English) reference : Book 24, Hadith 5203
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira but with a different chain of transmitters.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، عَنْ مُحَمَّدِ بْنِ، جَعْفَرٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، قَالُوا جَمِيعًا حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ هَذَا .

Reference : Sahih Muslim 2088 b
In-book reference : Book 37, Hadith 81
USC-MSA web (English) reference : Book 24, Hadith 5204
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There was a person who walked with pride because of his (fine) mantles and well pleased with his personality. Allah made him sink in the earth and he would go on sinking in that until the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ يَمْشِي فِي بُرْدَيْهِ قَدْ أَعْجَبَتْهُ نَفْسُهُ فَخَسَفَ اللَّهُ بِهِ الأَرْضَ فَهُوَ يَتَجَلْجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 2088 c
In-book reference : Book 37, Hadith 82
USC-MSA web (English) reference : Book 24, Hadith 5205
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira but with a slight variation of wording:

While there was a man who strutted in his two mantles.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ فِي بُرْدَيْنِ " . ثُمَّ ذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2088 d
In-book reference : Book 37, Hadith 83
USC-MSA web (English) reference : Book 24, Hadith 5206
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There was a person (living before you) who took pride in his cloak. the rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ رَجُلاً مِمَّنْ كَانَ قَبْلَكُمْ يَتَبَخْتَرُ فِي حُلَّةٍ " . ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمْ .

Reference : Sahih Muslim 2088 e

In-book reference : Book 37, Hadith 84
USC-MSA web (English) reference : Book 24, Hadith 5207
(deprecated numbering scheme)

(11) Chapter: The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

(11) بَاب تَحْرِيمِ خَاتَمِ الذَّهَبِ عَلَى الرِّجَالِ وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ فِي أَوَّلِ الْإِسْلَامِ

Abu Huraira reported that Allah's Apostle (ﷺ) forbade the wearing of gold signet ring.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ ‏.‏

Reference : Sahih Muslim 2089 a
In-book reference : Book 37, Hadith 85
USC-MSA web (English) reference : Book 24, Hadith 5208
(deprecated numbering scheme)

The previous hadith is narrated through another chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 2089 b
In-book reference : Book 37, Hadith 86
USC-MSA web (English) reference : Book 24, Hadith 5208
(deprecated numbering scheme)

Abdullah b. 'Abbas reported that Allah's Messenger (ﷺ) saw a person wearing a gold signet ring in his hand. He (the Holy Prophet) pulled it off and threw it away, saying:
One of you is wishing live coal from Hell. and putting it on his hand. It was said to the person after Allah's Messenger (ﷺ) had left: Take your signet ring (of gold) and derive benefit out of it. whereupon he said: No, by Allah, I would never take it when Allah's Messenger (ﷺ) has thrown it away.

وَفِي حَدِيثِ ابْنِ الْمُثَنَّى قَالَ سَمِعْتُ النَّضْرَ بْنَ أَنَسٍ، حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عُقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ فَنَزَعَهُ فَطَرَحَهُ وَقَالَ ‏"‏ **يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ** ‏"‏ ‏.‏ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم خُذْ خَاتَمَكَ انْتَفِعْ بِهِ ‏.‏ قَالَ لاَ وَاللَّهِ لاَ آخُذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2090
In-book reference : Book 37, Hadith 87
USC-MSA web (English) reference : Book 24, Hadith 5209
(deprecated numbering scheme)

'Abdullah reported that Allah's Messenger (may peace be upol him) got fashioned a signet ring of gold but he kept its stone on the inner side of his palm as he wore it, so the people (following his example) got fashioned (such rings). Then one day as he sat on the pulpit he pulled it away saying:
I wore this ring and kept its stone towards the inner side. He then threw it away, and said: By Allah, I will never wear it; so the people threw their rings away.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ فَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبِسَهُ فَصَنَعَ النَّاسُ ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ فَقَالَ " إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتِمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ " . فَرَمَى بِهِ ثُمَّ قَالَ " وَاللَّهِ لاَ أَلْبَسُهُ أَبَدًا " . فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ . وَلَفْظُ الْحَدِيثِ لِيَحْيَى .

Reference : Sahih Muslim 2091 a
In-book reference : Book 37, Hadith 88
USC-MSA web (English) reference : Book 24, Hadith 5210
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters but with a slight variation of wording.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا سَهْلُ، بْنُ عُثْمَانَ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ فِي خَاتِمِ الذَّهَبِ وَزَادَ فِي حَدِيثِ عُقْبَةَ بْنِ خَالِدٍ وَجَعَلَهُ فِي يَدِهِ الْيُمْنَى .

Reference : Sahih Muslim 2091 b
In-book reference : Book 37, Hadith 89
USC-MSA web (English) reference : Book 24, Hadith 5211
(deprecated numbering scheme)

This hadith has also been likewise narrated on the authority of Ibn 'Umar through several other chains of transmitters.

وَحَدَّثَنِيهِ أَحْمَدُ بْنُ عَبْدَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، إِسْحَاقَ الْمُسَيَّبِيُّ حَدَّثَنَا أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ عَبَّادٍ حَدَّثَنَا حَاتِمٌ، ح وَحَدَّثَنَا هَارُونُ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، كُلُّهُمْ عَنْ أُسَامَةَ، جَمَاعَتُهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي خَاتِمِ الذَّهَبِ . نَحْوَ حَدِيثِ اللَّيْثِ .

Reference : Sahih Muslim 2091 c
In-book reference : Book 37, Hadith 90
USC-MSA web (English) reference : Book 24, Hadith 5211
(deprecated numbering scheme)

(12) Chapter: The Prophet (SAW) Wore A Ring Of Silver On Which Was Inscribed The Words Muhammad Rasul Allah (Muhammad the Messenger of Allah), And The Caliphs Wore It After He Died

(12) بَاب لُبْسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ وَرِقٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّه وَلُبْسِ الْخُلَفَاءِ لَهُ مِنْ بَعْدِهِ

Ibn Umar reported that Allah's Messenger (ﷺ) had made for himself a ring of silver, and he (wore it in his finger). then it was in Abu Bakr's finger. then it was in'Umar's finger. then it was in 'Uthman's finger. until it fell into the well of Aris and it had these words engraved upon it (Muhammad, Messenger of Allah). Ibn Numair narrated it with a slight variation of words.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اتَّخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَاتَمًا مِنْ وَرِقٍ فَكَانَ فِي يَدِهِ ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ ثُمَّ كَانَ فِي يَدِ عُمَرَ ثُمَّ كَانَ فِي يَدِ عُثْمَانَ حَتَّى وَقَعَ مِنْهُ فِي بِئْرِ أَرِيسٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ . قَالَ ابْنُ نُمَيْرٍ حَتَّى وَقَعَ فِي بِئْرٍ . وَلَمْ يَقُلْ مِنْهُ .

Reference : Sahih Muslim 2091 d
In-book reference : Book 37, Hadith 91
USC-MSA web (English) reference : Book 24, Hadith 5212
(deprecated numbering scheme)

Ibn Umar reported that Allah's Apostle (may peace be upon hirn) had made for himself a gold ring; then lie discarded it. and then made for himself a silver ring. and had these words engraved upon it (Mubamrnad, Messenger of Allah), and said:

No one should engrave anything like the engraving of this signet ring of mine. and when he Wore it. he kept its stone towards the inside of his palm, and it was this which fell down (from the hands) of Mu'ayqib into the well of Aris.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَمُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ، عُمَرَ قَالَ اتَّخَذَ النَّبِيُّ صلى الله عليه وسلم خَاتَمًا مِنْ ذَهَبٍ ثُمَّ أَلْقَاهُ ثُمَّ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ . وَقَالَ " لاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هَذَا " . وَكَانَ إِذَا لَبِسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِيبٍ فِي بِئْرِ أَرِيسٍ .

Reference : Sahih Muslim 2091 e
In-book reference : Book 37, Hadith 92
USC-MSA web (English) reference : Book 24, Hadith 5213
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) had made for him a silver ring. and got engraved on it (Mubamrnad, Messenger of Allah) and said to the people I have got made a ring of silver and engraved in it (these words) (Mubamrnad, Messenger of Allah). So none should engrave these (words) like this engravement.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَخَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، كُلُّهُمْ عَنْ حَمَّادٍ، - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّوسلم اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ . وَقَالَ لِلنَّاسِ " إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ فِضَّةٍ وَنَقَشْتُ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ . فَلاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِهِ " .

Reference : Sahih Muslim 2092 a
In-book reference : Book 37, Hadith 93
USC-MSA web (English) reference : Book 24, Hadith 5214
(deprecated numbering scheme)

This hadith nas been reported on the authority of Anas through another chain of transmitters but there is no mention of the words (Mubamrnad, Messenger of Allah) in it.

وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مُحَمَّدٌ رَسُولُ اللَّهِ .

Reference : Sahih Muslim 2092 b
In-book reference : Book 37, Hadith 94
USC-MSA web (English) reference : Book 24, Hadith 5215

(deprecated numbering scheme)

(13) Chapter: The Prophet (SAW) Acquired A Ring When He Wanted To Send Letters To The Non-Arabs

(13) باب فِي اتِّخَاذِ النَّبِيِّ صلى الله عليه وسلم خَاتَمًا لَمَّا أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ

Anas b. Malik reported that when Allah's Messenger (ﷺ) decided to write letters to the Byzantine (Emperor) they (his Companions) told him that they would not read a letter unless it is sealed. (Then) Allah's Messenger (ﷺ) had a silver ring made (for himealf), (its shape is to vivid in my mind) as if I see its brightness in the band of Allah's Messenger (ﷺ) and its engravement was (Mubamrnad, Messenger of Allah).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا أَرَادَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَكْتُبَ إِلَى الرُّومِ - قَالَ - قَالُوا إِنَّهُمْ لاَ يَقْرَءُونَ كِتَابًا إِلاَّ مَخْتُومًا . قَالَ فَاتَّخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَاتَمًا مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ .

Reference : Sahih Muslim 2092 c
In-book reference : Book 37, Hadith 95
USC-MSA web (English) reference : Book 24, Hadith 5216
(deprecated numbering scheme)

Anas reported that when Allah's Apostle (ﷺ) decided to write (letters) to non-Arabs (i. e. Persian and Byzantine Emperors) it was said to him that the non-Arabs would not accept a letter but that having a seal over it; so he (the Holy Prophet) got a silver ring made. He (Anas) said:

I perceive as if I am looking at its brightness in his hand.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَ [illegible] يَكْتُبَ إِلَى الْعَجَمِ فَقِيلَ لَهُ إِنَّ الْعَجَمَ لاَ يَقْبَلُونَ إِلاَّ كِتَابًا عَلَيْهِ خَاتِمٌ . فَاصْطَنَعَ خَاتَمًا مِنْ فِضَّةٍ . قَالَ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ .

Reference : Sahih Muslim 2092 d
In-book reference : Book 37, Hadith 96
USC-MSA web (English) reference : Book 24, Hadith 5217
(deprecated numbering scheme)

Anas reported that when Allah's Apostle (ﷺ) decided to write to the Kisra (the King of Persia), Caesar (Emperor of Rome), and the Negus (the Emperor of Abyssinia), it was said to him that they would not accept the letter without the seal over it; so Allah's Messenger (ﷺ) got a seal made, the ring of which was made of silver and there was engraved on it:

"Muhammad, the Messenger of Allah."

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ أَخِيهِ، خَالِدِ بْنِ قَيْسٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَرَادَ أَنْ يَكْتُبَ إِلَى كِسْرَى وَقَيْصَرَ وَالنَّجَاشِيِّ . فَقِيلَ إِنَّهُمْ لاَ يَقْبَلُونَ كِتَابًا إِلاَّ بِخَاتِمٍ . فَصَاغَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَاتَمًا حَلَقَةً فِضَّةً وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ .

Reference : Sahih Muslim 2092 e

In-book reference : Book 37, Hadith 97
USC-MSA web (English) reference : Book 24, Hadith 5218
(deprecated numbering scheme)

(14) Chapter: Discarding Rings

(14) باب فِي طَرْحِ الْخَوَاتِمِ .

Anas b. Malik reported:

I saw one day on the finger of Allah's Messenger (may peace be Upon him) a silver ring; so the people also got silver rings made and wore them Then Allah's Apostle (ﷺ) discarded his ring, and the people also discarded their rings.

حَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ أَبْصَرَ فِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا - قَالَ - فَصَنَعَ النَّاسُ الْخَوَاتِمَ مِنْ وَرِقٍ فَلَبِسُوهُ فَطَرَحَ النَّبِيُّ صلى الله عليه وسلم خَاتَمَهُ فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ .

Reference : Sahih Muslim 2093 a
In-book reference : Book 37, Hadith 98
USC-MSA web (English) reference : Book 24, Hadith 5219
(deprecated numbering scheme)

Anas b. Malik reported that one day he saw on the finger of Allah's Messenger (ﷺ) a silver ring, and the people also made silver rings and put them on. Then Allah's Apostle (ﷺ) threw his ring away, and so the people also threw away their rings.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا رَوْحٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي زِيَادٌ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّهُ، رَأَى فِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا ثُمَّ إِنَّ النَّاسَ اضْطَرَبُوا الْخَوَاتِمَ مِنْ وَرِقٍ فَلَبِسُوهَا فَطَرَحَ النَّبِيُّ صلى الله عليه وسلم خَاتَمَهُ فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ .

Reference : Sahih Muslim 2093 b
In-book reference : Book 37, Hadith 99
USC-MSA web (English) reference : Book 24, Hadith 5220
(deprecated numbering scheme)

A hadith like this has been reported on the authority of Ibn Juraij with the same chain of transmitters.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2093 c
In-book reference : Book 37, Hadith 100
USC-MSA web (English) reference : Book 24, Hadith 5221
(deprecated numbering scheme)

(15) Chapter: Silver Ring With An Abyssinian Stone

(15) باب فِي خَاتَمِ الْوَرِقِ فَصُّهُ حَبَشِيٌّ .

Anas b. Malik reported that the ring of Allah's Messenger (ﷺ) was made of silver and it had an Abyssinian stone in it.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ الْمِصْرِيُّ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ كَانَ خَاتِمُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ وَرِقٍ وَكَانَ فَصُّهُ حَبَشِيًّا .

Reference : Sahih Muslim 2094 a
In-book reference : Book 37, Hadith 101

USC-MSA web (English) reference : Book 24, Hadith 5222
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) wore a silver ring on his right hand which had an Abyssinian stone in it, and he kept its stone towards the palm.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَبَّادُ بْنُ مُوسَى، قَالاَ حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، - وَهُوَ الأَنْصَارِيُّ ثُمَّ الزُّرَقِيُّ - عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَبِسَ خَاتَمَ فِضَّةٍ فِي يَمِينِهِ فِيهِ فَصٌّ حَبَشِيٌّ كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ ‏.‏

Reference : Sahih Muslim 2094 b
In-book reference : Book 37, Hadith 102
USC-MSA web (English) reference : Book 24, Hadith 5223
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yunus b. Yazid with the same chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي سُلَيْمَانُ بْنُ، بِلاَلٍ عَنْ يُونُسَ بْنِ يَزِيدَ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَ حَدِيثِ طَلْحَةَ بْنِ يَحْيَى ‏.‏

Reference : Sahih Muslim 2094 c
In-book reference : Book 37, Hadith 103
USC-MSA web (English) reference : Book 24, Hadith 5224
(deprecated numbering scheme)

(16) Chapter: Wearing Rings On The Little Finger

(16) باب فِي لُبْسِ الْخَاتَمِ فِي الْخِنْصَرِ مِنَ الْيَدِ ‏.‏

Anas reported that the ring of Allah's Apostle (ﷺ) was on this, and he pointed toward the little finger of his left hand.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ، بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كَانَ خَاتِمُ النَّبِيِّ صلى الله عليه وسلم فِي هَذِهِ ‏.‏ وَأَشَارَ إِلَى الْخِنْصَرِ مِنْ يَدِهِ الْيُسْرَى ‏.‏

Reference : Sahih Muslim 2095
In-book reference : Book 37, Hadith 104
USC-MSA web (English) reference : Book 24, Hadith 5225
(deprecated numbering scheme)

(17) Chapter: The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

(17) باب النَّهْىِ عَنِ التَّخَتُّمِ، فِي الْوُسْطَى وَالَّتِي تَلِيهَا ‏.‏

Ali reported:

He the Prophet (ﷺ), forbade me that I should wear my ring in this (forefinger) or in that near it. 'Asim (one of the narrators in the chain of transmitters) said: He did not remember which of the two (fingers) he pointed out; and he forbade to wear Qassi material (silk garments), and to sit on the silk saddle cloth, and he said: As regards Qassi, it is a variegated garment which was brought from Egypt and Syria which had figures upon it, and as regards Mayathir, it is something which women prepared for their husbands as red cloths for their saddles.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنِ ابْنِ إِدْرِيسَ، - وَاللَّفْظُ لأَبِي كُرَيْبٍ - حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ، قَالَ نَهَانِي - يَعْنِي النَّبِيَّ صلى الله عليه وسلم - أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ أَوِ الَّتِي تَلِيهَا -

لَمْ يَدْرِ عَاصِمٌ فِي أَىِّ الثِّنْتَيْنِ - وَنَهَانِي عَنْ لُبْسِ الْقَسِّيِّ وَعَنْ جُلُوسٍ عَلَى الْمَيَاثِرِ . قَالَ فَأَمَّا الْقَسِّيُّ فَثِيَابٌ مُضَلَّعَةٌ يُؤْتَى بِهَا مِنْ مِصْرَ وَالشَّامِ فِيهَا شِبْهُ كَذَا وَأَمَّا الْمَيَاثِرُ فَشَىْءٌ كَانَتْ تَجْعَلُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى الرَّحْلِ كَالْقَطَائِفِ الأُرْجُوَانِ .

Reference : Sahih Muslim 2078 d
In-book reference : Book 37, Hadith 105
USC-MSA web (English) reference : Book 24, Hadith 5226
(deprecated numbering scheme)

A hadith like this has been reported on the authority of 'Ali through a different chain of transmitters.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنِ ابْنٍ لأَبِي، مُوسَى قَالَ سَمِعْتُ عَلِيًّا، . فَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ .

Reference : Sahih Muslim 2078 e
In-book reference : Book 37, Hadith 106
USC-MSA web (English) reference : Book 24, Hadith 5227
(deprecated numbering scheme)

'Ali b. Abu Talib reported that he (Allah'. s Apostle) forbade or forbade me. the rest of the hadith is the same.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، قَالَ سَمِعْتُ أَبَا بُرْدَةَ، قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ، قَالَ نَهَى أَوْ نَهَانِي يَعْنِي النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 2078 f
In-book reference : Book 37, Hadith 107
USC-MSA web (English) reference : Book 24, Hadith 5228
(deprecated numbering scheme)

'Ali reported:

Allah's Messenger (ﷺ) forbade me that I should wear a ring in this and that finger of mine, and he pointed to the middle finger and the next one.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، قَالَ قَالَ عَلِيٌّ نَهَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ أَتَخَتَّمَ فِي إِصْبَعِي هَذِهِ أَوْ هَذِهِ . قَالَ فَأَوْمَأَ إِلَى الْوُسْطَى وَالَّتِي تَلِيهَا .

Reference : Sahih Muslim 2078 g
In-book reference : Book 37, Hadith 108
USC-MSA web (English) reference : Book 24, Hadith 5229
(deprecated numbering scheme)

(18) Chapter: It Is Recommended To Wear Sandals et

(18) بَاب اسْتِحْبَابِ لُبْسِ النِّعَالِ وَمَا فِي مَعْنَاهَا

Jabir reported:

I heard Allah's Apostle (ﷺ) saying during an expedition in which we also participated: Make a general practice of wearing sandals, for a man is riding as it were when he wears sandals.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ فِي غَزْوَةٍ غَزَوْنَاهَا " اسْتَكْثِرُوا مِنَ النِّعَالِ فَإِنَّ الرَّجُلَ لاَ يَزَالُ رَاكِبًا مَا انْتَعَلَ " .

Reference : Sahih Muslim 2096
In-book reference : Book 37, Hadith 109
USC-MSA web (English) reference : Book 24, Hadith 5230

(deprecated numbering scheme)

(19) Chapter: It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

(19) بَاب اسْتِحْبَابِ لُبْسِ النَّعْلِ فِي الْيُمْنَى أَوَّلًا وَالْخَلْعِ مِنْ الْيُسْرَى أَوَّلًا وَكَرَاهَةِ الْمَشْيِ فِي نَعْلٍ وَاحِدَةٍ

Abu Huraire reported Allah's Messenger (ﷺ) as saying:

When one of you puts on sandals, he should first put in the right foot, and when he takes off he should take off the left one first, or he should put them on together or take them off together.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدٍ، - يَعْنِي ابْنَ زِيَادٍ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالشِّمَالِ وَلْيُنْعِلْهُمَا جَمِيعًا أَوْ لِيَخْلَعْهُمَا جَمِيعًا " .

Reference	: Sahih Muslim 2097 a
In-book reference	: Book 37, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5231

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should walk in one sandal; either he should wear the two or should take off the two.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُنْعِلْهُمَا جَمِيعًا أَوْ لِيَخْلَعْهُمَا جَمِيعًا " .

Reference	: Sahih Muslim 2097 b
In-book reference	: Book 37, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5232

Abu Razin reported:

Abu Huraira came to us and he struck his forehead with his hand and said: Behold I you talk amongst yourself that I attribute wrongly to Allah's Messenger (ﷺ) (certain things) in order to guide you to the right path. In such a case, I would myself go astray. Listen. I bear testimony to the fact that I heard Allah's Messenger (ﷺ) saying: When the thong of any one of you is broken, he should not walk in the second one until he has got it repaired.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ، قَالَ خَرَجَ إِلَيْنَا أَبُو هُرَيْرَةَ فَضَرَبَ بِيَدِهِ عَلَى جَبْهَتِهِ فَقَالَ أَلاَ إِنَّكُمْ تَحَدَّثُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِتَهْتَدُوا وَأَضِلَّ أَلاَ وَإِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ فَلاَ يَمْشِ فِي الأُخْرَى حَتَّى يُصْلِحَهَا " .

Reference	: Sahih Muslim 2098 a
In-book reference	: Book 37, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5233

This hadith has been reported on the authority of Abu Huraira with a different chain of transmitters.

وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا الأَعْمَشُ، عَنْ أَبِي رَزِينٍ، وَأَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْمَعْنَى .

Reference : Sahih Muslim 2098 b
In-book reference : Book 37, Hadith 113
USC-MSA web (English) reference : Book 24, Hadith 5233
(deprecated numbering scheme)

(20) Chapter: The Prohibition Of Ishtimal As-Samma' (Wrapping Oneself Up Entirely In One's Garment With No Room For The Arms To Emerge), And Al-Ihtiba' (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The 'Awrah

(20) باب النَّهْىِ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَالاِحْتِبَاءِ، فِي ثَوْبٍ وَاحِدٍ .

Jabir reported that Allah's Messenger (ﷺ) forbade that a man should eat with the left hand or walk with one sandal or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى أَنْ يَأْكُلَ الرَّجُلَ بِشِمَالِهِ أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ وَأَنْ يَشْتَمِلَ الصَّمَّاءَ وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ فَرْجِهِ .

Reference : Sahih Muslim 2099 a
In-book reference : Book 37, Hadith 114
USC-MSA web (English) reference : Book 24, Hadith 5234
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

When the thong of the shoe of any one of you is cut off. he should not walk with one sandal until he has got the thong repaired, and he should not walk with one shoe and he should not eat with his left hand and should not wrap his cloth round his knees or wrap himself completely leaving no room for the arms.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، ح

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ - أَوْ مَنِ انْقَطَعَ شِسْعُ نَعْلِهِ - فَلاَ يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَ شِسْعَهُ وَلاَ يَمْشِ فِي خُفٍّ وَاحِدٍ وَلاَ يَأْكُلْ بِشِمَالِهِ وَلاَ يَحْتَبِي بِالثَّوْبِ الْوَاحِدِ وَلاَ يَلْتَحِفِ الصَّمَّاءَ " .

Reference : Sahih Muslim 2099 b
In-book reference : Book 37, Hadith 115
USC-MSA web (English) reference : Book 24, Hadith 5235
(deprecated numbering scheme)

(21) Chapter: The Ruling On Lying On Ones Back With One Leg On Top Of The Other

(21) باب فِي مَنْعِ الاِسْتِلْقَاءِ عَلَى الظَّهْرِ وَوَضْعِ إِحْدَى الرِّجْلَيْنِ عَلَى الأُخْرَى ‏.‏

Jabir reported that Allah's Messenger (ﷺ) forbade the wrapping of oneself completely leaving no room for the arm and supporting oneself when sitting with a single garment wrapped round one's knees and a person raising one of his feet and placing it on the other while lying on his back.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ اشْتِمَالِ الصَّمَّاءِ وَالاِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ ‏.‏

Reference : Sahih Muslim 2099 c
In-book reference : Book 37, Hadith 116
USC-MSA web (English) reference : Book 24, Hadith 5236
(deprecated numbering scheme)

Jabir. b. Abdullah reported Allah's Messenger (ﷺ) as saying:

Do not walk in one sandal and do not wrap the lower garment round your knees and do not eat with your left hand and do not wrap yourself completely leaving no room for the arms (to draw out) and do not place one of your feet upon the other while lying on your back.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ، حَاتِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ، اللَّهِ يُحَدِّثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَمْشِ فِي نَعْلٍ وَاحِدٍ وَلاَ تَحْتَبِ فِي إِزَارٍ وَاحِدٍ وَلاَ تَأْكُلْ بِشِمَالِكَ وَلاَ تَشْتَمِلِ الصَّمَّاءَ وَلاَ تَضَعْ إِحْدَى رِجْلَيْكَ عَلَى الأُخْرَى إِذَا اسْتَلْقَيْتَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2099 d
In-book reference : Book 37, Hadith 117
USC-MSA web (English) reference : Book 24, Hadith 5237
(deprecated numbering scheme)

Jalbir b. Abdullah reported Allah's Messenger (ﷺ) as saying:

None of you should lie on his back and place one of his feet upon the other.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنِي عُبَيْدُ اللَّهِ، - يَعْنِي ابْنَ الأَخْنَسِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ لاَ يَسْتَلْقِيَنَّ أَحَدُكُمْ ثُمَّ يَضَعُ إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى ‏"‏ ‏.‏

Reference : Sahih Muslim 2099 e
In-book reference : Book 37, Hadith 118
USC-MSA web (English) reference : Book 24, Hadith 5238
(deprecated numbering scheme)

(22) Chapter: The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

(22) باب فِي إِبَاحَةِ الاِسْتِلْقَاءِ وَوَضْعِ إِحْدَى الرِّجْلَيْنِ عَلَى الأُخْرَى ‏.‏

'Abbad b. Tamim reported from his uncle that he saw Allah's Messenger (ﷺ) lying in the mosque and placing his one foot upon the other.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى ‏.‏

Reference : Sahih Muslim 2100 a

In-book reference : Book 37, Hadith 119
USC-MSA web (English) reference : Book 24, Hadith 5239
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitter.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2100 b
In-book reference : Book 37, Hadith 120
USC-MSA web (English) reference : Book 24, Hadith 5240
(deprecated numbering scheme)

(23) Chapter: The Prohibition Of A Man Dyeing From With Saffron

(23) بَاب نَهْيِ الرَّجُلِ عَنْ التَّزَعْفُرِ

Anas b. Malik reported that Allah's Apostle (may peace he upon him) forbade dyeing (one's cloth or hair) in saffron. Hammad said that it pertains to men only.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ، بْنُ زَيْدٍ وَقَالَ الآخَرَانِ حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ التَّزَعْفُرِ . قَالَ قُتَيْبَةُ قَالَ حَمَّادٌ يَعْنِي لِلرِّجَالِ .

Reference : Sahih Muslim 2101 a
In-book reference : Book 37, Hadith 121
USC-MSA web (English) reference : Book 24, Hadith 5241
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) forbade that a person should (wear) clothes dyed in saffron.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَتَزَعْفَرَ الرَّجُلُ .

Reference : Sahih Muslim 2101 b
In-book reference : Book 37, Hadith 122
USC-MSA web (English) reference : Book 24, Hadith 5242
(deprecated numbering scheme)

(24) Chapter: It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is Haram

(24) بَاب اسْتِحْبَابِ خِضَابِ الشَّيْبِ بِصُفْرَةٍ أَوْ حُمْرَةٍ وَتَحْرِيمِهِ بِالسَّوَادِ

Jabir reported that when Abu Qubafa (father of Abu Bakr) came in the yeu of Victory or on the Day of Victory (to the Prophet to pledge his allegiance to him) his head and his beard were white like hyssop. He (the Holy Prophet) commaded or the women were commanded by him that they should change this with something (that the colour of his hair should be changed).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ أُتِيَ بِأَبِي قُحَافَةَ أَوْ جَاءَ عَامَ الْفَتْحِ أَوْ يَوْمَ الْفَتْحِ وَرَأْسُهُ وَلِحْيَتُهُ مِثْلُ الثَّغَامِ أَوِ الثَّغَامَةِ فَأَمَرَ أَوْ فَأُمِرَ بِهِ إِلَى نِسَائِهِ قَالَ " غَيِّرُوا هَذَا بِشَىْءٍ " .

Reference : Sahih Muslim 2102 a

In-book reference : Book 37, Hadith 123
USC-MSA web (English) reference : Book 24, Hadith 5243
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Abu Qubafa was led (to the andience of the Holy Prophet) on the day of the Conquest of Mecca and his head and beard were white like hyssop, whereupon Allah's Messenger (ﷺ) said:

Change it with something but avoid black.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غَيِّرُوا هَذَا بِشَىْءٍ وَاجْتَنِبُوا السَّوَادَ " .

Reference : Sahih Muslim 2102 b
In-book reference : Book 37, Hadith 124
USC-MSA web (English) reference : Book 24, Hadith 5244
(deprecated numbering scheme)

(25) Chapter: Differing From The Jews With Regard To Dyeing

(25) باب فِي مُخَالَفَةِ الْيَهُودِ فِي الصَّبْغِ ‏.‏

Abu Horaira reported Allah's Messenger (ﷺ) as saying:

The Jews and the Christians do not dye (their hair), so oppose them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ " .

Reference : Sahih Muslim 2103
In-book reference : Book 37, Hadith 125
USC-MSA web (English) reference : Book 24, Hadith 5245
(deprecated numbering scheme)

(26) Chapter: The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

(26) بَاب تَحْرِيمِ تَصْوِيرِ صُورَةِ الْحَيَوَانِ وَتَحْرِيمِ اتِّخَاذِ مَا فِيهِ صُورَةٌ غَيْرُ مُمْتَهَنَةٍ بِالْفَرْشِ وَنَحْوِهِ

A'isha reported that Gabriel (peace be upon him) made a promise with Allah's Messenger (ﷺ) to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said:

Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance (and by chance) found a puppy under his cot and said: 'A'isha, when did this dog enter here? She said: By Allah, I don't know He then commanded and it was turned out. Then Gabriel came and Allah's Messenger (ﷺ) said to him: You promised me and I waited for you, but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ، الرَّحْمَنِ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ وَاعَدَ رَسُولَ اللَّهِ صلى الله عليه وسلم جِبْرِيلُ عَلَيْهِ السَّلاَمُ فِي سَاعَةٍ يَأْتِيهِ فِيهَا فَجَاءَتْ تِلْكَ السَّاعَةُ وَلَمْ يَأْتِهِ وَفِي يَدِهِ عَصًا فَأَلْقَاهَا مِنْ يَدِهِ وَقَالَ " مَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلاَ رُسُلُهُ " . ثُمَّ الْتَفَتَ فَإِذَا جِرْوُ كَلْبٍ تَحْتَ سَرِيرِهِ فَقَالَ " يَا عَائِشَةُ مَتَى دَخَلَ هَذَا الْكَلْبُ هَا هُنَا " . فَقَالَتْ وَاللَّهِ مَا دَرَيْتُ . فَأَمَرَ بِهِ فَأُخْرِجَ فَجَاءَ جِبْرِيلُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاعَدْتَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ " . فَقَالَ مَنَعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ إِنَّا لاَ نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ .

Reference	: Sahih Muslim 2104 a
In-book reference	: Book 37, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5246

This hadith has been narrated on the authority of Abu Hazim with the same chain of transmitters that Gabriel had promised Allah's Messenger (ﷺ) that he would come; the rest of the hadith is the same, but it is not so lengthy as the other one.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي، حَازِمٍ بِهَذَا الإِسْنَادِ أَنَّ جِبْرِيلَ، وَعَدَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يَأْتِيَهُ . فَذَكَرَ الْحَدِيثَ وَلَمْ يُطَوِّلْهُ كَتَطْوِيلِ ابْنِ أَبِي حَازِمٍ .

Reference	: Sahih Muslim 2104 b
In-book reference	: Book 37, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5247

Maimuna reported that one morning Allah's Messenger (ﷺ) was silent with grief. Maimuna said: Allah's Messenger, I find a change in your mood today. Allah's Messenger (ﷺ) said: Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises, and Allah's Messenger (ﷺ) spent the day in this sad (mood). Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him: you promised me that you would meet me the previous night. He said: Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields (or big gardens).

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ السَّبَّاقِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ أَخْبَرَتْنِي مَيْمُونَةُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَصْبَحَ يَوْمًا وَاجِمًا فَقَالَتْ مَيْمُونَةُ يَا رَسُولَ اللَّهِ لَقَدِ اسْتَنْكَرْتُ هَيْئَتَكَ مُنْذُ الْيَوْمِ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَنِي أَمَ وَاللَّهِ مَا أَخْلَفَنِي " . قَالَ فَظَلَّ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَهُ ذَلِكَ عَلَى ذَلِكَ ثُمَّ وَقَعَ فِي نَفْسِهِ جِرْوُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ مَكَانَهُ فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ فَقَالَ لَهُ " قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ " . قَالَ أَجَلْ وَلَكِنَّا لاَ نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ . فَأَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ فَأَمَرَ بِقَتْلِ الْكِلاَبِ حَتَّى إِنَّهُ يَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ .

Reference : Sahih Muslim 2105
In-book reference : Book 37, Hadith 128
USC-MSA web (English) reference : Book 24, Hadith 5248
(deprecated numbering scheme)

Abu Talha reported Allah's Apostle (ﷺ) having said:

Angels do not enter a house in which there is a dog or a picture.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَى وَإِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ، اللَّهِ عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ " .

Reference : Sahih Muslim 2106 a
In-book reference : Book 37, Hadith 129
USC-MSA web (English) reference : Book 24, Hadith 5249
(deprecated numbering scheme)

Abu Talha reported:

I heard Allah's Messenger (ﷺ) as saying: Angels do not enter the house in which there is a dog or a statue.

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ سَمِعْتُ أَبَا طَلْحَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ " .

Reference : Sahih Muslim 2106 b
In-book reference : Book 37, Hadith 130
USC-MSA web (English) reference : Book 24, Hadith 5250
(deprecated numbering scheme)

This hadith has been reported on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَ حَدِيثِ يُونُسَ وَذِكْرِهِ الأَخْبَارَ فِي الإِسْنَادِ .

Reference : Sahih Muslim 2106 c
In-book reference : Book 37, Hadith 131
USC-MSA web (English) reference : Book 24, Hadith 5251
(deprecated numbering scheme)

Abu Tilha, the Companion of Allah's Messenger (ﷺ), reported Allah's Messenger (ﷺ) having said:

Verily, angels do not enter the house in which there is a picture. Busr reported: Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of Maimuna, the wife of Allah's Apostle (ﷺ): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said:" Except the prints on the cloth"?

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ، صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ " . قَالَ بُسْرٌ ثُمَّ اشْتَكَى

زَيْدٌ بَعْدُ فَعُدْنَاهُ فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ - قَالَ - فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّوَرِ يَوْمَ الأَوَّلِ فَقَالَ عُبَيْدُ اللَّهِ أَلَمْ تَسْمَعْهُ حِينَ قَالَ إِلاَّ رَقْمًا فِي ثَوْبٍ .

Reference : Sahih Muslim 2106 d
In-book reference : Book 37, Hadith 132
USC-MSA web (English) reference : Book 24, Hadith 5252
(deprecated numbering scheme)

Abu Talha reported that Allah's Messenger (ﷺ) said:

Angels do not enter a house in which there is a picture. Busr said: Zaid b. Khalid fell sick and we visited him to inquire after his health. As we were in his house (we saw) a curtain having pictures on it. I said to 'Ubaidullah Khaulani: Did he not narrate to us (the Holy Prophet's command pertaining to pictures)? Thereupon he said: He in fact did that (but he also said): Except the prints upon the cloth. Did you not hear this? I said: No, whereupon He said: He had in fact made a mention of this.

حَدَّثَنَا أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرَ بْنَ، الأَشَجِّ حَدَّثَهُ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ حَدَّثَهُ وَمَعَ، بُسْرٍ عُبَيْدُ اللَّهِ الْخَوْلاَنِيُّ أَنَّ أَبَا طَلْحَةَ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " **لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ صُورَةٌ** " . قَالَ بُسْرٌ فَمَرِضَ زَيْدُ بْنُ خَالِدٍ فَعُدْنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ بِسِتْرٍ فِيهِ تَصَاوِيرُ فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلاَنِيِّ أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ قَالَ إِنَّهُ قَالَ إِلاَّ رَقْمًا فِي ثَوْبٍ أَلَمْ تَسْمَعْهُ قُلْتُ لاَ . قَالَ بَلَى قَدْ ذَكَرَ ذَلِكَ .

Reference : Sahih Muslim 2106 e
In-book reference : Book 37, Hadith 133
USC-MSA web (English) reference : Book 24, Hadith 5253
(deprecated numbering scheme)

Abu Talha Ansari reported Allah's Messenger (ﷺ) as saying:

Angels do not enter the house in which there is a picture or portraits. I came to 'A'isha and said to her: This is a news that I have received that Allah's Apostle (ﷺ) had said: Angels do not enter the house in which there is a picture or a dog, (and further added) whether she had heard Allah's Messenger (ﷺ) making a mention of it. She said: No (I did not hear this myself), but I narrate to you what I saw him doing. I bear testimony to the fact that he (the Holy Prophet) set out for an expedition. I took a carpet and screened the door with it. When he (the Holy Prophet) came back he saw that carpet and I perceived signs of disapproval on his face. He pulled it until it was torn or it was cut (into pieces) and he said: God has not commanded us to clothe stones and clay. We cut it (the curtain) and prepared two pillowa out of it by stuffing them with the fibre of date-palms and he (the Holy Prophet) did not find fault with it.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ، بْنِ يَسَارٍ أَبِي الْحُبَابِ مَوْلَى بَنِي النَّجَّارِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الأَنْصَارِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ تَمَاثِيلُ " .

قَالَ فَأَتَيْتُ عَائِشَةَ فَقُلْتُ إِنَّ هَذَا يُخْبِرُنِي أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ تَمَاثِيلُ " . فَهَلْ سَمِعْتِ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ ذَلِكَ فَقَالَتْ لاَ وَلَكِنْ سَأُحَدِّثُكُمْ مَا رَأَيْتُهُ فَعَلَ رَأَيْتُهُ خَرَجَ فِي غَزَاتِهِ

فَأَخَذْتُ نَمَطًا فَسَتَرْتُهُ عَلَى الْبَابِ فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ عَرَفْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ فَجَذَبَهُ حَتَّى هَتَكَهُ أَوْ قَطَعَهُ وَقَالَ " إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَالطِّينَ " . قَالَتْ فَقَطَعْنَا مِنْهُ وِسَادَتَيْنِ وَحَشَوْتُهُمَا لِيفًا فَلَمْ يَعِبْ ذَلِكَ عَلَىَّ .

Reference : Sahih Muslim 2106 f, 2107 a
In-book reference : Book 37, Hadith 134
USC-MSA web (English) reference : Book 24, Hadith 5254
(deprecated numbering scheme)

A'isha reported:

We had a curtain with us which had portraits of birds upon it. Whenever a visitor came, he found them in front of him. Thereupon Allah's Messenger (may peace be upop him) said to me: Change them, for whenever I enter the room) I see them and it brings to my mind (the pleasures) of worldly life. She said: We had with us a sheet which had silk badges upon it and we used to wear it. This hadith has been transmitted on the authority of Ibn Muthanna but with this addition: 'Allah's Messenger (ﷺ) did not command us to tear that."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ لَنَا سِتْرٌ فِيهِ تِمْثَالُ طَائِرٍ وَكَانَ الدَّاخِلُ إِذَا دَخَلَ اسْتَقْبَلَهُ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " حَوِّلِي هَذَا فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا " . قَالَتْ وَكَانَتْ لَنَا قَطِيفَةٌ كُنَّا نَقُولُ عَلَمُهَا حَرِيرٌ فَكُنَّا نَلْبَسُهَا .

حَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الأَعْلَى، بِهَذَا الإِسْنَادِ قَالَ ابْنُ الْمُثَنَّى وَزَادَ فِيهِ - يُرِيدُ عَبْدَ الأَعْلَى - فَلَمْ يَأْمُرْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَطْعِهِ .

Reference : Sahih Muslim 2107 b, c
In-book reference : Book 37, Hadith 135
USC-MSA web (English) reference : Book 24, Hadith 5255
(deprecated numbering scheme)

A'isha reported:

Allah's Messenger (ﷺ) came back from the journey and I had screened my door with a curtain having portraits of winged horses upon it. He commanded me and I pulled it away.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ سَفَرٍ وَقَدْ سَتَّرْتُ عَلَى بَابِي دُرْنُوكًا فِيهِ الْخَيْلُ ذَوَاتُ الأَجْنِحَةِ فَأَمَرَنِي فَنَزَعْتُهُ .

Reference : Sahih Muslim 2107 d
In-book reference : Book 37, Hadith 136
USC-MSA web (English) reference : Book 24, Hadith 5256
(deprecated numbering scheme)

This hadith has been narrpted on the authority of Waki' with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، ح وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، بِهَذَا الإِسْنَادِ وَلَيْسَ فِي حَدِيثِ عَبْدَةَ قَدِمَ مِنْ سَفَرٍ.

Reference : Sahih Muslim 2107 e

In-book reference : Book 37, Hadith 137
USC-MSA web (English) reference : Book 24, Hadith 5257
(deprecated numbering scheme)

A'isha reported that Allah's Messenger (ﷺ) entered (my apartment) and I had hung (on the door of my apartment) a thin curtain having pictures on it. The colour of his face underwent a change. He then took hold of that curtain and tore it and then said:

The most grievous torfnent for the people on the Day of Resurrection would be for those who try to imitate Allah in the act of creation.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنِ الْقَاسِمِ، بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا مُتَسَتِّرَةٌ بِقِرَامٍ فِيهِ صُورَةٌ فَتَلَوَّنَ وَجْهُهُ ثُمَّ تَنَاوَلَ السِّتْرَ فَهَتَكَهُ ثُمَّ قَالَ " إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللَّهِ " .

Reference : Sahih Muslim 2107 f
In-book reference : Book 37, Hadith 138
USC-MSA web (English) reference : Book 24, Hadith 5258
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'isha through another chain of transmitters but with a slight variation of wording (and the variation is that the narrator is reported to have said):

He (the Holy Prophet) inclined towards that curtain and tore it with his hand.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ عَائِشَةَ، حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَيْهَا . بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ غَيْرَ أَنَّهُ قَالَ ثُمَّ أَهْوَى إِلَى الْقِرَامِ فَهَتَكَهُ بِيَدِهِ .

Reference : Sahih Muslim 2107 g
In-book reference : Book 37, Hadith 139
USC-MSA web (English) reference : Book 24, Hadith 5259
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِهِمَا " إِنَّ أَشَدَّ النَّاسِ عَذَابًا " . لَمْ يَذْكُرَا مِنْ .

Reference : Sahih Muslim 2107 h
In-book reference : Book 37, Hadith 140
USC-MSA web (English) reference : Book 24, Hadith 5260
(deprecated numbering scheme)

A'isha reported:

Allah's Messenger (ﷺ) visited me. and I had a shelf with a thin cloth curtain hangin. over it and on which there were portraits. No sooner did he see it than he tore it and the colour of his face underwent a change and he said: A'isha, the most grievous torment from the Hand of Allah on the Day of Resurrection would be for those who imitate (Allah) in the act of His creation. A'isha said: We tore it into pieces and made a cushion or two cushions out of that.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِزُهَيْرٍ - حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَائِشَةَ، تَقُولُ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ

تَمَاثِيلُ فَلَمَّا رَآهُ هَتَكَهُ وَتَلَوَّنَ وَجْهُهُ وَقَالَ " يَا عَائِشَةُ أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ " . قَالَتْ عَائِشَةُ فَقَطَعْنَاهُ فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ .

Reference : Sahih Muslim 2107 i
In-book reference : Book 37, Hadith 141
USC-MSA web (English) reference : Book 24, Hadith 5261
(deprecated numbering scheme)

A'isha reported she had a cloth havinc, pictures upon it and it was hanging upon the shelf and Allah's Messenger (ﷺ) said:

Take it (away) from me (from my sight), so I removed it and made cushions from that.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْقَاسِمَ، يُحَدِّثُ عَنْ عَائِشَةَ، أَنَّهُ كَانَ لَهَا ثَوْبٌ فِيهِ تَصَاوِيرُ مَمْدُودٌ إِلَى سَهْوَةٍ فَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي إِلَيْهِ فَقَالَ " أَخِّرِيهِ عَنِّي " . قَالَتْ فَأَخَّرْتُهُ فَجَعَلْتُهُ وَسَائِدَ .

Reference : Sahih Muslim 2107 j
In-book reference : Book 37, Hadith 142
USC-MSA web (English) reference : Book 24, Hadith 5262
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعُقْبَةُ بْنُ مُكْرَمٍ، عَنْ سَعِيدِ بْنِ عَامِرٍ، ح وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، جَمِيعًا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2107 k
In-book reference : Book 37, Hadith 143
USC-MSA web (English) reference : Book 24, Hadith 5263
(deprecated numbering scheme)

A'isha reported:

Allah's Apostle (ﷺ) visited me when I had screened (my door) with a carpet having pictures on it. He removed it and we made cushions out of that.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَىَّ وَقَدْ سَتَرْتُ نَمَطًا فِيهِ تَصَاوِيرُ فَنَحَّاهُ فَاتَّخَذْتُ مِنْهُ وِسَادَتَيْنِ .

Reference : Sahih Muslim 2107 l
In-book reference : Book 37, Hadith 144
USC-MSA web (English) reference : Book 24, Hadith 5264
(deprecated numbering scheme)

A'isha, the wife of Allah's Messenger (ﷺ), reported that she had hung a curtain which had pictures upon it. Allah's Messenger (ﷺ) entered (the room) and he pulled it. A'isha said:

I then tore it and prepared two cushions out of that. A person who was then in that company and whose name was Rabi'a b. 'Ata, the freed slave of Banu Zuhra, asked: Did you hear Abu Mabammad making a mention of A'isha having stated that Allah's Messenger (ﷺ) used to recline upon them? lbn al-Qasim said: No, but I heard Qasim b. Muhammad saying so.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا نَصَبَتْ سِتْرًا فِيهِ تَصَاوِيرُ فَدَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَزَعَهُ قَالَتْ فَقَطَعْتُهُ وِسَادَتَيْنِ . فَقَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ مَوْلَى بَنِي زُهْرَةَ أَفَمَا سَمِعْتَ أَبَا مُحَمَّدٍ يَذْكُرُ أَنَّ عَائِشَةَ قَالَتْ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْتَفِقُ عَلَيْهِمَا قَالَ ابْنُ الْقَاسِمِ لاَ . قَالَ لَكِنِّي قَدْ سَمِعْتُهُ . يُرِيدُ الْقَاسِمَ بْنَ مُحَمَّدٍ .

Reference : Sahih Muslim 2107 m
In-book reference : Book 37, Hadith 145
USC-MSA web (English) reference : Book 24, Hadith 5265
(deprecated numbering scheme)

A'isha reported that she bought a carpet which had pictures on it. When Allah's Messenger (ﷺ) saw that, he stayed at the door and did not get in. I perceived or I was made to perceive upon his face signs of disgust. She said:

Allah's Messenger, I offer repentance to Allah and His Messenger. (but tell me) what is the sin that I have committed. Thereupon Allah's Messenger (ﷺ) said: What is this carpet? She said: I bought it for you so that you might sit on it and take rest. Thereupon Allah's Messenger (ﷺ) said: The owners of these pictures would be tormented and they would be asked to bring to life what they tried to create. He then said: Angels do not enter the house in which there is a picture.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ فَلَمَّا رَآهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفْتُ أَوْ فَعُرِفَتْ فِي وَجْهِهِ الْكَرَاهِيَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَمَاذَا أَذْنَبْتُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَالُ هَذِهِ النُّمْرُقَةِ " . فَقَالَتِ اشْتَرَيْتُهَا لَكَ تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ وَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ " . ثُمَّ قَالَ " إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ الْمَلاَئِكَةُ " .

Reference : Sahih Muslim 2107 n
In-book reference : Book 37, Hadith 146
USC-MSA web (English) reference : Book 24, Hadith 5266
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'isha through another chain of transmitters also. Some of the other ahadith narrated through other chains of transmitters are more complete and there is an addition in them (transmitted through other chains of transmitters). In the hadith transmitted on the authority of the nephew of Majishun she (A'isha) is reported to have said:

I took it and prepared two cushions out of that and he (the Holy Prophet) used to recline against them in the house.

وَحَدَّثَنَاهُ قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الثَّقَفِيُّ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَخِي، الْمَاجِشُونِ عَنْ عُبَيْدِ اللَّهِ بْنِ

عُمَرَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ وَبَعْضُهُمْ أَتَمُّ حَدِيثًا لَهُ مِنْ بَعْضٍ . وَزَادَ فِي حَدِيثِ ابْنِ أَخِي الْمَاجِشُونِ قَالَتْ فَأَخَذْتُهُ فَجَعَلْتُهُ مِرْفَقَتَيْنِ فَكَانَ يَرْتَفِقُ بِهِمَا فِي الْبَيْتِ .

Reference : Sahih Muslim 2107 o
In-book reference : Book 37, Hadith 147
USC-MSA web (English) reference : Book 24, Hadith 5267
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) having said:

Those who paint pictures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الَّذِينَ يَصْنَعُونَ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ " .

Reference : Sahih Muslim 2108 a
In-book reference : Book 37, Hadith 148
USC-MSA web (English) reference : Book 24, Hadith 5268
(deprecated numbering scheme)

Ibn 'Umar reported a hadith like this through another chain of transmitters.

حَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الثَّقَفِيُّ، كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2108 b
In-book reference : Book 37, Hadith 149
USC-MSA web (English) reference : Book 24, Hadith 5269
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

Verity the most grievously tormented people on the Day of Resurrection would be the painters of pictures. Ashajj (one of the narrators) in the hadith narrated by him did not make mention of the word" verity".

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ، الأَشَجُّ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ " . وَلَمْ يَذْكُرِ الأَشَجُّ إِنَّ .

Reference : Sahih Muslim 2109 a
In-book reference : Book 37, Hadith 150
USC-MSA web (English) reference : Book 24, Hadith 5270
(deprecated numbering scheme)

This haditli has been reported on the authority of Abu Mu'awiya through another chain of tranmitters (and the words are):

" Verity, the most grievously tormented people amongest the denizens of Hall on the Day of Resurrection would be the painters of pictures. The rest of the hadith is the same.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ، ح وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . وَفِي رِوَايَةِ يَحْيَى وَأَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ، " إِنَّ مِنْ أَشَدِّ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ عَذَابًا الْمُصَوِّرُونَ " . وَحَدِيثُ سُفْيَانَ كَحَدِيثِ وَكِيعٍ .

Reference : Sahih Muslim 2109 b
In-book reference : Book 37, Hadith 151
USC-MSA web (English) reference : Book 24, Hadith 5271
(deprecated numbering scheme)

Muslim b. Subaih reported:

I was with Masriuq in the house which had the portrayals of Mary (hadrat Maryan). Thereupon Masriuq said: These are portraits of Kisra. I said: No, these are of Mary. Masruq said: I heard Abdullah b, Mas'ud as saying Allah's Messenger (ﷺ) had said: The most grievously tormented people on the Day of Resurrection would be the painters of pictures. (Muslim said): I read this before Nasr b. 'Ali at-Jahdami and he read it before other narrators, the last one being Ibn Sa'id b Abl at Hasan that a person came to Ibn 'Abbas and said: I am the person who paints pictures; give me a religious verdict about them. He (Ibn 'Abbas) said to him: Come near me (still further). He came near him so much so that he placed his hand upon his head and said: I am going to narrate to yor what I heard from Allah's Messenger (ﷺ). I heard him say: All the painters who make pictures would be in the fire of Hell. The soul will be breathed in every picture prepared by him and it shall punish him in the Hell, and he (Ibn 'Abbas) said: If you have to do it at all, then paint the pictures of trees and lifeless things; and Nasr b. 'Ali confirmed it.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنَا مَنْصُورٌ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، قَالَ كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تَمَاثِيلُ مَرْيَمَ . فَقَالَ مَسْرُوقٌ هَذَا تَمَاثِيلُ كِسْرَى . فَقُلْتُ لاَ هَذَا تَمَاثِيلُ مَرْيَمَ . فَقَالَ مَسْرُوقٌ أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ " .

قَالَ مُسْلِمٌ قَرَأْتُ عَلَى نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ عَنْ عَبْدِ الأَعْلَى بْنِ عَبْدِ الأَعْلَى، حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ الصُّوَرَ فَأَفْتِنِي فِيهَا . فَقَالَ لَهُ ادْنُ مِنِّي . فَدَنَا مِنْهُ ثُمَّ قَالَ ادْنُ مِنِّي . فَدَنَا حَتَّى وَضَعَ يَدَهُ عَلَى رَأْسِهِ قَالَ أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّ مُصَوِّرٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ " . وَقَالَ إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَاصْنَعِ الشَّجَرَ وَمَا لاَ نَفْسَ لَهُ . فَأَقَرَّ بِهِ نَصْرُ بْنُ عَلِيٍّ .

Reference : Sahih Muslim 2109 c, 2110 a
In-book reference : Book 37, Hadith 152
USC-MSA web (English) reference : Book 24, Hadith 5272
(deprecated numbering scheme)

Anas b. Malik said:

I was sitting with Ibn 'Abbas when he gave religious verdicts but he did not say that it was Allah's Messenger (ﷺ) who had said that. However when a man said to him (Ibn 'Abbas): I am the painter of these pictures. Ibn 'Abbas

said: I heard Allah's Messenger (ﷺ) as saying: He who painted pictures in the world would be compelled to breathe soul in them on the Day of Resurrection, but he would not be able to breathe soul (in them).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنِ النَّضْرِ بْنِ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ فَجَعَلَ يُفْتِي وَلاَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى سَأَلَهُ رَجُلٌ فَقَالَ إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ الصُّوَرَ . فَقَالَ لَهُ ابْنُ عَبَّاسٍ ادْنُهْ . فَدَنَا الرَّجُلُ فَقَالَ ابْنُ عَبَّاسٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ وَلَيْسَ بِنَافِخٍ " .

Reference : Sahih Muslim 2110 b
In-book reference : Book 37, Hadith 153
USC-MSA web (English) reference : Book 24, Hadith 5273
(deprecated numbering scheme)

Nadr b. Anas reported that a person came to Ibn 'Abbas and he narrated (the above menlioned hadith) from Allah's Apostle (ﷺ).

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، أَنَّ رَجُلاً، أَتَى ابْنَ عَبَّاسٍ . فَذَكَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2110 c
In-book reference : Book 37, Hadith 154
USC-MSA web (English) reference : Book 24, Hadith 5274
(deprecated numbering scheme)

Abu Zur'a reported:

I visited the house of Marwan in the company of Abu Huraira and he found pictures there. whereupon he said: I heard Allah's Messenger (ﷺ) as saying: Allah, the Glorious and Exalted, said: Who is a more wrongdoer than one who tries to create creation like Mine creation. Let him create an atom or a grain of wheat or that of barley. This hadith has been transmitted on the authority of Abu Zur'a and he said: Abu Huraira went to the house of Sa'ld or Marwan which they had built in Medina and he (Abu Huraira) saw a painter who had been painting pictures in his house, whereupon he told that Allah's Messenger (ﷺ) had said like this, but he made no mention of the words:" Let him create the grain of barley."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالُوا حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، قَالَ دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ فَرَأَى فِيهَا تَصَاوِيرَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي فَلْيَخْلُقُوا ذَرَّةً أَوْ لِيَخْلُقُوا حَبَّةً أَوْ لِيَخْلُقُوا شَعِيرَةً " .

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، قَالَ دَخَلْتُ أَنَا وَأَبُو هُرَيْرَةَ دَارًا تُبْنَى بِالْمَدِينَةِ لِسَعِيدٍ أَوْ لِمَرْوَانَ . قَالَ فَرَأَى مُصَوِّرًا يُصَوِّرُ فِي الدَّارِ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ وَلَمْ يَذْكُرْ " أَوْ لِيَخْلُقُوا شَعِيرَةً " .

Reference : Sahih Muslim 2111 a, b
In-book reference : Book 37, Hadith 155
USC-MSA web (English) reference : Book 24, Hadith 5275
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Angels do not enter the house in which there are portrayals or pictures.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ تَمَاثِيلُ أَوْ تَصَاوِيرُ " ‏.‏

Reference : Sahih Muslim 2112
In-book reference : Book 37, Hadith 156
USC-MSA web (English) reference : Book 24, Hadith 5276
(deprecated numbering scheme)

(27) Chapter: It Is Disliked To Take Dogs And Bells On A Journey

(27) باب كَرَاهَةِ الْكَلْبِ وَالْجَرَسِ فِي السَّفَرِ ‏.‏

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Angels do not accompany the travellers who have with them a dog and a bell.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلاَ جَرَسٌ " ‏.‏

Reference : Sahih Muslim 2113 a
In-book reference : Book 37, Hadith 157
USC-MSA web (English) reference : Book 24, Hadith 5277
(deprecated numbering scheme)

This hadith has been reported on the authority of Suhail with the same chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - كِلاَهُمَا عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 2113 b
In-book reference : Book 37, Hadith 158
USC-MSA web (English) reference : Book 24, Hadith 5278
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The bell is the musical instrument of the Satan.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ " ‏.‏

Reference : Sahih Muslim 2114
In-book reference : Book 37, Hadith 159
USC-MSA web (English) reference : Book 24, Hadith 5279
(deprecated numbering scheme)

(28) Chapter: It Is Disliked To Hang Garlands On The Necks Of Camels

(28) باب كَرَاهَةِ قِلاَدَةِ الْوَتَرِ فِي رَقَبَةِ الْبَعِيرِ ‏.‏

Abu Bashir Ansari reported that he had had (the opportunity of accompanying Allah's Messenger (ﷺ) in some of his journeys. Allah's Messenger (ﷺ) sent one of his messengers 'Abdullah b Abi Bakr said:

I think he said (these words) when the people were at the places of rest: No necklace of strings be left on the necks of the camels or the necklace kept unbroken. Imam Malik said: To my mind (this practice) of wearing necklace round the necks of camels or animals was because of the fact that they (wanted to save them) from the influence of the evil eye.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ، بْنِ تَمِيمٍ أَنَّ أَبَا بَشِيرٍ الأَنْصَارِيَّ، أَخْبَرَهُ أَنَّهُ، كَانَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ - قَالَ - فَأَرْسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَسُولاً - قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ حَسِبْتُ أَنَّهُ قَالَ وَالنَّاسُ فِي مَبِيتِهِمْ - " لاَ يَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ أَوْ قِلاَدَةٌ إِلاَّ قُطِعَتْ " . قَالَ مَالِكٌ أُرَى ذَلِكَ مِنَ الْعَيْنِ .

Reference : Sahih Muslim 2115
In-book reference : Book 37, Hadith 160
USC-MSA web (English) reference : Book 24, Hadith 5280
(deprecated numbering scheme)

(29) Chapter: The Prohibition Of Striking Or Branding Animals On The Face

(29) باب النَّهْىِ عَنْ ضَرْبِ الْحَيَوَانِ، فِي وَجْهِهِ وَوَسْمِهِ فِيهِ .

Jabir reported that Allah's Messenger (ﷺ) forbade (the animals to be beaten) on the face or cauterisation on the face.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الضَّرْبِ فِي الْوَجْهِ وَعَنِ الْوَسْمِ فِي الْوَجْهِ .

Reference : Sahih Muslim 2116 a
In-book reference : Book 37, Hadith 161
USC-MSA web (English) reference : Book 24, Hadith 5281
(deprecated numbering scheme)

This hadith has been reported on the authority of Jabir b. 'Abdullah through another chain of transmitters.

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، . كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ، بْنَ عَبْدِ اللَّهِ يَقُولُ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2116 b
In-book reference : Book 37, Hadith 162
USC-MSA web (English) reference : Book 24, Hadith 5282
(deprecated numbering scheme)

Jabir reported that there happened to pass before Allah's Apostle (ﷺ) an ass the face of which had been cauterised, whereupon he said:

Allah has cursed one who has cauterised it (on the face).

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ فَقَالَ " لَعَنَ اللَّهُ الَّذِي وَسَمَهُ " .

Reference : Sahih Muslim 2117
In-book reference : Book 37, Hadith 163

USC-MSA web (English) reference : Book 24, Hadith 5283
(deprecated numbering scheme)

Ibn Abbas reported that Allah's Messenger (ﷺ) saw an ass which had been cauterised on the face. He disapproved of it saying:

By Allah, I do not cauterise (the animal) but on a part at a distance from the face, and commanded (for the cauterisation) of his ass and it was cauterised on the buttocks and he was the first to cauterise on the buttocks.

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ، بْنِ أَبِي حَبِيبٍ أَنَّ نَاعِمًا أَبَا عَبْدِ اللَّهِ، مَوْلَى أُمِّ سَلَمَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ وَرَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم حِمَارًا مَوْسُومَ الْوَجْهِ فَأَنْكَرَ ذَلِكَ قَالَ فَوَاللَّهِ لاَ أَسِمُهُ إِلاَّ فِي أَقْصَى شَىْءٍ مِنَ الْوَجْهِ . فَأَمَرَ بِحِمَارٍ لَهُ فَكُوِيَ فِي جَاعِرَتَيْهِ فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ .

Reference : Sahih Muslim 2118
In-book reference : Book 37, Hadith 164
USC-MSA web (English) reference : Book 24, Hadith 5284
(deprecated numbering scheme)

(30) Chapter: The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakat Ot Jizyah

(30) بَاب جَوَازِ وَسْمِ الْحَيَوَانِ غَيْرِ الآدَمِيِّ فِي غَيْرِ الْوَجْهِ وَنَدْبِهِ فِي نَعَمْ الزَّكَاةِ وَالْجِزْيَةِ

Anas reported that Umm Sulaim gave birth to a child. She said to him:

Anas, see that nothing is given to this child until he is brought to Allah's Apostle (ﷺ) in the morning, so that he should chew some dates and touch his palate with it. I went to him in the morning and he was in the garden at that time having the mantle of Jauniyya over him and he was bus in cauterising (the camels) which had been brought to him (as spoils of war) in victory (over the enemy).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، قَالَ لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ لِي يَا أَنَسُ انْظُرْ هَذَا الْغُلاَمَ فَلاَ يُصِيبَنَّ شَيْئًا حَتَّى تَغْدُوَ بِهِ إِلَى النَّبِيِّ صلى الله عليه وسلم يُحَنِّكُهُ . قَالَ فَغَدَوْتُ فَإِذَا هُوَ فِي الْحَائِطِ وَعَلَيْهِ خَمِيصَةٌ جَوْنِيَّةٌ وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ .

Reference : Sahih Muslim 2119 a
In-book reference : Book 37, Hadith 165
USC-MSA web (English) reference : Book 24, Hadith 5285
(deprecated numbering scheme)

Anas reported that when his mother gave birth to a child they brought that child to Allah's Messenger (ﷺ) so that he might chew some dates and touch his palate with them. and Allah's Apostle (ﷺ) was at that time in the fold busy in cauterising the animals Shu'ba said:

So far as I know (he was cauterising) their ears.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، قَالَ سَمِعْتُ أَنَسًا، يُحَدِّثُ أَنَّ أُمَّهُ، حِينَ وَلَدَتِ انْطَلَقُوا بِالصَّبِيِّ إِلَى النَّبِيِّ صلى الله عليه وسلم يُحَنِّكُهُ قَالَ فَإِذَا النَّبِيُّ صلى الله عليه وسلم فِي مِرْبَدٍ يَسِمُ غَنَمًا . قَالَ شُعْبَةُ وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ فِي آذَانِهَا .

Reference : Sahih Muslim 2119 b
In-book reference : Book 37, Hadith 166

USC-MSA web (English) reference : Book 24, Hadith 5286
(deprecated numbering scheme)

Anas reported:

We went to Allah's Messenger (ﷺ) as he was in the fold and he was cauterising the animals of the flock and I think (he was cauterising them) on their ears. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنِي هِشَامُ بْنُ، زَيْدٍ قَالَ سَمِعْتُ أَنَسًا، يَقُولُ دَخَلْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِرْبَدًا وَهُوَ يَسِمُ غَنَمًا . قَالَ أَحْسِبُهُ قَالَ فِي آذَانِهَا .

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، وَيَحْيَى، وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2119 c, d
In-book reference : Book 37, Hadith 167
USC-MSA web (English) reference : Book 24, Hadith 5287
(deprecated numbering scheme)

Anas b. Malik reported:

I saw in the hand of Allah's Messenger (ﷺ) an instrument for cauterisation and he was cauterising the caracia collected as Zakat.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ، بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ رَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم الْمِيسَمَ وَهُوَ يَسِمُ إِبِلَ الصَّدَقَةِ .

Reference : Sahih Muslim 2119 e
In-book reference : Book 37, Hadith 168
USC-MSA web (English) reference : Book 24, Hadith 5288
(deprecated numbering scheme)

(31) Chapter: It Is Disliked To Shave Part Of The Head And Leave Part

(31) باب كَرَاهَةِ الْقَزَعِ .

Ibn Umar reported that Allah's Messenger (ﷺ) forbade Qaza. I said to Nafi:

What is Qaza'? He said: This means having a part of a boy's head shaved and leaving a part unshaven.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنِي يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْقَزَعِ . قَالَ قُلْتُ لِنَافِعٍ وَمَا الْقَزَعُ قَالَ يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ .

Reference : Sahih Muslim 2120 a
In-book reference : Book 37, Hadith 169
USC-MSA web (English) reference : Book 24, Hadith 5289
(deprecated numbering scheme)

This hadith has been reported on the authority of 'Ubaidullah with the same chain of transmitters. and the exposition of Qaza' is the same as that of Abu Usama.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ . وَجَعَلَ التَّفْسِيرَ فِي حَدِيثِ أَبِي أُسَامَةَ مِنْ قَوْلِ عُبَيْدِ اللَّهِ .

Reference : Sahih Muslim 2120 b
In-book reference : Book 37, Hadith 170
USC-MSA web (English) reference : Book 24, Hadith 5290
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Umar b. Nafi' with the same chain of transmitters and Muhammad b. Muthanna as well as 'Umar b. Nafi have given the same exposition (of the word Qaza') in their narration.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ، حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ، ح وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، عَنْ عُمَرَ بْنِ، نَافِعٍ بِإِسْنَادِ عُبَيْدِ اللَّهِ . مِثْلَهُ وَأَلْحَقَا التَّفْسِيرَ فِي الْحَدِيثِ .

Reference : Sahih Muslim 2120 c
In-book reference : Book 37, Hadith 171
USC-MSA web (English) reference : Book 24, Hadith 5291
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَحَجَّاجُ بْنُ الشَّاعِرِ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ، حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ، زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِذَلِكَ .

Reference : Sahih Muslim 2120 d
In-book reference : Book 37, Hadith 172
USC-MSA web (English) reference : Book 24, Hadith 5292
(deprecated numbering scheme)

(32) Chapter: The Prohibition Of Sitting In The Street; And Giving The Street Its Rights

(32) باب النَّهْىِ عَنِ الْجُلُوسِ، فِي الطُّرُقَاتِ وَإِعْطَاءِ الطَّرِيقِ حَقَّهُ .

Abu Sa'id Kbudri reported Allah's Apostle (ﷺ) as saying:

Avoid sitting on the paths. They (his Companions) said: Allah's Messenger. there is no other help to it (but to sit here as we) hold our meetings and discuss matters there. Thereupon Allah's Messenger (ﷺ) said: If you have to sit at all, theg fulfil the rights, of the path. They said: What are their rights? Thereupon he said: Keeping the eye downward (so that you may not stare at the women), refraining from doing some harm to the other and exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ، بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ " . قَالُوا يَا رَسُولَ اللَّهِ مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ " . قَالُوا وَمَا حَقُّهُ قَالَ " غَضُّ الْبَصَرِ وَكَفُّ الأَذَى وَرَدُّ السَّلاَمِ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ " .

Reference : Sahih Muslim 2121 a
In-book reference : Book 37, Hadith 173
USC-MSA web (English) reference : Book 24, Hadith 5293
(deprecated numbering scheme)

This hadith has been reported on the authority of Zaid b. Aslam with the same chain of transmitters.

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، ح وَحَدَّثَنَاهُ مُحَمَّدُ، بْنُ رَافِعٍ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا هِشَامٌ، - يَعْنِي ابْنَ سَعْدٍ - كِلاَهُمَا عَنْ زَيْدِ بْنِ، أَسْلَمَ بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2121 b
In-book reference : Book 37, Hadith 174
USC-MSA web (English) reference : Book 24, Hadith 5294
(deprecated numbering scheme)

(33) Chapter: The Prohibition Adding Hair Extensions, Having Them Added, Tattooing, Being Tattooed, An-Namisah, Al-Mutanamisah, Separating Teeth, And Changing The Creation Of Allah

(33) بَاب تَحْرِيمِ فِعْلِ الْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ وَالنَّامِصَةِ وَالْمُتَنَمِّصَةِ وَالْمُتَفَلِّجَاتِ وَالْمُغَيِّرَاتِ خَلْقِ اللّٰهِ

Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle (ﷺ) and said:

I have a daughter who has been newly wedded. She had an attack of smallpox and thus her hair had fallen; should I add false hair to her head? Thereupon Allah's Messenger (ﷺ) said: Allah has cursed the woman who adds some false hair and the woman who asks for it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ، الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي ابْنَةً عُرَيِّسًا أَصَابَتْهَا حَصْبَةٌ فَتَمَرَّقَ شَعْرُهَا أَفَأَصِلُهُ فَقَالَ ‏"‏ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2122 a
In-book reference : Book 37, Hadith 175
USC-MSA web (English) reference : Book 24, Hadith 5295
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording.

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، ح وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، وَعَبْدَةُ ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، أَخْبَرَنَا أَسْوَدُ بْنُ عَامِرٍ، أَخْبَرَنَا شُعْبَةُ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ ‏.‏ نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنَّ حَدِيثِهِمَا فَتَمَرَّطَ شَعْرُهَا ‏.‏

Reference : Sahih Muslim 2122 b
In-book reference : Book 37, Hadith 176
USC-MSA web (English) reference : Book 24, Hadith 5296
(deprecated numbering scheme)

Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle (ﷺ) and said:

I have married my daughter (whose) hair of head have fallen. Her spouse likes them (the long hair). Allah's Messenger (may add false hair to her head? He forbade her to do this.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ امْرَأَةً، أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ إِنِّي زَوَّجْتُ ابْنَتِي فَتَمَرَّقَ شَعْرُ رَأْسِهَا وَزَوْجُهَا يَسْتَحْسِنُهَا أَفَأَصِلُ يَا رَسُولَ اللَّهِ فَنَهَاهَا .

Reference : Sahih Muslim 2122 c
In-book reference : Book 37, Hadith 177
USC-MSA web (English) reference : Book 24, Hadith 5297
(deprecated numbering scheme)

A'isha reported that a girl of the Ansar who had fallen ill and had lost the hair was married. They (her relatives) thought of adding false hair (to her head). so they asked Allah's Messenger (ﷺ) about it, whereupon he cursed the woman who adds false hair and the woman who asks for it.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ، مُرَّةَ قَالَ سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ، يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ جَارِيَةً، مِنَ الأَنْصَارِ تَزَوَّجَتْ وَأَنَّهَا مَرِضَتْ فَتَمَرَّطَ شَعْرُهَا فَأَرَادُوا أَنْ يَصِلُوهُ فَسَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ ذَلِكَ فَلَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ .

Reference : Sahih Muslim 2123 a
In-book reference : Book 37, Hadith 178
USC-MSA web (English) reference : Book 24, Hadith 5298
(deprecated numbering scheme)

A'isha reported that a woman from the Ansar married her daughter who had lost her hair because of illness. She came to Allah's Apostle (ﷺ) and said:

Her husband wants that false hair should be aaded to her head. Thereupon Allah's Messenger (ﷺ) said: The woman who adds false hair has been cursed. This hadith has been narrated on the authority of Nafi' with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، مِنَ الأَنْصَارِ زَوَّجَتِ ابْنَةً لَهَا فَاشْتَكَتْ فَتَسَاقَطَ شَعْرُهَا فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ إِنَّ زَوْجَهَا يُرِيدُهَا أَفَأَصِلُ شَعَرَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لُعِنَ الْوَاصِلاَتُ " .

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، بِهَذَا الإِسْنَادِ وَقَالَ " لُعِنَ الْمُوصِلاَتُ " .

Reference : Sahih Muslim 2123 b, c
In-book reference : Book 37, Hadith 179
USC-MSA web (English) reference : Book 24, Hadith 5299
(deprecated numbering scheme)

Ibn Umar reported Allah's Messenger (ﷺ) cursing the woman who added false hair and the woman who asked for tattoos. This hadith has been reported on the authority of Abdullah through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ، بْنُ الْمُثَنَّى - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ .

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا صَخْرُ بْنُ، جُوَيْرِيَةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ .

Reference : Sahih Muslim 2124 a, b
In-book reference : Book 37, Hadith 180
USC-MSA web (English) reference : Book 24, Hadith 5300
(deprecated numbering scheme)

'Abdullah reported that Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created. This news reached a woman of the tribe of Asad who was called Umm Ya'qub and she used to recite the Holy Qur'an. She came to him and said:

What is this news that has reached me from you that you curse those women who tattooed and those women who have themselves tattooed, the women who pluck hair from their faces and who make spaces between their teeth for beautification changing what God has created? Thereupon 'Abdullah said: Should I not curse one upon whom Allah's Messenger (ﷺ) has invoked curse and that is in the Book also. Thereupon that woman said: I read the Qur'an from cover to cover, but I did not find that in it. whereupon he said: If you had read (thoroughly) you would have definitely found this in that (as) Allah, the Exalted and Glorious, has said:" What Allah's Messenger brings for you accept that and what he has forbidden you, refrain from that." That woman said: I find this thing in your wife even now. Thereupon he said: Go and see her. She reported: I went to the wife of 'Abdullah but found nothing of this sort in her. She came back to him and said: I have not seen anything. whereupon he said: Had there been anything like it in her, I would have never slept with her in the bed.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لإِسْحَاقَ - أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ . قَالَ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ وَكَانَتْ تَقْرَأُ الْقُرْآنَ فَأَتَتْهُ فَقَالَتْ مَا حَدِيثٌ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ فَقَالَ عَبْدُ اللَّهِ وَمَا لِيَ لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي كِتَابِ اللَّهِ فَقَالَتِ الْمَرْأَةُ لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَىِ الْمُصْحَفِ فَمَا وَجَدْتُهُ . فَقَالَ لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ قَالَ اللَّهُ عَزَّ وَجَلَّ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} فَقَالَتِ الْمَرْأَةُ فَإِنِّي أَرَى شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الآنَ . قَالَ اذْهَبِي فَانْظُرِي . قَالَ فَدَخَلَتْ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئًا فَجَاءَتْ إِلَيْهِ فَقَالَتْ مَا رَأَيْتُ شَيْئًا . فَقَالَ أَمَا لَوْ كَانَ ذَلِكِ لَمْ نُجَامِعْهَا .

Reference : Sahih Muslim 2125 a
In-book reference : Book 37, Hadith 181
USC-MSA web (English) reference : Book 24, Hadith 5301
(deprecated numbering scheme)

This hadith has been reported on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، وَهُوَ ابْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا مُفَضَّلٌ، - وَهُوَ ابْنُ مُهَلْهِلٍ - كِلاَهُمَا عَنْ مَنْصُورٍ، فِي هَذَا الإِسْنَادِ . بِمَعْنَى حَدِيثِ جَرِيرٍ غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ . وَفِي حَدِيثِ مُفَضَّلٍ الْوَاشِمَاتِ وَالْمَوْشُومَاتِ .

Reference : Sahih Muslim 2125 b
In-book reference : Book 37, Hadith 182
USC-MSA web (English) reference : Book 24, Hadith 5302
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mansur without the story pertaining to Umm Ya'qub.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ . الْحَدِيثَ عَنِ النَّبِيِّ صلى الله عليه وسلم مُجَرَّدًا عَنْ سَائِرِ الْقِصَّةِ، مِنْ ذِكْرِ أُمِّ يَعْقُوبَ .

Reference : Sahih Muslim 2125 c
In-book reference : Book 37, Hadith 183
USC-MSA web (English) reference : Book 24, Hadith 5303
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abdullah.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ - حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2125 d
In-book reference : Book 37, Hadith 184
USC-MSA web (English) reference : Book 24, Hadith 5304
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Apostle (ﷺ) reprimanded that a woman should add anything to her head (in the form of artificial hair).

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ زَجَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئًا .

Reference : Sahih Muslim 2126
In-book reference : Book 37, Hadith 185
USC-MSA web (English) reference : Book 24, Hadith 5305
(deprecated numbering scheme)

Abd al-Rahman b. 'Auf said that he heard Mu'awiya b Sufyin during the season of Hajj. (saying) as he sat upon the pulpit holding a bunch of hair in his hand which was (previously) in the hand of his sentinel:

O people of Medina, where are your scholars? I heard Allah's Messenger (ﷺ) forbidding this and saying: That the people of Bani Isra'il were ruined at the time when their women wore shuch hair.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ، الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ وَهُوَ عَلَى الْمِنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعَرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ يَقُولُ يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ " إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ " .

Reference : Sahih Muslim 2127 a
In-book reference : Book 37, Hadith 186
USC-MSA web (English) reference : Book 24, Hadith 5306
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri but with a slight variation of wording.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، . بِمِثْلِ حَدِيثِ مَالِكٍ غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ " إِنَّمَا عُذِّبَ بَنُو إِسْرَائِيلَ " .

Reference : Sahih Muslim 2127 b
In-book reference : Book 37, Hadith 187
USC-MSA web (English) reference : Book 24, Hadith 5307
(deprecated numbering scheme)

Sa'id b. Musayyib reported:

Mu'awiya came to Medina and he addressed us and he took out a bunch of hair and said: What do I see that one of you does but that what the Jews did? (I can well recall) that when this act (adding of artificial hair) reached Allah's Messenger (ﷺ), he named it as cheating.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ فَقَالَ مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَفْعَلُهُ إِلاَّ الْيَهُودَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَلَغَهُ فَسَمَّاهُ الزُّورَ ‏.‏

Reference : Sahih Muslim 2127 c
In-book reference : Book 37, Hadith 188
USC-MSA web (English) reference : Book 24, Hadith 5308
(deprecated numbering scheme)

Sa, id b. Musayyib reported that Mu'awiya said one day:

Should I narrate to you the evil make-up. Allah's Apostle (ﷺ) forbade cheating. It was during that time that a person came with a staff and there was a cloth on its head, whereupon Mu, awiya said: Behold, that is cheating. Qatada said: This implies how women artificially increase their hair with the help of rags.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ أَخْبَرَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ مُعَاوِيَةَ، قَالَ ذَاتَ يَوْمٍ إِنَّكُمْ قَدْ أَحْدَثْتُمْ زِيَّ سَوْءٍ وَإِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الزُّورِ ‏.‏ قَالَ وَجَاءَ رَجُلٌ بِعَصًا عَلَى رَأْسِهَا خِرْقَةٌ قَالَ مُعَاوِيَةُ أَلاَ وَهَذَا الزُّورُ ‏.‏ قَالَ قَتَادَةُ يَعْنِي مَا يُكَثِّرُ بِهِ النِّسَاءُ أَشْعَارَهُنَّ مِنَ الْخِرَقِ ‏.‏

Reference : Sahih Muslim 2127 d
In-book reference : Book 37, Hadith 189
USC-MSA web (English) reference : Book 24, Hadith 5309
(deprecated numbering scheme)

(34) Chapter: Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray

(34) باب النِّسَاءِ الْكَاسِيَاتِ الْعَارِيَاتِ الْمَائِلاَتِ الْمُمِيلاَتِ .

AbU Huraira reported Allah's Messenger (ﷺ) having said this:

Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لاَ يَدْخُلْنَ الْجَنَّةَ وَلاَ يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا " .

Reference	: Sahih Muslim 2128
In-book reference	: Book 37, Hadith 190
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5310

(35) Chapter: The Prohibition Of Wearing A Garment Of Falsehood Etc., And Pretending To Have That Which Has Not Been Given To One

(35) باب النَّهْىِ عَنِ التَّزْوِيرِ، فِي اللِّبَاسِ وَغَيْرِهِ وَالتَّشَبُّعِ بِمَا لَمْ يُعْطَ .

A'isha reported that a woman said:

Allah's Messenger, may I say to my (co-wife) that my husband has given me (such and such) a thing but which he has not in fact gives me? 'Thereupon Allah's Messenger (ﷺ) said: The one who makes a false statement of that which one has not been given is like one who wears a garment of falsehood.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، وَعَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، قَالَتْ يَا رَسُولَ اللَّهِ أَقُولُ إِنَّ زَوْجِي أَعْطَانِي مَا لَمْ يُعْطِنِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلاَبِسِ ثَوْبَىْ زُورٍ " .

Reference	: Sahih Muslim 2129
In-book reference	: Book 37, Hadith 191
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 24, Hadith 5311

Asma' reported that a woman came to Allah's Apostle (ﷺ) and said:

I have a co-wife. Is there any harm for me if I give her the false impression (of getting something from my husband which he has not in fact given me)? Thereupon Allah's Messenger (ﷺ) said: The one who creates such a (false impression) of receiving what one has not been given is like one who wears the garment of falsehood.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدَةُ، حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَتْ إِنَّ لِي ضَرَّةً فَهَلْ عَلَىَّ جُنَاحٌ أَنْ أَتَشَبَّعَ مِنْ مَالِ زَوْجِي بِمَا لَمْ يُعْطِنِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلاَبِسِ ثَوْبَىْ زُورٍ " .

Reference	: Sahih Muslim 2130 a

In-book reference : Book 37, Hadith 192
USC-MSA web (English) reference : Book 24, Hadith 5312
(deprecated numbering scheme)

This hadith has been reported on the authority of Hisham with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2130 b
In-book reference : Book 37, Hadith 193
USC-MSA web (English) reference : Book 24, Hadith 5313
(deprecated numbering scheme)

38 - The Book of Manners and Etiquette (2131 - 2159)

كتاب الآداب

(1) Chapter: The Prohibition Of Taking The Kunyah Abul-Qasim, And The Names Which Are Recommended

(1) باب النَّهْىِ عَنِ التَّكَنِّي، بِأَبِي الْقَاسِمِ وَبَيَانِ مَا يُسْتَحَبُّ مِنَ الأَسْمَاءِ .

Anas reported that person at Baqi' called another person as" Abu'l- Qasim," and Allah's Messenger (ﷺ) turned towards him. He (the person who had uttered these words) said:

Messenger of Allah, I did not mean you, but I called such and such (person), whereupon Allah's Messenger (ﷺ) said:

You may call yourself by my name, but not by my kunya.

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَابْنُ أَبِي عُمَرَ - قَالَ أَبُو كُرَيْبٍ أَخْبَرَنَا وَقَالَ، ابْنُ أَبِي عُمَرَ حَدَّثَنَا وَاللَّفْظُ، لَهُ - قَالاَ حَدَّثَنَا مَرْوَانُ، - يَعْنِيَانِ الْفَزَارِيَّ - عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ نَادَى رَجُلٌ رَجُلاً بِالْبَقِيعِ يَا أَبَا الْقَاسِمِ . فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَعْنِكَ إِنَّمَا دَعَوْتُ فُلاَنًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي " .

Reference : Sahih Muslim 2131
In-book reference : Book 38, Hadith 1
USC-MSA web (English) reference : Book 25, Hadith 5314
(deprecated numbering scheme)

Ibn Umar reported that Allah's Messenger (ﷺ) said:

The names dearest to Allah are 'Abdullah and 'Abd al-Rahman.

حَدَّثَنِي إِبْرَاهِيمُ بْنُ زِيَادٍ، - وَهُوَ الْمُلَقَّبُ بِسَبَلاَنَ - أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، وَأَخِيهِ عَبْدِ اللَّهِ، سَمِعَهُ مِنْهُمَا، سَنَةَ أَرْبَعٍ وَأَرْبَعِينَ وَمِائَةٍ يُحَدِّثَانِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ " .

Reference : Sahih Muslim 2132
In-book reference : Book 38, Hadith 2
USC-MSA web (English) reference : Book 25, Hadith 5315
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that a child was born to a perfon amongst us and he gave him the name of Muhammad. Thereupon his people said:

We will not allow You to give the name of Muhammad (to your child) after the name of Allah's Messenger (ﷺ). He set forth with his son carrying him on his back and came to Allah's Apostle (may peace be upon him', and said: Allah's Messenger a son has been born to me and I havegiven him the name after the name of Allah's Messenger

(ﷺ), whereupon Allah's Messenger (ﷺ) said: Give him my name but do not give him my kunya, for I am Qasim in the sense that I distribute (the spoils of war) and the dues of Zakat amongst you.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ عُثْمَانُ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ مُحَمَّدًا فَقَالَ لَهُ قَوْمُهُ لاَ نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَانْطَلَقَ بِابْنِهِ حَامِلَهُ عَلَى ظَهْرِهِ فَأَتَى بِهِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ وُلِدَ لِي غُلاَمٌ فَسَمَّيْتُهُ مُحَمَّدًا فَقَالَ لِي قَوْمِي لاَ نَدَعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ " .

Reference : Sahih Muslim 2133 a
In-book reference : Book 38, Hadith 3
USC-MSA web (English) reference : Book 25, Hadith 5316
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that a child was born to one of the persons amongst us and he decided to give him the name of Muhammad We said:

We will not allow you to give the name after the name of Allah's Messenger (ﷺ) until you ask him (the Holy Prophet). So he (that person) came and said (to the Holy Prophet): A child was born in my house and I wanted to give him the name (of Muhammad) after the name of Allah's Messenger, whereas my people did not allow me that I should name him after that (sacred) name until I have asked Allah's Apostle (ﷺ) in this connection, whereupon he said: Give him the name after my name, but do not call him by my kunya, for I have been sent as a Qasim as I distribute amongst you.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبْثَرٌ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ مُحَمَّدًا فَقُلْنَا لاَ نَكْنِيكَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى تَسْتَأْمِرَهُ . قَالَ فَأَتَاهُ فَقَالَ إِنَّهُ وُلِدَ لِي غُلاَمٌ فَسَمَّيْتُهُ بِرَسُولِ اللَّهِ وَإِنَّ قَوْمِي أَبَوْا أَنْ يَكْنُونِي بِهِ حَتَّى تَسْتَأْذِنَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " سَمُّوا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي فَإِنَّمَا بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ " .

Reference : Sahih Muslim 2133 b
In-book reference : Book 38, Hadith 4
USC-MSA web (English) reference : Book 25, Hadith 5317
(deprecated numbering scheme)

This hadith has been reported on the authority of Husain With the same chain of transmitters but no mention is made of these words:

" (I have been sent as a distributor), so I distribute amongst you."

حَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي الطَّحَّانَ - عَنْ حُصَيْنٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ " فَإِنَّمَا بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ " .

Reference : Sahih Muslim 2133 c
In-book reference : Book 38, Hadith 5
USC-MSA web (English) reference : Book 25, Hadith 5318
(deprecated numbering scheme)

Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying:

Give the name after my name, but do not give (the kunya of Abu'l-Qasim after my) kunya, for I am Abu'l-Qasim (in the sense) that I distribute amongst you (the spoils of war) and disseminate the knowledge (of revelation). This hadith has been transmitted on the authority of Abu Bakr but with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ، الأَشَجُّ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي فَإِنِّي أَنَا أَبُو الْقَاسِمِ أَقْسِمُ بَيْنَكُمْ " . وَفِي رِوَايَةِ أَبِي بَكْرٍ " وَلاَ تَكْتَنُوا " .

Reference : Sahih Muslim 2133 d
In-book reference : Book 38, Hadith 6
USC-MSA web (English) reference : Book 25, Hadith 5319
(deprecated numbering scheme)

This hadith has been reported on the authority of A'mash with the same chain of transmitters but there is a slight variation (of wording) that, instead of the word Bu'ithat (I have been sent), the word ju'ilat (I have been made) has been used.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَقَالَ " إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ " .

Reference : Sahih Muslim 2133 e
In-book reference : Book 38, Hadith 7
USC-MSA web (English) reference : Book 25, Hadith 5320
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that a child was born to a person from the Ansar and he made up his mind to give him the name of Muhammad. He came to Allah's Apostle (ﷺ) and, asked him (about it), whereupon he said:

The Ansar have done well to give the name (to your children) after my name, but do not give them the kunya after my kunya.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلاً، مِنَ الأَنْصَارِ وُلِدَ لَهُ غُلاَمٌ فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ فَقَالَ " أَحْسَنَتِ الأَنْصَارُ سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي " .

Reference : Sahih Muslim 2133 f
In-book reference : Book 38, Hadith 8
USC-MSA web (English) reference : Book 25, Hadith 5321
(deprecated numbering scheme)

This hadith has been narrated through different chains of transmitters on the authority of Shu'ba with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، ح وَحَدَّثَنِي بِشْرُ، بْنُ خَالِدٍ أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، كُلُّهُمْ عَنْ سَالِمِ، بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ أَخْبَرَنَا النَّضْرُ، بْنُ شُمَيْلٍ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، وَمَنْصُورٍ، وَسُلَيْمَانَ، وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالُوا سَمِعْنَا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِنَحْوِ حَدِيثِ مَنْ ذَكَرْنَا حَدِيثَهُمْ مِنْ قَبْلُ . وَفِي حَدِيثِ النَّضْرِ عَنْ شُعْبَةَ قَالَ وَزَادَ فِيهِ حُصَيْنٌ وَسُلَيْمَانُ قَالَ حُصَيْنٌ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ " . وَقَالَ سُلَيْمَانُ " فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ " .

Reference : Sahih Muslim 2133 g
In-book reference : Book 38, Hadith 9
USC-MSA web (English) reference : Book 25, Hadith 5322
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

A child was born in the house of a person amongst us, and he gave him the name of Qasim. We said: We will not allow you (to give the name) to your child as Qasim (and thus adopt the kunya of Abu'l-Qasim) and coal your eyes. He (that person) came to Allah's Apostle (ﷺ) and made a mention of that to him, whereupon he said: Call your son 'Abd al-Rahman.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ الْقَاسِمَ فَقُلْنَا لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ نُنْعِمُكَ عَيْنًا . فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ " .

Reference : Sahih Muslim 2133 h
In-book reference : Book 38, Hadith 10
USC-MSA web (English) reference : Book 25, Hadith 5323
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn Uyaina, but there is no mention of this:

" We will not allow you to cool your eyes."

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - كِلاَهُمَا عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، . بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ وَلاَ نُنْعِمُكَ عَيْنًا .

Reference : Sahih Muslim 2133 i
In-book reference : Book 38, Hadith 11
USC-MSA web (English) reference : Book 25, Hadith 5324
(deprecated numbering scheme)

Abu Huraira reported that Abu'l-Qasim (ﷺ) said:

Give name (to your children) after my name but do not give the kunya (of Abu'l- Qasim) after my kunya. 'Amr reported from Abu Huraira that he did not say that he had heard it directly from Allah's Apostle (ﷺ).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " تَسَمَّوْا بِاسْمِي وَلاَ تَكَنَّوْا بِكُنْيَتِي " . قَالَ عَمْرٌو عَنْ أَبِي هُرَيْرَةَ وَلَمْ يَقُلْ سَمِعْتُ .

Reference : Sahih Muslim 2134
In-book reference : Book 38, Hadith 12

USC-MSA web (English) reference : Book 25, Hadith 5325
(deprecated numbering scheme)

Mughira b. Shu'ba reported:

When I came to Najran, they (the Christians of Najran) asked me: You read" O sister of Harun" (i. e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger (ﷺ) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو سَعِيدٍ الأَشَجُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالُوا حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ لَمَّا قَدِمْتُ نَجْرَانَ سَأَلُونِي فَقَالُوا إِنَّكُمْ تَقْرَءُونَ يَا أُخْتَ هَارُونَ وَمُوسَى قَبْلَ عِيسَى بِكَذَا وَكَذَا . فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ " إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ " .

Reference : Sahih Muslim 2135
In-book reference : Book 38, Hadith 13
USC-MSA web (English) reference : Book 25, Hadith 5326
(deprecated numbering scheme)

(2) Chapter: It Is Disliked To Use Objectionable Names And Names Such As Nafi' (Beneficial) Etc

(2) باب كَرَاهَةِ التَّسْمِيَةِ بِالأَسْمَاءِ الْقَبِيحَةِ وَبِنَافِعٍ وَنَحْوِهِ .

Samura b. Jundub reported:

Allah's Messenger (ﷺ) forbade us to give names to our servants as these four names: Aflah (Successful), Rabdh (Profit), Yasar (Wealth), and Nafi' (Beneficial).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا مُعْتَمِرُ بْنُ، سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ، وَقَالَ، يَحْيَى أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ الرُّكَيْنَ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ نَهَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نُسَمِّيَ رَقِيقَنَا بِأَرْبَعَةِ أَسْمَاءٍ أَفْلَحَ وَرَبَاحٍ وَيَسَارٍ وَنَافِعٍ .

Reference : Sahih Muslim 2136 a
In-book reference : Book 38, Hadith 14
USC-MSA web (English) reference : Book 25, Hadith 5327
(deprecated numbering scheme)

Samura b. Jundub reported AUah's Messenger (ﷺ) as saying:

Don't give names to your servants as Rabdh, 'Ya ar, Aflah and Nafi'.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ، بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُسَمِّ غُلاَمَكَ رَبَاحًا وَلاَ يَسَارًا وَلاَ أَفْلَحَ وَلاَ نَافِعًا " .

Reference : Sahih Muslim 2136 b
In-book reference : Book 38, Hadith 15
USC-MSA web (English) reference : Book 25, Hadith 5328
(deprecated numbering scheme)

Samura b. Jundub reported:

The Messenger of Allah (peace and blessings of Allah be upon him) said "The dearest phrases to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), La ilaha illa-Allah (There is no deity but Allah), Allahu Akbar (Allah is Greater). There is no harm for you in which of them begin with (while remembering Allah). And do not give these names to your servants: Yasar and Rabah and Najih and Aflah.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَنْصُورٌ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "أَحَبُّ الْكَلاَمِ إِلَى اللَّهِ أَرْبَعٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. لاَ يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ. وَلاَ تُسَمِّيَنَّ غُلاَمَكَ يَسَارًا وَلاَ رَبَاحًا وَلاَ نَجِيحًا وَلاَ أَفْلَحَ فَإِنَّكَ تَقُولُ أَثَمَّ هُوَ فَلاَ يَكُونُ فَيَقُولُ لاَ." إِنَّمَا هُنَّ أَرْبَعٌ فَلاَ تَزِيدُنَّ عَلَىَّ .

Reference : Sahih Muslim 2137 a
In-book reference : Book 38, Hadith 16
USC-MSA web (English) reference : Book 25, Hadith 5329
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba and there is no mention but of the fact about giving the name to the servant and there is no mention of the four expressions (of remembrance) and he did not mention the four words

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنِي جَرِيرٌ، ح وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، - وَهْوَ ابْنُ الْقَاسِمِ - ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِإِسْنَادِ زُهَيْرٍ . فَأَمَّا حَدِيثُ جَرِيرٍ وَرَوْحٍ فَكَمِثْلِ حَدِيثِ زُهَيْرٍ بِقِصَّتِهِ . وَأَمَّا حَدِيثُ شُعْبَةَ فَلَيْسَ فِيهِ إِلاَّ ذِكْرُ تَسْمِيَةِ الْغُلاَمِ وَلَمْ يَذْكُرِ الْكَلاَمَ الأَرْبَعَ .

Reference : Sahih Muslim 2137 b
In-book reference : Book 38, Hadith 17
USC-MSA web (English) reference : Book 25, Hadith 5330
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
Allah's Messenger (ﷺ) decided to forbid (his followers) to name persons as Ya'la (Elevated), Baraka (Blessing), Aflah (Successful), Yasar and Nafi', but I saw that he kept silent after that and he did not say anything until Allah's Messenger (ﷺ) died. And he did not forbid (his followers to do this), then 'Umar decided to prohibit (people) from giving these names, but later on gave up the idea.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَرَادَ النَّبِيُّ صلى الله عليه وسلم أَنْ يَنْهَى عَنْ أَنْ يُسَمَّى بِيَعْلَى وَبِبَرَكَةَ وَبِأَفْلَحَ وَبِيَسَارٍ وَبِنَافِعٍ وَبِنَحْوِ ذَلِكَ ثُمَّ رَأَيْتُهُ سَكَتَ بَعْدُ عَنْهَا فَلَمْ يَقُلْ شَيْئًا ثُمَّ قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ يَنْهَ عَنْ ذَلِكَ ثُمَّ أَرَادَ عُمَرُ أَنْ يَنْهَى عَنْ ذَلِكَ ثُمَّ تَرَكَهُ .

Reference : Sahih Muslim 2138
In-book reference : Book 38, Hadith 18
USC-MSA web (English) reference : Book 25, Hadith 5331
(deprecated numbering scheme)

(3) Chapter: It Is Recommended To Change Bad Names To Good Names, And To Change The Name Barrah To Zainab, Juwayriyah And The Like

(3) بَاب اسْتِحْبَابِ تَغْيِيرِ الاِسْمِ الْقَبِيحِ إِلَى حَسَنٍ وَتَغْيِيرِ اسْمِ بَرَّةَ إِلَى زَيْنَبَ وَجُوَيْرِيَةَ وَنَحْوِهِمَا

Ibn 'Umar reported that Allah's Messenger (ﷺ) changed the name of 'Asiya (Disobedient) and said:

You are Jamila (i. e. good and handsome). Ahmad (one of the narrators) narrated it with a slight variation of wording.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ " **أَنْتِ جَمِيلَةُ** " . قَالَ أَحْمَدُ مَكَانَ أَخْبَرَنِي عَنْ .

Reference : Sahih Muslim 2139 a
In-book reference : Book 38, Hadith 19
USC-MSA web (English) reference : Book 25, Hadith 5332
(deprecated numbering scheme)

Ibn 'Umar reported that 'Umar had a daughter who was called 'Asiya. Allah's Messenger (ﷺ) gave her the name of Jamila.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ ابْنَةً لِعُمَرَ، كَانَتْ يُقَالُ لَهَا عَاصِيَةُ فَسَمَّاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَمِيلَةَ .

Reference : Sahih Muslim 2139 b
In-book reference : Book 38, Hadith 20
USC-MSA web (English) reference : Book 25, Hadith 5333
(deprecated numbering scheme)

Ibn Abbas reported that the name of Juwairiya (the wife of the Holy Prophet) was Barra (Pious). Allah's Messenger (ﷺ) changed her name to Juwairiya and said:

I did not like that it should be said: He had come out from Barra (Pious). The hadith transmitted on the authority of Ibn Abi 'Umar is slightly different from it.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِعَمْرٍو - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَتْ جُوَيْرِيَةُ اسْمُهَا بَرَّةَ فَحَوَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم اسْمَهَا جُوَيْرِيَةَ وَكَانَ يَكْرَهُ أَنْ يُقَالَ خَرَجَ مِنْ عِنْدِ بَرَّةَ . وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ عَنْ كُرَيْبٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ .

Reference : Sahih Muslim 2140
In-book reference : Book 38, Hadith 21
USC-MSA web (English) reference : Book 25, Hadith 5334
(deprecated numbering scheme)

Abu Huraira reported that the name of Zainab was Barra. It was said of her:

She presents herself to be innocent. Allah's Messenger (ﷺ) gave her the name of Zainab.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، سَمِعْتُ أَبَا رَافِعٍ، يُحَدِّثُ عَنْ أَبِي، هُرَيْرَةَ ح

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ زَيْنَبَ، كَانَ اسْمُهَا بَرَّةَ فَقِيلَ تُزَكِّي نَفْسَهَا . فَسَمَّاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْنَبَ . وَلَفْظُ الْحَدِيثِ لِهَؤُلاَءِ دُونَ ابْنِ بَشَّارٍ . وَقَالَ ابْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ .

Reference : Sahih Muslim 2141
In-book reference : Book 38, Hadith 22
USC-MSA web (English) reference : Book 25, Hadith 5335
(deprecated numbering scheme)

Zainab, daughter of Umm Salama, reported:

My name first was Barra. Allah's Messenger (ﷺ) gave me the name of Zainab. Then there entered (into the house of Allah's Prophet as a wife) Zainab, daughter of Jahsh, and her name was also Barra, and he gave her the name of Zainab.

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالاَ حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، حَدَّثَتْنِي زَيْنَبُ، بِنْتُ أُمِّ سَلَمَةَ قَالَتْ كَانَ اسْمِي بَرَّةَ فَسَمَّانِي رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْنَبَ . قَالَتْ وَدَخَلَتْ عَلَيْهِ زَيْنَبُ بِنْتُ جَحْشٍ وَاسْمُهَا بَرَّةُ فَسَمَّاهَا زَيْنَبَ .

Reference : Sahih Muslim 2142 a
In-book reference : Book 38, Hadith 23
USC-MSA web (English) reference : Book 25, Hadith 5336
(deprecated numbering scheme)

Muhammad b. 'Amr b. 'Ata' reported:

I had given the name Barra to my daughter. Zainab, daughter of Abu Salama, told me that Allah's' Messenger (ﷺ) had forbidden me to give this name. (She said): I was also called Barra, but Allah's Messenger (ﷺ) said: Don't hold yourself to be pious. It is God alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her? He said: Name her as Zainab.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، قَالَ سَمَّيْتُ ابْنَتِي بَرَّةَ فَقَالَتْ لِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ هَذَا الاِسْمِ وَسُمِّيتُ بَرَّةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُزَكُّوا أَنْفُسَكُمُ اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ " . فَقَالُوا بِمَ نُسَمِّيهَا قَالَ " سَمُّوهَا زَيْنَبَ " .

Reference : Sahih Muslim 2142 b
In-book reference : Book 38, Hadith 24
USC-MSA web (English) reference : Book 25, Hadith 5337
(deprecated numbering scheme)

(4) Chapter: The Prohibition Of The Names Malik Al-Amlak Or Malik Al-Muluk "King Of Kings"

(4) باب تَحْرِيمِ التَّسَمِّي بِمَلِكِ الأَمْلاَكِ وَبِمَلِكِ الْمُلُوكِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The vilest name in Allah's sight is Malik al-Amidh (King of Kings). The narration transmitted on the authority of Shaiba (contains these words): There is no king but Allah, the Exalted and Glorious. Sufyan said: Similarly, the word Shahinshah (is also the vilest appellation). Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: The vilest.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَأَحْمَدُ بْنُ حَنْبَلٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لأَحْمَدَ - قَالَ الأَشْعَثِيُّ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ أَخْنَعَ

اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاَكِ " . زَادَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ " لاَ مَالِكَ إِلاَّ اللَّهُ عَزَّ وَجَلَّ " . قَالَ الأَشْعَثِيُّ قَالَ سُفْيَانُ مِثْلُ شَاهَانْ شَاهْ . وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ سَأَلْتُ أَبَا عَمْرٍو عَنْ أَخْنَعَ فَقَالَ أَوْضَعَ .

Reference : Sahih Muslim 2143 a
In-book reference : Book 38, Hadith 25
USC-MSA web (English) reference : Book 25, Hadith 5338
(deprecated numbering scheme)

Abu Huraira reported from Allah's Messenger (ﷺ) so many ahadith and one of them was this that Allah's Messenger (ﷺ) said:

The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَغْيَظُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَخْبَثُهُ وَأَغْيَظُهُ عَلَيْهِ رَجُلٌ كَانَ يُسَمَّى مَلِكَ الأَمْلاَكِ لاَ مَلِكَ إِلاَّ اللَّهُ " .

Reference : Sahih Muslim 2143 b
In-book reference : Book 38, Hadith 26
USC-MSA web (English) reference : Book 25, Hadith 5339
(deprecated numbering scheme)

(5) Chapter: It Is Recommended To Perform Tahnik For The Newborn When He Is Born And To Take Him To A Righteous Man To Perform Tahnik For Him; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names 'Abdullah, Ibrahim, And The Names Of All Other Prophets, Peace Be Upon Them

(5) بَاب اسْتِحْبَابِ تَحْنِيكِ الْمَوْلُودِ عِنْدَ وِلَادَتِهِ وَحَمْلِهِ إِلَى صَالِحٍ يُحَنِّكُهُ وَجَوَازِ تَسْمِيَتِهِ يَوْمَ وِلَادَتِهِ وَاسْتِحْبَابِ التَّسْمِيَةِ بِعَبْدِ اللَّهِ وَإِبْرَاهِيمَ وَسَائِرِ أَسْمَاءِ الْأَنْبِيَاءِ عَلَيْهِمْ السَّلَام

Anas b. Malik reported:

I took 'Abdullah b. Abi Talha Ansari to Allah's Messenger (ﷺ) at the time of his birth. Allah's Messenger (ﷺ) was at that time wearing a woollen cloak and besmearing the camels with tar. He said: Have you got with you the dates? I said: Yes. He took hold of the dates and put them in his mouth and softened them, then opened the mouth of the infant and put that in it and the child began to lick it. Thereupon Allah's Messenger (ﷺ) said: The Ansar have a liking for the dates, and he (the Holy Prophet) gave him the name of 'Abdullah.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ، بْنِ مَالِكٍ قَالَ ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيِّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ وُلِدَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَبَاءَةٍ يَهْنَأُ بَعِيرًا لَهُ فَقَالَ " هَلْ مَعَكَ تَمْرٌ " . فَقُلْتُ نَعَمْ . فَنَاوَلْتُهُ تَمَرَاتٍ فَأَلْقَاهُنَّ فِي فِيهِ فَلاَكَهُنَّ ثُمَّ فَغَرَ فَا الصَّبِيِّ فَمَجَّهُ فِي فِيهِ فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حُبُّ الأَنْصَارِ التَّمْرَ " . وَسَمَّاهُ عَبْدَ اللَّهِ .

Reference : Sahih Muslim 2144 a
In-book reference : Book 38, Hadith 27
USC-MSA web (English) reference : Book 25, Hadith 5340

(deprecated numbering scheme)

Anas b. Malik reported that the son of Abu Talha had been ailing. Abu Talha set out (on a journey) and his son breathed his last (in his absence). When Abu Talha came back, he said (to his wife):

What about my child? Umm Sulaim (the wife of Abu Talha) said: He is now in a more comfortable state than before. She served him the evening meal and he took it. He then came to her (and had sexual intercourse with her) and when it was all over she said: Make arrangements for the burial of the child. When it was morning. Abu Talha came to Allah's Messenger (ﷺ) and informed him, whereupon he said: Did you spend the night with her. He said: Yes. He (the Holy Prophet) then said: O Allah, bless both of them (and as a result of blessing) she gave birth to a child. Abu Talha said to me (Anas b. Malik) to take the child, (so I took him) and came to Allah's Messenger (ﷺ). She (Umm Sulaim) also had sent some dates (along with the child). Allah's Apostle (ﷺ) took him (the child) (in his lap) and said: Is there anything with you (for Tahnik). They (the Companions) said: Yes. Allah's Apostle (ﷺ) took hold of them (dates and chewed them). He then put them (the chewed dates) in the mouth of the child and then rubbed his palate and gave him the name of 'Abdullah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ ابْنِ، سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ ابْنٌ لأَبِي طَلْحَةَ يَشْتَكِي فَخَرَجَ أَبُو طَلْحَةَ فَقُبِضَ الصَّبِيُّ فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ مَا فَعَلَ ابْنِي قَالَتْ أُمُّ سُلَيْمٍ هُوَ أَسْكَنُ مِمَّا كَانَ . فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فَتَعَشَّى ثُمَّ أَصَابَ مِنْهَا فَلَمَّا فَرَغَ قَالَتْ وَارُوا الصَّبِيَّ . فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ " أَعْرَسْتُمُ اللَّيْلَةَ " . قَالَ نَعَمْ قَالَ " اللَّهُمَّ بَارِكْ لَهُمَا " . فَوَلَدَتْ غُلاَمًا فَقَالَ لِي أَبُو طَلْحَةَ احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ صلى الله عليه وسلم . فَأَتَى بِهِ النَّبِيَّ صلى الله عليه وسلم وَبَعَثَتْ مَعَهُ بِتَمَرَاتٍ فَأَخَذَهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " أَمَعَهُ شَىْءٌ " . قَالُوا نَعَمْ تَمَرَاتٌ . فَأَخَذَهَا النَّبِيُّ صلى الله عليه وسلم فَمَضَغَهَا ثُمَّ أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ ثُمَّ حَنَّكَهُ وَسَمَّاهُ عَبْدَ اللَّهِ .

Reference : Sahih Muslim 2144 b
In-book reference : Book 38, Hadith 28
USC-MSA web (English) reference : Book 25, Hadith 5341
(deprecated numbering scheme)

This hadith has been reported on the authority of Anas through another chain of transmit ters.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ، بِهَذِهِ الْقِصَّةِ نَحْوَ حَدِيثِ يَزِيدَ .

Reference : Sahih Muslim 2144 c
In-book reference : Book 38, Hadith 29
USC-MSA web (English) reference : Book 25, Hadith 5342
(deprecated numbering scheme)

Abu Musa reported:

A child was born in my house and I brought him to Allah's Apostle (may peace be upod him) and he gave him the name of Ibrahim and he rubbed his palate with dates.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ وُلِدَ لِي غُلاَمٌ فَأَتَيْتُ بِهِ النَّبِيَّ صلى الله عليه وسلم فَسَمَّاهُ إِبْرَاهِيمَ وَحَنَّكَهُ بِتَمْرَةٍ .

Reference : Sahih Muslim 2145
In-book reference : Book 38, Hadith 30

USC-MSA web (English) reference : Book 25, Hadith 5343
(deprecated numbering scheme)

'Urwa b. Zubair and Fatima daughter of Mandhir b. Zubair, reported that Asma' daughter of Abu Bakr was at the time of migration in the family way with 'Abdullah b. Zubair (in her womb). She came to Quba' and gave birth to 'Abdullah at that place and then sent him to Allah's Messenger (ﷺ) so that he should rub his palate with chewed dates. Allah's Messenger (may peace he upon him) took hold of him (the child) and he placed him in his lap and then called for dates. 'A'isha said:

Some time was spent before we were able to find them. He (the Holy Prophet) chewed them and then put his saliva in his mouth. The first thing that entered his stomach, was the saliva of Allah's Messenger (ﷺ). Asma' said: He then rubbed him and blessed him and gave him the name of Abdullah. He ('Abdullah) went to him (the Holy Prophet) when he had attained the age of seven or eight years in order to pledge allegiance to Allah's Messenger (ﷺ) as Zubair had commanded him to do. Allah's Messenger (ﷺ) smiled when he saw him coming towards him and then accepted his allegiance.

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا شُعَيْبٌ، - يَعْنِي ابْنَ إِسْحَاقَ - أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ بْنِ الزُّبَيْرِ، أَنَّهُمَا قَالاَ خَرَجَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ حِينَ هَاجَرَتْ وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ فَقَدِمَتْ قُبَاءً فَنُفِسَتْ بِعَبْدِ اللَّهِ بِقُبَاءٍ ثُمَّ خَرَجَتْ حِينَ نُفِسَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لِيُحَنِّكَهُ فَأَخَذَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْهَا فَوَضَعَهُ فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ قَالَ قَالَتْ عَائِشَةُ فَمَكَثْنَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَجِدَهَا فَمَضَغَهَا ثُمَّ بَصَقَهَا فِي فِيهِ فَإِنَّ أَوَّلَ شَىْءٍ دَخَلَ بَطْنَهُ لَرِيقُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَتْ أَسْمَاءُ ثُمَّ مَسَحَهُ وَصَلَّى عَلَيْهِ وَسَمَّاهُ عَبْدَ اللَّهِ ثُمَّ جَاءَ وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانٍ لِيُبَايِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَمَرَهُ بِذَلِكَ الزُّبَيْرُ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ رَآهُ مُقْبِلاً إِلَيْهِ ثُمَّ بَايَعَهُ ‏.‏

Reference : Sahih Muslim 2146 a
In-book reference : Book 38, Hadith 31
USC-MSA web (English) reference : Book 25, Hadith 5344
(deprecated numbering scheme)

Asma' reported that she had become pregnant at Mecca with Abdullah b. Zubair (in her womt) and she (further) said:

I set out (for migration to Medina) as I was in the advanced stage of pregnancy. I came to Medina and got down at the place known as Quba' and gave birth to a child there. Then I came to Allah's Messenger (may peace he upon him). He placed him (the child) in his lap and then commanded for the dates to be brought. He chewed them and then put the saliva in his mouth. The first thing which went into his stomach was the saliva of Allah's Messenger (ﷺ). He then rubbed his palate with dates and then invoked blessings for him and blessed him. He was the first child who was born in Islam (after Migration).

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ، أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ بِقُبَاءٍ فَوَلَدْتُهُ بِقُبَاءٍ ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَوَضَعَهُ فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِي فِيهِ فَكَانَ أَوَّلَ شَىْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ ‏.‏

Reference : Sahih Muslim 2146 b
In-book reference : Book 38, Hadith 32
USC-MSA web (English) reference : Book 25, Hadith 5345
(deprecated numbering scheme)

Asma', daughter of Abu Bakr, reported that when she migrated to Allah's Messenger (ﷺ) in Medina she was in the family way with Abdullah b. Zubair in her womb.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامٍ، بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا هَاجَرَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ . فَذَكَرَ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ .

Reference : Sahih Muslim 2146 c
In-book reference : Book 38, Hadith 33
USC-MSA web (English) reference : Book 25, Hadith 5346
(deprecated numbering scheme)

'A'isha reported that the new-born infants were brought to Allah's Messenger (ﷺ). He blessed them and rubbed their palates with dates.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، - يَعْنِي ابْنَ عُرْوَةَ - عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُؤْتَى بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ .

Reference : Sahih Muslim 2147
In-book reference : Book 38, Hadith 34
USC-MSA web (English) reference : Book 25, Hadith 5347
(deprecated numbering scheme)

'A'isha reported:
We took 'Abdullah b. Zubair to Allah's Apostle (ﷺ) so that he should put saliva in his mouth and we had to make a good deal of effort in order to procure them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ جِئْنَا بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ إِلَى النَّبِيِّ صلى الله عليه وسلم يُحَنِّكُهُ فَطَلَبْنَا تَمْرَةً فَعَزَّ عَلَيْنَا طَلَبُهَا .

Reference : Sahih Muslim 2148
In-book reference : Book 38, Hadith 35
USC-MSA web (English) reference : Book 25, Hadith 5348
(deprecated numbering scheme)

Sahl b. Sa'd reported that Mundhir b. Aba Usaid was brought to Allah's Messenger (ﷺ) at the time of his birth Allah's. Apostle (ﷺ) placed him on his thigh and Abfi Usaid kept sitting there. Allah's Apostle (ﷺ) had been occupied with something else before him. Abu Usaid commanded his child to be lifted from the lap of Allah's Messenger (ﷺ) and so he was lifted. When Allah's Messenger (ﷺ) had finished the work he said:
Where is the child? Abd Usaid said: Allah's Messenger, we took him away. He said: What is his name? He said; Allah's Messenger, it is so and so, whereupon he (the Holy Prophet) said: Nay, his name is Mundhir, and named him Mundhir on that day.

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ مُطَرِّفٍ أَبُو غَسَّانَ - حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ أُتِيَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم حِينَ وُلِدَ فَوَضَعَهُ النَّبِيُّ

صلى الله عليه وسلم عَلَى فَخِذِهِ وَأَبُو أُسَيْدٍ جَالِسٌ فَلَهِيَ النَّبِيُّ صلى الله عليه وسلم بِشَىْءٍ بَيْنَ يَدَيْهِ فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَاحْتُمِلَ مِنْ عَلَى فَخِذِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَقْلَبُوهُ فَاسْتَفَاقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيْنَ الصَّبِيُّ " . فَقَالَ أَبُو أُسَيْدٍ أَقْلَبْنَاهُ يَا رَسُولَ اللَّهِ . فَقَالَ " مَا اسْمُهُ " . قَالَ فُلاَنٌ يَا رَسُولَ اللَّهِ . قَالَ " لاَ وَلَكِنِ اسْمُهُ الْمُنْذِرُ " . فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ .

Reference : Sahih Muslim 2149
In-book reference : Book 38, Hadith 36
USC-MSA web (English) reference : Book 25, Hadith 5349
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) had the sublimest character among mankind. I had a brother who was called Abd 'Umair. I think he was weaned. When Allah's Messenger (may peace he upon him) came to our house he saw him, and said:

Abu 'Umair, what has the sparrow done? He (Anas) said that he had been playing with that.

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، ح

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ خُلُقًا وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ - قَالَ أَحْسِبُهُ قَالَ - كَانَ فَطِيمًا - قَالَ - فَكَانَ إِذَا جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرَآهُ قَالَ " أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ " . قَالَ فَكَانَ يَلْعَبُ بِهِ .

Reference : Sahih Muslim 2150
In-book reference : Book 38, Hadith 37
USC-MSA web (English) reference : Book 25, Hadith 5350
(deprecated numbering scheme)

(6) Chapter: It Is Permissible To Say: "O My Son" To Someone Other Than One's Son, And It Is Recommended To Speak Kindly

(6) باب جَوَازِ قَوْلِهِ لِغَيْرِ ابْنِهِ يَا بُنَىَّ وَاسْتِحْبَابِهِ لِلْمُلاَطَفَةِ

Anas b Malik reported that Allah's Messenger (ﷺ) addressed me:

O My Son.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ، مَالِكٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا بُنَىَّ " .

Reference : Sahih Muslim 2151
In-book reference : Book 38, Hadith 38
USC-MSA web (English) reference : Book 25, Hadith 5351
(deprecated numbering scheme)

Mughira b. Shu'ba reported that none else had asked more questions from Allah's Messenger (ﷺ) about the Dajjal than I, but he simply said in a slight mood):

O, myson, why are you worried because of him? He will not harm you. I said: The people think that he would have with him rivers of water and mountains of bread, whereupon he said: He would be more insignificant in the sight of Allah than all these things (belonging to him).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ، بْنِ شُعْبَةَ قَالَ مَا سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَحَدٌ عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنْهُ فَقَالَ لِي " أَىْ بُنَىَّ وَمَا يُنْصِبُكَ مِنْهُ إِنَّهُ لَنْ يَضُرَّكَ " . قَالَ قُلْتُ إِنَّهُمْ يَزْعُمُونَ أَنَّ مَعَهُ أَنْهَارَ الْمَاءِ وَجِبَالَ الْخُبْزِ . قَالَ " هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ " .

Reference : Sahih Muslim 2152 a
In-book reference : Book 38, Hadith 39
USC-MSA web (English) reference : Book 25, Hadith 5352
(deprecated numbering scheme)

This hadith has been reported on the authority of Ismail, with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا سُرَيْجُ بْنُ، يُونُسَ حَدَّثَنَا هُشَيْمٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ، رَافِعٍ حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ . وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ قَوْلُ النَّبِيِّ صلى الله عليه وسلم لِلْمُغِيرَةِ " أَىْ بُنَىَّ " . إِلاَّ فِي حَدِيثِ يَزِيدَ وَحْدَهُ .

Reference : Sahih Muslim 2152 b
In-book reference : Book 38, Hadith 40
USC-MSA web (English) reference : Book 25, Hadith 5353
(deprecated numbering scheme)

(7) Chapter: Seeking Permission To Enter A House (7) باب الاِسْتِئْذَانِ

Abu Sa'id Khudri reported:

I was sitting in Medina in the company of the Ansar when Abu Musa came trembling with fear. We said to him: What is the matter? He said: 'Umar (Allah be pleased with him) sent for me. I went to him and paid him salutation thrice at (his) door but he made no response to me and so I came back. Thereupon he ('Umar) said: What stood in your way that you did not turn up? I said: I did come to you and paid you salutations at your door three times but I was not given any response, so I came back as the Messenger of Allah (ﷺ) has said: When any one of you seeks permission three times and he is not granted permission, he should come back. Umar said: Bring a witness to support that you say, otherwise I shall take you to task. Ubayy b. Ka'b said: None should stand with him (as a witness) but the youngest amongst the people. Abu Sa'id said: I am the youngest amongst the people, whereupon he said: Then you go with him (to support his contention).

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا - وَاللَّهِ، - يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ كُنْتُ جَالِسًا بِالْمَدِينَةِ فِي مَجْلِسِ الأَنْصَارِ فَأَتَانَا أَبُو مُوسَى فَزِعًا أَوْ مَذْعُورًا . قُلْنَا مَا شَأْنُكَ قَالَ إِنَّ عُمَرَ أَرْسَلَ إِلَىَّ أَنْ آتِيَهُ فَأَتَيْتُ بَابَهُ فَسَلَّمْتُ ثَلاَثًا فَلَمْ يَرُدَّ عَلَىَّ فَرَجَعْتُ فَقَالَ مَا مَنَعَكَ أَنْ تَأْتِيَنَا فَقُلْتُ إِنِّي أَتَيْتُكَ فَسَلَّمْتُ عَلَى بَابِكَ ثَلاَثًا فَلَمْ يَرُدُّوا عَلَىَّ فَرَجَعْتُ وَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلاَثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ " . فَقَالَ عُمَرُ أَقِمْ عَلَيْهِ الْبَيِّنَةَ وَإِلاَّ أَوْجَعْتُكَ . فَقَالَ أُبَىُّ بْنُ كَعْبٍ لاَ يَقُومُ مَعَهُ إِلاَّ أَصْغَرُ الْقَوْمِ . قَالَ أَبُو سَعِيدٍ قُلْتُ أَنَا أَصْغَرُ الْقَوْمِ . قَالَ فَاذْهَبْ بِهِ .

Reference : Sahih Muslim 2153 a
In-book reference : Book 38, Hadith 41
USC-MSA web (English) reference : Book 25, Hadith 5354
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yazid b. Khusaifa with the same chain of transmitters but with this addition:

Abu Sa'id said: So I stood up, and went to 'Umar and gave witness (to what Abu Musa had said).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، بِهَذَا الإِسْنَادِ . وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ قَالَ أَبُو سَعِيدٍ فَقُمْتُ مَعَهُ فَذَهَبْتُ إِلَى عُمَرَ فَشَهِدْتُ .

Reference : Sahih Muslim 2153 b
In-book reference : Book 38, Hadith 42
USC-MSA web (English) reference : Book 25, Hadith 5355
(deprecated numbering scheme)

Abd Sa'id Khudri reported:

We were in the company of Ubayy b. Ka'b that Abu Musa Ash'ari came there in a state of anger. He stood (before us) and said: I ask you to bear witness in the name of Allah whether anyone amongst you heard Allah's Messenger (ﷺ) as saying: Permission (for entering the house) should be sought three times and if permission is granted to you (then get in). otherwise go back. Ubayy b. Ka'b said: What is the iiiatter? He said: I sought permission yesterday from 'Umar b. Khattab three times but he did not permit me, so I came back; then I went to him today and visited him and informed him that I had come to him yesterday and greeted him thrice, then came back, whereupon he said: Yes, we did hear you but be were at that time busy, but why did you not seek permission (further and you must have never gone back until you were permitted to do so). He said: I sought permission (in the manner) that I heard Allah's Messenger (ﷺ) having said (in connection 'With the seeking of permission for entering the house of a stranger). Thereupon he (Hadrat Umar) said: By Allah, I shall torture your back and your stomach unless you bring one who may bear witness to what you state. 'Ubayy b. Ka'b said: By Allah, none should stand with you (to bear testimony) but the youngest amongst us. And he therefore, said to Abu Sa'id: Stand up. So I stood up until I came to Umar and said: I heard Allah's Messenger (ﷺ) say this.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، أَنَّ بُسْرَ بْنَ سَعِيدٍ، حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ كُنَّا فِي مَجْلِسٍ عِنْدَ أُبَىِّ بْنِ كَعْبٍ فَأَتَى أَبُو مُوسَى الأَشْعَرِيُّ مُغْضَبًا حَتَّى وَقَفَ فَقَالَ أَنْشُدُكُمُ اللَّهَ هَلْ سَمِعَ أَحَدٌ مِنْكُمْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الاِسْتِئْذَانُ ثَلاَثٌ فَإِنْ أُذِنَ لَكَ وَإِلاَّ فَارْجِعْ " . قَالَ أُبَىٌّ وَمَا ذَاكَ قَالَ اسْتَأْذَنْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ أَمْسِ ثَلاَثَ مَرَّاتٍ فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ ثُمَّ جِئْتُهُ الْيَوْمَ فَدَخَلْتُ عَلَيْهِ فَأَخْبَرْتُهُ أَنِّي جِئْتُ أَمْسِ فَسَلَّمْتُ ثَلاَثًا ثُمَّ انْصَرَفْتُ قَالَ قَدْ سَمِعْنَاكَ وَنَحْنُ حِينَئِذٍ عَلَى شُغْلٍ فَلَوْ مَا اسْتَأْذَنْتَ حَتَّى يُؤْذَنَ لَكَ قَالَ اسْتَأْذَنْتُ كَمَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فَوَاللَّهِ لأُوجِعَنَّ ظَهْرَكَ وَبَطْنَكَ . أَوْ لَتَأْتِيَنَّ بِمَنْ يَشْهَدُ لَكَ عَلَى هَذَا . فَقَالَ أُبَىُّ بْنُ كَعْبٍ فَوَاللَّهِ لاَ يَقُومُ مَعَكَ إِلاَّ أَحْدَثُنَا سِنًّا قُمْ يَا أَبَا سَعِيدٍ . فَقُمْتُ حَتَّى أَتَيْتُ عُمَرَ فَقُلْتُ قَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ هَذَا .

Reference : Sahih Muslim 2153 c
In-book reference : Book 38, Hadith 43
USC-MSA web (English) reference : Book 25, Hadith 5356

(deprecated numbering scheme)

Abu Sa'id reported that Abu Musa al-Ash'ari came to the door of 'Umar and sought his permission (to get into his house). Umar said:

That is once. He again sought permission for the second time and 'Umar said: It is twice. He again sought permission for the third time and Umar said: It is thrice. He (Abu Musa) then went back. He (Hadrat 'Umar) (sent someone) to pursue him so that he should be brought back. Thereupon he (Hadrat Umar) said: If this act (of yours is in accordance with the command of Allah's Messenger (ﷺ) you have preserved in your mind, then it is all right, otherwise (I shall give you such a severe punishment) that it will serve as an example to others. Abu Sa'id said: Then he (Abu Musa) came to us and said: Do you remember Allah's Messenger (ﷺ) having said this:" Permission is for three times"? They (Companions sitting in that cothpany) began to laugh, whereupon he (Abu Musa) said: There comes to you your Muslim brother who had been perturbed and you laugh. Abu Sa'id said: (Well), you go forth. I shall be your participant in this trouble of yours. So he came to him (Hadrat Umar) and said: Here is Abu Sa'id (to support my statement).

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - حَدَّثَنَا سَعِيدُ، بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَبَا مُوسَى، أَتَى بَابَ عُمَرَ فَاسْتَأْذَنَ فَقَالَ عُمَرُ وَاحِدَةٌ . ثُمَّ اسْتَأْذَنَ الثَّانِيَةَ فَقَالَ عُمَرُ ثِنْتَانِ . ثُمَّ اسْتَأْذَنَ الثَّالِثَةَ فَقَالَ عُمَرُ ثَلاَثٌ . ثُمَّ انْصَرَفَ فَأَتْبَعَهُ فَرَدَّهُ فَقَالَ إِنْ كَانَ هَذَا شَيْئًا حَفِظْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَهَا وَإِلاَّ فَلأَجْعَلَنَّكَ عِظَةً . قَالَ أَبُو سَعِيدٍ فَأَتَانَا فَقَالَ أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الاِسْتِئْذَانُ ثَلاَثٌ " . قَالَ فَجَعَلُوا يَضْحَكُونَ - قَالَ - فَقُلْتُ أَتَاكُمْ أَخُوكُمُ الْمُسْلِمُ قَدْ أُفْزِعَ تَضْحَكُونَ انْطَلِقْ فَأَنَا شَرِيكُكَ فِي هَذِهِ الْعُقُوبَةِ . فَأَتَاهُ فَقَالَ هَذَا أَبُو سَعِيدٍ .

Reference : Sahih Muslim 2153 d
In-book reference : Book 38, Hadith 44
USC-MSA web (English) reference : Book 25, Hadith 5357
(deprecated numbering scheme)

This hadith bu been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، ح

وَحَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْجُرَيْرِيِّ، وَسَعِيدِ بْنِ يَزِيدَ كِلاَهُمَا عَنْ أَبِي نَضْرَةَ، قَالاَ سَمِعْنَاهُ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، . بِمَعْنَى حَدِيثِ بِشْرِ بْنِ مُفَضَّلٍ عَنْ أَبِي مَسْلَمَةَ، .

Reference : Sahih Muslim 2153 e
In-book reference : Book 38, Hadith 45
USC-MSA web (English) reference : Book 25, Hadith 5358
(deprecated numbering scheme)

'Ubaid b. Umair reported that Abu Musa brought permission from Umar (to enter the house) three times, and finding him busy came back, whereupon Umar said (to the Inmates of his house):

Did you not hear the voice of 'Abdullah b. Qais (the Kunya of Abu Musa Ash'ari)? He was called back. and he (Hadrat 'Umar) said: What did prompt you to do it? Thereupon, he said: This is how we have been commanded to act. He (Hadrat 'Umar) said: Bring evidence (in support of) it, otherwise I shall deal (strictly) with you. So he (Abu Musa) set out and came to the meeting of the Ansar and asked them to bear witness before hadrat Umar about this. They (the Companions present there) said: None but the youngest amongst us would bear out this fact. So Abu Sa'id

Khudri (who was the youngest one in that company) said: We have been commanded to do so (while visiting the house of other people). Thereupon 'Umar said: This command of Allah's Messenger (ﷺ) had remained hidden from me up till now due to (my) business in the market.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنَا عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ أَبَا مُوسَى، اسْتَأْذَنَ عَلَى عُمَرَ ثَلاَثًا فَكَأَنَّهُ وَجَدَهُ مَشْغُولاً فَرَجَعَ فَقَالَ عُمَرُ أَلَمْ تَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ ائْذَنُوا لَهُ . فَدُعِيَ لَهُ فَقَالَ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ قَالَ إِنَّا كُنَّا نُؤْمَرُ بِهَذَا . قَالَ لَتُقِيمَنَّ عَلَى هَذَا بَيِّنَةً أَوْ لأَفْعَلَنَّ . فَخَرَجَ فَانْطَلَقَ إِلَى مَجْلِسٍ مِنَ الأَنْصَارِ فَقَالُوا لاَ يَشْهَدُ لَكَ عَلَى هَذَا إِلاَّ أَصْغَرُنَا . فَقَامَ أَبُو سَعِيدٍ فَقَالَ كُنَّا نُؤْمَرُ بِهَذَا . فَقَالَ عُمَرُ خَفِيَ عَلَىَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَلْهَانِي عَنْهُ الصَّفْقُ بِالأَسْوَاقِ .

Reference : Sahih Muslim 2153 f
In-book reference : Book 38, Hadith 46
USC-MSA web (English) reference : Book 25, Hadith 5359
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn Juraij, but there is no mention of the words" business in the market".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَاصِمٍ، ح وَحَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ، حَدَّثَنَا النَّضْرُ، - يَعْنِي ابْنَ شُمَيْلٍ - قَالاَ جَمِيعًا حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ وَلَمْ يَذْكُرْ فِي حَدِيثِ النَّضْرِ أَلْهَانِي عَنْهُ الصَّفْقُ بِالأَسْوَاقِ .

Reference : Sahih Muslim 2153 g
In-book reference : Book 38, Hadith 47
USC-MSA web (English) reference : Book 25, Hadith 5360
(deprecated numbering scheme)

Abu Musa Ash'ari reported that he went to 'Umar b. Khattab and greeted him by saying:

As-Salamu-'Alaikum, here is 'Abdullah b. Qais, but he did not permit him (to get in). He (Abu Musa Ash'ari) again greeted him with as-Salamu-'Alaikum and said: Here is Abu Musa, but he (Hadrat 'Umar) did not permit him (to get in). He again said: As-Salam-u-'Alaikum, (and said) here is Ash'ari, (then receiving no response he came back). He (Hadrat 'Umar) said: Bring him back to me, bring him back to me So he went there (in the presence of Hadrat 'Umar) and he said to him: Abu Musa, what made you go back, while we were busy in some work? He said: I heard Allah's Messenger (may. peace be upon him) as saying: Permission should be sought thrice. And if you are permitted, (then get in), otherwise go back. He said: Bring witness to this fact, otherwise I shall do this and that, i. e. I shall punish you. Abu Musa went away and 'Umar said to him (on his departure): It he (Abu Musa) finds a witness he should meet him by the side of the pulpit in the evening and it he does not find a witness you would not find him there. When it was evening he (Hadrat 'Umar) found him (Abu Musa) there. He (Hadrat 'Umar) said: Abu Musa, have you been able to find a witness to what you have said? He said: Yes. Here is Ubayy bin Ka'b, whereupon he (Hadrat 'Umar) said: Yes, he is an authentic (witness). He (Hadrat 'Umar) said: Abu Tufail (the kunya of Ubayy b. Ka'b), what does he (Abu Musa say? Thereupon he said: Ibn Khattab, I heard Allah's Messenger (ﷺ) as saying so. Do not prove to be a hard (task-master) for the Companions of Allah's Messenger (ﷺ), whereupon he Hadrat 'Umar said: Hallowed be Allah. I had heard something (in this connection), but I wished it to be established (as an undeniable fact).

حَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، أَخْبَرَنَا طَلْحَةُ بْنُ، يَحْيَى عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ جَاءَ أَبُو مُوسَى إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ السَّلاَمُ عَلَيْكُمْ هَذَا عَبْدُ اللَّهِ بْنُ قَيْسٍ . فَلَمْ يَأْذَنْ لَهُ فَقَالَ السَّلاَمُ عَلَيْكُمْ هَذَا أَبُو مُوسَى السَّلاَمُ عَلَيْكُمْ هَذَا الأَشْعَرِيُّ . ثُمَّ انْصَرَفَ فَقَالَ رُدُّوا عَلَىَّ رُدُّوا عَلَىَّ . فَجَاءَ فَقَالَ يَا أَبَا مُوسَى مَا رَدَّكَ كُنَّا فِي شُغْلٍ . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الاِسْتِئْذَانُ ثَلاَثٌ فَإِنْ أُذِنَ لَكَ وَإِلاَّ فَارْجِعْ " . قَالَ لَتَأْتِيَنِّي عَلَى هَذَا بِبَيِّنَةٍ وَإِلاَّ فَعَلْتُ وَفَعَلْتُ . فَذَهَبَ أَبُو مُوسَى قَالَ عُمَرُ إِنْ وَجَدَ بَيِّنَةً تَجِدُوهُ عِنْدَ الْمِنْبَرِ عَشِيَّةً وَإِنْ لَمْ يَجِدْ بَيِّنَةً فَلَمْ تَجِدُوهُ . فَلَمَّا أَنْ جَاءَ بِالْعَشِيِّ وَجَدُوهُ قَالَ يَا أَبَا مُوسَى مَا تَقُولُ أَقَدْ وَجَدْتَ قَالَ نَعَمْ أُبَىَّ بْنَ كَعْبٍ . قَالَ عَدْلٌ . قَالَ يَا أَبَا الطُّفَيْلِ مَا يَقُولُ هَذَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ذَلِكَ يَا ابْنَ الْخَطَّابِ فَلاَ تَكُونَنَّ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ سُبْحَانَ اللَّهِ إِنَّمَا سَمِعْتُ شَيْئًا فَأَحْبَبْتُ أَنْ أَتَثَبَّتَ .

Reference : Sahih Muslim 2154 a
In-book reference : Book 38, Hadith 48
USC-MSA web (English) reference : Book 25, Hadith 5361
(deprecated numbering scheme)

This hadith has been narrated on the authority of Talha b. Yahya with the same chain of transmitters but with this variation of wording:

He (Hadrat 'Umar) said: Abu Mundhir (the Kunya of Ubayy b. Ka'b), did you hear this from Allah's Messenger (ﷺ)?

Thereupon he said: Yes. and he further said: Ibn Khattab, do not be a torment for the Companions of Allah's Messenger (may peace he upon him). No mention has, however, been made of the words of 'Umar:" Hallowed be Allah" and what follows subsequently.

وَحَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانٍ، حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ طَلْحَةَ، بْنِ يَحْيَى بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ فَقَالَ يَا أَبَا الْمُنْذِرِ آنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ نَعَمْ فَلاَ تَكُنْ يَا ابْنَ الْخَطَّابِ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَلَمْ يَذْكُرْ مِنْ قَوْلِ عُمَرَ سُبْحَانَ اللَّهِ . وَمَا بَعْدَهُ .

Reference : Sahih Muslim 2154 b
In-book reference : Book 38, Hadith 49
USC-MSA web (English) reference : Book 25, Hadith 5362
(deprecated numbering scheme)

(8) Chapter: It Is Disliked For The Person Who Is Seeking Permission To Say "Me" When Asked "Who Is It?"

(8) باب كَرَاهَةِ قَوْلِ الْمُسْتَأْذِنِ أَنَا إِذَا قِيلَ مَنْ هَذَا

Jabir b. Abdullah reported:

I came to Allah's Apostle (ﷺ) and called him (with a view to seeking permission). whereupon Allah's Apostle (ﷺ) said: Who is it? I said: It is I. Thereupon he (the Holy Prophet) came out saying: It is I. it is I.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَدَعَوْتُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ هَذَا " . قُلْتُ أَنَا . قَالَ فَخَرَجَ وَهُوَ يَقُولُ " أَنَا أَنَا " .

Reference : Sahih Muslim 2155 a

In-book reference : Book 38, Hadith 50
USC-MSA web (English) reference : Book 25, Hadith 5363
(deprecated numbering scheme)

Jabir b. Abdullah reported:

I sought permission from Allah's Messenger (may peace be upoh him) to see him. He said: Who is it? I said: It is I. Thereupon Allah's Messenger (ﷺ) said: It is I. it is I (these words lead me to no conclusion).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا - وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ، اللَّهِ قَالَ اسْتَأْذَنْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " مَنْ هَذَا " . فَقُلْتُ أَنَا . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَنَا أَنَا " .

Reference : Sahih Muslim 2155 b
In-book reference : Book 38, Hadith 51
USC-MSA web (English) reference : Book 25, Hadith 5364
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording and that is:

The Prophet (ﷺ) uttered these words: It is I. it is I." in the manner as if he disapproved of this.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، وَأَبُو عَامِرٍ الْعَقَدِيُّ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنَا بَهْزٌ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِهِمْ كَأَنَّهُ كَرِهَ ذَلِكَ .

Reference : Sahih Muslim 2155 c
In-book reference : Book 38, Hadith 52
USC-MSA web (English) reference : Book 25, Hadith 5365
(deprecated numbering scheme)

(9) Chapter: The Prohibition Of Looking Into A House

(9) باب تَحْرِيمِ النَّظَرِ فِي بَيْتِ غَيْرِهِ

Sahl b. Sa'd as-Sa'id reported that a person peeped through the hole of the door of Allah's Messenger (ﷺ), and at that time Allah's Messenger (ﷺ) had with him a scratching instrument with which he had been scratching his head. When Allah's Messenger (ﷺ) saw him. he said:

If I were to know that you had been peeping through the door, I would have thrust that into your eyes, and Allah's Messenger (ﷺ) said: Permission is needed as a protection against glance.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ رُمْحٍ، قَالاَ أَخْبَرَنَا اللَّيْثُ، - وَاللَّفْظُ لِيَحْيَى - ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، أَخْبَرَهُ أَنَّ رَجُلاً اطَّلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِدْرًى يَحُكُّ بِهِ رَأْسَهُ فَلَمَّا رَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ " . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا جُعِلَ الإِذْنُ مِنْ أَجْلِ الْبَصَرِ " .

Reference : Sahih Muslim 2156 a
In-book reference : Book 38, Hadith 53
USC-MSA web (English) reference : Book 25, Hadith 5366
(deprecated numbering scheme)

Sahl b. Sa'd as-Sa'idi reported that a person peeped through the hole of the door of Allah's Messenger (ﷺ) and he had with him some pointed thing with which he had been adjusting (the hair of his head). Allah's Messenger (ﷺ) said to him:

If I were to know that you had been peeping. I would have thrust it in your eyes. Allah has prescribed seeking permission because of protection against glance.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّأَخْبَرَهُ أَنَّ رَجُلاً اطَّلَعَ مِنْ جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مِدْرًى يُرَجِّلُ بِهِ رَأْسَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ طَعَنْتُ بِهِ فِي عَيْنِكَ إِنَّمَا جَعَلَ اللَّهُ الإِذْنَ مِنْ أَجْلِ الْبَصَرِ " .

Reference : Sahih Muslim 2156 b
In-book reference : Book 38, Hadith 54
USC-MSA web (English) reference : Book 25, Hadith 5367
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Sahl b. Sa'd as-Sa'idi with a slight variation of wording.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ .

Reference : Sahih Muslim 2156 c
In-book reference : Book 38, Hadith 55
USC-MSA web (English) reference : Book 25, Hadith 5368
(deprecated numbering scheme)

Anas b. Malik reported that a person peeped in some of the holes (in the doors) of Allah's Messenger (ﷺ) (and he found him) standing up (lifting) an arrow or some arrows. The narrator said:

I perceived as if Allah's Messenger (ﷺ) was going to pierce (his eyes).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى وَأَبِي كَامِلٍ - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ، اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَاقِصَ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَخْتِلُهُ لِيَطْعُنَهُ .

Reference : Sahih Muslim 2157
In-book reference : Book 38, Hadith 56
USC-MSA web (English) reference : Book 25, Hadith 5369
(deprecated numbering scheme)

Abu Huraira reported having heard Allah's Messenger (ﷺ) say:

He who peeped into the house of people without their consent, it is permissible for them to put out his eyes.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَقَدْ حَلَّ لَهُمْ أَنْ يَفْقَئُوا عَيْنَهُ " .

Reference : Sahih Muslim 2158 a
In-book reference : Book 38, Hadith 57
USC-MSA web (English) reference : Book 25, Hadith 5370
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If a person were to cast a glance in your (house) without permission, and you had in your hand a staff and you would have thrust that in his eyes, there is no harm for you.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ أَنَّ رَجُلاً اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ " .

Reference : Sahih Muslim 2158 b
In-book reference : Book 38, Hadith 58
USC-MSA web (English) reference : Book 25, Hadith 5371
(deprecated numbering scheme)

(10) Chapter: An Accidental Glance

(10) باب نَظَرِ الْفَجْأَةِ

Jarir b. 'Abdullah reported:

I asked Allah's Messenger (ﷺ) about the sudden glance (that is cast) on the face (of a non-Mahram). He commanded me that I should turn away my eyes.

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، كِلاَهُمَا عَنْ يُونُسَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يُونُسُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ نَظَرِ الْفُجَاءَةِ فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي .

Reference : Sahih Muslim 2159 a
In-book reference : Book 38, Hadith 59
USC-MSA web (English) reference : Book 25, Hadith 5372
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yunus through another chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الأَعْلَى، وَقَالَ، إِسْحَاقُ أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ يُونُسَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2159 b
In-book reference : Book 38, Hadith 60
USC-MSA web (English) reference : Book 25, Hadith 5373
(deprecated numbering scheme)

39 - The Book of Greetings (2160 - 2245)

كتاب السلام

(1) Chapter: The One Who Is Riding Should Greet The One Who Is Walking, And The Smaller Group Should Greet The Larger Group

(1) باب يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَالْقَلِيلُ عَلَى الْكَثِيرِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The rider should first greet the pedestrian, and the pedestrian the one who is seated and a small group should greet a larger group (with as-Salam-u-'Alaikum).

حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ، مَرْزُوقٍ حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ " .

Reference : Sahih Muslim 2160
In-book reference : Book 39, Hadith 1
USC-MSA web (English) reference : Book 26, Hadith 5374
(deprecated numbering scheme)

(2) Chapter: One Of The Duties Of Sitting In The Street Is To Return Salam

(2) باب مِنْ حَقِّ الْجُلُوسِ عَلَى الطَّرِيقِ رَدُّ السَّلاَمِ

Abu Talha reported:

While we were sitting in front of the houses and talking amongst ourselves, Allah's Messenger (ﷺ) happened to come there. He stood by us and said: What about you and your meetings on the paths? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by) ; we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ، قَالَ قَالَ أَبُو طَلْحَةَ كُنَّا قُعُودًا بِالأَفْنِيَةِ نَتَحَدَّثُ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَامَ عَلَيْنَا فَقَالَ " مَا لَكُمْ وَلِمَجَالِسِ الصُّعُدَاتِ اجْتَنِبُوا مَجَالِسَ الصُّعُدَاتِ " . فَقُلْنَا إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَاسٍ قَعَدْنَا نَتَذَاكَرُ وَنَتَحَدَّثُ . قَالَ " إِمَّا لاَ فَأَدُّوا حَقَّهَا غَضُّ الْبَصَرِ وَرَدُّ السَّلاَمِ وَحُسْنُ الْكَلاَمِ " .

Reference : Sahih Muslim 2161
In-book reference : Book 39, Hadith 2
USC-MSA web (English) reference : Book 26, Hadith 5375
(deprecated numbering scheme)

Abu Sa'id Khudri reported Allah's Apostle (ﷺ) as saying:

Avoid sitting on the paths. They (the Companions) said: Allah's Messenger, we cannot help but holding our meetings (in these paths) and discuss matters (there). Thereupon Allah's Messenger (ﷺ) said: If you insist on holding meetings, then give the path its due right. They said: What are its due rights? Upon this he said: Lowering the gaze, refraining from doing harm, exchanging of greetings. commanding of good and forbidding from evil.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ، بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ " . قَالُوا يَا رَسُولَ اللَّهِ مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ " . قَالُوا وَمَا حَقُّهُ قَالَ " غَضُّ الْبَصَرِ وَكَفُّ الأَذَى وَرَدُّ السَّلاَمِ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ " .

Reference : Sahih Muslim 2121 c
In-book reference : Book 39, Hadith 3
USC-MSA web (English) reference : Book 26, Hadith 5376
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ، رَافِعٍ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ هِشَامٍ، - يَعْنِي ابْنَ سَعْدٍ - كِلاَهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2121 d
In-book reference : Book 39, Hadith 4
USC-MSA web (English) reference : Book 26, Hadith 5377
(deprecated numbering scheme)

(3) Chapter: One Of The Rights Of One Muslim Over Another Is (The Greeting Of) Salam

(3) باب مِنْ حَقِّ الْمُسْلِمِ لِلْمُسْلِمِ رَدُّ السَّلاَمِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuk Allah when anybody sneezes and says al-Hamdulillah, visiting the sick. following the bier. ' Abd al-Razzaq said that this hadith has been transmitted as mursal hadith from Zuhri and he then substantiated it on the authority of Ibn Musayyib.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ " . ا

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ، الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَى أَخِيهِ رَدُّ السَّلاَمِ وَتَشْمِيتُ الْعَاطِسِ وَإِجَابَةُ الدَّعْوَةِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ " . قَالَ عَبْدُ الرَّزَّاقِ كَانَ مَعْمَرٌ يُرْسِلُ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ وَأَسْنَدَهُ مَرَّةً عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ .

Reference : Sahih Muslim 2162 a
In-book reference : Book 39, Hadith 5
USC-MSA web (English) reference : Book 26, Hadith 5378
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Thereupon he said: When you meet him, offer him greetings;when he invites you to a feast accept it. when he seeks your council give him, and when he sneezes and says:" All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you) ; and when he fails ill visit him; and when he dies follow his bier.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ " . قِيلَ مَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ " إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ وَإِذَا مَرِضَ فَعُدْهُ وَإِذَا مَاتَ فَاتَّبِعْهُ " .

Reference : Sahih Muslim 2162 b
In-book reference : Book 39, Hadith 6
USC-MSA web (English) reference : Book 26, Hadith 5379
(deprecated numbering scheme)

(4) Chapter: The Prohibition Of Initiating The Greeting With The People Of The Book, And How To Respond To Them

(4) باب النَّهْيِ عَنِ ابْتِدَاءِ، أَهْلِ الْكِتَابِ بِالسَّلاَمِ وَكَيْفَ يَرُدُّ عَلَيْهِمْ

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

When the People of the Book offer you salutations, you should say: The same to you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح

وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ جَدِّهِ، أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا وَعَلَيْكُمْ " .

Reference : Sahih Muslim 2163 a
In-book reference : Book 39, Hadith 7
USC-MSA web (English) reference : Book 26, Hadith 5380
(deprecated numbering scheme)

Anas reported that the Companions of Allah's Apostle (ﷺ) said to him:

The People. of the Book offer us salutations (by saying as-Salamu- 'Alaikum). How should we reciprocate them? Thereupon he said: Say: Wa 'Alaikum (and upon you too).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - قَالاَ حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لَهُمَا - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسٍ، أَنَّعليه وسلم قَالُوا لِلنَّبِيِّ صلى الله عليه وسلم إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا فَكَيْفَ نَرُدُّ عَلَيْهِمْ قَالَ " قُولُوا وَعَلَيْكُمْ " .

Reference : Sahih Muslim 2163 b
In-book reference : Book 39, Hadith 8
USC-MSA web (English) reference : Book 26, Hadith 5381
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

When the Jews offer you salutations, some of them say as-Sam-u-'Alaikum (death be upon you). You should say (in response to it): Let it be upon you.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ - وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَى - قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ يَقُولُ أَحَدُهُمُ السَّامُ عَلَيْكُمْ فَقُلْ عَلَيْكَ " .

Reference : Sahih Muslim 2164 a
In-book reference : Book 39, Hadith 9
USC-MSA web (English) reference : Book 26, Hadith 5382
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters with a slight variation of wording.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " فَقُولُوا وَعَلَيْكَ " .

Reference : Sahih Muslim 2164 b
In-book reference : Book 39, Hadith 10
USC-MSA web (English) reference : Book 26, Hadith 5383
(deprecated numbering scheme)

'A'isha reported that a group of Jews came to Allah's Messenger (ﷺ) and sought his audience and said:

As-Sam-u-'Alaikum. A'isha said in response: As-Sam-u-'Alaikum (death be upon you) and curse also, whereupon Allah's Messenger (ﷺ) said: 'A'isha, verily Allah loves kindness in every matter. She said: Did you bear what they said? Thereupon he said: Did you not hear that I said (to them): Wa 'Alaikum.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتِ اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكُمْ . فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ " . قَالَتْ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ " قَدْ قُلْتُ وَعَلَيْكُمْ " .

Reference : Sahih Muslim 2165 a
In-book reference : Book 39, Hadith 11
USC-MSA web (English) reference : Book 26, Hadith 5384
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri that Allah's Messenger (ﷺ) said:

I said 'Alaikum, and the transmitter did not make mention of the word "and".

حَدَّثَنَاهُ حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ، بْنِ سَعْدٍ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِهِمَا جَمِيعًا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ قُلْتُ عَلَيْكُمْ " . وَلَمْ يَذْكُرُوا الْوَاوَ .

Reference : Sahih Muslim 2165 b

In-book reference : Book 39, Hadith 12
USC-MSA web (English) reference : Book 26, Hadith 5385
(deprecated numbering scheme)

'A'isha reported that some Jews came to Allah's Apostle (ﷺ) and they said:

Abu'l-Qasim (the Kunya of the Holy Prophet), as-Sam-u-'Alaikum, whereupon he (the Holy Prophet) said: Wa 'Alaikum. A'isha reported: In response to these words of theirs, I said: But let there be death upon you and disgrace also, whereupon Allah's Messenger (ﷺ) said: 'A'isha, do not use harsh words. She said: Did you hear what they said?

Thereupon he (the Holy Prophet) said: Did I not respond to them when they said that; I said to them: Wa 'Alaikum (let it be upon you).

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ أَتَى النَّبِيَّ صلى الله عليه وسلم أُنَاسٌ مِنَ الْيَهُودِ فَقَالُوا السَّامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ ‏.‏ قَالَ ‏"‏ وَعَلَيْكُمْ ‏"‏ ‏.‏ قَالَتْ عَائِشَةُ قُلْتُ بَلْ عَلَيْكُمُ السَّامُ وَالذَّامُ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يَا عَائِشَةُ لاَ تَكُونِي فَاحِشَةً ‏"‏ ‏.‏ فَقَالَتْ مَا سَمِعْتَ مَا قَالُوا فَقَالَ ‏"‏ أَوَلَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا قُلْتُ وَعَلَيْكُمْ ‏"‏ ‏.‏

Reference : Sahih Muslim 2165 c
In-book reference : Book 39, Hadith 13
USC-MSA web (English) reference : Book 26, Hadith 5386
(deprecated numbering scheme)

This hadith has been reported on the authority of A'znash with a slight variation of wording. 'A'isha understood their meaning and cursed them and Allah's Messenger (ﷺ) said:

'A'isha. (do not do that) for Allah does not like the use of harsh words, and it was at this stage that this verse of Allah. the Exalt. ed and Glorious. was revealed:" And when they come to thee, they greet thee with a greeting with which Allah greets thee not" (Iviii. 8) to the end of the verse.

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ، حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ فَفَطِنَتْ بِهِمْ عَائِشَةُ فَسَبَّتْهُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَهْ يَا عَائِشَةُ فَإِنَّ اللَّهَ لاَ يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ ‏"‏ ‏.‏ وَزَادَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ‏{‏ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ‏}‏ إِلَى آخِرِ الآيَةِ ‏.‏

Reference : Sahih Muslim 2165 d
In-book reference : Book 39, Hadith 14
USC-MSA web (English) reference : Book 26, Hadith 5387
(deprecated numbering scheme)

Jabir b. Abdullah reported that some people from amongst the Jews said to Allah's Messenger (ﷺ)

Abu'l-Qasim. as-Sam-u-'Alaikum, whereupon he said:

Wa 'Alaikum, A'isha was enraged and asked him (Allah's Apostle) whether he had not heard what they had said. He said, I did hear and I retorted to them (and the curse that I invoked upon them would receive response from Allah), but (the curse that they invoked upon us) would not be responded.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَلَّمَ نَاسٌ مِنْ يَهُودَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا السَّامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ ‏.‏ فَقَالَ ‏"‏ وَعَلَيْكُمْ ‏"‏ ‏.‏ فَقَالَتْ عَائِشَةُ وَغَضِبَتْ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ ‏"‏ بَلَى قَدْ سَمِعْتُ فَرَدَدْتُ عَلَيْهِمْ وَإِنَّا نُجَابُ عَلَيْهِمْ وَلاَ يُجَابُونَ عَلَيْنَا ‏"‏ ‏.‏

Reference : Sahih Muslim 2166
In-book reference : Book 39, Hadith 15
USC-MSA web (English) reference : Book 26, Hadith 5388
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَبْدَءُوا الْيَهُودَ وَلاَ النَّصَارَى بِالسَّلاَمِ فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ " .

Reference : Sahih Muslim 2167 a
In-book reference : Book 39, Hadith 16
USC-MSA web (English) reference : Book 26, Hadith 5389
(deprecated numbering scheme)

This hadith has been narrated on the authority of Suhail with the same chain of transmitters but with a slight variation of wording. The hadith transmitted on the authority of Waki', the words are 'When you meet the Jews." And in the hadith transmitted on the authority of Shu'ba, the words are:
'When you meet the People of the Book." And in the hadith transmitted on the authority of Jarir the words are:" When you meet them," but none amongst the polytheists has been mentioned explicitly by name.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ وَكِيعٍ " إِذَا لَقِيتُمُ الْيَهُودَ " . وَفِي حَدِيثِ ابْنِ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ فِي أَهْلِ الْكِتَابِ . وَفِي حَدِيثِ جَرِيرٍ " إِذَا لَقِيتُمُوهُمْ " . وَلَمْ يُسَمِّ أَحَدًا مِنَ الْمُشْرِكِينَ .

Reference : Sahih Muslim 2167 b
In-book reference : Book 39, Hadith 17
USC-MSA web (English) reference : Book 26, Hadith 5390
(deprecated numbering scheme)

(5) Chapter: It Is Recommended To Greet Children With Salam

(5) باب اسْتِحْبَابِ السَّلاَمِ عَلَى الصِّبْيَانِ

Anas b. Malik reported that when Allah's Messenger (ﷺ) happened to pass by young boys he would great them.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ، بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ عَلَى غِلْمَانٍ فَسَلَّمَ عَلَيْهِمْ .

Reference : Sahih Muslim 2168 a
In-book reference : Book 39, Hadith 18
USC-MSA web (English) reference : Book 26, Hadith 5391
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sayyar with the same chain of transmitters.

وَحَدَّثَنِيهِ إِسْمَاعِيلُ بْنُ سَالِمٍ، أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَّارٌ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2168 b
In-book reference : Book 39, Hadith 19
USC-MSA web (English) reference : Book 26, Hadith 5391
(deprecated numbering scheme)

Sayyar reported:

I was walking with Thibit al-Bunani that he happened to pass by children and he greeted them. And Thibit reported that he walked with Anas and he happened to pass by children and he greeted them. and Anas reported that he walked with Allah's Apostle (may peace be upon. him) and he happened, to pass by children and he greeted them.

وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، قَالَ كُنْتُ أَمْشِي مَعَ ثَابِتٍ الْبُنَانِيِّ فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ . وَحَدَّثَ ثَابِتٌ أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسٍ فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ . وَحَدَّثَ أَنَسٌ أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَرَّ بِصِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ .

Reference : Sahih Muslim 2168 c
In-book reference : Book 39, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)* : Book 26, Hadith 5392

(6) Chapter: It Is Permissible To Give Permission To Enter By Raising The Curtain Or Giving Some Other Sign

(6) باب جَوَازِ جَعْلِ الإِذْنِ رَفْعَ حِجَابٍ أَوْ نَحْوَهُ مِنَ الْعَلاَمَاتِ

Ibn Mas'ud reported:

The Messenger of Allah (ﷺ) said to me: The sign that you have been permitted to come in is that the curtain is raised or that you hear me speaking quietly until I forbid you.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ عَبْدِ الْوَاحِدِ، - وَاللَّفْظُ لِقُتَيْبَةَ - حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذْنُكَ عَلَىَّ أَنْ يُرْفَعَ الْحِجَابُ وَأَنْ تَسْتَمِعَ سِوَادِي حَتَّى أَنْهَاكَ " .

Reference : Sahih Muslim 2169 a
In-book reference : Book 39, Hadith 21
USC-MSA web (English) reference *(deprecated numbering scheme)* : Book 26, Hadith 5393

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2169 b
In-book reference : Book 39, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)* : Book 26, Hadith 5394

(7) Chapter: The Permissibility Of Women Going Out To Relieve Themselves

(7) باب إِبَاحَةُ الْخُرُوجِ لِلنِّسَاءِ لِقَضَاءِ حَاجَةِ الإِنْسَانِ

A'isha reported that Sauda (Allah he pleated with her) went out (in the fields) in order to answer the call of nature even after the time when veil had been prescribed for women. She had been a bulky lady, significant in height amongst the women, and she could not conceal herself from him who had known her. 'Umar b. Khattab saw her and said:

Sauda, by Allah, you cannot conceal from us. Therefore, be careful when you go out. She ('A'isha) said: She turned back. Allah's Messenger (ﷺ) was at that time in my house having his evening meal and there was a bone in his hand.

She (Sauda) cline and said: Allah's Messenger. I went out and 'Umar said to me so and so. She ('A'isha) reported: There came the revelation to him and then it was over; the bone was then in his hand and he had not thrown it and he said:" Permission has been granted to you that you may go out for your needs."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ خَرَجَتْ سَوْدَةُ بَعْدَ مَا ضُرِبَ عَلَيْهَا الْحِجَابُ لِتَقْضِيَ حَاجَتَهَا وَكَانَتِ امْرَأَةً جَسِيمَةً تَفْرَعُ النِّسَاءَ جِسْمًا لاَ تَخْفَى عَلَى مَنْ يَعْرِفُهَا فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا سَوْدَةُ وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا فَانْظُرِي كَيْفَ تَخْرُجِينَ . قَالَتْ فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرْقٌ فَدَخَلَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ فَقَالَ لِي عُمَرُ كَذَا وَكَذَا . قَالَتْ فَأُوحِيَ إِلَيْهِ ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ " إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ " . وَفِي رِوَايَةِ أَبِي بَكْرٍ يَفْرَعُ النِّسَاءَ جِسْمُهَا . زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ فَقَالَ هِشَامٌ يَعْنِي الْبَرَازَ .

Reference : Sahih Muslim 2170 a
In-book reference : Book 39, Hadith 23
USC-MSA web (English) reference : Book 26, Hadith 5395
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters, and the words are:

She (Sauda) was a woman who looked to be significant amongst the people (so far as the bulk of her) body was concerned. The rest of the hadith is the same.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ وَقَالَ وَكَانَتِ امْرَأَةً يَفْرَعُ النَّاسَ جِسْمُهَا . قَالَ وَإِنَّهُ لَيَتَعَشَّى .

وَحَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2170 b, c
In-book reference : Book 39, Hadith 24
USC-MSA web (English) reference : Book 26, Hadith 5396
(deprecated numbering scheme)

'A'isha reported that the wives of Allah's Messenger (ﷺ) used to go out in the cover of night when they went to open fields (in the outskirts of Medina) for easing themselves. 'Umar b Khattab used to say:

Allah's Messenger, ask your ladies to observe veil, but Allah's Messenger (ﷺ) did not do that. So there went out Sauda, daughter of Zarn'a, the wife of Allah's Messenger (ﷺ), during one of the nights when it was dark. She was a tall statured lady. 'Umar called her saying: Sauda, we recognise you. (He did this with the hope that the verses pertaining to veil would be revealed.) 'A'isha said: Allah, the Exalted and Glorious, then revealed the verses pertaining to veil.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَزْوَاجَ، رَسُولِ اللَّهِ صلى الله عليه وسلم كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ وَهُوَ صَعِيدٌ أَفْيَحُ وَكَانَ عُمَرُ

بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم احْجُبْ نِسَاءَكَ . فَلَمْ يَكُنْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَفْعَلُ فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً مِنَ اللَّيَالِي عِشَاءً وَكَانَتِ امْرَأَةً طَوِيلَةً فَنَادَاهَا عُمَرُ أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ . حِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ . قَالَتْ عَائِشَةُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْحِجَابَ .

Reference : Sahih Muslim 2170 d
In-book reference : Book 39, Hadith 25
USC-MSA web (English) reference : Book 26, Hadith 5397
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2170 e
In-book reference : Book 39, Hadith 26
USC-MSA web (English) reference : Book 26, Hadith 5398
(deprecated numbering scheme)

(8) Chapter: The Prohibition Of Being Alone With A Non-Mahram Woman Or Entering Upon Her

(8) باب تَحْرِيمِ الْخَلْوَةِ بِالأَجْنَبِيَّةِ وَالدُّخُولِ عَلَيْهَا

Jabir reported Allah's Messenger (ﷺ) as saying:

Behold, no person should spend the night with a married woman, but only in case he is married to her or he is her Mahram.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَلِيُّ بْنُ حُجْرٍ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ ابْنُ حُجْرٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ لاَ يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ إِلاَّ أَنْ يَكُونَ نَاكِحًا أَوْ ذَا مَحْرَمٍ " .

Reference : Sahih Muslim 2171
In-book reference : Book 39, Hadith 27
USC-MSA web (English) reference : Book 26, Hadith 5399
(deprecated numbering scheme)

'Uqba b. Amir reported Allah's Messenger (ﷺ) as saying:

Beware of getting, into the houses and meeting women (in seclusion). A person from the Ansir said: Allah's Messenger, what about husband's brother, whereupon he said: Husband's brother is like death.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ " . فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ قَالَ " الْحَمْوُ الْمَوْتُ " .

Reference : Sahih Muslim 2172 a
In-book reference : Book 39, Hadith 28
USC-MSA web (English) reference : Book 26, Hadith 5400
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yazid b. Abu Habib with the same chain of transmitters.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، وَاللَّيْثِ، بْنِ سَعْدٍ وَحَيْوَةَ بْنِ شُرَيْحٍ وَغَيْرِهِمْ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ، حَدَّثَهُمْ بِهَذَا الإِسْنَادِ، مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2172 b
In-book reference : Book 39, Hadith 29
USC-MSA web (English) reference : Book 26, Hadith 5401
(deprecated numbering scheme)

Ibn Wahb reported:

I heard Laith b. Said as saying: Al-Hamv means the brother of husband or like it from amongst the relatives of the husband, for example, cousin, etc.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ، يَقُولُ الْحَمْوُ أَخُ الزَّوْجِ وَمَا أَشْبَهَهُ مِنْ أَقَارِبِ الزَّوْجِ ابْنُ الْعَمِّ وَنَحْوُهُ ‏.‏

Reference : Sahih Muslim 2172 c
In-book reference : Book 39, Hadith 30
USC-MSA web (English) reference : Book 26, Hadith 5402
(deprecated numbering scheme)

'Abdullah b. 'Amr. b. al-'As reported that some persons from Banu Hisham entered the house of Asma' daughter of 'Umais when Abu Bakr also entered (and she was at that time his wife). He (Abu Bakr) saw it and disapproved of it and he made a mention of that to Allah's Messenger (ﷺ) and said:

I did not see but good only (in my wife). Thereupon Allah's Messenger (ﷺ) said: Verily Allah has made her immune from all this. Then Allah's Messenger (ﷺ) stood on the pulpit and said: After this day no man should enter the house of another person in his absence, but only when he is accompanied by one person or two persons.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ، حَدَّثَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ أَنَّ نَفَرًا مِنْ بَنِي هَاشِمٍ دَخَلُوا عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ فَدَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ وَهِيَ تَحْتَهُ يَوْمَئِذٍ فَرَآهُمْ فَكَرِهَ ذَلِكَ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَقَالَ لَمْ أَرَ إِلاَّ خَيْرًا ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ اللَّهَ قَدْ بَرَّأَهَا مِنْ ذَلِكَ ‏"‏ ‏.‏ ثُمَّ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَقَالَ ‏"‏ لاَ يَدْخُلَنَّ رَجُلٌ بَعْدَ يَوْمِي هَذَا عَلَى مُغِيبَةٍ إِلاَّ وَمَعَهُ رَجُلٌ أَوِ اثْنَانِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2173
In-book reference : Book 39, Hadith 31
USC-MSA web (English) reference : Book 26, Hadith 5403
(deprecated numbering scheme)

(9) Chapter: It Is Recommended For The One Who Is Seen Alone With A Woman Who Is His Wife Or Mahram, To Say; "This Is So-And-So,' To Ward off Suspicion

(9) باب بَيَانِ أَنَّهُ يُسْتَحَبُّ لِمَنْ رُئِيَ خَالِيًا بِامْرَأَةٍ وَكَانَتْ زَوْجَةً أَوْ مَحْرَمًا لَهُ

Anas reported that when Allah's Messenger (ﷺ) was in the company of one of his wives a person happened to pass by them. He called him and when he came, he said to him:

0 so and so, she was my such and such wife. Thereupon he said, Allah's Messenger, if I were to doubt at all, I would have entertained no doubt about you at least. Thereupon Allah's Messenger (ﷺ) said: Verily Satan circulates in the body like blood.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ مَعَ إِحْدَى نِسَائِهِ فَمَرَّ بِهِ رَجُلٌ فَدَعَاهُ فَجَاءَ فَقَالَ " يَا فُلاَنُ هَذِهِ زَوْجَتِي فُلاَنَةُ " . فَقَالَ يَا رَسُولَ اللَّهِ مَنْ كُنْتُ أَظُنُّ بِهِ فَلَمْ أَكُنْ أَظُنُّ بِكَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ " .

Reference : Sahih Muslim 2174
In-book reference : Book 39, Hadith 32
USC-MSA web (English) reference : Book 26, Hadith 5404
(deprecated numbering scheme)

Safiyya daughter of Huyyay (the wife of Allah's Apostle) reported that while Allah's Messenger (may peace be. upon him) had been observing I'tikaf, I came to visit him one night and talked with him for some time. Then I stood up to go back and he (Allah's Apostle) also stood up with me in order to bid me good-bye. She was at that time residing in the house of Usama b. Zaid. The two persons from the Ansar happened to pass by him. When they saw Allah's Apostle (ﷺ). they began to walk swiftly, thereupon Allah's Messenger (ﷺ) said to them:

Walk calmy, she is Safiyya daughter of Huyyay... Both of them said: Messenger, hallowed be Allah, (we cannot conceive of ab., ug doubtful even in the remotest corners of our minds), whereupon he said: Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instill any evil in your heart or anything.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ بِنْتِ حُيَىٍّ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم مُعْتَكِفًا فَأَتَيْتُهُ أَزُورُهُ لَيْلاً فَحَدَّثْتُهُ ثُمَّ قُمْتُ لأَنْقَلِبَ فَقَامَ مَعِيَ لِيَقْلِبَنِي . وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ فَمَرَّ رَجُلاَنِ مِنَ الأَنْصَارِ فَلَمَّا رَأَيَا النَّبِيَّ صلى الله عليه وسلم أَسْرَعَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَىٍّ " . فَقَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ . قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرًّا " . أَوْ قَالَ " شَيْئًا " .

Reference : Sahih Muslim 2175 a
In-book reference : Book 39, Hadith 33
USC-MSA web (English) reference : Book 26, Hadith 5405
(deprecated numbering scheme)

This hadith has been reported on the authority of Safiyya, the wife of Allah's Apostle (ﷺ), through another chain of transmitters (and the words) are:

" She went to Allah's Apostle (ﷺ) to visit him as he was observing I'tikaf in the mosque during Ramadan. She talked with him for some time and then stood up to go back and Allikh's Apostle (ﷺ) stood up in order to bid her good-bye." The rest of the hadith is the same except with the variation of the words that Allah's Apostle (ﷺ) said:" Satan penetrates in man like the penetration of blood (in every part of body)."

وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ صَفِيَّةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم تَزُورُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ

الأَوَاخِرِ مِنْ رَمَضَانَ فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً ثُمَّ قَامَتْ تَنْقَلِبُ وَقَامَ النَّبِيُّ صلى الله عليه وسلم يَقْلِبُهَا . ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ مَعْمَرٍ غَيْرَ أَنَّهُ قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ " . وَلَمْ يَقُلْ " يَجْرِي " .

Reference : Sahih Muslim 2175 b
In-book reference : Book 39, Hadith 34
USC-MSA web (English) reference : Book 26, Hadith 5405
(deprecated numbering scheme)

(10) Chapter: If A Man Comes To A Gathering And Finds A Space. Let Him Sit There, Otherwise Let Him Sit Behind Them

(10) باب مَنْ أَتَى مَجْلِسًا فَوَجَدَ فُرْجَةً فَجَلَسَ فِيهَا وَإِلاَّ وَرَاءَهُمْ

Abu Waqid al-Laith reported that Allah's Messenger (ﷺ) was sitting in the mosque along wish tome people when there came to him three persons; two of them stepped forward to the direction of Allah's Messenger (ﷺ), and one of them went away. The two stood by the side of Allah's Messenger (ﷺ), and one of them found a space in his circle and he sat in that; and the other one sat behind him and the third one went away. When Allah's Messenger (ﷺ) had finished his work, he said. Should I not inform you about these three persons? One of them sought refuge with Allah and Allah gave him refuge and the second one felt shy and Allah showed kindness to has shyness (and so he was accommodated in that meeting), and the last one reverted and Allah turned away His attention from him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ إِسْحَاقَ بْنِ عَبْدِ، اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّالله عليه وسلم بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ نَفَرٌ ثَلاَثَةٌ فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَذَهَبَ وَاحِدٌ . قَالَ فَوَقَفَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاَثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَآوَاهُ اللَّهُ وَأَمَّا الآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ وَأَمَّا الآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ " .

Reference : Sahih Muslim 2176 a
In-book reference : Book 39, Hadith 35
USC-MSA web (English) reference : Book 26, Hadith 5406
(deprecated numbering scheme)

This hadith has been reported on the authority of Ishaq b. 'Abdullah b. Talha with the same chain of transmitters.

وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، - وَهُوَ ابْنُ شَدَّادٍ - ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا أَبَانٌ، قَالاَ جَمِيعًا حَدَّثَنَا يَحْيَى بْنُ، أَبِي كَثِيرٍ أَنَّ إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، حَدَّثَهُ فِي، هَذَا الإِسْنَادِ بِمِثْلِهِ فِي الْمَعْنَى .

Reference : Sahih Muslim 2176 b
In-book reference : Book 39, Hadith 36
USC-MSA web (English) reference : Book 26, Hadith 5407
(deprecated numbering scheme)

(11) Chapter: The Prohibition Of Making A Man Get Up From A Place That He Reached First

(11) باب تَحْرِيمِ إِقَامَةِ الإِنْسَانِ مِنْ مَوْضِعِهِ الْمُبَاحِ الَّذِي سَبَقَ إِلَيْهِ

Ibn 'Umar reported Allah's Messenger (ﷺ) having said:

None of you should make another one stand in the meeting and then occupy his place.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُقِيمَنَّ أَحَدُكُمُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ " .

Reference : Sahih Muslim 2177 a
In-book reference : Book 39, Hadith 37
USC-MSA web (English) reference : Book 26, Hadith 5408
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

No person should ask another person to stand at his place and then he should himself sit there, but he should simply say: Make room and accommodate.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا " .

Reference : Sahih Muslim 2177 b
In-book reference : Book 39, Hadith 38
USC-MSA web (English) reference : Book 26, Hadith 5409
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. but with a slight variation of wording.

وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، ح وَحَدَّثَنِي يَحْيَى، بْنُ حَبِيبٍ حَدَّثَنَا رَوْحٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنِ ابْنِ، جُرَيْجٍ ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ اللَّيْثِ وَلَمْ يَذْكُرُوا فِي الْحَدِيثِ " وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا " . وَزَادَ فِي حَدِيثِ ابْنِ جُرَيْجٍ قُلْتُ فِي يَوْمِ الْجُمُعَةِ قَالَ فِي يَوْمِ الْجُمُعَةِ وَغَيْرِهَا .

Reference : Sahih Muslim 2177 c
In-book reference : Book 39, Hadith 39
USC-MSA web (English) reference : Book 26, Hadith 5410
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

None should make one'& brother stand and then sit at his place (and it was common with) Ibn Umar that when any person stood in the company (with a view to making room for him) he did not sit there.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ ثُمَّ يَجْلِسُ فِي مَجْلِسِهِ " . وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ عَنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ .

Reference : Sahih Muslim 2177 d
In-book reference : Book 39, Hadith 40
USC-MSA web (English) reference : Book 26, Hadith 5411
(deprecated numbering scheme)

This hadith hilt been reported on the authority of Ma'mar with the same chain of transmitters.

وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 2177 e
In-book reference	: Book 39, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5412

Jabir reported Allah's Apostle (may peace he upon him) as saying:

None amongst you should make his brother stand on Friday (during the congregational prayer) and then occupy his-place. but he should only say to him (Accommodate me).

وَحَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ يَوْمَ الْجُمُعَةِ ثُمَّ لْيُخَالِفْ إِلَى مَقْعَدِهِ فَيَقْعُدَ فِيهِ وَلَكِنْ يَقُولُ افْسَحُوا " .

Reference	: Sahih Muslim 2178
In-book reference	: Book 39, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5413

(12) Chapter: If A Man Gets Up From His Spot Then Comes Back To It, He Has More Right To It

(12) باب إِذَا قَامَ مِنْ مَجْلِسِهِ ثُمَّ عَادَ فَهُوَ أَحَقُّ بِهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When anyone amongst you stands up, and in the badltb transmitted on the authority of Abu 'Awina, the words are:" He who stands in his place and (goes away) and then comes back to it, he his the greatest right (to occupy that).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، وَقَالَ، قُتَيْبَةُ أَيْضًا حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَامَ أَحَدُكُمْ " . وَفِي حَدِيثِ أَبِي عَوَانَةَ " مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ " .

Reference	: Sahih Muslim 2179
In-book reference	: Book 39, Hadith 43
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5414

(13) Chapter: Forbidding A Hermaphrodite From Entering Upon Non-Mahram Women

(13) باب مَنْعِ الْمُخَنَّثِ مِنَ الدُّخُولِ عَلَى النِّسَاءِ الأَجَانِبِ

Umm Salama reported that she had a eunuch (as a slave) in her house. Allah's Messenger imay peace be upon him) was once in the house that he (the eunuch) said to the brother of Umm Salama:

Abdullahb. Aba Umayya. if Allah grants you victory in Ta'if on the next day, I will show you the daughter of Ghailan for she has four folds (upon her body) on the front side of her stomach and eight folds on the back. Allah's Messenger (ﷺ) heard this and he said: Such (people) should not visit you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَيْضًا - وَاللَّفْظُ هَذَا - حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ

أَبِيهِ، عَنْ زَيْنَبَ، بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، أَنَّ مُخَنَّثًا، كَانَ عِنْدَهَا وَرَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْبَيْتِ فَقَالَ لأَخِي أُمِّ سَلَمَةَ يَا عَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَإِنِّي أَدُلُّكَ عَلَى بِنْتِ غَيْلاَنَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ . قَالَ فَسَمِعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " لاَ يَدْخُلْ هَؤُلاَءِ عَلَيْكُمْ " .

Reference : Sahih Muslim 2180
In-book reference : Book 39, Hadith 44
USC-MSA web (English) reference : Book 26, Hadith 5415
(deprecated numbering scheme)

'A'isha reported that a eunuch used to come to the wives of Allah's Apostle (ﷺ) and they did not And anything objectionable in his visit considering him to be a male without any sexual desire. Allah's Apostle (ﷺ) one day came as he was sitting with some of his wives and he was busy in describing the bodily characteristics of a lady and saying:

As the comes in front tour folds appear on her front side and as she turns her back eight folds appear on the back side. Thereupon Allah's Apostle (ﷺ) said: I me that he knows these things; do not, therefore. allow him to cater. She (" A'isha) said: Then they began to observe veil from him.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم مُخَنَّثٌ فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولِي الإِرْبَةِ - قَالَ - فَدَخَلَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ وَهُوَ يَنْعَتُ امْرَأَةً قَالَ إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ وَإِذَا أَدْبَرَتْ أَدْبَرَتْ بِثَمَانٍ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَلاَ أَرَى هَذَا يَعْرِفُ مَا هَا هُنَا لاَ يَدْخُلَنَّ عَلَيْكُنَّ " . قَالَتْ فَحَجَبُوهُ .

Reference : Sahih Muslim 2181
In-book reference : Book 39, Hadith 45
USC-MSA web (English) reference : Book 26, Hadith 5416
(deprecated numbering scheme)

(14) Chapter: It Is Permissible To Seat A Non-Mahram Woman Behind One (On A Mount) If She Is Exhausted On The Road

(14) باب جَوَازِ إِرْدَافِ الْمَرْأَةِ الأَجْنَبِيَّةِ إِذَا أَعْيَتْ فِي الطَّرِيقِ

Asma' daughter of Abu Bakr reported that the was married to Zubair. He had neither land nor wealth nor slave nor anything else like it except a bom. She further said:

I grazed his horse. provided fodder to it and looked after it, and ground dates for his camel. Besides this, I grazed the camel, made arrangements for providing it with water and patched up the leather bucket and kneaded the flour. But I was not proficient in baking the bread, so my female neighbours used to bake bread for me and they were sincere women. She further said: I was carrying on my head the stones of the dates from the land of Zubair which Allah's Messenger (ﷺ) had endowed him and it was at a distance of two miles (from Medina). She add: As I was one day carrying the atones of dates upon my head I happened to meet Allah's Messenger (ﷺ) along with a group of his Companions. He called me and said (to the camel) to sit down so that he should make cite ride behind hirn. (I told my husband:) I felt shy and remembered your jealousy, whereupon he said: By Allah. the carrying of the stone dates upon your bead is more severe a burden than riding with him. She said: (I led the life of hardship) until Abu Bakr sent afterwards a female servant who took upon herself the responsibility of looking after the horse and I felt as it she had emancipated me.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الأَرْضِ مِنْ مَالٍ وَلاَ مَمْلُوكٍ وَلاَ شَىْءٍ غَيْرَ فَرَسِهِ - قَالَتْ - فَكُنْتُ أَعْلِفُ فَرَسَهُ وَأَكْفِيهِ مَئُونَتَهُ وَأَسُوسُهُ وَأَدُقُّ النَّوَى لِنَاضِحِهِ وَأَعْلِفُهُ وَأَسْتَقِي الْمَاءَ وَأَخْرِزُ غَرْبَهُ وَأَعْجِنُ وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ وَكَانَ يَخْبِزُ لِي جَارَاتٌ مِنَ الأَنْصَارِ وَكُنَّ نِسْوَةَ صِدْقٍ - قَالَتْ - وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى رَأْسِي وَهْىَ عَلَى ثُلُثَىْ فَرْسَخٍ - قَالَتْ - فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي فَلَقِيتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ فَدَعَانِي ثُمَّ قَالَ " إِخْ إِخْ " . لِيَحْمِلَنِي خَلْفَهُ - قَالَتْ - فَاسْتَحْيَيْتُ وَعَرَفْتُ غَيْرَتَكَ فَقَالَ وَاللَّهِ لَحَمْلُكِ النَّوَى عَلَى رَأْسِكِ أَشَدُّ مِنْ رُكُوبِكِ مَعَهُ . قَالَتْ حَتَّى أَرْسَلَ إِلَىَّ أَبُو بَكْرٍ بَعْدَ ذَلِكَ بِخَادِمٍ فَكَفَتْنِي سِيَاسَةَ الْفَرَسِ فَكَأَنَّمَا أَعْتَقَتْنِي .

Reference : Sahih Muslim 2182 a
In-book reference : Book 39, Hadith 46
USC-MSA web (English) reference : Book 26, Hadith 5417
(deprecated numbering scheme)

Asma' reported:

I performed the household duties of Zubair and he had a horse; I used to look after it. Nothing was more burdensome for me than looking after the horse I used to bring grass for it and looked after it, then I got a servant as Allah's Apustle (ﷺ) had some prisoners of war in his possession. He gave me a female servant. She (the female servant) then began to look after the horse and thus relieved me of this burden. A person came and he said: Mother of 'Abdullah, I am a destitute person and I intend that I should start business under the shadow of your house. I (Asma') said: If I grant you permission, Zubair may not agree to that, so you come and make a demand of it when Zubair is also present there. He came accordingly find said: Mother of 'Abdullah. I am a destitute person. I intend to start t mall business in the shadow of your house. I said: Is there not in Medina (any place for starting the business) except my house? Zubair said: Why is it that you prohibit the destitute man to start business here? So he started business and he (earned so much) that we sold our slave-girl to him There came Zubair to me while the money was in my lap. He said: Give this to me. I said: (I intend) to spend it as charity.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ أَسْمَاءَ، قَالَتْ كُنْتُ أَخْدُمُ الزُّبَيْرَ خِدْمَةَ الْبَيْتِ وَكَانَ لَهُ فَرَسٌ وَكُنْتُ أَسُوسُهُ فَلَمْ يَكُنْ مِنَ الْخِدْمَةِ شَىْءٌ أَشَدَّ عَلَىَّ مِنْ سِيَاسَةِ الْفَرَسِ كُنْتُ أَحْتَشُّ لَهُ وَأَقُومُ عَلَيْهِ وَأَسُوسُهُ . قَالَ ثُمَّ إِنَّهَا أَصَابَتْ خَادِمًا جَاءَ النَّبِيَّ صلى الله عليه وسلم سَبْىٌ فَأَعْطَاهَا خَادِمًا . قَالَتْ كَفَتْنِي سِيَاسَةَ الْفَرَسِ فَأَلْقَتْ عَنِّي مَئُونَتَهُ فَجَاءَنِي رَجُلٌ فَقَالَ يَا أُمَّ عَبْدِ اللَّهِ إِنِّي رَجُلٌ فَقِيرٌ أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ . قَالَتْ إِنِّي إِنْ رَخَّصْتُ لَكَ أَبَى ذَاكَ الزُّبَيْرُ فَتَعَالَ فَاطْلُبْ إِلَىَّ وَالزُّبَيْرُ شَاهِدٌ فَجَاءَ فَقَالَ يَا أُمَّ عَبْدِ اللَّهِ إِنِّي رَجُلٌ فَقِيرٌ أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكِ . فَقَالَتْ مَا لَكَ بِالْمَدِينَةِ إِلاَّ دَارِي فَقَالَ لَهَا الزُّبَيْرُ مَا لَكِ أَنْ تَمْنَعِي رَجُلاً فَقِيرًا يَبِيعُ فَكَانَ يَبِيعُ إِلَى أَنْ كَسَبَ فَبِعْتُهُ الْجَارِيَةَ فَدَخَلَ عَلَىَّ الزُّبَيْرُ وَثَمَنُهَا فِي حَجْرِي . فَقَالَ هَبِيهَا لِي . قَالَتْ إِنِّي قَدْ تَصَدَّقْتُ بِهَا .

Reference : Sahih Muslim 2182 b
In-book reference : Book 39, Hadith 47
USC-MSA web (English) reference : Book 26, Hadith 5418
(deprecated numbering scheme)

(15) Chapter: The Prohibition Of Two People Conversing Privately To The Exclusion Of A Third Without His Consent

(15) باب تَحْرِيمِ مُنَاجَاةِ الاِثْنَيْنِ دُونَ الثَّالِثِ بِغَيْرِ رِضَاهُ

Ibn Umar reported Allah's Messenger (ﷺ) as saying:

When there are three (persons), two should not converse secretly between themselves to the exclusion of the (third) one.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كَانَ ثَلاَثَةٌ فَلاَ يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ " .

Reference : Sahih Muslim 2183 a
In-book reference : Book 39, Hadith 48
USC-MSA web (English) reference : Book 26, Hadith 5419
(deprecated numbering scheme)

This hadith has been reported on the authority of lbn 'Umar through two different chains of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَابْنُ، نُمَيْرٍ ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنَا قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَيُّوبَ بْنَ مُوسَى، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 2183 b
In-book reference : Book 39, Hadith 49
USC-MSA web (English) reference : Book 26, Hadith 5420
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

If you are three, two amongst you should not converse secretly between yourselves to the exclusion of the other (third one), unti some other people join him (and dispel his loneliness), for it may hurt his feelings.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا - جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ مِنْ أَجْلِ أَنْ يُحْزِنَهُ " .

Reference : Sahih Muslim 2184 a
In-book reference : Book 39, Hadith 50
USC-MSA web (English) reference : Book 26, Hadith 5421
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

If you are three, two should not converse secretly to the exclusion of your companion for that hurts his feelings.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا فَإِنَّ ذَلِكَ يُحْزِنُهُ " .

Reference : Sahih Muslim 2184 b
In-book reference : Book 39, Hadith 51
USC-MSA web (English) reference : Book 26, Hadith 5422
(deprecated numbering scheme)

This hadith has been reported on the authority of A'mash with the same chain of transmitters.
وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2184 c
In-book reference : Book 39, Hadith 52
USC-MSA web (English) reference : Book 26, Hadith 5423
(deprecated numbering scheme)

(16) Chapter: Medicine, Sickness And Ruqyah (16) باب الطِّبِّ وَالْمَرَضِ وَالرُّقَى

'A'isha (the wife of Allah's Apostle) said:

When Allah's Messenger (ﷺ) fell ill, Gabriel used to recite this: "In the name of Allah, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye."
حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ - عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ إِذَا اشْتَكَى رَسُولُ اللَّهِ صلى الله عليه وسلم رَقَاهُ جِبْرِيلُ قَالَ بِاسْمِ اللَّهِ يُبْرِيكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَشَرِّ كُلِّ ذِي عَيْنٍ .

Reference : Sahih Muslim 2185
In-book reference : Book 39, Hadith 53
USC-MSA web (English) reference : Book 26, Hadith 5424
(deprecated numbering scheme)

Abu Sa'id reported that Gabriel came to Allah's Messenger (ﷺ) and said:

Muhammad, have you fallen ill? Thereupon he said: Yes. He (Gabriel) said:" In the name of Allah I exercise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you."
حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ جِبْرِيلَ، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ فَقَالَ " نَعَمْ " . قَالَ بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَىْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ .

Reference : Sahih Muslim 2186
In-book reference : Book 39, Hadith 54
USC-MSA web (English) reference : Book 26, Hadith 5425
(deprecated numbering scheme)

Abu Huraira reported so many abidith from Allah's Messenger (ﷺ) and he reported Allah's Messenger (ﷺ) as saying:

The influence of an evil eye is a fact.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْعَيْنُ حَقٌّ " .

Reference : Sahih Muslim 2187
In-book reference : Book 39, Hadith 55
USC-MSA web (English) reference : Book 26, Hadith 5426
(deprecated numbering scheme)

Ibn 'Abbas reported Allah's Messenger (ﷺ) as saying:

The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، وَأَحْمَدُ بْنُ خِرَاشٍ، قَالَ عَبْدُ اللَّهِ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا وُهَيْبٌ، عَنِ ابْنِ، طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَىْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا " .

Reference : Sahih Muslim 2188
In-book reference : Book 39, Hadith 56
USC-MSA web (English) reference : Book 26, Hadith 5427
(deprecated numbering scheme)

(17) Chapter: Witchcraft (17) باب السِّحْرِ

A'isha reported that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast spell upon Allah's Messenger (ﷺ) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that. (This state of affairs lasted) until one day or during one night Allah's Messenger (ﷺ) made supplication (to dispel its effects). He again made a supplication and he again did this and said to 'A'isha:

Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: The spell has affected him. He said: Who has cast that? He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: By the comb and by the hair stuck to the comb and the spathe of the date-palm. He said: Where is tbap He replied: In the well of Dhi Arwan. She said: Allah's Messenger (ﷺ) sent some of the persons from among his Companions there and then said: 'A'isha. by Allah, its water was yellow like henna and its trees were like heads of the devils. She said that she asked Allah's Messenger (ﷺ) as to why he did not burn that. He said: No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ سَحَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ يُقَالُ لَهُ لَبِيدُ بْنُ الأَعْصَمِ - قَالَتْ - حَتَّى كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّىْءَ وَمَا يَفْعَلُهُ حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ دَعَا ثُمَّ دَعَا ثُمَّ قَالَ " يَا عَائِشَةُ أَشَعَرْتِ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ جَاءَنِي رَجُلاَنِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَىَّ . فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلَىَّ أَوِ

الَّذِي عِنْدَ رِجْلَىَّ لِلَّذِي عِنْدَ رَأْسِي مَا وَجَعُ الرَّجُلِ قَالَ مَطْبُوبٌ . قَالَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ الأَعْصَمِ . قَالَ فِي أَىِّ شَىْءٍ قَالَ فِي مُشْطٍ وَمُشَاطَةٍ . قَالَ وَجُبِّ طَلْعَةِ ذَكَرٍ . قَالَ فَأَيْنَ هُوَ قَالَ فِي بِئْرِ ذِي أَرْوَانَ " . قَالَتْ فَأَتَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي أُنَاسٍ مِنْ أَصْحَابِهِ ثُمَّ قَالَ " يَا عَائِشَةُ وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ " . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَفَلاَ أَحْرَقْتَهُ قَالَ " لاَ أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا فَأَمَرْتُ بِهَا فَدُفِنَتْ " .

Reference : Sahih Muslim 2189 a
In-book reference : Book 39, Hadith 57
USC-MSA web (English) reference : Book 26, Hadith 5428
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) was affected with a spell, the rest of the hadith is the same but with this variation of wording:

" Allah's Messenger (ﷺ) went to the well and looked towards it and there were trees of date-palm near it. I ('A'isha) said: I asked Allah'& Messenger (ﷺ) to bring it out, and 1 did not say: Why did not you burn it?" And there is no mention of these words:" I commanded (to bury them and they buried."

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ سُحِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم . وَسَاقَ أَبُو كُرَيْبٍ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ وَقَالَ فِيهِ فَذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْبِئْرِ فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ . وَقَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ فَأَخْرِجْهُ . وَلَمْ يَقُلْ أَفَلاَ أَحْرَقْتَهُ وَلَمْ يَذْكُرْ " فَأَمَرْتُ بِهَا فَدُفِنَتْ " .

Reference : Sahih Muslim 2189 b
In-book reference : Book 39, Hadith 58
USC-MSA web (English) reference : Book 26, Hadith 5429
(deprecated numbering scheme)

(18) Chapter: Poison (18) باب السَّمِّ

Anas reported that a Jewess came to Allah's Messenger (ﷺ) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said:

I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ، بْنِ زَيْدٍ عَنْ أَنَسٍ، أَنَّ امْرَأَةً، يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشَاةٍ مَسْمُومَةٍ فَأَكَلَ مِنْهَا فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ أَرَدْتُ لأَقْتُلَكَ . قَالَ " مَا كَانَ اللَّهُ لِيُسَلِّطَكِ عَلَى ذَاكِ " . قَالَ أَوْ قَالَ " عَلَىَّ " . قَالَ قَالُوا أَلاَ نَقْتُلُهَا قَالَ " لاَ " . قَالَ فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2190 a
In-book reference : Book 39, Hadith 59
USC-MSA web (English) reference : Book 26, Hadith 5430
(deprecated numbering scheme)

Anas b. Malik reported that a Jewess brought poisoned meat and then served it to Allah's Messenger (ﷺ)

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، - سَمِعْتُ هِشَامَ، بْنَ زَيْدٍ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ أَنَّ يَهُودِيَّةً، جَعَلَتْ سَمًّا فِي لَحْمٍ ثُمَّ أَتَتْ بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِ خَالِدٍ .

Reference : Sahih Muslim 2190 b
In-book reference : Book 39, Hadith 60
USC-MSA web (English) reference : Book 26, Hadith 5431
(deprecated numbering scheme)

(19) Chapter: It Is Recommended To Recite Ruqyah For One Who Is Sick

(19) باب اسْتِحْبَابِ رُقْيَةِ الْمَرِيضِ

'A'isha reported:

When any person amongst us fell ill, Allah's Messenger (may peace he upon him) used to rub him with his right band and then say: O Lord of the people, grant him health, heal him, for Thou art a Greet Healer. There is no healere, but with Thy healing Power one is healed and illness is removed. She further added: When Allah's Messenger (ﷺ) fell ill, and his illness took a serious turn I took hold of hie hand to that I should do with it what he ward to do with that (i. e. I would rub his body with his sacred hand). But he withdrew his hand from my hand and then said: O Allah, pardon me and make me join the companion. ship on She said. I was gazing at him constantly whereas he had passed away.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ - وَاللَّفْظُ لَهُ - حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اشْتَكَى مِنَّا إِنْسَانٌ مَسَحَهُ بِيَمِينِهِ ثُمَّ قَالَ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا " . فَلَمَّا مَرِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَثَقُلَ أَخَذْتُ بِيَدِهِ لأَصْنَعَ بِهِ نَحْوَ مَا كَانَ يَصْنَعُ فَانْتَزَعَ يَدَهُ مِنْ يَدِي ثُمَّ قَالَ " اللَّهُمَّ اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيقِ الأَعْلَى " . قَالَتْ فَذَهَبْتُ أَنْظُرُ فَإِذَا هُوَ قَدْ قَضَى .

Reference : Sahih Muslim 2191 a
In-book reference : Book 39, Hadith 61
USC-MSA web (English) reference : Book 26, Hadith 5432
(deprecated numbering scheme)

This. hadith has been reported on the authority of Shu'ba through another chain of transmitters (and the words are):

" He rubbed him with his hand" and (in) the hadith transmitted on the authority of Thauri (the words are)." He used to rub with his right hand." This hadith has been reported through another chain of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا ابْنُ، بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو بَكْرِ بْنُ خَلاَّدٍ قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ سُفْيَانَ، كُلُّ هَؤُلاَءِ عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ . فِي حَدِيثِ هُشَيْمٍ وَشُعْبَةَ مَسَحَهُ بِيَدِهِ . قَالَ وَفِي حَدِيثِ الثَّوْرِيِّ مَسَحَهُ بِيَمِينِهِ . وَقَالَ فِي عَقِبِ حَدِيثِ يَحْيَى عَنْ سُفْيَانَ عَنِ الأَعْمَشِ قَالَ فَحَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ بِنَحْوِهِ .

Reference : Sahih Muslim 2191 b
In-book reference : Book 39, Hadith 62

USC-MSA web (English) reference : Book 26, Hadith 5433
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

When Allah's Messenger (ﷺ) visited the sick he would say: Lord of the people. remove the disease, cure him, for Thou art the great Curer, there is no cure but through Thine healing Power, which leaves nothing of the disease.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا عَادَ مَرِيضًا يَقُولُ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اشْفِهِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا " .

Reference : Sahih Muslim 2191 c
In-book reference : Book 39, Hadith 63
USC-MSA web (English) reference : Book 26, Hadith 5434
(deprecated numbering scheme)

'A'isha reported that when Allah's Messenger (ﷺ) came to visit any sick he supplicated for him and said:

Lord of the people, remove the malady, cure him for Thou art a great Curer. There is no cure but through Thine healing Power which leaves no trouble, and in the narration transmitted on the authority of Abu Bakr there is a slight variation of wording.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا " . وَفِي رِوَايَةِ أَبِي بَكْرٍ فَدَعَا لَهُ وَقَالَ " وَأَنْتَ الشَّافِي " .

Reference : Sahih Muslim 2191 d
In-book reference : Book 39, Hadith 64
USC-MSA web (English) reference : Book 26, Hadith 5435
(deprecated numbering scheme)

This hadith has been reported on the authority of 'A'isha through another chain of transmitters with a slight variation of wording.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَمُسْلِمُ بْنُ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ وَجَرِيرٍ.

Reference : Sahih Muslim 2191 e
In-book reference : Book 39, Hadith 65
USC-MSA web (English) reference : Book 26, Hadith 5436
(deprecated numbering scheme)

'A'isha reported:

Allah's Messenger (ﷺ) used to recite (this supplication) as the words of incantation:" Lord of the people, remove the trouble for in Thine Hand is the cure; none is there to relieve him (the burden of disease) but only Thou.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَرْقِي بِهَذِهِ الرُّقْيَةِ " أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ بِيَدِكَ الشِّفَاءُ لاَ كَاشِفَ لَهُ إِلاَّ أَنْتَ " .

Reference : Sahih Muslim 2191 f
In-book reference : Book 39, Hadith 66

USC-MSA web (English) reference : Book 26, Hadith 5437
(deprecated numbering scheme)

This hadith has been reported on the authority of Hisham with the same chain of transmitted.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2191 g
In-book reference : Book 39, Hadith 67
USC-MSA web (English) reference : Book 26, Hadith 5438
(deprecated numbering scheme)

(20) Chapter: Reciting Al-Mu'awwidhat As Ruqyah For The Sick, And Blowing Over Them

(20) باب رُقْيَةِ الْمَرِيضِ بِالْمُعَوِّذَاتِ وَالنَّفْثِ

'A'isha reported that when any of the members of the household fell ill Allah's Messenger (ﷺ) used to blow over him by reciting Mu'awwidhatan, and when he suffered from illness of which he died I used to blow over him and rubbed his body with his hand for his hand had greater healing power than my hand.

حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، وَيَحْيَى بْنُ أَيُّوبَ، قَالاَ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ هِشَامٍ، بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ لأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي . وَفِي رِوَايَةِ يَحْيَى بْنِ أَيُّوبَ بِمُعَوِّذَاتٍ .

Reference : Sahih Muslim 2192 a
In-book reference : Book 39, Hadith 68
USC-MSA web (English) reference : Book 26, Hadith 5439
(deprecated numbering scheme)

'A'isha reported that when Allah's Messenger (ﷺ) fell ill, he recited over his body Mu'awwidhatan and blew over him and when his sickness was aggravated I used to recite over him and rub him with his band with the hope that it was more blessed.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ عَنْهُ بِيَدِهِ رَجَاءَ بَرَكَتِهَا .

Reference : Sahih Muslim 2192 b
In-book reference : Book 39, Hadith 69
USC-MSA web (English) reference : Book 26, Hadith 5440
(deprecated numbering scheme)

This hadith has been narrated through some other chains of transmitters but with a slight variation of wording. In the hadith transmitted on the authority of Yanus and Ziyari (the words are):
" When Allah's Apostle (ﷺ) fell ill, he blew over his body by reciting Mu'awwidhatan and rubbed him with his hand.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا رَوْحٌ، ح وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ، وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، قَالاَ حَدَّثَنَا أَبُو عَاصِمٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي زِيَادٌ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِ مَالِكٍ . نَحْوَ حَدِيثِهِ . وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ

رَجَاءَ بَرَكَتِهَا . إِلاَّ فِي حَدِيثِ مَالِكٍ وَفِي حَدِيثِ يُونُسَ وَزِيَادٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهِ .

Reference : Sahih Muslim 2192 c
In-book reference : Book 39, Hadith 70
USC-MSA web (English) reference : Book 26, Hadith 5441
(deprecated numbering scheme)

(21) Chapter: It Is Recommended To Recite Ruqyah For The Evil Eye, Pustules, And Stings

(21) باب اسْتِحْبَابِ الرُّقْيَةِ مِنَ الْعَيْنِ وَالنَّمْلَةِ وَالْحُمَةِ وَالنَّظْرَةِ

'Abd al-Rahman b. al-Aswad reported on the authority of his father:
I asked 'A'isha about incantation. She said: Allah's Messenger (ﷺ) had granted its sanction to the members of a family of the Ansir for incantation in curing every type of poison.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الأَسْوَدِ عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ، فَقَالَتْ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ فِي الرُّقْيَةِ مِنْ كُلِّ ذِي حُمَةٍ .

Reference : Sahih Muslim 2193 a
In-book reference : Book 39, Hadith 71
USC-MSA web (English) reference : Book 26, Hadith 5442
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) granted sanction to the members of a family of the Ansir for incantation (for removing the effects) of the poison of the scorpion.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ فِي الرُّقْيَةِ مِنَ الْحُمَةِ .

Reference : Sahih Muslim 2193 b
In-book reference : Book 39, Hadith 72
USC-MSA web (English) reference : Book 26, Hadith 5443
(deprecated numbering scheme)

'A'isha reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Messenger of Allah (ﷺ) placed his forefinger upon the ground and then lifted it by reciting the name of Allah. (and said):
The dust of our ground with the saliva of any one of us would serve as a means whereby our illness would be cured with the sanction of Allah. This hadith has been transmitted on the authority of Ibn Abu Shaiba and Zubair with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا اشْتَكَى الإِنْسَانُ الشَّىْءَ مِنْهُ أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جَرْحٌ قَالَ النَّبِيُّ صلى الله عليه وسلم بِإِصْبَعِهِ هَكَذَا وَوَضَعَ سُفْيَانُ سَبَّابَتَهُ بِالأَرْضِ ثُمَّ رَفَعَهَا " بِاسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا لِيُشْفَى بِهِ سَقِيمُنَا بِإِذْنِ رَبِّنَا " . قَالَ ابْنُ أَبِي شَيْبَةَ " يُشْفَى " . وَقَالَ زُهَيْرٌ " لِيُشْفَى سَقِيمُنَا " .

Reference : Sahih Muslim 2194

In-book reference : Book 39, Hadith 73
USC-MSA web (English) reference : Book 26, Hadith 5444
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) commanded the use of incantation for curing the influence of an evil eye.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ، عَنِ ابْنِ شَدَّادٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَأْمُرُهَا أَنْ تَسْتَرْقِيَ مِنَ الْعَيْنِ .

Reference : Sahih Muslim 2195 a
In-book reference : Book 39, Hadith 74
USC-MSA web (English) reference : Book 26, Hadith 5445
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mis'ar with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَ حَدَّثَنَا أَبِي، حَدَّثَنَا مِسْعَرٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2195 b
In-book reference : Book 39, Hadith 75
USC-MSA web (English) reference : Book 26, Hadith 5446
(deprecated numbering scheme)

'A'isha reported:

Allah's Messenger (may peace he upon him) commanded me that I should make use of incantation for curing the influence of an evil eye.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ، شَدَّادٍ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنِي أَنْ أَسْتَرْقِيَ مِنَ الْعَيْنِ .

Reference : Sahih Muslim 2195 c
In-book reference : Book 39, Hadith 76
USC-MSA web (English) reference : Book 26, Hadith 5447
(deprecated numbering scheme)

Anas b. Malik reported in connection with incantation that he had been granted sanction (to use incantation as a remedy) for the sting of the scorpion and for curing small pustules and dispelling the influence of an evil eye.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ يُوسُفَ بْنِ، عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ، فِي الرُّقَى قَالَ رُخِّصَ فِي الْحُمَةِ وَالنَّمْلَةِ وَالْعَيْنِ .

Reference : Sahih Muslim 2196 a
In-book reference : Book 39, Hadith 77
USC-MSA web (English) reference : Book 26, Hadith 5448
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) granted him sanction to use incantation (as a cure) for the, influence of an evil eye, the sting of the scorpion and small pustules.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، ح وَحَدَّثَنِي زُهَيْرُ، بْنُ حَرْبٍ حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا حَسَنٌ، - وَهُوَ ابْنُ صَالِحٍ - كِلاَهُمَا عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، قَالَ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الرُّقْيَةِ مِنَ الْعَيْنِ وَالْحُمَةِ وَالنَّمْلَةِ . وَفِي حَدِيثِ سُفْيَانَ يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ .

Reference : Sahih Muslim 2196 b
In-book reference : Book 39, Hadith 78
USC-MSA web (English) reference : Book 26, Hadith 5449
(deprecated numbering scheme)

Umm Salama, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) said to a small girl in the house of Umm Salama that he had been seeing on her face black stains and told her that that was due to the infiluence of an evil eye, and he asked that she should be cured with the help of incantation (hoping) that her face should become spotles.

حَدَّثَنِي أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِجَارِيَةٍ فِي بَيْتِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم رَأَى بِوَجْهِهَا سَفْعَةً فَقَالَ " بِهَا نَظْرَةٌ فَاسْتَرْقُوا لَهَا " . يَعْنِي بِوَجْهِهَا صُفْرَةً .

Reference : Sahih Muslim 2197
In-book reference : Book 39, Hadith 79
USC-MSA web (English) reference : Book 26, Hadith 5450
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) granted sanction to the family of Hazm for incantation (in mitigating the effect of the poison of) the snake, and, he said -to Asma' daughter of 'Umais:

What is this that I see the children of my brother lean? Are they not fed properly? She said: No, but they fall under the influence of an evil eve. He said: Use incantation She recited (the words of incantation before him), whereupon he (by approving them) said: Yes, use this incantation for them.

حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم لآلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ وَقَالَ لأَسْمَاءَ بِنْتِ عُمَيْسٍ " مَا لِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمُ الْحَاجَةُ " . قَالَتْ لاَ وَلَكِنِ الْعَيْنُ تُسْرِعُ إِلَيْهِمْ . قَالَ " ارْقِيهِمْ " . قَالَتْ فَعَرَضْتُ عَلَيْهِ فَقَالَ " ارْقِيهِمْ " .

Reference : Sahih Muslim 2198
In-book reference : Book 39, Hadith 80
USC-MSA web (English) reference : Book 26, Hadith 5451
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) granted a special sanction for incantation in case of the snake poison to a tribe of 'Amr. Abu Zubair said:

I heard Jabir b. 'Abdullah as saying that the scorpion stung one of us as we were sitting with Allah's Messenger (may peace upon him). A person said: Allah's Messenger, I use incantation (for curing the effect. of sting), whereupon he said: He who is competent amongst you to benefit his brother should do so.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَرْخَصَ النَّبِيُّ صلى الله عليه وسلم فِي رُقْيَةِ الْحَيَّةِ لِبَنِي عَمْرٍو .

قَالَ أَبُو الزُّبَيْرِ وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَدَغَتْ رَجُلاً مِنَّا عَقْرَبٌ وَنَحْنُ جُلُوسٌ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرْقِي قَالَ " مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ " .

Reference : Sahih Muslim 2199 a
In-book reference : Book 39, Hadith 81
USC-MSA web (English) reference : Book 26, Hadith 5452
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُ قَالَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَرْقِيهِ يَا رَسُولَ اللَّهِ وَلَمْ يَقُلْ أَرْقِي .

Reference : Sahih Muslim 2199 b
In-book reference : Book 39, Hadith 82
USC-MSA web (English) reference : Book 26, Hadith 5453
(deprecated numbering scheme)

Jabir b. 'Abdullah reported I had a maternal uncle who treated the sting of the scorpion with the help of incantation. Allah's Messenger (ﷺ) forbade incantation. He came to him and said:

Allah's Messenger, you forbade to practise incantation, whereas I employ it for curing the sting of the scorpion, whereupon he said: He who amongst you is capable of employing it as a means to do good should do that.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ كَانَ لِي خَالٌ يَرْقِي مِنَ الْعَقْرَبِ فَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الرُّقَى - قَالَ - فَأَتَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ نَهَيْتَ عَنِ الرُّقَى وَأَنَا أَرْقِي مِنَ الْعَقْرَبِ . فَقَالَ " مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ " .

Reference : Sahih Muslim 2199 c
In-book reference : Book 39, Hadith 83
USC-MSA web (English) reference : Book 26, Hadith 5454
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2199 d
In-book reference : Book 39, Hadith 84
USC-MSA web (English) reference : Book 26, Hadith 5455
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) prohibited incantation. Then the people of Amr b. Hazm came to Allah's Messenger (ﷺ) and said:

We know an incantation which we use for curing the sting of the scorpion but you have prohibited it. They recited (the words of incantation) before him, whereupon he said: I do not see any harm (in it), so he who amongst you is competent to do good to his brother should do that.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الرُّقَى فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِي بِهَا مِنَ الْعَقْرَبِ وَإِنَّكَ نَهَيْتَ عَنِ الرُّقَى . قَالَ فَعَرَضُوهَا عَلَيْهِ . فَقَالَ " مَا أَرَى بَأْسًا مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ " .

Reference : Sahih Muslim 2199 e
In-book reference : Book 39, Hadith 85
USC-MSA web (English) reference : Book 26, Hadith 5456
(deprecated numbering scheme)

(22) Chapter: There Is Nothing Wrong With Ruqyah That Does Not Involve Shirk

(22) باب لاَ بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

'Auf b. Malik Ashja'i reported We practised incantation in the pre-Islamic days and we said:

Allah's Messenger. what is your opinion about it? He said: Let me know your incantation and said: There is no harm in the incantation which does not smack of polytheism.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ جُبَيْرٍ عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ، قَالَ كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ " اعْرِضُوا عَلَىَّ رُقَاكُمْ لاَ بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ " .

Reference : Sahih Muslim 2200
In-book reference : Book 39, Hadith 86
USC-MSA web (English) reference : Book 26, Hadith 5457
(deprecated numbering scheme)

(23) Chapter: The Permissibility Of Accepting A Reward For Reciting Ruqyah With Qur'an And Supplications

(23) باب جَوَازِ أَخْذِ الأُجْرَةِ عَلَى الرُّقْيَةِ بِالْقُرْآنِ وَالأَذْكَارِ

Abu Sa'id Khudri reported that some persons amongst the Companions of Allah's Messenger (ﷺ) set out on a journey and they happened to pass by a tribe from the tribes of Arabia. They demanded hospitality from the members of that tribe, but they did not extend any hospitality to them. They said to them:

Is there any incantator amongst you, at the chief of the tribe has bgen stung by a scorpion? A person amongst us said: 'Yes. So he came to him and he practised incan- tation with the help of Sura al-Fatiha and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Apostle (ﷺ), and if he approves of it. then I shall accept it. So we came to Allah's Apostle (ﷺ) and made a mention of that to him and he (that person) said: Allah's Messenger by Allah, I did not practice incantation but with the help of Sura al-Fatiha of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incactation)? - and then said: Take out of that and allocate a share for me along with your share.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانُوا فى سَفَرٍ فَمَرُّوا بِحَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَلَمْ يُضِيفُوهُمْ . فَقَالُوا لَهُمْ هَلْ فِيكُمْ رَاقٍ فَإِنَّ سَيِّدَ الْحَىِّ لَدِيغٌ أَوْ مُصَابٌ . فَقَالَ رَجُلٌ مِنْهُمْ نَعَمْ فَأَتَاهُ فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ الرَّجُلُ فَأُعْطِيَ قَطِيعًا مِنْ غَنَمٍ فَأَبَى أَنْ يَقْبَلَهَا . وَقَالَ حَتَّى أَذْكُرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم . فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ . فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا رَقَيْتُ إِلاَّ بِفَاتِحَةِ الْكِتَابِ . فَتَبَسَّمَ وَقَالَ " وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ " . ثُمَّ قَالَ " خُذُوا مِنْهُمْ وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ " .

Reference : Sahih Muslim 2201 a
In-book reference : Book 39, Hadith 87
USC-MSA web (English) reference : Book 26, Hadith 5458
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Bishr with the same the same chain of transmitters (with these words):

That he recited Umm-ul-Qur'an (Sura Fatiha), and he collected his spittle and he applied that and the person became all right.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ كِلاَهُمَا عَنْ غُنْدَرٍ، مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ فَجَعَلَ يَقْرَأُ أُمَّ الْقُرْآنِ وَيَجْمَعُ بُزَاقَهُ وَيَتْفُلُ فَبَرَأَ الرَّجُلُ .

Reference : Sahih Muslim 2201 b
In-book reference : Book 39, Hadith 88
USC-MSA web (English) reference : Book 26, Hadith 5459
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported. We landed at a place where a woman came to us and said:

A scorpiorn has bitten the chief of the tribe. Is there any incantator amongst you? A person amongst us stood up (and went with her). We had no idea that he had been a good incantator but he practised incantation with the help of Sura al -Fatiha and the (the chief) was all right. They gave him a flock of sheep and served us milk. We said (to him): Are you a good incantatory Thereupon he said: I did not do it but by the help of Sura al-Fitiha. He caid: Do not drive (these goats) until we go to Allah's Messenger (ﷺ) and find out (whether it is permissible to accept (this reward of incantation). So we came to Allah's Apostle (may peace be upon hin) and made a rrention of that to him, whereupon he said: How did you come to know that this (Sura al-Fatiha) could be used as an incantation? So distribute them (amongst those who had been present there with him) and allocate a share of mine also.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبَدِ بْنِ سِيرِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ نَزَلْنَا مَنْزِلاً فَأَتَتْنَا امْرَأَةٌ فَقَالَتْ إِنَّ سَيِّدَ الْحَىِّ سَلِيمٌ لُدِغَ فَهَلْ فِيكُمْ مِنْ رَاقٍ فَقَامَ مَعَهَا رَجُلٌ مِنَّا مَا كُنَّا نَظُنُّهُ يُحْسِنُ رُقْيَةً فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ فَأَعْطَوْهُ غَنَمًا وَسَقَوْنَا لَبَنًا فَقُلْنَا أَكُنْتَ تُحْسِنُ رُقْيَةً فَقَالَ مَا رَقَيْتُهُ إِلاَّ بِفَاتِحَةِ الْكِتَابِ . قَالَ فَقُلْتُ لاَ تُحَرِّكُوهَا حَتَّى نَأْتِيَ النَّبِيَّ صلى الله عليه وسلم . فَأَتَيْنَا النَّبِيَّ صلى الله عليه وسلم فَذَكَرْنَا ذَلِكَ لَهُ . فَقَالَ " مَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ اقْسِمُوا وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ " .

Reference : Sahih Muslim 2201 c
In-book reference : Book 39, Hadith 89
USC-MSA web (English) reference : Book 26, Hadith 5460
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he said:

There stood up with her a person amongst us whom we did not know before as an incantator.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ . نَحْوَهُ غَيْرَ أَنَّهُ قَالَ فَقَامَ مَعَهَا رَجُلٌ مِنَّا مَا كُنَّا نَأْبِنُهُ بِرُقْيَةٍ .

Reference : Sahih Muslim 2201 d
In-book reference : Book 39, Hadith 90
USC-MSA web (English) reference : Book 26, Hadith 5461
(deprecated numbering scheme)

(24) Chapter: It Is Recommended To Put Ones Hand On The Site Of The Pain When Supplicating

(24) باب اسْتِحْبَابِ وَضْعِ يَدِهِ عَلَى مَوْضِعِ الأَلَمِ مَعَ الدُّعَاءِ

Uthman b. Abu al-'As Al-Thaqafi reported that he made a complaint of pain to Allah's Messenger (ﷺ) that he felt in his body at the time he had become Muslim. Thereupon Allah's Messenger (ﷺ) said:

Place your hand at the place where you feel pain in your body and say Bismillah (in the name of Allah) three times and seven times A'udhu billahi wa qudratihi min sharri ma ajidu wa uhadhiru (I seek refuge with Allah and with His Power from the evil that I find and that I fear).

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ، أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَجَعًا يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ وَقُلْ بِاسْمِ اللَّهِ . ثَلاَثًا . وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ " .

Reference : Sahih Muslim 2202
In-book reference : Book 39, Hadith 91
USC-MSA web (English) reference : Book 26, Hadith 5462
(deprecated numbering scheme)

(25) Chapter: Seeking Refuge With Allah From The Devil Who Whispers During Prayer

(25) باب التَّعَوُّذِ مِنْ شَيْطَانِ الْوَسْوَسَةِ فِي الصَّلاَةِ

Uthman b. Abu al-'As reported that he came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (ﷺ) said:, That is (the doing of a) Satan (devil) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me.

حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ الْبَاهِلِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي، الْعَلاَءِ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلاَتِي وَقِرَاءَتِي يَلْبِسُهَا عَلَىَّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزِبٌ فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ وَاتْفِلْ عَلَى يَسَارِكَ ثَلاَثًا " . قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي .

Reference : Sahih Muslim 2203 a

In-book reference : Book 39, Hadith 92
USC-MSA web (English) reference : Book 26, Hadith 5463
(deprecated numbering scheme)

'Uthman b. Abu al-'As reported that he came to Allah's Apostle (ﷺ) and he narrated like this. In the hadith transmitted on the authority of Salam b. Nuh there is no mention of three times,

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّهُ أَتَى النَّبِيَّ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِهِ وَلَمْ يَذْكُرْ فِي حَدِيثِ سَالِمِ بْنِ نُوحٍ ثَلاَثًا .

Reference : Sahih Muslim 2203 b
In-book reference : Book 39, Hadith 93
USC-MSA web (English) reference : Book 26, Hadith 5464
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Uthman b. Abu al-'As with a slight variation of wording.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2203 c
In-book reference : Book 39, Hadith 94
USC-MSA web (English) reference : Book 26, Hadith 5465
(deprecated numbering scheme)

(26) Chapter: For Every Disease There Is A Remedy, And It Is Recommended To Treat Disease

(26) باب لِكُلِّ دَاءٍ دَوَاءٌ وَاسْتِحْبَابُ التَّدَاوِي

Jabir reported Allah's Messenger (ﷺ) as saying:

There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَأَبُو الطَّاهِرِ، وَأَحْمَدُ بْنُ عِيسَى، قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " **لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ** " .

Reference : Sahih Muslim 2204
In-book reference : Book 39, Hadith 95
USC-MSA web (English) reference : Book 26, Hadith 5466
(deprecated numbering scheme)

Jabir reported that he visited Muqanna' and then said:

I will not go away unless you get yourself cupped, for I heard Allah's Messenger (ﷺ) say: It is a remedy.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَأَبُو الطَّاهِرِ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ عَادَ الْمُقَنَّعَ ثُمَّ قَالَ لاَ أَبْرَحُ حَتَّى تَحْتَجِمَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " **إِنَّ فِيهِ شِفَاءً** " .

Reference : Sahih Muslim 2205 a
In-book reference : Book 39, Hadith 96
USC-MSA web (English) reference : Book 26, Hadith 5467
(deprecated numbering scheme)

'Asim b. 'Umar b. Qatada reported:

There came to our house 'Abdullah and another person from amongst the members of the household who complained of a wound. Jabir said: What ails you? He said: There is a wound which is very painful for me, whereupon he said: Boy, bring to me a cupper. He said: 'Abdullah, what do you intend to do with the cupper? I said: I would get this wound cupped. He said: By Allah. oven the touch of fly or cloth causes me pain (and cupping) would thus cause me (unbearable) pain. And when he saw him feeling pain (at the idea of cupping), he said: I heard Allah's Messenger (ﷺ) as saying: If there is any effective remedy amongst your remedies, these are (three): Cupping, drinking of honey and cauterisation with the help of fire. Allah's Messenger (ﷺ) had said: As for myself I do not like cauterisation. The cupper was called and he cupped him and he was all right.

حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، قَالَ جَاءَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ فِي أَهْلِنَا وَرَجُلٌ يَشْتَكِي خُرَاجًا بِهِ أَوْ جِرَاحًا فَقَالَ مَا تَشْتَكِي قَالَ خُرَاجٌ بِي قَدْ شَقَّ عَلَىَّ . فَقَالَ يَا غُلاَمُ ائْتِنِي بِحَجَّامٍ . فَقَالَ لَهُ مَا تَصْنَعُ بِالْحَجَّامِ يَا أَبَا عَبْدِ اللَّهِ قَالَ أُرِيدُ أَنْ أُعَلِّقَ فِيهِ مِحْجَمًا . قَالَ وَاللَّهِ إِنَّ الذُّبَابَ لَيُصِيبُنِي أَوْ يُصِيبُنِي الثَّوْبُ فَيُؤْذِينِي وَيَشُقُّ عَلَىَّ . فَلَمَّا رَأَى تَبَرُّمَهُ مِنْ ذَلِكَ قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنْ كَانَ فِي شَىْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ فَفِي شَرْطَةِ مِحْجَمٍ أَوْ شَرْبَةٍ مِنْ عَسَلٍ أَوْ لَذْعَةٍ بِنَارٍ " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا أُحِبُّ أَنْ أَكْتَوِيَ " . قَالَ فَجَاءَ بِحَجَّامٍ فَشَرَطَهُ فَذَهَبَ عَنْهُ مَا يَجِدُ .

Reference : Sahih Muslim 2205 b
In-book reference : Book 39, Hadith 97
USC-MSA web (English) reference : Book 26, Hadith 5468
(deprecated numbering scheme)

Jabir reported that Umm Salama sought permission from Allah's messenger (may Allah's peace upon him) tor getting herself cupped. The Apostle of Allah (ﷺ) asked Abu Taiba to cup her. He (Jabir) said:

I think he (Abu Taiba) was her faster brother or a young boy before entering upon the adolescent period.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ أُمَّ سَلَمَةَ، اسْتَأْذَنَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْحِجَامَةِ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا . قَالَ حَسِبْتُ أَنَّهُ قَالَ كَانَ أَخَاهَا مِنَ الرَّضَاعَةِ أَوْ غُلاَمًا لَمْ يَحْتَلِمْ .

Reference : Sahih Muslim 2206
In-book reference : Book 39, Hadith 98
USC-MSA web (English) reference : Book 26, Hadith 5469
(deprecated numbering scheme)

Jabir reported that Allah's Messenger (ﷺ) sent a phystian to Ubayy b. Ka'b. He cut the vein and then cauterised it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أُبَىِّ بْنِ كَعْبٍ طَبِيبًا فَقَطَعَ مِنْهُ عِرْقًا ثُمَّ كَوَاهُ عَلَيْهِ ‏.‏

Reference : Sahih Muslim 2207 a
In-book reference : Book 39, Hadith 99
USC-MSA web (English) reference : Book 26, Hadith 5470
(deprecated numbering scheme)

A'mash reported this with the same chain of transmitters and he made no mention of the fact that he cut one of his veins.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، أَخْبَرَنَا سُفْيَانُ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرَا فَقَطَعَ مِنْهُ عِرْقًا ‏.‏

Reference : Sahih Muslim 2207 b
In-book reference : Book 39, Hadith 100
USC-MSA web (English) reference : Book 26, Hadith 5471
(deprecated numbering scheme)

Jabir b. 'Abdillah reported that on the day of Ahzab Ubayy received the wound of an arrow in his medial arm vein. Allah's Messenger (ﷺ) cauterised it.

وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، قَالَ سَمِعْتُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبَا سُفْيَانَ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ رُمِيَ أُبَىٌّ يَوْمَ الأَحْزَابِ عَلَى أَكْحَلِهِ فَكَوَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2207 c
In-book reference : Book 39, Hadith 101
USC-MSA web (English) reference : Book 26, Hadith 5472
(deprecated numbering scheme)

Jabir reported that Sa'd b. Mu'adh received a wound of the arrow in his vein. Allah's Messenger (ﷺ) cauterised it with a rod and it was swollen, to the Messenger of Allah (ﷺ) did it for the second time.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، ح وَحَدَّثَنَا يَحْيَى، بْنُ يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي أَكْحَلِهِ - قَالَ - فَحَسَمَهُ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ بِمِشْقَصٍ ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ ‏.‏

Reference : Sahih Muslim 2208
In-book reference : Book 39, Hadith 102
USC-MSA web (English) reference : Book 26, Hadith 5473
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Apostle (ﷺ) got himself cupped and gave to the cupper his wages and he put the medicine in the nostril.

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَاسْتَعَطَ ‏.‏

Reference : Sahih Muslim 1202 d
In-book reference : Book 39, Hadith 103
USC-MSA web (English) reference : Book 26, Hadith 5474
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) got himself cupped and never withheld the wages of anyone.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَكِيعٌ، وَقَالَ، أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ عَامِرٍ الأَنْصَارِيِّ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ احْتَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَكَانَ لاَ يَظْلِمُ أَحَدًا أَجْرَهُ ‏.‏

Reference : Sahih Muslim 1577 d
In-book reference : Book 39, Hadith 104
USC-MSA web (English) reference : Book 26, Hadith 5475
(deprecated numbering scheme)

Ibn Umar reported Allah's Messenger (ﷺ) as saying:

The fever from the vehement raging of the (heat of Hell), so cool it with the help of water.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَابْرُدُوهَا بِالْمَاءِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2209 a
In-book reference : Book 39, Hadith 105
USC-MSA web (English) reference : Book 26, Hadith 5476
(deprecated numbering scheme)

Ibn Umar reported Allah's Apostle (ﷺ) as saying:

Fever is due to vehemence of the heat of Hell, so cool it with water.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏ "‏ إِنَّ شِدَّةَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَابْرُدُوهَا بِالْمَاءِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2209 b
In-book reference : Book 39, Hadith 106
USC-MSA web (English) reference : Book 26, Hadith 5477
(deprecated numbering scheme)

Ibn Umar reported Allah's Messenger (ﷺ) as saying:

Fever is from the vehement raging of the fire of Hell, so extinguish it with water.

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مَالِكٌ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ رَافِعٍ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏ "‏ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَطْفِئُوهَا بِالْمَاءِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2209 c
In-book reference : Book 39, Hadith 107
USC-MSA web (English) reference : Book 26, Hadith 5478
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

Fever is from the vehement Paging of the Hell-fire, so cool it with water.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَطْفِئُوهَا بِالْمَاءِ " .

Reference : Sahih Muslim 2209 d
In-book reference : Book 39, Hadith 108
USC-MSA web (English) reference : Book 26, Hadith 5479
(deprecated numbering scheme)

'A'isha reported Allah's messenger (ﷺ) as saying:

Fever is from the vehement raging of the Hell-fire, so cool it with water.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَابْرُدُوهَا بِالْمَاءِ " .

Reference : Sahih Muslim 2210 a
In-book reference : Book 39, Hadith 109
USC-MSA web (English) reference : Book 26, Hadith 5480
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا خَالِدُ بْنُ الْحَارِثِ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2210 b
In-book reference : Book 39, Hadith 110
USC-MSA web (English) reference : Book 26, Hadith 5481
(deprecated numbering scheme)

Asma' reported that a woman running high fever was brought to her. She asked water to be brought and then sprinkled it in the opening of a shirt at the uppermost part of the chest and said that Allah's Messenger (ﷺ) had said:

Cool (the fever) with water. for it is because of the vehemence of the beat of Hell.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرْأَةِ الْمَوْعُوكَةِ فَتَدْعُو بِالْمَاءِ فَتَصُبُّهُ فِي جَيْبِهَا وَتَقُولُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " ابْرُدُوهَا بِالْمَاءِ " . وَقَالَ " إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ " .

Reference : Sahih Muslim 2211 a
In-book reference : Book 39, Hadith 111
USC-MSA web (English) reference : Book 26, Hadith 5482
(deprecated numbering scheme)

Hisham reported this hadith with the same chain of transmitters. In the hadith transmitted on the authority of Ibn Numair (the words are):

" She poured water on her sides and in the opening of the shirt at the uppermost part of the chest." There is no mention of these words:" It is from the vehemence of the heat of the Hell." This hadith has been narrated on the authority of Abu Usama with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ ابْنِ نُمَيْرٍ صَبَّتِ الْمَاءَ بَيْنَهَا وَبَيْنَ جَيْبِهَا . وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أُسَامَةَ " أَنَّهَا مِنْ فَيْحِ جَهَنَّمَ " . قَالَ أَبُو أَحْمَدَ قَالَ إِبْرَاهِيمُ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ حَدَّثَنَا أَبُو أُسَامَةَ بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2211 b
In-book reference : Book 39, Hadith 112
USC-MSA web (English) reference : Book 26, Hadith 5483
(deprecated numbering scheme)

Rafi' b. Khadij reported:
I heard Allah's messenger (ﷺ) as saying: The fever is due to the intense heat of the Hell, so cool it with water.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ، بْنِ رِفَاعَةَ عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْحُمَّى فَوْرٌ مِنْ جَهَنَّمَ فَابْرُدُوهَا بِالْمَاءِ " .

Reference : Sahih Muslim 2212 a
In-book reference : Book 39, Hadith 113
USC-MSA web (English) reference : Book 26, Hadith 5484
(deprecated numbering scheme)

Rafi' b. Khadij reported:
I heard Allah's Messenger (ﷺ) as saying: The fever is due to the intense heat of Hell, so cool it down in your (bodies) with water. Aba Bakr has made no mention of the word" from you" ('ankum), but he said that Rafi' b. Khadij had informed him of it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الْحُمَّى مِنْ فَوْرِ جَهَنَّمَ فَابْرُدُوهَا عَنْكُمْ بِالْمَاءِ " . وَلَمْ يَذْكُرْ أَبُو بَكْرٍ " عَنْكُمْ " . وَقَالَ قَالَ أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ .

Reference : Sahih Muslim 2212 b
In-book reference : Book 39, Hadith 114
USC-MSA web (English) reference : Book 26, Hadith 5485
(deprecated numbering scheme)

(27) Chapter: It Is Disliked To Administer Medicine In The Side Of The Mouth Forcibly

(27) باب كَرَاهَةِ التَّدَاوِي بِاللَّدُودِ

'A'isha reported:
we (intended to pour) medicine in the mouth of Allah's Messenger (ﷺ) in his illness, but he pointed out (with the gesture of his hand) that it should not be poured into the mouth against his will. We said: (It was perhaps due to the natural) aversion of the patient against medicine. When he recovered, he said: Medicine should be poured into the mouth of every one of you except Ibn 'Abbas, for he was not present amongst you.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي مُوسَى بْنُ أَبِي، عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ، قَالَتْ لَدَدْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ فَأَشَارَ أَنْ لاَ تَلُدُّونِي . فَقُلْنَا كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ . فَلَمَّا أَفَاقَ قَالَ " لاَ يَبْقَى أَحَدٌ مِنْكُمْ إِلاَّ لُدَّ غَيْرُ الْعَبَّاسِ فَإِنَّهُ لَمْ يَشْهَدْكُمْ " .

Reference : Sahih Muslim 2213

In-book reference : Book 39, Hadith 115
USC-MSA web (English) reference : Book 26, Hadith 5486
(deprecated numbering scheme)

(28) Chapter: Treatment With Indian Aloeswood, Which Is Costmary

(28) باب التَّدَاوِي بِالْعُودِ الْهِنْدِيِّ وَهُوَ الْكُسْتُ

Umm Qais, daughter of Mihsan, the sister of 'Ukasha b. Mihsan said:

I visited Allah's Messenger (ﷺ) along with my son who had not, by that time, been weaned and he pissed over his (clothes). He ordered water to be brought and sprinkled (it) over them. She (further) said: I visited him (Allah's Apostle) along with my son and I had squeezed the swelling in the uvula, whereupon he said: Why do you afflict your children by compressing like this? Use this Indian aloeswood, for it contains seven types of remedies, one among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula and poured into the side of the mouth for pleurisy.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، أُخْتِ عُكَّاشَةَ بْنِ مِحْصَنٍ قَالَتْ دَخَلْتُ بِابْنٍ لِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَمْ يَأْكُلِ الطَّعَامَ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَرَشَّهُ ‏.‏

قَالَتْ وَدَخَلْتُ عَلَيْهِ بِابْنٍ لِي قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ ‏"‏ عَلاَمَهْ تَدْغَرْنَ أَوْلاَدَكُنَّ بِهَذَا الْعِلاَقِ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ يُسْعَطُ مِنَ الْعُذْرَةِ وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ ‏"‏ ‏.‏

Reference : Sahih Muslim 287 d, 2214 a
In-book reference : Book 39, Hadith 116
USC-MSA web (English) reference : Book 26, Hadith 5487
(deprecated numbering scheme)

Umm Qais, daughter of Mihsan, was one of the earlier female emigrants who had pledged allegiance to Allah's Messenger (ﷺ). She was the sister of Ukisha b. Mihsan, one of the posterity of Asad b. Khuzaima. She reported that she came to Allah's messenger (ﷺ) along with her son who had not attained the age of weaning and she had compressed the swelling of his uvula. (Yunus said:

She compressed the uvula because she was afraid that there might be swelling of uvula.) Thereupon Allah's Messenger (ﷺ) said: Why do you afflict your children by compressing in this way? You should use Indian aloeswood, for it has seven remedies in it, one of them being the remedy for pleurisy. Ubaidullah reported that she had told that that was the child who pissed in the lap of Allah's Messenger (ﷺ), and Allah's Messenger (ﷺ) called for water and sprinkled it on his urine, but he did not wash it well.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِحْصَنٍ أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ - قَالَ أَخْبَرَتْنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ وَقَدْ أَعْلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ - قَالَ يُونُسُ أَعْلَقَتْ غَمَزَتْ فَهِيَ تَخَافُ أَنْ يَكُونَ بِهِ عُذْرَةٌ - قَالَتْ - فَقَالَ رَسُولُ

اللَّهِ صلى الله عليه وسلم " عَلاَمَهْ تَدْغَرْنَ أَوْلاَدَكُنَّ بِهَذَا الإِعْلاَقِ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ - يَعْنِي بِهِ الْكُسْتَ - فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ " .

قَالَ عُبَيْدُ اللَّهِ وَأَخْبَرَتْنِي أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حَجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَاءٍ فَنَضَحَهُ عَلَى بَوْلِهِ وَلَمْ يَغْسِلْهُ غَسْلاً .

Reference : Sahih Muslim 2214 b, 287 e
In-book reference : Book 39, Hadith 117
USC-MSA web (English) reference : Book 26, Hadith 5488
(deprecated numbering scheme)

(29) Chapter: Healing Sickness With The Black Seed

(29) باب التَّدَاوِي بِالْحَبَّةِ السَّوْدَاءِ

Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying:

Nigella seed is a remedy for every disease except death.

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ، أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُمَا أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ إِلاَّ السَّامَ " . وَالسَّامُ الْمَوْتُ . وَالْحَبَّةُ السَّوْدَاءُ الشُّونِيزُ .

Reference : Sahih Muslim 2215 a
In-book reference : Book 39, Hadith 118
USC-MSA web (English) reference : Book 26, Hadith 5489
(deprecated numbering scheme)

This hadith has been narrated through other chains of transmitters but with a slight variation of wording.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ عُقَيْلٍ وَفِي حَدِيثِ سُفْيَانَ وَيُونُسَ الْحَبَّةُ السَّوْدَاءُ . وَلَمْ يَقُلِ الشُّونِيزُ .

Reference : Sahih Muslim 2215 b
In-book reference : Book 39, Hadith 119
USC-MSA web (English) reference : Book 26, Hadith 5489
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no disease for which Nigella seed does not provide remedy.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ دَاءٍ إِلاَّ فِي الْحَبَّةِ السَّوْدَاءِ مِنْهُ شِفَاءٌ إِلاَّ السَّامَ " .

Reference : Sahih Muslim 2215 c
In-book reference : Book 39, Hadith 120
USC-MSA web (English) reference : Book 26, Hadith 5490
(deprecated numbering scheme)

(30) Chapter: Talbinah Gives Comfort To The Sick Person

(30) باب التَّلْبِينَةُ مُجَمَّةٌ لِفُؤَادِ الْمَرِيضِ

'A'isha the wife of Allah's Apostle (ﷺ) said:

When there was any bereavement in her family the women gathered there for condolence and they departed except the members of the family and some selected persons. She asked to prepare talbina in a small couldron and it was cooked and then tharid was prepared and it was poured over talbina, then she said: Eat it, for I heard Allah's Messenger (may peade be upon him) as saying: Talbina gives comfort to the aggrieved heart and it lessens grief.

وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلاَّ أَهْلَهَا وَخَاصَّتَهَا - أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا ثُمَّ قَالَتْ كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " التَّلْبِينَةُ مُجَمَّةٌ لِفُؤَادِ الْمَرِيضِ تُذْهِبُ بَعْضَ الْحُزْنِ " .

Reference : Sahih Muslim 2216
In-book reference : Book 39, Hadith 121
USC-MSA web (English) reference : Book 26, Hadith 5491
(deprecated numbering scheme)

(31) Chapter: Treating Sickness With A Drink Of Honey

(31) باب التَّدَاوِي بِسَقْيِ الْعَسَلِ

Abu Sa'id Khudri reported that a person came to Allah's Apostle (ﷺ) and told him that his brother's bowels were loose. Thereupon Allah's Messenger (ﷺ) said:

Give him honey. So he gave him that and then came and said: I gave him honey but it has only made his bowels more loose. He said this three times; and then he came the fourth time, and he (the Holy Prophet) said: Give him honey. He said: I did give him, but it has only made his bowels more loose, whereupon Allah's Messenger (ﷺ) said: Allah has spoken the truth and your brother's bowels are in the wrong. So he made him drink (honey) and he was recovered.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْقِهِ عَسَلاً " . فَسَقَاهُ ثُمَّ جَاءَهُ فَقَالَ إِنِّي سَقَيْتُهُ عَسَلاً فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاَقًا . فَقَالَ لَهُ ثَلاَثَ مَرَّاتٍ ثُمَّ جَاءَ الرَّابِعَةَ فَقَالَ " اسْقِهِ عَسَلاً " . فَقَالَ لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلاَّ اسْتِطْلاَقًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ " . فَسَقَاهُ فَبَرَأَ .

Reference : Sahih Muslim 2217 a

In-book reference : Book 39, Hadith 122
USC-MSA web (English) reference : Book 26, Hadith 5492
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِيهِ عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ إِنَّ أَخِي عَرِبَ بَطْنُهُ ‏.‏ فَقَالَ لَهُ ‏"‏ اسْقِهِ عَسَلاً ‏"‏ ‏.‏ بِمَعْنَى حَدِيثِ شُعْبَةَ ‏.‏

Reference : Sahih Muslim 2217 b
In-book reference : Book 39, Hadith 123
USC-MSA web (English) reference : Book 26, Hadith 5492
(deprecated numbering scheme)

(32) Chapter: The Plague, Ill Omens, Soothsaying And The Like

(32) باب الطَّاعُونِ وَالطِّيَرَةِ وَالْكَهَانَةِ وَنَحْوِهَا

'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that he asked Usama b. Zaid:

What have you heard from Allah's Messenger (ﷺ) about plague? Thereupon Usama said: Allah's Messenger (ﷺ) said: Plague is a calamity which was sent to Bani Isra'il or upon those who were before you. So when you hear that it has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run out of it. In the narration transmitted on the authority of Abu Nadr there is a slight variation of wording.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَأَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يَسْأَلُ، أُسَامَةَ بْنَ زَيْدٍ مَاذَا سَمِعْتَ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الطَّاعُونِ فَقَالَ أُسَامَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الطَّاعُونُ رِجْزٌ أَوْ عَذَابٌ أُرْسِلَ عَلَى بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ ‏"‏ ‏.‏ وَقَالَ أَبُو النَّضْرِ ‏"‏ لاَ يُخْرِجُكُمْ إِلاَّ فِرَارٌ مِنْهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 2218 a
In-book reference : Book 39, Hadith 124
USC-MSA web (English) reference : Book 26, Hadith 5493
(deprecated numbering scheme)

Usama b. Zaid reported that Allah's Messenger (ﷺ) had said:

Plague is the sign of a calamity with which Allah, the Exalted and Glorious, affects people from His servants. So when you hear about it, don't enter there (where it has broken out), and when it has broken out in a land and you are there, then don't run away from it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالاَ أَخْبَرَنَا الْمُغِيرَةُ، - وَنَسَبَهُ ابْنُ قَعْنَبٍ فَقَالَ ابْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ - عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ، بْنِ أَبِي وَقَّاصٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ الطَّاعُونُ آيَةُ الرِّجْزِ ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ فَإِذَا سَمِعْتُمْ بِهِ فَلاَ تَدْخُلُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَفِرُّوا مِنْهُ ‏"‏ ‏.‏ هَذَا حَدِيثُ الْقَعْنَبِيِّ وَقُتَيْبَةَ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 2218 b
In-book reference : Book 39, Hadith 125

USC-MSA web (English) reference : Book 26, Hadith 5494
(deprecated numbering scheme)

Usama reported Allah's Messenger (ﷺ) as saying:

Plague is a calamity which was inflicted on those who were before you, or upon Bani Isra'il. So when it has broken out in a land, don't run out of it, and when it has spread in a land, then don't enter it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أُسَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ هَذَا الطَّاعُونَ رِجْزٌ سُلِّطَ عَلَى مَنْ كَانَ قَبْلَكُمْ أَوْ عَلَى بَنِي إِسْرَائِيلَ فَإِذَا كَانَ بِأَرْضٍ فَلاَ تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ وَإِذَا كَانَ بِأَرْضٍ فَلاَ تَدْخُلُوهَا " .

Reference	: Sahih Muslim 2218 c
In-book reference	: Book 39, Hadith 126
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5495

'Amir b. Sa'd reported that a person asked Sa'd b. Abu Waqqas about the plague, whereupon Usama b. Zaid said:

I would inform you about it. The Messenger of Allah (ﷺ) said: It is a calamity or a disease which Allah sent to a group of Bani Isra'il, or to the people who were before you; so when you hear of it in land, don't enter it and when it has broken out in your land, don't run away from it.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو، بْنُ دِينَارٍ أَنَّ عَامِرَ بْنَ سَعْدٍ، أَخْبَرَهُ أَنَّ رَجُلاً سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطَّاعُونِ، فَقَالَ أُسَامَةُ بْنُ زَيْدٍ أَنَا أُخْبِرُكَ عَنْهُ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ عَذَابٌ أَوْ رِجْزٌ أَرْسَلَهُ اللَّهُ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ نَاسٍ كَانُوا قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَدْخُلُوهَا عَلَيْهِ وَإِذَا دَخَلَهَا عَلَيْكُمْ فَلاَ تَخْرُجُوا مِنْهَا فِرَارًا " .

Reference	: Sahih Muslim 2218 d
In-book reference	: Book 39, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5496

This hadith has been narrated on the authority of Ibn Juraij through another chain of transmitters.

وَحَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالاَ حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلاَهُمَا عَنْ عَمْرِو بْنِ، دِينَارٍ بِإِسْنَادِ ابْنِ جُرَيْجٍ نَحْوَ حَدِيثِهِ .

Reference	: Sahih Muslim 2218 e
In-book reference	: Book 39, Hadith 128
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5497

Usama b. Zaid reported Allah's Messenger (ﷺ) having said this:

This calamity or illness was a punishment with which were punished some of the nations before you. Then it was left upon the earth. It goes away once and comes back again. He who heard of its presence in a land should not go towards it, and he who happened to be in a land where it had broken out should not fly from it.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو وَحَرْمَلَةُ بْنُ يَحْيَى قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ هَذَا الْوَجَعَ أَوِ السَّقَمَ رِجْزٌ عُذِّبَ بِهِ بَعْضُ الأُمَمِ قَبْلَكُمْ ثُمَّ بَقِيَ بَعْدُ بِالأَرْضِ فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الأُخْرَى فَمَنْ سَمِعَ بِهِ بِأَرْضٍ فَلاَ يَقْدَمَنَّ عَلَيْهِ وَمَنْ وَقَعَ بِأَرْضٍ وَهُوَ بِهَا فَلاَ يُخْرِجَنَّهُ الْفِرَارُ مِنْهُ " .

Reference : Sahih Muslim 2218 f
In-book reference : Book 39, Hadith 129
USC-MSA web (English) reference : Book 26, Hadith 5498
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with a different chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ نَحْوَ حَدِيثِهِ .

Reference : Sahih Muslim 2218 g
In-book reference : Book 39, Hadith 130
USC-MSA web (English) reference : Book 26, Hadith 5499
(deprecated numbering scheme)

Shu'ba reported from Habib:

While we were in Medina we heard of plague having broken out in Kufa. 'Ata b. Yasir and others said to me that Allah's Messenger (ﷺ) had said. If you are in a land where it (this scourge) has broken out, don't get out of it, and if you were to know that it had broken (in another land, then don't enter it. I said to him: From whom (did you hear it)? They said: 'Amir b. Sa'd has narrated it. So I came to him. They said that he was not present there. So I met his brother Ibrahim b. Sa'd and asked him. He said: I bear testimony to the fact that Usama narrated it to Sa'd saying: I heard Allah's Messenger (ﷺ) as saying that it is a God-sent punishment from the calamity or from the remnant of the calamity with which people were afflicted before you. So when it is in a land and you are there, don't get out of it, and if (this news reaches you) that it has broken out in a land, then don't enter therein. Habib said: I said to Ibrahim: Did you hear Usama narrating it to Sa'd and he was not denying it. He said: Yes.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبٍ، قَالَ كُنَّا بِالْمَدِينَةِ فَبَلَغَنِي أَنَّ الطَّاعُونَ قَدْ وَقَعَ بِالْكُوفَةِ فَقَالَ لِي عَطَاءُ بْنُ يَسَارٍ وَغَيْرُهُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا كُنْتَ بِأَرْضٍ فَوَقَعَ بِهَا فَلاَ تَخْرُجْ مِنْهَا وَإِذَا بَلَغَكَ أَنَّهُ بِأَرْضٍ فَلاَ تَدْخُلْهَا " . قَالَ قُلْتُ عَمَّنْ قَالُوا عَنْ عَامِرِ بْنِ سَعْدٍ يُحَدِّثُ بِهِ . قَالَ فَأَتَيْتُهُ فَقَالُوا غَائِبٌ - قَالَ - فَلَقِيتُ أَخَاهُ إِبْرَاهِيمَ بْنَ سَعْدٍ فَسَأَلْتُهُ فَقَالَ شَهِدْتُ أُسَامَةَ يُحَدِّثُ سَعْدًا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ هَذَا الْوَجَعَ رِجْزٌ أَوْ عَذَابٌ أَوْ بَقِيَّةُ عَذَابٍ عُذِّبَ بِهِ أُنَاسٌ مِنْ قَبْلِكُمْ فَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا مِنْهَا وَإِذَا بَلَغَكُمْ أَنَّهُ بِأَرْضٍ فَلاَ تَدْخُلُوهَا " . قَالَ حَبِيبٌ فَقُلْتُ لإِبْرَاهِيمَ آنْتَ سَمِعْتَ أُسَامَةَ يُحَدِّثُ سَعْدًا وَهُوَ لاَ يُنْكِرُ قَالَ نَعَمْ .

Reference : Sahih Muslim 2218 h
In-book reference : Book 39, Hadith 131
USC-MSA web (English) reference : Book 26, Hadith 5500
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters except for the fact that no mention has been made of the account of 'Ata b. Yasir as in the previous hadith.

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قِصَّةَ عَطَاءِ بْنِ يَسَارٍ فِي أَوَّلِ الْحَدِيثِ .

Reference : Sahih Muslim 2218 i
In-book reference : Book 39, Hadith 132
USC-MSA web (English) reference : Book 26, Hadith 5501
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Sa'd b. Malik, Khuzaima b. Thabit and Usama b. Zaid.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ، بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ مَالِكٍ، وَخُزَيْمَةَ بْنِ ثَابِتٍ، وَأُسَامَةَ بْنِ زَيْدٍ، قَالُوا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ شُعْبَةَ .

Reference : Sahih Muslim 2218 j
In-book reference : Book 39, Hadith 133
USC-MSA web (English) reference : Book 26, Hadith 5502
(deprecated numbering scheme)

Ibrahim b. Sa'd b. Abu Waqqas reported:

Usama b. Zaid and Sa'd had been sitting and they had been conversing and they said this hadith.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ كَانَ أُسَامَةُ بْنُ زَيْدٍ وَسَعْدٌ جَالِسَيْنِ يَتَحَدَّثَانِ فَقَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2218 k
In-book reference : Book 39, Hadith 134
USC-MSA web (English) reference : Book 26, Hadith 5503
(deprecated numbering scheme)

This hadith has been transmitted by Ibrahim b. Sa'd b. Malik on the authority of his father.

وَحَدَّثَنِيهِ وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، - يَعْنِي الطَّحَّانَ - عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، بْنِ أَبِي ثَابِتٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2218 l
In-book reference : Book 39, Hadith 135
USC-MSA web (English) reference : Book 26, Hadith 5503
(deprecated numbering scheme)

'Abdullah b. 'Abbas reported:

Umar b. Khattab set out for Syria. As he came at Sargh (a town by the side of Hijaz on the way to Syria), there met him the commander of the forces, Abu Ubaida b. Jandb, and his companions. They informed him that a scourge had broken out in Syria. Ibn 'Abbas further reported that 'Umar said: Call to me tile earliest emigrants. So I called them. He (Hadrat 'Umar) sought their advice, and they told him that the scourge had broker, out in Syria. There was a difference of opinion (whether they should proceed further or go back to their homes in such a situation). Some of them said: You ('Umar) have set forth for a task, and, therefore, we would not advise you to go back, whereas some of them said: You have along with you the remnants (of the sacred galaxy) of men and (the blessed) Companions of Allah's Messenger (ﷺ), so we would not advise you to go forth towards this calamity (with such eminent persons and thus expose them deliberately to a danger). He (Hadrat 'Umar) said: You can now go away. He said: Call to me the Ansar. So I called them to him, and he consulted them, and they trod the same path as was trodden by the Muhajirin, and they differed in their opinions as they had differed. He said: Now, you can go. He again said: Call to me the old persons of the Quraish who had migrated before the Victory (that is the Victory of Mecca), so I called

them (and Hadrat 'Umar consulted them) and not even two persons differed (from the opinion held by the earlier delegates). They said: Our opinion is that you better go back along with the people and do not make them go to this scourge, So 'Umar made announcement to the people: In the morning I would be on the back of my side. So they (set forth in the morning), whereupon Abu 'Ubaida b. Jarrah said: Are you going to run away from the Divine Decree? Thereupon 'Umar said: Had it been someone else to say this besides you! 'Umar (in fact) did not approve of his opposing (this decision) and he said: Yes, we are running from the Divine Decree (to the) Divine Decree. You should think if there had been camels for you and you happened to get down in a valley having two sides, one of them covered with verdure and the other being barren, would you not (be doing) according to the Divine Decree if you graze them in verdure? And in case you graze them in the barren land (even then you would be grazing them) according to the Divine Decree. There happened to come 'Abd al-Rahman b. 'Auf and he had been absent in connection with some of his needs. He said: I have with me a knowledge of it, that I heard Allah's Messenger (ﷺ) as saying: If you hear of its presence (the presence of plague) in a land, don't enter it, but if it spreads in the land where you are, don't fly from it. Thereupon 'Umar b. Khattab praised Allah and then went back?

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ، الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرْغَ لَقِيَهُ أَهْلُ الأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ . قَالَ ابْنُ عَبَّاسٍ فَقَالَ عُمَرُ ادْعُ لِيَ الْمُهَاجِرِينَ الأَوَّلِينَ . فَدَعَوْتُهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَاخْتَلَفُوا فَقَالَ بَعْضُهُمْ قَدْ خَرَجْتَ لأَمْرٍ وَلاَ نَرَى أَنْ تَرْجِعَ عَنْهُ . وَقَالَ بَعْضُهُمْ مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ نَرَى أَنْ تُقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ . فَقَالَ ارْتَفِعُوا عَنِّي . ثُمَّ قَالَ ادْعُ لِيَ الأَنْصَارَ فَدَعَوْتُهُمْ لَهُ فَاسْتَشَارَهُمْ فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ وَاخْتَلَفُوا كَاخْتِلاَفِهِمْ . فَقَالَ ارْتَفِعُوا عَنِّي . ثُمَّ قَالَ ادْعُ لِي مَنْ كَانَ هَا هُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ . فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفْ عَلَيْهِ رَجُلاَنِ فَقَالُوا نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلاَ تُقْدِمْهُمْ عَلَى هَذَا الْوَبَاءِ . فَنَادَى عُمَرُ فِي النَّاسِ إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ فَأَصْبِحُوا عَلَيْهِ . فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ أَفِرَارًا مِنْ قَدَرِ اللَّهِ فَقَالَ عُمَرُ لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ - وَكَانَ عُمَرُ يَكْرَهُ خِلاَفَهُ - نَعَمْ نَفِرُّ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِبِلٌ فَهَبَطَتْ وَادِيًا لَهُ عِدْوَتَانِ إِحْدَاهُمَا خَصْبَةٌ وَالأُخْرَى جَدْبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ قَالَ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ فَقَالَ إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ " . قَالَ فَحَمِدَ اللَّهَ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ انْصَرَفَ .

Reference	: Sahih Muslim 2219 a
In-book reference	: Book 39, Hadith 136
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5504

This hadith has been reported on the authority of Ma'mar with the same chain of transmitters but with this addition:

" Do you think that he would graze in the barren land but would abandon the green land? Would you not attribute it to be a failing on his part? He said: Yes. He said: Then proceed. And he moved on until he came to Medina. And he said to me: This is the right place, or he said: That is the destination if Allah so wills."

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ مَالِكٍ وَزَادَ فِي حَدِيثِ مَعْمَرٍ قَالَ وَقَالَ لَهُ أَيْضًا أَرَأَيْتَ أَنَّهُ لَوْ رَعَى الْجَدْبَةَ وَتَرَكَ الْخَصْبَةَ أَكُنْتَ مُعَجِّزَهُ قَالَ نَعَمْ . قَالَ فَسِرْ إِذًا . قَالَ فَسَارَ حَتَّى أَتَى الْمَدِينَةَ فَقَالَ هَذَا الْمَحِلُّ . أَوْ قَالَ هَذَا الْمَنْزِلُ إِنْ شَاءَ اللَّهُ .

Reference : Sahih Muslim 2219 b
In-book reference : Book 39, Hadith 137
USC-MSA web (English) reference : Book 26, Hadith 5505
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Abdullah b. Harith with a slight variation of wording.

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ الْحَارِثِ حَدَّثَهُ . وَلَمْ يَقُلْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ .

Reference : Sahih Muslim 2219 c
In-book reference : Book 39, Hadith 138
USC-MSA web (English) reference : Book 26, Hadith 5505
(deprecated numbering scheme)

'Amir b. Rabi'ah reported:

'Umar went to Syria and as he came to Sargh, information was given to him that an epidemic had broken out in Syria. 'Abd al-Rahman b. 'Auf narrated to him that Allah's Messenger (ﷺ) had said: When you hear of its presence in a land, don't move towards it, and when it breaks out in a land and you are therein, then don't run away from it. So 'Umar b. Khattab came back from Sargh. Salim b. 'Abdullah reported that 'Umar went back, along with people on hearing the hadith reported on the authority of 'Abd al-Rahman b. 'Auf.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ، عَامِرِ بْنِ رَبِيعَةَ أَنَّ عُمَرَ، خَرَجَ إِلَى الشَّامِ فَلَمَّا جَاءَ سَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ . فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ . وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ " . فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنْ سَرْغَ . وَعَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ بِالنَّاسِ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ .

Reference : Sahih Muslim 2219 d
In-book reference : Book 39, Hadith 139
USC-MSA web (English) reference : Book 26, Hadith 5506
(deprecated numbering scheme)

(33) Chapter: There Is No 'Adwa, No Tiyarah (Evil Omens), No Hamah. No Safar, No Nawa', And No Ghoul, And No Sick Camel Should Be Brought To A Healthy Camel

(33) باب لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ هَامَةَ وَلاَ صَفَرَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no infection, no safar, no hama. A desert Arab said: Allah's Messenger, how is it that when the camel is in the sand it is like a deer-then a camel afflicted with scab mixes with it and it is affected by sub? He (the Holy Prophet) said: Who infected the first one?

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، - وَاللَّفْظُ لأَبِي الطَّاهِرِ - قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي، هُرَيْرَةَ حِينَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ صَفَرَ وَلاَ هَامَةَ " . فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ فَمَا بَالُ الإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ فَيَجِيءُ الْبَعِيرُ الأَجْرَبُ فَيَدْخُلُ فِيهَا فَيُجْرِبُهَا كُلَّهَا قَالَ " فَمَنْ أَعْدَى الأَوَّلَ " .

Reference : Sahih Muslim 2220 a
In-book reference : Book 39, Hadith 140
USC-MSA web (English) reference : Book 26, Hadith 5507
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no evil omen, no safar, no hama. A desert Arab said: Allah's, Messenger.... The rest of the hadith is the same.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَحَسَنٌ الْحُلْوَانِيُّ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَغَيْرُهُ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ صَفَرَ وَلاَ هَامَةَ " . فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ . بِمِثْلِ حَدِيثِ يُونُسَ .

Reference : Sahih Muslim 2220 b
In-book reference : Book 39, Hadith 141
USC-MSA web (English) reference : Book 26, Hadith 5508
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no trahsitive disease. Thereupon a desert Arab stood up. The rest of the hadith is the same and in the hadith transmitted on the authority of Zuhri' the Prophet (ﷺ) is reported to have said: There is no transitive disease, no safar, no hama.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ عَدْوَى " . فَقَامَ أَعْرَابِيٌّ . فَذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ وَصَالِحٍ . وَعَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ ابْنُ أُخْتِ نَمِرٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ صَفَرَ وَلاَ هَامَةَ " .

Reference : Sahih Muslim 2220 c
In-book reference : Book 39, Hadith 142
USC-MSA web (English) reference : Book 26, Hadith 5509
(deprecated numbering scheme)

Abu Salama h. 'Abd al-Rahman b. 'Auf reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, but he is also reported to have said: A sick person should not be taken to one who is healthy. Abu Salama said that Abu Huraira used to narrate these two (different ahadith) from Allah's Messenger (ﷺ), but afterwards Abu Huraira became silent on these words:" There is no transitive disease," but he stuck to this that the sick person should not be taken to one who is healthy. Harith b. Abu Dhubab (and he was the first cousin of Abu Huraira) said: Abu Huraira, I used to hear from you that you narrated to us along with this hadith and the other one also (there is no transitive disease), but now you observe silence about it. You used to say that Allah's Messenger (ﷺ) said: There is no transitive disease. Abu Huraira denied having any knowledge of that, but he said that the sick

camel should not be taken to the healthy one. Harith, however, did not agree with him, which irritated Abu Huraira and he said to him some words in the Abyssinian language. He said to Harith: Do you know what I said to you? He said: No. Abu Huraira said: I simply denied having said it. Abu Salama sad: By my life, Abu Huraira in fact used to report Allah's Messenger (ﷺ) having said: There is no transitive disease. I do not know whether Abu Huraira has forgotten it or he deemed it an abrogated statement in the light of the other one.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى " . وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ " .

قَالَ أَبُو سَلَمَةَ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلْتَيْهِمَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ قَوْلِهِ " لاَ عَدْوَى " . وَأَقَامَ عَلَى " أَنْ لاَ يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ " . قَالَ فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ - وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ - قَدْ كُنْتُ أَسْمَعُكَ يَا أَبَا هُرَيْرَةَ تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيثًا آخَرَ قَدْ سَكَتَّ عَنْهُ كُنْتَ تَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى " . فَأَبَى أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ وَقَالَ " لاَ يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ " . فَمَا رَآهُ الْحَارِثُ فِي ذَلِكَ حَتَّى غَضِبَ أَبُو هُرَيْرَةَ فَرَطَنَ بِالْحَبَشِيَّةِ فَقَالَ لِلْحَارِثِ أَتَدْرِي مَاذَا قُلْتُ قَالَ لاَ . قَالَ أَبُو هُرَيْرَةَ . قُلْتُ أَبَيْتُ . قَالَ أَبُو سَلَمَةَ وَلَعَمْرِي لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى " . فَلاَ أَدْرِي أَنَسِيَ أَبُو هُرَيْرَةَ أَوْ نَسَخَ أَحَدُ الْقَوْلَيْنِ الآخَرَ

Reference	: Sahih Muslim 2221 a
In-book reference	: Book 39, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5510

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease and he also reported along with it: The ill should not be taken to the healthy.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ حَدَّثَنِي وَقَالَ، الآخَرَانِ حَدَّثَنَا يَعْقُوبُ، - يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ، شِهَابٍ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى " . وَيُحَدِّثُ مَعَ ذَلِكَ " لاَ يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ " . بِمِثْلِ حَدِيثِ يُونُسَ .

Reference	: Sahih Muslim 2221 b
In-book reference	: Book 39, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5511

This hadith has been reported on the authority of Zuhri with the same chain of transmitters.

حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 2221 c
In-book reference	: Book 39, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5512

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no huma, no star promising rain, no safar.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ هَامَةَ وَلاَ نَوْءَ وَلاَ صَفَرَ " ‏.‏

Reference : Sahih Muslim 2220 d
In-book reference : Book 39, Hadith 146
USC-MSA web (English) reference : Book 26, Hadith 5513
(deprecated numbering scheme)

Jabir reported Allal's Messenger (ﷺ) as saying:

There is no transitive disease, no ill omen, no ghoul.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، ح

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ غُولَ " ‏.‏

Reference : Sahih Muslim 2222 a
In-book reference : Book 39, Hadith 147
USC-MSA web (English) reference : Book 26, Hadith 5514
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no ghoul, no safar.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا يَزِيدُ، - وَهُوَ التُّسْتَرِيُّ - حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ غُولَ وَلاَ صَفَرَ " ‏.‏

Reference : Sahih Muslim 2222 b
In-book reference : Book 39, Hadith 148
USC-MSA web (English) reference : Book 26, Hadith 5515
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Apostle (ﷺ) as saying:

There is no transitive disease, no safar, no ghoul. He (the narrator) said: I heard Abu Zubair say: Jabir explained for them the word safar. Abu Zubair said: safar means belly. It was said to Jabir: Why is it so? He said that it was held that safar implied the worms of the belly, but he gave no explanation of ghoul. Abu Zubair said: Ghoul is that which kills the travellers.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ عَدْوَى وَلاَ صَفَرَ وَلاَ غُولَ " ‏.‏ وَسَمِعْتُ أَبَا الزُّبَيْرِ يَذْكُرُ أَنَّ جَابِرًا فَسَّرَ لَهُمْ قَوْلَهُ " وَلاَ صَفَرَ " ‏.‏ فَقَالَ أَبُو الزُّبَيْرِ الصَّفَرُ الْبَطْنُ ‏.‏ فَقِيلَ لِجَابِرٍ كَيْفَ قَالَ كَانَ يُقَالُ دَوَابُّ الْبَطْنِ ‏.‏ قَالَ وَلَمْ يُفَسِّرِ الْغُولَ ‏.‏ قَالَ أَبُو الزُّبَيْرِ هَذِهِ الْغُولُ الَّتِي تَغَوَّلُ ‏.‏

Reference : Sahih Muslim 2222 c
In-book reference : Book 39, Hadith 149
USC-MSA web (English) reference : Book 26, Hadith 5516

(deprecated numbering scheme)

(34) Chapter: (Evil) Omens And Al-Fa'l, And That Which May Be Regarded As Inauspicious

(34) باب الطِّيَرَةِ وَالْفَأْلِ وَمَا يَكُونُ فِيهِ الشُّؤْمُ

Abu Huraira reported:

I heard Allah's Messenger (ﷺ) as saying: There is no divination but the best type is the good omen. It was said to Allah's Messenger (ﷺ): What is good omen? Thereupon he said: A good word which one of you hears.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ، اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ طِيَرَةَ وَخَيْرُهَا الْفَأْلُ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْفَأْلُ قَالَ " الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ " .

Reference	: Sahih Muslim 2223 a
In-book reference	: Book 39, Hadith 150
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5517

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ ح وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ . وَفِي حَدِيثِ عُقَيْلٍ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَلَمْ يَقُلْ سَمِعْتُ . وَفِي حَدِيثِ شُعَيْبٍ قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم كَمَا قَالَ مَعْمَرٌ .

Reference	: Sahih Muslim 2223 b
In-book reference	: Book 39, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5518

Anas reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no divination, but good omen pleases me, i. e. the good word or a good word.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ الْكَلِمَةُ الْحَسَنَةُ الْكَلِمَةُ الطَّيِّبَةُ " .

Reference	: Sahih Muslim 2224 a
In-book reference	: Book 39, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5519

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no divination, but good omen pleases me. It was said: What is good omen? He said: Sacred words.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ " . قَالَ قِيلَ وَمَا الْفَأْلُ قَالَ " الْكَلِمَةُ الطَّيِّبَةُ " .

Reference	: Sahih Muslim 2224 b
In-book reference	: Book 39, Hadith 153
USC-MSA web (English) reference	: Book 26, Hadith 5520

(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no divination, but I like good words.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنِي مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، حَدَّثَنَا يَحْيَى بْنُ عَتِيقٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ طِيَرَةَ وَأُحِبُّ الْفَأْلَ الصَّالِحَ " .

Reference : Sahih Muslim 2223 c
In-book reference : Book 39, Hadith 154
USC-MSA web (English) reference : Book 26, Hadith 5521
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is no transitive disease, no hama, no divination, but I like good omen.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامُ بْنُ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ عَدْوَى وَلاَ هَامَةَ وَلاَ طِيَرَةَ وَأُحِبُّ الْفَأْلَ الصَّالِحَ " .

Reference : Sahih Muslim 2223 d
In-book reference : Book 39, Hadith 155
USC-MSA web (English) reference : Book 26, Hadith 5522
(deprecated numbering scheme)

'Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying:

If there be bad luck, it is in the house, and the wife, and the horse.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، ح وَحَدَّثَنَا يَحْيَى، بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ، وَسَالِمٍ، ابْنَىْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ " .

Reference : Sahih Muslim 2225 a
In-book reference : Book 39, Hadith 156
USC-MSA web (English) reference : Book 26, Hadith 5523
(deprecated numbering scheme)

'Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying. There is no transitive disease, no ill omen, and bad luck is lound in the house, or wife or horse.

وَحَدَّثَنَا أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ، وَسَالِمٍ، ابْنَىْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ عَدْوَى وَلاَ طِيَرَةَ وَإِنَّمَا الشُّؤْمُ فِي ثَلاَثَةٍ الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ " .

Reference : Sahih Muslim 2225 b
In-book reference : Book 39, Hadith 157
USC-MSA web (English) reference : Book 26, Hadith 5524
(deprecated numbering scheme)

This hadith has been reported on the authority of Zuhri with other chains of transmitters but with slight variations of wording.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، وَحَمْزَةَ، ابْنَىْ عَبْدِ اللَّهِ عَنْ أَبِيهِمَا، عَنِ النَّبِيِّ صلى الله عليه وسلم أ

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، وَحَمْزَةَ، ابْنَىْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، ح وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ، إِسْحَاقَ ح وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الشُّؤْمِ . بِمِثْلِ حَدِيثِ مَالِكٍ لاَ يَذْكُرُ أَحَدٌ مِنْهُمْ فِي حَدِيثِ ابْنِ عُمَرَ الْعَدْوَى وَالطِّيَرَةَ غَيْرُ يُونُسَ بْنِ يَزِيدَ .

Reference : Sahih Muslim 2225 c
In-book reference : Book 39, Hadith 158
USC-MSA web (English) reference : Book 26, Hadith 5525
(deprecated numbering scheme)

'Umar b. Muhammad b. Zaid reported that he heard his father narrating from Ibn 'Umar that Allah's Messenger (ﷺ) had said. If bad luck is a fact, then it is in the horse, the woman and the house.

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ، يُحَدِّثُ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " **إِنْ يَكُنْ مِنَ الشُّؤْمِ شَىْءٌ حَقٌّ فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ** " .

Reference : Sahih Muslim 2225 d
In-book reference : Book 39, Hadith 159
USC-MSA web (English) reference : Book 26, Hadith 5526
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but there is no mention of the word" Haqq"" (fact).

وَحَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَلَمْ يَقُلْ " **حَقٌّ** " .

Reference : Sahih Muslim 2225 e
In-book reference : Book 39, Hadith 160
USC-MSA web (English) reference : Book 26, Hadith 5527
(deprecated numbering scheme)

'Abdullah b. 'Umar reported on the authority of his father that Allah's Messenger (ﷺ) said:

If there is bad luck in anything, it is the horse, the abode and the woman.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنْ كَانَ الشُّؤْمُ فِي شَىْءٍ فَفِي الْفَرَسِ وَالْمَسْكَنِ وَالْمَرْأَةِ " .

Reference : Sahih Muslim 2225 f
In-book reference : Book 39, Hadith 161
USC-MSA web (English) reference : Book 26, Hadith 5528
(deprecated numbering scheme)

Sahl b. Sa'd reported Allah's Messenger (ﷺ) as saying:

If bad luck were to be in anything, it is found in the woman, the horse and the abode.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ، سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ كَانَ فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ " . يَعْنِي الشُّؤْمَ .

Reference : Sahih Muslim 2226 a
In-book reference : Book 39, Hadith 162
USC-MSA web (English) reference : Book 26, Hadith 5529
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sahl b. Sa'd with a different chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2226 b
In-book reference : Book 39, Hadith 163
USC-MSA web (English) reference : Book 26, Hadith 5530
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

If bad luck were to be in anything, it is found in the land, in the servant and in the horse.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنِ ابْنِ، جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا، يُخْبِرُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنْ كَانَ فِي شَىْءٍ فَفِي الرَّبْعِ وَالْخَادِمِ وَالْفَرَسِ " .

Reference : Sahih Muslim 2227
In-book reference : Book 39, Hadith 164
USC-MSA web (English) reference : Book 26, Hadith 5531
(deprecated numbering scheme)

(35) Chapter: The Prohibition Of Soothsaying And Going To Soothsayers

(35) باب تَحْرِيمِ الْكِهَانَةِ وَإِتْيَانِ الْكُهَّانِ

Mu'awiya b. al-Hakam as-Sulami reported:

I said: Messenger of Allah, there were things we used to do in the pre-Islamic days. We used to visit Kahins, whereupon he said: Don't visit Kahins. I said: We used to take omens. He said: That is a sort of personal whim of yours, so let it not prevent you (from doing a thing).

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أُمُورًا كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ كُنَّا نَأْتِي الْكُهَّانَ . قَالَ " فَلاَ تَأْتُوا الْكُهَّانَ " . قَالَ قُلْتُ كُنَّا نَتَطَيَّرُ . قَالَ " ذَاكَ شَىْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ فَلاَ يَصُدَّنَّكُمْ " .

Reference : Sahih Muslim 537 c
In-book reference : Book 39, Hadith 165
USC-MSA web (English) reference : Book 26, Hadith 5532
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنِي حُجَيْنٌ، - يَعْنِي ابْنَ الْمُثَنَّى - حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَى، أَخْبَرَنَا مَالِكٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَ مَعْنَى حَدِيثِ يُونُسَ غَيْرَ أَنَّ مَالِكًا فِي حَدِيثِهِ ذَكَرَ الطِّيَرَةَ وَلَيْسَ فِيهِ ذِكْرُ الْكُهَّانِ .

Reference : Sahih Muslim 537 d
In-book reference : Book 39, Hadith 166
USC-MSA web (English) reference : Book 26, Hadith 5533
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mu'awiya b. Hakam as-Sulami through another chain of transmitters. The hadith transmitted on the authority of Yahya b. Abu Kathir (there is an addition of these words):

I said: Among us there are men who draw lines and thus make divination. What about this? Thereupon he (the Holy Prophet) said: There was a Prophet who drew lines, so whose lines agree with his line for him it is allowable.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ حَجَّاجٍ الصَّوَّافِ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الأَوْزَاعِيُّ، كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ، يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمَعْنَى حَدِيثِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ مُعَاوِيَةَ وَزَادَ فِي حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّونَ قَالَ " كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ " .

Reference : Sahih Muslim 537 e
In-book reference : Book 39, Hadith 167
USC-MSA web (English) reference : Book 26, Hadith 5534
(deprecated numbering scheme)

'A'isha reported:

I said: Allah's Messenger, the kahins used to tell us about things (unseen) and we found them to be true. Thereupon he said: That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, and makes an addition of one hundred lies to it.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى، بْنِ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَنَا بِالشَّىْءِ فَنَجِدُهُ حَقًّا قَالَ " تِلْكَ الْكَلِمَةُ الْحَقُّ يَخْطَفُهَا الْجِنِّيُّ فَيَقْذِفُهَا فِي أُذُنِ وَلِيِّهِ وَيَزِيدُ فِيهَا مِائَةَ كَذْبَةٍ " .

Reference : Sahih Muslim 2228 a
In-book reference : Book 39, Hadith 168
USC-MSA web (English) reference : Book 26, Hadith 5535
(deprecated numbering scheme)

'Urwa reported from 'A'isha that she said that people asked Allah's Messenger (ﷺ) about the kahins. Allah's Messenger (ﷺ) said to them:

It is nothing (i. e. it is a mere superstition). They said: Allah's Messenger, they at times narrate to us things which we find true. Thereupon Allah's Messenger (ﷺ) said: That is a word pertaining to truth which a jinn snatches away and then cackles into the ear of his friend as the hen does. And then they mix in it more than one hundred lies.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ - عَنِ الزُّهْرِيِّ، أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ، يَقُولُ قَالَتْ عَائِشَةُ سَأَلَ أُنَاسٌ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْكُهَّانِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسُوا بِشَىْءٍ " . قَالُوا يَا رَسُولَ اللَّهِ فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا الشَّىْءَ يَكُونُ حَقًّا . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ الْكَلِمَةُ مِنَ الْجِنِّ يَخْطَفُهَا الْجِنِّيُّ فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ " .

Reference : Sahih Muslim 2228 b
In-book reference : Book 39, Hadith 169
USC-MSA web (English) reference : Book 26, Hadith 5536
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ نَحْوَ رِوَايَةِ مَعْقِلٍ عَنِ الزُّهْرِيِّ، .

Reference : Sahih Muslim 2228 c
In-book reference : Book 39, Hadith 170
USC-MSA web (English) reference : Book 26, Hadith 5537
(deprecated numbering scheme)

'Abdullah. Ibn 'Abbas reported:

A person from the Ansar who was amongst the Companions of Allah's Messenger (ﷺ) reported to me: As we were sitting during the night with Allah's Messenger (ﷺ), a meteor shot gave a dazzling light. Allah's Messenger (ﷺ) said: What did you say in the pre-Islamic days when there was such a shot (of meteor)? They said: Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died, whereupon Allah's Messenger (ﷺ) said: (These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the Angels) supporting the Throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of God reaches them who are in the heaven of this world. Then those who are near the supporters of the Throne ask these supporters of the Throne: What your Lord has said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch that is correct but they alloy it with lies and make additions to it.

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ حَسَنٌ حَدَّثَنَا يَعْقُوبُ، وَقَالَ، عَبْدٌ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ أَخْبَرَنِي رَجُلٌ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم مِنَ الأَنْصَارِ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم رُمِيَ بِنَجْمٍ فَاسْتَنَارَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ إِذَا رُمِيَ بِمِثْلِ هَذَا " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ كُنَّا نَقُولُ وُلِدَ اللَّيْلَةَ رَجُلٌ عَظِيمٌ وَمَاتَ رَجُلٌ عَظِيمٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنَّهَا لاَ يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنْ رَبُّنَا تَبَارَكَ وَتَعَالَى اسْمُهُ إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ حَتَّى يَبْلُغَ التَّسْبِيحُ أَهْلَ هَذِهِ السَّمَاءِ الدُّنْيَا ثُمَّ قَالَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ مَاذَا قَالَ رَبُّكُمْ فَيُخْبِرُونَهُمْ مَاذَا قَالَ - قَالَ - فَيَسْتَخْبِرُ بَعْضُ أَهْلِ السَّمَوَاتِ بَعْضًا حَتَّى يَبْلُغَ الْخَبَرُ هَذِهِ السَّمَاءَ الدُّنْيَا فَتَخْطَفُ الْجِنُّ السَّمْعَ فَيَقْذِفُونَ إِلَى أَوْلِيَائِهِمْ وَيُرْمَوْنَ بِهِ فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ " .

Reference	: Sahih Muslim 2229 a
In-book reference	: Book 39, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5538

The hadith has been narrated on the authority of Zuhri through the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ، ح وَحَدَّثَنَا أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي سَلَمَةُ بْنُ، شَبِيبٍ حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - يَعْنِي ابْنَ عُبَيْدِ اللَّهِ - كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ يُونُسَ، قَالَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَخْبَرَنِي رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ مِنَ الأَنْصَارِ وَفِي حَدِيثِ الأَوْزَاعِيِّ " وَلَكِنْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ " . وَفِي حَدِيثِ يُونُسَ " وَلَكِنَّهُمْ يَرْقَوْنَ فِيهِ وَيَزِيدُونَ " . وَزَادَ فِي حَدِيثِ يُونُسَ وَقَالَ اللَّهُ " حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ " . وَفِي حَدِيثِ مَعْقِلٍ كَمَا قَالَ الأَوْزَاعِيُّ " وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ " .

Reference	: Sahih Muslim 2229 b
In-book reference	: Book 39, Hadith 172
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5539

Safiyya reported from some of the wives of Allah's Apostle (ﷺ) Allah's Apostle (ﷺ) having said:

He who visits a diviner ('Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ بَعْضِ، أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَىْءٍ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ لَيْلَةً " .

Reference	: Sahih Muslim 2230
In-book reference	: Book 39, Hadith 173
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5540

(36) Chapter: Avoiding Lepers Etc.

(36) باب اجْتِنَابِ الْمَجْذُومِ وَنَحْوِهِ

'Amr b. Sharid reported on the authority of his father that there was in the delegation of Thaqif a leper. Allah's Apostle (ﷺ) sent a message to him:

We have accepted your allegiance, so you may go.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، وَهُشَيْمُ بْنُ بَشِيرٍ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، قَالَ كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ فَأَرْسَلَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم " **إِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ** " .

Reference	: Sahih Muslim 2231
In-book reference	: Book 39, Hadith 174
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5541

(37) Chapter: Killing Snakes Etc.

(37) باب قَتْلِ الْحَيَّاتِ وَغَيْرِهَا

'A'isha reported that Allah's Messenger (ﷺ) commanded the killing of a snake having stripes over it, for it affects eyesight and miscarries pregnancy.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَابْنُ، نُمَيْرٍ عَنْ هِشَامٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدَةُ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَتْلِ ذِي الطُّفْيَتَيْنِ فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبَلَ .

Reference	: Sahih Muslim 2232 a
In-book reference	: Book 39, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5542

This hadith has been transmitted on the authority of Hisham. He said:

The short-tailed snake and the snake having stripes over it should be killed.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، أَخْبَرَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ وَقَالَ الأَبْتَرُ وَذُو الطُّفْيَتَيْنِ .

Reference	: Sahih Muslim 2232 b
In-book reference	: Book 39, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5543

Salim, on the authority of his father. reported Allah's Apostle (ﷺ) as saying:

Kill the snakes having stripes over them and short-tailed snakes, for these two types cause miscarriage (of a pregnant woman) and they affect the eyesight adversely. So Ibn 'Umar used to kill every snake that he found. Abu Lubaba b. 'Abd al-Mundhir and Zaid b. Khattab saw him pursuing a snake, whereupon he said: They were forbidden (to kill) those snakes who live in houses.

وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم " اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبَلَ وَيَلْتَمِسَانِ الْبَصَرَ " . قَالَ فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ أَوْ زَيْدُ بْنُ الْخَطَّابِ وَهُوَ يُطَارِدُ حَيَّةً فَقَالَ إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ .

Reference	: Sahih Muslim 2233 a
In-book reference	: Book 39, Hadith 177
USC-MSA web (English) reference	: Book 26, Hadith 5544

(deprecated numbering scheme)

Ibn 'Umar reported:
I heard Allah's Messenger (ﷺ) commanding the killing of dogs and the killing of the striped and the short-tailed snakes, for both of them affect the eyesight adversely and cause miscarriage. Zuhri said: We thought of their poison (the pernicious effects of these two). Allah, however, knows best. 'Abdullah b. 'Umar said: I did not spare any snake. I rather killed everyone that I saw. One day as I was pursuing a snake from amongst the snakes of the house, Zaid b. Khattab or Abu Lubaba happened to pass by me and found me pursuing it. He said: 'Abdullah, wait. I said: Allah's Messenger (ﷺ) commanded (us) to kill them, whereupon he said that Allah's Messenger (ﷺ) forbade the killing of the snakes of the houses. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُ بِقَتْلِ الْكِلاَبِ يَقُولُ \" اقْتُلُوا الْحَيَّاتِ وَالْكِلاَبَ وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَى \" . قَالَ الزُّهْرِيُّ وَنُرَى ذَلِكَ مِنْ سُمَّيْهِمَا وَاللَّهُ أَعْلَمُ . قَالَ سَالِمٌ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَلَبِثْتُ لاَ أَتْرُكُ حَيَّةً أَرَاهَا إِلاَّ قَتَلْتُهَا فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً يَوْمًا مِنْ ذَوَاتِ الْبُيُوتِ مَرَّ بِي زَيْدُ بْنُ الْخَطَّابِ أَوْ أَبُو لُبَابَةَ وَأَنَا أُطَارِدُهَا فَقَالَ مَهْلاً يَا عَبْدَ اللَّهِ . فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ بِقَتْلِهِنَّ . قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ .

وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا عَبْدُ بْنُ، حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ صَالِحًا، قَالَ حَتَّى رَآنِي أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ وَزَيْدُ بْنُ الْخَطَّابِ فَقَالاَ إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ . وَفِي حَدِيثِ يُونُسَ \" اقْتُلُوا الْحَيَّاتِ \" . وَلَمْ يَقُلْ \" ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ \" .

Reference	: Sahih Muslim 2233 b, c
In-book reference	: Book 39, Hadith 178
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 26, Hadith 5545

Nafi' reported that Abu Lubaba talked to Ibn 'Umar to open a door in his house which would bring them nearer to the mosque and they found a fresh slough of the snake, whereupon 'Abdullah said:
Find it out and kill it. Abu Lubaba said: Don't kill them, for Allah's Messenger (ﷺ) forbade the killing of the snakes found in houses.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَاللَّفْظُ، لَهُ حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ أَبَا لُبَابَةَ، كَلَّمَ ابْنَ عُمَرَ لِيَفْتَحَ لَهُ بَابًا فِي دَارِهِ يَسْتَقْرِبُ بِهِ إِلَى الْمَسْجِدِ فَوَجَدَ الْغِلْمَةُ جِلْدَ جَانٍّ فَقَالَ عَبْدُ اللَّهِ الْتَمِسُوهُ فَاقْتُلُوهُ . فَقَالَ أَبُو لُبَابَةَ لاَ تَقْتُلُوهُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ .

Reference	: Sahih Muslim 2233 d
In-book reference	: Book 39, Hadith 179
USC-MSA web (English) reference	: Book 26, Hadith 5546

(deprecated numbering scheme)

Nafi' reported that Ibn 'Urnar used to kill all types of snakes until Abu Lubaba b. 'Abd al-Mundhir Badri reported that Allah's Messenger (ﷺ) had forbidden the killing of the snakes of the houses, and so he abstained from it.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا نَافِعٌ، قَالَ كَانَ ابْنُ عُمَرَ يَقْتُلُ الْحَيَّاتِ كُلَّهُنَّ حَتَّى حَدَّثَنَا أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ الْبَدْرِيُّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ فَأَمْسَكَ ‏.‏

Reference : Sahih Muslim 2233 e
In-book reference : Book 39, Hadith 180
USC-MSA web (English) reference : Book 26, Hadith 5547
(deprecated numbering scheme)

Nafi' reported that he heard Abu Lubaba informing Ibn 'Umar that Allah's Messenger (ﷺ) had forbidden the killing of domestic snakes.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، أَنَّهُ سَمِعَ أَبَا لُبَابَةَ، يُخْبِرُ ابْنَ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ الْجِنَّانِ ‏.‏

Reference : Sahih Muslim 2233 f
In-book reference : Book 39, Hadith 181
USC-MSA web (English) reference : Book 26, Hadith 5548
(deprecated numbering scheme)

'Abdullah reported that Abu Lubaba had informed him that Allah's Messenger (ﷺ) had forbidden the killing of the snakes found in the house.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنَا عُبَيْدُ، اللَّهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي لُبَابَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ أَبَا لُبَابَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ ‏.‏

Reference : Sahih Muslim 2233 g
In-book reference : Book 39, Hadith 182
USC-MSA web (English) reference : Book 26, Hadith 5549
(deprecated numbering scheme)

Nafi' reported that Abu Lubaba b. 'Abd al-Mundhir al-Ansari (first) lived in Quba. He then shifted to Medina and as he was in the company of 'Abdullah b. 'Umar opening a window for him, he suddenly saw a snake in the house. They (the inmates of the house) attempted to kill that. Thereupon Abu Lubaba said:

They had been forbidden to make an attempt to kill house snakes and they had been commanded to kill the snakes having small tails, small snakes and those having streaks over them, and it was said: Both of them affect the eyes and cause miscarriage to women.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - قَالَ سَمِعْتُ يَحْيَى، بْنَ سَعِيدٍ يَقُولُ أَخْبَرَنِي نَافِعٌ، أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ الأَنْصَارِيَّ، - وَكَانَ مَسْكَنُهُ بِقُبَاءٍ فَانْتَقَلَ إِلَى الْمَدِينَةِ - فَبَيْنَمَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسًا مَعَهُ يَفْتَحُ خَوْخَةً لَهُ إِذَا هُمْ بِحَيَّةٍ مِنْ عَوَامِرِ الْبُيُوتِ فَأَرَادُوا قَتْلَهَا فَقَالَ أَبُو لُبَابَةَ إِنَّهُ قَدْ نُهِيَ عَنْهُنَّ - يُرِيدُ عَوَامِرَ الْبُيُوتِ - وَأُمِرَ بِقَتْلِ الأَبْتَرِ وَذِي الطُّفْيَتَيْنِ وَقِيلَ هُمَا اللَّذَانِ يَلْتَمِعَانِ الْبَصَرَ وَيَطْرَحَانِ أَوْلاَدَ النِّسَاءِ .

Reference : Sahih Muslim 2233 h
In-book reference : Book 39, Hadith 183
USC-MSA web (English) reference : Book 26, Hadith 5550
(deprecated numbering scheme)

Nafi' reported on the authority of his father that as 'Abdullah b. 'Umar saw one day (standing) near the ruin (of his house) the slough of a snake and said (to the people around him):
Pursue this snake and kill it. Abu Lubaba Ansari said: I heard Allah's Messenger (ﷺ). He forbade the killing of snakes found in the houses except the short-tailed snakes and those having streaks upon them, for both of them obliterate eyesight and affect that which is in the wombs of (pregnant) women.
وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَهْضَمٍ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ عِنْدَنَا ابْنُ جَعْفَرٍ - عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَوْمًا عِنْدَ هَدْمٍ لَهُ فَرَأَى وَبِيصَ جَانٍّ فَقَالَ اتَّبِعُوا هَذَا الْجَانَّ فَاقْتُلُوهُ . قَالَ أَبُو لُبَابَةَ الأَنْصَارِيُّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ الْجِنَّانِ الَّتِي تَكُونُ فِي الْبُيُوتِ إِلاَّ الأَبْتَرَ وَذَا الطُّفْيَتَيْنِ فَإِنَّهُمَا اللَّذَانِ يَخْطِفَانِ الْبَصَرَ وَيَتَتَبَّعَانِ مَا فِي بُطُونِ النِّسَاءِ .

Reference : Sahih Muslim 2233 i
In-book reference : Book 39, Hadith 184
USC-MSA web (English) reference : Book 26, Hadith 5551
(deprecated numbering scheme)

Nafi' reported that Abu Lubaba happened to pass by Ibn 'Umar who lived in the fortified place near the house of 'Umar b. Khattab and was busy in keeping his eyes upon a snake and killing it, the rest of the hadith is the same.
وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أُسَامَةُ، أَنَّ نَافِعًا، حَدَّثَهُ أَنَّ أَبَا لُبَابَةَ مَرَّ بِابْنِ عُمَرَ وَهُوَ عِنْدَ الأُطُمِ الَّذِي عِنْدَ دَارِ عُمَرَ بْنِ الْخَطَّابِ يَرْصُدُ حَيَّةً بِنَحْوِ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ .

Reference : Sahih Muslim 2233 j
In-book reference : Book 39, Hadith 185
USC-MSA web (English) reference : Book 26, Hadith 5552
(deprecated numbering scheme)

'Abdullah reported:
We were with Allah's Messenger (ﷺ) in a cave when there was revealed to him (the Sura al-Mursalat, i. e. Sura lxxvii.:" By those sent forth to spread goodness") and we had just heard (it) from his lips that there appeared before us a snake. He said: Kill it. We hastened to kill it, but it slipped away from us, thereupon Allah's Messenger (ﷺ) said: Allah saved it from your harm just as he saved you from its evil.
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى وَإِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم

فِي غَارٍ وَقَدْ أُنْزِلَتْ عَلَيْهِ { وَالْمُرْسَلاَتِ عُرْفًا} . فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ فَقَالَ " اقْتُلُوهَا " . فَابْتَدَرْنَاهَا لِنَقْتُلَهَا فَسَبَقَتْنَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا " .

Reference : Sahih Muslim 2234 a
In-book reference : Book 39, Hadith 186
USC-MSA web (English) reference : Book 26, Hadith 5553
(deprecated numbering scheme)

This hadith has been narrated on the authority of al-A'mash with the same chain of transmitters.
وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 2234 b
In-book reference : Book 39, Hadith 187
USC-MSA web (English) reference : Book 26, Hadith 5554
(deprecated numbering scheme)

'Abdullah reported that Allah's Messenger (ﷺ) commanded a Muhrim (one who is in the state of pilgrimage) to kill the snake at Mina.
وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ مُحْرِمًا بِقَتْلِ حَيَّةٍ بِمِنًى .

Reference : Sahih Muslim 2235
In-book reference : Book 39, Hadith 188
USC-MSA web (English) reference : Book 26, Hadith 5555
(deprecated numbering scheme)

'Abdullah reported:
While we were with the Messenger of Allah (ﷺ) in the cave, the rest of the hadith is the same as the one narrated above.
وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَارٍ . بِمِثْلِ حَدِيثِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ .

Reference : Sahih Muslim 2234 c
In-book reference : Book 39, Hadith 189
USC-MSA web (English) reference : Book 26, Hadith 5556
(deprecated numbering scheme)

Abu as-Sa'ib, the freed slaved of Hisham b. Zuhra, said that he visited Abu Sa'id Khudri in his house, (and he further) said:
I found him saying his prayer, so I sat down waiting for him to finish his prayer when I heard a stir in the bundles (of wood) lying in a comer of the house. I looked towards it and found a snake. I jumped up in order to kill it, but he (Abu Sa'id Khudri) made a gesture that I should sit down. So I sat down and as he finished (the prayer) he pointed to a room in the house and said: Do you see this room? I said: Yes. He said: There was a young man amongst us who had been newly wedded. We went with Allah's Messenger (ﷺ) (to participate in the Battle) of Trench when a young man in the midday used to seek permission from Allah's Messenger (ﷺ) to return to his family. One day he sought permission from him and Allah's Messenger (ﷺ) (after granting him the permission) said to him: Carry your weapons with you for I fear the tribe of Quraiza (may harm you). The man carried the weapons and then came back

and found his wife standing between the two doors. He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said: Keep your spear away and enter the house until you see that which has made me come out. He entered and found a big snake coiled on the bedding. He darted with the spear and pierced it and then went out having fixed it in the house, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man. We came to Allah's Apostle (ﷺ) and made a mention to him and said: Supplicate to Allah that that (man) may be brought back to life. Thereupon he said: Ask forgiveness for your companion and then said: There are in Medina jinns who have accepted Islam, so when you see any one of them, pronounce a warning to it for three days, and if they appear before you after that, then kill it for that is a devil.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَيْفِيٍّ، - وَهُوَ عِنْدَنَا مَوْلَى ابْنِ أَفْلَحَ - أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فِي بَيْتِهِ قَالَ فَوَجَدْتُهُ يُصَلِّي فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلاَتَهُ فَسَمِعْتُ تَحْرِيكًا فِي عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ فَالْتَفَتُّ فَإِذَا حَيَّةٌ فَوَثَبْتُ لأَقْتُلَهَا فَأَشَارَ إِلَىَّ أَنِ اجْلِسْ . فَجَلَسْتُ فَلَمَّا انْصَرَفَ أَشَارَ إِلَى بَيْتٍ فِي الدَّارِ فَقَالَ أَتَرَى هَذَا الْبَيْتَ فَقُلْتُ نَعَمْ . قَالَ كَانَ فِيهِ فَتًى مِنَّا حَدِيثُ عَهْدٍ بِعُرْسٍ - قَالَ - فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى الْخَنْدَقِ فَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَى أَهْلِهِ فَاسْتَأْذَنَهُ يَوْمًا فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذْ عَلَيْكَ سِلاَحَكَ فَإِنِّي أَخْشَى عَلَيْكَ قُرَيْظَةَ " . فَأَخَذَ الرَّجُلُ سِلاَحَهُ ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةً فَأَهْوَى إِلَيْهَا الرُّمْحَ لِيَطْعُنَهَا بِهِ وَأَصَابَتْهُ غَيْرَةٌ فَقَالَتْ لَهُ اكْفُفْ عَلَيْكَ رُمْحَكَ وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرَ مَا الَّذِي أَخْرَجَنِي . فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الْفِرَاشِ فَأَهْوَى إِلَيْهَا بِالرُّمْحِ فَانْتَظَمَهَا بِهِ ثُمَّ خَرَجَ فَرَكَزَهُ فِي الدَّارِ فَاضْطَرَبَتْ عَلَيْهِ فَمَا يُدْرَى أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الْحَيَّةُ أَمِ الْفَتَى قَالَ فَجِئْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرْنَا ذَلِكَ لَهُ وَقُلْنَا ادْعُ اللَّهَ يُحْيِيهِ لَنَا . فَقَالَ " اسْتَغْفِرُوا لِصَاحِبِكُمْ " . ثُمَّ قَالَ " إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَآذِنُوهُ ثَلاَثَةَ أَيَّامٍ فَإِنْ بَدَا لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ فَإِنَّمَا هُوَ شَيْطَانٌ " .

Reference : Sahih Muslim 2236 a
In-book reference : Book 39, Hadith 190
USC-MSA web (English) reference : Book 26, Hadith 5557
(deprecated numbering scheme)

Asma' b. 'Ubaid reported about a person who was called as-Sa'ib having said:

We visited Abu Sa'id Khudri. When we had been sitting (with him) we heard a stir under his bed. When we looked we found a big snake, the rest of the hadith is the same. And in this Allah's Messenger (ﷺ) is reported to have said: Verily in these houses there live aged (snakes), so when you see one of them, make life hard for it for three days, and if it goes away (well and good), otherwise kill it for (in that case) it would be a nonbeliever. And he (the Holy Prophet) said (to his Companions): Go and bury your companion (who had died by the snake bite).

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ أَسْمَاءَ بْنَ عُبَيْدٍ، يُحَدِّثُ عَنْ رَجُلٍ، يُقَالُ لَهُ السَّائِبُ - وَهُوَ عِنْدَنَا أَبُو السَّائِبِ - قَالَ دَخَلْنَا عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَبَيْنَمَا نَحْنُ جُلُوسٌ إِذْ سَمِعْنَا تَحْتَ، سَرِيرِهِ حَرَكَةً فَنَظَرْنَا فَإِذَا حَيَّةٌ . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ مَالِكٍ عَنْ صَيْفِيٍّ وَقَالَ فِيهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِهَذِهِ الْبُيُوتِ عَوَامِرَ فَإِذَا رَأَيْتُمْ شَيْئًا مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلاَثًا فَإِنْ ذَهَبَ وَإِلاَّ فَاقْتُلُوهُ فَإِنَّهُ كَافِرٌ " . وَقَالَ لَهُمُ " اذْهَبُوا فَادْفِنُوا صَاحِبَكُمْ " .

Reference : Sahih Muslim 2236 b

In-book reference : Book 39, Hadith 191
USC-MSA web (English) reference : Book 26, Hadith 5558
(deprecated numbering scheme)

Abu Sa'id Khudri reported Allah's Messenger having said:

There is a group of jinns in Medina who accepted Islam, so he who would see anything from these occupants should warn him three times; and if he appears after that, he should kill him for he is a satan.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ عَجْلاَنَ، حَدَّثَنِي صَيْفِيٌّ، عَنْ أَبِي السَّائِبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ سَمِعْتُهُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ بِالْمَدِينَةِ نَفَرًا مِنَ الْجِنِّ قَدْ أَسْلَمُوا فَمَنْ رَأَى شَيْئًا مِنْ هَذِهِ الْعَوَامِرِ فَلْيُؤْذِنْهُ ثَلاَثًا فَإِنْ بَدَا لَهُ بَعْدُ فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ " .

Reference : Sahih Muslim 2236 c
In-book reference : Book 39, Hadith 192
USC-MSA web (English) reference : Book 26, Hadith 5559
(deprecated numbering scheme)

(38) Chapter: It Is Recommended To Kill Geckos

(38) باب اسْتِحْبَابِ قَتْلِ الْوَزَغِ

Umm Sharik reported that Allah's Messenger (ﷺ) commanded her to kill geckos. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ، بْنِ شَيْبَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَهَا بِقَتْلِ الأَوْزَاغِ . وَفِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ أَمَرَ .

Reference : Sahih Muslim 2237 a
In-book reference : Book 39, Hadith 193
USC-MSA web (English) reference : Book 26, Hadith 5560
(deprecated numbering scheme)

Umm Sharik reported that she consulted Allah's Apostle (ﷺ) in regard to killing of geckos, and he commanded to kill them and Umm Sharik is one of the women of Bani 'Amir b. Luwayy. This hadith has been reported through another chain of transmitters with the same meaning.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، أَخْبَرَهُ أَنَّ أُمَّ شَرِيكٍ أَخْبَرَتْهُ أَنَّهَا، اسْتَأْمَرَتِ النَّبِيَّ صلى الله عليه وسلم فِي قَتْلِ الْوِزْغَانِ فَأَمَرَ بِقَتْلِهَا . وَأُمُّ شَرِيكٍ إِحْدَى نِسَاءِ بَنِي عَامِرِ بْنِ لُؤَىٍّ . اتَّفَقَ لَفْظُ حَدِيثِ ابْنِ أَبِي خَلَفٍ وَعَبْدِ بْنِ حُمَيْدٍ وَحَدِيثُ ابْنِ وَهْبٍ قَرِيبٌ مِنْهُ .

Reference : Sahih Muslim 2237 b
In-book reference : Book 39, Hadith 194
USC-MSA web (English) reference : Book 26, Hadith 5561
(deprecated numbering scheme)

'Amir b. Sa'd reported on the authority of his father that Allah's Apostle (ﷺ) commanded the killing of geckos, and he called them little noxious creatures.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا .

Reference : Sahih Muslim 2238
In-book reference : Book 39, Hadith 195
USC-MSA web (English) reference : Book 26, Hadith 5562
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) said about the gecko as a noxious creature". Harmala made this addition that she said:

I did not hear that he had commanded to kill them.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِلْوَزَغِ " الْفُوَيْسِقُ " . زَادَ حَرْمَلَةُ قَالَتْ وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ .

Reference : Sahih Muslim 2239
In-book reference : Book 39, Hadith 196
USC-MSA web (English) reference : Book 26, Hadith 5563
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who killed a gecko with the first stroke for him is such and such a reward, and he who killed it with a second stroke for him is such and such reward less than the first one, and he who killed it with the third stroke for him is such and such a reward less than the second one.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونِ الأُولَى وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونِ الثَّانِيَةِ " .

Reference : Sahih Muslim 2240 a
In-book reference : Book 39, Hadith 197
USC-MSA web (English) reference : Book 26, Hadith 5564
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Huraira through another chain of transmitters (and the words are):

- He who killed a gecko with the first stroke for him are ordained one hundred virtues, and with the second one less than that and with the third one less than that.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّاءَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمَعْنَى حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ إِلاَّ جَرِيرًا وَحْدَهُ فَإِنَّ فِي حَدِيثِهِ " مَنْ قَتَلَ وَزَغًا فِي أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَفِي الثَّانِيَةِ دُونَ ذَلِكَ وَفِي الثَّالِثَةِ دُونَ ذَلِكَ " .

Reference : Sahih Muslim 2240 b
In-book reference : Book 39, Hadith 198
USC-MSA web (English) reference : Book 26, Hadith 5565
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying (that he who kills a gecko) with the first stroke there are seventy rewards for him.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّاءَ، عَنْ سُهَيْلٍ، حَدَّثَتْنِي أُخْتِي، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً " .

Reference : Sahih Muslim 2240 c
In-book reference : Book 39, Hadith 199
USC-MSA web (English) reference : Book 26, Hadith 5566
(deprecated numbering scheme)

(39) Chapter: The Prohibition Of Killing Ants

(39) باب النَّهْىِ عَنْ قَتْلِ النَّمْلِ،

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

An ant had bitten a Prophet (one amongst the earlier Prophets) and he ordered that the colony of the ants should be burnt. And Allah revealed to him:" Because of an ant's bite you have burnt a community from amongst the communities which sings My glory."

حَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي، سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ فَأَوْحَى اللَّهُ إِلَيْهِ أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ " .

Reference : Sahih Muslim 2241 a
In-book reference : Book 39, Hadith 200
USC-MSA web (English) reference : Book 26, Hadith 5567
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

An Apostle from amongst the Apostles of Allah encamped under a tree, and an ant bit him, and he commanded his belongings to be removed from underneath the tree. He then commanded and it was burnt, and Allah revealed to bin):" Why one ant (which had bitten you) was not killed?"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلاَّ نَمْلَةً وَاحِدَةً " .

Reference : Sahih Muslim 2241 b
In-book reference : Book 39, Hadith 201
USC-MSA web (English) reference : Book 26, Hadith 5568
(deprecated numbering scheme)

Abu Huraira reported so many ahadith and one of them was this that Allah' Messenger (ﷺ) said:

When an Apostle from amongst the Apostles of Allah came to sit under a tree an ant bit him. He commanded his luggage to be removed from under the tree and he commanded it to be burnt in the fire and Allah revealed to him:" Why one ant (which had bitten you) was not killed (and why did you burn the others)?

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا وَأَمَرَ بِهَا فَأُحْرِقَتْ فِي النَّارِ - قَالَ - فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلاَّ نَمْلَةً وَاحِدَةً " .

Reference : Sahih Muslim 2241 c
In-book reference : Book 39, Hadith 202
USC-MSA web (English) reference : Book 26, Hadith 5569
(deprecated numbering scheme)

(40) Chapter: The Prohibition Of Killing Cats

(40) باب تَحْرِيمِ قَتْلِ الْهِرَّةِ

Nafi' reported from 'Abdullah that Allah's Messenger (ﷺ) said:

A woman was punished because she had kept a cat tied until it died, and (as a punishment of this offence) she was thrown into the Hell. She had not provided it with food, or drink, and had not freed her so that she could eat the insects of the earth.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ حَبَسَتْهَا وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ " .

Reference : Sahih Muslim 2242 a
In-book reference : Book 39, Hadith 203
USC-MSA web (English) reference : Book 26, Hadith 5570
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَعَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ مَعْنَاهُ .

Reference : Sahih Muslim 2242 b
In-book reference : Book 39, Hadith 204
USC-MSA web (English) reference : Book 26, Hadith 5571
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn 'Umar also.

وَحَدَّثَنَاهُ هَارُونُ بْنُ عَبْدِ اللَّهِ، وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ مَعْنِ بْنِ عِيسَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِذَلِكَ .

Reference : Sahih Muslim 2242 c
In-book reference : Book 39, Hadith 205
USC-MSA web (English) reference : Book 26, Hadith 5572
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A woman was punished because of a cat. She had neither provided her with food nor drink, nor set her free so that she might eat the insects of the earth.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ لَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَتْرُكْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ " .

Reference : Sahih Muslim 2243 a
In-book reference : Book 39, Hadith 206
USC-MSA web (English) reference : Book 26, Hadith 5573
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدُ، بْنُ الْحَارِثِ حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِهِمَا " رَبَطَتْهَا " . وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ " حَشَرَاتِ الأَرْضِ " .

Reference : Sahih Muslim 2243 b
In-book reference : Book 39, Hadith 207
USC-MSA web (English) reference : Book 26, Hadith 5574
(deprecated numbering scheme)

Abu Huraira reported this hadith through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ قَالَ الزُّهْرِيُّ وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ هِشَامِ بْنِ عُرْوَةَ .

Reference : Sahih Muslim 2243 c
In-book reference : Book 39, Hadith 208
USC-MSA web (English) reference : Book 26, Hadith 5575
(deprecated numbering scheme)

Hammam b. Manabbih reported this hadith on the authority of Abu Huraira.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 2243 d
In-book reference : Book 39, Hadith 209
USC-MSA web (English) reference : Book 26, Hadith 5576
(deprecated numbering scheme)

(41) Chapter: The Virtue Of Giving Food And Water To Animals Which Are Unlawful To Eat

(41) باب فَضْلِ سَاقِي الْبَهَائِمِ الْمُحْتَرَمَةِ وَإِطْعَامِهَا

Abu Huraira reported Allah's Messenger (ﷺ) as sayings:

A person suffered from intense thirst while on a journey, when he found a well. He climbed down into it and drank (water) and then came out and saw a dog lolling its tongue on account of thirst and eating the moistened earth. The person said: This dog has suffered from thirst as I had suffered from it. He climbed down into the well, filled his shoe with water, then caught it in his mouth until he climbed up and made the dog drink it. So Allah appreciated this act of his and pardoned him. Then (the Companions around him) said: Allah's Messenger, is there for us a reward even for (serving) such animals? He said: Yes, there is a reward for service to every living animal.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي . فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِفِيهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ " . قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لأَجْرًا فَقَالَ " فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ " .

Reference : Sahih Muslim 2244
In-book reference : Book 39, Hadith 210
USC-MSA web (English) reference : Book 26, Hadith 5577
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (may pace be upon him) as saying:

A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her shoe and she was pardoned (for this act of hers).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِبِئْرٍ قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطَشِ فَنَزَعَتْ لَهُ بِمُوقِهَا فَغُفِرَ لَهَا " .

Reference : Sahih Muslim 2245 a
In-book reference : Book 39, Hadith 211
USC-MSA web (English) reference : Book 26, Hadith 5578
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There was a dog moving around a well whom thirst would have killed. Suddenly a prostitute from the prostitutes of Bani Isra'il happened to see it and she drew water in her shoe and made it drink, and she was pardoned because of this.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ فَنَزَعَتْ مُوقَهَا فَاسْتَقَتْ لَهُ بِهِ فَسَقَتْهُ إِيَّاهُ فَغُفِرَ لَهَا بِهِ " .

Reference : Sahih Muslim 2245 b
In-book reference : Book 39, Hadith 212
USC-MSA web (English) reference : Book 26, Hadith 5579
(deprecated numbering scheme)

40 - The Book Concerning the Use of Correct Words (2246 - 2254)

كتاب الألفاظ من الأدب وغيرها

(1) Chapter: The Prohibition Of Cursing Time

(1) باب النَّهْىِ عَنْ سَبِّ الدَّهْرِ،

Abu Huraira reported:

I heard Allah's Messenger (ﷺ) as saying: Allah, the Exalted and Glorious, said: The son of Adam abuses Dahr (the time), whereas I am Dahr since in My hand are the day and the night.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَى قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ قَالَ أَبُو هُرَيْرَةَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَالَ اللَّهُ عَزَّ وَجَلَّ يَسُبُّ ابْنُ آدَمَ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِيَ اللَّيْلُ وَالنَّهَارُ " .

Reference : Sahih Muslim 2246 a
In-book reference : Book 40, Hadith 1
USC-MSA web (English) reference : Book 27, Hadith 5580
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, said: The son of Adam displeases Me by abusing Dahr (time), whereas I am Dahr--I alternate the night and the day.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ يُؤْذِينِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ " .

Reference : Sahih Muslim 2246 b
In-book reference : Book 40, Hadith 2
USC-MSA web (English) reference : Book 27, Hadith 5581
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, said: The son of Adam causes Me pain as he says: Woe be upon the Time. None of you should say this: Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I wish I can finish them up.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ، الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ يُؤْذِينِي ابْنُ آدَمَ يَقُولُ يَا خَيْبَةَ الدَّهْرِ . فَلاَ يَقُولَنَّ أَحَدُكُمْ يَا خَيْبَةَ الدَّهْرِ . فَإِنِّي أَنَا الدَّهْرُ أُقَلِّبُ لَيْلَهُ وَنَهَارَهُ فَإِذَا شِئْتُ قَبَضْتُهُمَا " .

Reference : Sahih Muslim 2246 c

In-book reference : Book 40, Hadith 3
USC-MSA web (English) reference : Book 27, Hadith 5582
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should say: Woe be upon the Time, for verily Allah is the Time.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ يَا خَيْبَةَ الدَّهْرِ . فَإِنَّ اللَّهَ هُوَ الدَّهْرُ " .

Reference : Sahih Muslim 2246 d
In-book reference : Book 40, Hadith 4
USC-MSA web (English) reference : Book 27, Hadith 5583
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Do not abuse Time, for it is Allah Who is the Time.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ " .

Reference : Sahih Muslim 2246 e
In-book reference : Book 40, Hadith 5
USC-MSA web (English) reference : Book 27, Hadith 5584
(deprecated numbering scheme)

(2) Chapter: It Is Disliked To Call Grapes Karm

(2) باب كَرَاهَةِ تَسْمِيَةِ الْعِنَبِ كَرْمًا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should abuse Time for it is Allah Who is the Time, and none of you should call 'Inab (grape) as al-karm, for karm is a Muslim person.

حَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ، سِيرِينَ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَسُبُّ أَحَدُكُمُ الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ وَلاَ يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ الْكَرْمَ . فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ " .

Reference : Sahih Muslim 2247 a
In-book reference : Book 40, Hadith 6
USC-MSA web (English) reference : Book 27, Hadith 5585
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do not use the word karm (for wine) for worthy of respect is the heart of a believer.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُولُوا كَرْمٌ . فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ " .

Reference : Sahih Muslim 2247 b
In-book reference : Book 40, Hadith 7
USC-MSA web (English) reference : Book 27, Hadith 5586
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do not name grape as karm, for worthy of respect is a Muslim.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُسَمُّوا الْعِنَبَ الْكَرْمَ فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ " .

Reference : Sahih Muslim 2247 c
In-book reference : Book 40, Hadith 8
USC-MSA web (English) reference : Book 27, Hadith 5587
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should use the word al-harin (for grape) for the heart of a believer is karm (worthy of respect).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقُولَنَّ أَحَدُكُمُ الْكَرْمَ . فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ " .

Reference : Sahih Muslim 2247 d
In-book reference : Book 40, Hadith 9
USC-MSA web (English) reference : Book 27, Hadith 5588
(deprecated numbering scheme)

Abu Huraira reported from Allah's Messenger (ﷺ) various ahadith, one of which is this that he said:

None of you should use the word al-karm for 'Inab, for karm (worthy of respect) is a Muslim person.

وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ الْكَرْمَ . إِنَّمَا الْكَرْمُ الرَّجُلُ الْمُسْلِمُ " .

Reference : Sahih Muslim 2247 e
In-book reference : Book 40, Hadith 10
USC-MSA web (English) reference : Book 27, Hadith 5589
(deprecated numbering scheme)

'Alqama b. Wa'il reported, from his father, Allah's Apostle (ﷺ) having said:

Do not say al-karm (for the word vine) but say al-habala (that is grape).

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى، - يَعْنِي ابْنَ يُونُسَ - عَنْ شُعْبَةَ، عَنْ سِمَاكِ، بْنِ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُولُوا الْكَرْمُ . وَلَكِنْ قُولُوا الْحَبَلَةُ " . يَعْنِي الْعِنَبَ .

Reference : Sahih Muslim 2248 a
In-book reference : Book 40, Hadith 11
USC-MSA web (English) reference : Book 27, Hadith 5590
(deprecated numbering scheme)

This hadith has been reported by Alqama b. Wa'il on the authority of his father with a different chain of transmitters and with a slight variation of wording.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، قَالَ سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَقُولُوا الْكَرْمُ . وَلَكِنْ قُولُوا الْعِنَبُ وَالْحَبَلَةُ " .

Reference : Sahih Muslim 2248 b
In-book reference : Book 40, Hadith 12
USC-MSA web (English) reference : Book 27, Hadith 5590
(deprecated numbering scheme)

(3) Chapter: Ruling On Using The Words 'Abd And Amah (For Slaves) And Mawla And Sayyid (For Masters)

(3) باب حُكْمِ إِطْلاَقِ لَفْظَةِ الْعَبْدِ وَالأَمَةِ وَالْمَوْلَى وَالسَّيِّدِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should say: My bondman and my slave-girl, for all of you are the bondmen of Allah, and all your women are the slave-girls of Allah; but say: My servant, my girl, and my young man and my young girl.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمَتِي . كُلُّكُمْ عَبِيدُ اللَّهِ وَكُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ وَلَكِنْ لِيَقُلْ غُلاَمِي وَجَارِيَتِي وَفَتَاىَ وَفَتَاتِي " .

Reference : Sahih Muslim 2249 a
In-book reference : Book 40, Hadith 13
USC-MSA web (English) reference : Book 27, Hadith 5591
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should say: My bondman, for all of you are the bondmen of Allah, but say: My young man, and the servant should not say: My Lord, but should say: My chief.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقُولَنَّ أَحَدُكُمْ عَبْدِي . فَكُلُّكُمْ عَبِيدُ اللَّهِ وَلَكِنْ لِيَقُلْ فَتَاىَ . وَلاَ يَقُلِ الْعَبْدُ رَبِّي . وَلَكِنْ لِيَقُلْ سَيِّدِي " .

Reference : Sahih Muslim 2249 b
In-book reference : Book 40, Hadith 14
USC-MSA web (English) reference : Book 27, Hadith 5592
(deprecated numbering scheme)

This hadith has been reported on the authority of al-A'mash with the same chain of transmitters, and the words are that the servant should not say to his chief:

My Lord, and Abu Mu'awiya made an addition:" For it is Allah, the Exalted and Glorious, Who is your Lord."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا وَكِيعٌ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِهِمَا " وَلاَ يَقُلِ الْعَبْدُ لِسَيِّدِهِ مَوْلاَىَ " . وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ " فَإِنَّ مَوْلاَكُمُ اللَّهُ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 2249 c
In-book reference : Book 40, Hadith 15
USC-MSA web (English) reference : Book 27, Hadith 5593
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) so many ahadith and one of them is this that Allah's Messenaer (ﷺ) said:

None of you should say: Supply drink to your lord, feed your lord, hell) your lord in performing ablution, and none of you should say: My Lord. He should say: My chief, my patron; and none of you should say: My bondman, my slave-girl, but simply say: My boy, my girl, my servant.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقُلْ أَحَدُكُمُ اسْقِ رَبَّكَ أَطْعِمْ رَبَّكَ وَضِّئْ رَبَّكَ . وَلاَ يَقُلْ أَحَدُكُمْ رَبِّي . وَلْيَقُلْ سَيِّدِي مَوْلاَىَ وَلاَ يَقُلْ أَحَدُكُمْ عَبْدِي أَمَتِي . وَلْيَقُلْ فَتَاىَ فَتَاتِي غُلاَمِي " .

Reference : Sahih Muslim 2249 d
In-book reference : Book 40, Hadith 16
USC-MSA web (English) reference : Book 27, Hadith 5594
(deprecated numbering scheme)

(4) Chapter: It Is Disliked For A Man To Say: "Khabuthat Nafsi" (I Feel Bad)

(4) باب كَرَاهَةِ قَوْلِ الإِنْسَانِ خَبُثَتْ نَفْسِي

'A'isha reported Allah's Messenger (ﷺ) having said:

None of you should say:" My soul has become evil," but he should say:" My soul has become remorseless." This hadith has been transmitted on the authority of Abfl Bakr with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، كِلاَهُمَا عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي . وَلَكِنْ لِيَقُلْ لَقِسَتْ نَفْسِي " . هَذَا حَدِيثُ أَبِي كُرَيْبٍ وَقَالَ أَبُو بَكْرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم . وَلَمْ يَذْكُرْ " لَكِنْ " .

Reference : Sahih Muslim 2250 a
In-book reference : Book 40, Hadith 17
USC-MSA web (English) reference : Book 27, Hadith 5595
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abia Mu'iwiya with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2250 b
In-book reference : Book 40, Hadith 18
USC-MSA web (English) reference : Book 27, Hadith 5596
(deprecated numbering scheme)

Abu Umama b. Sahl b. Hunaif, on the authority of his father, reported Allah's Messenger (ﷺ) as saying:

None of you should say:" My soul has become evil," but he should say:" My soul has become remorseless."

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَقُلْ أَحَدُكُمْ خَبُثَتْ نَفْسِي . وَلْيَقُلْ لَقِسَتْ نَفْسِي " .

Reference : Sahih Muslim 2251
In-book reference : Book 40, Hadith 19
USC-MSA web (English) reference : Book 27, Hadith 5597
(deprecated numbering scheme)

(5) Chapter: Using Musk, Which Is The Best Of Perfume. It Is Disliked To Refuse A Gift Of Scent Or Perfume

(5) باب اسْتِعْمَالِ الْمِسْكِ وَأَنَّهُ أَطْيَبُ الطِّيبِ وَكَرَاهَةِ رَدِّ الرَّيْحَانِ وَالطِّيبِ

Abd Sa'id Khudri reported Allah's Apostle (ﷺ) as saying:

There was a woman from Bani Isra'il who was short-statured and she walked in the company of two tall women with wooden sandals in her feet and a ring of gold made of plates with musk filled in them and then looked up, and musk is the best of scents; then she walked between two women and they (the people) did not recognise her, and she made a gesture with her hand like this, and Shu'ba shook his hand in order to give an indication how she shook her hand.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شُعْبَةَ، حَدَّثَنِي خُلَيْدُ بْنُ جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كَانَتِ امْرَأَةٌ مِنْ بَنِي إِسْرَائِيلَ قَصِيرَةٌ تَمْشِي مَعَ امْرَأَتَيْنِ طَوِيلَتَيْنِ فَاتَّخَذَتْ رِجْلَيْنِ مِنْ خَشَبٍ وَخَاتَمًا مِنْ ذَهَبٍ مُغْلَقٍ مُطْبَقٍ ثُمَّ حَشَتْهُ مِسْكًا وَهُوَ أَطْيَبُ الطِّيبِ فَمَرَّتْ بَيْنَ الْمَرْأَتَيْنِ فَلَمْ يَعْرِفُوهَا فَقَالَتْ بِيَدِهَا هَكَذَا " . وَنَفَضَ شُعْبَةُ يَدَهُ .

Reference : Sahih Muslim 2252 a
In-book reference : Book 40, Hadith 20
USC-MSA web (English) reference : Book 27, Hadith 5598
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) made a mention of a woman of Bana Isra'il who had filled her ring with musk and musk is the most fragrant of the scents.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ شُعْبَةَ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ، وَالْمُسْتَمِرِّ، قَالاَ سَمِعْنَا أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ حَشَتْ خَاتَمَهَا مِسْكًا وَالْمِسْكُ أَطْيَبُ الطِّيبِ .

Reference : Sahih Muslim 2252 b
In-book reference : Book 40, Hadith 21
USC-MSA web (English) reference : Book 27, Hadith 5599
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who is presented with a flower should not reject it, for it is light to carry and pleasant in odour.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنِ الْمُقْرِئِ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلاَ يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ " .

Reference : Sahih Muslim 2253
In-book reference : Book 40, Hadith 22
USC-MSA web (English) reference : Book 27, Hadith 5600
(deprecated numbering scheme)

Nafi' reported that when Ibn Umar wanted fumigation he got it from aloeswood without mixing anything with it, or he put camphor along with aloeswood and then said:
This is how Allah's Messenger (ﷺ) fumigated.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَبُو طَاهِرٍ وَأَحْمَدُ بْنُ عِيسَى قَالَ أَحْمَدُ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ اسْتَجْمَرَ بِالأَلُوَّةِ غَيْرِ مُطَرَّاةٍ وَبِكَافُورٍ يَطْرَحُهُ مَعَ الأَلُوَّةِ ثُمَّ قَالَ هَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2254
In-book reference : Book 40, Hadith 23
USC-MSA web (English) reference : Book 27, Hadith 5601
(deprecated numbering scheme)

41 - The Book of Poetry (2255 - 2260)

كتاب الشعر

(1) Chapter: (1) باب

'Amr b. Sharid reported his father as saying:

One day when I rode behind Allah's Messenger (ﷺ), he said (to me): Do you remember any poetry of Umayya b. Abu Salt. I said: Yes. He said: Then go on. I recited a couplet, and he said: Go on. Then I again recited a couplet and he said: Go on. I recited one hundred couplets (of his poetry). This hadith has been reported on the authority of Sharid through another chain of transmitters but with a slight variation of wording.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، قَالَ رَدِفْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَوْمًا فَقَالَ " هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ شَيْئًا " . قُلْتُ نَعَمْ قَالَ " هِيهِ " . فَأَنْشَدْتُهُ بَيْتًا فَقَالَ " هِيهِ " . ثُمَّ أَنْشَدْتُهُ بَيْتًا فَقَالَ " هِيهِ " . حَتَّى أَنْشَدْتُهُ مِائَةَ بَيْتٍ .

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَأَحْمَدُ بْنُ عَبْدَةَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ، بْنِ مَيْسَرَةَ عَنْ عَمْرِو بْنِ الشَّرِيدِ، أَوْ يَعْقُوبَ بْنِ عَاصِمٍ عَنِ الشَّرِيدِ، قَالَ أَرْدَفَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم خَلْفَهُ . فَذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2255 a, b
In-book reference : Book 41, Hadith 1
USC-MSA web (English) reference : Book 28, Hadith 5602
(deprecated numbering scheme)

'Amr b. Sharid reported on the authority of his father that Allah's Messenger (ﷺ) asked him to recite poetry, the rest of the hadith is the same, but with this addition:

"He (that is Umayya b. Abu Sharid) was about to become a Muslim and in the hadith transmitted on the authority, of Ibn Mahdi (the words are) "He was almost a Muslim in his poetry."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ، عَنْ عَمْرِو، بْنِ الشَّرِيدِ عَنْ أَبِيهِ، قَالَ اسْتَنْشَدَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ وَزَادَ قَالَ " إِنْ كَادَ لَيُسْلِمُ " . وَفِي حَدِيثِ ابْنِ مَهْدِيٍّ قَالَ " فَلَقَدْ كَادَ يُسْلِمُ فِي شِعْرِهِ " .

Reference : Sahih Muslim 2255 c
In-book reference : Book 41, Hadith 2
USC-MSA web (English) reference : Book 28, Hadith 5603
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The truest word spoken by an Arab (pre-Islamic) in poetry is this verse of Labid:" Behold! apart from Allah everything is vain."

حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ جَمِيعًا عَنْ شَرِيكٍ، قَالَ ابْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَشْعَرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلٌ " .

Reference : Sahih Muslim 2256 a
In-book reference : Book 41, Hadith 3
USC-MSA web (English) reference : Book 28, Hadith 5604
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The truest word uttered by a poet is this verse of Labid:" Behold! apart from Allah everything is vain," and Umayya b. Abu Salt was almost a Muslim.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ، بْنِ عُمَيْرٍ حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةُ لَبِيدٍ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلٌ وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ " .

Reference : Sahih Muslim 2256 b
In-book reference : Book 41, Hadith 4
USC-MSA web (English) reference : Book 28, Hadith 5605
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The truest verse recited by a poet is: Beliold! apart from Allah everything is vain," and Ibn Abu Salt was almost a Muslim.

وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلٌ وَكَادَ ابْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ " .

Reference : Sahih Muslim 2256 c
In-book reference : Book 41, Hadith 5
USC-MSA web (English) reference : Book 28, Hadith 5606
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

The truest couplet recited by a poet is:" Behold! apart from Allah everything is vain," and he made no addition to it.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ، عُمَيْرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَصْدَقُ بَيْتٍ قَالَتْهُ الشُّعَرَاءُ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلٌ " .

Reference : Sahih Muslim 2256 d
In-book reference : Book 41, Hadith 6
USC-MSA web (English) reference : Book 28, Hadith 5607
(deprecated numbering scheme)

Abu Huraira reported:

I heard Allah's Messenger (ﷺ) as saying: The truest word which the poet stated is the word of Labid:" Behold! apart from Allah everything is vain."

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ، بْنِ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةُ لَبِيدٍ أَلاَ كُلُّ شَىْءٍ مَا خَلاَ اللَّهَ بَاطِلٌ " . مَا زَادَ عَلَى ذَلِكَ .

Reference	: Sahih Muslim 2256 e
In-book reference	: Book 41, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 28, Hadith 5608

Abu Huraira reported Allah's Messenger (may peace be opon him) as saying:

It is better for a man's belly to be stuffld with pus which corrodes it than to stuff) one's mind with frivolous poetry. Abd Bakr has reported it with a slight variation Of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ يَمْتَلِئَ جَوْفُ الرَّجُلِ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا " . قَالَ أَبُو بَكْرٍ إِلاَّ أَنَّ حَفْصًا لَمْ يَقُلْ " يَرِيهِ " .

Reference	: Sahih Muslim 2257
In-book reference	: Book 41, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 28, Hadith 5609

Sa'd reported Allah's Apostle (ﷺ) as saying:

It is better for the belly of any one of you to be stuffed with pus rather than to stuff (one's mind) with poetry.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا " .

Reference	: Sahih Muslim 2258
In-book reference	: Book 41, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 28, Hadith 5610

Abu Sa`id Khudri reported:

We were going with Allah's Messenger (ﷺ). As we reached the place (known as) Arj there met (us) a poet who had been reciting poetry. Thereupon Allah's Messanger (ﷺ) said: Catch the satan or detain the satan, for filling the belly of a man with pus is betting than stuffing his brain with poetry.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ يُحَنِّسَ، مَوْلَى مُصْعَبِ بْنِ الزُّبَيْرِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْعَرْجِ إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُذُوا الشَّيْطَانَ أَوْ أَمْسِكُوا الشَّيْطَانَ لأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا " .

Reference	: Sahih Muslim 2259
In-book reference	: Book 41, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 28, Hadith 5611

(2) Chapter: The Prohibition Of Playing Nardashir

(2) باب تَحْرِيمِ اللَّعِبِ بِالنَّرْدَشِيرِ

Buraida reported on the authority of his father that Allah's Apostle (ﷺ) said:

He who played *Nardashir (a game similar to backgammon)* is like one who dyed his hand with the flesh and blood of swine.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ، مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ " .

Reference	: Sahih Muslim 2260
In-book reference	: Book 41, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 28, Hadith 5612

42 - The Book of Dreams (2261 - 2275)

كتاب الرؤيا

Abu Salama reported:

I used to see dreams (and was so much perturbed) that I began to quiver and have temperature, but did not cover myself with a mantle. I met Abu Qatada and made a mention of that to him. He said: I heard Allah's Messenger (ﷺ) as saying: A good vision comes from Allah and a (bad) dream (hulm) from devil. So when one of. you sees a bad dream (hulm) which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil; then it will not harm him.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، قَالَ كُنْتُ أَرَى الرُّؤْيَا أُعْرَى مِنْهَا غَيْرَ أَنِّي لاَ أُزَمَّلُ حَتَّى لَقِيتُ أَبَا قَتَادَةَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلاَثًا وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَنْ تَضُرَّهُ " .

Reference : Sahih Muslim 2261 a
In-book reference : Book 42, Hadith 1
USC-MSA web (English) reference : Book 29, Hadith 5613
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Qatada, but there is no mention of the words of Abu Salama:

" I saw dreams (which perturbed me) but I did not cover myself with a mantle."

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ وَعَبْدِ رَبِّهِ وَيَحْيَى ابْنَىْ سَعِيدٍ وَمُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم . مِثْلَهُ وَلَمْ يَذْكُرْ فِي حَدِيثِهِمْ قَوْلَ أَبِي سَلَمَةَ كُنْتُ أَرَى الرُّؤْيَا أُعْرَى مِنْهَا غَيْرَ أَنِّي لاَ أُزَمَّلُ .

Reference : Sahih Muslim 2261 b
In-book reference : Book 42, Hadith 2
USC-MSA web (English) reference : Book 29, Hadith 5614
(deprecated numbering scheme)

This hadith has been reported on the authority of Zuhri with the same chain of transmitters, but it does not contain the words:

" I felt disturbed because of that," and there is an addition of these words in the hadith transmitted on the authority of Yunus:" Then spit thrice on the left side when you get up from sleep."

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَلَيْسَ فِي حَدِيثِهِمَا أُعْرَى مِنْهَا . وَزَادَ فِي حَدِيثِ يُونُسَ " فَلْيَبْصُقْ عَلَى يَسَارِهِ حِينَ يَهُبُّ مِنْ نَوْمِهِ ثَلاَثَ مَرَّاتٍ " .

Reference : Sahih Muslim 2261 c
In-book reference : Book 42, Hadith 3
USC-MSA web (English) reference : Book 29, Hadith 5615
(deprecated numbering scheme)

Abu Qatada reported Allah's Messenger (ﷺ) as saying:

A good vision is from Allah and a bad dream (hulm) is from the satan; so if one of you sees anything (in a dream which he dislikes, he should spit on his left side thrice and seek refuge with Allah from its evil, and then it will never harm him. Abu Salama said: I used to see dreams weighing more heavily upon me than a mountain; but since I heard this hadith I don't care for it (its burden).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، يَقُولُ سَمِعْتُ أَبَا قَتَادَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلاَثَ مَرَّاتٍ وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَنْ تَضُرَّهُ " . فَقَالَ إِنْ كُنْتُ لأَرَى الرُّؤْيَا أَثْقَلَ عَلَىَّ مِنْ جَبَلٍ فَمَا هُوَ إِلاَّ أَنْ سَمِعْتُ بِهَذَا الْحَدِيثِ فَمَا أُبَالِيهَا .

Reference : Sahih Muslim 2261 d
In-book reference : Book 42, Hadith 4
USC-MSA web (English) reference : Book 29, Hadith 5616
(deprecated numbering scheme)

Abu Salama reported Allah's Messenger (ﷺ) as saying:

I used to see dreams, but the hadith transmitted on the authority of Laith b. Nu'man, the words of Abu Salama at the concluding part of the hadith are not mentioned. Ibn Rumh has reported in the hadith:" He (one who sleeps) should change the side on which he had been lying before."

وَحَدَّثَنَاهُ قُتَيْبَةُ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ الثَّقَفِيِّ قَالَ أَبُو سَلَمَةَ فَإِنْ كُنْتُ لأَرَى الرُّؤْيَا . وَلَيْسَ فِي حَدِيثِ اللَّيْثِ وَابْنِ نُمَيْرٍ قَوْلُ أَبِي سَلَمَةَ إِلَى آخِرِ الْحَدِيثِ . وَزَادَ ابْنُ رُمْحٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ " وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ " .

Reference : Sahih Muslim 2261 e
In-book reference : Book 42, Hadith 5
USC-MSA web (English) reference : Book 29, Hadith 5617
(deprecated numbering scheme)

Abu Qatada reported Allah's Messenger (ﷺ) as saying:

The good vision are from Allah and the evil dreams are from the satan. If one sees a dream which one does not like, one should spit on one's left side and seek the refuge of Allah from the satan; it will not do one any harm, and one should not disclose it to anyone and if one sees a good vision one should feel pleased but should not disclose it to anyone but whom one loves.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي قَتَادَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالرُّؤْيَا السَّوْءُ مِنَ الشَّيْطَانِ فَمَنْ

رَأَى رُؤْيَا فَكَرِهَ مِنْهَا شَيْئًا فَلْيَنْفِثْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ لاَ تَضُرُّهُ وَلاَ يُخْبِرْ بِهَا أَحَدًا فَإِنْ رَأَى رُؤْيَا حَسَنَةً فَلْيُبْشِرْ وَلاَ يُخْبِرْ إِلاَّ مَنْ يُحِبُّ " .

Reference : Sahih Muslim 2261 f
In-book reference : Book 42, Hadith 6
USC-MSA web (English) reference : Book 29, Hadith 5618
(deprecated numbering scheme)

Abu Salama replied:

I used to see (such horrible dreams) that I fell ill. I saw Abu Qatada who also said: I used to see dreams which made me sick until I heard Allah's Messenger (ﷺ) as saying: Good dreams are from Allah, so if any one of you sees which he likes he should not disclose it to one but whom he loves, but if he sees something which he does not like he should spit on his left side thrice and seek refuge with Allah from the mischief of the Satan and its mischief (i.e. of the dream), and he should not relate it to anyone, then it would not harm him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ إِنْ كُنْتُ لأَرَى الرُّؤْيَا تُمْرِضُنِي - قَالَ - فَلَقِيتُ أَبَا قَتَادَةَ فَقَالَ وَأَنَا كُنْتُ لأَرَى الرُّؤْيَا فَتُمْرِضُنِي حَتَّى سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلاَ يُحَدِّثْ بِهَا إِلاَّ مَنْ يُحِبُّ وَإِنْ رَأَى مَا يَكْرَهُ فَلْيَتْفِلْ عَنْ يَسَارِهِ ثَلاَثًا وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا وَلاَ يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ " .

Reference : Sahih Muslim 2261 g
In-book reference : Book 42, Hadith 7
USC-MSA web (English) reference : Book 29, Hadith 5619
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

If anyone sees a dream which he does not like, lie should spit on his left side.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي، الزُّبَيْرِ عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلاَثًا وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلاَثًا وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ " .

Reference : Sahih Muslim 2262
In-book reference : Book 42, Hadith 8
USC-MSA web (English) reference : Book 29, Hadith 5620
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophecy, and dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from the satan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like he should stand tip and offer prayer and he should not relate it to people, and he said: I would love to see fetters (in the dream), but I dislike wearing of necklace, for the fetters is (an indication of) one's steadfastness in religion. The narrator said: I do not know whether this is a part of the hadith or the words of Ibn Sirin.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِبُ وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ وَالرُّؤْيَا ثَلاَثَةٌ فَرُؤْيَا الصَّالِحَةِ بُشْرَى مِنَ اللَّهِ وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيُصَلِّ وَلاَ يُحَدِّثْ بِهَا النَّاسَ " . قَالَ " وَأُحِبُّ الْقَيْدَ وَأَكْرَهُ الْغُلَّ وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ " . فَلاَ أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ .

Reference : Sahih Muslim 2263 a
In-book reference : Book 42, Hadith 9
USC-MSA web (English) reference : Book 29, Hadith 5621
(deprecated numbering scheme)

Abu Huraira reported:

I love to see fetters but I hate necklace (in a dream), for fetters signifies one's steadfastness in religion, and he also reported Allah's Messenger (ﷺ) as saying: The vision of a believer is forty-sixth part of Prophecy.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ وَقَالَ فِي الْحَدِيثِ قَالَ أَبُو هُرَيْرَةَ فَيُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ . وَقَالَ النَّبِيُّ صلى الله عليه وسلم " رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2263 b
In-book reference : Book 42, Hadith 10
USC-MSA web (English) reference : Book 29, Hadith 5622
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira and the words are:

" When the time draws near," the rest of the hadith is the same.

حَدَّثَنِي أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا أَيُّوبُ، وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ إِذَا اقْتَرَبَ الزَّمَانُ . وَسَاقَ الْحَدِيثَ وَلَمْ يَذْكُرْ فِيهِ النَّبِيَّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2263 c
In-book reference : Book 42, Hadith 11
USC-MSA web (English) reference : Book 29, Hadith 5623
(deprecated numbering scheme)

Muhammad b. Sirin reported from Abu Huraira a hadith from Allah's Apostle (ﷺ) and he mentioned in his hadith his words:

" I dislike shackles," up to the end of his statement, but he made no mention of this:" A vision is a forty-sixth part of Prophecy."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَأَدْرَجَ فِي الْحَدِيثِ قَوْلَهُ وَأَكْرَهُ الْغُلَّ . إِلَى تَمَامِ الْكَلاَمِ وَلَمْ يَذْكُرِ " الرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2263 d
In-book reference : Book 42, Hadith 12

USC-MSA web (English) reference : Book 29, Hadith 5624
(deprecated numbering scheme)

Ubida b. as-Samit reported Allah's Messenger (ﷺ) as saying:

The vision of a believer is the forty-sixth part of Prophecy.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَأَبُو دَاوُدَ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ، ح وَحَدَّثَنَا عُبَيْدُ، اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2264 a
In-book reference : Book 42, Hadith 13
USC-MSA web (English) reference : Book 29, Hadith 5625
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ، بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ ذَلِكَ .

Reference : Sahih Muslim 2264 b
In-book reference : Book 42, Hadith 14
USC-MSA web (English) reference : Book 29, Hadith 5626
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Verily the vision of a believer is one of the forty-sixth part of Prophecy.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ، الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2263 e
In-book reference : Book 42, Hadith 15
USC-MSA web (English) reference : Book 29, Hadith 5627
(deprecated numbering scheme)

Allah's Messenger (may peace; be upon him) said:

The vision of a Muslim which he sees or which is shown to him, and in the hadith transmitted on the authority of Ibn Alushir (the words are):" The pious dream is the forty-sixth part of Prophecy."

وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ الْخَلِيلِ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رُؤْيَا الْمُسْلِمِ يَرَاهَا أَوْ تُرَى لَهُ " . وَفِي حَدِيثِ ابْنِ مُسْهِرٍ " الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2263 f
In-book reference : Book 42, Hadith 16
USC-MSA web (English) reference : Book 29, Hadith 5628
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The vision Qf a pious man is the forty-sixth part of Prophecy.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ سَمِعْتُ أَبِي يَقُولُ، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " رُؤْيَا الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2263 g
In-book reference : Book 42, Hadith 17
USC-MSA web (English) reference : Book 29, Hadith 5629
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yahyi b. Abu Kathir with the same chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا عَلِيٌّ، - يَعْنِي ابْنَ الْمُبَارَكِ - ح وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَرْبٌ، - يَعْنِي ابْنَ شَدَّادٍ - كِلاَهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2263 h
In-book reference : Book 42, Hadith 18
USC-MSA web (English) reference : Book 29, Hadith 5630
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huiaira through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ عَبْدِ اللَّهِ بْنِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ .

Reference : Sahih Muslim 2263 i
In-book reference : Book 42, Hadith 19
USC-MSA web (English) reference : Book 29, Hadith 5631
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

The pious dreams are the seventieth part of Prophecy.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، قَالاَ جَمِيعًا حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2265 a
In-book reference : Book 42, Hadith 20
USC-MSA web (English) reference : Book 29, Hadith 5632
(deprecated numbering scheme)

This hadith has been reported on tile authority of 'Ubaidullah with the same chain of transmitters.

وَحَدَّثَنَاهُ ابْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2265 b
In-book reference : Book 42, Hadith 21
USC-MSA web (English) reference : Book 29, Hadith 5633
(deprecated numbering scheme)

A hadith like this has been reported on the authority of Nafi' with the same chain of transmitters (and the words are):

" I think Ibn 'Uniar said: The seventieth part from Prophecy."

وَحَدَّثَنَاهُ قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا ابْنُ، أَبِي فُدَيْكٍ أَخْبَرَنَا الضَّحَّاكُ، - يَعْنِي ابْنَ عُثْمَانَ - كِلاَهُمَا عَنْ نَافِعٍ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ اللَّيْثِ قَالَ نَافِعٌ حَسِبْتُ أَنَّ ابْنَ عُمَرَ قَالَ " جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ " .

Reference : Sahih Muslim 2265 c
In-book reference : Book 42, Hadith 22
USC-MSA web (English) reference : Book 29, Hadith 5634
(deprecated numbering scheme)

(1) Chapter: The Words Of The Prophet (SAW): "Whoever Sees Me In A Dream Has Indeed Seen Me."

(1) باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم " مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي "

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who saw me in a dream in fact saw me, for the satan does not appear in my form.

حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا أَيُّوبُ، وَهِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي " .

Reference : Sahih Muslim 2266 a
In-book reference : Book 42, Hadith 23
USC-MSA web (English) reference : Book 29, Hadith 5635
(deprecated numbering scheme)

Abu Huraira reported:

I heard Allah's Messenger (ﷺ) as saying: He who saw me in a dream would soon see me in the state of wakefulness, or as if he saw me in a state of wakefulness, for the satan does not appear in my form.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَحَرْمَلَةُ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ أَوْ لَكَأَنَّمَا رَآنِي فِي الْيَقَظَةِ لاَ يَتَمَثَّلُ الشَّيْطَانُ بِي " .

Reference : Sahih Muslim 2266 b
In-book reference : Book 42, Hadith 24
USC-MSA web (English) reference : Book 29, Hadith 5636
(deprecated numbering scheme)

Abu Qatada reported Allah's Messenger (ﷺ) as saying:

He who saw me in dream in fact saw the truth (what is true).

وَقَالَ فَقَالَ أَبُو سَلَمَةَ قَالَ أَبُو قَتَادَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ " .

Reference : Sahih Muslim 2267 a
In-book reference : Book 42, Hadith 25
USC-MSA web (English) reference : Book 29, Hadith 5637
(deprecated numbering scheme)

The above two hadith have been narrated likewise through another chain of transmitters.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ، حَدَّثَنَا عَمِّي، . فَذَكَرَ الْحَدِيثَيْنِ جَمِيعًا بِإِسْنَادَيْهِمَا سَوَاءً مِثْلَ حَدِيثِ يُونُسَ .

Reference : Sahih Muslim 2267 b
In-book reference : Book 42, Hadith 26
USC-MSA web (English) reference : Book 29, Hadith 5637
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

He who saw me in sleep in fact saw me, for it is not possible for the satan to appear in my form; and he also said: When any one of you sees a hulm he should not inform anyone, for it is a sort of vain sport of devil in the state of sleep.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي إِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي " . وَقَالَ " إِذَا حَلَمَ أَحَدُكُمْ فَلاَ يُخْبِرْ أَحَدًا بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ " .

Reference : Sahih Muslim 2268 a
In-book reference : Book 42, Hadith 27
USC-MSA web (English) reference : Book 29, Hadith 5638
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

He who saw me in a dream in fact saw me, for the satan cannot assume my form.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي فَإِنَّهُ لاَ يَنْبَغِي لِلشَّيْطَانِ أَنْ يَتَشَبَّهَ بِي " .

Reference : Sahih Muslim 2268 b
In-book reference : Book 42, Hadith 28
USC-MSA web (English) reference : Book 29, Hadith 5639
(deprecated numbering scheme)

(2) Chapter: No One Should Speak Of How The Shaitan Toyed With Him In His Sleep

(2) باب لاَ يُخْبِرُ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ

Jabir reported Allah's Messenger (ﷺ) as saying:

There came to him (the Holy Prophet) a desert Arab and said: I saw in a dream that I had been beheaded and I had been following it (the severed head). Allah's Apostle (ﷺ) reprimanded him saying: Do not inform about the vain sporting of devil with you during the night.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا ابْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ لأَعْرَابِيٍّ جَاءَهُ فَقَالَ إِنِّي حَلَمْتُ أَنَّ رَأْسِي قُطِعَ فَأَنَا أَتَّبِعُهُ فَزَجَرَهُ النَّبِيُّ صلى الله عليه وسلم وَقَالَ " لاَ تُخْبِرْ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي الْمَنَامِ " .

Reference : Sahih Muslim 2268 c
In-book reference : Book 42, Hadith 29
USC-MSA web (English) reference : Book 29, Hadith 5640
(deprecated numbering scheme)

Jabir reported that there came to Allah's Apostle (ﷺ) a desert Arab and said:

Allah's Messenger, I saw in the state of steep as if my head had been cut off and I had been moving on haltingly after it. Thereupon Allah's Messenger (ﷺ) said to that desert Arab: Do not narrate to the people the vain sporting of satan with you in your sleep and (the narrator) also said: I heard Allah's Messenger (ﷺ) in his subsequent address: None amongst you should narrate the vain sporting of devil with him in the dream.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ فَتَدَحْرَجَ فَاشْتَدَدْتُ عَلَى أَثَرِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلأَعْرَابِيِّ " لاَ تُحَدِّثِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ " . وَقَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم بَعْدُ يَخْطُبُ فَقَالَ " لاَ يُحَدِّثَنَّ أَحَدُكُمْ بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ " .

Reference : Sahih Muslim 2268 d
In-book reference : Book 42, Hadith 30
USC-MSA web (English) reference : Book 29, Hadith 5641
(deprecated numbering scheme)

Jabir reported that a'person came to Allah's Apostle (ﷺ) and said:

Allah's Messenger, I have seen in the state of sleep as if my head had been cut off. Thereupon Allah's Apostle (ﷺ) laughed and said: When the satan plays with any one of you in the state of steep, do not mention it to the people; and in the hadith transmitted by Abu Bakr (the words are):" If one of you is played with, and he did not make any mention of the word:" Satan."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ . قَالَ فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم وَقَالَ " إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ فَلاَ يُحَدِّثْ بِهِ النَّاسَ " . وَفِي رِوَايَةِ أَبِي بَكْرٍ " إِذَا لُعِبَ بِأَحَدِكُمْ " . وَلَمْ يَذْكُرِ الشَّيْطَانَ .

Reference : Sahih Muslim 2268 e
In-book reference : Book 42, Hadith 31
USC-MSA web (English) reference : Book 29, Hadith 5642
(deprecated numbering scheme)

(3) Chapter: Interpretation Of Dreams

(3) باب فِي تَأْوِيلِ الرُّؤْيَا

It is reported either on the authority of Ibn Abbas or on the authority of Abu Huraira that a person came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, I saw while I was sleeping during the night (this vision) that there was a canopy from which butter and honey were trickling and I also saw people collecting them in the palms of their hands, some more, some less, and I also saw a rope connecting the earth with the sky and I saw you catching hold of it and rising towards the heaven; then another person after you catching hold of it and rising towards (Heaven) ; then another person catching hold of it, but it was broken while it was rejoined for him and he also climbed up. Abu Bakr said: Allah's Messenger, may my father be sacrificed for you, by Allah, allow me to interpret it. Allah's Messenger (ﷺ) said: Well, give its interpretation. Thereupon Abu Bakr said: The canopy signifies the canopy of Islam and that what trickles out of it in the form of butter and honey is the Holy Qur'an and its sweetness and softness and what the people get hold of it in their palms implies major portion of the Qur'an or the small portion; and so far as the rope joining the sky with the earth is concerned, it is the Truth by which you stood (in the worldly life) and by which Allah would raise you (to Heaven). Then the person after you would take hold of it and he would also climb up with the help of it. Then

another person would take hold of it and climb up with the help of it. Then another person would take hold of it and it would be broken; then it would be rejoined for him and he would climb up with the help of it. Allah's Messenger, may my father be taken as a ransom for you, tell me whether I have interpreted it currectly or I have made an error. Allah's Messenger (ﷺ) said: You have interpreted a part of it correctly and you have erred in interpreting a part of it.

Thereupon he said: Allah's Messenger, by Allah, tell me that part where I have committed an error. Thereupon he said: Don't take an oath.

حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ، أَوْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ أَنَّ رَجُلاً، أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم ح

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ أَنَّ رَجُلاً أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَرَى اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ وَأَرَى سَبَبًا وَاصِلاً مِنَ السَّمَاءِ إِلَى الأَرْضِ فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلاَ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ بِهِ ثُمَّ وُصِلَ لَهُ فَعَلاَ . قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَاللَّهِ لَتَدَعَنِّي فَلأَعْبُرَنَّهَا . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اعْبُرْهَا " . قَالَ أَبُو بَكْرٍ أَمَّا الظُّلَّةُ فَظُلَّةُ الإِسْلاَمِ وَأَمَّا الَّذِي يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ فَالْقُرْآنُ حَلاَوَتُهُ وَلِينُهُ وَأَمَّا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ . فَأَخْبِرْنِي يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ أَصَبْتُ أَمْ أَخْطَأْتُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا " . قَالَ فَوَاللَّهِ يَا رَسُولَ اللَّهِ لَتُحَدِّثَنِّي مَا الَّذِي أَخْطَأْتُ قَالَ " لاَ تُقْسِمْ " .

Reference : Sahih Muslim 2269 a
In-book reference : Book 42, Hadith 32
USC-MSA web (English) reference : Book 29, Hadith 5643
(deprecated numbering scheme)

Ibn 'Abbas reported that there came to Allah's Apostle (ﷺ) a person as he was returning from Uhud and he said:

Allah's Messenger, I saw in sleep during the night a canopy trickling butter and honey; the rest of the hadith is the same.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم مُنْصَرَفَهُ مِنْ أُحُدٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ . بِمَعْنَى حَدِيثِ يُونُسَ .

Reference : Sahih Muslim 2269 b
In-book reference : Book 42, Hadith 33
USC-MSA web (English) reference : Book 29, Hadith 5644
(deprecated numbering scheme)

It is reported either on the authority of Ibn 'Abbas or on that of Abu Huraira that a person came to Allah's Messenger (ﷺ) and said:

Verily I saw during the night a canopy; the rest of the hadith is the same.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ، اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ، أَوْ أَبِي هُرَيْرَةَ قَالَ عَبْدُ الرَّزَّاقِ كَانَ مَعْمَرٌ أَحْيَانًا يَقُولُ عَنِ ابْنِ عَبَّاسٍ وَأَحْيَانًا يَقُولُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلاً أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي أَرَى اللَّيْلَةَ ظُلَّةً ‏.‏ بِمَعْنَى حَدِيثِهِمْ ‏.‏

Reference : Sahih Muslim 2269 c
In-book reference : Book 42, Hadith 34
USC-MSA web (English) reference : Book 29, Hadith 5645
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) used to say to his Companions:

He who amongst you sees a vision should narrate it and I would interpret it for him, and a person came and said: Allah's Messenger, I saw a canopy. The rest of the hadith is the same.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُلَيْمَانُ، - وَهُوَ ابْنُ كَثِيرٍ - عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ مِمَّا يَقُولُ لأَصْحَابِهِ ‏"‏ مَنْ رَأَى مِنْكُمْ رُؤْيَا فَلْيَقُصَّهَا أَعْبُرْهَا لَهُ ‏"‏ ‏.‏ قَالَ فَجَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُ ظُلَّةً ‏.‏ بِنَحْوِ حَدِيثِهِمْ ‏.‏

Reference : Sahih Muslim 2269 d
In-book reference : Book 42, Hadith 35
USC-MSA web (English) reference : Book 29, Hadith 5646
(deprecated numbering scheme)

(4) Chapter: The Dreams Of The Prophet (SAW) (4) باب رُؤْيَا النَّبِيِّ صلى الله عليه وسلم

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

I saw during the night that which a person sees during the sleep as if we are in the house of 'Uqba b. Rafi' that there was brought to us the fresh dates of Ibn Tab. I interpreted it as the sublimity for us in the world and good ending in the Hereafter and that our religion is good.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ رَأَيْتُ ذَاتَ لَيْلَةٍ فِيمَا يَرَى النَّائِمُ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ فَأُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ فَأَوَّلْتُ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الآخِرَةِ وَأَنَّ دِينَنَا قَدْ طَابَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2270
In-book reference : Book 42, Hadith 36
USC-MSA web (English) reference : Book 29, Hadith 5647
(deprecated numbering scheme)

Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying:

I saw in a dream that I was using miswak and the two persons contended to get it from me, the one being older than the other one. I gave the miswak to the younger one. It was said to me to give that to the older one and I gave it to the older one.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، أَخْبَرَنِي أَبِي، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ فَجَذَبَنِي رَجُلاَنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا فَقِيلَ لِي كَبِّرْ . فَدَفَعْتُهُ إِلَى الأَكْبَرِ " .

Reference : Sahih Muslim 2271
In-book reference : Book 42, Hadith 37
USC-MSA web (English) reference : Book 29, Hadith 5648
(deprecated numbering scheme)

Abu Musa reported Allah's Messenger (ﷺ) as saying:

I dreamt (while asleep) that I was about to migrate from Mecca to a land abounding in palmtrees and I guessed that it would be Yamama or Hajar, but it was the city of Yathrib (the old name of Medina), and I saw in this dream of mine that I was brandishing a sword and its upper end was broken and this is what fell (in the form of misfortune to the believers on the Day of Uhud). I brandished (the sword) for the second time and it became all right and this is what came to be true when Allah granted us victory and solidarity of the believers. And I saw therein cows also and Allah is the Doer of good. These meant the group from amongst the believers on the Day of Uhud and the goodness which Allah brought after that and the reward of attestation of his Truth which Allah brought to us after the Day of Badr.

حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، جَدِّهِ عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَأَيْتُ فِي الْمَنَامِ أَنِّي أُهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ وَرَأَيْتُ فِي رُؤْيَاىَ هَذِهِ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا وَاللَّهُ خَيْرٌ فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ وَثَوَابُ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدُ يَوْمَ بَدْرٍ " .

Reference : Sahih Muslim 2272
In-book reference : Book 42, Hadith 38
USC-MSA web (English) reference : Book 29, Hadith 5649
(deprecated numbering scheme)

Ibn Abbas reported that Musailima al-Kadhdhab (the greater liar) (who claimed prophethood after the death of the Holy Prophet) came during the lifetime of Allah's Apostle (ﷺ) to Medina and said:

If Muhammad assigns his caliphate to me after him I would follow, and there came along with him a large body of persons of his tribe and there came to him Allah's Apostle (ﷺ) along with Thabit b. Qais b. Shammas and the Prophet of Allah (ﷺ) had a piece of wood in his hand until he came in front of Musailima in the company of his companions and said: If you were to ask even this (wood), I would never give it to you. I am not going to do anything against the will of God in your case, and if you turn away (from what I say) Allah will destroy you. And I find you in the same state which I was shown (in the dream) and here is Thabit and he would answer you on my behalf. He (the Holy Prophet) then went back. Ibn 'Abbas said: I asked the (meanings of the) words of Allah's Apostle (ﷺ):" You are the same what I was made to see about you in my dream." and Abu Huraira reported that Allah's Messenger. (ﷺ)

said: While I was sleeping I saw in my hands two gold bangles. This had a disturbing effect upon me and I was given a suggestion in the sleep that I should blow over them, so I blew over them and they were no more. And I interpreted these (two bangles) as the two great liars who would appear after me and the one amongst them was 'Anasi the inhabitant of San'a' and the other one Musailima the inhabitant of Yamama.

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ، بْنِ أَبِي حُسَيْنٍ حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم الْمَدِينَةَ فَجَعَلَ يَقُولُ إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ ‏.‏ فَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ فَأَقْبَلَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ وَفِي يَدِ النَّبِيِّ صلى الله عليه وسلم قِطْعَةُ جَرِيدَةٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ قَالَ ‏"‏ لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَنْ أَتَعَدَّى أَمْرَ اللَّهِ فِيكَ وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ وَإِنِّي لأُرَاكَ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ وَهَذَا ثَابِتٌ يُجِيبُكَ عَنِّي ‏"‏ ‏.‏ ثُمَّ انْصَرَفَ عَنْهُ ‏.‏

فَقَالَ ابْنُ عَبَّاسٍ فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ، صلى الله عليه وسلم ‏"‏ إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ ‏"‏ ‏.‏ فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَىَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّنِي شَأْنُهُمَا فَأُوحِيَ إِلَىَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي فَكَانَ أَحَدُهُمَا الْعَنْسِيَّ صَاحِبَ صَنْعَاءَ وَالآخَرُ مُسَيْلِمَةَ صَاحِبَ الْيَمَامَةِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2273, 2274 a
In-book reference : Book 42, Hadith 39
USC-MSA web (English) reference : Book 29, Hadith 5650
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

While I was sleeping, the treasures of the earth were presented to me and I was made to wear in my hands two gold bangles. I felt a sort of burden upon me and I was disturbed and it was suggested to me that I should blow over them, so I blew and both of them disappeared. I interpreted them as two great liars who would appear at any time, one is the inhabitant of Sana' and the other is that of Yamama.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ بَيْنَا أَنَا نَائِمٌ أُتِيتُ خَزَائِنَ الأَرْضِ فَوَضَعَ فِي يَدَىَّ أُسْوَارَيْنِ مِنْ ذَهَبٍ فَكَبُرَا عَلَىَّ وَأَهَمَّانِي فَأُوحِيَ إِلَىَّ أَنِ انْفُخْهُمَا فَنَفَخْتُهُمَا فَذَهَبَا فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا صَاحِبَ صَنْعَاءَ وَصَاحِبَ الْيَمَامَةِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2274 b
In-book reference : Book 42, Hadith 40
USC-MSA web (English) reference : Book 29, Hadith 5651
(deprecated numbering scheme)

Samura b. Jundab reported that when Allah's Messenger (ﷺ) had performed his dawn prayer he turned his face towards them (that is towards his Companions) and said:

Did any one of you see any vision last night?

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى الصُّبْحَ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ " هَلْ رَأَى أَحَدٌ مِنْكُمُ الْبَارِحَةَ رُؤْيَا " .

Reference : Sahih Muslim 2275
In-book reference : Book 42, Hadith 41
USC-MSA web (English) reference : Book 29, Hadith 5652
(deprecated numbering scheme)

43 - The Book of Virtues (2276 - 2380)

كتاب الفضائل

(1) Chapter: The Superiority Of The Prophet's Lineage, And The Stone That Greeted Him Before His Prophethood

(1) باب فَضْلِ نَسَبِ النَّبِيِّ صلى الله عليه وسلم وَتَسْلِيمِ الْحَجَرِ عَلَيْهِ قَبْلَ النُّبُوَّةِ

Wathila b. al-Asqa' reported:

I heard Allah's Messenger (ﷺ) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il and he granted eminence to the Quraish amongst Kinana and he granted eminence to the Quraish amongst Banu Hashim and he granted me eminencece from the tribe of Banu Hashim.

حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ، جَمِيعًا عَنِ الْوَلِيدِ، - قَالَ ابْنُ مِهْرَانَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، - حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ أَبِي عَمَّارٍ، شَدَّادٍ أَنَّهُ سَمِعَ وَاثِلَةَ بْنَ الأَسْقَعِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ " .

Reference	: Sahih Muslim 2276
In-book reference	: Book 43, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5653

Jabir b. Samura reported Allah's Messenger (ﷺ) as saying:

I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَىَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لأَعْرِفُهُ الآنَ " .

Reference	: Sahih Muslim 2277
In-book reference	: Book 43, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5654

(2) Chapter: The Superiority Of Our Prophet (SAW) Over All Of Creation

(2) باب تَفْضِيلِ نَبِيِّنَا صلى الله عليه وسلم عَلَى جَمِيعِ الْخَلاَئِقِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

I shall be pre-eminent arriongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah).

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا هِقْلٌ، - يَعْنِي ابْنَ زِيَادٍ - عَنِ الأَوْزَاعِيِّ، حَدَّثَنِي أَبُو عَمَّارٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ، حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ " .

Reference : Sahih Muslim 2278
In-book reference : Book 43, Hadith 3
USC-MSA web (English) reference : Book 30, Hadith 5655
(deprecated numbering scheme)

(3) Chapter: The Miracles Of The Prophet (SAW)

(3) باب فِي مُعْجِزَاتِ النَّبِيِّ صلى الله عليه وسلم

Anas reported that Allah's Apostle (ﷺ) called for water and he was given a vessel and the people began to perform ablution in that and I counted (the persons) and they were between fifty and eighty and I saw water which was spouting from his fingers.

وَحَدَّثَنِي أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَعَا بِمَاءٍ فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ فَجَعَلَ الْقَوْمُ يَتَوَضَّئُونَ فَحَزَرْتُ مَا بَيْنَ السِّتِّينَ إِلَى الثَّمَانِينَ - قَالَ - فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ .

Reference : Sahih Muslim 2279 a
In-book reference : Book 43, Hadith 4
USC-MSA web (English) reference : Book 30, Hadith 5656
(deprecated numbering scheme)

Anas b. Malik reported:
I saw Allah's Messenger (ﷺ) during the time of the afternoon prayer and the people asking for water for performing ablution which they did not find. (A small quantity) of water was brought to Allah's Messenger (ﷺ) and he placed his hand in that vessel and commanded people to perform ablution. I saw water spouting from his fingers and the people performing ablution until the last amongst them performed it.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَحَانَتْ صَلاَةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِوَضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي ذَلِكَ الإِنَاءِ يَدَهُ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّئُوا مِنْهُ - قَالَ - فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ .

Reference : Sahih Muslim 2279 b
In-book reference : Book 43, Hadith 5
USC-MSA web (English) reference : Book 30, Hadith 5657
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) and his Companions were at a place known as az-Zaura' (az-Zaurd' is a place in the bazar of Medina near the mosque) that he called for a vessel containing water. He put his hand in that. And there began to spout (water) between his fingers and all the Companions performed ablution. Qatada, one of the narrators in the chain of narrators, said:

Abu Hamza (the kunya of Hadrat Anas b. Malik), how many people were they? He said: They were about three hundred.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم وَأَصْحَابَهُ بِالزَّوْرَاءِ - قَالَ وَالزَّوْرَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ وَالْمَسْجِدِ فِيمَا ثَمَّهْ - دَعَا بِقَدَحٍ فِيهِ مَاءٌ فَوَضَعَ كَفَّهُ فِيهِ فَجَعَلَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ . قَالَ قُلْتُ كَمْ كَانُوا يَا أَبَا حَمْزَةَ قَالَ كَانُوا زُهَاءَ الثَّلاَثِمِائَةِ .

Reference : Sahih Muslim 2279 c
In-book reference : Book 43, Hadith 6
USC-MSA web (English) reference : Book 30, Hadith 5658
(deprecated numbering scheme)

Anas reported Allah's Apostle (ﷺ) was at az-Zaura' and a vessel containing water was brought to him in which his finger could not be completely dipped or completely covered; the rest of the hadith is the same.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ بِالزَّوْرَاءِ فَأُتِيَ بِإِنَاءِ مَاءٍ لاَ يَغْمُرُ أَصَابِعَهُ أَوْ قَدْرَ مَا يُوَارِي أَصَابِعَهُ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ هِشَامٍ .

Reference : Sahih Muslim 2279 d
In-book reference : Book 43, Hadith 7
USC-MSA web (English) reference : Book 30, Hadith 5659
(deprecated numbering scheme)

Jabir reported that Umm Malik used to send clarified butter in a small skin to the Messenger of Allah (ﷺ). Her sons would come to her and ask for seasoning when they had nothing with them (in the form of condiments) and she would go to that (skin) in which she offered (clarified butter) to Allah's Apostle (ﷺ), and she would find in that clarified butter and it kept providing her with seasoning for her household until she had (completely) squeezed it. She came to Allah's Apostle (ﷺ) and (informed him about it). Thereupon, he (the Holy Prophet) said:

Did you squeeze it? She said: Yes. Thereupon he said: If you had left it in that very state, it would have kept on provid- ing you (the clarified butter) on end.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ أُمَّ مَالِكٍ، كَانَتْ تُهْدِي لِلنَّبِيِّ صلى الله عليه وسلم فِي عُكَّةٍ لَهَا سَمْنًا فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الأُدْمَ وَلَيْسَ عِنْدَهُمْ شَىْءٌ فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ صلى الله عليه وسلم فَتَجِدُ فِيهِ سَمْنًا فَمَا زَالَ يُقِيمُ لَهَا أُدْمَ بَيْتِهَا حَتَّى عَصَرَتْهُ فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " عَصَرْتِيهَا " . قَالَتْ نَعَمْ . قَالَ " لَوْ تَرَكْتِيهَا مَا زَالَ قَائِمًا " .

Reference : Sahih Muslim 2280
In-book reference : Book 43, Hadith 8
USC-MSA web (English) reference : Book 30, Hadith 5660
(deprecated numbering scheme)

Jabir reported that a person came to Allah's Apostle (ﷺ) and asked for food. And he gave him half a wasq of barley, and the person and his wife and their guests kept on making use of it (as a food) until he weighed it (in order to find out the actual quantity, and it was no more). He came to Allah's Apostle (ﷺ) (and informed him about it). He said:

Had you not weighed it, you would be eating out of it and it would have remained intact for you.

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم يَسْتَطْعِمُهُ فَأَطْعَمَهُ شَطْرَ وَسْقِ شَعِيرٍ فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَضَيْفُهُمَا حَتَّى كَالَهُ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ " لَوْ لَمْ تَكِلْهُ لأَكَلْتُمْ مِنْهُ وَلَقَامَ لَكُمْ " .

Reference : Sahih Muslim 2281
In-book reference : Book 43, Hadith 9
USC-MSA web (English) reference : Book 30, Hadith 5661
(deprecated numbering scheme)

Mu'adh b. Jabal reported that he went along with Allah's Apostle (ﷺ) in the expedition of Tabuk and he (the Holy Prophet) combined the prayers. He offered the noon and afternoon prayers together and the sunset and night prayers together and on the other day he deferred the prayers; he then came out and offered the noon and afternoon prayers together. He then went in and (later on) came out and then after that offered the sunset and night prayers together and then said:

God willing, you would reach by tomorrow the fountain of Tabuk and you should not come to that until it is dawn, and he who amongst you happens to go there should not touch its water until I come. We came to that and two persons (amongst) us reached that fountain ahead of us. It was a thin flow of water like the shoelace. Allah's Messenger (ﷺ) asked them whether they had touched the water. They said: Yes. Allah's Apostle (ﷺ) scolded them, and he said to them what he had to say by the will of God. The people then took water of the fountain in their palms until it became somewhat significant and Allah's Messenger (ﷺ) washed his hands and his face too in it, and then, took it again in that (fountain) and there gushed forth abundant water from that fountain, until all the people drank to their fill. He then said: Mu'adh, it is hoped that if you live long you would see its water irrigating well the gardens.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ، حَدَّثَنَا مَالِكٌ، - وَهُوَ ابْنُ أَنَسٍ - عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ أَبَا الطُّفَيْلِ، عَامِرَ بْنَ وَاثِلَةَ أَخْبَرَهُ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَامَ غَزْوَةِ تَبُوكَ فَكَانَ يَجْمَعُ الصَّلاَةَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا حَتَّى إِذَا كَانَ يَوْمًا أَخَّرَ الصَّلاَةَ ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذَلِكَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا ثُمَّ قَالَ " إِنَّكُمْ سَتَأْتُونَ غَدًا إِنْ شَاءَ اللَّهُ عَيْنَ تَبُوكَ وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّى يُضْحِيَ النَّهَارُ فَمَنْ جَاءَهَا مِنْكُمْ فَلاَ يَمَسَّ مِنْ مَائِهَا شَيْئًا حَتَّى آتِيَ " . فَجِئْنَاهَا وَقَدْ سَبَقَنَا إِلَيْهَا رَجُلاَنِ وَالْعَيْنُ مِثْلُ الشِّرَاكِ تَبِضُّ بِشَىْءٍ مِنْ مَاءٍ - قَالَ - فَسَأَلَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئًا " . قَالاَ نَعَمْ . فَسَبَّهُمَا النَّبِيُّ صلى الله عليه وسلم وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ - قَالَ - ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلاً قَلِيلاً حَتَّى اجْتَمَعَ فِي شَىْءٍ - قَالَ - وَغَسَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِيهِ يَدَيْهِ وَوَجْهَهُ ثُمَّ أَعَادَهُ فِيهَا فَجَرَتِ الْعَيْنُ بِمَاءٍ مُنْهَمِرٍ أَوْ قَالَ غَزِيرٍ - شَكَّ أَبُو عَلِيٍّ أَيُّهُمَا قَالَ - حَتَّى اسْتَقَى النَّاسُ ثُمَّ قَالَ " يُوشِكُ يَا مُعَاذُ إِنْ طَالَتْ بِكَ حَيَاةٌ أَنْ تَرَى مَا هَا هُنَا قَدْ مُلِئَ جِنَانًا " .

Reference : Sahih Muslim 706 c
In-book reference : Book 43, Hadith 10
USC-MSA web (English) reference : Book 30, Hadith 5662
(deprecated numbering scheme)

Abu Humaid as-Sa'idi reported:

We went out with Allah's Messenger (ﷺ) on the expedition to Tabuk and we came to a wadi where there was a garden belonging to a woman. Allah's Apostle (ﷺ) said. Make an assessment (of the price of its fruit). And Allah's

Messenger (ﷺ) also made an assessment and it was ten wasqs. He asked that lady (to calculate the amount) until they would, God willing, come back to her. So we proceeded on until we came to Tabuk and Allah's Messenger (ﷺ) said: The violent storm will overtake you during the night, so none amongst you should stand up and he who has a camel with him should hobble it firmly. A violent storm blew and a person who had stood up was carried away by the storm and thrown between the mountains of Tayy. Then the messenger of the son of al 'Alma', the ruler of Aila, came to Allah's Messenger (ﷺ) with a letter and a gift of a white mule. Allah's Messenger (ﷺ) wrote him (the reply) and presented him a cloak. We came back until we halted in the Wadi al-Qura. Allah's Messenger (ﷺ) asked that lady about her garden and the price of the fruits in that. She said: Ten wasqs. Thereupon Allah's Messenger (ﷺ) said: I am going to depart, and he who amongst you wishes may depart with me but he who wants to stay may stay. We resumed the journey until we came to the outskirts of Medina. (It was at this time) that Allah's Messenger (ﷺ) said: This is Taba, this is Uhud, that is a mountain which loves us and we love it, and then said: The best amongst the houses of the Ansar is the house of Bani Najjar. Then the house of Bani Abd al-Ashhal, then the house of Bani Abd al-Harith b. Khazraj, then the house of Bani Sa'ida, and there is goodness in all the houses of the Ansar. Said b. Ubada came to us and Abu Usaid said to him: Did you not see that Allah's Messenger (ﷺ) has declared the houses of the Ansar good and he has kept us at the end. Said met Allah's Messenger (ﷺ) and said: Allah's Messenger, you have declared the house of the Ansar as good and have kept us at the end, whereupon he said: Is it not enough for you that you have been counted amongst the good.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ، قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم غَزْوَةَ تَبُوكَ فَأَتَيْنَا وَادِيَ الْقُرَى عَلَى حَدِيقَةٍ لاِمْرَأَةٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْرُصُوهَا " . فَخَرَصْنَاهَا وَخَرَصَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَشْرَةَ أَوْسُقٍ وَقَالَ " أَحْصِيهَا حَتَّى نَرْجِعَ إِلَيْكِ إِنْ شَاءَ اللَّهُ " . وَانْطَلَقْنَا حَتَّى قَدِمْنَا تَبُوكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلاَ يَقُمْ فِيهَا أَحَدٌ مِنْكُمْ فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيَشُدَّ عِقَالَهُ " . فَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ بِجَبَلَىْ طَيِّئٍ وَجَاءَ رَسُولُ ابْنِ الْعَلْمَاءِ صَاحِبِ أَيْلَةَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِكِتَابٍ وَأَهْدَى لَهُ بَغْلَةً بَيْضَاءَ فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَهْدَى لَهُ بُرْدًا ثُمَّ أَقْبَلْنَا حَتَّى قَدِمْنَا وَادِيَ الْقُرَى فَسَأَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَرْأَةَ عَنْ حَدِيقَتِهَا " كَمْ بَلَغَ ثَمَرُهَا " . فَقَالَتْ عَشَرَةَ أَوْسُقٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي مُسْرِعٌ فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِيَ وَمَنْ شَاءَ فَلْيَمْكُثْ " . فَخَرَجْنَا حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ فَقَالَ " هَذِهِ طَابَةُ وَهَذَا أُحُدٌ وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ " . ثُمَّ قَالَ " إِنَّ خَيْرَ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ ثُمَّ دَارُ بَنِي عَبْدِ الأَشْهَلِ ثُمَّ دَارُ بَنِي عَبْدِ الْحَارِثِ بْنِ الْخَزْرَجِ ثُمَّ دَارُ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ " . فَلَحِقَنَا سَعْدُ بْنُ عُبَادَةَ فَقَالَ أَبُو أُسَيْدٍ أَلَمْ تَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَيَّرَ دُورَ الأَنْصَارِ فَجَعَلَنَا آخِرًا . فَأَدْرَكَ سَعْدٌ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ خَيَّرْتَ دُورَ الأَنْصَارِ فَجَعَلْتَنَا آخِرًا . فَقَالَ " أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ " .

Reference : Sahih Muslim 1392 b
In-book reference : Book 43, Hadith 11
USC-MSA web (English) reference : Book 30, Hadith 5663
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Amr b. Yahya with the same chain of transmitters up to the words:

There is good in all the houses of the Ansar, and there is no mention of the subsequent event pertaining to Sa'd b. 'Ubada.

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ، قَالاَ حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ " وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ قِصَّةِ سَعْدِ بْنِ عُبَادَةَ وَزَادَ فِي حَدِيثِ وُهَيْبٍ فَكَتَبَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِبَحْرِهِمْ . وَلَمْ يَذْكُرْ فِي حَدِيثِ وُهَيْبٍ فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 1392 c
In-book reference	: Book 43, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5664

(4) Chapter: He Put His Trust In Allah And Allah Protected Him From The People

(4) باب تَوَكُّلِهِ عَلَى اللَّهِ وَعِصْمَةِ اللَّهِ تَعَالَى لَهُ مِنَ النَّاسِ

Jabir b. Abdullah reported:

We went along with Allah's Messenger (ﷺ) on an expedition towards Najd and Allah's Messenger (ﷺ) found us in a valley abounding in thorny trees. Allah's Messenger (ﷺ) stayed for rest under a tree and he suspended his sword by one of its branches under which he was taking rest. The persons scattered in the valley and they also began to take rest under the shade of trees, and Allah's Messenger (ﷺ) said: A person came to me while I was asleep and he took hold of the sword. I woke up and found him standing upon my head and I had hardly become alert (and saw) that the sword was in his hand. And he said: Who can protect you from me? I said: Allah. He again said: Who can protect you from me? I said: Allah. He put his sword in the sheath (and you can see) this man sitting here. Allah's Messenger (ﷺ) did not in any way touch him.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي، سَلَمَةَ عَنْ جَابِرٍ، ح

وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ الزُّهْرِيِّ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم غَزْوَةً قِبَلَ نَجْدٍ فَأَدْرَكَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي وَادٍ كَثِيرِ الْعِضَاهِ فَنَزَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَحْتَ شَجَرَةٍ فَعَلَّقَ سَيْفَهُ بِغُصْنٍ مِنْ أَغْصَانِهَا - قَالَ - وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ - قَالَ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ رَجُلاً أَتَانِي وَأَنَا نَائِمٌ فَأَخَذَ السَّيْفَ فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَى رَأْسِي فَلَمْ أَشْعُرْ إِلاَّ وَالسَّيْفُ صَلْتًا فِي يَدِهِ فَقَالَ لِي مَنْ يَمْنَعُكَ مِنِّي قَالَ قُلْتُ اللَّهُ . ثُمَّ قَالَ فِي الثَّانِيَةِ مَنْ يَمْنَعُكَ مِنِّي قَالَ قُلْتُ اللَّهُ . قَالَ فَشَامَ السَّيْفَ فَهَا هُوَ ذَا جَالِسٌ " . ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 843 c
In-book reference	: Book 43, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5665

Jabir b. 'Abdullah al-Ansiri, who was one amongst the Companions of Allah's Apostle (ﷺ), reported that he went on an expedition along with Allah's Messenger (ﷺ) towards Najd and Allah's Messenger (ﷺ) stayed there, and when Allah's Messenger (ﷺ) came back he also came back along with him. They, for one day, stayed for rest; the rest of the hadith is the same.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدُّؤَلِيُّ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ، وَكَانَ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَهُمَا أَنَّهُ غَزَا مَعَ النَّبِيِّ صلى الله عليه وسلم غَزْوَةً قِبَلَ نَجْدٍ فَلَمَّا قَفَلَ النَّبِيُّ صلى الله عليه وسلم قَفَلَ مَعَهُ فَأَدْرَكَتْهُمُ الْقَائِلَةُ يَوْمًا ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ وَمَعْمَرٍ .

Reference : Sahih Muslim 843 d
In-book reference : Book 43, Hadith 14
USC-MSA web (English) reference : Book 30, Hadith 5666
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

We went along with Allah's Messenger (ﷺ) and as we reached the place Dhat-ur-Riqa'; the rest of the hadith is the same, but there is no mention of the word that Allah's Messenger (ﷺ) did not harm him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، حَدَّثَنَا يَحْيَى، بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ . بِمَعْنَى حَدِيثِ الزُّهْرِيِّ وَلَمْ يَذْكُرْ ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 843 e
In-book reference : Book 43, Hadith 15
USC-MSA web (English) reference : Book 30, Hadith 5667
(deprecated numbering scheme)

(5) Chapter: The Likeness Of The Guidance And Knowledge With Which The Prophet (SAW) Was Sent

(5) باب بَيَانِ مَثَلِ مَا بُعِثَ بِهِ النَّبِيُّ صلى الله عليه وسلم مِنَ الْهُدَى وَالْعِلْمِ

Abu Musa reported Allah's Apostle (ﷺ) as saying:

The similitude of that guidance and knowledge with which Allah, the Exalted and Glorious, has sent me is that of rain falling upon the earth. There is a good piece of land which receives the rainfall (eagerly) and as a result of it there is grown in it herbage and grass abundantly. Then there is a land hard and barren which retains water and the people derive benefit from it and they drink it and make the animals drink. Then there is another land which is barren. Neither water is retained in it, nor is the grass grown in it. And that is the similitude of the first one who develops the understanding of the religion of Allah and it becomes a source of benefit to him with which Allah sent me. (The second one is that) who acquires the knowledge of religion and imparts it to others. (Then the other type is) one who does not pay attention to (the revealed knowledge) and thus does not accept guidance of Allah with which I have been sent.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لأَبِي عَامِرٍ - قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ عَزَّ وَجَلَّ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ

غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ " .

Reference : Sahih Muslim 2282
In-book reference : Book 43, Hadith 16
USC-MSA web (English) reference : Book 30, Hadith 5668
(deprecated numbering scheme)

(6) Chapter: His Compassion Towards His Ummah, And His Intense Concern To Warn Them Against That Which May Harm Them

(6) باب شَفَقَتِهِ صلى الله عليه وسلم عَلَى أُمَّتِهِ وَمُبَالَغَتِهِ فِي تَحْذِيرِهِمْ مِمَّا يَضُرُّهُمْ

Abu Musa reported Allah's Messenger (ﷺ) as saying:

The similitude of mine and of that with which Allah sent me is that of a person who came to us and said: O people, I have seen an army with my eyes and I am a plain warner (and issue you warning) that you should immediately manage to find an escape. A group of people from amongst them paying heed (to his warning) fled to a place of protection and a group amongst them belied him and the morning overtook them in their houses and the army attacked them and killed them and they were routed. And that is the similitude of the one who obeyed me, followed with which I had been sent and the similitude of the other is of one who disobeyed and belied me and the Truth with which I have been sent.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ مَثَلِي وَمَثَلَ مَا بَعَثَنِيَ اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَىَّ وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ . فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مُهْلَتِهِمْ وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ " .

Reference : Sahih Muslim 2283
In-book reference : Book 43, Hadith 17
USC-MSA web (English) reference : Book 30, Hadith 5669
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The similitude of mine and that of my Umma is that of a person who lit fire and there began to fall into it insects and moths. And I am there to hold you back, but you plunge into it.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهِ فَأَنَا آخِذٌ بِحُجَزِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهِ " .

Reference : Sahih Muslim 2284 a
In-book reference : Book 43, Hadith 18
USC-MSA web (English) reference : Book 30, Hadith 5670
(deprecated numbering scheme)

The above hadith was likewise narrated with another chain of transmitters.

وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 2284 b
In-book reference : Book 43, Hadith 19
USC-MSA web (English) reference : Book 30, Hadith 5670
(deprecated numbering scheme)

Hammam b. Munabbih reported:

Abu Huraira reported us some ahadith from Allah's Messenger (ﷺ) amongst many, (and) one is this that Allah's Messenger (ﷺ) said: A person lit fire and when the atmosphere was aglow, moths and insects began to fall into the fire, but I am there to hold them back, but they are plunging into it despite my efforts, and he further added: That is your example and mine. I am there to hold you back from fire and to save you from it, but you are plunging into it despite my efforts.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَتَقَحَّمْنَ فِيهَا قَالَ فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ أَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ فَتَغْلِبُونِي تَقَحَّمُونَ فِيهَا ‏"‏ ‏.‏

Reference : Sahih Muslim 2284 c
In-book reference : Book 43, Hadith 20
USC-MSA web (English) reference : Book 30, Hadith 5671
(deprecated numbering scheme)

Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying. My example and your example is that of a person who lit the fire and insects and moths began to fall in it and he would be making efforts to take them out, and I am going to hold you back from fire, but you are slipping from my hand.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سَلِيمٌ، عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَفَلَّتُونَ مِنْ يَدِي ‏"‏ ‏.‏

Reference : Sahih Muslim 2285
In-book reference : Book 43, Hadith 21
USC-MSA web (English) reference : Book 30, Hadith 5672
(deprecated numbering scheme)

(7) Chapter: He (SAW) Was The Seal Of The Prophets

(7) باب ذِكْرِ كَوْنِهِ صلى الله عليه وسلم خَاتَمَ النَّبِيِّينَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The similitude of mine and that of the Apostles (before me) is that of a person who constructed a building and he built it fine and well and the people went round it saying: Never have we seen a building more imposing than this. but for one brick, and I am that brick (with which you give the finishing touch to the building).

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلِي وَمَثَلُ الأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى بُنْيَانًا فَأَحْسَنَهُ وَأَجْمَلَهُ فَجَعَلَ النَّاسُ يُطِيفُونَ بِهِ يَقُولُونَ مَا رَأَيْنَا بُنْيَانًا أَحْسَنَ مِنْ هَذَا إِلاَّ هَذِهِ اللَّبِنَةَ . فَكُنْتُ أَنَا تِلْكَ اللَّبِنَةَ " .

Reference : Sahih Muslim 2286 a
In-book reference : Book 43, Hadith 22
USC-MSA web (English) reference : Book 30, Hadith 5673
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad (ﷺ) said: And I am that final brick.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " مَثَلِي وَمَثَلُ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبُنْيَانُ فَيَقُولُونَ أَلاَّ وَضَعْتَ هَا هُنَا لَبِنَةً فَيَتِمَّ بُنْيَانُكَ " . فَقَالَ مُحَمَّدٌ صلى الله عليه وسلم " فَكُنْتُ أَنَا اللَّبِنَةَ " .

Reference : Sahih Muslim 2286 b
In-book reference : Book 43, Hadith 23
USC-MSA web (English) reference : Book 30, Hadith 5674
(deprecated numbering scheme)

Abu Hurairh reported Allah's Messenger (ﷺ) as saying:

The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful, but for one brick in one of its corners. People would go round it, appreciating the building, but saying: Why has the brick not been fixed here? He said: I am that brick and I am the last of the Apostles.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَثَلِي وَمَثَلُ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بُنْيَانًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلاَّ وُضِعَتْ هَذِهِ اللَّبِنَةُ - قَالَ - فَأَنَا اللَّبِنَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ " .

Reference : Sahih Muslim 2286 c
In-book reference : Book 43, Hadith 24
USC-MSA web (English) reference : Book 30, Hadith 5675
(deprecated numbering scheme)

Abu Sa'id reported Allah's Messenger (ﷺ) as saying:

The similitude of mine and that of the Apostles; the rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلِي وَمَثَلُ النَّبِيِّينَ " . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 2286 d
In-book reference : Book 43, Hadith 25
USC-MSA web (English) reference : Book 30, Hadith 5676
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

The similitude of mine and that of the Apostles is like that of a person who built a house and he completed it and made it perfect but for the space of a brick. People entered therein and they were surprised at it and said: Had there been a brick (it would have been complete in all respects). Allah's Messenger (ﷺ) said: I am that place where the brick (completing the building is to be placed), and I have come to finalise the chain of Apostles.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، حَدَّثَنَا سَعِيدُ، بْنُ مِينَاءَ عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلِي وَمَثَلُ الأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا وَأَكْمَلَهَا إِلاَّ مَوْضِعَ لَبِنَةٍ فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ لَوْلاَ مَوْضِعُ اللَّبِنَةِ " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَأَنَا مَوْضِعُ اللَّبِنَةِ جِئْتُ فَخَتَمْتُ الأَنْبِيَاءَ " .

Reference : Sahih Muslim 2287 a
In-book reference : Book 43, Hadith 26
USC-MSA web (English) reference : Book 30, Hadith 5677
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سَلِيمٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالَ بَدَلَ أَتَمَّهَا أَحْسَنَهَا .

Reference : Sahih Muslim 2287 b
In-book reference : Book 43, Hadith 27
USC-MSA web (English) reference : Book 30, Hadith 5678
(deprecated numbering scheme)

(8) Chapter: When Allah Wants To Show Mercy To A Nation, He takes Their Prophet Before Them

(8) باب إِذَا أَرَادَ اللَّهُ تَعَالَى رَحْمَةَ أُمَّةٍ قَبَضَ نَبِيَّهَا قَبْلَهَا

Abu Musa reported Allah's Messenger (ﷺ) as saying:

When Allah, the Exalted and Glorious, intends to show mercy to an Umma from amongst His servants He calls back His Apostle to his eternal home and makes him a harbinger and recompense in the world to come; and when He intends to cause destruction to an Umma, He punishes it while its Apostle is alive and He destroys it as he (the Apostle) witnesses it and he cools his eyes by destruction as they had belied him and disobeyed his command.

قَالَ مُسْلِمٌ وَحُدِّثْتُ عَنْ أَبِي أُسَامَةَ، وَمِمَّنْ، رَوَى ذَلِكَ، عَنْهُ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا وَنَبِيُّهَا حَىٌّ فَأَهْلَكَهَا وَهُوَ يَنْظُرُ فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ " .

Reference : Sahih Muslim 2288
In-book reference : Book 43, Hadith 28
USC-MSA web (English) reference : Book 30, Hadith 5679
(deprecated numbering scheme)

(9) Chapter: The Cistern Of Our Prophet (SAW) And Its Attributes

(9) باب إِثْبَاتِ حَوْضِ نَبِيِّنَا صلى الله عليه وسلم وَصِفَاتِهِ

Jundab reported:

I heard Allah's Messenger (ﷺ) as saying: I shall be there at the Cistern before you.

حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ سَمِعْتُ جُنْدَبًا، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَنَا فَرَطُكُمْ، عَلَى الْحَوْضِ " .

Reference	: Sahih Muslim 2289 a
In-book reference	: Book 43, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5680

This hadith has been narrated on the authority of Jundab through another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، جَمِيعًا عَنْ مِسْعَرٍ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ حَدَّثَنَا شُعْبَةُ، كِلاَهُمَا عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جُنْدَبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 2289 b
In-book reference	: Book 43, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5681

Sahl (b. Sa'd) reported:

I heard Allah's Apostle (ﷺ) as saying: I shall go to the Cistern before you and he who comes would drink and he who drinks would never feel thirsty, and there would come to me people whom I would know and who would know me. Then there would be intervention between me and them. Abu Hazim said that Nu'man b. Abu 'Ayyash heard it and I narrated to them this hadith, and said: Is it this that you heard Sahl saying? He said: Yes, and I bear witness to the fact that I heard it from Abu Sa'id Khudri also, but he made this addition that he (the Holy Prophet) would say: They are my followers, and it would be said to him: You do not know what they did after you and I will say to them: Woe to him who changes (his religion) after me.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ أَبِي حَازِمٍ، قَالَ سَمِعْتُ سَهْلاً، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " أَنَا فَرَطُكُمْ، عَلَى الْحَوْضِ مَنْ وَرَدَ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا وَلَيَرِدَنَّ عَلَىَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ " . قَالَ أَبُو حَازِمٍ فَسَمِعَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَذَا الْحَدِيثَ فَقَالَ هَكَذَا سَمِعْتَ سَهْلاً يَقُولُ قَالَ فَقُلْتُ نَعَمْ .

قَالَ وَأَنَا أَشْهَدُ، عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فَيَقُولُ " إِنَّهُمْ مِنِّي . فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا عَمِلُوا بَعْدَكَ . فَأَقُولُ سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي " .

Reference	: Sahih Muslim 2290, 2291 a
In-book reference	: Book 43, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5682

This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters.

وَحَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَعَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ، الْخُدْرِيِّ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ يَعْقُوبَ .

Reference : Sahih Muslim 2291 b
In-book reference : Book 43, Hadith 32
USC-MSA web (English) reference : Book 30, Hadith 5683
(deprecated numbering scheme)

Abdullah b. 'Amr al-'As, reported Allah's Messenger (ﷺ) as saying:

My Cistern (is as wide and broad that it requires) a motith's journey (to go round it) all, and its sides are equal and its water is whiter than silver, and its odour is more fragrant than the fragrance of musk, and its jugs (placed round it) are like stars in the sky; and he who would drink from it would never feel thirsty after that. Asma', daughter of Abu Bakr said: Allah's Messenger (ﷺ) said: I would be on the Cistern and so that I would be seeing those who would be coming to me from you, but some people would be detained (before reaching me). I would say: My Lord, they are my followers and belong to my Umma, and it would be said to me: Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels. He (the narrator) said: lbn Abu Mulaika used to say (in supplication): O Allah, I seek refuge with Thee that we should turn back upon our heels or put to any trial about our religion.

وَحَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ فَمَنْ شَرِبَ مِنْهُ فَلاَ يَظْمَأُ بَعْدَهُ أَبَدًا " .

قَالَ وَقَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَىَّ مِنْكُمْ وَسَيُؤْخَذُ أُنَاسٌ دُونِي فَأَقُولُ يَا رَبِّ مِنِّي وَمِنْ أُمَّتِي . فَيُقَالُ أَمَا شَعَرْتَ مَا عَمِلُوا بَعْدَكَ وَاللَّهِ مَا بَرِحُوا بَعْدَكَ يَرْجِعُونَ عَلَى أَعْقَابِهِمْ " . قَالَ فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا

Reference : Sahih Muslim 2292, 2293
In-book reference : Book 43, Hadith 33
USC-MSA web (English) reference : Book 30, Hadith 5684
(deprecated numbering scheme)

'A'isha reported:

I heard Allah's Messenger (ﷺ) say in the company of his Companions: I would be on the Cistern waiting for those who would be coming to me from amongst you. By Allah, some persons would be prevented from coming to me, and I would say: My Lord, they are my followers and people of my Umma. And He would say,: You don't know what they did after you; they had been constantly turning back on their heels (from their religion).

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ، اللَّهِ بْنِ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ عَائِشَةَ، تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهُوَ بَيْنَ ظَهْرَانَىْ أَصْحَابِهِ " إِنِّي عَلَى الْحَوْضِ أَنْتَظِرُ مَنْ يَرِدُ عَلَىَّ مِنْكُمْ فَوَاللَّهِ لَيُقْتَطَعَنَّ دُونِي رِجَالٌ فَلأَقُولَنَّ أَىْ رَبِّ مِنِّي وَمِنْ أُمَّتِي . فَيَقُولُ إِنَّكَ لاَ تَدْرِي مَا عَمِلُوا بَعْدَكَ مَا زَالُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ " .

Reference : Sahih Muslim 2294
In-book reference : Book 43, Hadith 34
USC-MSA web (English) reference : Book 30, Hadith 5685
(deprecated numbering scheme)

Umm Salama, the wife of Allah's Apostle (ﷺ), said I used to hear from people making a mention of the Cistern, but I did not hear about it from Allah's Messenger (ﷺ). One day while a girl was combing me I heard Allah's Messenger (ﷺ) say:

" O people." I said to that girl: Keep away from me. She said: He (the Holy Prophet) has addressed the men only and he has not invited the attention of the women. I said: I am amongst the people also (and have thus every right to listen to the things pertaining to religion). Allah's Messenger (ﷺ) said: I shall be your harbinger on the Cistern; therefore, be cautious lest one of you should come (to me) and may be driven away like a stray camel. I would ask the reasons, and it would be said to me: You don't know what innovations they made after you. And I would then also say: Be away.

وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - أَنَّ بُكَيْرًا، حَدَّثَهُ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ الْهَاشِمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ، رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ وَلَمْ أَسْمَعْ ذَلِكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا كَانَ يَوْمًا مِنْ ذَلِكَ وَالْجَارِيَةُ تَمْشُطُنِي فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَيُّهَا النَّاسُ " . فَقُلْتُ لِلْجَارِيَةِ اسْتَأْخِرِي عَنِّي . قَالَتْ إِنَّمَا دَعَا الرِّجَالَ وَلَمْ يَدْعُ النِّسَاءَ . فَقُلْتُ إِنِّي مِنَ النَّاسِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَكُمْ فَرَطٌ عَلَى الْحَوْضِ فَإِيَّاىَ لاَ يَأْتِيَنَّ أَحَدُكُمْ فَيُذَبُّ عَنِّي كَمَا يُذَبُّ الْبَعِيرُ الضَّالُّ فَأَقُولُ فِيمَ هَذَا فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ . فَأَقُولُ سُحْقًا " .

Reference : Sahih Muslim 2295 a
In-book reference : Book 43, Hadith 35
USC-MSA web (English) reference : Book 30, Hadith 5686
(deprecated numbering scheme)

Umm Salama reported that she heard Allah's Apostle (ﷺ) saying this as he was sitting on the pulpit and she was getting her hair combed. (He uttered these words):

" O people." And she said to one who was combing: Leave my head; the rest of the hadith is the same.

وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ، وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا حَدَّثَنَا أَبُو عَامِرٍ - وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو - حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ، قَالَ كَانَتْ أُمُّ سَلَمَةَ تُحَدِّثُ أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ عَلَى الْمِنْبَرِ وَهِيَ تَمْتَشِطُ " أَيُّهَا النَّاسُ " . فَقَالَتْ لِمَاشِطَتِهَا كُفِّي رَأْسِي . بِنَحْوِ حَدِيثِ بُكَيْرٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ .

Reference : Sahih Muslim 2295 b
In-book reference : Book 43, Hadith 36
USC-MSA web (English) reference : Book 30, Hadith 5687
(deprecated numbering scheme)

Uqba b. 'Amir reported that Allah's Messenger (ﷺ) one day went out and he offered prayer over the martyrs of Uhud just as prayer is offered over the dead. He then came back and sat on pulpit and said:

I shall be present there (at the Cistern) before you. I shall be your witness and, by Allah, I perceive as if I am seeing with my own eyes my Cistern at this very state and I have been given the keys of the treasures of the earth or the keys

of the earth and, by Allah, I am not afraid concerning you that you would associate anything (with Allah after me), but I am afraid that you would be vying with one another (for the possession of) the treasures of the earth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي وَاللَّهِ لأَنْظُرُ إِلَى حَوْضِيَ الآنَ وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ أَوْ مَفَاتِيحَ الأَرْضِ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَتَنَافَسُوا فِيهَا " .

Reference	: Sahih Muslim 2296 a
In-book reference	: Book 43, Hadith 37
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5688

Uqba b. 'Amir reported Allah's Messenger (ﷺ) as saying:

Allah's Messenger offered prayer over those who had fallen matyrs at Uhud. He then climbed the pulpit as if someone is saying good-bye to the living and the dead, and then said: I shall be there as your predecesor on the Cistern before you, and it is as wide as the distance between Aila and Juhfa (Aila is at the top of the gulf of 'Aqaba). I am not afraid that you would associate anything with Allah after me, but I am afraid that you may be (allured) by the world and (vie) with one another (in possessing material wealth) and begin killing one another, and you would be destroyed as were destroyed those who had gone before you. 'Uqba said that that was the last occasion that he saw Allah's Massenger on the pulpit.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبٌ، - يَعْنِي ابْنَ جَرِيرٍ - حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ، يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى قَتْلَى أُحُدٍ ثُمَّ صَعِدَ الْمِنْبَرَ كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ فَقَالَ " إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ وَإِنَّ عَرْضَهُ كَمَا بَيْنَ أَيْلَةَ إِلَى الْجُحْفَةِ إِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا وَتَقْتَتِلُوا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ " . قَالَ عُقْبَةُ فَكَانَتْ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ .

Reference	: Sahih Muslim 2296 b
In-book reference	: Book 43, Hadith 38
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5689

'Abdullah reported Allah's Messenger (ﷺ) as saying; I shall be there at the Cistern before you, and I shall have to contend for some people, but I shall have to yield. I would be saying:

My Lord, they are my friends, they are my friends, and it would be said: You don't know what innovations they made after you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ وَلأُنَازِعَنَّ أَقْوَامًا ثُمَّ لأُغْلَبَنَّ عَلَيْهِمْ فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي . فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ " .

Reference	: Sahih Muslim 2297 a
In-book reference	: Book 43, Hadith 39

USC-MSA web (English) reference : Book 30, Hadith 5690
(deprecated numbering scheme)

The hadith has been narrated on the authority ot al-A'mash with the same chain of transmitters but no mention is made of:

" They are my companions; they are my companions."

وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ ‏.‏ وَلَمْ يَذْكُرْ ‏"‏ أَصْحَابِي أَصْحَابِي ‏"‏ ‏.‏

Reference : Sahih Muslim 2297 b
In-book reference : Book 43, Hadith 40
USC-MSA web (English) reference : Book 30, Hadith 5691
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah through another chain of transmitters.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ، اللَّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِنَحْوِ حَدِيثِ الأَعْمَشِ وَفِي حَدِيثِ شُعْبَةَ عَنْ مُغِيرَةَ، سَمِعْتُ أَبَا وَائِلٍ، ‏.‏

Reference : Sahih Muslim 2297 c
In-book reference : Book 43, Hadith 41
USC-MSA web (English) reference : Book 30, Hadith 5692
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hudhaifa through another chain of transmitters.

وَحَدَّثَنَاهُ سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا ابْنُ فُضَيْلٍ، كِلاَهُمَا عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَ حَدِيثِ الأَعْمَشِ وَمُغِيرَةَ ‏.‏

Reference : Sahih Muslim 2297 d
In-book reference : Book 43, Hadith 42
USC-MSA web (English) reference : Book 30, Hadith 5693
(deprecated numbering scheme)

Haritha reported that he heard Allah's Messenger (ﷺ) as saying:

His Cistern would be as extensive as the distance between San'a' and Medina. Mustaurid (one of the narrators) said: Did you not hear anything about the utensils? Thereupon he said. No. Mustaurid said: You would find that the utensils would be like stars.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ، بْنِ خَالِدٍ عَنْ حَارِثَةَ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم قَالَ ‏"‏ حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ ‏"‏ ‏.‏ فَقَالَ لَهُ الْمُسْتَوْرِدُ أَلَمْ تَسْمَعْهُ قَالَ ‏"‏ الأَوَانِي ‏"‏ ‏.‏ قَالَ لاَ ‏.‏ فَقَالَ الْمُسْتَوْرِدُ ‏"‏ تُرَى فِيهِ الآنِيَةُ مِثْلَ الْكَوَاكِبِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2298 a
In-book reference : Book 43, Hadith 43
USC-MSA web (English) reference : Book 30, Hadith 5694
(deprecated numbering scheme)

Haritha b. Wahb al-Khuza'i reported Allah's Messeiiger's (ﷺ) words concerning the Cistern like it, but he made no mention of the words of Mustaurid.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏.‏ وَذَكَرَ الْحَوْضَ بِمِثْلِهِ وَلَمْ يَذْكُرْ قَوْلَ الْمُسْتَوْرِدِ وَقَوْلَهُ ‏.‏

Reference : Sahih Muslim 2298 b
In-book reference : Book 43, Hadith 44
USC-MSA web (English) reference : Book 30, Hadith 5695
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

There is before you a Cistern and the distance between its two sides is as it is between Jarba' and Adhruh.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالاَ حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّ أَمَامَكُمْ حَوْضًا مَا بَيْنَ نَاحِيَتَيْهِ كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2299 a
In-book reference : Book 43, Hadith 45
USC-MSA web (English) reference : Book 30, Hadith 5696
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn 'Umar and the words are:

That he said there would be before you a Cistern extending from jarba' and Adhruh and the same has been transmitted on the authority of Ibn Muthanna and the wording is:" My Cistern."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ ‏"‏ ‏.‏ وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى ‏"‏ حَوْضِي ‏"‏ ‏.‏

Reference : Sahih Muslim 2299 b
In-book reference : Book 43, Hadith 46
USC-MSA web (English) reference : Book 30, Hadith 5697
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority, of 'Ubaidullah with this addition:

Ubaidullah was asked (about these two names, i. e. Jarba' and Adhruh). He said: These are the two towns of Syria and there is between them the distance which can be covered in three nights, and the hadith transmitted on the authority of Ibn Bishr (the words are)." Three days."

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ، بِشْرٍ قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَهُ وَزَادَ قَالَ عُبَيْدُ اللَّهِ فَسَأَلْتُهُ فَقَالَ قَرْيَتَيْنِ بِالشَّامِ بَيْنَهُمَا مَسِيرَةُ ثَلاَثِ لَيَالٍ ‏.‏ وَفِي حَدِيثِ ابْنِ بِشْرٍ ‏.‏ ثَلاَثَةِ أَيَّامٍ ‏.‏

Reference : Sahih Muslim 2299 c
In-book reference : Book 43, Hadith 47
USC-MSA web (English) reference : Book 30, Hadith 5698
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Ibn Umar through another chain of transmitters.

وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ ‏.‏

Reference : Sahih Muslim 2299 d
In-book reference : Book 43, Hadith 48
USC-MSA web (English) reference : Book 30, Hadith 5699
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

There would be before you a Cistern (as extensive) as there is the distance between Jarba' and Adhruh and there would be jugs like stars in the sky; he who would come to that and drink from it would never feel thirsty after that.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَا وَأَذْرُحَ فِيهِ أَبَارِيقُ كَنُجُومِ السَّمَاءِ مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا " .

Reference : Sahih Muslim 2299 e
In-book reference : Book 43, Hadith 49
USC-MSA web (English) reference : Book 30, Hadith 5700
(deprecated numbering scheme)

Abu Dharr said:

Allah's Messenger, what about the vessels of that Cistern? He said: By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of Paradise. He who drinks out of it (the Cistern) would never feel thirsty. There would flow in it two spouts from Paradise and he who would drink out of it would not feel thirsty; and the distance between its (two corners) is that between 'Amman and Aila, and its water is whiter than milk and sweeter than honey.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ، الصَّمَدِ الْعَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا آنِيَةُ الْحَوْضِ قَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا أَلاَ فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِيَةِ آنِيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ عَرْضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ " .

Reference : Sahih Muslim 2300
In-book reference : Book 43, Hadith 50
USC-MSA web (English) reference : Book 30, Hadith 5701
(deprecated numbering scheme)

Thauban reported Allah's Apostle (ﷺ) as saying:

I would be pushing back from my Cistern the crowd of people. I would strike away from it (the Cistern) with my staff the people of Yemen until the water (of the Haud) would spout forth upon them. He was asked about its breadth. He said: From this place of mine to 'Amman, and he was asked about the drink and he said: It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their sources in Paradise. the one is from gold and the other is from silver. This hadith has been narrated on the authority of Hisham with the same chain of transmitters and the words are:" I would be on the Day of Resurrection near the bank of the Cistern."

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ "

إِنِّي لَبِعُقْرِ حَوْضِي أَذُودُ النَّاسَ لأَهْلِ الْيَمَنِ أَضْرِبُ بِعَصَاىَ حَتَّى يَرْفَضَّ عَلَيْهِمْ " . فَسُئِلَ عَنْ عَرْضِهِ فَقَالَ " مِنْ مَقَامِي إِلَى عَمَّانَ " . وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ " أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ يَغُتُّ فِيهِ مِيزَابَانِ يَمُدَّانِهِ مِنَ الْجَنَّةِ أَحَدُهُمَا مِنْ ذَهَبٍ وَالآخَرُ مِنْ وَرِقٍ " .

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، بِإِسْنَادِ هِشَامٍ . بِمِثْلِ حَدِيثِهِ غَيْرَ أَنَّهُ قَالَ " أَنَا يَوْمَ الْقِيَامَةِ عِنْدَ عُقْرِ الْحَوْضِ " .

Reference	: Sahih Muslim 2301 a, b
In-book reference	: Book 43, Hadith 51
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5702

Thaubin reported this hadith pertaining to the Cistern. Muhammad b. Bashshar said:

I said to Yahya b. Hammad: This is the hadith that I heard from Abu 'Awana and he said: I also heard it from Shu'ba. I said: Narrate that to me and he narrated that to me.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَالِمِ، بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم حَدِيثَ الْحَوْضِ فَقُلْتُ لِيَحْيَى بْنِ حَمَّادٍ هَذَا حَدِيثٌ سَمِعْتَهُ مِنْ أَبِي عَوَانَةَ فَقَالَ وَسَمِعْتُهُ أَيْضًا مِنْ شُعْبَةَ فَقُلْتُ انْظُرْ لِي فِيهِ فَنَظَرَ لِي فِيهِ فَحَدَّثَنِي بِهِ .

Reference	: Sahih Muslim 2301 c
In-book reference	: Book 43, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5703

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

I will drive away from my Cistern people just as the stray camels are driven away.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلاَّمٍ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لأَذُودَنَّ عَنْ حَوْضِي رِجَالاً كَمَا تُذَادُ الْغَرِيبَةُ مِنَ الإِبِلِ " .

Reference	: Sahih Muslim 2302 a
In-book reference	: Book 43, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5704

This hadith has been narrated on the authority of Abu Huraira through another chain ot transmitters.

وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 2302 b
In-book reference	: Book 43, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5704

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

My Cistern would be as extensive as the distance between Aila and San'a, of Yemen, and there would be in it jugs like stars in the sky.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَدْرُ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ وَإِنَّ فِيهِ مِنَ الأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ " .

Reference : Sahih Muslim 2303 a
In-book reference : Book 43, Hadith 55
USC-MSA web (English) reference : Book 30, Hadith 5705
(deprecated numbering scheme)

Anas b. Malik reported Allah's Apostle (ﷺ) as saying:

Some persons from amongst my associates would turn to my Cistern; when I would see them and they would be presented to me, they would be detained in the way while coming to me. I would say: My Lord, they are my companions, they are my companions, and it would be said to me: You don't know what innovations they made after you.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ، حَدَّثَنَا وُهَيْبٌ، قَالَ سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ صُهَيْبٍ، يُحَدِّثُ قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَيَرِدَنَّ عَلَىَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحَبَنِي حَتَّى إِذَا رَأَيْتُهُمْ وَرُفِعُوا إِلَىَّ اخْتُلِجُوا دُونِي فَلأَقُولَنَّ أَىْ رَبِّ أُصَيْحَابِي أُصَيْحَابِي . فَلَيُقَالَنَّ لِي إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ " .

Reference : Sahih Muslim 2304 a
In-book reference : Book 43, Hadith 56
USC-MSA web (English) reference : Book 30, Hadith 5706
(deprecated numbering scheme)

Anas reported a hadith like this from Allah's Apostle (ﷺ) and he made this addition:

" The vessels would be as numerous as the number of stars.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ فُضَيْلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْمَعْنَى وَزَادَ " آنِيَتُهُ عَدَدُ النُّجُومِ " .

Reference : Sahih Muslim 2304 b
In-book reference : Book 43, Hadith 57
USC-MSA web (English) reference : Book 30, Hadith 5707
(deprecated numbering scheme)

Anas b. Milik reported Allah's Messenger (ﷺ) as saying:

There would be such a vast distance between the sides of my Cistern as it is between Sana' and Medina.

وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، وَهُرَيْمُ بْنُ عَبْدِ الأَعْلَى، - وَاللَّفْظُ لِعَاصِمٍ - حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا بَيْنَ نَاحِيَتَىْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ " .

Reference : Sahih Muslim 2303 b
In-book reference : Book 43, Hadith 58
USC-MSA web (English) reference : Book 30, Hadith 5708
(deprecated numbering scheme)

Anas reported this hadith with this change that there was some doubt between (places mentioned) and there is a slight variation of wording.

وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا حَسَنُ، بْنُ عَلِيٍّ الْحُلْوَانِيُّ حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، كِلاَهُمَا عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُمَا شَكَّا فَقَالاَ أَوْ مِثْلَ مَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ . وَفِي حَدِيثِ أَبِي عَوَانَةَ " مَا بَيْنَ لاَبَتَىْ حَوْضِي " .

Reference : Sahih Muslim 2303 c
In-book reference : Book 43, Hadith 59
USC-MSA web (English) reference : Book 30, Hadith 5709
(deprecated numbering scheme)

Anas reported Allah's Apostle (ﷺ) as saying:

You would be shown in it jugs of gold and silver (as numerous) as the number of stars in the sky. This hadith has been transmitted on the authority of Anas b. Malik with this addition:" More numerous than stars in the sky."

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، قَالاَ حَدَّثَنَا خَالِدُ، بْنُ الْحَارِثِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ قَالَ أَنَسٌ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " تُرَى فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ " .

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ مِثْلَهُ وَزَادَ " أَوْ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ " .

Reference : Sahih Muslim 2303 d, e
In-book reference : Book 43, Hadith 60
USC-MSA web (English) reference : Book 30, Hadith 5710
(deprecated numbering scheme)

Jabir b. Samura reported Allah's Messenger (ﷺ) as saying:

Behold, I shall be present ahead of you on the Cistern, and the distance between its different sides would be like that between Sana' and Aila, and its jugs would be like stars in the sky.

حَدَّثَنِي الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ السَّكُونِيُّ، حَدَّثَنِي أَبِي، - رَحِمَهُ اللَّهُ - حَدَّثَنِي زِيَادُ بْنُ خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ إِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ وَإِنَّ بُعْدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ كَأَنَّ الأَبَارِيقَ فِيهِ النُّجُومُ " .

Reference : Sahih Muslim 2305 a
In-book reference : Book 43, Hadith 61
USC-MSA web (English) reference : Book 30, Hadith 5711
(deprecated numbering scheme)

'Amir b. Sa'd b. Abu Waqqas reported:

I wrote (a letter) to Jabir b. Samura (and it was sent) through my servant Nafi' asking him to inform me about something (pertaining to the Haud Kauthar). He wrote to me: I heard him (the Holy Prophet) say: I shall be there ahead of you at the Haud Kauthar.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلاَمِي نَافِعٍ أَخْبِرْنِي بِشَىْءٍ، سَمِعْتَهُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - فَكَتَبَ إِلَىَّ إِنِّي سَمِعْتُهُ يَقُولُ " أَنَا الْفَرَطُ عَلَى الْحَوْضِ " .

Reference : Sahih Muslim 2305 b
In-book reference : Book 43, Hadith 62
USC-MSA web (English) reference : Book 30, Hadith 5712
(deprecated numbering scheme)

(10) Chapter: The Angels Fought Alongside Him (SAW)

(10) باب فِي قِتَالِ جِبْرِيلَ وَمِيكَائِيلَ عَنِ النَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ

Sa'd reported that on the Day of Ubud I saw on the right side of Allah's Messenger (ﷺ) and on his left side two persons dressed in white clothes and whom I did not see before nor after that, and they were Gabriel and Michael (Allah be pleased with both of them).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، قَالَ رَأَيْتُ عَنْ يَمِينِ، رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ رَجُلَيْنِ عَلَيْهِمَا ثِيَابُ بَيَاضٍ مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ . يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلاَمُ .

Reference : Sahih Muslim 2306 a
In-book reference : Book 43, Hadith 63
USC-MSA web (English) reference : Book 30, Hadith 5713
(deprecated numbering scheme)

Sa'd b. Abu Waqqas reported:
I saw on the right side of Allah's Messenger (ﷺ) and on his left side two persons with white clothes on the Day of Uhtid fighting a desperate fight, and I saw them neither before nor after that.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا إِبْرَاهِيمُ، بْنُ سَعْدٍ حَدَّثَنَا سَعْدٌ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ لَقَدْ رَأَيْتُ يَوْمَ أُحُدٍ عَنْ يَمِينِ، رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَنْ يَسَارِهِ رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ يُقَاتِلاَنِ عَنْهُ كَأَشَدِّ الْقِتَالِ مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ .

Reference : Sahih Muslim 2306 b
In-book reference : Book 43, Hadith 64
USC-MSA web (English) reference : Book 30, Hadith 5714
(deprecated numbering scheme)

(11) Chapter: His Courage

(11) باب فِي شَجَاعَةِ النَّبِيِّ صلى الله عليه وسلم وَتَقَدُّمِهِ لِلْحَرْبِ

Anas b. Malik reported that Allah's Messenger (ﷺ) was the sublimest among people (in character) and the most generous amongst them and he was the bravest of men. One night the people of Medina felt disturbed and set forth in the direction of a sound when Allah's Messenger (ﷺ) met them on his way back as he had gone towards that sound ahead of them. He was on the horse of Abu Talha which had no saddle over it, and a sword was slung round his neck, and he was saying:
There was nothing to be afraid of, and he also said: We found it (this horse) like a torrent of water (indicating its swift-footedness), whereas the horse had been slow before that time.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كَامِلٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ وَكَانَ

أَجْوَدَ النَّاسِ وَكَانَ أَشْجَعَ النَّاسِ وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ نَاسٌ قِبَلَ الصَّوْتِ فَتَلَقَّاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم رَاجِعًا وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ وَهُوَ عَلَى فَرَسٍ لأَبِي طَلْحَةَ عُرْىٍ فِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ " لَمْ تُرَاعُوا لَمْ تُرَاعُوا " . قَالَ " وَجَدْنَاهُ بَحْرًا أَوْ إِنَّهُ لَبَحْرٌ " . قَالَ وَكَانَ فَرَسًا يُبَطَّأُ .

Reference : Sahih Muslim 2307 a
In-book reference : Book 43, Hadith 65
USC-MSA web (English) reference : Book 30, Hadith 5715
(deprecated numbering scheme)

Anas reported that there was consternation in Medina. The Messenger of Allah (ﷺ) borrowed the horse from Abu Talha which was called Mandub. He rode it and said:
We have found no reason for consternation, and we have found it to be (as quick as a torrent) of water.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ كَانَ بِالْمَدِينَةِ فَزَعٌ فَاسْتَعَارَ النَّبِيُّ صلى الله عليه وسلم فَرَسًا لأَبِي طَلْحَةَ يُقَالُ لَهُ مَنْدُوبٌ فَرَكِبَهُ فَقَالَ " مَا رَأَيْنَا مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا " .

Reference : Sahih Muslim 2307 b
In-book reference : Book 43, Hadith 66
USC-MSA web (English) reference : Book 30, Hadith 5716
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Anas with a slight variation of wording.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - قَالاَ حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ ابْنِ جَعْفَرٍ قَالَ فَرَسًا لَنَا . وَلَمْ يَقُلْ لأَبِي طَلْحَةَ . وَفِي حَدِيثِ خَالِدٍ عَنْ قَتَادَةَ سَمِعْتُ أَنَسًا .

Reference : Sahih Muslim 2307 c
In-book reference : Book 43, Hadith 67
USC-MSA web (English) reference : Book 30, Hadith 5717
(deprecated numbering scheme)

(12) Chapter: His Generosity

(12) باب كَانَ النَّبِيُّ صلى الله عليه وسلم أَجْوَدَ النَّاسِ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

Ibn 'Abbas reported that Allah's Messenger (ﷺ) was the most generous of people in charity, but he was generous to the utmost in the month of Ramadan. Gabriel (peace be upon him) would meet him every year during the month of Ramadin until it ended, and Allah's Messenger (ﷺ) recited to him the Qur'an; and when Gabriel met him Allah's Messenger (ﷺ) was most generous in giving charity like the blowing wind.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا إِبْرَاهِيمُ، عَنِ ابْنِ، شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ كَانَ يَلْقَاهُ فِي كُلِّ سَنَةٍ

فِي رَمَضَانَ حَتَّى يَنْسَلِخَ فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم الْقُرْآنَ فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ .

Reference : Sahih Muslim 2308 a
In-book reference : Book 43, Hadith 68
USC-MSA web (English) reference : Book 30, Hadith 5718
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ يُونُسَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2308 b
In-book reference : Book 43, Hadith 69
USC-MSA web (English) reference : Book 30, Hadith 5719
(deprecated numbering scheme)

(13) Chapter: His Good Manners

(13) باب كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ خُلُقًا

Anas b. Malik reported:

I served the Messenger of Allah (ﷺ) for ten years, and, by Allah, he never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that. Abu Rabi' has made this addition (in this narration):" The work which a servant should do." There is no mention of his words" By Allah".

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ خَدَمْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَشْرَ سِنِينَ وَاللَّهِ مَا قَالَ لِي أُفًّا . قَطُّ وَلاَ قَالَ لِي لِشَىْءٍ لِمَ فَعَلْتَ كَذَا وَهَلاَّ فَعَلْتَ كَذَا زَادَ أَبُو الرَّبِيعِ لَيْسَ مِمَّا يَصْنَعُهُ الْخَادِمُ . وَلَمْ يَذْكُرْ قَوْلَهُ وَاللَّهِ .

Reference : Sahih Muslim 2309 a
In-book reference : Book 43, Hadith 70
USC-MSA web (English) reference : Book 30, Hadith 5720
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنَاهُ شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسٍ، بِمِثْلِهِ .

Reference : Sahih Muslim 2309 b
In-book reference : Book 43, Hadith 71
USC-MSA web (English) reference : Book 30, Hadith 5721
(deprecated numbering scheme)

Anas reported:

When Allah's Messenger (ﷺ) came to Medina, Abla Talha took hold of my hand and brought me to Allah's Messenger (ﷺ) and said: Allah's Messenger, Anas is a prudent young boy, and he will serve you. He (Anas) said: I served him in journey and at home, but, by Allah, he never asked me about a thing which I did as to why I did so, nor about a thing which I did not do as to why I had not done that.

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ حَنْبَلٍ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ، - وَاللَّفْظُ لأَحْمَدَ - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ أَخَذَ أَبُو طَلْحَةَ بِيَدِي فَانْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَنَسًا غُلاَمٌ كَيِّسٌ فَلْيَخْدُمْكَ . قَالَ فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ وَاللَّهِ مَا قَالَ لِي لِشَىْءٍ صَنَعْتُهُ لِمَ صَنَعْتَ هَذَا هَكَذَا وَلاَ لِشَىْءٍ لَمْ أَصْنَعْهُ لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا

Reference : Sahih Muslim 2309 c
In-book reference : Book 43, Hadith 72
USC-MSA web (English) reference : Book 30, Hadith 5722
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) as saying:

I served the Messenger of Allah (ﷺ) for nine years, and I do not know (of any instance) when he said to me: Why you have done this and that, and he never found fault with me in anything.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا زَكَرِيَّاءُ، حَدَّثَنِي سَعِيدٌ، - وَهُوَ ابْنُ أَبِي بُرْدَةَ - عَنْ أَنَسٍ، قَالَ خَدَمْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تِسْعَ سِنِينَ فَمَا أَعْلَمُهُ قَالَ لِي قَطُّ لِمَ فَعَلْتَ كَذَا وَكَذَا وَلاَ عَابَ عَلَىَّ شَيْئًا قَطُّ .

Reference : Sahih Muslim 2309 d
In-book reference : Book 43, Hadith 73
USC-MSA web (English) reference : Book 30, Hadith 5723
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) had the best disposition amongst people. He sent me on an errand one day, and I said:

By Allah, I would not go. I had, however, this idea in my mind that I would do as Allah's Apostle (ﷺ) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah's Messenger (ﷺ) came there and he caught me by the back of my neck from behind me. As I looked towards him I found him smiling and he said: Unais, did you go where I commanded you to go? I said: Allah's Messenger, yes, I am going. Anas further said: I served him for nine years but I know not that he ever said to me about a thing which I had done why I did that, or about a thing I had left as to why I had not done that.

حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ، زَيْدُ بْنُ يَزِيدَ أَخْبَرَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - قَالَ قَالَ إِسْحَاقُ قَالَ أَنَسٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَحْسَنِ النَّاسِ خُلُقًا فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ فَقُلْتُ وَاللَّهِ لاَ أَذْهَبُ . وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ صلى الله عليه وسلم فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى صِبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ قَبَضَ بِقَفَاىَ مِنْ وَرَائِي - قَالَ - فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ فَقَالَ " يَا أُنَيْسُ أَذَهَبْتَ حَيْثُ أَمَرْتُكَ " . قَالَ قُلْتُ نَعَمْ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ .

قَالَ أَنَسٌ وَاللَّهِ لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ مَا عَلِمْتُهُ قَالَ لِشَىْءٍ صَنَعْتُهُ لِمَ فَعَلْتَ كَذَا وَكَذَا أَوْ لِشَىْءٍ تَرَكْتُهُ هَلاَّ فَعَلْتَ كَذَا وَكَذَا .

Reference : Sahih Muslim 2310 a, 2309 e
In-book reference : Book 43, Hadith 74
USC-MSA web (English) reference : Book 30, Hadith 5724
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) was the best amongst people in disposition and behaviour.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، وَأَبُو الرَّبِيعِ، قَالاَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ خُلُقًا ‏.‏

Reference : Sahih Muslim 2310 b
In-book reference : Book 43, Hadith 75
USC-MSA web (English) reference : Book 30, Hadith 5725
(deprecated numbering scheme)

(14) Chapter: His Generosity

(14) باب مَا سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَيْئًا قَطُّ فَقَالَ لاَ وَكَثْرَةِ عَطَائِهِ

Jabir b. 'Abdullah reported:
It never happened that Allah's Messenger (ﷺ) was asked for anything and he said: No.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ مَا سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَيْئًا قَطُّ فَقَالَ لاَ ‏.‏

Reference : Sahih Muslim 2311 a
In-book reference : Book 43, Hadith 76
USC-MSA web (English) reference : Book 30, Hadith 5726
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir b. 'Abdullah through another chain of transmitters.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا الأَشْجَعِيُّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - كِلاَهُمَا عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ، اللَّهِ يَقُولُ مِثْلَهُ سَوَاءً ‏.‏

Reference : Sahih Muslim 2311 b
In-book reference : Book 43, Hadith 77
USC-MSA web (English) reference : Book 30, Hadith 5727
(deprecated numbering scheme)

Musa b. Anas reported on the authority of his father:
It never happened that Allah's Messenger (ﷺ) was asked anything for the sake of Islam and he did not give that.

There came to him a person and he gave him a large flock (of sheep and goats) and he went back to his people and said: My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of want.

وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُمَيْدٌ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ، قَالَ مَا سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الإِسْلاَمِ شَيْئًا إِلاَّ أَعْطَاهُ - قَالَ - فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لاَ يَخْشَى الْفَاقَةَ ‏.‏

Reference : Sahih Muslim 2312 a
In-book reference : Book 43, Hadith 78
USC-MSA web (English) reference : Book 30, Hadith 5728
(deprecated numbering scheme)

Anas 'b. Malik reported that a person requested Allah's Apostle (ﷺ) to give him a very large flock and he gave that to him. He came to his tribe and said:

O people, embrace Islam. By Allah, Muhammad donates so much as if he did not fear want. Anas said that the person embraced Islam for the sake of the world but later he became Muslim until Islam became dearer to him than the world and what it contains.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم غَنَمًا بَيْنَ جَبَلَيْنِ فَأَعْطَاهُ إِيَّاهُ فَأَتَى قَوْمَهُ فَقَالَ أَىْ قَوْمِ أَسْلِمُوا فَوَاللَّهِ إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ . فَقَالَ أَنَسٌ إِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلاَّ الدُّنْيَا فَمَا يُسْلِمُ حَتَّى يَكُونَ الإِسْلاَمُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا .

Reference	: Sahih Muslim 2312 b
In-book reference	: Book 43, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5729

Ibn Shihab reported that Allah's Messenger (ﷺ) went on the expedition of Victory, i. e. the Victory of Mecca, and then he went out along with the Muslims and they fought at Hunain, and Allah granted victory to his religion and to the Muslims, and Allah's Messenger (ﷺ) gave one hundred camels to Safwan b. Umayya. He again gave him one hundred camels, and then again gave him one hundred camels. Sa'id b. Musayyib said that Safwan told him:

(By Allah) Allah's Messenger (ﷺ) gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم غَزْوَةَ الْفَتْحِ فَتْحِ مَكَّةَ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ فَاقْتَتَلُوا بِحُنَيْنٍ فَنَصَرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ وَأَعْطَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةً مِنَ النَّعَمِ ثُمَّ مِائَةً ثُمَّ مِائَةً . قَالَ ابْنُ شِهَابٍ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ صَفْوَانَ قَالَ وَاللَّهِ لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ صلى الله عليه وسلم مَا أَعْطَانِي وَإِنَّهُ لأَبْغَضُ النَّاسِ إِلَىَّ فَمَا بَرِحَ يُعْطِينِي حَتَّى إِنَّهُ لأَحَبُّ النَّاسِ إِلَىَّ .

Reference	: Sahih Muslim 2313
In-book reference	: Book 43, Hadith 80
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5730

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

In case we get wealth from Bahrain, I would give you so much and so much; he made an indication of it with both his hands. Allah's Apostle (ﷺ) died before wealth from Bahrain came, and it fell to the lot of Abu Bakr after him. He commanded the announcer to make announcement to the effect that he to whom Allah's Apostle (ﷺ) had held out promise or owed any debt should come (to him). I came and said: Allah's Apostle (ﷺ) had said to me: In case there comes to us the wealth of Bahrain I shall give you so much, and so much. Abu Bakr took a handful (of the coins) and gave that to me once and asked me to count them I counted them as five hundred dinars and he said: Here is double of this for you.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرَ، بْنَ عَبْدِ اللَّهِ ح

وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ، بْنِ عَلِيٍّ عَنْ جَابِرٍ، أَحَدُهُمَا يَزِيدُ عَلَى الآخَرِ ح

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لَهُ - قَالَ قَالَ سُفْيَانُ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ سُفْيَانُ وَسَمِعْتُ أَيْضًا، عَمْرَو بْنَ دِينَارٍ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَزَادَ، أَحَدُهُمَا عَلَى الآخَرِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا " . وَقَالَ بِيَدَيْهِ جَمِيعًا فَقُبِضَ النَّبِيُّ صلى الله عليه وسلم قَبْلَ أَنْ يَجِيءَ مَالُ الْبَحْرَيْنِ فَقَدِمَ عَلَى أَبِي بَكْرٍ بَعْدَهُ فَأَمَرَ مُنَادِيًا فَنَادَى مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ صلى الله عليه وسلم عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِ . فَقُمْتُ فَقُلْتُ إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا " . فَحَثَى أَبُو بَكْرٍ مَرَّةً ثُمَّ قَالَ لِي عُدَّهَا . فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُمِائَةٍ فَقَالَ خُذْ مِثْلَيْهَا .

Reference	: Sahih Muslim 2314 a
In-book reference	: Book 43, Hadith 81
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5731

Jabir b. 'Abdullah reported:

When Allah's Apostle (ﷺ) died, there came to Abfi Bakr wealth from al-'Ala' b. al-Hadrami. Abu Bakr said: He to whom Allah's Apostle (ﷺ) owed any debt or held out any promise should come to us; the rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ وَأَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ لَمَّا مَاتَ النَّبِيُّ صلى الله عليه وسلم جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلاَءِ بْنِ الْحَضْرَمِيِّ فَقَالَ أَبُو بَكْرٍ مَنْ كَانَ لَهُ عَلَى النَّبِيِّ صلى الله عليه وسلم دَيْنٌ أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ فَلْيَأْتِنَا . بِنَحْوِ حَدِيثِ ابْنِ عُيَيْنَةَ .

Reference	: Sahih Muslim 2314 b
In-book reference	: Book 43, Hadith 82
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5732

(15) Chapter: His Compassion Towards Children And His Humbleness, And The Virtue Of That

(15) باب رَحْمَتِهِ صلى الله عليه وسلم الصِّبْيَانَ وَالْعِيَالَ وَتَوَاضُعِهِ وَفَضْلِ ذَلِكَ

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

A child was born into me this night and I named him after the name of my father Ibrihim. He then sent him to Umm Saif, the wife of a blacksmith who was called Abu Saif. He (the Holy Prophet) went to him and I followed him until we reached Abu Saif and he was blowing fire with the help of blacksmith's bellows and the house was filled with smoke. I hastened my step and went ahead of Allah's Messenger (ﷺ) and said: Abu Saif, stop it, as there comes

Allah's Messenger (may peace he upon him). He stopped and Allah's Apostle (ﷺ) called for the child. He embraced him and said what Allah had desired. Anas said: I saw that the boy breathed his last in the presence of Allah's Messenger (ﷺ). The eyes of Allah's Messenger (ﷺ) shed tears and he said: Ibrahim, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، وَشَيْبَانُ بْنُ فَرُّوخَ، كِلاَهُمَا عَنْ سُلَيْمَانَ، - وَاللَّفْظُ لِشَيْبَانَ - حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وُلِدَ لِيَ اللَّيْلَةَ غُلاَمٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ " . ثُمَّ دَفَعَهُ إِلَى أُمِّ سَيْفٍ امْرَأَةِ قَيْنٍ يُقَالُ لَهُ أَبُو سَيْفٍ فَانْطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ فَانْتَهَيْنَا إِلَى أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكِيرِهِ قَدِ امْتَلأَ الْبَيْتُ دُخَانًا فَأَسْرَعْتُ الْمَشْىَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا أَبَا سَيْفٍ أَمْسِكْ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَأَمْسَكَ فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِالصَّبِيِّ فَضَمَّهُ إِلَيْهِ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ . فَقَالَ أَنَسٌ لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا وَاللَّهِ يَا إِبْرَاهِيمُ إِنَّا بِكَ لَمَحْزُونُونَ " .

Reference	: Sahih Muslim 2315
In-book reference	: Book 43, Hadith 83
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5733

Anas b. Malik reported:

I have never seen anyone more kind to one's family than Allah's Messenger (ﷺ), and Ibrahim was sent to the suburb of Medina for suckling. He used to go there and we accompanied him. He entered the house, and it was filled with smoke as his foster-father was a bricksmith. He took him (his son Ibrihim) and kissed him and then came back. 'Amr said that when Ibrihim died. Allah's LMessenger (ﷺ) said: Ibrihim is my son and he dies as a suckling babe. He has now two foster-mothers who would complete his suckling period in Paradise.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدَّخَنُ وَكَانَ ظِئْرُهُ قَيْنًا فَيَأْخُذُهُ فَيُقَبِّلُهُ ثُمَّ يَرْجِعُ . قَالَ عَمْرٌو فَلَمَّا تُوُفِّيَ إِبْرَاهِيمُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ إِبْرَاهِيمَ ابْنِي وَإِنَّهُ مَاتَ فِي الثَّدْىِ وَإِنَّ لَهُ لَظِئْرَيْنِ تُكَمِّلاَنِ رَضَاعَهُ فِي الْجَنَّةِ " .

Reference	: Sahih Muslim 2316
In-book reference	: Book 43, Hadith 84
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5734

'A'isha (Allah be pleased with her) reported that there came a few desert Arabs to Allah's Messenger (ﷺ) and said:

Do you kiss your children? He said: Yes. Thereupon they said: By Allah but we do not kiss our children. Thereupon Allah's Messenger (ﷺ) said: Then what can I do if Allah has deprived you of mercy? Ibn Numair said: (We has deprived) your heart of mercy.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا أَتُقَبِّلُونَ صِبْيَانَكُمْ فَقَالُوا نَعَمْ . فَقَالُوا لَكِنَّا وَاللَّهِ مَا نُقَبِّلُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمُ الرَّحْمَةَ " . وَقَالَ ابْنُ نُمَيْرٍ " مِنْ قَلْبِكَ الرَّحْمَةَ " .

Reference : Sahih Muslim 2317
In-book reference : Book 43, Hadith 85
USC-MSA web (English) reference : Book 30, Hadith 5735
(deprecated numbering scheme)

Abu Huraira reported that al-Aqra' b. Habis saw Allah's Apostle (ﷺ) kissing Hasan. He said:

I have ten children, but I have never kissed any one of them, whereupon Allah's Messenger (ﷺ) said: He who does not show mercy (towards his children), no mercy would be shown to him.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ، أَبْصَرَ النَّبِيَّ صلى الله عليه وسلم يُقَبِّلُ الْحَسَنَ فَقَالَ إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ " .

Reference : Sahih Muslim 2318 a
In-book reference : Book 43, Hadith 86
USC-MSA web (English) reference : Book 30, Hadith 5736
(deprecated numbering scheme)

The above hadith has likewise been narrated through another chain of transmitters.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2318 b
In-book reference : Book 43, Hadith 87
USC-MSA web (English) reference : Book 30, Hadith 5736
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jarir b. 'Abdullah through different chains of transmitters and the words are:

" That the Messenger of Allah (ﷺ) said: He who shows no mercy to the people, Allah, the Exalted and Glorious, does not show mercy to him."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - كُلُّهُمْ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، وَأَبِي، ظِبْيَانَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لاَ يَرْحَمِ النَّاسَ لاَ يَرْحَمْهُ اللَّهُ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 2319 a
In-book reference : Book 43, Hadith 88
USC-MSA web (English) reference : Book 30, Hadith 5737
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jarir through other chains of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، وَأَحْمَدُ بْنُ عَبْدَةَ، قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ الأَعْمَشِ .

Reference : Sahih Muslim 2319 b
In-book reference : Book 43, Hadith 89
USC-MSA web (English) reference : Book 30, Hadith 5738
(deprecated numbering scheme)

(16) Chapter: His Great Modesty

(16) باب كَثْرَةِ حَيَائِهِ صلى الله عليه وسلم .

Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) was more modest than the virgin behind the curtain (or in the apartment), and when he disliked anything, we recognised that from his face.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ عَبْدَ اللَّهِ، بْنَ أَبِي عُتْبَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، ح

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَأَحْمَدُ بْنُ سِنَانٍ، قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ، يَقُولُ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ .

Reference : Sahih Muslim 2320
In-book reference : Book 43, Hadith 90
USC-MSA web (English) reference : Book 30, Hadith 5739
(deprecated numbering scheme)

Masruq reported:

We went to Abdullah b. 'Amr when Mu'dwiya came to Kufa, and he made a mention of Allah's Messenger (ﷺ) and said: He was never immoderate in his talk and he never reviled others. Allah's Messenger (ﷺ) also said: The best amongst you are those who are best in morals. Uthman said: When he came to Kufa along with Mu'awiya... (The rest of the hadith is the same).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، قَالَ دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مُعَاوِيَةُ إِلَى الْكُوفَةِ فَذَكَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لَمْ يَكُنْ فَاحِشًا وَلاَ مُتَفَحِّشًا . وَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنْ خِيَارِكُمْ أَحَاسِنَكُمْ أَخْلاَقًا " . قَالَ عُثْمَانُ حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إِلَى الْكُوفَةِ .

Reference : Sahih Muslim 2321 a
In-book reference : Book 43, Hadith 91
USC-MSA web (English) reference : Book 30, Hadith 5740
(deprecated numbering scheme)

This hadith had been narrated on the authority of al-A'mash through another chain of transmitters also.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي الأَحْمَرَ - كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2321 b
In-book reference : Book 43, Hadith 92
USC-MSA web (English) reference : Book 30, Hadith 5741
(deprecated numbering scheme)

(17) Chapter: His Smile And Easy Going Attitude

(17) باب تَبَسُّمِهِ صلى الله عليه وسلم وَحُسْنِ عِشْرَتِهِ .

Simak b. Harb reported:

I said to Jabir b. Samura: Did you have the privilege of sitting in the company of Allah's Messenger (ﷺ)? He said: Yes, very frequently, and added: He did not stand up (and go) from the place where he offered the dawn prayer until the sun rose, and after the rising of the sun he stood up, and they (his Companions) entered into conversation with one another and they talked of the things (that they did during the Days of Ignorance), and they laughed (on their unreasonable and ridiculous acts). Allah's Messenger (ﷺ) smiled only.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ كَثِيرًا كَانَ لاَ يَقُومُ مِنْ مُصَلاَّهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ قَامَ وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ فَيَضْحَكُونَ وَيَتَبَسَّمُ صلى الله عليه وسلم .

Reference : Sahih Muslim 2322
In-book reference : Book 43, Hadith 93
USC-MSA web (English) reference : Book 30, Hadith 5742
(deprecated numbering scheme)

(18) Chapter: His Compassion Towards Women And His Command To Treat Them Kindly

(18) باب فِي رَحْمَةِ النَّبِيِّ صلى الله عليه وسلم لِلنِّسَاءِ وَأَمْرِ السُّوَّاقِ مَطَايَاهُنَّ بِالرِّفْقِ

Anas reported that Allah's Messenger (ﷺ) had in one of his journeys his black slave who was called Anjasha along with him. He goaded by singing the songs of camel-driver. Thereupon Allah's Messenger (ﷺ) said:

Anjasha, drive slowly as you are driving (the mounts who are carrying) glass vessels

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَحَامِدُ بْنُ عُمَرَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ جَمِيعًا عَنْ حَمَّادِ بْنِ زَيْدٍ، قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ وَغُلاَمٌ أَسْوَدُ يُقَالُ لَهُ أَنْجَشَةُ يَحْدُو فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَنْجَشَةُ رُوَيْدَكَ سَوْقًا بِالْقَوَارِيرِ " .

Reference : Sahih Muslim 2323 a
In-book reference : Book 43, Hadith 94
USC-MSA web (English) reference : Book 30, Hadith 5743
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَحَامِدُ بْنُ عُمَرَ، وَأَبُو كَامِلٍ قَالُوا حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، بِنَحْوِهِ .

Reference : Sahih Muslim 2323 b
In-book reference : Book 43, Hadith 95
USC-MSA web (English) reference : Book 30, Hadith 5744
(deprecated numbering scheme)

Anas reported that Allah's Apostle (ﷺ) came to his wives as the camel-driver who was called Anjasha had been, driving (the camels) on which (they were riding). Thereupon he said:

Anjasha, be careful, drive slowly for you are driving the mounts who carry vessels of glass. Abu Qilaba said that Allah's Messenger (ﷺ) uttered words which if someone had uttered amongst you, you would have found fault with him.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَى عَلَى أَزْوَاجِهِ وَسَوَّاقٌ يَسُوقُ بِهِنَّ يُقَالُ لَهُ أَنْجَشَةُ فَقَالَ " وَيْحَكَ يَا أَنْجَشَةُ رُوَيْدًا سَوْقَكَ بِالْقَوَارِيرِ " . قَالَ قَالَ أَبُو قِلاَبَةَ تَكَلَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعِبْتُمُوهَا عَلَيْهِ .

Reference : Sahih Muslim 2323 c
In-book reference : Book 43, Hadith 96
USC-MSA web (English) reference : Book 30, Hadith 5745
(deprecated numbering scheme)

Anas b. Malik reported that Umm Sulaim was with the wives of Allah's Apostle (ﷺ) and a camel-driver had been driving (the camels) oil which they were riding. Thereupon Allah's Apostle (ﷺ) said:

Anjasha, drive slowly, for you are carrying (on the camels) vessels of glass.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، بْنِ مَالِكٍ ح

وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَتْ أُمُّ سُلَيْمٍ مَعَ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم وَهُنَّ يَسُوقُ بِهِنَّ سَوَّاقٌ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " أَىْ أَنْجَشَةُ رُوَيْدًا سَوْقَكَ بِالْقَوَارِيرِ " .

Reference : Sahih Muslim 2323 d
In-book reference : Book 43, Hadith 97
USC-MSA web (English) reference : Book 30, Hadith 5746
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) had a camel-driver who had a very melodious voice. Allah's Messenger (ﷺ) said to him:

Anjasha, drive slowly; do not break the vessels of glass, meaning the weak women.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنِي هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم حَادٍ حَسَنُ الصَّوْتِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " رُوَيْدًا يَا أَنْجَشَةُ لاَ تَكْسِرِ الْقَوَارِيرَ " . يَعْنِي ضَعَفَةَ النِّسَاءِ .

Reference : Sahih Muslim 2323 e
In-book reference : Book 43, Hadith 98
USC-MSA web (English) reference : Book 30, Hadith 5747
(deprecated numbering scheme)

Anas reported this hadith through another chain of transmitters, but he made no mention of a camel-driver having a melodious voice.

وَحَدَّثَنَاهُ ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَذْكُرْ حَادٍ حَسَنُ الصَّوْتِ ‏.‏

Reference : Sahih Muslim 2323 f
In-book reference : Book 43, Hadith 99
USC-MSA web (English) reference : Book 30, Hadith 5748
(deprecated numbering scheme)

(19) Chapter: His Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them

(19) باب قُرْبِ النَّبِيِّ عَلَيْهِ السَّلاَمُ مِنَ النَّاسِ وَتَبَرُّكِهِمْ بِهِ ‏.‏

Anas b. Malik reported that when Allah's Messenger (ﷺ) had completed his dawn prayer, the servants of Medina came to him with utensils containing water, and no utensil was brought in which he did not dip his hand; and sometime they came in the cold dawn (and he did not feel reluctant in acceding to their request even in the cold weather) and dipped his hand in them.

حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى، وَأَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَارُونُ بْنُ عَبْدِ اللَّهِ جَمِيعًا عَنْ أَبِي النَّضْرِ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو النَّضْرِ، - يَعْنِي هَاشِمَ بْنَ الْقَاسِمِ - حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِآنِيَتِهِمْ فِيهَا الْمَاءُ فَمَا يُؤْتَى بِإِنَاءٍ إِلاَّ غَمَسَ يَدَهُ فِيهَا فَرُبَّمَا جَاءُوهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا ‏.‏

Reference : Sahih Muslim 2324
In-book reference : Book 43, Hadith 100
USC-MSA web (English) reference : Book 30, Hadith 5749
(deprecated numbering scheme)

Anas reported:

I saw when the Messenger of Allah (ﷺ) got his hair cut by the barber, his Companions came round him and they eagerly wanted that no hair should fall but in the hand of a person.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَالْحَلاَّقُ يَحْلِقُهُ وَأَطَافَ بِهِ أَصْحَابُهُ فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلاَّ فِي يَدِ رَجُلٍ ‏.‏

Reference : Sahih Muslim 2325
In-book reference : Book 43, Hadith 101
USC-MSA web (English) reference : Book 30, Hadith 5750
(deprecated numbering scheme)

Anas reported that a woman had a partial derangement in her mind, so she said. Allah's Messellaer, I want something from you. He said:

Mother of so and so, see on which side of the road you would like (to stand and talk) so that I may do the needfull for you. He stood aside with her on the roadside until she got what she needed.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ امْرَأَةً، كَانَ فِي عَقْلِهَا شَىْءٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً فَقَالَ ‏"‏ يَا أُمَّ فُلاَنٍ انْظُرِي أَىَّ السِّكَكِ شِئْتِ حَتَّى أَقْضِيَ لَكِ حَاجَتَكِ ‏"‏ ‏.‏ فَخَلاَ مَعَهَا فِي بَعْضِ الطُّرُقِ حَتَّى فَرَغَتْ مِنْ حَاجَتِهَا ‏.‏

Reference : Sahih Muslim 2326
In-book reference : Book 43, Hadith 102
USC-MSA web (English) reference : Book 30, Hadith 5751
(deprecated numbering scheme)

(20) Chapter: His Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allah If His Sacred Limits Were Transgressed

(20) باب مُبَاعَدَتِهِ صلى الله عليه وسلم لِلآثَامِ وَاخْتِيَارِهِ مِنَ الْمُبَاحِ أَسْهَلَهُ وَانْتِقَامِهِ ل

'A'isha, the wife of Allah's Apostle (ﷺ), said that whenever he had to choose between two things he adopted the easier one, provided it was nor sin, but if it was any sin he was the one wio was the farthest from it of the people; and Allah's Messenger (ﷺ) never took revenge from anyone because of his personal grievance, unless what Allah, the Exalted and Glorious, had made inviolable had been violated.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ ح وَحَدَّثَنَا يَحْيَى بْنُ، يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ مَا خُيِّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ وَمَا انْتَقَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِنَفْسِهِ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ عَزَّ وَجَلَّ .

Reference : Sahih Muslim 2327 a
In-book reference : Book 43, Hadith 103
USC-MSA web (English) reference : Book 30, Hadith 5752
(deprecated numbering scheme)

The above hadith has been narrated through several other chains of transmitters.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، ح وَحَدَّثَنَا أَحْمَدُ، بْنُ عَبْدَةَ حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، كِلاَهُمَا عَنْ مَنْصُورٍ، عَنْ مُحَمَّدٍ، فِي رِوَايَةِ فُضَيْلٍ بْنِ شِهَابٍ وَفِي رِوَايَةِ جَرِيرٍ مُحَمَّدٍ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، .

Reference : Sahih Muslim 2327 b
In-book reference : Book 43, Hadith 104
USC-MSA web (English) reference : Book 30, Hadith 5752
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shibab through another chain of transmitters.

وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 2327 c
In-book reference : Book 43, Hadith 105
USC-MSA web (English) reference : Book 30, Hadith 5753
(deprecated numbering scheme)

'A'isha reported:

Never did Allah's Messenger (ﷺ) make a choice between two things but adopting the easier one as compared to the difficult one, but his choice for the easier one was only in case it did not involve any sin, but if it involved sin he was the one who was the farthest from it amongst the people.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا خُيِّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَمْرَيْنِ أَحَدُهُمَا أَيْسَرُ مِنَ الآخَرِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ .

Reference : Sahih Muslim 2327 d
In-book reference : Book 43, Hadith 106
USC-MSA web (English) reference : Book 30, Hadith 5754
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording.
وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، وَابْنُ، نُمَيْرٍ جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ أَيْسَرَهُمَا . وَلَمْ يَذْكُرَا مَا بَعْدَهُ .

Reference : Sahih Muslim 2327 e
In-book reference : Book 43, Hadith 107
USC-MSA web (English) reference : Book 30, Hadith 5755
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah and he never took revenge for anything unless the things made inviolable by Allah were made violable; he then took revenge for Allah, the Exalted and Glorious.
حَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَيْئًا قَطُّ بِيَدِهِ وَلاَ امْرَأَةً وَلاَ خَادِمًا إِلاَّ أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ وَمَا نِيلَ مِنْهُ شَىْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ إِلاَّ أَنْ يُنْتَهَكَ شَىْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ .

Reference : Sahih Muslim 2328 a
In-book reference : Book 43, Hadith 108
USC-MSA web (English) reference : Book 30, Hadith 5756
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording.
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا عَبْدَةُ، وَوَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ .

Reference : Sahih Muslim 2328 b
In-book reference : Book 43, Hadith 109
USC-MSA web (English) reference : Book 30, Hadith 5757
(deprecated numbering scheme)

(21) Chapter: His Good Fragrance And Soft Touch, And Seeking Blessing From His Touch

(21) باب طِيبِ رَائِحَةِ النَّبِيِّ صلى الله عليه وسلم وَلِينِ مَسِّهِ وَالتَّبَرُّكِ بِمَسْحِهِ .

Jabir b. Samura reported:
I prayed along with Allah's Messenger (ﷺ) the first prayer. He then went to his family and I also went along with him when he met some children (on the way). He began to pat the cheeks of each one of them. He also patted my cheek and I experienced a coolness or a fragrance of his hand as if it had been brought out from the scent bag of a perfumer.

حَدَّثَنَا عَمْرُو بْنُ حَمَّادِ بْنِ طَلْحَةَ الْقَنَّادُ، حَدَّثَنَا أَسْبَاطٌ، - وَهُوَ ابْنُ نَصْرٍ الْهَمْدَانِيُّ - عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم صَلاَةَ الأُولَى ثُمَّ خَرَجَ إِلَى أَهْلِهِ وَخَرَجْتُ مَعَهُ فَاسْتَقْبَلَهُ وِلْدَانٌ فَجَعَلَ يَمْسَحُ خَدَّىْ أَحَدِهِمْ وَاحِدًا وَاحِدًا - قَالَ - وَأَمَّا أَنَا فَمَسَحَ خَدِّي - قَالَ - فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيحًا كَأَنَّمَا أَخْرَجَهَا مِنْ جُؤْنَةِ عَطَّارٍ ‏.‏

Reference	: Sahih Muslim 2329
In-book reference	: Book 43, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5758

Anas reported:
I never smelt ambergris or musk as fragrant as the fragrance of the body of Allah's Messenger (ﷺ) and I never touched brocade or silk and found it as soft as the body of Allah's Messenger (ﷺ).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، ح

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا هَاشِمٌ، - يَعْنِي ابْنَ الْقَاسِمِ - حَدَّثَنَا سُلَيْمَانُ، - وَهُوَ ابْنُ الْمُغِيرَةِ - عَنْ ثَابِتٍ، قَالَ أَنَسٌ مَا شَمِمْتُ عَنْبَرًا قَطُّ وَلاَ مِسْكًا وَلاَ شَيْئًا أَطْيَبَ مِنْ رِيحِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ مَسِسْتُ شَيْئًا قَطُّ دِيبَاجًا وَلاَ حَرِيرًا أَلْيَنَ مَسًّا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference	: Sahih Muslim 2330 a
In-book reference	: Book 43, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5759

Anas reported that Allah's Messenger (ﷺ) had a very fair complexion and (the drops) of his perspiration shone like pearls, and when he walked he walked inclining forward, and I never touched brocade and silk (and found it) as soft as the softness of the palm of Allah's Messenger (ﷺ) and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Allah's Messenger (ﷺ).

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَزْهَرَ اللَّوْنِ كَأَنَّ عَرَقَهُ اللُّؤْلُؤُ إِذَا مَشَى تَكَفَّأَ وَلاَ مَسِسْتُ دِيبَاجَةً وَلاَ حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ شَمَمْتُ مِسْكَةً وَلاَ عَنْبَرَةً أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference	: Sahih Muslim 2330 b
In-book reference	: Book 43, Hadith 112
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5760

(22) Chapter: The Fragrance Of His Sweat, And Seeking Blessing Therefrom

(22) باب طِيبِ عَرَقِ النَّبِيِّ صلى الله عليه وسلم وَالتَّبَرُّكِ بِهِ ‏.‏

Anas b. Malik reported that Allah's Apostle (ﷺ) used to come to our house and there was perspiration upon his body. My mother brought a bottle and began to pour the sweat in that. When Allah's Apostle (ﷺ) got up he said:

Umm Sulaini, what is this that you are doing? Thereupon she said: That is your sweat which we mix in our perfume and it becomes the most fragrant perfume.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمٌ، - يَعْنِي ابْنَ الْقَاسِمِ - عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ دَخَلَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم فَقَالَ عِنْدَنَا فَعَرِقَ وَجَاءَتْ أُمِّي بِقَارُورَةٍ فَجَعَلَتْ تَسْلُتُ الْعَرَقَ فِيهَا فَاسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " يَا أُمَّ سُلَيْمٍ مَا هَذَا الَّذِي تَصْنَعِينَ " . قَالَتْ هَذَا عَرَقُكَ نَجْعَلُهُ فِي طِيبِنَا وَهُوَ مِنْ أَطْيَبِ الطِّيبِ .

Reference : Sahih Muslim 2331 a
In-book reference : Book 43, Hadith 113
USC-MSA web (English) reference : Book 30, Hadith 5761
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) came to the house of Umm Sulaim and slept in her bed while she was away from her house. On the other day too he slept in her bed. She came and it was said to her:

It is Allah's Apostle (ﷺ) who is having siesta in your house, lying in your bed. She came and found him sweating and his sweat falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. Allah's Apostle (ﷺ) was startled and woke up and said: Umm Sulaim, what are you doing? She said: Allah's Messenger, we seek blessings for our children through it. Thereupon he said: You have done something right.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُوَ ابْنُ أَبِي سَلَمَةَ - عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْخُلُ بَيْتَ أُمِّ سُلَيْمٍ فَيَنَامُ عَلَى فِرَاشِهَا وَلَيْسَتْ فِيهِ - قَالَ - فَجَاءَ ذَاتَ يَوْمٍ فَنَامَ عَلَى فِرَاشِهَا فَأُتِيَتْ فَقِيلَ لَهَا هَذَا النَّبِيُّ صلى الله عليه وسلم نَامَ فِي بَيْتِكِ عَلَى فِرَاشِكِ - قَالَ - فَجَاءَتْ وَقَدْ عَرِقَ وَاسْتَنْقَعَ عَرَقُهُ عَلَى قِطْعَةِ أَدِيمٍ عَلَى الْفِرَاشِ فَفَتَحَتْ عَتِيدَتَهَا فَجَعَلَتْ تُنَشِّفُ ذَلِكَ الْعَرَقَ فَتَعْصِرُهُ فِي قَوَارِيرِهَا فَفَزِعَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " مَا تَصْنَعِينَ يَا أُمَّ سُلَيْمٍ " . فَقَالَتْ يَا رَسُولَ اللَّهِ نَرْجُو بَرَكَتَهُ لِصِبْيَانِنَا قَالَ " أَصَبْتِ " .

Reference : Sahih Muslim 2331 b
In-book reference : Book 43, Hadith 114
USC-MSA web (English) reference : Book 30, Hadith 5762
(deprecated numbering scheme)

Umm Sulaim reported that Allah's Apostle (ﷺ) visited her house and (took rest) and she spread a piece of cloth for him and he had had a siesta on it. And he sweated profusely and she collected his sweat and put it in a perfume and in bottles. Allah's Apostle (ﷺ) said:

Umm Sulaim, what is this? She said: It is your sweat, which I put in my perfume. Allah's Apostle (ﷺ) sweated in cold weather when revelation descended upon him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَأْتِيهَا فَيَقِيلُ عِنْدَهَا فَتَبْسُطُ لَهُ نَطْعًا فَيَقِيلُ عَلَيْهِ وَكَانَ كَثِيرَ الْعَرَقِ فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيبِ وَالْقَوَارِيرِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أُمَّ سُلَيْمٍ مَا هَذَا " . قَالَتْ عَرَقُكَ أَدُوفُ بِهِ طِيبِي .

Reference : Sahih Muslim 2332
In-book reference : Book 43, Hadith 115
USC-MSA web (English) reference : Book 30, Hadith 5763
(deprecated numbering scheme)

(23) Chapter: The Prophet (SAW) Sweated When It Was Cold, And When The Revelation Came To Him

(23) باب عَرَقِ النَّبِيِّ صلى الله عليه وسلم فِي الْبَرْدِ وَحِينَ يَأْتِيهِ الْوَحْىُ ‏.‏

'A'isha reported:

When revelation descended upon Allah's Messenger (ﷺ) even during the cold days, his forehead perspired.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَ لَيُنْزَلُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْغَدَاةِ الْبَارِدَةِ ثُمَّ تَفِيضُ جَبْهَتُهُ عَرَقًا ‏.‏

Reference : Sahih Muslim 2333 a
In-book reference : Book 43, Hadith 116
USC-MSA web (English) reference : Book 30, Hadith 5764
(deprecated numbering scheme)

'A'isha reported that Harith b. Hisham asked Allah's Apostle (ﷺ):

How does the the wahi (inspiration) come to you? He said: At times it comes to me like the ringing of a bell and that is most severe for me and when it is over I retain that (what I had received in the form of wahi), and at times an Angel in the form of a human being comes to me (and speaks) and I retain whatever he speaks.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، بِشْرٍ جَمِيعًا عَنْ هِشَامٍ، ا وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ الْحَارِثَ بْنَ هِشَامٍ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم كَيْفَ يَأْتِيكَ الْوَحْىُ فَقَالَ ‏"‏ أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَىَّ ثُمَّ يَفْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ وَأَحْيَانًا مَلَكٌ فِي مِثْلِ صُورَةِ الرَّجُلِ فَأَعِي مَا يَقُولُ ‏"‏ ‏.‏

Reference : Sahih Muslim 2333 b
In-book reference : Book 43, Hadith 117
USC-MSA web (English) reference : Book 30, Hadith 5765
(deprecated numbering scheme)

'Ubida b. Samit reported that when wahi (inspiration) descended upon Allah's Messenger (ﷺ), he felt a burden on that account and the colour of his face underwent a change.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِذَا أُنْزِلَ عَلَيْهِ الْوَحْىُ كُرِبَ لِذَلِكَ وَتَرَبَّدَ وَجْهُهُ ‏.‏

Reference : Sahih Muslim 2334
In-book reference : Book 43, Hadith 118
USC-MSA web (English) reference : Book 30, Hadith 5766
(deprecated numbering scheme)

'Ubida b. Samit reported that when wahi descended upon Allah's Apostle (ﷺ), he lowered his head and so lowered his Companions their heads, and when (this state) was over, he raised his head.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أُنْزِلَ عَلَيْهِ الْوَحْىُ نَكَسَ رَأْسَهُ وَنَكَسَ أَصْحَابُهُ رُءُوسَهُمْ فَلَمَّا أُتْلِيَ عَنْهُ رَفَعَ رَأْسَهُ ‏.‏

Reference : Sahih Muslim 2335

In-book reference : Book 43, Hadith 119
USC-MSA web (English) reference : Book 30, Hadith 5767
(deprecated numbering scheme)

(24) Chapter: Description Of His Hair, Attributes And Appearance

(24) باب فِي سَدْلِ النَّبِيِّ صلى الله عليه وسلم شَعْرَهُ وَفَرْقِهِ ‏.‏

Ibn Abbas reported that the People of the Book used to let their hair fall (on their foreheads) and the polytheists used to part them on their heads, and Allah's Messenger (ﷺ) liked to conform his behaviour to the People of the Book in matters in which he received no command (from God) ; so Allah's Messenger (ﷺ) let fall his hair upon his forehead, and then he began to part it after this.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ، قَالَ مَنْصُورٌ حَدَّثَنَا وَقَالَ، ابْنُ جَعْفَرٍ أَخْبَرَنَا إِبْرَاهِيمُ، - يَعْنِيَانِ ابْنَ سَعْدٍ - عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ، اللَّهِ عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ فَسَدَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم نَاصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ ‏.‏

Reference : Sahih Muslim 2336 a
In-book reference : Book 43, Hadith 120
USC-MSA web (English) reference : Book 30, Hadith 5768
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 2336 b
In-book reference : Book 43, Hadith 121
USC-MSA web (English) reference : Book 30, Hadith 5769
(deprecated numbering scheme)

(25) Chapter: Description Of The Prophet (SAW); He Was The Most Handsome Of People

(25) باب فِي صِفَةِ النَّبِيِّ صلى الله عليه وسلم وَأَنَّهُ كَانَ أَحْسَنَ النَّاسِ وَجْهًا ‏.‏

Al-Bara' reported that Allah's Messenger (ﷺ) was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. He put on a red mantle over him, and never have I seen anyone more handsome than Allah's Apostle (ﷺ).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً مَرْبُوعًا بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ عَظِيمَ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ عَلَيْهِ حُلَّةٌ حَمْرَاءُ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2337 a
In-book reference : Book 43, Hadith 122
USC-MSA web (English) reference : Book 30, Hadith 5770
(deprecated numbering scheme)

Al-Bara' reported:

Never did I see anyone more handsome than Allah's Apostle (ﷺ) in the red mantle. His hair had been hanging down on the shoulders and his shoulders were very broad, and he was neither very tall nor short-statured. Ibn Kuraib said he had hair.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ لَيْسَ بِالطَّوِيلِ وَلاَ بِالْقَصِيرِ . قَالَ أَبُو كُرَيْبٍ لَهُ شَعَرٌ .

Reference : Sahih Muslim 2337 b
In-book reference : Book 43, Hadith 123
USC-MSA web (English) reference : Book 30, Hadith 5771
(deprecated numbering scheme)

Al-Bara' reported that Allah's Messenger (ﷺ) had the most handsome face amongst men and he had the best disposition and he was neither very tall nor short-statured.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ، يُوسُفَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ وَجْهًا وَأَحْسَنَهُمْ خَلْقًا لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلاَ بِالْقَصِيرِ .

Reference : Sahih Muslim 2337 c
In-book reference : Book 43, Hadith 124
USC-MSA web (English) reference : Book 30, Hadith 5772
(deprecated numbering scheme)

(26) Chapter: Description Of His Hair

(26) باب صِفَةِ شَعْرِ النَّبِيِّ صلى الله عليه وسلم .

Qatada reported:

I asked Anas b. Malik: How was the hair of Allah's Messenger (ﷺ)? Thereupon he said: His hair was neither very curly nor very straight, and they hung over his shoulders and earlobes.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا قَتَادَةُ، قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ كَيْفَ كَانَ شَعَرُ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ كَانَ شَعَرًا رَجِلاً لَيْسَ بِالْجَعْدِ وَلاَ السَّبِطِ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ .

Reference : Sahih Muslim 2338 a
In-book reference : Book 43, Hadith 125
USC-MSA web (English) reference : Book 30, Hadith 5773
(deprecated numbering scheme)

Anas reported that the hair of Allah's Messenger (may. peace be upon him) came upon his shoulders.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالاَ حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَضْرِبُ شَعَرُهُ مَنْكِبَيْهِ .

Reference : Sahih Muslim 2338 b
In-book reference : Book 43, Hadith 126
USC-MSA web (English) reference : Book 30, Hadith 5774
(deprecated numbering scheme)

Anas reported that the hair of Allah's Apostle (ﷺ) reached half of the earlobe.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ كَانَ شَعَرُ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى أَنْصَافِ أُذُنَيْهِ ‏.‏

Reference : Sahih Muslim 2338 c
In-book reference : Book 43, Hadith 127
USC-MSA web (English) reference : Book 30, Hadith 5775
(deprecated numbering scheme)

(27) Chapter: The Mouth, Eyes And Heels Of The Prophet (SAW)

(27) باب فِي صِفَةِ فَمِ النَّبِيِّ صلى الله عليه وسلم وَعَيْنَيْهِ وَعَقِبَيْهِ ‏.‏

Jabir b. Samura reported that Allah's Messenger (ﷺ) had a broad face with reddish (wide) eyes, and lean heels. Shu'ba reported:

I said to Simak: What does this dali-ul-fam mean? And he said: This means broad face. I said: What does this ashkal mean? He said: Long in the slit of the eye. I said: What is this manhus-ul-aqibain? He said: It implies little flesh at the heels.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم ضَلِيعَ الْفَمِ أَشْكَلَ الْعَيْنِ مَنْهُوسَ الْعَقِبَيْنِ ‏.‏ قَالَ قُلْتُ لِسِمَاكٍ مَا ضَلِيعُ الْفَمِ قَالَ عَظِيمُ الْفَمِ ‏.‏ قَالَ قُلْتُ مَا أَشْكَلُ الْعَيْنِ قَالَ طَوِيلُ شَقِّ الْعَيْنِ ‏.‏ قَالَ قُلْتُ مَا مَنْهُوسُ الْعَقِبِ قَالَ قَلِيلُ لَحْمِ الْعَقِبِ ‏.‏

Reference : Sahih Muslim 2339
In-book reference : Book 43, Hadith 128
USC-MSA web (English) reference : Book 30, Hadith 5776
(deprecated numbering scheme)

(28) Chapter: The Prophet (SAW) Was White With An Elegant Face

(28) باب كَانَ النَّبِيُّ صلى الله عليه وسلم أَبْيَضَ مَلِيحَ الْوَجْهِ ‏.‏

Jurairi reported:

I said to Abu Tufail: Did you see Allah's Messenger (ﷺ)? He said: Yes, he had a white handsome face. Muslim b. Hajjaj said: Abu Tufail who died in 100 Hijra was the last of the Companions of Allah's Messenger (ﷺ).

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ قُلْتُ لَهُ أَرَأَيْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ كَانَ أَبْيَضَ مَلِيحَ الْوَجْهِ ‏.‏ قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ مَاتَ أَبُو الطُّفَيْلِ سَنَةَ مِائَةٍ وَكَانَ آخِرَ مَنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2340 a
In-book reference : Book 43, Hadith 129
USC-MSA web (English) reference : Book 30, Hadith 5777
(deprecated numbering scheme)

Abu Tufail reported:

I saw Allah's Messenger (ﷺ) and there is one amongst the people of the earth who (are living at the present time and) had seen him except me. I said to him: How did you find him? He said: He had an elegant white color, and he was of an average height.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَا عَلَى وَجْهِ الأَرْضِ رَجُلٌ رَآهُ غَيْرِي . قَالَ فَقُلْتُ لَهُ فَكَيْفَ رَأَيْتَهُ قَالَ كَانَ أَبْيَضَ مَلِيحًا مُقَصَّدًا .

Reference : Sahih Muslim 2340 b
In-book reference : Book 43, Hadith 130
USC-MSA web (English) reference : Book 30, Hadith 5778
(deprecated numbering scheme)

(29) Chapter: His Grey Hairs

(29) باب شَيْبِهِ صلى الله عليه وسلم .

Ibn Sirin reported:

Anas b. Malik was asked whether Allah's Messenger (ﷺ) dyed his hair. He said: He had not become old enough to have white hair. Ibn Idris said that he had a few white hair. Abu Bakr and Umar, however, dyed hair with hina' (henna).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ وَعَمْرٌو النَّاقِدُ جَمِيعًا عَنِ ابْنِ إِدْرِيسَ، - قَالَ عَمْرٌو حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الأَوْدِيُّ، - عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، قَالَ سُئِلَ أَنَسُ بْنُ مَالِكٍ هَلْ خَضَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ إِنَّهُ لَمْ يَكُنْ رَأَى مِنَ الشَّيْبِ إِلاَّ - قَالَ ابْنُ إِدْرِيسَ كَأَنَّهُ يُقَلِّلُهُ - وَقَدْ خَضَبَ أَبُو بَكْرٍ وَعُمَرُ بِالْحِنَّاءِ وَالْكَتَمِ .

Reference : Sahih Muslim 2341 a
In-book reference : Book 43, Hadith 131
USC-MSA web (English) reference : Book 30, Hadith 5779
(deprecated numbering scheme)

Ibn Sirin reported:

I asked Anas b. Malik whether Allah's Messenger (ﷺ) dyed his hair. He said: He had not reached the stage when (he needed) dyeing (of his white hair). He had a few white hair in his beard. I said to him: Did Abu Bakr dye his hair? He said: Yes, with hina' (henna).

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ ابْنِ سِيرِينَ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ هَلْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَضَبَ فَقَالَ لَمْ يَبْلُغِ الْخِضَابَ كَانَ فِي لِحْيَتِهِ شَعَرَاتٌ بِيضٌ . قَالَ قُلْتُ لَهُ أَكَانَ أَبُو بَكْرٍ يَخْضِبُ قَالَ فَقَالَ نَعَمْ بِالْحِنَّاءِ وَالْكَتَمِ .

Reference : Sahih Muslim 2341 b
In-book reference : Book 43, Hadith 132
USC-MSA web (English) reference : Book 30, Hadith 5780
(deprecated numbering scheme)

Muhammad b. Sirin reported:

I asked Anas b. Malik whether Allah's Messenger (ﷺ) dyed his hair. He said: He had but little white hair.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَخَضَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلاَّ قَلِيلاً .

Reference : Sahih Muslim 2341 c
In-book reference : Book 43, Hadith 133
USC-MSA web (English) reference : Book 30, Hadith 5781
(deprecated numbering scheme)

Thabit reported that Anas b. Malik was asked about the dyeing (of the hair of) Allah's Apostle (ﷺ). Thereupon he said.:

(They were so few) that if I so liked I could count their number in his head, and he further said: (That is) he did not dye. Abu Bakr, however, dyed them and so did 'Umar dye them with pure henna.

حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا ثَابِتٌ، قَالَ سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ خِضَابِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ . وَقَالَ لَمْ يَخْتَضِبْ وَقَدِ اخْتَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ وَاخْتَضَبَ عُمَرُ بِالْحِنَّاءِ بَحْتًا .

Reference : Sahih Muslim 2341 d
In-book reference : Book 43, Hadith 134
USC-MSA web (English) reference : Book 30, Hadith 5782
(deprecated numbering scheme)

Anas b. Malik did not like that a person should pick out his white hair from his head or beard, and Allah's Messenger (ﷺ) did not dye, and there was some whiteness in his hair at his chin, on his temples and very little on his head.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ يُكْرَهُ أَنْ يَنْتِفَ الرَّجُلُ، الشَّعْرَةَ الْبَيْضَاءَ مِنْ رَأْسِهِ وَلِحْيَتِهِ - قَالَ - وَلَمْ يَخْتَضِبْ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّمَا كَانَ الْبَيَاضُ فِي عَنْفَقَتِهِ وَفِي الصُّدْغَيْنِ وَفِي الرَّأْسِ نَبْذٌ .

Reference : Sahih Muslim 2341 e
In-book reference : Book 43, Hadith 135
USC-MSA web (English) reference : Book 30, Hadith 5783
(deprecated numbering scheme)

This hadith has been narrated on the authority of Muthanna through the same chain of transmitters.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا الْمُثَنَّى، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2341 f
In-book reference : Book 43, Hadith 136
USC-MSA web (English) reference : Book 30, Hadith 5783
(deprecated numbering scheme)

Anas (b. Malik) was asked about the old age of Allah's Apostle (ﷺ). He said:

Allah did not blemish him with white hair.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَهَارُونُ بْنُ عَبْدِ اللَّهِ جَمِيعًا عَنْ أَبِي دَاوُدَ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ، سَمِعَ أَبَا إِيَاسٍ، عَنْ أَنَسٍ، أَنَّهُ سُئِلَ عَنْ شَيْبِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ مَا شَانَهُ اللَّهُ بِبَيْضَاءَ .

Reference : Sahih Muslim 2341 g
In-book reference : Book 43, Hadith 137
USC-MSA web (English) reference : Book 30, Hadith 5784
(deprecated numbering scheme)

Abu Juhaifa reported:

I saw Allah's Messenger (ﷺ) having some whiteness (in hair) at this place, and Zuhair placed one of his fingers at his chin. Juhaifa was asked how old he had been at that time. He said: I made arrows and put feathers to them (i. e. I had passed my childhood).

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، ح وَحَدَّثَنَا يَحْيَى بْنُ، يَحْيَى أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم هَذِهِ مِنْهُ بَيْضَاءَ وَوَضَعَ زُهَيْرٌ بَعْضَ أَصَابِعِهِ عَلَى عَنْفَقَتِهِ قِيلَ لَهُ مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ قَالَ أَبْرِي النَّبْلَ وَأَرِيشُهَا ‏.‏

Reference : Sahih Muslim 2342
In-book reference : Book 43, Hadith 138
USC-MSA web (English) reference : Book 30, Hadith 5785
(deprecated numbering scheme)

Abu Juhaifa reported:

I saw Allah's Messenger (ﷺ) that he had white complexion and had some white hair, and Hasan b. 'Ali resembled him.

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَبْيَضَ قَدْ شَابَ كَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ ‏.‏

Reference : Sahih Muslim 2343 a
In-book reference : Book 43, Hadith 139
USC-MSA web (English) reference : Book 30, Hadith 5786
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Juhaifa with a slight variation of wording.

وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، وَخَالِدُ بْنُ عَبْدِ اللَّهِ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي جُحَيْفَةَ، بِهَذَا وَلَمْ يَقُولُوا أَبْيَضَ قَدْ شَابَ ‏.‏

Reference : Sahih Muslim 2343 b
In-book reference : Book 43, Hadith 140
USC-MSA web (English) reference : Book 30, Hadith 5787
(deprecated numbering scheme)

Jabir b. Samura was asked about the old age of Allah's Apostle (ﷺ). He said:

When he oiled his head nothing was seen (as a mark of old age) and when he did not apply oil something (of the old age) became visible.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ دَاوُدَ حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ، بْنِ حَرْبٍ قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، سُئِلَ عَنْ شَيْبِ النَّبِيِّ، صلى الله عليه وسلم فَقَالَ كَانَ إِذَا دَهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ شَىْءٌ وَإِذَا لَمْ يَدْهُنْ رُئِيَ مِنْهُ ‏.‏

Reference : Sahih Muslim 2344 a
In-book reference : Book 43, Hadith 141
USC-MSA web (English) reference : Book 30, Hadith 5788
(deprecated numbering scheme)

Jabir b. Samura reported that there had appeared some whiteness on the front part of the head and beard of Allah's Messenger (ﷺ). When he applied oil, it did not become visible, but when he did not (apply) oil, it became apparent. And he had a thick beard. A person said:

His face was as (bright) as the sword. Thereupon he (Jabir) said: No, it was round and like the sun and the moon. And I saw the seal near his shoulder of the size of a pigeon's egg and its color was the same as that of his body.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَدْ شَمِطَ مُقَدَّمُ رَأْسِهِ وَلِحْيَتِهِ وَكَانَ إِذَا ادَّهَنَ لَمْ يَتَبَيَّنْ وَإِذَا شَعِثَ رَأْسُهُ تَبَيَّنَ وَكَانَ كَثِيرَ شَعْرِ اللِّحْيَةِ فَقَالَ رَجُلٌ وَجْهُهُ مِثْلُ السَّيْفِ قَالَ لاَ بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ وَكَانَ مُسْتَدِيرًا وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ يُشْبِهُ جَسَدَهُ .

Reference	: Sahih Muslim 2344 b
In-book reference	: Book 43, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5789

(30) Chapter: The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet (SAW)

(30) باب إِثْبَاتِ خَاتَمِ النُّبُوَّةِ وَصِفَتِهِ وَمَحَلِّهِ مِنْ جَسَدِهِ صلى الله عليه وسلم .

Jabir. Samura reported:

I saw the seal on his back as if it were a pigeon's egg.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ رَأَيْتُ خَاتِمًا فِي ظَهْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَأَنَّهُ بَيْضَةُ حَمَامٍ .

Reference	: Sahih Muslim 2344 c
In-book reference	: Book 43, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5790

This hadith has been narrated on the authority of Simak with the same chain of transmitters.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 2344 d
In-book reference	: Book 43, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5791

As-Sa'ib b. Yazid reported:

My mother's sister took me to Allah's Messenger (ﷺ) and said: Allah's Messenger, here is the son of my sister and he is ailing. He touched my head and invoked blessings upon me. He then performed ablution and I drank the water left from his ablution; then I stood behind him and I saw the seal between his shoulders.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، قَالاَ حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ . فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتِمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الْحَجَلَةِ .

Reference : Sahih Muslim 2345
In-book reference : Book 43, Hadith 145
USC-MSA web (English) reference : Book 30, Hadith 5792
(deprecated numbering scheme)

Abdullah b. Sarjis reported:
I saw Allah's Apostle (ﷺ) and ate with him bread and meat, or he said Tharid (bread soaked in soup). I said to him: Did Allah's Apostle (ﷺ) seek forgiveness for you? He said: Yes, and for you, and he then recited this verse:" Ask forgiveness for thy sin and for the believing men and believing women" (xlvii. 19). I then went after him and saw the Seal of Prophethood between his shoulders on the left side of his shoulder having spots on it like moles.

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلاَهُمَا عَنْ عَاصِمٍ الأَحْوَلِ، ح وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا عَاصِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَأَكَلْتُ مَعَهُ خُبْزًا وَلَحْمًا - أَوْ قَالَ ثَرِيدًا - قَالَ فَقُلْتُ لَهُ أَسْتَغْفَرَ لَكَ النَّبِيُّ صلى الله عليه وسلم قَالَ نَعَمْ وَلَكَ ثُمَّ تَلاَ هَذِهِ الآيَةَ { وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ} قَالَ ثُمَّ دُرْتُ خَلْفَهُ فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ عِنْدَ نَاغِضِ كَتِفِهِ الْيُسْرَى جُمْعًا عَلَيْهِ خِيلاَنٌ كَأَمْثَالِ الثَّآلِيلِ .

Reference : Sahih Muslim 2346
In-book reference : Book 43, Hadith 146
USC-MSA web (English) reference : Book 30, Hadith 5793
(deprecated numbering scheme)

(31) Chapter: How Long He (SAW) Lived, And How Long He Stayed In Makkah And Al-Madinah

(31) باب فِي صِفَةِ النَّبِيِّ صلى الله عليه وسلم وَمَبْعَثِهِ وَسِنِّهِ .

Anas b. Malik reported that Allah's Messenger (ﷺ) was neither very conspicuously tall nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight; Allah commissioned him (as a Prophet) when he had reached the age of forty years, and he stayed in Mecca for ten years and for ten years in Medina; Allah took him away when he had just reached the age of sixty, and there had not been twenty white hair in his head and beard.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ وَلَيْسَ بِالأَبْيَضِ الأَمْهَقِ وَلاَ بِالآدَمِ وَلاَ بِالْجَعْدِ الْقَطَطِ وَلاَ بِالسَّبِطِ بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ .

Reference : Sahih Muslim 2347 a
In-book reference : Book 43, Hadith 147
USC-MSA web (English) reference : Book 30, Hadith 5794
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Anas b. Malik with this addition that instead of the word al-Amhaq there is the word Azhar.

وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ ح وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنِي سُلَيْمَانُ بْنُ، بِلاَلٍ كِلاَهُمَا عَنْ رَبِيعَةَ، - يَعْنِي ابْنَ أَبِي عَبْدِ الرَّحْمَنِ - عَنْ أَنَسِ بْنِ مَالِكٍ، . بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ وَزَادَ فِي حَدِيثِهِمَا كَانَ أَزْهَرَ .

Reference : Sahih Muslim 2347 b
In-book reference : Book 43, Hadith 148
USC-MSA web (English) reference : Book 30, Hadith 5795
(deprecated numbering scheme)

(32) Chapter: The Age Of The Prophet (SAW) When He Died

(32) باب كَمْ سِنُّ النَّبِيِّ صلى الله عليه وسلم يَوْمَ قُبِضَ .

Anas b. Malik reported that Allah's Messenger (ﷺ) died when he was sixty-three years old, and so was the case with Abu Bakr, and so was the case with Umar who was also sixty-three (when he died).

حَدَّثَنِي أَبُو غَسَّانَ الرَّازِيُّ، مُحَمَّدُ بْنُ عَمْرٍو حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ، حَدَّثَنَا عُثْمَانُ، بْنُ زَائِدَةَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَعُمَرُ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ .

Reference : Sahih Muslim 2348
In-book reference : Book 43, Hadith 149
USC-MSA web (English) reference : Book 30, Hadith 5796
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) died when he had attained the age of sixty-three. And a hadith like this had been transmitted on the authority of Sa'id b. Musayyib.

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ، بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ سَنَةً . وَقَالَ ابْنُ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ بِمِثْلِ ذَلِكَ .

Reference : Sahih Muslim 2349 a
In-book reference : Book 43, Hadith 150
USC-MSA web (English) reference : Book 30, Hadith 5797
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab through the same chain of transmitters.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَبَّادُ بْنُ مُوسَى، قَالاَ حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، بِالإِسْنَادَيْنِ جَمِيعًا مِثْلَ حَدِيثِ عُقَيْلٍ .

Reference : Sahih Muslim 2349 b
In-book reference : Book 43, Hadith 151
USC-MSA web (English) reference : Book 30, Hadith 5798
(deprecated numbering scheme)

(33) Chapter: How Long Did The Prophet ft Stay In Makkah And Al-Madinah?

(33) باب كَمْ أَقَامَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ وَالْمَدِينَةِ .

'Amr reported:

I said to 'Urwa: How long did Allah's Apostle - (ﷺ) stay in Mecca? He said: For ten years. I said: Ibn 'Abbas says (that he stayed in Mecca) for thirteen years.

حَدَّثَنَا أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ قُلْتُ لِعُرْوَةَ كَمْ كَانَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ قَالَ عَشْرًا . قَالَ قُلْتُ فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ ثَلاَثَ عَشْرَةَ .

Reference : Sahih Muslim 2350 a
In-book reference : Book 43, Hadith 152
USC-MSA web (English) reference : Book 30, Hadith 5799
(deprecated numbering scheme)

'Amr reported:

I said to 'Urwa: How long did Allah's Apostle (ﷺ) stay in Mecca? He said: For ten years. I said: Ibn Abbas says it is some years above ten. He ('Urwa) sought forgiveness for him and said: His statement is based on the verse of a poet.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، قَالَ قُلْتُ لِعُرْوَةَ كَمْ لَبِثَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ قَالَ عَشْرًا . قُلْتُ فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ بِضْعَ عَشْرَةَ . قَالَ فَغَفَّرَهُ وَقَالَ إِنَّمَا أَخَذَهُ مِنْ قَوْلِ الشَّاعِرِ .

Reference : Sahih Muslim 2350 b
In-book reference : Book 43, Hadith 153
USC-MSA web (English) reference : Book 30, Hadith 5800
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) stayed in Mecca for thirteen years and he died when he had attained the age of sixty three years.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، عَنْ رَوْحِ بْنِ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَكَثَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ .

Reference : Sahih Muslim 2351 a
In-book reference : Book 43, Hadith 154
USC-MSA web (English) reference : Book 30, Hadith 5801
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) stayed in Mecca for thirteen years (after he had received revelation) and stayed in Medina for ten years, and he was sixty-three when he died.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ وَبِالْمَدِينَةِ عَشْرًا وَمَاتَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ سَنَةً .

Reference : Sahih Muslim 2351 b
In-book reference : Book 43, Hadith 155
USC-MSA web (English) reference : Book 30, Hadith 5802
(deprecated numbering scheme)

Abu Ishaq reported:

I was sitting with 'Abdullah b. 'Utba and there was a discussion about the age of the Messenger of Allah (ﷺ). Some of the persons said: Abu Bakr was older than Allah's Messenger (ﷺ). 'Abdullah said: Allah's Messenger (ﷺ) died when

he was sixty-three, and Abu Bakr died when he was sixty-three and so 'Umar fell as a martyr when he was sixty-three. A person from the people who was called 'Amir b. Sa'd reported that Jabir had said: We were sitting with Mu'awiya that there was a discussion about the age of Allah's Messenger (ﷺ). Thereupon Mu'awiya said: Allah's Messenger (ﷺ) died when he had attained the age of sixty-three, and Abu Bakr died when he had attained the age of sixty-three, and Umar fell as a martyr when he had attained the age of sixty-three.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ، حَدَّثَنَا سَلاَّمٌ أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ فَذَكَرُوا سِنِي رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ بَعْضُ الْقَوْمِ كَانَ أَبُو بَكْرٍ أَكْبَرَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ عَبْدُ اللَّهِ قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ . قَالَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يُقَالُ لَهُ عَامِرُ بْنُ سَعْدٍ حَدَّثَنَا جَرِيرٌ قَالَ كُنَّا قُعُودًا عِنْدَ مُعَاوِيَةَ فَذَكَرُوا سِنِي رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ مُعَاوِيَةُ قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ سَنَةً وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ .

Reference	: Sahih Muslim 2352 a
In-book reference	: Book 43, Hadith 156
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5803

Jabir reported that he heard Mu'awiya say in his address that Allah's Messenger (ﷺ) died at the age of sixty-three, so was the case with Abu Bakr and 'Umar, and I (am now) sixty-three.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ، جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، عَنْ جَرِيرٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، يَخْطُبُ فَقَالَ مَاتَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ وَأَنَا ابْنُ ثَلاَثٍ وَسِتِّينَ .

Reference	: Sahih Muslim 2352 b
In-book reference	: Book 43, Hadith 157
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5804

'Ammar, the freed slave of Banu Hashim, reported:

I asked Ibn 'Abbas how old was he when death overtook the Messenger of Allah (ﷺ). He said: I little know that such a thing is not known to a man like you who belong to his people. He said: I asked people about it but they differed with me, and I liked to know your opinion about it. He said: Do you know counting? He said: Yes. He then said: Bear this in mind very well that he was commissioned (as a Prophet) at the age of forty, and he stayed in Mecca for fifteen years; sometime in peace and sometime in dread, and (lived) for ten years after his migration to Medina.

وَحَدَّثَنِي ابْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ عَمَّارٍ، مَوْلَى بَنِي هَاشِمٍ قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ كَمْ أَتَى لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمَ مَاتَ فَقَالَ مَا كُنْتُ أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَى عَلَيْهِ ذَاكَ - قَالَ - قُلْتُ إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا عَلَىَّ فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ . قَالَ أَتَحْسُبُ قَالَ قُلْتُ نَعَمْ . قَالَ أَمْسِكْ أَرْبَعِينَ بُعِثَ لَهَا خَمْسَ عَشْرَةَ بِمَكَّةَ يَأْمَنُ وَيَخَافُ وَعَشْرَ مِنْ مُهَاجَرِهِ إِلَى الْمَدِينَةِ .

Reference	: Sahih Muslim 2353 a

In-book reference : Book 43, Hadith 158
USC-MSA web (English) reference : Book 30, Hadith 5805
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yunus with the same chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ .

Reference : Sahih Muslim 2353 b
In-book reference : Book 43, Hadith 159
USC-MSA web (English) reference : Book 30, Hadith 5806
(deprecated numbering scheme)

Ammar, the freed slave of Banu Hashim, reported that Ibn 'Abbas said that Allah's Messenger (ﷺ) died when he had attained the age of sixty-five.

وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، حَدَّثَنَا عَمَّارٌ، مَوْلَى بَنِي هَاشِمٍ حَدَّثَنَا ابْنُ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ .

Reference : Sahih Muslim 2353 c
In-book reference : Book 43, Hadith 160
USC-MSA web (English) reference : Book 30, Hadith 5807
(deprecated numbering scheme)

This hadith has been narrated on the authority of Khalid with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2353 d
In-book reference : Book 43, Hadith 161
USC-MSA web (English) reference : Book 30, Hadith 5808
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) stayed in Mecca for fifteen years (after his advent as a Prophet) and he heard the voice of Gabriel and saw his radiance for seven years but did not see any visible form, and then received revelation for ten years, and he stayed in Medina for ten years.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ أَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً يَسْمَعُ الصَّوْتَ وَيَرَى الضَّوْءَ سَبْعَ سِنِينَ وَلاَ يَرَى شَيْئًا وَثَمَانَ سِنِينَ يُوحَى إِلَيْهِ وَأَقَامَ بِالْمَدِينَةِ عَشْرًا .

Reference : Sahih Muslim 2353 e
In-book reference : Book 43, Hadith 162
USC-MSA web (English) reference : Book 30, Hadith 5809
(deprecated numbering scheme)

(34) Chapter: His Names

(34) باب فِي أَسْمَائِهِ صلى الله عليه وسلم .

Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (ﷺ) as saying:

I am Muhammad and I am Ahmad, and I am al-Mahi (the obliterator) by whom unbelief would be obliterated, and I am Hashir (the gatherer) at whose feet mankind will be gathered, and I am 'Aqib (the last to come) after whom there will be no Prophet.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، سَمِعَ مُحَمَّدَ، بْنَ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يُمْحَى بِيَ الْكُفْرُ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى عَقِبِي وَأَنَا الْعَاقِبُ " . وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ .

Reference : Sahih Muslim 2354 a
In-book reference : Book 43, Hadith 163
USC-MSA web (English) reference : Book 30, Hadith 5810
(deprecated numbering scheme)

Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (ﷺ) as saying:

I have many names: I am Muhammad, I am Ahmad, I am al-Mahi through whom Allah obliterates unbelief, and I am Hashir (the gatherer) at whose feet people will be gathered, and I am 'Aqib (after whom there would be none), and Allah has named him as compassionate and merciful.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَىَّ وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ " . وَقَدْ سَمَّاهُ اللَّهُ رَءُوفًا رَحِيمًا .

Reference : Sahih Muslim 2354 b
In-book reference : Book 43, Hadith 164
USC-MSA web (English) reference : Book 30, Hadith 5811
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ma'mar (and the words are):

I said to Zuhri: What does (the word) al-'Aqib imply? He said: One after whom there is no Prophet, and in the hadith transmitted on the authority of Ma'mar and 'Uqail there is a slight variation of wording.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلٌ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ، الرَّحْمَنِ الدَّارِمِيُّ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِ شُعَيْبٍ وَمَعْمَرٍ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . وَفِي حَدِيثِ عُقَيْلٍ قَالَ قُلْتُ لِلزُّهْرِيِّ وَمَا الْعَاقِبُ قَالَ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ . وَفِي حَدِيثِ مَعْمَرٍ وَعُقَيْلٍ الْكَفَرَةَ . وَفِي حَدِيثِ شُعَيْبٍ الْكُفْرَ .

Reference : Sahih Muslim 2354 c
In-book reference : Book 43, Hadith 165
USC-MSA web (English) reference : Book 30, Hadith 5812
(deprecated numbering scheme)

Abu Musa Ash'ari reported that Allah's Messenger (ﷺ) mentioned many names of his and said:

I am Muhammad, Ahmad. Muqaffi (the last in succession), Hashir, the Prophet of repentance, and the Prophet of Mercy.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو، بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً فَقَالَ " أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفِّي وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ " .

Reference : Sahih Muslim 2355
In-book reference : Book 43, Hadith 166
USC-MSA web (English) reference : Book 30, Hadith 5813
(deprecated numbering scheme)

(35) Chapter: His Knowledge Of Allah And His Great Fear Of Him

(35) باب عِلْمِهِ صلى الله عليه وسلم بِاللَّهِ تَعَالَى وَشِدَّةِ خَشْيَتِهِ ‏.‏

'A'isha reported Allah's Messenger (ﷺ) did an act, and held it to be valid. This news reached some persons amongst his Companions (and it was felt) that they did not approve of it and avoided (it). This reaction of theirs was conveyed to him. He stood to deliver an address; and said:

What has happened to the people to whom there was conveyed on my behalf a matter for which I granted permission and they disapproved it and avoided it? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ صَنَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمْرًا فَتَرَخَّصَ فِيهِ فَبَلَغَ ذَلِكَ نَاسًا مِنْ أَصْحَابِهِ فَكَأَنَّهُمْ كَرِهُوهُ وَتَنَزَّهُوا عَنْهُ فَبَلَغَهُ ذَلِكَ فَقَامَ خَطِيبًا فَقَالَ ‏"‏ مَا بَالُ رِجَالٍ بَلَغَهُمْ عَنِّي أَمْرٌ تَرَخَّصْتُ فِيهِ فَكَرِهُوهُ وَتَنَزَّهُوا عَنْهُ فَوَاللَّهِ لأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً ‏"‏ ‏.‏

Reference : Sahih Muslim 2356 a
In-book reference : Book 43, Hadith 167
USC-MSA web (English) reference : Book 30, Hadith 5814
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash through a different chain of transmitters.

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ، ح وَحَدَّثَنَاهُ إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ نَحْوَ حَدِيثِهِ ‏.‏

Reference : Sahih Muslim 2356 b
In-book reference : Book 43, Hadith 168
USC-MSA web (English) reference : Book 30, Hadith 5815
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) granted permission for doing a thing, but some persons amongst the people avoided it. This was conveyed to Allah's Apostle (ﷺ), and he was so much annoyed that the sign of his anger appeared on his face. He then said:

What has happened to the people that they avoid that for which permission has been granted to me? By Allah, I have the best knowledge of Allah amongst them, and fear Him most amongst them.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ رَخَّصَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي أَمْرٍ فَتَنَزَّهَ عَنْهُ نَاسٌ مِنَ النَّاسِ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَغَضِبَ حَتَّى بَانَ الْغَضَبُ فِي وَجْهِهِ ثُمَّ قَالَ ‏"‏ مَا بَالُ أَقْوَامٍ يَرْغَبُونَ عَمَّا رُخِّصَ لِي فِيهِ فَوَاللَّهِ لأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً ‏"‏ ‏.‏

Reference : Sahih Muslim 2356 c
In-book reference : Book 43, Hadith 169
USC-MSA web (English) reference : Book 30, Hadith 5816
(deprecated numbering scheme)

(36) Chapter: The Obligation To Follow Him (SAW)

(36) باب وُجُوبِ اتِّبَاعِهِ صلى الله عليه وسلم .

'Urwa b. Zubair reported that 'Abdullah b. Zubair had narrated to him that a person from the Ansar disputed with Zubair in the presence of Allah's Messenger (ﷺ) in regard to the watering places of Harra from which they watered the date-palms. The Ansari said:

Let the water flow, but he (Zubair) refused to do this and the dispute was brought to Allah's Messenger (ﷺ) and he said to Zubair: Zubair, water (your date-palms), then let the water flow to your neighbor. The Ansari was enraged and said: Allah's Messenger, (you have given this decision) for he is the son of your father's sister. The face of Allah's Apostle (ﷺ) underwent a change, and then said: Zubair, water (your date-palms), then hold it until it rises up to the walls. Zubair said: I think, by Allah, that this verse:" Nay, by the Lord, they will not (really) (believe) until they make thee a judge of what is in dispute among them, and find in this no dislike of what thou decidest and submit with full submission" (iv. 65).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الأَنْصَارِيُّ سَرِّحِ الْمَاءَ . يَمُرُّ فَأَبَى عَلَيْهِمْ فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلزُّبَيْرِ " اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ " . فَغَضِبَ الأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُ نَبِيِّ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " يَا زُبَيْرُ اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ " . فَقَالَ الزُّبَيْرُ وَاللَّهِ إِنِّي لأَحْسِبُ هَذِهِ الآيَةَ نَزَلَتْ فِي ذَلِكَ { فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا}

Reference	: Sahih Muslim 2357
In-book reference	: Book 43, Hadith 170
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5817

(37) Chapter: Respecting Him And Not Asking Him Unnecessary Questions

(37) باب تَوْقِيرِهِ صلى الله عليه وسلم وَتَرْكِ إِكْثَارِ سُؤَالِهِ عَمَّا لاَ ضَرُورَةَ إِلَيْهِ أَوْ لاَ يَت

Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying:

Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، قَالاَ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلاَفُهُمْ عَلَى أَنْبِيَائِهِمْ " .

Reference	: Sahih Muslim 1337 b
In-book reference	: Book 43, Hadith 171
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5818

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا أَبُو سَلَمَةَ، - وَهُوَ مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ - أَخْبَرَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ سَوَاءً .

Reference : Sahih Muslim 1337 c
In-book reference : Book 43, Hadith 172
USC-MSA web (English) reference : Book 30, Hadith 5819
(deprecated numbering scheme)

This hadith has been narrated by Abu Huraira through a different chain of transmitters (and the words are) that he reported Allah's Messenger (ﷺ) having said:

Abandon that which I have asked you to abandon, for the people before you went to their doom (for asking too many questions).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبِي كِلاَهُمَا، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، سَمِعَ أَبَا هُرَيْرَةَ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، كُلُّهُمْ قَالَ عَنِ النَّبِيِّ صلى الله عليه وسلم " ذَرُونِي مَا تَرَكْتُكُمْ " . وَفِي حَدِيثِ هَمَّامٍ " مَا تُرِكْتُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ " . ثُمَّ ذَكَرُوا نَحْوَ حَدِيثِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ .

Reference : Sahih Muslim 1337 d
In-book reference : Book 43, Hadith 173
USC-MSA web (English) reference : Book 30, Hadith 5820
(deprecated numbering scheme)

Amir b. Sa'd reported on the authority of his father that Allah's Messenger (ﷺ) said:

The greatest sinner amongst the Muslims is one who asked about a thing (from Allah's Apostle) which had not been forbidden for the Muslims and it was forbidden for them because of his persistently asking about it.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ، سَعْدٍ عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَىْءٍ لَمْ يُحَرَّمْ عَلَى الْمُسْلِمِينَ فَحُرِّمَ عَلَيْهِمْ مِنْ أَجْلِ مَسْأَلَتِهِ " .

Reference : Sahih Muslim 2358 a
In-book reference : Book 43, Hadith 174
USC-MSA web (English) reference : Book 30, Hadith 5821
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Amir b. Sa'd and the words are. Allah's Messenger (ﷺ) said:

The greatest sinner of the Muslims amongst Muslims is one who asked about a certain thing which had not been prohibited and it was prohibited because of his asking about it.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، قَالَ - أَحْفَظُهُ كَمَا أَحْفَظُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ " .

Reference	: Sahih Muslim 2358 b
In-book reference	: Book 43, Hadith 175
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5822

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters and with this addition:

" A person asked about a thing from Allah's Apostle (ﷺ) and he indulged in hair-splitting."

وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا عَبْدُ بْنُ، حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَزَادَ فِي حَدِيثِ مَعْمَرٍ " رَجُلٌ سَأَلَ عَنْ شَىْءٍ وَنَقَّرَ عَنْهُ " . وَقَالَ فِي حَدِيثِ يُونُسَ عَامِرِ بْنِ سَعْدٍ أَنَّهُ سَمِعَ سَعْدًا .

Reference	: Sahih Muslim 2358 c
In-book reference	: Book 43, Hadith 176
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5822

Anas b. Malik reported that something was conveyed to him (the Holy prophet) about his Companions, so he addressed them and said:

Paradise and Hell were presented to me and I have never seen the good and evil as (I did) today. And if you were to know you would have wept more and laughed less. He (the narrator) said: There was nothing more burdensome for the Companions of Allah's Messenger (ﷺ) than this. They covered their heads and the sound of weeping was heard from them. Then there stood up 'Umar and he said: We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as our Apostle, and it was at that time that a person stood up and he said: Who is my father? Thereupon he (the Holy Prophet) said: Your father is so and so; and there was revealed the verse:" O you who believe, do not ask about matters which, if they were to be made manifest to you (in terms of law), might cause to you harm" (v. 101).

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، وَمُحَمَّدُ بْنُ قُدَامَةَ السُّلَمِيُّ، وَيَحْيَى بْنُ مُحَمَّدٍ اللُّؤْلُؤِيُّ، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالَ مَحْمُودٌ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، وَقَالَ الآخَرَانِ، أَخْبَرَنَا النَّضْرُ، - أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ بَلَغَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ أَصْحَابِهِ شَىْءٌ فَخَطَبَ فَقَالَ " عُرِضَتْ عَلَىَّ الْجَنَّةُ وَالنَّارُ فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا " . قَالَ فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمٌ أَشَدُّ مِنْهُ - قَالَ - غَطَّوْا رُءُوسَهُمْ وَلَهُمْ خَنِينٌ - قَالَ - فَقَامَ عُمَرُ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا - قَالَ - فَقَامَ ذَاكَ الرَّجُلُ فَقَالَ مَنْ أَبِي قَالَ " أَبُوكَ فُلاَنٌ " . فَنَزَلَتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ}

Reference	: Sahih Muslim 2359 a

In-book reference : Book 43, Hadith 177
USC-MSA web (English) reference : Book 30, Hadith 5823
(deprecated numbering scheme)

Anas b. Malik reported that a person said:

Allah's Messenger, who is my father? And he said: Your father is so and so, and there was revealed this verse:" Do not ask about matters which, if they were to be made manifest to you, might cause you harm" (v. 101).

وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرِ بْنِ رِبْعِيٍّ الْقَيْسِيُّ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَبِي قَالَ " أَبُوكَ فُلاَنٌ " . وَنَزَلَتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ} تَمَامَ الآيَةِ .

Reference : Sahih Muslim 2359 b
In-book reference : Book 43, Hadith 178
USC-MSA web (English) reference : Book 30, Hadith 5824
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (may peace be upon him stood when the sun had passed the meridian and he led them noon prayer and after observing salutations (completing the prayer) he stood upon the pulpit and talked about the Last Hour and made a mention of the important facts prior to it and then said:

He who desires to ask anything from me let him ask me about it. By Allah, I shall not move from this place so long as I do not inform you about that which you ask. Anas b. Malik said: People began to shed tears profusely when they heard this from Allah's Messenger (ﷺ) and Allah's Messenger (ﷺ) said it repeatedly: You ask me. Thereupon 'Abdullah b. Hudhafa stood up and said: Allah's Messenger, who is my father? He said: Your father is Hudhafa, and Allah's Messenger (ﷺ) said repeatedly: Ask me, and (it was at this juncture that 'Umar knelt down and said): We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as the Messenger (of Allah). Allah's Messenger (ﷺ) kept quiet so long as 'Umar spoke. Then Allah's Messenger (ﷺ) said: (The Doom) is near; by Him, in Whose Hand is the life of Muhammad, there was presented to me the Paradise and Hell in the nook of this enclosure, and I did not see good and evil like that of the present day. Ibn Shihab reported: Ubaidullah b. 'Abdullah b. 'Utba told me that the mother of 'Abdullah b. Hudhafa told 'Abdullah b. Hudhafa: I have never heard of a son more disobedient than you. Do you feel yourself immune from the fact that your mother committed a sin which the women in the pre-Islamic period committed and then you disgrace her in the eyes of the people? 'Abdullah b. Hudhafa said: If my fatherhood were to be attributed to a black slave I would have connected myself with him.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ، وَهْبٍ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى لَهُمْ صَلاَةَ الظُّهْرِ فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ فَذَكَرَ السَّاعَةَ وَذَكَرَ أَنَّ قَبْلَهَا أُمُورًا عِظَامًا ثُمَّ قَالَ " مَنْ أَحَبَّ أَنْ يَسْأَلَنِي عَنْ شَىْءٍ فَلْيَسْأَلْنِي عَنْهُ فَوَاللَّهِ لاَ تَسْأَلُونَنِي عَنْ شَىْءٍ إِلاَّ أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هَذَا " . قَالَ أَنَسُ بْنُ مَالِكٍ فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَكْثَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يَقُولَ " سَلُونِي " . فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ مَنْ أَبِي يَا رَسُولَ اللَّهِ قَالَ " أَبُوكَ حُذَافَةُ " . فَلَمَّا أَكْثَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ أَنْ يَقُولَ " سَلُونِي " . بَرَكَ عُمَرُ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً - قَالَ - فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قَالَ عُمَرُ ذَلِكَ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "

أَوْلَى وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ عُرِضَتْ عَلَىَّ الْجَنَّةُ وَالنَّارُ آنِفًا فِي عُرْضِ هَذَا الْحَائِطِ فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ " . قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ قَالَتْ أُمُّ عَبْدِ اللَّهِ بْنِ حُذَافَةَ لِعَبْدِ اللَّهِ بْنِ حُذَافَةَ مَا سَمِعْتُ بِابْنٍ قَطُّ أَعَقَّ مِنْكَ أَأَمِنْتَ أَنْ تَكُونَ أُمُّكَ قَدْ قَارَفَتْ بَعْضَ مَا تُقَارِفُ نِسَاءُ أَهْلِ الْجَاهِلِيَّةِ فَتَفْضَحَهَا عَلَى أَعْيُنِ النَّاسِ قَالَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ وَاللَّهِ لَوْ أَلْحَقَنِي بِعَبْدٍ أَسْوَدَ لَلَحِقْتُهُ .

Reference : Sahih Muslim 2359 c
In-book reference : Book 43, Hadith 179
USC-MSA web (English) reference : Book 30, Hadith 5825
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ، عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ وَحَدِيثِ عُبَيْدِ اللَّهِ مَعَهُ غَيْرَ أَنَّ شُعَيْبًا قَالَ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ أَنَّ أُمَّ عَبْدِ اللَّهِ بْنِ حُذَافَةَ قَالَتْ بِمِثْلِ حَدِيثِ يُونُسَ .

Reference : Sahih Muslim 2359 d
In-book reference : Book 43, Hadith 180
USC-MSA web (English) reference : Book 30, Hadith 5826
(deprecated numbering scheme)

Anas b. Malik reported that the people asked Allah's Apostle (ﷺ) until he was hard pressed. He went out one day and he occupied the pulpit and said:

Ask me and I shall leave no question of yours unanswered for you, and when the people heard about it they were overawed, as if (something tragic) was going to happen. Anas said: I began to look towards the right and the left and (found) that every person was weeping wrapping his head with the cloth. Then a person in the mosque broke the ice and they used to dispute with him by attributing his fatherhood to another man than his own father. He said: Allah's Apostle, who is my father? He said: Your father is Hudhafa. Then 'Umar b. Khattab (Allah be pleased with him) dared say something and said: We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as our Messenger, seeking refuge with Allah from the evil of Turmoil. Thereupon Allah's Messenger (ﷺ) said: Never did I see the good and evil as today. Paradise and Hell were given a visible shape before me (in this worldly life) and I saw both of them near this well.

حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّاسَ، سَأَلُوا نَبِيَّ اللَّهِ صلى الله عليه وسلم حَتَّى أَحْفَوْهُ بِالْمَسْأَلَةِ فَخَرَجَ ذَاتَ يَوْمٍ فَصَعِدَ الْمِنْبَرَ فَقَالَ " سَلُونِي لاَ تَسْأَلُونِي عَنْ شَىْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ " . فَلَمَّا سَمِعَ ذَلِكَ الْقَوْمُ أَرَمُّوا وَرَهِبُوا أَنْ يَكُونَ بَيْنَ يَدَىْ أَمْرٍ قَدْ حَضَرَ . قَالَ أَنَسٌ فَجَعَلْتُ أَلْتَفِتُ يَمِينًا وَشِمَالاً فَإِذَا كُلُّ رَجُلٍ لاَفٌّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي فَأَنْشَأَ رَجُلٌ مِنَ الْمَسْجِدِ كَانَ يُلاَحَى فَيُدْعَى لِغَيْرِ أَبِيهِ فَقَالَ يَا نَبِيَّ اللَّهِ مَنْ أَبِي قَالَ " أَبُوكَ حُذَافَةُ " . ثُمَّ أَنْشَأَ عُمَرُ بْنُ الْخَطَّابِ رضى الله عنه فَقَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً عَائِذًا بِاللَّهِ مِنْ سُوءِ الْفِتَنِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَمْ أَرَ كَالْيَوْمِ قَطُّ فِي الْخَيْرِ وَالشَّرِّ إِنِّي صُوِّرَتْ لِيَ الْجَنَّةُ وَالنَّارُ فَرَأَيْتُهُمَا دُونَ هَذَا الْحَائِطِ " .

Reference : Sahih Muslim 2359 e

In-book reference : Book 43, Hadith 181
USC-MSA web (English) reference : Book 30, Hadith 5827
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Qatada.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ هِشَامٍ، ح وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالاَ، جَمِيعًا حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، بِهَذِهِ الْقِصَّةِ .

Reference : Sahih Muslim 2359 f
In-book reference : Book 43, Hadith 182
USC-MSA web (English) reference : Book 30, Hadith 5828
(deprecated numbering scheme)

Abu Musa reported that Allah's Apostle (ﷺ) was asked such things which he disapproved and when they persisted on asking him he felt enraged and then said to the people:

Ask me what you wish to ask. Thereupon a person said: Who is my father? He said: Your father is Hudhafa. Then another person stood up and said: Allah's Messenger, who is my father? He said: Your father is Salim, the freed slave of Shaiba. When 'Umar saw the signs of anger upon the face of Allah's Apostle (ﷺ), he said: Allah's Messenger, we ask repentance from Allah. And in the hadith transmitted on the authority of Abu Kuraib (the words are):" Allah's Messenger, who is my father? He said: Your father is Salim, the freed slave of Shaiba."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنْ أَشْيَاءَ كَرِهَهَا فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ ثُمَّ قَالَ لِلنَّاسِ " سَلُونِي عَمَّ شِئْتُمْ " . فَقَالَ رَجُلٌ مَنْ أَبِي قَالَ " أَبُوكَ حُذَافَةُ " . فَقَامَ آخَرُ فَقَالَ مَنْ أَبِي يَا رَسُولَ اللَّهِ قَالَ " أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ " . فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْغَضَبِ قَالَ يَا رَسُولَ اللَّهِ إِنَّا نَتُوبُ إِلَى اللَّهِ . وَفِي رِوَايَةِ أَبِي كُرَيْبٍ قَالَ مَنْ أَبِي يَا رَسُولَ اللَّهِ قَالَ " أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ " .

Reference : Sahih Muslim 2360
In-book reference : Book 43, Hadith 183
USC-MSA web (English) reference : Book 30, Hadith 5829
(deprecated numbering scheme)

(38) Chapter: The Obligation To Obey What He Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters

(38) باب وُجُوبِ امْتِثَالِ مَا قَالَهُ شَرْعًا دُونَ مَا ذَكَرَهُ صلى الله عليه وسلم مِنْ مَعَايِشِ الدُّنْيَا

Musa b. Talha reported:

I and Allah's Messenger (ﷺ) happened to pass by people near the date-palm trees. He (the Holy Prophet) said: What are these people doing? They said: They are grafting, i. e. they combine the male with the female (tree) and thus they yield more fruit. Thereupon Allah's Messenger (ﷺ) said: I do not find it to be of any use. The people were informed about it and they abandoned this practice. Allah's Messenger (ﷺ) (was later) on informed (that the yield had dwindled), whereupon he said: If there is any use of it, then they should do it, for it was just a personal opinion of mine, and do not go after my personal opinion; but when I say to you anything on behalf of Allah, then do accept it, for I do not attribute lie to Allah, the Exalted and Glorious.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَتَقَارَبَا فِي اللَّفْظِ وَهَذَا حَدِيثُ قُتَيْبَةَ - قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ قَالَ مَرَرْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِقَوْمٍ عَلَى رُءُوسِ النَّخْلِ فَقَالَ " مَا يَصْنَعُ هَؤُلاَءِ " . فَقَالُوا يُلَقِّحُونَهُ يَجْعَلُونَ الذَّكَرَ فِي الأُنْثَى فَيَلْقَحُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَظُنُّ يُغْنِي ذَلِكَ شَيْئًا " . قَالَ فَأُخْبِرُوا بِذَلِكَ فَتَرَكُوهُ فَأُخْبِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِذَلِكَ فَقَالَ " إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا فَلاَ تُؤَاخِذُونِي بِالظَّنِّ وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللَّهِ شَيْئًا فَخُذُوا بِهِ فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ " .

Reference	: Sahih Muslim 2361
In-book reference	: Book 43, Hadith 184
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5830

Rafi' b. Khadij reported that Allah's Messenger (ﷺ) came to Medina and the people had been grafting the trees. He said:

What are you doing? They said: We are grafting them, whereupon he said: It may perhaps be good for you if you do not do that, so they abandoned this practice (and the date-palms) began to yield less fruit. They made a mention of it (to the Holy Prophet), whereupon he said: I am a human being, so when I command you about a thing pertaining to religion, do accept it, and when I command you about a thing out of my personal opinion, keep it in mind that I am a human being. 'Ikrima reported that he said something like this.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ، وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَأَحْمَدُ بْنُ، جَعْفَرٍ الْمَعْقِرِيُّ قَالُوا حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا أَبُو النَّجَاشِيِّ، حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ، قَالَ قَدِمَ نَبِيُّ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ وَهُمْ يَأْبُرُونَ النَّخْلَ يَقُولُونَ يُلَقِّحُونَ النَّخْلَ فَقَالَ " مَا تَصْنَعُونَ " . قَالُوا كُنَّا نَصْنَعُهُ قَالَ " لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا " . فَتَرَكُوهُ فَنَفَضَتْ أَوْ فَنَقَصَتْ - قَالَ - فَذَكَرُوا ذَلِكَ لَهُ فَقَالَ " إِنَّمَا أَنَا بَشَرٌ إِذَا أَمَرْتُكُمْ بِشَىْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ وَإِذَا أَمَرْتُكُمْ بِشَىْءٍ مِنْ رَأْىٍ فَإِنَّمَا أَنَا بَشَرٌ " . قَالَ عِكْرِمَةُ أَوْ نَحْوَ هَذَا . قَالَ الْمَعْقِرِيُّ فَنَفَضَتْ . وَلَمْ يَشُكَّ .

Reference	: Sahih Muslim 2362
In-book reference	: Book 43, Hadith 185
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5831

Anas reported that Allah's Messenger (ﷺ) happened to pass by the people who had been busy in grafting the trees. Thereupon he said:

If you were not to do it, it might be good for you. (So they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ عَامِرٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، - حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِقَوْمٍ يُلَقِّحُونَ فَقَالَ " لَوْ لَمْ تَفْعَلُوا لَصَلُحَ " . قَالَ فَخَرَجَ شِيصًا فَمَرَّ بِهِمْ فَقَالَ " مَا لِنَخْلِكُمْ " . قَالُوا قُلْتَ كَذَا وَكَذَا قَالَ " أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ " .

Reference	: Sahih Muslim 2363

In-book reference : Book 43, Hadith 186
USC-MSA web (English) reference : Book 30, Hadith 5832
(deprecated numbering scheme)

(39) Chapter: The Virtue Of Looking At Him And Longing To See Him

(39) باب فَضْلِ النَّظَرِ إِلَيْهِ صلى الله عليه وسلم وَتَمَنِّيهِ

Abu Huraira reported so many 'ahadith from Allah's Messenger (ﷺ) and one among them was that Allah's Messenger (ﷺ) is reported to have said:

By Him in Whose Hand is the life of Muhammad, a day would come to you when you would not be able to see me, and the glimpse of my face would be dearer to one than one's own family, one's property and in fact everything. This hadith has been transmitted on the authority of Ishaq with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ يَوْمٌ وَلاَ يَرَانِي ثُمَّ لأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ " . قَالَ أَبُو إِسْحَاقَ الْمَعْنَى فِيهِ عِنْدِي لأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَهُوَ عِنْدِي مُقَدَّمٌ وَمُؤَخَّرٌ .

Reference : Sahih Muslim 2364
In-book reference : Book 43, Hadith 187
USC-MSA web (English) reference : Book 30, Hadith 5833
(deprecated numbering scheme)

(40) Chapter: The Virtues Of Eisa, Peace Be Upon Him

(40) باب فَضَائِلِ عِيسَى عَلَيْهِ السَّلاَمُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

I am most akin to the son of Mary among the whole of mankind and the Prophets are of different mothers, but of one religion, and no Prophet was raised between me and him (Jesus Christ).

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّأَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ الأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ " .

Reference : Sahih Muslim 2365 a
In-book reference : Book 43, Hadith 188
USC-MSA web (English) reference : Book 30, Hadith 5834
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

I am most akin to Jesus Christ among the whole of mankind, and all the Prophets are of different mothers but belong to one religion and no Prophet was raised between me and Jesus.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو دَاوُدَ، عُمَرُ بْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوْلَى النَّاسِ بِعِيسَى الأَنْبِيَاءُ أَبْنَاءُ عَلاَّتٍ وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَى نَبِيٌّ " .

Reference : Sahih Muslim 2365 b
In-book reference : Book 43, Hadith 189
USC-MSA web (English) reference : Book 30, Hadith 5835
(deprecated numbering scheme)

Abu Huraira reported many ahadith from Allah's Messenger (ﷺ) and one is that Allah's Messenger (ﷺ) said:

I am most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life. They said: Allah's Messenger how is it? Thereupon he said: Prophets are brothers in faith, having different mothers. Their religion is, however, one and there is no Apostle between us (between I and Jesus Christ).

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الأُولَى وَالآخِرَةِ " . قَالُوا كَيْفَ يَا رَسُولَ اللَّهِ قَالَ " الأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلاَّتٍ وَأُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ فَلَيْسَ بَيْنَنَا نَبِيٌّ " .

Reference : Sahih Muslim 2365 c
In-book reference : Book 43, Hadith 190
USC-MSA web (English) reference : Book 30, Hadith 5836
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No child is born but he is pricked by the satan and he begins to weep because of the pricking of the satan except the son of Mary and his mother. Abu Huraira then said: You may recite if you so like (the verse):" I seek Thy protection for her and her offspring against satan the accursed" (iii. 36).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ نَخَسَهُ الشَّيْطَانُ فَيَسْتَهِلُّ صَارِخًا مِنْ نَخْسَةِ الشَّيْطَانِ إِلاَّ ابْنَ مَرْيَمَ وَأُمَّهُ " . ثُمَّ قَالَ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْ { وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ}

Reference : Sahih Muslim 2366 a
In-book reference : Book 43, Hadith 191
USC-MSA web (English) reference : Book 30, Hadith 5837
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (and the words are):

" The newborn child is touched by the satan (when he comes in the world) and he starts crying because of the touch of satan." In the hadith transmitted on the authority of Shu'aib there is a slight variation of wording.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنِي عَبْدُ اللَّهِ، بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَقَالاَ " يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهِلُّ صَارِخًا مِنْ مَسَّةِ الشَّيْطَانِ إِيَّاهُ " . وَفِي حَدِيثِ شُعَيْبٍ " مِنْ مَسِّ الشَّيْطَانِ " .

Reference : Sahih Muslim 2366 b
In-book reference : Book 43, Hadith 192
USC-MSA web (English) reference : Book 30, Hadith 5837
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The satan touches every son of Adam on the day when his mother gives birth to him with the exception of Mary and her son.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، سُلَيْمًا مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " كُلُّ بَنِي آدَمَ يَمَسُّهُ الشَّيْطَانُ يَوْمَ وَلَدَتْهُ أُمُّهُ إِلاَّ مَرْيَمَ وَابْنَهَا " .

Reference : Sahih Muslim 2366 c
In-book reference : Book 43, Hadith 193
USC-MSA web (English) reference : Book 30, Hadith 5838
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The crying of the child (starts) when the satan begins to prick him.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صِيَاحُ الْمَوْلُودِ حِينَ يَقَعُ نَزْغَةٌ مِنَ الشَّيْطَانِ " .

Reference : Sahih Muslim 2367
In-book reference : Book 43, Hadith 194
USC-MSA web (English) reference : Book 30, Hadith 5839
(deprecated numbering scheme)

Abu Huraira reported ahadith from the Messenger of Allah (ﷺ) (and one of them was) that Allah's Messenger (ﷺ) said Jesus son of Mary saw a person committing theft; thereupon Jesus said to him:

You committed theft. He said: Nay. By Him besides Whom there is no god (I have not committed theft). Thereupon Jesus said: I affirm my faith in Allah It is my ownself that deceived me.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَى عِيسَى ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ فَقَالَ لَهُ عِيسَى سَرَقْتَ قَالَ كَلاَّ وَالَّذِي لاَ إِلَهَ إِلاَّ هُوَ . فَقَالَ عِيسَى آمَنْتُ بِاللَّهِ وَكَذَّبْتُ نَفْسِي " .

Reference : Sahih Muslim 2368
In-book reference : Book 43, Hadith 195
USC-MSA web (English) reference : Book 30, Hadith 5840
(deprecated numbering scheme)

(41) Chapter: The Virtues Of Ibrahim, Peace Be Upon Him

(41) باب مِنْ فَضَائِلِ إِبْرَاهِيمَ الْخَلِيلِ صلى الله عليه وسلم

Anas b. Malik reported that a person came to Allah's Messenger (ﷺ) and said:

O, the best of creation; thereupon Allah's Messenger (ﷺ) said: He is Ibrahim (peace be upon him).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَابْنُ، فُضَيْلٍ عَنِ الْمُخْتَارِ، ح وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا الْمُخْتَارُ، بْنُ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا خَيْرَ الْبَرِيَّةِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ " .

Reference : Sahih Muslim 2369 a
In-book reference : Book 43, Hadith 196
USC-MSA web (English) reference : Book 30, Hadith 5841
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through a different chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ مُخْتَارَ بْنَ فُلْفُلٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ قَالَ سَمِعْتُ أَنَسًا، يَقُولُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ . بِمِثْلِهِ .

Reference : Sahih Muslim 2369 b
In-book reference : Book 43, Hadith 197
USC-MSA web (English) reference : Book 30, Hadith 5842
(deprecated numbering scheme)

Anas reported a hadith like this from Allah's Apostle (ﷺ) through another chain of transmitters.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْمُخْتَارِ، قَالَ سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2369 c
In-book reference : Book 43, Hadith 198
USC-MSA web (English) reference : Book 30, Hadith 5843
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as having said that Ibrahim (as) circumcised himself with the help of an adze when he was eighty years old.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْتَتَنَ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ السَّلاَمُ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُومِ " .

Reference : Sahih Muslim 2370
In-book reference : Book 43, Hadith 199
USC-MSA web (English) reference : Book 30, Hadith 5844
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

We have more claim to doubt than Ibrahim (peace be upon him) when he said, My Lord, show me how thou wilt quicken the dead. He said: Believeth thou not? He said: Yes, but that my heart rest at ease (the Holy Qur'an. 260). May Lord have mercy on Lot that he wanted a strong support and had I stayed in the prison as long as Yusuf stayed I would have responded to him who invited me.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى . قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي . وَيَرْحَمُ اللَّهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ لَبْثِ يُوسُفَ لأَجَبْتُ الدَّاعِيَ " .

Reference : Sahih Muslim 151 a
In-book reference : Book 43, Hadith 200
USC-MSA web (English) reference : Book 30, Hadith 5845
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri through another chain of transmitters.

وَحَدَّثَنَاهُ إِنْ، شَاءَ اللَّهُ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، وَأَبَا، عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ .

Reference : Sahih Muslim 151 b
In-book reference : Book 43, Hadith 201
USC-MSA web (English) reference : Book 30, Hadith 5846
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight variation of wording.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَغْفِرُ اللَّهُ لِلُوطٍ إِنَّهُ أَوَى إِلَى رُكْنٍ شَدِيدٍ " .

Reference : Sahih Muslim 151 e
In-book reference : Book 43, Hadith 202
USC-MSA web (English) reference : Book 30, Hadith 5847
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying Prophet Ibrahim (peace be upon him) never told a lie but only thrice:

two times for the sake of Allah (for example, his words):" I am sick," and his words:" But it was the big one amongst them which has done that" and because of Sara (his wife). He had come in a land inhabited by haughty and cruel men along with Sara. She was very good-looking amongst the people, so he said to her: If these were to know that you are my wife they would snatch you away from me, so if they ask you tell that you are my sister and in fact you are my sister in Islam, and I do not know of any other Muslim in this land besides I and you. And when they entered that land the tyrants came to see her and said to him (the king): 'there comes to your land a woman, whom you alone deserve to possess, so he (the kings sent someone (towards her) and she was brought and Ibrahim (peace be upon him) stood in preyer, and when she visited him (the tyrant king came) he could help but stretch his hand towards her and his hand was tied up. He said: Supplicate Allah so that He may release my hand and I will do no harm to you. She did that and the man repeated (the same highhandedness) and his hand was again tied up more tightly than on the first occasion and he said to her like that and she again did that (supplicated), but he repeated (the same highhandedness and his hands were tied up more tightly than on the previous occasion). He then again said: Supplicate your Lord so that He may set my hand free; by. @ llah I shall do no harm to you. She did and his hand was freed. Then he called the person who had brought her and said to him: You have brought to me the satan and you have not brought to me a human being, so turn them out from my land, and he gave Hajira as a gift to her. She returned (along with Hajira) and when Ibrahim (peace be upon him) saw her, he said: How have you returned? She said: With full safety (have I returned). Allah held the hand of that debauch and he gave me a maid-servant. Abu Hiaraira said: O sons of the rain of the sky, she is your mother.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ السَّلاَمُ قَطُّ إِلاَّ ثَلاَثَ كَذَبَاتٍ ثِنْتَيْنِ فِي ذَاتِ اللَّهِ قَوْلُهُ { إِنِّي سَقِيمٌ} . وَقَوْلُهُ { بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا} وَوَاحِدَةً فِي شَأْنِ سَارَةَ فَإِنَّهُ قَدِمَ أَرْضَ جَبَّارٍ وَمَعَهُ سَارَةُ وَكَانَتْ أَحْسَنَ النَّاسِ فَقَالَ لَهَا إِنَّ هَذَا الْجَبَّارَ إِنْ يَعْلَمْ أَنَّكِ امْرَأَتِي يَغْلِبْنِي عَلَيْكِ فَإِنْ سَأَلَكِ فَأَخْبِرِيهِ أَنَّكِ أُخْتِي فَإِنَّكِ أُخْتِي فِي الإِسْلاَمِ فَإِنِّي لاَ أَعْلَمُ

فِي الأَرْضِ مُسْلِمًا غَيْرِي وَغَيْرَكِ فَلَمَّا دَخَلَ أَرْضَهُ رَآهَا بَعْضُ أَهْلِ الْجَبَّارِ أَتَاهُ فَقَالَ لَهُ لَقَدْ قَدِمَ أَرْضَكَ امْرَأَةٌ لاَ يَنْبَغِي لَهَا أَنْ تَكُونَ إِلاَّ لَكَ . فَأَرْسَلَ إِلَيْهَا فَأُتِيَ بِهَا فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ إِلَى الصَّلاَةِ فَلَمَّا دَخَلَتْ عَلَيْهِ لَمْ يَتَمَالَكْ أَنْ بَسَطَ يَدَهُ إِلَيْهَا فَقُبِضَتْ يَدُهُ قَبْضَةً شَدِيدَةً فَقَالَ لَهَا ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي وَلاَ أَضُرُّكِ . فَفَعَلَتْ فَعَادَ فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَةِ الأُولَى فَقَالَ لَهَا مِثْلَ ذَلِكَ فَفَعَلَتْ فَعَادَ فَقُبِضَتْ أَشَدَّ مِنَ الْقَبْضَتَيْنِ الأُولَيَيْنِ فَقَالَ ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي فَلَكِ اللَّهَ أَنْ لاَ أَضُرَّكِ . فَفَعَلَتْ وَأُطْلِقَتْ يَدُهُ وَدَعَا الَّذِي جَاءَ بِهَا فَقَالَ لَهُ إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ وَلَمْ تَأْتِنِي بِإِنْسَانٍ فَأَخْرِجْهَا مِنْ أَرْضِي وَأَعْطِهَا هَاجَرَ . قَالَ فَأَقْبَلَتْ تَمْشِي فَلَمَّا رَآهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ انْصَرَفَ فَقَالَ لَهَا مَهْيَمْ قَالَتْ خَيْرًا كَفَّ اللَّهُ يَدَ الْفَاجِرِ وَأَخْدَمَ خَادِمًا . قَالَ أَبُو هُرَيْرَةَ فَتِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ .

Reference : Sahih Muslim 2371
In-book reference : Book 43, Hadith 203
USC-MSA web (English) reference : Book 30, Hadith 5848
(deprecated numbering scheme)

(42) Chapter: The Virtues Of Musa, Peace Be Upon Him

(42) باب مِنْ فَضَائِلِ مُوسَى صلى الله عليه وسلم

Hammam b. Munabbih reported that Abu Huraira reported many ahadith from Allah's Messenger (ﷺ) and one, of them speaks that Allah's Messenger (ﷺ) is reported to have said:

Banu Isra'il used to take bath (together) naked and thus saw private parts of one another, but Moses (peace be upon him) used to take bath alone (in privacy), and they said: By Allah, nothing prevents Moses to take bath along with us; but scrotal hernia. One day when he (Moses) was taking bath (alone) he placed his clothes upon a stone, but the stone began to move along with his clothes. Moses raced after it saying: My garment, stone; until (some of the people) of Banu Isra'il looked at the private parts of Moses, and they said: By Allah, there is no trouble with Moses. The stone stopped after he (Moses) had been seen. He took hold of his garments and struck the stone. Abu Huraira said: I swear by Allah that there were six or seven scars on the stone because of the striking of stone by Moses (peace be upon him).

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً يَنْظُرُ بَعْضُهُمْ إِلَى سَوْأَةِ بَعْضٍ وَكَانَ مُوسَى عَلَيْهِ السَّلاَمُ يَغْتَسِلُ وَحْدَهُ فَقَالُوا وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلاَّ أَنَّهُ آدَرُ . قَالَ فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ فَفَرَّ الْحَجَرُ بِثَوْبِهِ - قَالَ - فَجَمَحَ مُوسَى بِأَثَرِهِ يَقُولُ ثَوْبِي حَجَرُ ثَوْبِي حَجَرُ . حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى سَوْأَةِ مُوسَى فَقَالُوا وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ . فَقَامَ الْحَجَرُ بَعْدُ حَتَّى نُظِرَ إِلَيْهِ - قَالَ - فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا " . قَالَ أَبُو هُرَيْرَةَ وَاللَّهِ إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ ضَرْبُ مُوسَى عَلَيْهِ السَّلاَمُ بِالْحَجَرِ .

Reference : Sahih Muslim 339 b
In-book reference : Book 43, Hadith 204
USC-MSA web (English) reference : Book 30, Hadith 5849
(deprecated numbering scheme)

Abu Huraira reported that Moses was a modest person. He was never seen naked and Banu Isra'iI said:

(He was afraid to expose his private part) because he had been suffering from scrotal hernia. He (one day) took bath in water and placed his garments upon a stone. The stone began to move on quickly. He followed that and struck it with the help of a stone (saying): O stone, my garment; O stone, my garments, O stone; until it stopped near the big gathering of Isrii'll, and this verse was revealed (pertaining to the incident):" O you who believe, be not Iike those who maligned Moses, but Allah cleared him of what they said, and he was worthy of regard with Allah" (xxxiii. 69).

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ أَنْبَأَنَا أَبُو هُرَيْرَةَ، قَالَ كَانَ مُوسَى عَلَيْهِ السَّلاَمُ رَجُلاً حَيِيًّا - قَالَ - فَكَانَ لاَ يُرَى مُتَجَرِّدًا - قَالَ - فَقَالَ بَنُو إِسْرَائِيلَ إِنَّهُ آدَرُ - قَالَ - فَاغْتَسَلَ عِنْدَ مُوَيْهٍ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ فَانْطَلَقَ الْحَجَرُ يَسْعَى وَاتَّبَعَهُ بِعَصَاهُ يَضْرِبُهُ ثَوْبِي حَجَرُ ثَوْبِي حَجَرُ . حَتَّى وَقَفَ عَلَى مَلإٍ مِنْ بَنِي إِسْرَائِيلَ وَنَزَلَتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا}

Reference : Sahih Muslim 339 c
In-book reference : Book 43, Hadith 205
USC-MSA web (English) reference : Book 30, Hadith 5850
(deprecated numbering scheme)

Abu Huraira reported that the Angel of Death was sent to Moses (peace be upon him) to inform of his Lord's summons. When he came, he (Moses) boxed him and his eye was knocked out. He (the Angel of Death) came back to the Lord and said:

You sent me to a servant. who did not want to die. Allah restored his eye to its proper place (and revived his eyesight), and then said: Go back to him and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand. He (Moses) said: My Lord what would happen then He said: Then you must court death. He said: Let it be now. And he supplicated Allah to bring him close to the sacred land. Thereupon Allah's Messenger (ﷺ) said: If I were there, I would have shown you his grave beside the road at the red mound.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلاَمُ فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ أَرْسَلْتَنِي إِلَى عَبْدٍ لاَ يُرِيدُ الْمَوْتَ - قَالَ - فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ ارْجِعْ إِلَيْهِ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ فَلَهُ بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ قَالَ أَىْ رَبِّ ثُمَّ مَهْ قَالَ ثُمَّ الْمَوْتُ . قَالَ فَالآنَ فَسَأَلَ اللَّهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلَوْ كُنْتُ ثَمَّ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ تَحْتَ الْكَثِيبِ الأَحْمَرِ " .

Reference : Sahih Muslim 2372 a
In-book reference : Book 43, Hadith 206
USC-MSA web (English) reference : Book 30, Hadith 5851
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) having said that the Angel of Death came to Moses and said:

Respond (to the call) of Allah (i. e. be prepared for death). Moses (peace be upon him) gave a blow at the eye of the Angel of Death and knocked it out. The Angel went back to Allah (the Exalted) and said: You sent me to your servant who does not like to die and he knocked out my eye. Allah restored his eye to its proper place (and revived his eyesight) and said: Go to My servant and say: Do you want life? And in case you want life, keep your hand on the body of the ox and you would live such number of years as the (number of) hair your hand covers. He (Moses) said:

What, then? He said: Then you would die, whereupon he (Moses) said: Then why not now? (He then prayed): Allah, cause me to die close to the sacred land. Allah's Messenger (ﷺ) said: Had I been near that place I would have shown his grave by the side of the path at the red mound.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " جَاءَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلاَمُ فَقَالَ لَهُ أَجِبْ رَبَّكَ - قَالَ - فَلَطَمَ مُوسَى عَلَيْهِ السَّلاَمُ عَيْنَ مَلَكِ الْمَوْتِ فَفَقَأَهَا - قَالَ - فَرَجَعَ الْمَلَكُ إِلَى اللَّهِ تَعَالَى فَقَالَ إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَكَ لاَ يُرِيدُ الْمَوْتَ وَقَدْ فَقَأَ عَيْنِي - قَالَ - فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ ارْجِعْ إِلَى عَبْدِي فَقُلِ الْحَيَاةَ تُرِيدُ فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَى مَتْنِ ثَوْرٍ فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ فَإِنَّكَ تَعِيشُ بِهَا سَنَةً قَالَ ثُمَّ مَهْ قَالَ ثُمَّ تَمُوتُ . قَالَ فَالآنَ مِنْ قَرِيبٍ رَبِّ أَمِتْنِي مِنَ الأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ لَوْ أَنِّي عِنْدَهُ لأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الأَحْمَرِ " .

Reference : Sahih Muslim 2372 b
In-book reference : Book 43, Hadith 207
USC-MSA web (English) reference : Book 30, Hadith 5852
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ma'mar.

قَالَ أَبُو إِسْحَاقَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، بِمِثْلِ هَذَا الْحَدِيثِ .

Reference : Sahih Muslim 2372 c
In-book reference : Book 43, Hadith 208
USC-MSA web (English) reference : Book 30, Hadith 5852
(deprecated numbering scheme)

Abu Huraira reported:

While a Jew was selling goods, he was given something which he did not accept or he did not agree (to accept) that 'Abdul 'Azlz (one of the narrators) is doubtful about it. He (the Jew) said: By Allah, Who chose Moses (peace be upon him) among mankind. A person from the Ansar heard it and gave a blow at his face saying: (You have the audacity) to say: By Him Who chose Moses amongst mankind, whereas Allah's Messenger (ﷺ) is living amongst us. The Jew went to Allah's Messenger (ﷺ) and said: Abu'l-Qasim, I am a Dhimmi and (thus need your protection) by a covenant, and added: Such and such person has given a blow upon my face. Thereupon Allah's Messenger (ﷺ) said: Why did you give a blow on his face? He said: Allah's Messenger, this man said: By Him Who chose Moses (peace be upon him) amongst mankind, whereas you are living amongst us. Allah's Messenger (ﷺ) became angry and signs of anger could be seen on his face, and then said: Don't make distinction amongst the Prophets of Allah. When the horn will be blown and whatever is in the heavens and the earth would swoon but he whom Allah grants exception, then another horn will be blown and I would be the first amongst those who would recover and Moses (peace be upon him) would be catching hold of the Throne and I do not know whether it is a compensation for that when he swooned on the Day of Tur or he would be resurrected before me and I do not say that anyone is more excellent than Yunus son of Matta (peace he upon him).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا يَهُودِيٌّ يَعْرِضُ سِلْعَةً لَهُ أُعْطِيَ بِهَا شَيْئًا كَرِهَهُ أَوْ لَمْ يَرْضَهُ - شَكَّ

عَبْدُ الْعَزِيزِ - قَالَ لاَ وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ . قَالَ فَسَمِعَهُ رَجُلٌ مِنَ الأَنْصَارِ فَلَطَمَ وَجْهَهُ - قَالَ - تَقُولُ وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ وَرَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا قَالَ فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا أَبَا الْقَاسِمِ إِنَّ لِي ذِمَّةً وَعَهْدًا . وَقَالَ فُلاَنٌ لَطَمَ وَجْهِي . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لِمَ لَطَمْتَ وَجْهَهُ " . قَالَ . قَالَ يَا رَسُولَ اللَّهِ وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلاَمُ عَلَى الْبَشَرِ وَأَنْتَ بَيْنَ أَظْهُرِنَا . قَالَ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِهِ ثُمَّ قَالَ " لاَ تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ إِلاَّ مَنْ شَاءَ اللَّهُ - قَالَ - ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَأَكُونُ أَوَّلَ مَنْ بُعِثَ أَوْ فِي أَوَّلِ مَنْ بُعِثَ فَإِذَا مُوسَى عَلَيْهِ السَّلاَمُ آخِذٌ بِالْعَرْشِ فَلاَ أَدْرِي أَحُوسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ أَوْ بُعِثَ قَبْلِي وَلاَ أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلاَمُ " .

Reference : Sahih Muslim 2373 a
In-book reference : Book 43, Hadith 209
USC-MSA web (English) reference : Book 30, Hadith 5853
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Salama with the same chain of transmitters.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، بِهَذَا الإِسْنَادِ سَوَاءً .

Reference : Sahih Muslim 2373 b
In-book reference : Book 43, Hadith 210
USC-MSA web (English) reference : Book 30, Hadith 5853
(deprecated numbering scheme)

Abu Huraira reported that two persons, one from amongst the Jews and the other from amongst the Muslims, fell into dispute and began to abuse one another. The Muslim said:

By Him Who chose Muhammad (ﷺ) in the worlds. And the Jew said: By Him Who chose Moses in the worlds. Thereupon the Muslim lifted his hand and slapped at the face of the Jew. The Jew went to Allah's Messenger (ﷺ) and told him about his affair and the affair of the Muslim. Thereupon Allah's Messenger (ﷺ) said: Don't make me superior to Moses for mankind will swoon and I would be the first to recover from it and Moses would be at that time seizing the side of the Throne and I do not know (whether) he would swoon and would recover before me or Allah would make an exception for him.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ اسْتَبَّ رَجُلاَنِ رَجُلٌ مِنَ الْيَهُودِ وَرَجُلٌ مِنَ الْمُسْلِمِينَ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا صلى الله عليه وسلم عَلَى الْعَالَمِينَ . وَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلاَمُ عَلَى الْعَالَمِينَ . قَالَ فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ الْيَهُودِيِّ فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ فَلاَ أَدْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَثْنَى اللَّهُ " .

Reference : Sahih Muslim 2373 c
In-book reference : Book 43, Hadith 211
USC-MSA web (English) reference : Book 30, Hadith 5854

(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A person from amongst the Muslims and a person from amongst the Jews fell into dispute and reviled each other. The rest of the hadith is the same.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ . بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ ابْنِ شِهَابٍ .

Reference : Sahih Muslim 2373 d
In-book reference : Book 43, Hadith 212
USC-MSA web (English) reference : Book 30, Hadith 5855
(deprecated numbering scheme)

Abu Sa'id Khudri reported that a Jew who had received a blow at his face came to Allah's Messenger (ﷺ) ; the rest of the hadith is the same, up to the hand (where the words are):

That he (the Holy Prophet) said: I do not know whether he would be one who would fall into swoon and would recover before me or he would be compensated for his swooning at Tur (and thus he would not swoon on this occasion) of Resurrection.

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ، يَحْيَى عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم قَدْ لُطِمَ وَجْهُهُ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ غَيْرَ أَنَّهُ قَالَ " فَلاَ أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوِ اكْتَفَى بِصَعْقَةِ الطُّورِ " .

Reference : Sahih Muslim 2374 a
In-book reference : Book 43, Hadith 213
USC-MSA web (English) reference : Book 30, Hadith 5856
(deprecated numbering scheme)

Abu Sa'id Kudari reported Allah's Messenger (ﷺ) having, said this:

Don't make distinction amongst the Apostles. This hadith has been narrated through another chain of transmitters also.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ " . وَفِي حَدِيثِ ابْنِ نُمَيْرٍ عَمْرِو بْنِ يَحْيَى حَدَّثَنِي أَبِي .

Reference : Sahih Muslim 2374 b
In-book reference : Book 43, Hadith 214
USC-MSA web (English) reference : Book 30, Hadith 5857
(deprecated numbering scheme)

Anas b. malik reported Allah's Messenger (ﷺ) as saying:

I came. And in the narration transmitted on the authority of Haddib (the words are): I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) saying his prayer in his grave.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، وَشَيْبَانُ بْنُ فَرُّوخَ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَانِيِّ وَسُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَتَيْتُ - وَفِي رِوَايَةِ هَدَّابٍ مَرَرْتُ - عَلَى مُوسَى لَيْلَةَ أُسْرِيَ بِي عِنْدَ الْكَثِيبِ الأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ " .

Reference : Sahih Muslim 2375 a
In-book reference : Book 43, Hadith 215
USC-MSA web (English) reference : Book 30, Hadith 5858
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) as saying:

I happened to pass by Moses as he was busy in saying prayer in his grave, and in the hadith transmitted on the authority of 'Isa there is an addition of these words:, I happened to pass on the occasion of the Night journey."

وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ، أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ، كِلاَهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، ا

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ، التَّيْمِيِّ سَمِعْتُ أَنَسًا، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ " . وَزَادَ فِي حَدِيثِ عِيسَى " مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي " .

Reference : Sahih Muslim 2375 b
In-book reference : Book 43, Hadith 216
USC-MSA web (English) reference : Book 30, Hadith 5859
(deprecated numbering scheme)

(43) Chapter: Yunus, Peace Be Upon Him, And The Words Of The Prophet (SAW): "No One Should Say: I Am Better Than Yunus Bin Matta."

(43) باب فِي ذِكْرِ يُونُسَ عَلَيْهِ السَّلاَمُ وَقَوْلِ النَّبِيِّ صلى الله عليه وسلم " لاَ يَنْبَغِي لِعَبْ

Abu Huraira reported Allah's Messenger (may prace be upon him) as saying that Allah, the Exalted and Majestic, said:

It is not meet for a servant of Mine that he should say: I am better than Yunus b. Matta (peace be upon him).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، - حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ " قَالَ - يَعْنِي اللَّهَ تَبَارَكَ وَتَعَالَى - لاَ يَنْبَغِي لِعَبْدٍ لِي - وَقَالَ ابْنُ الْمُثَنَّى لِعَبْدِي - أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلاَمُ " . قَالَ ابْنُ أَبِي شَيْبَةَ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ .

Reference : Sahih Muslim 2376
In-book reference : Book 43, Hadith 217
USC-MSA web (English) reference : Book 30, Hadith 5860
(deprecated numbering scheme)

Abu al-Aliya said:

The son of the uncle of your Prophet (ﷺ), i. e. Ibn Abbas, reported Allah's Messenger (ﷺ) as saying: It is not meet for a servant that he should say: I am better than Yunus b. Matta (and this Matta) is the name of his father.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا الْعَالِيَةِ، يَقُولُ حَدَّثَنِي ابْنُ عَمِّ، نَبِيِّكُمْ صلى الله عليه وسلم - يَعْنِي ابْنَ عَبَّاسٍ - عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى " . وَنَسَبَهُ إِلَى أَبِيهِ .

Reference : Sahih Muslim 2377
In-book reference : Book 43, Hadith 218
USC-MSA web (English) reference : Book 30, Hadith 5861
(deprecated numbering scheme)

(44) Chapter: The Virtues Of Yusuf, Peace Be Upon Him

(44) باب مِنْ فَضَائِلِ يُوسُفَ عَلَيْهِ السَّلاَمُ

Abu Huraira reported:

It was said to Allah's Messenger (ﷺ) as to who was the most worthy of respect amongst people. He said: The most God-conscious amongst you They said: It is not this that we are asking about, whereupon he said: Then he is Yusuf, the Apostle of Aliah and the son of Allah's Apostle, Ya'qub, who was also the son of Allah's Apostle, the friend of Allah (Ibrahim) They said: This is not what we are asking you. He said: You mean the tribes of Arabia? Those who are good in pre-Islamic days are good in Islam (after embracing Islam) when they get an understanding of it.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا يَحْيَى، بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَكْرَمُ النَّاسِ قَالَ " أَتْقَاهُمْ " . قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ . قَالَ " فَيُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ " . قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ . قَالَ " فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقِهُوا " .

Reference : Sahih Muslim 2378
In-book reference : Book 43, Hadith 219
USC-MSA web (English) reference : Book 30, Hadith 5862
(deprecated numbering scheme)

(45) Chapter: The Virtues Of Zakariyya, Peace Be Upon Him

(45) باب مِنْ فَضَائِلِ زَكَرِيَّاءَ عَلَيْهِ السَّلاَمُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Zakariyya (peace be upon him) was a carpenter.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَانَ زَكَرِيَّاءُ نَجَّارًا " .

Reference : Sahih Muslim 2379
In-book reference : Book 43, Hadith 220
USC-MSA web (English) reference : Book 30, Hadith 5863
(deprecated numbering scheme)

(46) Chapter: The Virtues Of Al-Khadir, Peace Be Upon Him

(46) باب مِنْ فَضَائِلِ الْخَضِرِ عَلَيْهِ السَّلاَمُ

Sa'id b. jubair reported:

I said to Ibn Abbas that Nauf al-Bikali was of the opinion that Moses (peace be upon him), the Apostle of Bani Isra'il, was not the same who accompanied Khadir, whereupon he said: The enemy of Allah tells a lie. I heard Ubayy b. Ka'b

say: Moses (peace be upon him) stood up to give sermon to the people of Isra'il. He was asked as to who amongst the people has the best knowledge, whereupon he said: I have the best knowledge. Thereupon Allah was annoyed with him that he did not attribute (the best knowledge) to Him. He revealed to him: A servant amongst My servants is at the junction of two rivers who has more knowledge than yours. Moses said: How can I meet him? It was said to him: Carry a fish in the large basket and the place where you find it missing there you will find him. Thereupon Moses proceeded forth along with a young man (Yusha'). Joshua b. Nan and Moses (peace be upon him) put the fish in the basket and there went along with him the young man (Yusha') until they came to a certain rock and Moses and his companion went to sleep and the fish stirred in that basket and fell into the ocean and Allah stopped the current of water like a vault until the way was made for the fish. Moses and his youn. companion were astonished and they walked for the rest of the day and the night and the friend of Moses forgot to inform him of this incident. When it was morning, Moses (peace be upon him) said to the young man: Bring for us the breakfast for we are dead tired because of this journey, and they did not feel exhausted until they had passed that place where they had been commanded (to stay). He said: Don't you know that when we reached the Sakhra (rock) I forgot the fisii and noth ng made me forget it but the satan that I. could nit remember it? How strange is it that the fish found a way in the river? Moses said: That was what we had been aiming at. Then both of them retraced their steps until they reached Sakhra; there they saw a man covered with a cloth. Moses greeted him. Khadir said to him: Where is as-Salam in our country.? He said: I am Moses, whereupon he (Khadir) said: You mean the Moses of Bani Isra'il? He said: Yes. He (Khadir) said: You have a knowledge out of the knowledge of Allah which in fact Allah imparted to you and about that I know nothing and I have knowledge out of Allah's knowledge which He imparted to me and about that you do not know. Moses (peace be upon him) said to him: May I follow you so that you may teach me that with which you have been taught righteousness. He said: You will not be able to bear with me; how you will be able to bear that about which you do not know? Moses said: Thou wilt find me patient, nor shalt I disobey you in aught. Khadir said to him: If you were to follow me, then do not ask me about anything until I myself speak to you about it. He said: Yes. So Khadir and Moses set forth on the bank of the river that there came before them a boat. Both of theni talked to them (the owners of the boat) so that they might carry both of them. They had recognised Khadir and they carried them free. Khadir thereupon took hold of a plank in the boat and broke it away. Moses said: These people have carried us without any charge and you attempt to break their boat so that the people sailing in the boat may drown. This is (something) grievous that you have done. He said: Did I not say that you would not bear with me? He said: Blame me not for what I forgot and be not hard upon what I did. Then both of them got down from the boat and began to walk along the coastline that they saw a boy who had been playing with other boys. Khadir pulled up his head and killed him. Moses said: Have you killed an innocent person who is in no way guilty of slaying another? You have done something horrible. Thereupon he said: Did I not say to you that you will not be able to bear with me? He (Moses) said: This (act) is more grievous than the first one. He (Moses) further said. If I ask you about anything after this, keep not company with me, then you would no doubt find (a plausible) excuse for this. Then they both walked on until they reached the inhabitants of a village. They asked its inhabitants for food but they refused to entertain them as their guests. They found in it a wall which had been bent on one side and was about to fall. Khadir set it right with his own hand. Moses, said to him: It is the people to whom we came but they showed us no hospitality and they did not serve us food. If you wish you can get wages for it. He (Khadir) said: This is the parting of ways between mt and you. Now I wish to reveal to you the significance of that for which you could not bear with me. Allah's Messenger (ﷺ) said. May Allah have mercy upon Moses! I wish if Moses could show patience and a (fuller) story of both of them could have been told. Allah's Messenger (ﷺ) said that the first thing which Moses said was out of forgetfulness. Then there came a sparrow until it perched on the wall of the boat and took water from the ocean.

Thereupon, Khadir said: My knowledge and your knowledge in comparison with the knowledge of Allah is even less than the water taken by the sparrow in its beak in comparison to the water of the ocean, and Sa'id b. jubair used to recite (verses 79 and 80 of Sura Kahf) in this way: There was before them a king who used to seize every boat by force which was in order, the boy was an unbeliever.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى عَلَيْهِ السَّلاَمُ صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ هُوَ مُوسَى صَاحِبَ الْخَضِرِ عَلَيْهِ السَّلاَمُ . فَقَالَ كَذَبَ عَدُوُّ اللَّهِ سَمِعْتُ أُبَىَّ بْنَ كَعْبٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " قَامَ مُوسَى عَلَيْهِ السَّلاَمُ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَىُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا أَعْلَمُ . قَالَ فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ مُوسَى أَىْ رَبِّ كَيْفَ لِي بِهِ فَقِيلَ لَهُ احْمِلْ حُوتًا فِي مِكْتَلٍ فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ . فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ وَهُوَ يُوشَعُ بْنُ نُونٍ فَحَمَلَ مُوسَى عَلَيْهِ السَّلاَمُ حُوتًا فِي مِكْتَلٍ وَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى أَتَيَا الصَّخْرَةَ فَرَقَدَ مُوسَى عَلَيْهِ السَّلاَمُ وَفَتَاهُ فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ حَتَّى خَرَجَ مِنَ الْمِكْتَلِ فَسَقَطَ فِي الْبَحْرِ - قَالَ - وَأَمْسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ فَكَانَ لِلْحُوتِ سَرَبًا وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا وَنَسِيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ فَلَمَّا أَصْبَحَ مُوسَى عَلَيْهِ السَّلاَمُ قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا - قَالَ - وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ . قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا . قَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا . قَالَ يَقُصَّانِ آثَارَهُمَا حَتَّى أَتَيَا الصَّخْرَةَ فَرَأَى رَجُلاً مُسَجًّى عَلَيْهِ بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى . فَقَالَ لَهُ الْخَضِرُ أَنَّى بِأَرْضِكَ السَّلاَمُ قَالَ أَنَا مُوسَى . قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ . قَالَ إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لاَ أَعْلَمُهُ وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ . قَالَ لَهُ مُوسَى عَلَيْهِ السَّلاَمُ هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلاَ أَعْصِي لَكَ أَمْرًا . قَالَ لَهُ الْخَضِرُ فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَىْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا . قَالَ نَعَمْ . فَانْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ فَمَرَّتْ بِهِمَا سَفِينَةٌ فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ فَقَالَ لَهُ مُوسَى قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا . قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِا ا عُسْرًا ثُمَّ خَرَجَا مِنَ السَّفِينَةِ فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذَا غُلاَمٌ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ . فَقَالَ مُوسَى أَقَتَلْتَ نَفْسًا زَاكِيَةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا . قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ وَهَذِهِ أَشَدُّ مِنَ الأُولَى . قَالَ إِنْ سَأَلْتُكَ عَنْ شَىْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا . فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ . يَقُولُ مَائِلٌ . قَالَ الْخَضِرُ بِيَدِهِ هَكَذَا فَأَقَامَهُ . قَالَ لَهُ مُوسَى قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا لَوْ شِئْتَ لَتَخِذْتَ عَلَيْهِ أَجْرًا . قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ

تَسْتَطِعْ عَلَيْهِ صَبْرًا " . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَرْحَمُ اللَّهُ مُوسَى لَوَدِدْتُ أَنَّهُ كَانَ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَخْبَارِهِمَا " . قَالَ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَانَتِ الأُولَى مِنْ مُوسَى نِسْيَانًا " . قَالَ " وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِينَةِ ثُمَّ نَقَرَ فِي الْبَحْرِ . فَقَالَ لَهُ الْخَضِرُ مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلاَّ مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنَ الْبَحْرِ " . قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَكَانَ يَقْرَأُ وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا . وَكَانَ يَقْرَأُ وَأَمَّا الْغُلاَمُ فَكَانَ كَافِرًا .

Reference : Sahih Muslim 2380 a
In-book reference : Book 43, Hadith 221
USC-MSA web (English) reference : Book 30, Hadith 5864
(deprecated numbering scheme)

Sa, id b. jubair reported that it was said to Ibn 'Abbas that Nauf al-Bikali was of the opinion that Moses who went in search of knowledge was not the Moses of Bani Isra'il. He said:

Sa'id, did you hear it from him? I said: Yes. Thereupon he said that Nauf had not stated the fact.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قِيلَ لاِبْنِ عَبَّاسٍ إِنَّ نَوْفًا يَزْعُمُ أَنَّ مُوسَى الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ . قَالَ أَسَمِعْتَهُ يَا سَعِيدُ قُلْتُ نَعَمْ . قَالَ كَذَبَ نَوْفٌ .

Reference : Sahih Muslim 2380 b
In-book reference : Book 43, Hadith 222
USC-MSA web (English) reference : Book 30, Hadith 5865
(deprecated numbering scheme)

Ubayy b. Ka'b narrated to us that he had heard Allah's Messenger (ﷺ) as saying:

Moses had been delivering sermons to his people. And he made this remark: No person upon the earth has better knowledge than I or nothing better than mine. Thereupon Allah revealed to him: I know one who is better than you (in knowledge) or there is a person on the earth having more knowledge than you. Thereupon he said: My Lord, direct me to him. It was said to him: Keep a salted fish as a provision for journey. The place where that fish would be lost (there you will find that man). So he set forth and a young slave along with him until they came to a place Sakhra. but he did not find any clue. So he proceeded on and left that young man there. The fish began to stir in water and the water assumed the form of an ark over the fish. The young man said: I should meet Allah's Apostle (peace be upon him) and inform him, but he was made to forget and when they had gone beyond that place, he (Moses) said to the young man: Bring breakfast. We have been exhausted because of the journey, and he (Moses) was not exhausted until he had crossed that (particular) place (where he had) to meet Khadir, and the youth was reminded and said: Did you not see that as we reached Sakhra I forgot the fish and it is satan alone who has made me forgetful of it'? It is strange that he has been able to find way in the ocean too. He said: This is what we sought for us. They returned retracing their steps, and he (his companion) pointed to him the location (where) the fish (had been lost). Moses began to search him there. He suddenly saw Khadir wrapped in a cloth and lying on his back. He said to him: As-Salamu-'Alaikum. He removed the cloth from his face and said: Wa 'Alaikum-us-Salam! Who are you? He said: I am Moses. He said: Who Moses? He said: Moses Of Bani Isra'il. He said: What brought you here? He said: I have come so that you may teach me what you have been taught of righteousness. He said: You shall have to bear with me, and how can you have patience about a thing of which you have no comprehensive knowledge? You will not have patience when you see me doing a thing I have been ordered to do. He said: If Allah pleases, you will find me patient, nor shall I disobey you in aught. Khadir said: If you follow me, don't ask me about anything until I

explain it to you. So they went on until they embarked upon a boat. He (Khadir) made a hole in that. Thereupon he (Moses) said: You have done this so that you may drown the persons sitting in the boat. You have done something grievous. Thereupon he said: Did I not tell you that you will not be able to bear with me? Thereupon he (Moses) said: Blame me not for what I forgot and be not hard upon me for what I did. (Khadir gave him another chance.) So they went on until they reached a place where boys were playing. He went to one of them and caught hold'of one (apparently) at random and killed him. Moses (peace be upon him) felt agitated and said: You have killed an innocent person not guilty of slaying another. You have done something aboininable. Thereupon Allah's Messenger (ﷺ) said: May Allah have mercy upon us and Moses. Had he shown patience he would have seen wonderful things, but fear of blame, with respect to his companion, seized him and he said: If I ask anything after this, keep not company with me. You will then have a valid excuse in my case, and had he (Moses) shown patience he would have seen many wonderful things. He (the narrator) said: Whenever he (the Holy Prophet) made mention of any Prophet, he always said: May there be mercy of Allah upon us and upon my brother so and so. They, however, proceeded on until they came to the inhabitants of a village who were very miserly. They went to the meeting places and asked for hospitality but they refused to show any hospitality to them. They both found in that village a wall which was about to fall. He (Khadir) set it right. Thereupon he (Moses) said: If you so liked. you could get wages for it. Thereupon he said: This is the partince, of ways between me and you, and, taking hold of his cloth, he said: Now I will explain to you the real significance (of all these acts) for which you could not show patience. As for the boat, it belonged to the poor people working on the river and I intended to damage it for there was ahead of them (a king) who seized boats by force. (When he came) to catch hold of it he found it a damaged boat, so he spared it (and later on) it was set right with wood. So far as the boy is concerned, he has been, by very nature, an unbeliever, whereas his parents loved him very much. Had he grown up he would have involved them in wrongdoing and unbelief, so we wished that their Lord should give them in its place one better in purity and close to mercy. And as for the wall it belonged to two orphan boys in the city and there was beneath it a (treasure) belongin to them,... up to the last verse.

حَدَّثَنَا أُبَىُّ بْنُ كَعْبٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّهُ بَيْنَمَا مُوسَى عَلَيْهِ السَّلاَمُ فِي قَوْمِهِ يُذَكِّرُهُمْ بِأَيَّامِ اللَّهِ وَأَيَّامُ اللَّهِ نَعْمَاؤُهُ وَبَلاَؤُهُ إِذْ قَالَ مَا أَعْلَمُ فِي الأَرْضِ رَجُلاً خَيْرًا أَوْ أَعْلَمَ مِنِّي . قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ إِنِّي أَعْلَمُ بِالْخَيْرِ مِنْهُ أَوْ عِنْدَ مَنْ هُوَ إِنَّ فِي الأَرْضِ رَجُلاً هُوَ أَعْلَمُ مِنْكَ . قَالَ يَا رَبِّ فَدُلَّنِي عَلَيْهِ . قَالَ فَقِيلَ لَهُ تَزَوَّدْ حُوتًا مَالِحًا فَإِنَّهُ حَيْثُ تَفْقِدُ الْحُوتَ . قَالَ فَانْطَلَقَ هُوَ وَفَتَاهُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ فَعُمِّيَ عَلَيْهِ فَانْطَلَقَ وَتَرَكَ فَتَاهُ فَاضْطَرَبَ الْحُوتُ فِي الْمَاءِ فَجَعَلَ لاَ يَلْتَئِمُ عَلَيْهِ صَارَ مِثْلَ الْكُوَّةِ قَالَ فَقَالَ فَتَاهُ أَلاَ أَلْحَقُ نَبِيَّ اللَّهِ فَأُخْبِرَهُ قَالَ فَنُسِّيَ . فَلَمَّا تَجَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا . قَالَ وَلَمْ يُصِبْهُمْ نَصَبٌ حَتَّى تَجَاوَزَا . قَالَ فَتَذَكَّرَ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا . قَالَ ذَلِكَ مَا كُنَّا نَبْغِي . فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا فَأَرَاهُ مَكَانَ الْحُوتِ قَالَ هَا هُنَا وُصِفَ لِي . قَالَ فَذَهَبَ يَلْتَمِسُ فَإِذَا هُوَ بِالْخَضِرِ مُسَجًّى ثَوْبًا مُسْتَلْقِيًا عَلَى الْقَفَا أَوْ قَالَ عَلَى حَلاَوَةِ الْقَفَا قَالَ السَّلاَمُ عَلَيْكُمْ . فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ قَالَ وَعَلَيْكُمُ السَّلاَمُ مَنْ أَنْتَ قَالَ أَنَا مُوسَى . قَالَ وَمَنْ مُوسَى قَالَ مُوسَى بَنِي إِسْرَائِيلَ . قَالَ مَجِيءٌ مَا جَاءَ بِكَ قَالَ جِئْتُ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا . قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا . شَىْءٌ أُمِرْتُ بِهِ أَنْ أَفْعَلَهُ إِذَا رَأَيْتَهُ لَمْ تَصْبِرْ . قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلاَ أَعْصِي لَكَ أَمْرًا . قَالَ فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَىْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا . فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا . قَالَ انْتَحَى عَلَيْهَا . قَالَ لَهُ مُوسَى عَلَيْهِ السَّلاَمُ أَخَرَقْتَهَا لِتُغْرِقَ

أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا . قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا . فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غِلْمَانًا يَلْعَبُونَ . قَالَ فَانْطَلَقَ إِلَى أَحَدِهِمْ بَادِيَ الرَّأْىِ فَقَتَلَهُ فَذُعِرَ عِنْدَهَا مُوسَى عَلَيْهِ السَّلاَمُ ذَعْرَةً مُنْكَرَةً . قَالَ أَقَتَلْتَ نَفْسًا زَاكِيَةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ هَذَا الْمَكَانِ " رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى لَوْلاَ أَنَّهُ عَجَّلَ لَرَأَى الْعَجَبَ وَلَكِنَّهُ أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ . قَالَ إِنْ سَأَلْتُكَ عَنْ شَىْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا . وَلَوْ صَبَرَ لَرَأَى الْعَجَبَ - قَالَ وَكَانَ إِذَا ذَكَرَ أَحَدًا مِنَ الأَنْبِيَاءِ بَدَأَ بِنَفْسِهِ " رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى أَخِي كَذَا رَحْمَةُ اللَّهِ عَلَيْنَا - " فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِئَامًا فَطَافَا فِي الْمَجَالِسِ فَاسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ . قَالَ لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا . قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ وَأَخَذَ بِثَوْبِهِ . قَالَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ إِلَى آخِرِ الآيَةِ . فَإِذَا جَاءَ الَّذِي يُسَخِّرُهَا وَجَدَهَا مُنْخَرِقَةً فَتَجَاوَزَهَا فَأَصْلَحُوهَا بِخَشَبَةٍ وَأَمَّا الْغُلاَمُ فَطُبِعَ يَوْمَ طُبِعَ كَافِرًا وَكَانَ أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ فَلَوْ أَنَّهُ أَدْرَكَ أَرْهَقَهُمَا طُغْيَانًا وَكُفْرًا فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا . وَأَمَّا الْجِدَارُ فَكَانَ لِغُلاَمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ " . إِلَى آخِرِ الآيَةِ .

Reference : Sahih Muslim 2380 c
In-book reference : Book 43, Hadith 223
USC-MSA web (English) reference : Book 30, Hadith 5865
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Ishaq.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، كِلاَهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، بِإِسْنَادِ التَّيْمِيِّ عَنْ أَبِي إِسْحَاقَ، نَحْوَ حَدِيثِهِ .

Reference : Sahih Muslim 2380 d
In-book reference : Book 43, Hadith 224
USC-MSA web (English) reference : Book 30, Hadith 5865
(deprecated numbering scheme)

Ibn 'Abbas has reported this hadith on the authority of Ubayy b. ka'b that Allah's Apostle (ﷺ) used to recite this.

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَرَأَ { لَتَخِذْتَ عَلَيْهِ أَجْرًا} .

Reference : Sahih Muslim 2380 e
In-book reference : Book 43, Hadith 225
USC-MSA web (English) reference : Book 30, Hadith 5866
(deprecated numbering scheme)

'Utba b. Mas, ud reported that 'Abdullah b. 'Abbas contended with Hurr b. Qais b. Hisn al-Fazari aboat the companion of Moses (peace be upon hiin). Ibn 'Abbas said that he was Khadir. There happened to pass Ubayy b. Ka'b Ansari. Ibn Abbas called him and said:

Abu Tufail, come to us. There has been a difference of opinion between me and my friend about the companion of Moses whom he wanted to meet on the way. Did hear anything from Allah's meesenger (ﷺ) making a mention of anything? Ubayy said: I heard Allah's Messenger (may Peace be upon him) as saying: As Moses was amongst the group of Bani Isra'il, there came to him a person and he said to him: Do you know anyone having better knowledge

than you? Moses said: No. Thereupon Allah revealed to Moses: Of course, there is amongst Our servants Khadir (who has better knowledge) than you. Moses asked the way of meeting him. Allah made the fish a sign and it was said to him: Where you miss the fish return to that (place) and you will soon find him. So Moses moved on as Allah wished him to move on. He then said to his young companion: Bring for us the breakfast. Thereupop that young man said to Moses. when he asked him for the breakfast: Don't you see that as we had reached the Sakhra I forgot the fish and nobody made it forget (in our mind) but the satan that I should remind you of it? Mosed said to that young man: This was what we wanted. So they retraced their steps and met Khadir and the events which followed have been described in His Book except that Yunus (the narrator) said that he followed the traces of fish in the ocean.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسِ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَى عَلَيْهِ السَّلاَمُ فَقَالَ ابْنُ عَبَّاسٍ هُوَ الْخَضِرُ . فَمَرَّ بِهِمَا أُبَىُّ بْنُ كَعْبٍ الأَنْصَارِيُّ فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ يَا أَبَا الطُّفَيْلِ هَلُمَّ إِلَيْنَا فَإِنِّي قَدْ تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيِّهِ فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ شَأْنَهُ فَقَالَ أُبَىٌّ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَمَا مُوسَى فِي مَلإٍ مِنْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ قَالَ مُوسَى لاَ . فَأَوْحَى اللَّهُ إِلَى مُوسَى بَلْ عَبْدُنَا الْخَضِرُ - قَالَ - فَسَأَلَ مُوسَى السَّبِيلَ إِلَى لُقِيِّهِ فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً وَقِيلَ لَهُ إِذَا افْتَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ فَسَارَ مُوسَى مَا شَاءَ اللَّهُ أَنْ يَسِيرَ ثُمَّ قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا . فَقَالَ فَتَى مُوسَى حِينَ سَأَلَهُ الْغَدَاءَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ . فَقَالَ مُوسَى لِفَتَاهُ ذَلِكَ مَا كُنَّا نَبْغِي . فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا فَوَجَدَا خَضِرًا . فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ " . إِلاَّ أَنَّ يُونُسَ قَالَ فَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ .

Reference	: Sahih Muslim 2380 f
In-book reference	: Book 43, Hadith 226
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 30, Hadith 5867

44 - The Book of the Merits of the Companions (2381 - 2547)

كتاب فضائل الصحابة رضى الله تعالى عنهم

(1) Chapter: The Virtues Of Abu Bakr As-Siddiq (RA)

(1) باب مِنْ فَضَائِلِ أَبِي بَكْرٍ الصِّدِّيقِ رضى الله عنه

Anas b. Malik reported that Abu Bakr Siddiq reported him thus:

I saw the feet of the polytheists very close to us as we were in the cave. I said: Allah's Messenger, if one amongst them were to see at his feet he would have surely seen us. Thereupon he said: Abu Bakr, what can befall two who have Allah as the third One with them.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ عَبْدُ اللَّهِ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا ثَابِتٌ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، حَدَّثَهُ قَالَ نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ عَلَى رُءُوسِنَا وَنَحْنُ فِي الْغَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ فَقَالَ " يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا " .

Reference	: Sahih Muslim 2381
In-book reference	: Book 44, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5868

Abu Sa'id reported that Allah's Messenger (ﷺ) sat on the pulpit and said:

Allah gave a choice to His servant that he may opt the beauties of the world or that which is with Him and the servant chose that which was with Him. Thereupon Abu Bakr wept and he wept bitterly and said: Let our fathers and our mothers be taken as ransom for you. It was Allah's Messenger (ﷺ) who had been given the choice and Abu Bakr knew it better than us, and Allah's Messenger (ﷺ) is reported to have said: Behold, of all people the most generous toward me in regard to his companionship and his property was Abu Bakr and were I to choose anyone as my bosom friend, I would have chosen Abu Bakr as my dear friend, but (for him) I cherish Islamic brotherliness and love. There shall be left open no window in the mosque except Abu Bakr's window.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي، النَّضْرِ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ " عَبْدٌ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ زَهْرَةَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ " . فَبَكَى أَبُو بَكْرٍ وَبَكَى فَقَالَ فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا . قَالَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ الْمُخَيَّرُ وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ . وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَمَنَّ النَّاسِ عَلَىَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ لاَ تُبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ إِلاَّ خَوْخَةَ أَبِي بَكْرٍ " .

Reference	: Sahih Muslim 2382 a
In-book reference	: Book 44, Hadith 2

USC-MSA web (English) reference : Book 31, Hadith 5869
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ عُبَيْدِ، بْنِ حُنَيْنٍ وَبُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ يَوْمًا . بِمِثْلِ حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 2382 b
In-book reference : Book 44, Hadith 3
USC-MSA web (English) reference : Book 31, Hadith 5870
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying:

If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my companion and Allah, the Exalted and Gliorious. has taken your brother and companion (meaning Prophet himself) as a friend.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ، بْنِ رَجَاءٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهُذَيْلِ، يُحَدِّثُ عَنْ أَبِي الأَحْوَصِ، قَالَ سَمِعْتُ عَبْدَ، اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لَوْ كُنْتُ مُتَّخِذًا خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً وَلَكِنَّهُ أَخِي وَصَاحِبِي وَقَدِ اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ صَاحِبَكُمْ خَلِيلاً " .

Reference : Sahih Muslim 2383 a
In-book reference : Book 44, Hadith 4
USC-MSA web (English) reference : Book 31, Hadith 5871
(deprecated numbering scheme)

Abdullah reported Allah's Messenger (ﷺ) as saying:

If I were to choose from my Umma anyone as my bosom friend, I would have chosen Abu Bakr.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي أَحَدًا خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ " .

Reference : Sahih Muslim 2383 b
In-book reference : Book 44, Hadith 5
USC-MSA web (English) reference : Book 31, Hadith 5872
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

If I were to choose as my bosom friend I would have chosen the son of Abu Quhafa (Abu Bakr) as my bosom friend.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنِي سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، أ

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنِ ابْنِ أَبِي، مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كُنْتُ مُتَّخِذًا خَلِيلاً لاَتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلاً " .

Reference : Sahih Muslim 2383 c
In-book reference : Book 44, Hadith 6

USC-MSA web (English) reference : Book 31, Hadith 5873
(deprecated numbering scheme)

Abdullah reported Allah's Messenger (ﷺ) as saying:

If I were to choose amongst the people of earth someone as my bosom friend, I would have chosen the son of Abu Quhafa as my friends but God has taken your companion as a friend.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ وَاصِلِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي، الْهُذَيْلِ عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الأَرْضِ خَلِيلاً لاَتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلاً وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ " .

Reference : Sahih Muslim 2383 d
In-book reference : Book 44, Hadith 7
USC-MSA web (English) reference : Book 31, Hadith 5874
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters and the one narrated on the authority of Abdullah (the words are):

" Allah's Messenger (ﷺ) is reported to have said: Behold I am free from the dependence of all bosom friends and if I were to choose anyone as bosom friend I would have taken Abu Bakr as my bosom friend. Allah has taken your companion as a friend.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ، إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو سَعِيدٍ الأَشَجُّ - وَاللَّفْظُ لَهُمَا - قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ إِنِّي أَبْرَأُ إِلَى كُلِّ خِلٍّ مِنْ خِلِّهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ " .

Reference : Sahih Muslim 2383 e
In-book reference : Book 44, Hadith 8
USC-MSA web (English) reference : Book 31, Hadith 5875
(deprecated numbering scheme)

'Amr b. al-'As reported that Allah's Messenger (ﷺ) sent him in command of the army despatched to Dhat-as-Salasil. When 'Amr b. al-'As came back to the Prophet (ﷺ) he said:

Who amongst people are dearest to you? He said: A'isha. He then said: Who amongst men? He said: Her father, and I said: And who next? He said: Umar. He then enumerated some other men.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ، أَخْبَرَنِي عَمْرُو بْنُ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ فَأَتَيْتُهُ فَقُلْتُ أَىُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ " عَائِشَةُ " . قُلْتُ مِنَ الرِّجَالِ قَالَ " أَبُوهَا " . قُلْتُ ثُمَّ مَنْ قَالَ " عُمَرُ " . فَعَدَّ رِجَالاً .

Reference : Sahih Muslim 2384
In-book reference : Book 44, Hadith 9
USC-MSA web (English) reference : Book 31, Hadith 5876
(deprecated numbering scheme)

Ibn Abu Mulaika reported:

I heard `A'isha as saying and she was asked as to whom Allah's Messenger (ﷺ) would have nominated as his successor if he had to nominate one at all. She said: Abu Bakr. It was said to her: Then whom after Abu Bakr? She said: `Umar. It was said to her. Then whom after `Umar? She said: Abu `Ubaida b. al-Jarrah, and then she kept quiet at this.

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ أَبِي عُمَيْسٍ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنِ ابْنِ، أَبِي مُلَيْكَةَ سَمِعْتُ عَائِشَةَ، وَسُئِلَتْ، مَنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُسْتَخْلِفًا لَوِ اسْتَخْلَفَهُ قَالَتْ أَبُو بَكْرٍ . فَقِيلَ لَهَا ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ قَالَتْ عُمَرُ . ثُمَّ قِيلَ لَهَا مَنْ بَعْدَ عُمَرَ قَالَتْ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ . ثُمَّ انْتَهَتْ إِلَى هَذَا .

Reference : Sahih Muslim 2385
In-book reference : Book 44, Hadith 10
USC-MSA web (English) reference : Book 31, Hadith 5877
(deprecated numbering scheme)

Muhammad b. Jubair b. Mut'im reported on the authority of his father that a woman asked Allah's Messenger (ﷺ) about something but lit, told her to come to him on some other occasion, whereupon she said:

What in your opinion (should I do) if I come to you but do not find you, and it seemed as if she meant that he might die. Thereupon he said: If you do not find me, then come to Abu Bakr. This hadith has been narrated on the authority of Jubair b. Mut'im through another chain of transmitters (and the words are) that a woman came to Allah's Messenger (ﷺ) and discussed with him something and he gave a command as we find in the above-mentioned narration.

حَدَّثَنِي عَبَّادُ بْنُ مُوسَى، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنِي أَبِي، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ، بْنِ مُطْعِمٍ عَنْ أَبِيهِ، أَنَّ امْرَأَةً، سَأَلَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم شَيْئًا فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ قَالَ أَبِي كَأَنَّهَا تَعْنِي الْمَوْتَ . قَالَ " فَإِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ " .

وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ أَبَاهُ، جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَكَلَّمَتْهُ فِي شَىْءٍ فَأَمَرَهَا بِأَمْرٍ . بِمِثْلِ حَدِيثِ عَبَّادِ بْنِ مُوسَى .

Reference : Sahih Muslim 2386 a, b
In-book reference : Book 44, Hadith 11
USC-MSA web (English) reference : Book 31, Hadith 5878
(deprecated numbering scheme)

A'isha reported that Allah's Messenger (ﷺ) in his (last) illness asked me to call Abu Bakr, her father, and her brother too, so that he might write a document, for he feared that someone else might be desirous (of succeeding him) and that some claimant may say:

I have better claim to it, whereas Allah and the Faithful do not substantiate the claim of anyone but that of Abu Bakr.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَرَضِهِ " ادْعِي لِي أَبَا بَكْرٍ وَأَخَاكِ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ وَيَقُولَ قَائِلٌ أَنَا أَوْلَى . وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلاَّ أَبَا بَكْرٍ " .

Reference	: Sahih Muslim 2387
In-book reference	: Book 44, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5879

Abu Huraira reported that Allah's Messenger (ﷺ) said:

Who amongst you is fasting today? Abu Bakr said: I am. He (again) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He (the Prophet) again said: Who amongst you served food to the needy? Abu Bakr said: I did. He (again) said: Who amongst you has today visited the sick? Abu Bakr said: I did. Thereupon Allah's Messenger (ﷺ) said: Anyone in whom (these good deeds) are combined will certainly enter paradise.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ الأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا " . قَالَ أَبُو بَكْرٍ أَنَا . قَالَ " فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً " . قَالَ أَبُو بَكْرٍ أَنَا . قَالَ " فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِينًا " . قَالَ أَبُو بَكْرٍ أَنَا . قَالَ " فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيضًا " . قَالَ أَبُو بَكْرٍ أَنَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا اجْتَمَعْنَ فِي امْرِئٍ إِلاَّ دَخَلَ الْجَنَّةَ " .

Reference	: Sahih Muslim 1028 b
In-book reference	: Book 44, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5880

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A person had been driving an ox loaded with luggage. The ox looked towards him and said: I have not been created for this but for lands (i. e. for ploughing the land and for drawing out water from the wells for the purpose of irrigating the lands). The people said with surprise and awe: Hallowed be Allah, does the ox speak? Allah's Messenger (ﷺ) said: I believe it and so do Abu Bakr and 'Umar. Abu Huraira reported Allah's Messenger (ﷺ) as saying: A shepherd was tendirig the flock when a wolf came there and took away one goat. Tile shepherd pursued it (the wolf) and rescued it (the goat) from that (wolf). The wolf looked towards him and said: Who would save it on the day when there will be no shepherd except me? Thereupon people said: Hallowed be Allah I Thereupon Allah's Messenger (ﷺ) said: I believe in it and so do Abu Bakr and Umar believe.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَى قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً لَهُ قَدْ حَمَلَ عَلَيْهَا الْتَفَتَتْ إِلَيْهِ الْبَقَرَةُ فَقَالَتْ إِنِّي لَمْ أُخْلَقْ لِهَذَا وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ " . فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ . تَعَجُّبًا وَفَزَعًا . أَبَقَرَةٌ تَكَلَّمُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنِّي أُومِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ " . قَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا رَاعٍ فِي غَنَمِهِ عَدَا عَلَيْهِ الذِّئْبُ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَنْقَذَهَا مِنْهُ فَالْتَفَتَ

إِلَيْهِ الذِّئْبُ فَقَالَ لَهُ مَنْ لَهَا يَوْمَ السَّبُعِ يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي " . فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنِّي أُومِنُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ " .

Reference : Sahih Muslim 2388 a
In-book reference : Book 44, Hadith 14
USC-MSA web (English) reference : Book 31, Hadith 5881
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters, but there is no mention of the story pertaining to the ox.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ . قِصَّةَ الشَّاةِ وَالذِّئْبِ وَلَمْ يَذْكُرْ قِصَّةَ الْبَقَرَةِ .

Reference : Sahih Muslim 2388 b
In-book reference : Book 44, Hadith 15
USC-MSA web (English) reference : Book 31, Hadith 5882
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri, and there is a clear mention of the stories of ox and goat (and the words are):

I believe in it and so do Abu Bakr and Umar, but they were not at that time present there.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ وَفِي حَدِيثِهِمَا ذِكْرُ الْبَقَرَةِ وَالشَّاةِ مَعًا وَقَالاَ فِي حَدِيثِهِمَا " **فَإِنِّي أُومِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ** " . وَمَا هُمَا ثَمَّ .

Reference : Sahih Muslim 2388 c
In-book reference : Book 44, Hadith 16
USC-MSA web (English) reference : Book 31, Hadith 5883
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transrritters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ، كِلاَهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2388 d
In-book reference : Book 44, Hadith 17
USC-MSA web (English) reference : Book 31, Hadith 5884
(deprecated numbering scheme)

(2) Chapter: The Virtues Of 'Umar (RA)

(2) باب مِنْ فَضَائِلِ عُمَرَ رضى الله تعالى عنه

Ibn Abu Mulaika reported:

I heard Ibn 'Abbas as saying: Wlien 'Umar b. Khatab was placed in the coffin the people gathered around him. They praised him and supplicated for him before the bier was lifted up, and I was one amongst them. Nothing attracted my attention but a person who gripped my shoulder from behind. I saw towards him and found that he was 'All. He invoked Allah's mercy upon 'Umar and said: You have left none behind you (whose) deeds (are so enviable) that I love to meet Allah with them. By Allah, I hoped that Allah would keep you and your two associates together. I had

often heard Allah's Messenger (ﷺ) as saying: I came and there came too Abu Bakr and 'Umar; I entered and there entered too Abu Bakr and 'Umar; I went out and there went out too Abu Bakr and 'Umar, and I hope and think that Allah will keep you along with them.

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ وُضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُثْنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ - قَالَ - فَلَمْ يَرُعْنِي إِلاَّ بِرَجُلٍ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي فَالْتَفَتُّ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ مَا خَلَّفْتَ أَحَدًا أَحَبَّ إِلَىَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ وَايْمُ اللَّهِ إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ وَذَاكَ أَنِّي كُنْتُ أُكَثِّرُ أَسْمَعُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ " . فَإِنْ كُنْتُ لأَرْجُو أَوْ لأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا .

Reference : Sahih Muslim 2389 a
In-book reference : Book 44, Hadith 18
USC-MSA web (English) reference : Book 31, Hadith 5885
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Umar b. Sa'id with the same chain of transmitters.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 2389 b
In-book reference : Book 44, Hadith 19
USC-MSA web (English) reference : Book 31, Hadith 5886
(deprecated numbering scheme)

Abu Sa'id Khudri reported Allah's Messenger (ﷺ) as say ing:

While I was asleep I saw people being presented to me (in a dream) and they wore shirts and some of these reached up to the breasts and some even beyond them. Then there happened to pass 'Umar b. Khattab and his shirt had been trailing. They said: Allah's Messeneer, how do you interpret the dream? He said: (As strength of) faith.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لَهُمْ - قَالُوا حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو أُمَامَةَ، بْنُ سَهْلٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدِيَّ وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَمَرَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ " . قَالُوا مَاذَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " الدِّينَ " .

Reference : Sahih Muslim 2390
In-book reference : Book 44, Hadith 20
USC-MSA web (English) reference : Book 31, Hadith 5887
(deprecated numbering scheme)

Hamza b. Abdullah b. 'Umar b. Khattab reported on the authority of his father that Allah's Messenger (ﷺ) said:

While I was asleep I saw (in a dream) a cup containing milk bein. presented to me. I took out of that until I perceived freshness being reflected through my nails. Then I presented the leftover to 'Umar b. Khattab. They said: Allah's Messenger: Fow do you interpret it? He said: This implies knowledge.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُ قَدَحًا أُتِيتُ بِهِ فِيهِ لَبَنٌ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لأَرَى الرِّيَّ يَجْرِي فِي أَظْفَارِي ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ " . قَالُوا فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " الْعِلْمَ " .

Reference : Sahih Muslim 2391 a
In-book reference : Book 44, Hadith 21
USC-MSA web (English) reference : Book 31, Hadith 5888
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yunus with the same chain of transmitters.

وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، ح وَحَدَّثَنَا الْحُلْوَانِيُّ، وَعَبْدُ بْنُ، حُمَيْدٍ كِلاَهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، بِإِسْنَادِ يُونُسَ نَحْوَ حَدِيثِهِ .

Reference : Sahih Muslim 2391 b
In-book reference : Book 44, Hadith 22
USC-MSA web (English) reference : Book 31, Hadith 5889
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

While I was asleep I saw myself on a well with a leathern bucket on a pulley. I drew (water) out of that as Allah wished me (to draw). Then the son of Abu Quhafa (Abu Bakr) drew from it one bucketful or two and there was some weakness in drawing that (may Allah forgive him). Then that bucket (changed into a large bucket) and Ibn Khattab drew it. I did not see any strongest man drawing it like 'Umar b. Khattab. He brought out so much water that the camels of the people had enough to drink and then laid down (for rest).

حَدَّثَنَا حَرْمَلَةُ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ، الْمُسَيَّبِ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيبٍ عَلَيْهَا دَلْوٌ فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذَنُوبًا أَوْ ذَنُوبَيْنِ وَفِي نَزْعِهِ وَاللَّهُ يَغْفِرُ لَهُ ضَعْفٌ ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ " .

Reference : Sahih Muslim 2392 a
In-book reference : Book 44, Hadith 23
USC-MSA web (English) reference : Book 31, Hadith 5890
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yunus through another chain of transmitters.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَالْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، بِإِسْنَادِ يُونُسَ نَحْوَ حَدِيثِهِ .

Reference : Sahih Muslim 2392 b
In-book reference : Book 44, Hadith 24
USC-MSA web (English) reference : Book 31, Hadith 5891
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

I saw Ibn Abu Quhafa drawing (water) ; the rest of the hadith is the same.

حَدَّثَنَا الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ قَالَ الأَعْرَجُ وَغَيْرُهُ إِنَّ أَبَا هُرَيْرَةَ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رَأَيْتُ ابْنَ أَبِي قُحَافَةَ يَنْزِعُ " . بِنَحْوِ حَدِيثِ الزُّهْرِيِّ .

Reference : Sahih Muslim 2392 c
In-book reference : Book 44, Hadith 25
USC-MSA web (English) reference : Book 31, Hadith 5892
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

While I was asleep I saw myself drawing water from my tank in order to quench the thirst of the people that there came to me Abu Bakr. He took hold of the leathern bucket from my hand so that he should serve water to the people. He drew two bucketfuls and there was some weakness in his drawing (Allah may forgive him). Then there came Ibn Khattab and he took hold of that, and I did not see a person stronger than he (drawing water) until the people went away with their thirst quenched and the tank filled with water.

حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ، حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنِّي أَنْزِعُ عَلَى حَوْضِي أَسْقِي النَّاسَ فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرَوِّحَنِي فَنَزَعَ دَلْوَيْنِ وَفِي نَزْعِهِ ضُعْفٌ وَاللَّهُ يَغْفِرُ لَهُ فَجَاءَ ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ فَلَمْ أَرَ نَزْعَ رَجُلٍ قَطُّ أَقْوَى مِنْهُ حَتَّى تَوَلَّى النَّاسُ وَالْحَوْضُ مَلآنُ يَتَفَجَّرُ " .

Reference : Sahih Muslim 2392 d
In-book reference : Book 44, Hadith 26
USC-MSA web (English) reference : Book 31, Hadith 5893
(deprecated numbering scheme)

Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying:

I saw (in a dream) as if I was drawing water with a leathern bucket on a wooden pulley. There came Abu Bakr and he drew out a bucketful or two and as he drew out, some weakness (was perceived in it) (may Allah, the Exalted and Glorious, forgive him). Then Umar came in order to serve water -and the bucket was changed into a large leather bucket and I did not see such a wonderful man amongst persons (drawing water) and he went on serving water to the people until they were fully satisfied and then went to their resting places.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنِي أَبُو بَكْرِ بْنُ سَالِمٍ، عَنْ سَالِمٍ، بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُرِيتُ كَأَنِّي أَنْزِعُ بِدَلْوِ بَكْرَةٍ عَلَى قَلِيبٍ فَجَاءَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ فَنَزَعَ نَزْعًا ضَعِيفًا وَاللَّهُ تَبَارَكَ وَتَعَالَى يَغْفِرُ لَهُ ثُمَّ جَاءَ عُمَرُ فَاسْتَقَى فَاسْتَحَالَتْ غَرْبًا فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرْيَهُ حَتَّى رَوِيَ النَّاسُ وَضَرَبُوا الْعَطَنَ " .

Reference : Sahih Muslim 2393 a
In-book reference : Book 44, Hadith 27
USC-MSA web (English) reference : Book 31, Hadith 5894
(deprecated numbering scheme)

Salim b. 'Abdullah reported on the authority of his father some of the dreams of Allah's Messenger (ﷺ) pertaining to Abu Bakr and Umar b. Khattab (Allah be pleased with them) and a hadith like this.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رُؤْيَا، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي أَبِي بَكْرٍ وَعُمَرَ بْنِ الْخَطَّابِ رضى الله عنهما بِنَحْوِ حَدِيثِهِمْ ‏.‏

Reference : Sahih Muslim 2393 b
In-book reference : Book 44, Hadith 28
USC-MSA web (English) reference : Book 31, Hadith 5895
(deprecated numbering scheme)

Jabir reported Allah's Messenger (ﷺ) as saying:

I entered Paradise and saw in it a house or a palace. I said: For whom is it resersred? They (the Angels) said: It is for 'Umar b. Khattab. (The Prophet said to 'Umar b. Khattab): I intenied to get into it but I thought of your feelings. Thereupon 'Umar wept and said: Apostle of Allah, could I feel any jealousy in your case?

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، وَابْنِ الْمُنْكَدِرِ، سَمِعَا جَابِرًا، يُخْبِرُ عَنِ النَّبِيِّ صلى الله عليه وسلم ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُنْكَدِرِ، وَعَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا دَارًا أَوْ قَصْرًا فَقُلْتُ لِمَنْ هَذَا فَقَالُوا لِعُمَرَ بْنِ الْخَطَّابِ ‏.‏ فَأَرَدْتُ أَنْ أَدْخُلَ ‏.‏ فَذَكَرْتُ غَيْرَتَكَ ‏"‏ ‏.‏ فَبَكَى عُمَرُ وَقَالَ أَىْ رَسُولَ اللَّهِ أَوَعَلَيْكَ يُغَارُ

Reference : Sahih Muslim 2394 a
In-book reference : Book 44, Hadith 29
USC-MSA web (English) reference : Book 31, Hadith 5896
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir through another chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، وَابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، ح

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، ح

وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، سَمِعْتُ جَابِرًا، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَزُهَيْرٍ ‏.‏

Reference : Sahih Muslim 2394 b
In-book reference : Book 44, Hadith 30
USC-MSA web (English) reference : Book 31, Hadith 5897
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

While I was asleep I saw myself in Paradise and a woman performing ablution by the side of a palace. I said: For whom is it meant? They said: It is meant for 'Umar b. Khattab. (The Holy Prophet) said: There came across my mind the feeling of Umar and so I turned back and went away. Abu Huraira said: 'Umar wept as we were present in that meeting with Allah's Messenger (ﷺ) amongst us and Umar said: Allah's Messenger, may my father and mother be

taken as ransom for you. Could I at all feel any jealousy about you? This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ، أَخْبَرَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَوَضَّأُ إِلَى جَانِبِ قَصْرٍ فَقُلْتُ لِمَنْ هَذَا فَقَالُوا لِعُمَرَ بْنِ الْخَطَّابِ . فَذَكَرْتُ غَيْرَةَ عُمَرَ فَوَلَّيْتُ مُدْبِرًا " . قَالَ أَبُو هُرَيْرَةَ فَبَكَى عُمَرُ وَنَحْنُ جَمِيعًا فِي ذَلِكَ الْمَجْلِسِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ عُمَرُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ أَعَلَيْكَ أَغَارُ

وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا حَدَّثَنَا يَعْقُوبُ بْنُ، إِبْرَاهِيمَ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 2395 a, b
In-book reference	: Book 44, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5898

Sa'd b. Waqqas reported that Umar sought permission from Allah's Messenger (ﷺ) to visit him when some women of the Quraish were busy in talking with him and raising their voices above his Voiee. When'Umar sought permission they stood up and went hurriedly behind the curtain. Allah's Messenger (ﷺ) gave him permission smilingly. Thereupon 'Umar said:

Allah's Messenger, may Allah keep you happy all your life. Then Allah's Messenger (ﷺ) said: I wonder at these women who were with me and no sooner did they hear your voice, they immediately went behind the curtain. Thereupon 'Umar said: Allah's Messenger, you have more right that they should fear you. Then Umar (addressing the women) said: O ye enemies of yourselves, do you fear me and fear not the Messenger of Allah (ﷺ)? They said: Yes, you are harsh and strict as compared to the Messenger of Allah (ﷺ). Thereupon, Allah's Messenger (maypeace be upon him) said: By Him in Whose Hand is my life, if satan would encounter you in the way he would certainly take a different way from that of yours.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، ح وَحَدَّثَنَا حَسَنٌ، الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ، حَسَنٌ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ، بْنِ زَيْدٍ أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَخْبَرَهُ أَنَّ أَبَاهُ سَعْدًا قَالَ اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ عَالِيَةً أَصْوَاتُهُنَّ فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَضْحَكُ فَقَالَ عُمَرُ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَجِبْتُ مِنْ هَؤُلاَءِ اللاَّتِي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ " . قَالَ عُمَرُ فَأَنْتَ يَا رَسُولَ اللَّهِ أَحَقُّ أَنْ يَهَبْنَ . ثُمَّ قَالَ عُمَرُ أَىْ عَدُوَّاتِ أَنْفُسِهِنَّ أَتَهَبْنَنِي وَلاَ تَهَبْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم قُلْنَ نَعَمْ أَنْتَ أَغْلَظُ وَأَفَظُّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلاَّ سَلَكَ فَجًّا غَيْرَ فَجِّكَ " .

Reference : Sahih Muslim 2396
In-book reference : Book 44, Hadith 32
USC-MSA web (English) reference : Book 31, Hadith 5899
(deprecated numbering scheme)

Abu Huraira reported that Umar b. Khattab came to Allah's Messenger (ﷺ) while there were some women with him and they were raising their voices above the voice of Allah's Messenger (ﷺ) and when Umar sought permission to get into the house they went behind the curtain hurriedly. The rest of the hadith is the same.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا بِهِ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، أَخْبَرَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ نِسْوَةٌ قَدْ رَفَعْنَ أَصْوَاتَهُنَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْتَدَرْنَ الْحِجَابَ . فَذَكَرَ نَحْوَ حَدِيثِ الزُّهْرِيِّ .

Reference : Sahih Muslim 2397
In-book reference : Book 44, Hadith 33
USC-MSA web (English) reference : Book 31, Hadith 5900
(deprecated numbering scheme)

A'isha reported Allah's Messenger (ﷺ) as saying:

There had been among the people before you inspired persons and if there were any such among my Umma Umar b. Khattab would be one of them. Ibn Wahb explained the word Muhaddathun as those who receive hint from the High (Mulhamun).

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ، بْنِ سَعْدٍ عَنْ أَبِيهِ، سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ " قَدْ كَانَ يَكُونُ فِي الأُمَمِ قَبْلَكُمْ مُحَدَّثُونَ فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ " . قَالَ ابْنُ وَهْبٍ تَفْسِيرُ مُحَدَّثُونَ مُلْهَمُونَ .

Reference : Sahih Muslim 2398 a
In-book reference : Book 44, Hadith 34
USC-MSA web (English) reference : Book 31, Hadith 5901
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sa'd b. Ibrahim with the same chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا ابْنُ عُيَيْنَةَ، كِلاَهُمَا عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2398 b
In-book reference : Book 44, Hadith 35
USC-MSA web (English) reference : Book 31, Hadith 5902
(deprecated numbering scheme)

Ibn Umar reported Umar as saying:

My lord concorded with (my judgments) on three occasions. In case of the Station of Ibrahim, in case of the observance of veil and in case of the prisoners of Badr.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، قَالَ جُوَيْرِيَةُ بْنُ أَسْمَاءَ أَخْبَرَنَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ عُمَرُ وَافَقْتُ رَبِّي فِي ثَلاَثٍ فِي مَقَامِ إِبْرَاهِيمَ وَفِي الْحِجَابِ وَفِي أُسَارَى بَدْرٍ .

Reference : Sahih Muslim 2399

In-book reference : Book 44, Hadith 36
USC-MSA web (English) reference : Book 31, Hadith 5903
(deprecated numbering scheme)

Ibn Umar reported that when 'Abdullah b. Ubayy b. Salul (the hypocrite) died, his son Abdullah b. Abdullah came to Allah's Messenger (may peace be upon -him) and asked him to give his shirt which should be used for the coffin of his father. He gave that to him. Allah's Messenger (ﷺ) stood up to say prayer over him Thereupon I Umar caught hold of the clothe of Allah's Messenger (ﷺ) and said:

Allah's Messenger, are you going to offer prayer, whereas Allah has forbidden to offer prayer for him, whereupon Allah's Messenger (ﷺ) said: Allah has given me a choice saying: Ask forgiveness for them or you may not ask for them; even if you ask for them seventy times, I will make an addition to the seventy. He was a hypocrite and Allah's Messenger (ﷺ) said prayer over him that Allah, the Exalted and Glorious, revealed the verse:" And never pray over any one of them that has died and never should you stand by his grave" (ix. 84).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ أَنْ يُكَفِّنَ فِيهِ أَبَاهُ فَأَعْطَاهُ ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ عَلَيْهِ فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ { اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً} وَسَأَزِيدُ عَلَى سَبْعِينَ " . قَالَ إِنَّهُ مُنَافِقٌ . فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ} .

Reference : Sahih Muslim 2400 a
In-book reference : Book 44, Hadith 37
USC-MSA web (English) reference : Book 31, Hadith 5904
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitter but with the addition of the words:

" He abandoned saying prayer over the hypocrites who had died."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ فِي مَعْنَى حَدِيثِ أَبِي أُسَامَةَ وَزَادَ قَالَ فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ .

Reference : Sahih Muslim 2400 b
In-book reference : Book 44, Hadith 38
USC-MSA web (English) reference : Book 31, Hadith 5905
(deprecated numbering scheme)

(3) Chapter: The Virtues Of 'Uthman Bin 'Affan (RA) (3) باب مِنْ فَضَائِلِ عُثْمَانَ بْنِ عَفَّانَ رضى الله عنه

A'isha reported:

Allah's Messenger (ﷺ) was lying in the bed in my apartment with his thigh or his shank uncovered that Abu Bakr sought permission to get in. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then 'Umar sought permission for getting in and it was given to him and he conversed in that very state. Then 'Uthman sought permission for getting in; Allah's Messenger (ﷺ) sat down and he set right his

clothes. Mubammad (one of the narrators) said: I do not say that it happened on the same day. He ('Uthman) then entered and conversed and as he went out, A'isha said: Abu Bakr entered aind you did not stir and did not observe much care (in arranging your clothes), then 'Umar entered and you did not stir and did not arrange your clothes, then 'Uthman entered and you got up and set your clothes right, thereupon he said: Should I not show modesty to one whom even the Angels show modesty.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ عَطَاءٍ، وَسُلَيْمَانَ، ابْنَىْ يَسَارٍ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مُضْطَجِعًا فِي بَيْتِي كَاشِفًا عَنْ فَخِذَيْهِ أَوْ سَاقَيْهِ فَاسْتَأْذَنَ أَبُو بَكْرٍ فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَتَحَدَّثَ ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ وَهُوَ كَذَلِكَ فَتَحَدَّثَ ثُمَّ اسْتَأْذَنَ عُثْمَانُ فَجَلَسَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَسَوَّى ثِيَابَهُ - قَالَ مُحَمَّدٌ وَلاَ أَقُولُ ذَلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ دَخَلَ أَبُو بَكْرٍ فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهِ ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهِ ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ فَقَالَ " أَلاَ أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلاَئِكَةُ " .

Reference : Sahih Muslim 2401
In-book reference : Book 44, Hadith 39
USC-MSA web (English) reference : Book 31, Hadith 5906
(deprecated numbering scheme)

A'isha, the wife of Allah's Apostle (mav peace be upon him), and Uthman both reported that Abu Bakr sought permission from Allah's Messenger (ﷺ) for entrance (in his apartment) as he had been lying on his bed covered with the bed-sheet of A'isha, and he gave permission to Abu Bakr in that very state and he, having his need fulfilled, went back. Then Umar sought permission and it was given to him in that very state and, after having his need fulfilled, he went back. And 'Uthman reported:

Then I sought permission from him and he got up and raid to A'isha: Wrap yourself well with your cloth, then I got my need fulfilled and came back. And A'isha said: Allah's Messenger, why is it that I did not see you feeling any anxiety in case of dressing properly in the presence of Abu Bakr and 'Umar (Allah be pleased with them) as you showed in case of 'Uthman. Thereupon Allah's Messenger (ﷺ) said: Verily Uthman is a person who is very modest and I was afraid that if I permitted him to enter in this very state he would not inform me of his need.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ، بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ، أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم وَعُثْمَانَ حَدَّثَاهُ أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ لاَبِسٌ مِرْطَ عَائِشَةَ فَأَذِنَ لأَبِي بَكْرٍ وَهُوَ كَذَلِكَ فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ . قَالَ عُثْمَانُ ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ وَقَالَ لِعَائِشَةَ " اجْمَعِي عَلَيْكِ ثِيَابَكِ " . فَقَضَيْتُ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفْتُ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ مَا لِي لَمْ أَرَكَ فَزِعْتَ لأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَمَا فَزِعْتَ لِعُثْمَانَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ وَإِنِّي خَشِيتُ إِنْ أَذِنْتُ لَهُ عَلَى تِلْكَ الْحَالِ أَنْ لاَ يَبْلُغَ إِلَىَّ فِي حَاجَتِهِ " .

Reference : Sahih Muslim 2402 a
In-book reference : Book 44, Hadith 40

USC-MSA web (English) reference : Book 31, Hadith 5907
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Uthman and A'isha with the same wording.

حَدَّثَنَاهُ عَمْرٌو النَّاقِدُ، وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ يَعْقُوبَ، بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي يَحْيَى، بْنُ سَعِيدِ بْنِ الْعَاصِ أَنَّ سَعِيدَ بْنَ الْعَاصِ، أَخْبَرَهُ أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏ فَذَكَرَ بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ ‏.‏

Reference : Sahih Muslim 2402 b
In-book reference : Book 44, Hadith 41
USC-MSA web (English) reference : Book 31, Hadith 5908
(deprecated numbering scheme)

Abu Musa al-Ash'ari reported that while Allah's Messenger (ﷺ) was in one of the gardens of Medina, reclining against a pillow and fixing a stick in a mud, that a person came asking for the gate to be opened, whereupon he said:

Open it for him and give him glad tidings of Paradise and, lo, it was Abu Bakr. I opened (the gate) for him and gave him the glad tidings of Paradise. Then another person asked for the door to be opened, whereupon he said: Open it and give him the glad tidings of Piradise. He said: I went away and, lo, it was 'Umar. I opened it for him and gave him the glad tidings of Paradise. Then still another man asked for the door to be opened, and thereupon Allah's Apostle (ﷺ) said: Open it and give him the glad tidings of Paradise after a trial would afflict him. I went and, lo, it was 'Uthman b. 'Affan. 1 opened the door and gave him the glad tidings of Paradise and informed him (what the Prophet had said). Thereupon he said: O Allah, grant me steadfastness. Allah is one Whose help is to be sought.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَائِطٍ مِنْ حَائِطِ الْمَدِينَةِ وَهُوَ مُتَّكِئٌ يَرْكُزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطِّينِ إِذَا اسْتَفْتَحَ رَجُلٌ فَقَالَ ‏"‏ افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ ‏"‏ ‏.‏ قَالَ فَإِذَا أَبُو بَكْرٍ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ - قَالَ - ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ فَقَالَ ‏"‏ افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ ‏"‏ ‏.‏ قَالَ فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ - قَالَ - فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ ‏"‏ افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تَكُونُ ‏"‏ ‏.‏ قَالَ فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ - قَالَ - فَفَتَحْتُ وَبَشَّرْتُهُ بِالْجَنَّةِ - قَالَ - وَقُلْتُ الَّذِي قَالَ فَقَالَ اللَّهُمَّ صَبْرًا أَوِ اللَّهُ الْمُسْتَعَانُ ‏.‏

Reference : Sahih Muslim 2403 a
In-book reference : Book 44, Hadith 42
USC-MSA web (English) reference : Book 31, Hadith 5909
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Musa al-Ash'ari with a slight variation of wording.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ حَائِطًا وَأَمَرَنِي أَنْ أَحْفَظَ الْبَابَ ‏.‏ بِمَعْنَى حَدِيثِ عُثْمَانَ بْنِ غِيَاثٍ ‏.‏

Reference : Sahih Muslim 2403 b
In-book reference : Book 44, Hadith 43
USC-MSA web (English) reference : Book 31, Hadith 5910
(deprecated numbering scheme)

Abu Musa Ash'ari reported that he performed ablution in his house and then came out saying:
I would remain with Allah's Messenger (ﷺ) the whole day long. He came to the mosque, and asked about Allah's Apostle (ﷺ). They (his Companions) said: He has gone in this direction. He (Abu Musa Ash'ari) said: I followed his steps asking about him until I came to Bi'r Aris (it is a well in the suburb of Medina). I sat by its wooden door until Allah's Messenger (ﷺ) had relieved himself and then performed ablution. I went to him and he was sitting with his shanks uncovered hp to the knees and his legs dangl- ing in that well. I offered him salutations. I then came back and sat at the door as if I had been a chamberlain at the door of Allah's Messenger (ﷺ) that day. There came Abu Bakr and knocked the door and I said: Who is it? He said: This is Abu Bakr. I said: Wait, please. I went and said: Allah's Messenger, here is Abu Bakr seeking permission. Thereupon he said: Admit him and give him glad tidings of Paradise. I came and I said to Abu Bakr to get in (and also told him) that Allah's Messenger (ﷺ) was giving him the glad tidings of Paradise. Abu Bakr got in and sat on the right side of Allah's Messenger (ﷺ) and dangled his feet in the well as Allah's Messenger (ﷺ) had done, and he uncovered his shanks. I then returned and sat there and I had left my brother as he had been performing ablution and he was to meet me and I said: If Allah would intend goodness for such and such he would intend goodness for his brother and He would bring him. I was thinking this that a person stirred the door. I said: Who is it. He said: This is Umar b., Khattab. I said: Wait. Then I came to Allah's Messenger (ﷺ), greeted him and said: Here is 'Umar seeking your. permission to get in. Thereupon he said: Let him come in and give him glad tid- ings of Paradise. I came to Umar and said: There is permission for you and glad tidings for you from Allah's Messenger (ﷺ) for Paradise. He got in and sat on the left side of Allah's Messenger (ﷺ) with his feet dangling in the well. I then returned and sat and said: If Allah would intend goodness for such and such (that is for his brother), He would bring him. And I was contemplat- ing over it that a man stirred the door and I said: Who is it? He said: This is Uthman b. Affan. I said: Wait, please. I then came to Allah's Messenger (ﷺ) and informed him. and he said: Admit him and give him glad tidings (and inform) him of the turmoil which he shall have to face. I came and said: Get in, Allah's Messenger (ﷺ) gives you the glad tidings of Paradise along with the trial which you shall have to face. He got in and saw the elevated plan round the well fully occupied. He sat on the other side. Sharik said that Sa'id b. al-Musayyib reported: I drew a conclusion from it that their groves would be (in this very state, the graves of Hadrat Abu Bakr, 'Umar Faruq by the tide of the Prophet [may peace be upon him] and the grave of Hadrat 'Uthman away from their graves).

حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ الْيَمَامِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَخْبَرَنِي أَبُو مُوسَى الأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ فَقَالَ لأَلْزَمَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم وَلأَكُونَنَّ مَعَهُ يَوْمِي هَذَا . قَالَ فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا خَرَجَ . وَجَّهَ هَا هُنَا - قَالَ - فَخَرَجْتُ عَلَى أَثَرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بِئْرَ أَرِيسٍ - قَالَ - فَجَلَسْتُ عِنْدَ الْبَابِ وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم حَاجَتَهُ وَتَوَضَّأَ فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بِئْرِ أَرِيسٍ وَتَوَسَّطَ قُفَّهَا وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ - قَالَ - فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ لأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْيَوْمَ . فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ . فَقُلْتُ عَلَى رِسْلِكَ - قَالَ - ثُمَّ ذَهَبْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ " . قَالَ فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ ادْخُلْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُبَشِّرُكَ بِالْجَنَّةِ - قَالَ - فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَعَهُ فِي الْقُفِّ وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ كَمَا صَنَعَ النَّبِيُّ صلى الله عليه وسلم

وَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ - يُرِيدُ أَخَاهُ - خَيْرًا يَأْتِ بِهِ . فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ . فَقُلْتُ عَلَى رِسْلِكَ . ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ هَذَا عُمَرُ يَسْتَأْذِنُ فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ " . فَجِئْتُ عُمَرَ فَقُلْتُ أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْجَنَّةِ - قَالَ - فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْقُفِّ عَنْ يَسَارِهِ وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْرًا - يَعْنِي أَخَاهُ - يَأْتِ بِهِ فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ عُثْمَانُ بْنُ عَفَّانَ . فَقُلْتُ عَلَى رِسْلِكَ - قَاó - وَجِئْتُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ مَعَ بَلْوَى تُصِيبُهُ " . قَالَ فَجِئْتُ فَقُلْتُ ادْخُلْ وَيُبَشِّرُكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْجَنَّةِ مَعَ بَلْوَى تُصِيبُكَ - قَالَ - فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ فَجَلَسَ وُجَاهَهُمْ مِنَ الشِّقِّ الآخَرِ . قَالَ شَرِيكٌ فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَأَوَّلْتُهَا قُبُورَهُمْ .

Reference : Sahih Muslim 2403 c
In-book reference : Book 44, Hadith 44
USC-MSA web (English) reference : Book 31, Hadith 5911
(deprecated numbering scheme)

Abu Musa. reported:

I set out with the intention (of meeting) Allah's Messenger (ﷺ) and came to know that he had gone to the gardens (in the suburb of Medina). I followed him and found him in a garden sitting upon an elevated place round the well with his shanks uncovered which had been dangling in the well. The rest of the hadith is the same but with this variation that there is no mention of the words of Sa'id: all drew a conclusion from it pertaining to their graves."

حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ حَدَّثَنِي أَبُو مُوسَى الأَشْعَرِيُّ، هَا هُنَا - وَأَشَارَ لِي سُلَيْمَانُ إِلَى مَجْلِسِ سَعِيدٍ نَاحِيَةَ الْمَقْصُورَةِ - قَالَ أَبُو مُوسَى خَرَجْتُ أُرِيدُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَوَجَدْتُهُ قَدْ سَلَكَ فِي الأَمْوَالِ فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ دَخَلَ مَالاً فَجَلَسَ فِي الْقُفِّ وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ حَسَّانَ وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ فَأَوَّلْتُهَا قُبُورَهُمْ .

Reference : Sahih Muslim 2403 d
In-book reference : Book 44, Hadith 45
USC-MSA web (English) reference : Book 31, Hadith 5911
(deprecated numbering scheme)

Sa'id b. al-Musayyib reported Abu Musa Ash'ari having said that Allah's Messenger (ﷺ) set out one day to the suburbs of Medina for reliev- ing himself. I followed his steps. The rest of the hadith is the same. Ibn Musayyib said:

I concluded (from the manner of their sitting) the (order) of their graves. (The three) would be together (the graves of the Holy Prophet, Hadrat Abu Bakr and Hadrat Umar) and that of 'Uthman would be separate (from them).

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالاَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي، مَرْيَمَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ، بْنِ الْمُسَيَّبِ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا إِلَى حَائِطٍ بِالْمَدِينَةِ لِحَاجَتِهِ فَخَرَجْتُ فِي إِثْرِهِ . وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ وَذَكَرَ فِي الْحَدِيثِ قَالَ ابْنُ الْمُسَيَّبِ . فَتَأَوَّلْتُ ذَلِكَ قُبُورَهُمُ اجْتَمَعَتْ هَا هُنَا وَانْفَرَدَ عُثْمَانُ .

Reference : Sahih Muslim 2403 e
In-book reference : Book 44, Hadith 46
USC-MSA web (English) reference : Book 31, Hadith 5912
(deprecated numbering scheme)

(4) Chapter: The Virtues Of 'Ali Bin Abi Talib (RA) (4) باب مِنْ فَضَائِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ رضى الله عنه

Amir b Sa'd b. Abi Waqqas reporte (l on the authority of his father that Allah's Messenger (ﷺ) addressing 'All said:

You are in the same position with relation to me as Aaron- (Harun) was in relation to Moses but with (this explicit difference) that there is no prophet after me. Sa'd said: I had an earnest desire to hear it directly from Sa'd, so I met him and narrated to him what (his son) Amir had narrated to me, whereupon he said: Yes, I did hear it. I said: Did you hear it yourself? Thereupon he placed his fingers upon his ears and said: Yes, and if not, let both my ears become deaf.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ وَسُرَيْجُ بْنُ يُونُسَ كُلُّهُمْ عَنْ يُوسُفَ الْمَاجِشُونِ، - وَاللَّفْظُ لاِبْنِ الصَّبَّاحِ - حَدَّثَنَا يُوسُفُ، أَبُو سَلَمَةَ الْمَاجِشُونُ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ، بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَلِيٍّ " أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي " . قَالَ سَعِيدٌ فَأَحْبَبْتُ أَنْ أُشَافِهَ بِهَا سَعْدًا فَلَقِيتُ سَعْدًا فَحَدَّثْتُهُ بِمَا حَدَّثَنِي عَامِرٌ فَقَالَ أَنَا سَمِعْتُهُ . فَقُلْتُ آنْتَ سَمِعْتَهُ فَوَضَعَ إِصْبَعَيْهِ عَلَى أُذُنَيْهِ فَقَالَ نَعَمْ وَإِلاَّ فَاسْتَكَّتَا .

Reference : Sahih Muslim 2404 a
In-book reference : Book 44, Hadith 47
USC-MSA web (English) reference : Book 31, Hadith 5913
(deprecated numbering scheme)

Sa'd b. Abi Waqqas reported that Allah's Messenger (ﷺ) left 'Ali b. Abi Talib behind him (as he proceeded) to the expedition of Tabuk, whereupon he ('Ali) said:

Allah's Messenger, are you leaving me behind amongst women and children? Thereupon he (the Holy Prophet) said: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me?

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ، أَبِي وَقَّاصٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ خَلَّفَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ فِي غَزْوَةِ تَبُوكَ فَقَالَ يَا رَسُولَ اللَّهِ تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ فَقَالَ " أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لاَ نَبِيَّ بَعْدِي " .

Reference : Sahih Muslim 2404 b
In-book reference : Book 44, Hadith 48
USC-MSA web (English) reference : Book 31, Hadith 5914
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2404 c

In-book reference : Book 44, Hadith 49
USC-MSA web (English) reference : Book 31, Hadith 5915
(deprecated numbering scheme)

Amir b. Sa'd b. Abi Waqqas reported on the authority of his father that Muawiya b. Abi Sufyin appointed Sa'd as the Governor and said:

What prevents you from abusing Abu Turab (Hadrat 'Ali), whereupon be said: It is because of three things which I remember Allah's Messenger (ﷺ) having said about him that I would not abuse him and even if I find one of those three things for me, it would be more dear to me than the red camelg. I heard Allah's Messenger (ﷺ) say about 'Ali as he left behind hrin in one of his campaigns (that was Tabuk). 'All said to him: Allah's Messenger, you leave me behind along with women and children. Thereupon Allah's Messenger (ﷺ) said to him: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no prophethood after me. And I (also) heard him say on the Day of Khaibar: I would certainly give this standard to a person who loves Allah and his Messenger and Allah and his Messenger love him too. He (the narrator) said: We have been anxiously waiting for it, when he (the Holy Prophet) said: Call 'Ali. He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed:" Let us summon our children and your children." Allah's Messenger (ﷺ) called 'Ali, Fitima, Hasan and Husain and said: O Allah, they are my family.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ فَقَالَ أَمَّا مَا ذَكَرْتُ ثَلاَثًا قَالَهُنَّ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَنْ أَسُبَّهُ لأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَىَّ مِنْ حُمْرِ النَّعَمِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لَهُ خَلَّفَهُ فِي بَعْضِ مَغَازِيهِ فَقَالَ لَهُ عَلِيٌّ يَا رَسُولَ اللَّهِ خَلَّفْتَنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نُبُوَّةَ بَعْدِي " . وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ " . قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ " ادْعُوا لِي عَلِيًّا " . فَأُتِيَ بِهِ أَرْمَدَ فَبَصَقَ فِي عَيْنِهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ وَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ { فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ} دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ " اللَّهُمَّ هَؤُلاَءِ أَهْلِي " .

Reference : Sahih Muslim 2404 d
In-book reference : Book 44, Hadith 50
USC-MSA web (English) reference : Book 31, Hadith 5915
(deprecated numbering scheme)

Sa'd reported Allah's Apostle (ﷺ) as saying to 'Ali:

Aren't you satisfied with being unto me what Aaron was unto Moses?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، سَمِعْتُ إِبْرَاهِيمَ، بْنَ سَعْدٍ عَنْ سَعْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ لِعَلِيٍّ " أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى " .

Reference : Sahih Muslim 2404 e
In-book reference : Book 44, Hadith 51
USC-MSA web (English) reference : Book 31, Hadith 5916

(deprecated numbering scheme)

Suhail reported on the authority of Abu Huraira that Allah's Messenger (ﷺ) said on the Day of Khaibar:

I shall certainly give this standard in the hand of one who loves Allah and his Messenger and Allah will grant victory at his hand. Umar b. Khattab said: Never did I cherish for leadership but on that day. I came before him with the hope that I may be called for this, but Allah's Messenger (ﷺ) called 'Ali b. Abu Talib and he conferred (this honour) upon him and said: Proceed on and do not look about until Allah grants you victory, and 'Ali went a bit and then halted and did not look about and then said in a loud voice: Allah's Messenger, on what issue should I fight with the people? Thereupon he (the Prophet) said: Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger, and when they do that then their blood and their riches are inviolable from your hands but what is justified by law and their reckoning is with Allah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلاً يُحِبُّ اللَّهَ وَرَسُولَهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ " . قَالَ عُمَرُ بْنُ الْخَطَّابِ مَا أَحْبَبْتُ الإِمَارَةَ إِلاَّ يَوْمَئِذٍ - قَالَ - فَتَسَاوَرْتُ لَهَا رَجَاءَ أَنْ أُدْعَى لَهَا - قَالَ - فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ فَأَعْطَاهُ إِيَّاهَا وَقَالَ " امْشِ وَلاَ تَلْتَفِتْ حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ " . قَالَ فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ فَصَرَخَ يَا رَسُولَ اللَّهِ عَلَى مَاذَا أُقَاتِلُ النَّاسَ قَالَ " قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ " .

Reference	: Sahih Muslim 2405
In-book reference	: Book 44, Hadith 52
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5917

Sahl b. Sa'd reported that Allah's Messenger (ﷺ) said on the Day of Khaibar:

I would certainly give this standard to a person at whose hand Allah would grant victory and who loves Allah and His Messenger and Allah and His Messenger love him also. The people spent the night thinking as to whom it would be given. When it was morning the people hastened to Allah's Messenger (ﷺ) all of them hoping that that would be given to him. He (the Holy Prophet) said: Where is 'Ali b. Abu Talib? They said: Allah's Messenger, his eyes are sore. He then sent for him and he was brought and Allah's Messenger (ﷺ) applied saliva to his eyes and invoked blessings and he was all right, as if he had no ailment at all, and conferred upon him the standard. 'Ali said: Allah's Messenger, I will fight them until they are like us. Thereupon he (the Holy Prophet) said: Advance cautiously until you reach their open places, thereafter invite them to Islam and inform them what is obligatory for them from the rights of Allah, for, by Allah, if Allah guides aright even one person through you that is better for you than to possess the most valuable of the camels.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ - عَنْ أَبِي، حَازِمٍ عَنْ سَهْلٍ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ هَذَا - حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي حَازِمٍ، أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ " . قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا - قَالَ - فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ

" أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ " . فَقَالُوا هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ - قَالَ - فَأَرْسَلُوا إِلَيْهِ فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا . فَقَالَ " انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ " .

Reference : Sahih Muslim 2406
In-book reference : Book 44, Hadith 53
USC-MSA web (English) reference : Book 31, Hadith 5918
(deprecated numbering scheme)

Salama b. Akwa' reported that it was 'Ali whom Allah's Apostle (ﷺ) left behind him (in the charge of his family and the Islamic State) on the occasion of the campaign of Khaibar, and his eyes were inflamed and he said:

Is it for me to remain behind Allah's Messenger (ﷺ)? So he went forth and rejoined Allah's Apostle (ﷺ) and on the evening of that night (after which) next morning Allah granted victory. Allah's Messenger (ﷺ) said: I will certainly give this standard to a man whom Allah and His Messenger love. or he said: Who loves Allah or His Messenger and Allah will grant him victory through him, and, lo, we saw 'Ali whom we least expected (to be present on that occasion). They (the Companions) said: Here is 'Ali. Thereupon Allah's Messenger (may peace be upon hin) gave him the standard. Allah granted victory at his hand.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي، عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، قَالَ كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ صلى الله عليه وسلم فِي خَيْبَرَ وَكَانَ رَمِدًا فَقَالَ أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَخَرَجَ عَلِيٌّ فَلَحِقَ بِالنَّبِيِّ صلى الله عليه وسلم فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأُعْطِيَنَّ الرَّايَةَ - أَوْ لَيَأْخُذَنَّ بِالرَّايَةِ - غَدًا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ أَوْ قَالَ يُحِبُّ اللَّهَ وَرَسُولَهُ يَفْتَحُ اللَّهُ عَلَيْهِ " . فَإِذَا نَحْنُ بِعَلِيٍّ وَمَا نَرْجُوهُ فَقَالُوا هَذَا عَلِيٌّ . فَأَعْطَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الرَّايَةَ فَفَتَحَ اللَّهُ عَلَيْهِ .

Reference : Sahih Muslim 2407
In-book reference : Book 44, Hadith 54
USC-MSA web (English) reference : Book 31, Hadith 5919
(deprecated numbering scheme)

Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him:

Zaid. you have been able to acquire a great virtue that you saw Allah's Messenger (ﷺ) listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (ﷺ). He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (ﷺ), so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah's Messenger (ﷺ) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in

which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَشُجَاعُ بْنُ مَخْلَدٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو حَيَّانَ، حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ، قَالَ انْطَلَقْتُ أَنَا وَحُصَيْنُ، بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَسَمِعْتَ حَدِيثَهُ وَغَزَوْتَ مَعَهُ وَصَلَّيْتَ خَلْفَهُ لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا حَدِّثْنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - يَا ابْنَ أَخِي وَاللَّهِ لَقَدْ كَبِرَتْ سِنِّي وَقَدُمَ عَهْدِي وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَا حَدَّثْتُكُمْ فَاقْبَلُوا وَمَا لاَ فَلاَ تُكَلِّفُونِيهِ . ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعَظَ وَذَكَّرَ ثُمَّ قَالَ " أَمَّا بَعْدُ أَلاَ أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ " . فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ ثُمَّ قَالَ " وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي " . فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ . قَالَ وَمَنْ هُمْ قَالَ هُمْ آلُ عَلِيٍّ وَآلُ عَقِيلٍ وَآلُ جَعْفَرٍ وَآلُ عَبَّاسٍ . قَالَ كُلُّ هَؤُلاَءِ حُرِمَ الصَّدَقَةَ قَالَ نَعَمْ .

Reference	: Sahih Muslim 2408 a
In-book reference	: Book 44, Hadith 55
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5920

This hadith has been narrated on the authority of Zaid b. Arqam through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، حَدَّثَنَا حَسَّانُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَسَاقَ الْحَدِيثَ بِنَحْوِهِ بِمَعْنَى حَدِيثِ زُهَيْرٍ .

Reference	: Sahih Muslim 2408 b
In-book reference	: Book 44, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5921

This hadith has been transmitted on the authority of Abu Hayyan but with this addition:

" The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، كِلاَهُمَا عَنْ أَبِي حَيَّانَ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ إِسْمَاعِيلَ وَزَادَ فِي حَدِيثِ جَرِيرٍ " كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ مَنِ اسْتَمْسَكَ بِهِ وَأَخَذَ بِهِ كَانَ عَلَى الْهُدَى وَمَنْ أَخْطَأَهُ ضَلَّ " .

Reference : Sahih Muslim 2408 c
In-book reference : Book 44, Hadith 57
USC-MSA web (English) reference : Book 31, Hadith 5922
(deprecated numbering scheme)

Yazid b. Hayyan reported:

We went to him (Zaid b. Arqam) and said to him. You have found goodness (for you had the honour) to live in the company of Allah's Messenger (ﷺ) and offered prayer behind him, and the rest of the hadith is the same but with this variation of wording that lie said: Behold, for I am leaving amongst you two weighty things, one of which is the Book of Allah, the Exalted and Glorious, and that is the rope of Allah. He who holds it fast would be on right guidance and he who abandons it would be in error, and in this (hadith) these words are also found: We said: Who are amongst the members of the household? Aren't the wives (of the Holy Prophet) included amongst the members of his house hold? Thereupon he said: No, by Allah, a woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her people; the members of his household include his ownself and his kith and kin (who are related to him by blood) and for him the acceptance of Zakat is prohibited.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ الرَّيَّانِ، حَدَّثَنَا حَسَّانُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنْ سَعِيدٍ، - وَهُوَ ابْنُ مَسْرُوقٍ - عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ لَقَدْ رَأَيْتَ خَيْرًا . لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَصَلَّيْتَ خَلْفَهُ . وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ غَيْرَ أَنَّهُ قَالَ " أَلاَ وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَحَدُهُمَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ هُوَ حَبْلُ اللَّهِ مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلاَلَةٍ " . وَفِيهِ فَقُلْنَا مَنْ أَهْلُ بَيْتِهِ نِسَاؤُهُ قَالَ لاَ وَايْمُ اللَّهِ إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَى أَبِيهَا وَقَوْمِهَا أَهْلُ بَيْتِهِ أَصْلُهُ وَعَصَبَتُهُ الَّذِينَ حُرِمُوا الصَّدَقَةَ بَعْدَهُ .

Reference : Sahih Muslim 2408 d
In-book reference : Book 44, Hadith 58
USC-MSA web (English) reference : Book 31, Hadith 5923
(deprecated numbering scheme)

Sahl b. Sa'd reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl b. Sa'd and ordered him to abuse All Sahl refused to do that. He (the governor) said to him:

If you do not agree to it (at least) say: May Allah curse Abu Turab. Sahl said: There was no name dearer to All than Abu Turab (for it was given to him by the Prophet himself) and he felt delighted when he was called by this name. He (the governor) said to him: Narrate to us the story of his being nanied as Abu Turab. He said: Allah's Messenger (ﷺ) came to the house of Fatima and he did not find 'Ali in the house; whereupon he said: Where is your uncle's son? She said: (There cropped up something) between me and him which had annoyed him with me. He went out and did not rest here. Allah's Messenger (ﷺ) said to a person to find out where he was. He came and said: Allah's Messenger, he is sleeping in the mosque. Allah's Messenger (ﷺ) came to him and found him lying in the mosque and saw that his mantle had slipped from his back and his back was covered with dust and Allah's Messenger (ﷺ) began to wipe it away from him (from the body of Hadrat 'Ali) saying: Get up, covered with dust; get up, covered with dust.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ أَبِي حَازِمٍ - عَنْ أَبِي، حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ - قَالَ - فَدَعَا سَهْلَ بْنَ سَعْدٍ فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا - قَالَ - فَأَبَى سَهْلٌ فَقَالَ لَهُ أَمَّا إِذْ أَبَيْتَ فَقُلْ لَعَنَ اللَّهُ أَبَا التُّرَابِ . فَقَالَ سَهْلٌ مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي التُّرَابِ وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا . فَقَالَ لَهُ أَخْبِرْنَا عَنْ قِصَّتِهِ لِمَ سُمِّيَ أَبَا تُرَابٍ قَالَ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ فَقَالَ " أَيْنَ ابْنُ عَمِّكِ " . فَقَالَتْ كَانَ بَيْنِي وَبَيْنَهُ شَىْءٌ فَغَاضَبَنِي فَخَرَجَ فَلَمْ يَقِلْ عِنْدِي فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لإِنْسَانٍ " انْظُرْ أَيْنَ هُوَ " . فَجَاءَ فَقَالَ يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاقِدٌ . فَجَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تُرَابٌ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَمْسَحُهُ عَنْهُ وَيَقُولُ " قُمْ أَبَا التُّرَابِ قُمْ أَبَا التُّرَابِ " .

Reference : Sahih Muslim 2409
In-book reference : Book 44, Hadith 59
USC-MSA web (English) reference : Book 31, Hadith 5924
(deprecated numbering scheme)

(5) Chapter: The Virtues Of Sa'd Bin Abi Waqqas (RA)

(5) باب فِي فَضْلِ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضى الله عنه

'A'isha reported that Allah's Messenger (may peace he upon him) lay on bed during one night and said:

Were there a pious person from amongst my companions who should keep a watch for me during the nightt? She said: We heard the noise of arms, whereupon Allah's Messenger (ﷺ) said: Who is it? And Sa'd b. Abi Waqqas said: Allah's MesseDger. I have come to serve as your sentinel. 'A'isha said: Allah' s Messenger (ﷺ) slept (such a sound sleep) that I heard the noise of his snoring.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ، قَالَتْ أَرِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَقَالَ لَيْتَ رَجُلاً صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ . قَالَتْ وَسَمِعْنَا صَوْتَ السِّلاَحِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا " . قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ يَا رَسُولَ اللَّهِ جِئْتُ أَحْرُسُكَ . قَالَتْ عَائِشَةُ فَنَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى سَمِعْتُ غَطِيطَهُ .

Reference : Sahih Muslim 2410 a
In-book reference : Book 44, Hadith 60
USC-MSA web (English) reference : Book 31, Hadith 5925
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (may peace he upon him) laid down on bed during one night on his arrival at Medina and said:

Were there a pious person from amongst my Companions who should keep a watch for me durin. the night? She (A'isha) reported: We were in this state that we heard the clanging noise of arms. lie (the Holy Prophet) said: Who is it? He said: This is Sa'd b. Abi Waqqas. Allah's Messenger (ﷺ) said to him: What brings you here? Thereupon he said: I harboured fear (lest any harm should come to) Allah's Messenger (ﷺ), so I came to serve as your sentinel. Allah's Messenger (ﷺ) invoked blessings upon him. He then slept. This hadith has been transmitted on the authority of Ibn Rumh with a slight variation of wording.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عَائِشَةَ، قَالَتْ سَهِرَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَقْدَمَهُ الْمَدِينَةَ لَيْلَةً فَقَالَ " لَيْتَ رَجُلاً صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ " . قَالَتْ فَبَيْنَا نَحْنُ كَذَلِكَ سَمِعْنَا خَشْخَشَةَ سِلاَحٍ فَقَالَ " مَنْ هَذَا " . قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا جَاءَ بِكَ " . قَالَ وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَجِئْتُ أَحْرُسُهُ . فَدَعَا لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ نَامَ . وَفِي رِوَايَةِ ابْنِ رُمْحٍ فَقُلْنَا مَنْ هَذَا

Reference : Sahih Muslim 2410 b
In-book reference : Book 44, Hadith 61
USC-MSA web (English) reference : Book 31, Hadith 5926
(deprecated numbering scheme)

'Abdullah b. 'Amir b. Rabi reported A'isha as saying:
Allah's Messenger (ﷺ) went to bed one night; the rest of the hadith is the same.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ، يَقُولُ قَالَتْ عَائِشَةُ أَرِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ . بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلاَلٍ .

Reference : Sahih Muslim 2410 c
In-book reference : Book 44, Hadith 62
USC-MSA web (English) reference : Book 31, Hadith 5927
(deprecated numbering scheme)

'Abdullah b. Shaddad reported that he heard 'Allahs saying:
Allah's Messenger (ﷺ) did not gather his parents except in case of Sa'd b. Malik that he said to him on the Day of Ubud: Shoot an arrow, may my father and mother be taken as ransom for you.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ سَمِعْتُ عَلِيًّا، يَقُولُ مَا جَمَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَوَيْهِ لأَحَدٍ غَيْرَ سَعْدِ بْنِ مَالِكٍ فَإِنَّهُ جَعَلَ يَقُولُ لَهُ يَوْمَ أُحُدٍ " ارْمِ فِدَاكَ أَبِي وَأُمِّي " .

Reference : Sahih Muslim 2411 a
In-book reference : Book 44, Hadith 63
USC-MSA web (English) reference : Book 31, Hadith 5928
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ali through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ح حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَإِسْحَاقُ الْحَنْظَلِيُّ، عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ مِسْعَرٍ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، كُلُّهُمْ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2411 b
In-book reference : Book 44, Hadith 64
USC-MSA web (English) reference : Book 31, Hadith 5929
(deprecated numbering scheme)

Sa'd b Abi Waqqqs said:
Allah's Messenger (may peace he upon him) gathered his parents for me on the Day of Uhud.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَوَيْهِ يَوْمَ أُحُدٍ ‏.‏

Reference : Sahih Muslim 2412 a
In-book reference : Book 44, Hadith 65
USC-MSA web (English) reference : Book 31, Hadith 5930
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yabyl b. Sa'id with the same chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، كِلاَهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 2412 b
In-book reference : Book 44, Hadith 66
USC-MSA web (English) reference : Book 31, Hadith 5931
(deprecated numbering scheme)

'Amir b. Sa'd reported oLi the authority of his father that Allah's Apostle (ﷺ) gathered for him on the Day of Uhud his parents when a polytheist had set fire to (i. e. attacked fiercely) the Muslims. Thereupon Allah's Apostle (ﷺ) said to him:

(Sa'd), shoot an arrow, (Sa'd), may my mother and father be taken as ransom for you. I drew an arrow and I shot a featherless arrow at him aiming his side that lie fell down and his private parts were exposed. Allah's Messenger (ﷺ) laughed that I saw his front teeth.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم جَمَعَ لَهُ أَبَوَيْهِ يَوْمَ أُحُدٍ ‏.‏ قَالَ كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَحْرَقَ الْمُسْلِمِينَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم ‏"‏ ارْمِ فِدَاكَ أَبِي وَأُمِّي ‏"‏ ‏.‏ قَالَ فَنَزَعْتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَصْلٌ فَأَصَبْتُ جَنْبَهُ فَسَقَطَ فَانْكَشَفَتْ عَوْرَتُهُ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى نَظَرْتُ إِلَى نَوَاجِذِهِ ‏.‏

Reference : Sahih Muslim 2412 c
In-book reference : Book 44, Hadith 67
USC-MSA web (English) reference : Book 31, Hadith 5932
(deprecated numbering scheme)

Mus'ab b. Sa'd reported on the authority of his father that many verses of the Qur'an had been revealed in connection with him. His mother Umm Sa'd had taken oath that she would never talk with him until he abandoned his faith and she neither ate nor drank and said:

Allah has commanded you to treat well your parents and I am your mother and I command you to do this. She passed three days in this state until she fainted because of extreme hunger and at that time her son whose name was Umara stood up and served her drink and she began to curse Sa'd that Allah, the Exalted and Glorions, revealed these verses of the Holy Qur'an:" And We have enjoined upon a person goodness to his parents but if they contend with thee to associate (others) with Me of which you have no knowledge, then obey them not" (xxix. 8) ; Treat thein with customary good in this world" (xxxi. 15). He also reported that there fell to the lot of Allah's Messenger (ﷺ) huge spoils of war and there was one sword in them. I picked that up and came to Allah's Messenger (ﷺ) and said: Bestow this sword upon me (as my share in the spoils of war) and you know my state. Thereupon he said: Return it

to the place from where you picked it up. I went back until I decided to throw it in a store but my soul repulsed me so I came back and asked him to give that sword to me. He said in a loud voice to return it to the place from where I had picked it up. It was on this occasion that this verse was revealed:" They asked about the spoils of war" (viii. 1). He further said: I once fell ill and sent a message to Allah's Apostle (ﷺ). He visited me and I said to him: Permit me to distribute (in charity) my property as much as I like. He did not agree. I said: (Permit me to distribute) half of it. He did not agree. I said: (Permit me to distribute) the third part, whereupon he kept quiet and it was after this (that the distribution of one's property in charity) to the extent of one-third was held valid. He further said: I came to a group of persons of the Ansir and Muhajirin and they said: Come, so that we may serve you wine, and it was before the use of wine had been prohibited. I went to them in a garden and there had been with them the roasted head of a camel and a small water-skin containing wine. I ate and drank along with them and there came under discussion the Ansr (Helpers) and Muhajirin (immigrants). I said: The immigrants are better than the Ansar, that a person picked up a portion of the head (of the camel and struck me with it that my nose was injured. I came to Allah's Messenger (ﷺ) and informed him of the situation that Aliah, the Exalted and Glorious, revealed verses pertaining to wine:" Intoxicants and the games of chance and (sacrificing to) stones set up and (divining by) arrows are only an uncleanliness, the devil's work" (v. 90).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ - قَالَ - حَلَفَتْ أُمُّ سَعْدٍ أَنْ لاَ تُكَلِّمَهُ أَبَدًا حَتَّى يَكْفُرَ بِدِينِهِ وَلاَ تَأْكُلَ وَلاَ تَشْرَبَ . قَالَتْ زَعَمْتَ أَنَّ اللَّهَ وَصَّاكَ بِوَالِدَيْكَ وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا . قَالَ مَكَثَتْ ثَلاَثًا حَتَّى غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَةُ فَسَقَاهَا فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ هَذِهِ الآيَةَ { وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْنًا} { وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي} وَفِيهَا { وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا} قَالَ وَأَصَابَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَنِيمَةً عَظِيمَةً فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ فَأَتَيْتُ بِهِ الرَّسُولَ صلى الله عليه وسلم فَقُلْتُ نَفِّلْنِي هَذَا السَّيْفَ فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ . فَقَالَ " رُدُّهُ مِنْ حَيْثُ أَخَذْتَهُ " . فَانْطَلَقْتُ حَتَّى إِذَا أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبَضِ لاَمَتْنِي نَفْسِي فَرَجَعْتُ إِلَيْهِ فَقُلْتُ أَعْطِنِيهِ . قَالَ فَشَدَّ لِي صَوْتَهُ " رُدُّهُ مِنْ حَيْثُ أَخَذْتَهُ " . قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَسْأَلُونَكَ عَنِ الأَنْفَالِ} قَالَ وَمَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَتَانِي فَقُلْتُ دَعْنِي أَقْسِمْ مَالِي حَيْثُ شِئْتُ . قَالَ فَأَبَى . قُلْتُ فَالنِّصْفَ . قَالَ فَأَبَى . قُلْتُ فَالثُّلُثَ . قَالَ فَسَكَتَ فَكَانَ بَعْدُ الثُّلُثُ جَائِزًا . قَالَ وَأَتَيْتُ عَلَى نَفَرٍ مِنَ الأَنْصَارِ وَالْمُهَاجِرِينَ فَقَالُوا تَعَالَ نُطْعِمْكَ وَنَسْقِيكَ خَمْرًا . وَذَلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ - قَالَ - فَأَتَيْتُهُمْ فِي حَشٍّ - وَالْحَشُّ الْبُسْتَانُ - فَإِذَا رَأْسُ جَزُورٍ مَشْوِيٌّ عِنْدَهُمْ وَزِقٌّ مِنْ خَمْرٍ - قَالَ - فَأَكَلْتُ وَشَرِبْتُ مَعَهُمْ - قَالَ - فَذُكِرَتِ الأَنْصَارُ وَالْمُهَاجِرُونَ عِنْدَهُمْ فَقُلْتُ الْمُهَاجِرُونَ خَيْرٌ مِنَ الأَنْصَارِ - قَالَ - فَأَخَذَ رَجُلٌ أَحَدَ لَحْيَىِ الرَّأْسِ فَضَرَبَنِي بِهِ فَجَرَحَ بِأَنْفِي فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيَّ - يَعْنِي نَفْسَهُ - شَأْنَ الْخَمْرِ { إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ}

Reference : Sahih Muslim 1748 c
In-book reference : Book 44, Hadith 68
USC-MSA web (English) reference : Book 31, Hadith 5933
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Simak and the hadith transmitted on the authority of Shu'ba (the words are):

When they intended to feed her (Sa'd'. s mother), they opened her mouth with the help of a stick and then put the feed in her mouth, and in the same hadith the words are: He struck the nose of Sa'd and it was injured and Sa'd had (the mark) of wound on his nose.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ زُهَيْرٍ عَنْ سِمَاكٍ وَزَادَ فِي حَدِيثِ شُعْبَةَ قَالَ فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بِعَصًا ثُمَّ أَوْجَرُوهَا . وَفِي حَدِيثِهِ أَيْضًا فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ وَكَانَ أَنْفُ سَعْدٍ مَفْزُورًا .

Reference : Sahih Muslim 1748 d
In-book reference : Book 44, Hadith 69
USC-MSA web (English) reference : Book 31, Hadith 5934
(deprecated numbering scheme)

Sa'd reported:

This verse was revealed in relation to six persons and I and Ibn Mas'ud were amongst them. The polytheists said to him (the Holy Prophet): Do not keep such persons near you. It was upon this that (this verse was revealed):" Drive not away those who call upon their Lord morning and evening desiring only His pleasure" (vi. 52).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، فِيَّ نَزَلَتْ { وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ} قَالَ نَزَلَتْ فِي سِتَّةٍ أَنَا وَابْنُ مَسْعُودٍ مِنْهُمْ وَكَانَ الْمُشْرِكُونَ قَالُوا لَهُ تُدْنِي هَؤُلاَءِ .

Reference : Sahih Muslim 2413 a
In-book reference : Book 44, Hadith 70
USC-MSA web (English) reference : Book 31, Hadith 5935
(deprecated numbering scheme)

Sa'd reported:

We were six men in the company of Allah's Messenger (, nay peace be upon him) that the polytheists said to Allah's Apostle (ﷺ): Drive them away so that they may not be overbold upon us. He said: I, Ibn Mas'ud and a person from the tribe of Hudhail, Bilal and two other persons, whose names I do not know (were amongst such persons). And there occurred to Allah's Messenger (ﷺ) what. Allah wished and he talked with himself that Allah, the Exalted and Glorious, revealed:" Do not drive away those who call their Lord morning and evening desiring to seek His pleasure."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَسَدِيُّ، عَنْ إِسْرَائِيلَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم سِتَّةَ نَفَرٍ فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ صلى الله عليه وسلم اطْرُدْ هَؤُلاَءِ لاَ يَجْتَرِئُونَ عَلَيْنَا . قَالَ وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هُذَيْلٍ وَبِلاَلٌ وَرَجُلاَنِ لَسْتُ أُسَمِّيهِمَا فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا شَاءَ اللَّهُ أَنْ يَقَعَ فَحَدَّثَ نَفْسَهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ}

Reference : Sahih Muslim 2413 b
In-book reference : Book 44, Hadith 71
USC-MSA web (English) reference : Book 31, Hadith 5936
(deprecated numbering scheme)

(6) Chapter: The Virtues Of Talhah And Az-Zubair (RA) (6) باب مِنْ فَضَائِلِ طَلْحَةَ وَالزُّبَيْرِ رضى الله عنهما

Abu 'Uthman reported on one of the days when Allah's Messenger (ﷺ) was fighting and none remained with him save Talha and Sa'd.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالُوا حَدَّثَنَا الْمُعْتَمِرُ، - وَهُوَ ابْنُ سُلَيْمَانَ - قَالَ سَمِعْتُ أَبِي، عَنْ أَبِي عُثْمَانَ، قَالَ لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ تِلْكَ الأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم غَيْرُ طَلْحَةَ وَسَعْدٍ ‏.‏ عَنْ حَدِيثِهِمَا ‏.‏

Reference : Sahih Muslim 2414
In-book reference : Book 44, Hadith 72
USC-MSA web (English) reference : Book 31, Hadith 5937
(deprecated numbering scheme)

Jabir b. Abdullah reported:

I heard Allah's Messenger (ﷺ) exhorting people on the Day of the Battle of the Ditch to fight. Zubair said: I am ready (to participate). He then again exhorted and he again said: I am ready to participate. Thereupon Allah's Messenger (ﷺ) said: Behold. for every Prophet there is a helper and my helper is Zubair.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ، بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ نَدَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ يَوْمَ الْخَنْدَقِ فَانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيَّ الزُّبَيْرُ ‏"‏ ‏.‏

Reference : Sahih Muslim 2415 a
In-book reference : Book 44, Hadith 73
USC-MSA web (English) reference : Book 31, Hadith 5938
(deprecated numbering scheme)

Jabir reported this hadith through another chain of transmitters.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ وَكِيعٍ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ ‏.‏

Reference : Sahih Muslim 2415 b
In-book reference : Book 44, Hadith 74
USC-MSA web (English) reference : Book 31, Hadith 5939
(deprecated numbering scheme)

'Abdullah b. Zubair reported on the Day of the Battle of the Trench:

I and Umar b. Abu Salama were with women folk in the fort of Hassan (b. Thabit). He at one time leaned for me and I cast a glance and at anothertime I leaned for him and he would see and I recognised my father as he rode on his horse with his arms towards the tribe of Quraizah. 'Abdullah b. 'Urwa reported from Abdullah b. Zubair: I made a mention of that to my father, whereupon he said: My son, did you see me (on that occasion)? He said: Yes. Thereupon he said: By Allah, Allah's Messenger (ﷺ) addressed me saying: I would sacrifice for thee my father and my mother.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْخَلِيلِ، وَسُوَيْدُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنِ ابْنِ مُسْهِرٍ، قَالَ إِسْمَاعِيلُ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ، يَوْمَ الْخَنْدَقِ مَعَ النِّسْوَةِ فِي أُطُمِ حَسَّانٍ فَكَانَ يُطَأْطِئُ لِي مَرَّةً فَأَنْظُرُ وَأُطَأْطِئُ لَهُ مَرَّةً فَيَنْظُرُ فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَّ عَلَى فَرَسِهِ فِي السِّلاَحِ إِلَى بَنِي قُرَيْظَةَ ‏.‏ قَالَ وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ عَنْ

عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ فَذَكَرْتُ ذَلِكَ لأَبِي فَقَالَ وَرَأَيْتَنِي يَا بُنَىَّ قُلْتُ نَعَمْ . قَالَ أَمَا وَاللَّهِ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَئِذٍ أَبَوَيْهِ فَقَالَ " فِدَاكَ أَبِي وَأُمِّي " .

Reference : Sahih Muslim 2416 a
In-book reference : Book 44, Hadith 75
USC-MSA web (English) reference : Book 31, Hadith 5940
(deprecated numbering scheme)

'Abdullah b. Zubair reported:

When it was the Day of the Battle of the Ditch I and 'Umar b. Salama were in the fort in which there were women, i. e. the wives of Allah's Apostle (ﷺ) ; the rest of the hadith is the same.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الأُطُمِ الَّذِي فِيهِ النِّسْوَةُ يَعْنِي نِسْوَةَ النَّبِيِّ صلى الله عليه وسلم وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ فِي هَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ عَبْدَ اللَّهِ بْنَ عُرْوَةَ فِي الْحَدِيثِ وَلَكِنْ أَدْرَجَ الْقِصَّةَ فِي حَدِيثِ هِشَامٍ عَنْ أَبِيهِ عَنِ ابْنِ الزُّبَيْرِ .

Reference : Sahih Muslim 2416 b
In-book reference : Book 44, Hadith 76
USC-MSA web (English) reference : Book 31, Hadith 5941
(deprecated numbering scheme)

Abu Huraira reported:

Allah's Messenger (ﷺ) was upon the mountain of Hira, ' and there were along with him Abu Bakr, Umar, Uthman. 'Ali, Talha, 'Zubair, that the mountain stirred; thereupon Allah's Messenger (ﷺ) said: Be calm, there is none upon you but a Prophet, a Fiddle (the testifier of truth) and a Martyr.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عَلَى حِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ فَتَحَرَّكَتِ الصَّخْرَةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اهْدَأْ فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ " .

Reference : Sahih Muslim 2417 a
In-book reference : Book 44, Hadith 77
USC-MSA web (English) reference : Book 31, Hadith 5942
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) was on the mountain of Hira' that it stirred; thereupon Allah's Messenger (ﷺ) said:

Hira! be calm, for there is none upon you but a Prophet, a Siddiq, a Shahid, and there were upon it Allah's Prophet (ﷺ), Abu Bakr, 'Umar, Uthman, 'Ali, Talha, Zubair, Sa'd b. Abi Waqqas (Allah be pleased witli them).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَزِيدَ بْنِ خُنَيْسٍ، وَأَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُهَيْلِ، بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عَلَى جَبَلِ حِرَاءٍ فَتَحَرَّكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اسْكُنْ حِرَاءُ فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ " . وَعَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رضى الله عنهم .

Reference : Sahih Muslim 2417 b

In-book reference : Book 44, Hadith 78
USC-MSA web (English) reference : Book 31, Hadith 5943
(deprecated numbering scheme)

Hisham reported on the authority of his father ('Urwa b. Zubair) that A'isha said:

BY Allah, both fathers of yours are amongst those who have been men. tioned in this verse:" Those who responded to the call of Allah and the Messenger after the misfortune had fallen upon thein".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ نُمَيْرٍ، وَعَبْدَةُ، قَالاَ حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ قَالَتْ لِي عَائِشَةُ أَبَوَاكَ وَاللَّهِ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ .

Reference : Sahih Muslim 2418 a
In-book reference : Book 44, Hadith 79
USC-MSA web (English) reference : Book 31, Hadith 5944
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hishan through the same chain of transmitters but with this addition (that by both fathers of yours) he meant Abu Bakr and Zubair.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ وَزَادَ تَعْنِي أَبَا بَكْرٍ وَالزُّبَيْرَ .

Reference : Sahih Muslim 2418 b
In-book reference : Book 44, Hadith 80
USC-MSA web (English) reference : Book 31, Hadith 5945
(deprecated numbering scheme)

'Urwa reported:

'Aisha said to me: Your fathers (Zubair and Abu Bakr) were amongst those about whom (it has been revealed):" Those who responded to the call of Allah and His Messenger after the misfortune had fallen upon them."

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، قَالَ قَالَتْ لِي عَائِشَةُ كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ .

Reference : Sahih Muslim 2418 c
In-book reference : Book 44, Hadith 81
USC-MSA web (English) reference : Book 31, Hadith 5946
(deprecated numbering scheme)

(7) Chapter: The Virtues Of Abu 'Ubaidah Bin Al-Jarrah (RA)

(7) باب فَضَائِلِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رضى الله تعالى عنه

Anas reported Allah's Messenger (ﷺ) as saying:

For every Umma there is a man of trust and the man of trust of this Umma is Abu 'Ubaida b. Jarrah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، قَالَ قَالَ أَنَسٌ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَنَا أَيَّتُهَا الأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ " .

Reference : Sahih Muslim 2419 a
In-book reference : Book 44, Hadith 82
USC-MSA web (English) reference : Book 31, Hadith 5947
(deprecated numbering scheme)

Anas reported that the people of Yemen came to Allah's Messenger (ﷺ) and said:

Send with us a person who should teach us Sunnah and al-Islam, whereupon he (the Holy Prophet) caught hold of the hand of Ubaida and said: He is a man of trust of this Umma.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ سَلَمَةَ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ أَهْلَ الْيَمَنِ، قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا ابْعَثْ مَعَنَا رَجُلاً يُعَلِّمْنَا السُّنَّةَ وَالإِسْلاَمَ . قَالَ فَأَخَذَ بِيَدِ أَبِي عُبَيْدَةَ فَقَالَ " هَذَا أَمِينُ هَذِهِ الأُمَّةِ " .

Reference : Sahih Muslim 2419 b
In-book reference : Book 44, Hadith 83
USC-MSA web (English) reference : Book 31, Hadith 5948
(deprecated numbering scheme)

Hudhaifa reported that the people of Najran came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, send along with us a man of trust; whereupon he said: I would definitely send to you a man of trust, a man of trust in the true sense of the term. Thereupon his Companions looked up eagerly and he sent Abu Ubaida b. Jarrah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ، قَالَ جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالُوا يَا رَسُولَ اللَّهِ ابْعَثْ إِلَيْنَا رَجُلاً أَمِينًا . فَقَالَ " لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ حَقَّ أَمِينٍ " . قَالَ فَاسْتَشْرَفَ لَهَا النَّاسُ - قَالَ - فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ .

Reference : Sahih Muslim 2420 a
In-book reference : Book 44, Hadith 84
USC-MSA web (English) reference : Book 31, Hadith 5949
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Ishaq with the same chain of transmitters.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2420 b
In-book reference : Book 44, Hadith 85
USC-MSA web (English) reference : Book 31, Hadith 5950
(deprecated numbering scheme)

(8) Chapter: The Virtues Of Al-Hasan And Al-Husain (RA) (8) باب فَضَائِلِ الْحَسَنِ وَالْحُسَيْنِ رضى الله عنهما

Abu Huraira reported Allah's Messenger (ﷺ) as saying to Hasan:

O Allah, behold, I love him. Thou too love him and love one who loves him.

حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ لِحَسَنٍ " اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَأَحْبِبْ مَنْ يُحِبُّهُ " .

Reference : Sahih Muslim 2421 a
In-book reference : Book 44, Hadith 86
USC-MSA web (English) reference : Book 31, Hadith 5951
(deprecated numbering scheme)

Abu Huraira reported:

I went along with Allah's Messenger (ﷺ) at a time during the day but he did not talk to me and I did not talk to him until he reached the market of Bani Qainuqa`. He came back to the tent of Fatima and said: Is the little chap (meaning Hasan) there? We were under the impression that his mother had detained him in order to bathe him and dress him and garland him with a sweet garland. Not much time had passed that he (Hasan) came running until both of them embraced each other, thereupon Allah's Messenger (ﷺ) said: O Allah, I love him; love him Thou and love one who loves him (Hasan).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرِ، بْنِ مُطْعِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي طَائِفَةٍ مِنَ النَّهَارِ لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ حَتَّى جَاءَ سُوقَ بَنِي قَيْنُقَاعَ ثُمَّ انْصَرَفَ حَتَّى أَتَى خِبَاءَ فَاطِمَةَ فَقَالَ " أَثَمَّ لُكَعُ أَثَمَّ لُكَعُ " . يَعْنِي حَسَنًا فَظَنَنَّا أَنَّهُ إِنَّمَا تَحْبِسُهُ أُمُّهُ لأَنْ تُغَسِّلَهُ وَتُلْبِسَهُ سِخَابًا فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَى حَتَّى اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَأَحْبِبْ مَنْ يُحِبُّهُ " .

Reference : Sahih Muslim 2421 b
In-book reference : Book 44, Hadith 87
USC-MSA web (English) reference : Book 31, Hadith 5952
(deprecated numbering scheme)

Al-Bara' b. Azib reported:

I saw Hasan b. 'Ali upon the shoulders of Allah's Apostle (ﷺ) and he was saying: O Allah, I love him, and love him Thou.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ، قَالَ رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِ النَّبِيِّ صلى الله عليه وسلم وَهُوَ يَقُولُ " اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ " .

Reference : Sahih Muslim 2422 a
In-book reference : Book 44, Hadith 88
USC-MSA web (English) reference : Book 31, Hadith 5953
(deprecated numbering scheme)

Al-Bara' b. Azib reported:

I saw the Messenger of Allah (ﷺ) with Al-Hasan b. 'Ali placed upon his shoulders and he was saying: O Allah, I love him, and love him Thou.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالَ ابْنُ نَافِعٍ حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - عَنِ الْبَرَاءِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَاضِعًا الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ " اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ " .

Reference : Sahih Muslim 2422 b
In-book reference : Book 44, Hadith 89
USC-MSA web (English) reference : Book 31, Hadith 5953
(deprecated numbering scheme)

Iyas reported on the authority of his father:

I (had the honour of) leading the white mule on which rode Allah's Apostle (ﷺ) and with him were Hasan and Husain, till it reached the apartment of Allah's Apostle (ﷺ). The one amongst them was seated before him and the other one was seated behind him.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ، وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، قَالاَ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا إِيَاسٌ، عَنْ أَبِيهِ، قَالَ لَقَدْ قُدْتُ بِنَبِيِّ اللَّهِ صلى الله عليه وسلم وَالْحَسَنِ وَالْحُسَيْنِ بَغْلَتَهُ الشَّهْبَاءَ حَتَّى أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ صلى الله عليه وسلم هَذَا قُدَّامَهُ وَهَذَا خَلْفَهُ ‏.‏

Reference : Sahih Muslim 2423
In-book reference : Book 44, Hadith 90
USC-MSA web (English) reference : Book 31, Hadith 5954
(deprecated numbering scheme)

(9) Chapter: The Virtues Of The Household Of The Prophet (SAW)

(9) باب فَضَائِلِ أَهْلِ بَيْتِ النَّبِيِّ صلى الله عليه وسلم

'A'isha reported that Allah's Apostle (ﷺ) went out one norning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped hitn under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said:

Allah only desires to take away any uncleanliness from you, O people of the household, and purify you (thorough purifying)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ زَكَرِيَّاءَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، قَالَتْ قَالَتْ عَائِشَةُ خَرَجَ النَّبِيُّ صلى الله عليه وسلم غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ ‏{‏ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا‏}‏

Reference : Sahih Muslim 2424
In-book reference : Book 44, Hadith 91
USC-MSA web (English) reference : Book 31, Hadith 5955
(deprecated numbering scheme)

(10) Chapter: The Virtues Of Zaid Bin Harithah And His Son Usamah (RA)

(10) باب فَضَائِلِ زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا

Salim b. 'Abdullah reported on the authority of his father:

We were in the habit of calling Zaid b. Harith as Zaid b. Muhammad until it was revealed in the Qur'an:" Call them by the names of their fathers. This is more equitable with Allah" (This hadith has been transmitted on the authority of Qutaiba b. Sa'd)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقُولُ مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلاَّ زَيْدَ بْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ ‏{‏ ادْعُوهُمْ لآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ‏}‏ قَالَ الشَّيْخُ أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عِيسَى أَخْبَرَنَا أَبُو الْعَبَّاسِ السَّرَّاجُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يُوسُفَ الدُّوَيْرِيُّ قَالاَ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بِهَذَا الْحَدِيثِ ‏.‏

Reference : Sahih Muslim 2425 a
In-book reference : Book 44, Hadith 92
USC-MSA web (English) reference : Book 31, Hadith 5956
(deprecated numbering scheme)

This hadith has been narrated on the authority 'Abdullah through another chain of transmitters.

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، حَدَّثَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ .

Reference	: Sahih Muslim 2425 b
In-book reference	: Book 44, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5957

Ibn 'Umar reported that Allah's Messenger (ﷺ) sent an expedition and appointed Usama b. Zaid as its chief. The people objected to his command, whereupon Allah's Messenger (ﷺ) stood up and said:

You object to his command and before this you objected to the command of his father (Zaid). By Allah, he was fit as the commander and he was one of the dearest of persons to me and after him, behold! this one (Usama) is one of the dearest of persons to me.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا - إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ، يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنْ تَطْعَنُوا فِي إِمْرَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلإِمْرَةِ وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ " .

Reference	: Sahih Muslim 2426 a
In-book reference	: Book 44, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5958

Salim reported on the authority of his father that Allah's Messenger (ﷺ) said on the pulpit:

You object to the command of Usima b. Zaid as you had objected before to the command of his father (Zaid). By Allah, he was most competent for it and, by Allah, he was dearest to me amongst people and, by Allah, the same is the case with Usama b. Zaid. He is most dear to me after him and I advise you to treat him well for he is pious amongst you.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ، - يَعْنِي ابْنَ حَمْزَةَ - عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَهُوَ عَلَى الْمِنْبَرِ " إِنْ تَطْعَنُوا فِي إِمَارَتِهِ - يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ - فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لَهَا . وَايْمُ اللَّهِ إِنْ كَانَ لأَحَبَّ النَّاسِ إِلَىَّ . وَايْمُ اللَّهِ إِنَّ هَذَا لَهَا لَخَلِيقٌ - يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ - وَايْمُ اللَّهِ إِنْ كَانَ لأَحَبَّهُمْ إِلَىَّ مِنْ بَعْدِهِ فَأُوصِيكُمْ بِهِ فَإِنَّهُ مِنْ صَالِحِيكُمْ " .

Reference	: Sahih Muslim 2426 b
In-book reference	: Book 44, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5959

(11) Chapter: The Virtues Of Abdullah Bin Ja'far (RA)

(11) باب فَضَائِلِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رضى الله عنهما

Abdullah b. Abu Mulaika reported that Abdullah b. Jafar said to Ibn Zubair:

Do you remember (the occasion) when we three (i. e. I, you and lbn 'Abbas) met Allah's Messenger (ﷺ) and he mounted us (on his camel) but left you? He said: Yes.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْكَةَ، قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لاِبْنِ الزُّبَيْرِ أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ قَالَ نَعَمْ فَحَمَلَنَا وَتَرَكَكَ .

Reference : Sahih Muslim 2427 a
In-book reference : Book 44, Hadith 96
USC-MSA web (English) reference : Book 31, Hadith 5960
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Habib b. Ash-Shahid.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ وَإِسْنَادِهِ .

Reference : Sahih Muslim 2427 b
In-book reference : Book 44, Hadith 97
USC-MSA web (English) reference : Book 31, Hadith 5961
(deprecated numbering scheme)

Abdullah b. Ja'far reported that when Allah's Messenger (may peace be, upon him) came back from a journey, the children of his family used to accord him welcome. It was in this way that once he came back from a journey and I went to him first of all. He mounted me before him. Then there came one of the two sons of Fatima and he mounted him behind him and this is how we three entered Medina riding on a beast.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ أَبُو بَكْرٍ حَدَّثَنَا وَقَالَ، يَحْيَى أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ عَبْدِ، اللَّهِ بْنِ جَعْفَرٍ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِصِبْيَانِ أَهْلِ بَيْتِهِ - قَالَ - وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسُبِقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ ثُمَّ جِيءَ بِأَحَدِ ابْنَىْ فَاطِمَةَ فَأَرْدَفَهُ خَلْفَهُ - قَالَ - فَأُدْخِلْنَا الْمَدِينَةَ ثَلاَثَةً عَلَى دَابَّةٍ .

Reference : Sahih Muslim 2428 a
In-book reference : Book 44, Hadith 98
USC-MSA web (English) reference : Book 31, Hadith 5962
(deprecated numbering scheme)

Abdullah b. Ja'a'far reported that when Allah's Messenger (ﷺ) came back from a journey he met us. Once he met me, Hasan or Husain, and he mounted one of us before him and the other one behind him until we entered Medina.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، حَدَّثَنِي مُوَرِّقٌ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا - قَالَ - فَتُلُقِّيَ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ - قَالَ - فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ وَالآخَرَ خَلْفَهُ حَتَّى دَخَلْنَا الْمَدِينَةَ .

Reference : Sahih Muslim 2428 b
In-book reference : Book 44, Hadith 99
USC-MSA web (English) reference : Book 31, Hadith 5963
(deprecated numbering scheme)

Abdullah b. Ja'far reported that one day Allah's Messenger (ﷺ) mounted me behind him and narrated to me something in secret which I would narrate to none amongst people.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ، أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ أَرْدَفَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ خَلْفَهُ فَأَسَرَّ إِلَىَّ حَدِيثًا لاَ أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ .

Reference	: Sahih Muslim 2429
In-book reference	: Book 44, Hadith 100
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5964

(12) Chapter: The Virtues Of Khadijah, The Mother Of The Believers (RA)

(12) باب فَضَائِلِ خَدِيجَةَ أُمِّ الْمُؤْمِنِينَ رضى الله تعالى عنها

Abdullah b. Ja'far reported that he heard 'All say in Kulfa that Allah's Messenger (ﷺ) said:

The best of the women of her time was Mary, daughter of 'Imran, and the best of the women of her time was Khadija, daughter of khuwailid. Abu Kuraib said that Wakil pointed towards the sky and the earth

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، وَاللَّفْظُ، حَدِيثُ أَبِي أُسَامَةَ ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، يَقُولُ سَمِعْتُ عَلِيًّا، بِالْكُوفَةِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ " . قَالَ أَبُو كُرَيْبٍ وَأَشَارَ وَكِيعٌ إِلَى السَّمَاءِ وَالأَرْضِ .

Reference	: Sahih Muslim 2430
In-book reference	: Book 44, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5965

Abu Musa reported Allah's Messenger (ﷺ) as saying:

There are many persons amongst men who are quite perfect but there are none perfect amongst women except Mary, daughter of 'Imran, Asiya wife of Pharaoh, and the excellence of 'A'isha as compared to women is that of Tharid over all other foods.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ شُعْبَةَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ، بْنُ مُعَاذٍ الْعَنْبَرِيُّ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ غَيْرُ مَرْيَمَ بِنْتِ عِمْرَانَ وَآسِيَةَ امْرَأَةِ فِرْعَوْنَ وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ " .

Reference	: Sahih Muslim 2431
In-book reference	: Book 44, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5966

Abu Huraira reported that Gabriel came to Allah's Apostle (ﷺ) and said:

Allah's Messenger, lo. Khadija is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, the Exalted and Glorious, and on my behalf and give her glad tidings of a palace of jewels in Paradise wherein there is no noise and no toil. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ أَتَى جِبْرِيلُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْكَ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا عَزَّ وَجَلَّ وَمِنِّي وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ . قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ عَنْ أَبِي هُرَيْرَةَ وَلَمْ يَقُلْ سَمِعْتُ . وَلَمْ يَقُلْ فِي الْحَدِيثِ وَمِنِّي .

Reference : Sahih Muslim 2432
In-book reference : Book 44, Hadith 103
USC-MSA web (English) reference : Book 31, Hadith 5967
(deprecated numbering scheme)

Ismail reported:
I said to 'Abdullah b. Abi Aufa: Did Allah's Messenger (ﷺ) give glad tidings of Paradise to Khadija? He said: Yes. He did give glad tidings to her of a palace of jewels in Paradise wherein there would be no noise and no toil.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، عَنْ إِسْمَاعِيلَ، قَالَ قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَشَّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ قَالَ نَعَمْ بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ .

Reference : Sahih Muslim 2433 a
In-book reference : Book 44, Hadith 104
USC-MSA web (English) reference : Book 31, Hadith 5968
(deprecated numbering scheme)

This hadith has been narrated on the a tliority of Ibn Abi Aufa through other chains of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، وَجَرِيرٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ ابْنِ أَبِي أَوْفَى، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2433 b
In-book reference : Book 44, Hadith 105
USC-MSA web (English) reference : Book 31, Hadith 5969
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (may peace he upon him) gave glad tidings to Khadija bint Khuwailid of a palace in Paradise.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ بَشَّرَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَدِيجَةَ بِنْتَ خُوَيْلِدٍ بِبَيْتٍ فِي الْجَنَّةِ .

Reference : Sahih Muslim 2434
In-book reference : Book 44, Hadith 106
USC-MSA web (English) reference : Book 31, Hadith 5970
(deprecated numbering scheme)

'A'isha reported:

Never did I feel jealous of any woman as I was jealous of Khadija. She had died three years before he (the Holy Prophet) married me. I often heard him praise her, and his lord, the Exalted and Glorious, had commanded him to give her the glad tidings of a palace of jewels in Paradise: and whenever he slaughtered a sheep he presented (its meat) to her female companions.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا غِرْتُ عَلَى امْرَأَةٍ مَا غِرْتُ عَلَى خَدِيجَةَ وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلاَثِ سِنِينَ لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا وَلَقَدْ أَمَرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ فِي الْجَنَّةِ وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِيهَا إِلَى خَلاَئِلِهَا .

Reference : Sahih Muslim 2435 a
In-book reference : Book 44, Hadith 107
USC-MSA web (English) reference : Book 31, Hadith 5971
(deprecated numbering scheme)

'A'isha reported:

Never did I feel jealous of the wives of Allah's Apostle (ﷺ) but in case of Khadija, although I did no, (have the privilege to) see her. She further added that whenever Allah's Messenger (ﷺ) slaughtered a sheep, he said: Send it to the companions of Khadija I annoyed him one day and said: (It is) Khadija only who always prevails upon your mind. Thereupon Allah's Messenger (ﷺ) said: Her love had been nurtured in my heart by Allah Himself.

حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا غِرْتُ عَلَى نِسَاءِ النَّبِيِّ صلى الله عليه وسلم إِلاَّ عَلَى خَدِيجَةَ وَإِنِّي لَمْ أُدْرِكْهَا . قَالَتْ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ " أَرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ " . قَالَتْ فَأَغْضَبْتُهُ يَوْمًا فَقُلْتُ خَدِيجَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي قَدْ رُزِقْتُ حُبَّهَا " .

Reference : Sahih Muslim 2435 b
In-book reference : Book 44, Hadith 108
USC-MSA web (English) reference : Book 31, Hadith 5972
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Usama up to the slaughtering of a sheep, but he. did not make mention of the subsequent words.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ أَبِي أُسَامَةَ إِلَى قِصَّةِ الشَّاةِ وَلَمْ يَذْكُرِ الزِّيَادَةَ بَعْدَهَا .

Reference : Sahih Muslim 2435 c
In-book reference : Book 44, Hadith 109
USC-MSA web (English) reference : Book 31, Hadith 5973
(deprecated numbering scheme)

'A'isha reported:

Never did I feel jealous of any wife amongst the wives of Allah's Apostle (ﷺ) as I feel in case of Khadija (though I had never seen her), for he praised her very often.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ مَا غِرْتُ لِلنَّبِيِّ صلى الله عليه وسلم عَلَى امْرَأَةٍ مِنْ نِسَائِهِ مَا غِرْتُ عَلَى خَدِيجَةَ لِكَثْرَةِ ذِكْرِهِ إِيَّاهَا وَمَا رَأَيْتُهَا قَطُّ .

Reference : Sahih Muslim 2435 d
In-book reference : Book 44, Hadith 110
USC-MSA web (English) reference : Book 31, Hadith 5974
(deprecated numbering scheme)

'A'isha reported that Allah's Apostle (ﷺ) did not marry any other woman till her (Khadija's) death.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ لَمْ يَتَزَوَّجِ النَّبِيُّ صلى الله عليه وسلم عَلَى خَدِيجَةَ حَتَّى مَاتَتْ .

Reference : Sahih Muslim 2436
In-book reference : Book 44, Hadith 111
USC-MSA web (English) reference : Book 31, Hadith 5975
(deprecated numbering scheme)

A'isha reported that Hala b. Khuwailid (sister of Khadija) sought permission from Allah's Messenger (ﷺ) to see him and he was reminded of Khadija's (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said:

O Allah, it is Hala, daughter of Khuwailid, and I felt jealous and said: Why do you remember one of those old women of the Quraish with gums red and who is long dead-while Allah has given you a better one in her stead?

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتِ اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاحَ لِذَلِكَ فَقَالَ " اللَّهُمَّ هَالَةُ بِنْتُ خُوَيْلِدٍ " . فَغِرْتُ فَقُلْتُ وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ حَمْرَاءِ الشِّدْقَيْنِ هَلَكَتْ فِي الدَّهْرِ فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا .

Reference : Sahih Muslim 2437
In-book reference : Book 44, Hadith 112
USC-MSA web (English) reference : Book 31, Hadith 5976
(deprecated numbering scheme)

(13) Chapter: The Virtues Of 'Aishah, The Mother Of The Believers (RA)

(13) باب فِي فَضْلِ عَائِشَةَ رضى الله تعالى عنها

'A'isha reported Allah's Messenger (ﷺ) having said:

I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed (the cloth) from your face, lo, it was yourself, so I said: If this is from Allah, let Him carry it out.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ، جَمِيعًا عَنْ حَمَّادِ بْنِ زَيْدٍ، - وَاللَّفْظُ لأَبِي الرَّبِيعِ - حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أُرِيتُكِ فِي الْمَنَامِ ثَلاَثَ لَيَالٍ جَاءَنِي بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَيَقُولُ هَذِهِ امْرَأَتُكَ . فَأَكْشِفُ عَنْ وَجْهِكِ فَإِذَا أَنْتِ هِيَ فَأَقُولُ إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ " .

Reference : Sahih Muslim 2438 a
In-book reference : Book 44, Hadith 113
USC-MSA web (English) reference : Book 31, Hadith 5977
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2438 b
In-book reference : Book 44, Hadith 114

USC-MSA web (English) reference : Book 31, Hadith 5978
(deprecated numbering scheme)

'A'isha reported:

Allah's Messenger (ﷺ) said to me: I can well discern when you are pleased with me and when you are annoyed with me. I said: How do you discern it? Thereupon be said: When you are pleased with me you say;" No, by the Lord of Muhammad," and when you are annoyed with me, you say:" No, by the Lord of Ibrahim." I said: Allah's Messenger, by Allah, I in fact leave your name (when I am annoyed with you).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، حَدَّثَنَا هِشَامٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً وَإِذَا كُنْتِ عَلَىَّ غَضْبَى " . قَالَتْ فَقُلْتُ وَمِنْ أَيْنَ تَعْرِفُ ذَلِكَ قَالَ " أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً فَإِنَّكِ تَقُولِينَ لاَ وَرَبِّ مُحَمَّدٍ وَإِذَا كُنْتِ غَضْبَى قُلْتِ لاَ وَرَبِّ إِبْرَاهِيمَ " . قَالَتْ قُلْتُ أَجَلْ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَهْجُرُ إِلاَّ اسْمَكَ .

Reference : Sahih Muslim 2439 a
In-book reference : Book 44, Hadith 115
USC-MSA web (English) reference : Book 31, Hadith 5979
(deprecated numbering scheme)

This hadith has been reported on the authority of Hishim b. 'Urwa with the same chain of transmitters up to the words:

" No, by the Lord of Ibrahim," and he did not make mention of what follows subsequently.

وَحَدَّثَنَاهُ ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ لاَ وَرَبِّ إِبْرَاهِيمَ . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 2439 b
In-book reference : Book 44, Hadith 116
USC-MSA web (English) reference : Book 31, Hadith 5980
(deprecated numbering scheme)

'A'isha reported that she used to play with dolls in the presence of Allah's Messenger (ﷺ) and when her playmates came to her they left (the house) because they felt shy of Allah's Messenger (ﷺ), whereas Allah's Messenger (ﷺ) sent them to her.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ وَكَانَتْ تَأْتِينِي صَوَاحِبِي فَكُنَّ يَنْقَمِعْنَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَتْ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُسَرِّبُهُنَّ إِلَىَّ .

Reference : Sahih Muslim 2440 a
In-book reference : Book 44, Hadith 117
USC-MSA web (English) reference : Book 31, Hadith 5981
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters with a slight variation of wording.

حَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَقَالَ فِي حَدِيثِ جَرِيرٍ كُنْتُ أَلْعَبُ بِالْبَنَاتِ فِي بَيْتِهِ وَهُنَّ اللُّعَبُ .

Reference : Sahih Muslim 2440 b
In-book reference : Book 44, Hadith 118
USC-MSA web (English) reference : Book 31, Hadith 5982
(deprecated numbering scheme)

'A'isha reported that people sent their gifts when it was the turn of 'A'isha seeking thereby the pleasure of Allah's Messenger (ﷺ).

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّاسَ، كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ يَبْتَغُونَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2441
In-book reference : Book 44, Hadith 119
USC-MSA web (English) reference : Book 31, Hadith 5983
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), said:

The wives of Allah's Apostle (ﷺ) sent Fatima, the daughter of Allah's Messenger (ﷺ), to Allah's Apostle (ﷺ). She ouaht permission to get in as he had been lying with me in my mantle. He gave her permission and she said: Allah's Messenger, verily, your wives have sent me to you in order to ask you to observe equity in case of the daughter of Abu Quhafa. She ('A'isha) said: I kept quiet. Thereupon Allah's Messenger (ﷺ) said to her (Fatima): 0 daughter, don't you love whom I love? She said: Yes, (I do). Thereupon he said: I love this one. Fatima then stood up as she heard this from Allah's Messenger (ﷺ) and went to the wives of Allah's Apostle (ﷺ) and informed them of what she had said to him and what Allah's messenger (ﷺ) had said to her. Thereupon they said to her: We think that you have been of no avail to us. You may again go to Allah's Messenger (ﷺ) and tell him that his wives seek equity in case of the daughter of Abu Quhafa. Fitima said: By Allah, I will never talk to him about this matter. 'A'isha (further) reported: The wives of Allah's Apostle (ﷺ) then sent Zainab b. jahsh, the wife of Allah's Apostle (ﷺ), and she was one who was somewhat equal in rank with me in the eyes of Allah's Messenger (ﷺ) and I have never seen a woman more advanced in religious piety than Zainab, more God-conscious, more truthful, more alive to the ties of blood, more generous and having more. sense of self-sacrifice in practical life and having more charitable disposition and thus more close to God, the Exalted, than her. She, however, lost temper very soon but was soon calm. Allah's Messenger (ﷺ) permitted her to enter as she ('A'isha) was along with Allah's Messenger (ﷺ) in her mantle, in the same very state when Fatima had entered. She said: Allah's Messenger, your wives have sent me to you seeking equity in case of the daughter of Abu Quhafa. She then came to me and showed harshness to me and I was seeing the eyes of Allah's Messenger (ﷺ) whether he would permit me. Zainab went on until I came to know that Allah's Messenger (ﷺ) would not disapprove if I retorted. Then I exchanged hot words until I made her quiet. Thereupon Allah's Messenger (ﷺ) smiled and said: She is the daughter of Abu Bakr.

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ عَبْدٌ حَدَّثَنِي وَقَالَ الآخَرَانِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ، شِهَابٍ أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ أَرْسَلَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَاسْتَأْذَنَتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِي فِي مِرْطِي فَأَذِنَ لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ وَأَنَا سَاكِتَةٌ - قَالَتْ - فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " أَىْ بُنَيَّةُ أَلَسْتِ تُحِبِّينَ مَا أُحِبُّ

" . فَقَالَتْ بَلَى . قَالَ " فَأَحِبِّي هَذِهِ " . قَالَتْ فَقَامَتْ فَاطِمَةُ حِينَ سَمِعَتْ ذَلِكَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَجَعَتْ إِلَى أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرَتْهُنَّ بِالَّذِي قَالَتْ وَبِالَّذِي قَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقُلْنَ لَهَا مَا نُرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَىْءٍ فَارْجِعِي إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقُولِي لَهُ إِنَّ أَزْوَاجَكَ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ . فَقَالَتْ فَاطِمَةُ وَاللَّهِ لاَ أُكَلِّمُهُ فِيهَا أَبَدًا . قَالَتْ عَائِشَةُ فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ صلى الله عليه وسلم وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلَمْ أَرَ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ وَأَتْقَى لِلَّهِ وَأَصْدَقَ حَدِيثًا وَأَوْصَلَ لِلرَّحِمِ وَأَعْظَمَ صَدَقَةً وَأَشَدَّ ابْتِذَالاً لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ وَتَقَرَّبُ بِهِ إِلَى اللَّهِ تَعَالَى مَا عَدَا سَوْرَةً مِنْ حَدٍّ كَانَتْ فِيهَا تُسْرِعُ مِنْهَا الْفَيْئَةَ قَالَتْ فَاسْتَأْذَنَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَسُولُ اللَّهِ صلى الله عليه وسلم مَعَ عَائِشَةَ فِي مِرْطِهَا عَلَى الْحَالَةِ الَّتِي دَخَلَتْ فَاطِمَةُ عَلَيْهَا وَهُوَ بِهَا فَأَذِنَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ . قَالَتْ ثُمَّ وَقَعَتْ بِي فَاسْتَطَالَتْ عَلَىَّ وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَرْقُبُ طَرْفَهُ هَلْ يَأْذَنُ لِي فِيهَا - قَالَتْ - فَلَمْ تَبْرَحْ زَيْنَبُ حَتَّى عَرَفْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لاَ يَكْرَهُ أَنْ أَنْتَصِرَ - قَالَتْ - فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا حِينَ أَنْحَيْتُ عَلَيْهَا - قَالَتْ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَتَبَسَّمَ " إِنَّهَا ابْنَةُ أَبِي بَكْرٍ " .

Reference : Sahih Muslim 2442 a
In-book reference : Book 44, Hadith 120
USC-MSA web (English) reference : Book 31, Hadith 5984
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording.

حَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، قَالَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ حَدَّثَنِيهِ عَنْ عَبْدِ، اللَّهِ بْنِ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ فِي الْمَعْنَى غَيْرَ أَنَّهُ قَالَ فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا أَنْ أَثْخَنْتُهَا غَلَبَةً .

Reference : Sahih Muslim 2442 b
In-book reference : Book 44, Hadith 121
USC-MSA web (English) reference : Book 31, Hadith 5984
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) during his last illness) inquired:

Where I would be tomorrow, where I would be tomorrow (thinking, that the turn of 'A'isha was not very near) and when it was my turn, Allah called him to his Heavenly Home and his head was between my neck and chest.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيَتَفَقَّدُ يَقُولُ " أَيْنَ أَنَا الْيَوْمَ أَيْنَ أَنَا غَدًا " . اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ . قَالَتْ فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللَّهُ بَيْنَ سَحْرِي وَنَحْرِي .

Reference : Sahih Muslim 2443
In-book reference : Book 44, Hadith 122
USC-MSA web (English) reference : Book 31, Hadith 5985
(deprecated numbering scheme)

A'isha reported that Allah's Messenger (ﷺ) at the time of breathing his last was reclining against her chest and she was leaning over him and listening to him as he was saying:

O Allah, grant me pardon, show mercy to me, enjoin me to companions (on High).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا أَخْبَرَتْهُ أَنَّهَا، سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ قَبْلَ أَنْ يَمُوتَ وَهُوَ مُسْنِدٌ إِلَى صَدْرِهَا وَأَصْغَتْ إِلَيْهِ وَهُوَ يَقُولُ " اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ " .

Reference : Sahih Muslim 2444 a
In-book reference : Book 44, Hadith 123
USC-MSA web (English) reference : Book 31, Hadith 5986
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham through another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2444 b
In-book reference : Book 44, Hadith 124
USC-MSA web (English) reference : Book 31, Hadith 5987
(deprecated numbering scheme)

'A'isha reported:

I heard that never a prophet dies until he is given an option to opt the life of (this) world or that of the Hereafter. She further said: I heard Allah's Messenger (ﷺ) say in his last illness in which he' died. I heard him saying in gruffness of the voice: Along with those persons upon whom Allah bestowed favours from amongst the Apostles, the testifiers of truth, the martyrs, the pious and goodly company are they (iv. 69). (It was on bearing these words) that I thought that he had been given choice (and he opted to live with these pious persons in the Paradise).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ كُنْتُ أَسْمَعُ أَنَّهُ لَنْ يَمُوتَ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ - قَالَتْ - فَسَمِعْتُ النَّبِيَّ صلى الله عليه وسلم فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَأَخَذَتْهُ بُحَّةٌ يَقُولُ { مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا} قَالَتْ فَظَنَنْتُهُ خُيِّرَ حِينَئِذٍ .

Reference : Sahih Muslim 2444 c
In-book reference : Book 44, Hadith 125
USC-MSA web (English) reference : Book 31, Hadith 5988
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sa'd with the same chain of transmitters.

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي قَالاَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2444 d
In-book reference : Book 44, Hadith 126
USC-MSA web (English) reference : Book 31, Hadith 5989
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), reported that he used to say:

Never a prophet dies in a state that he is not made to see his abode in Paradise, and then given a choice. 'A'isha said that when Allah's Messenger (ﷺ) was about to leave the world, his head was over her thigh and he had fallen into swoon three times. When he felt relief his eyes were fixed at the ceiling. He then said: O Allah, along with the high companions (i. e. along with the Apostles who live in the most elevated place of the Paradise). (On hearing these words), I then said (to myself) He is not going to opt us and I remembered a hadith which he had narrated to us as he was healthy and in which he said: No prophet dies until he sees his abode in Paradise, he is then given a choice. 'A'isha said: These were the last words which Allah's Messenger (ﷺ) spoke (the words are): O Allah, with companions on High.

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهُوَ صَحِيحٌ " إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ فِي الْجَنَّةِ ثُمَّ يُخَيَّرُ " . قَالَتْ عَائِشَةُ فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى " . قَالَتْ عَائِشَةُ قُلْتُ إِذًا لاَ يَخْتَارُنَا . قَالَتْ عَائِشَةُ وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ " إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ " . قَالَتْ عَائِشَةُ فَكَانَتْ تِلْكَ آخِرُ كَلِمَةٍ تَكَلَّمَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَوْلَهُ " اللَّهُمَّ الرَّفِيقَ الأَعْلَى " .

Reference	: Sahih Muslim 2444 e
In-book reference	: Book 44, Hadith 127
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 5990

'A'isha reported that when Allah's Messenger (ﷺ) set ont on a journey, he used to cast lots amongst his wives. Once this lot came out in my favour and that of Hafsa. They (Hafsi, and 'A'isha) both went along with him and Allah's Messenger (ﷺ) used to travel (on camel) when it was night along with 'A'isha and talked with her. Hafsa said to 'A'isha:

Would you like to ride upon my camel tonight and allow me to ride upon your camel and you would see (what you do not generally see) and I would see (what I do not see) generally? She said: Yes. So 'A'isha rode upon the camel of Hafsa and Hafsa rode upon the camel of 'A'isha and Allah's Messenger (ﷺ) came near the camel of 'A'isha. (whereas) Hafsa had been riding over that. He greeted her and then rode with her until they came down. She ('A'isha) thus missed (the company of the Holy Prophet) and when they sat down, 'A'isha felt jealous. She put her foot in the grass and said: O Allah, let the scorpion sting me or the serpent bite me. And so far as thy Messenger is concerned, I cannot say anything about him.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ أَبِي نُعَيْمٍ، قَالَ عَبْدٌ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا خَرَجَ أَقْرَعَ بَيْنَ نِسَائِهِ فَطَارَتِ الْقُرْعَةُ عَلَى عَائِشَةَ وَحَفْصَةَ فَخَرَجَتَا مَعَهُ جَمِيعًا وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ مَعَهَا فَقَالَتْ حَفْصَةُ لِعَائِشَةَ أَلاَ تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ فَتَنْظُرِينَ وَأَنْظُرُ قَالَتْ بَلَى . فَرَكِبَتْ عَائِشَةُ

عَلَى بَعِيرِ حَفْصَةَ وَرَكِبَتْ حَفْصَةُ عَلَى بَعِيرِ عَائِشَةَ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ فَسَلَّمَ ثُمَّ صَارَ مَعَهَا حَتَّى نَزَلُوا فَافْتَقَدَتْهُ عَائِشَةُ فَغَارَتْ فَلَمَّا نَزَلُوا جَعَلَتْ تَجْعَلُ رِجْلَهَا بَيْنَ الإِذْخِرِ وَتَقُولُ يَا رَبِّ سَلِّطْ عَلَىَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي رَسُولُكَ وَلاَ أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا .

Reference : Sahih Muslim 2445
In-book reference : Book 44, Hadith 128
USC-MSA web (English) reference : Book 31, Hadith 5991
(deprecated numbering scheme)

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

The excellence of 'A'isha over women is like the excellence of Tharid over all other foods.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ " .

Reference : Sahih Muslim 2446 a
In-book reference : Book 44, Hadith 129
USC-MSA web (English) reference : Book 31, Hadith 5992
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through other chains of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - كِلاَهُمَا عَنْ عَبْدِ اللَّهِ بْنِ، عَبْدِ الرَّحْمَنِ عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ وَلَيْسَ فِي حَدِيثِهِمَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم . وَفِي حَدِيثِ إِسْمَاعِيلَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ .

Reference : Sahih Muslim 2446 b
In-book reference : Book 44, Hadith 130
USC-MSA web (English) reference : Book 31, Hadith 5993
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) said to her:

Gabriel offered you greetings and I said: So there should be peace and mercy of Allah upon him.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، وَيَعْلَى بْنُ عُبَيْدٍ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا " إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ " . قَالَتْ فَقُلْتُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ .

Reference : Sahih Muslim 2447 a
In-book reference : Book 44, Hadith 131
USC-MSA web (English) reference : Book 31, Hadith 5994
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'A'isha through another chain of transmitters.

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمُلاَئِيُّ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، قَالَ سَمِعْتُ عَامِرًا، يَقُولُ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَهَا . بِمِثْلِ حَدِيثِهِمَا .

Reference : Sahih Muslim 2447 b

In-book reference : Book 44, Hadith 132
USC-MSA web (English) reference : Book 31, Hadith 5995
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zakriyya' through another chain of transmitters.
وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ زَكَرِيَّاءَ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2447 c
In-book reference : Book 44, Hadith 133
USC-MSA web (English) reference : Book 31, Hadith 5996
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) said:

'A'isha, here is Gabriel offering you greetings. She said: 1 made a reply: Let there be peace and blessings of Allah upon him, and added: He sees what I do not see.
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ يَا عَائِشُ هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ ‏"‏ ‏.‏ قَالَتْ فَقُلْتُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ ‏.‏ قَالَتْ وَهُوَ يَرَى مَا لاَ أَرَى ‏.‏

Reference : Sahih Muslim 2447 d
In-book reference : Book 44, Hadith 134
USC-MSA web (English) reference : Book 31, Hadith 5997
(deprecated numbering scheme)

(14) Chapter: The Hadith Of Umm Zar

(14) باب ذِكْرِ حَدِيثِ أُمِّ زَرْعٍ

'A'isha reported that (one day) there sat together eleven women making an explicit promise amongst themselves that they would conceal nothing about their spouses. The first one said:

My husband is a sort of the meat of a lean camel placed at the top of a hill, which it is difficult to climb up, nor (the meat) is good enough that one finds in oneself the urge to take it away (from the top of that mountain). The second one said: My husband (is so bad) that I am afraid I would not be able to describe his faults-both visible and invisible completely. The third one said: My husband is a long-statured fellow (i. e. he lacks intelligence). If I give vent to my feelings about him, he would divorce me, and if I keep quiet I would be made to live in a state of suspense (neither completely abandoned by him nor entertained as wife). The fourth one said: My husband is like the night of Tihama (the night of Hijaz and Mecca), neither too cold nor hot, neither there is any fear of him nor grief. The fifth one said: My husband is (like) a leopard as he enters the house, and behaves like a lion when he gets out, and he does not ask about that which he leaves in the house. The sixth one said: So far as my husband is concerned, he eats so much that nothing is left back and when he drinks he drinks that no drop is left behind. And when he lies down he wraps his body and does not touch me so that he may know my grief. The seventh one said: My husband is heavy in spirit, having no brightness in him, impotent, suffering from all kinds of conceivable diseases, heaving such rough manners that he may break my head or wound my body, or may do both. The eighth one said: My husband is as sweet as the sweet-smelling plant, and as soft as the softness of the hare. The ninth one said: My husband is the master of a lofty building, long-statured, having heaps of ashes (at his door) and his house is near the meeting place and the inn. The tenth one said: My husband is Malik, and how fine Malik is, much above appreciation and praise (of mine). He has many folds of his camel, more in number than the pastures for them. When they (the camels) hear the sound of music they become sure that they are going to be slaughtered. The eleventh one said: My husband is Abu Zara'. How

fine Abu Zara' is! He has suspended in my ears heavy ornaments and (fed me liberally) that my sinews and bones are covered with fat. So he made me happy. He found me among the shepherds living in the side of the mountain, and he made me the owner of the horses, camels and lands and heaps of grain and he finds no fault with me. I sleep and get up in the morning (at my own sweet will) and drink to my heart's content. The mother of Abu Zara', how fine is the mother of Abu Zara'! Her bundles are heavily packed (or receptacles in her house are filled to the brim) and the house quite spacious. So far as the son of Abu Zara' is concerned, his bed is as soft as a green palm-stick drawn forth from its bark, or like a sword drawn forth from its scabbard, and whom just an arm of a lamb is enough to satiate. So far as the daughter of Abu Zara' is concerned, how fine is the daughter of Abu Zara', obedient to her father, obedient to her mother, wearing sufficient flesh and a source of jealousy for her co-wife. As for the slave-girl of Abu Zara', how fine is she; she does not disclose our affairs to others (outside the four walls of the house). She does not remove our wheat, or provision, or take it forth, or squander it, but she preserves it faithfully (as a sacred trust). And she does not let the house fill with rubbish. One day Abu Zara' went out (of his house) when the milk was churned in the vessels, that he met a woman, having two children like leopards playing with her pomegranates (chest) under her vest. He divorced me (Umm Zara') and married that woman (whom Abu Zara') met on the way. I (Umm Zara') later on married another person, a chief, who was an expert rider, and a fine archer: he bestowed upon me many gifts and gave me one pair of every kind of animal and said: Umm Zara', make use of everything (you need) and send forth to your parents (but the fact) is that even if I combine all the gifts that he bestowed upon me, they stand no comparison to the least gift of Abu Zara'. 'A'isha reported that Allah's Messenger (ﷺ) said to me: I am for you as Abu Zara' was for Umm Zara'.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَأَحْمَدُ بْنُ جَنَابٍ، كِلاَهُمَا عَنْ عِيسَى، - وَاللَّفْظُ لاِبْنِ حُجْرٍ - حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لاَ يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا قَالَتِ الأُولَى زَوْجِي لَحْمُ جَمَلٍ غَثٌّ عَلَى رَأْسِ جَبَلٍ وَعْرٍ لاَ سَهْلٌ فَيُرْتَقَى وَلاَ سَمِينٌ فَيُنْتَقَلَ . قَالَتِ الثَّانِيَةُ زَوْجِي لاَ أَبُثُّ خَبَرَهُ إِنِّي أَخَافُ أَنْ لاَ أَذَرَهُ إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ . قَالَتِ الثَّالِثَةُ زَوْجِي الْعَشَنَّقُ إِنْ أَنْطِقْ أُطَلَّقْ وَإِنْ أَسْكُتْ أُعَلَّقْ . قَالَتِ الرَّابِعَةُ زَوْجِي كَلَيْلِ تِهَامَةَ لاَ حَرٌّ وَلاَ قُرٌّ وَلاَ مَخَافَةَ وَلاَ سَآمَةَ . قَالَتِ الْخَامِسَةُ زَوْجِي إِنْ دَخَلَ فَهِدَ وَإِنْ خَرَجَ أَسِدَ وَلاَ يَسْأَلُ عَمَّا عَهِدَ . قَالَتِ السَّادِسَةُ زَوْجِي إِنْ أَكَلَ لَفَّ وَإِنْ شَرِبَ اشْتَفَّ وَإِنِ اضْطَجَعَ الْتَفَّ وَلاَ يُولِجُ الْكَفَّ لِيَعْلَمَ الْبَثَّ . قَالَتِ السَّابِعَةُ زَوْجِي غَيَايَاءُ أَوْ عَيَايَاءُ طَبَاقَاءُ كُلُّ دَاءٍ لَهُ دَاءٌ شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلاًّ لَكِ . قَالَتِ الثَّامِنَةُ زَوْجِي الرِّيحُ رِيحُ زَرْنَبٍ وَالْمَسُّ مَسُّ أَرْنَبٍ . قَالَتِ التَّاسِعَةُ زَوْجِي رَفِيعُ الْعِمَادِ طَوِيلُ النِّجَادِ عَظِيمُ الرَّمَادِ قَرِيبُ الْبَيْتِ مِنَ النَّادِي . قَالَتِ الْعَاشِرَةُ زَوْجِي مَالِكٌ وَمَا مَالِكٌ مَالِكٌ خَيْرٌ مِنْ ذَلِكِ لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ قَلِيلاَتُ الْمَسَارِحِ إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ . قَالَتِ الْحَادِيَةَ عَشْرَةَ زَوْجِي أَبُو زَرْعٍ فَمَا أَبُو زَرْعٍ أَنَاسَ مِنْ حُلِيٍّ أُذُنَىَّ وَمَلأَ مِنْ شَحْمٍ عَضُدَىَّ وَبَجَّحَنِي فَبَجِحَتْ إِلَىَّ نَفْسِي وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشَقٍّ فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ وَدَائِسٍ وَمُنَقٍّ فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ وَأَرْقُدُ فَأَتَصَبَّحُ وَأَشْرَبُ فَأَتَقَنَّحُ . أُمُّ أَبِي زَرْعٍ فَمَا أُمُّ أَبِي زَرْعٍ عُكُومُهَا رَدَاحٌ وَبَيْتُهَا فَسَاحٌ . ابْنُ أَبِي زَرْعٍ فَمَا ابْنُ أَبِي زَرْعٍ مَضْجِعُهُ كَمَسَلِّ شَطْبَةٍ وَيُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ . بِنْتُ أَبِي زَرْعٍ فَمَا بِنْتُ أَبِي زَرْعٍ طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا وَمِلْءُ كِسَائِهَا وَغَيْظُ جَارَتِهَا . جَارِيَةُ أَبِي زَرْعٍ فَمَا جَارِيَةُ أَبِي زَرْعٍ لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثًا وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثًا وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشًا . قَالَتْ خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ فَطَلَّقَنِي وَنَكَحَهَا فَنَكَحْتُ

بَعْدَهُ رَجُلاً سَرِيًّا رَكِبَ شَرِيًّا وَأَخَذَ خَطِّيًّا وَأَرَاحَ عَلَىَّ نَعَمًا ثَرِيًّا وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا . قَالَ كُلِي أُمَّ زَرْعٍ وَمِيرِي أَهْلَكِ فَلَوْ جَمَعْتُ كُلَّ شَىْءٍ أَعْطَانِي مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ . قَالَتْ عَائِشَةُ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ " .

Reference : Sahih Muslim 2448 a
In-book reference : Book 44, Hadith 135
USC-MSA web (English) reference : Book 31, Hadith 5998
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Hisham b. 'Urwa but with a slight variation of wording.
وَحَدَّثَنِيهِ الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سَعِيدُ، بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ عَيَايَاءُ طَبَاقَاءُ . وَلَمْ يَشُكَّ وَقَالَ قَلِيلاَتُ الْمَسَارِحِ . وَقَالَ وَصِفْرُ رِدَائِهَا وَخَيْرُ نِسَائِهَا وَعَقْرُ جَارَتِهَا . وَقَالَ وَلاَ تَنْقُثُ مِيرَتَنَا تَنْقِيثًا . وَقَالَ وَأَعْطَانِي مِنْ كُلِّ ذَابِحَةٍ زَوْجًا .

Reference : Sahih Muslim 2448 b
In-book reference : Book 44, Hadith 136
USC-MSA web (English) reference : Book 31, Hadith 5998
(deprecated numbering scheme)

(15) Chapter: The Virtues Of Fatimah (RA), The Daughter Of The Prophet (SAW)

(15) باب فَضَائِلِ فَاطِمَةَ بِنْتِ النَّبِيِّ عَلَيْهَا الصَّلاَةُ وَالسَّلاَمُ

Miswar b. Makhramali reported that he heard Allah's Messenger (ﷺ) say, as he sat on the pulpit:

The sons of Hisham b. Mughira have asked my permission to marry their daughter with 'Ali b. Abi Talib (that refers to the daughter of Abu Jahl for whom 'All had sent a proposal for marriage). But I would not allow them, I would not allow them, I would not allow them (and the only alternative possible is) that 'Ali should divorce my daughter (and then marry their daughter), for my daughter is part of me. He who disturbs her in fact disturbs me and he who offends her offends me.
حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنِ اللَّيْثِ بْنِ سَعْدٍ، قَالَ ابْنُ يُونُسَ حَدَّثَنَا لَيْثٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ " إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلاَ آذَنُ لَهُمْ ثُمَّ لاَ آذَنُ لَهُمْ ثُمَّ لاَ آذَنُ لَهُمْ إِلاَّ أَنْ يُحِبَّ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يَرِيبُنِي مَا رَابَهَا وَيُؤْذِينِي مَا آذَاهَا " .

Reference : Sahih Muslim 2449 a
In-book reference : Book 44, Hadith 137
USC-MSA web (English) reference : Book 31, Hadith 5999
(deprecated numbering scheme)

Miswar b. Makhramah reported Allah's Messenger (ﷺ) as saying:

Fatima is a part of me. He in fact tortures me who tortures her.
حَدَّثَنِي أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهُذَلِيُّ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا " .

Reference : Sahih Muslim 2449 b
In-book reference : Book 44, Hadith 138
USC-MSA web (English) reference : Book 31, Hadith 6000
(deprecated numbering scheme)

(Imam Zain-ul-'Abidin) 'Ali b. Husain reported that when they came to Medina from Yazid b. Mu'awiya after the martyrdom of Husain b. 'Ali (Allah be pleased with him) Miswar b. Makhramah met him and said to him:

Is there any work for me which you ask me to do? I said to him: No. He again said to me: Would you not give me the sword of Allah's Messenger (ﷺ) for I fear that the people may snatch it from you? By Allah, if you give that to me, no one would be able to take it away, so long as there is life in me. Verily 'Ali b. Abi Talib sent a proposal of marriage to the daughter of Abu Jahl in spite of (the fact that his wife) Fatima (had been living in his house). Thereupon I heard Allah's Messenger (ﷺ) say while addressing the people on the pulpit. I was adolescing in those days. He said: Fatima is a part of me and I fear that she may be put to trial in regard to religion. He then made a mention of his son-in law who had been from the tribe of 'Abd Shams and praised his behaviour as a son-in-law and said: Whatever he said to me he told the truth and whatever he promised he fulfilled it for me. I am not going to declare forbidden what is lawful and make lawful what is forbidden, but, by Allah, the daaghter of Allah's Messenger and the daughter of the enemy of Allah can never be combined at one place.

حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيُّ، أَنَّ ابْنَ شِهَابٍ، حَدَّثَهُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ أَنَّهُمْ، حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلَ الْحُسَيْنِ بْنِ عَلِيٍّ رضى الله عنهما لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ هَلْ لَكَ إِلَىَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا قَالَ فَقُلْتُ لَهُ لاَ . قَالَ لَهُ هَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ وَايْمُ اللَّهِ لَئِنْ أَعْطَيْتَنِيهِ لاَ يُخْلَصُ إِلَيْهِ أَبَدًا حَتَّى تَبْلُغَ نَفْسِي إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ فَقَالَ " إِنَّ فَاطِمَةَ مِنِّي وَإِنِّي أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا " . قَالَ ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ " حَدَّثَنِي فَصَدَقَنِي وَوَعَدَنِي فَأَوْفَى لِي وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلاَ أُحِلُّ حَرَامًا وَلَكِنْ وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا " .

Reference : Sahih Muslim 2449 c
In-book reference : Book 44, Hadith 139
USC-MSA web (English) reference : Book 31, Hadith 6001
(deprecated numbering scheme)

'Ali b. Husain reported that Miswar b. Makhramah informed him that 'Ali b. Abi Talib sent the proposal of marriage to the daughter of Abu Jahl as he had Fatima, the daughter of Allah's Messenger (ﷺ), (as his wife). When Fatima heard about it, she came to Allah's Apostle (ﷺ) and said:

The people say that you never feel angry on account of your daughters and now 'Ali is going to marry the daughter of Abu Jahl. Makhramah said: Thereupon Allah's Messenger (ﷺ) rose up and I heard him reciting Tashahhud and say: Now to the point. I gave a daughter of mine (Zainab) to Abu'l-'As b. Rabi, and he spoke to me and spoke the truth. Verily Fatima, the daughter of Muhammad, is a part of me and I do not approve that she may be put to any trial and by Allah, the daughter of Allah's Messenger cannot be combined with the daughter of God's enemy (as the co-wives) of one person. Thereupon 'Ali gave up (the idea of his intended) marriage.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ وَعِنْدَهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا سَمِعَتْ بِذَلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ لَهُ إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ وَهَذَا عَلِيٌّ نَاكِحًا ابْنَةَ أَبِي جَهْلٍ . قَالَ الْمِسْوَرُ فَقَامَ النَّبِيُّ صلى الله عليه وسلم فَسَمِعْتُهُ حِينَ تَشَهَّدَ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ فَحَدَّثَنِي فَصَدَقَنِي وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مُضْغَةٌ مِنِّي وَإِنَّمَا أَكْرَهُ أَنْ يَفْتِنُوهَا وَإِنَّهَا وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَدًا " . قَالَ فَتَرَكَ عَلِيٌّ الْخِطْبَةَ .

Reference : Sahih Muslim 2449 d
In-book reference : Book 44, Hadith 140
USC-MSA web (English) reference : Book 31, Hadith 6002
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

وَحَدَّثَنِيهِ أَبُو مَعْنٍ الرَّقَاشِيُّ، حَدَّثَنَا وَهْبٌ، - يَعْنِي ابْنَ جَرِيرٍ - عَنْ أَبِيهِ، قَالَ سَمِعْتُ النُّعْمَانَ، - يَعْنِي ابْنَ رَاشِدٍ - يُحَدِّثُ عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2449 e
In-book reference : Book 44, Hadith 141
USC-MSA web (English) reference : Book 31, Hadith 6002
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) called his daughter Fatima (during his last illness). He said. to her something secretly and she wept. He again said to her something secretly and she laughed. 'A'isha further reported that she said to Fatima:

What is that which Allah's Messenger (ﷺ) said to you secretly and you wept and then said to you something secretly and you laughed? Thereupon she said: He informed me secretly of his death and so I wept. He then again informed me secretly that I would be the first amongst the members of his family to follow him and so I laughed.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، ح

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَّهَا فَبَكَتْ ثُمَّ سَارَّهَا فَضَحِكَتْ فَقَالَتْ عَائِشَةُ فَقُلْتُ لِفَاطِمَةَ مَا هَذَا الَّذِي سَارَّكِ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَبَكَيْتِ ثُمَّ سَارَّكِ فَضَحِكْتِ قَالَتْ سَارَّنِي فَأَخْبَرَنِي بِمَوْتِهِ فَبَكَيْتُ ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتْبَعُهُ مِنْ أَهْلِهِ فَضَحِكْتُ .

Reference : Sahih Muslim 2450 a
In-book reference : Book 44, Hadith 142
USC-MSA web (English) reference : Book 31, Hadith 6003
(deprecated numbering scheme)

'A'isha reported:

We, the wives of Allah's Apostle (ﷺ), were with him (during his last illness) and none was absent therefrom that Fatima, who walked after the style of Allah's Messenger (ﷺ), came there, and when he saw her he welcomed her saying: You are welcome, my daughter. He their made her sit on his right side or on his left side. Then he said something secretly to her and she wept bitterly and when he found her (plunged) in grief he said to her something secretly for the second time and she laughed. I ('A'isha) said to her: Allah's Messenger has singled you amongst the women (of the family) for talking (to you something secretly) and you wept. When Allah's Messenger (ﷺ) recovered from illness, I said to her. What did Allah's Messenger (ﷺ) say to you? Thereupon she said: I am not going to disclose the secret of Allah's Messenger (ﷺ). When Allah's Messenger (ﷺ) died, I said to her: I adjure you by the right that I have upon you that you should narrate to me what Allah's Messenger (ﷺ) said to you. She said: Yes, now I can do that (so listen to it). When he talked to me secretly for the first time he informed me that Gabirel was in the habit of reciting the Qur'an along with him once or twice every year, but this year it had been twice and so he perceived his death quite near, so fear Allah and be patient (and he told me) that he would be a befitting forerunner for me and so I wept as you saw me. And when he saw me in grief he talked to me secretly for the second time and said: Fatima, are you not pleased that you should be at the head of the believing women or the head of this Umma? I laughed and it was that laughter which you saw.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ كُنَّ أَزْوَاجُ النَّبِيِّ صلى الله عليه وسلم عِنْدَهُ لَمْ يُغَادِرْ مِنْهُنَّ وَاحِدَةً فَأَقْبَلَتْ فَاطِمَةُ تَمْشِي مَا تُخْطِئُ مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم شَيْئًا فَلَمَّا رَآهَا رَحَّبَ بِهَا فَقَالَ " مَرْحَبًا بِابْنَتِي " . ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا فَلَمَّا رَأَى جَزَعَهَا سَارَّهَا الثَّانِيَةَ فَضَحِكَتْ . فَقُلْتُ لَهَا خَصَّكِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ بَيْنِ نِسَائِهِ بِالسِّرَارِ ثُمَّ أَنْتِ تَبْكِينَ فَلَمَّا قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَأَلْتُهَا مَا قَالَ لَكِ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ مَا كُنْتُ أُفْشِي عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سِرَّهُ . قَالَتْ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ عَزَمْتُ عَلَيْكِ بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ لَمَا حَدَّثْتِنِي مَا قَالَ لَكِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَتْ أَمَّا الآنَ فَنَعَمْ أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الأُولَى فَأَخْبَرَنِي " أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ وَإِنَّهُ عَارَضَهُ الآنَ مَرَّتَيْنِ وَإِنِّي لاَ أُرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ فَاتَّقِي اللَّهَ وَاصْبِرِي فَإِنَّهُ نِعْمَ السَّلَفُ أَنَا لَكِ " . قَالَتْ فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ فَقَالَ " يَا فَاطِمَةُ أَمَا تَرْضَىْ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الأُمَّةِ " . قَالَتْ فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ .

Reference : Sahih Muslim 2450 b
In-book reference : Book 44, Hadith 143
USC-MSA web (English) reference : Book 31, Hadith 6004
(deprecated numbering scheme)

'A'isha reported that all the wives of Allah's Apostle (ﷺ) had gathered (in her apartment) during the days of his (Prophet's) last illness and no woman was left behind that Fatima, who walked after the style of Allah's Messenger (ﷺ), came there. He welcomed her by saying:

You are welcome, my daughter, and made her sit on his right side or on his left side, and then talked something secretly to her and Fitima wept. Then he talked something secretly to her and she laughed. I said to her: What makes you weep? She said; I am not going to divulge the secret of Allah's Messenger (ﷺ). I ('A'isha) said: I have not seen (anything happening) like today, the happiness being more close to grief (as I see today) when she wept. I said to

her: Has Allah's Messenger (ﷺ) singled you out for saying something leaving us aside? She then wept and I asked her what he said, and she said: I am not going to divulge the secrets of Allah's Messenger (ﷺ). And when he died I again asked her and she said that he (the Holy Prophet) told her: Gabriel used to recite the Qur'an to me once a year and for this year it was twice and so I perceived that my death had drawn near, and that I ('A'isha) would be the first amongst the members of his family who would meet him (in the Hereafter). He shall be my good forerunner and it made me weep. He again talked to me secretly (saying): Arn't you pleased that you should be the sovereign amongst the believing women or the head of women of this Umma? And this made me laugh.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ زَكَرِيَّاءَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتِ اجْتَمَعَ نِسَاءُ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يُغَادِرْ مِنْهُنَّ امْرَأَةً فَجَاءَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَرْحَبًا بِابْنَتِي " . فَأَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ إِنَّهُ أَسَرَّ إِلَيْهَا حَدِيثًا فَبَكَتْ فَاطِمَةُ ثُمَّ إِنَّهُ سَارَّهَا فَضَحِكَتْ أَيْضًا فَقُلْتُ لَهَا مَا يُبْكِيكِ فَقَالَتْ مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ . فَقُلْتُ لَهَا حِينَ بَكَتْ أَخَصَّكِ رَسُولُ اللَّهِ صلى الله عليه وسلم بِحَدِيثِهِ دُونَنَا ثُمَّ تَبْكِينَ وَسَأَلْتُهَا عَمَّا قَالَ فَقَالَتْ مَا كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم . حَتَّى إِذَا قُبِضَ سَأَلْتُهَا فَقَالَتْ إِنَّهُ كَانَ حَدَّثَنِي " أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ عَامٍ مَرَّةً وَإِنَّهُ عَارَضَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ وَلاَ أُرَانِي إِلاَّ قَدْ حَضَرَ أَجَلِي وَإِنَّكِ أَوَّلُ أَهْلِي لُحُوقًا بِي وَنِعْمَ السَّلَفُ أَنَا لَكِ " . فَبَكَيْتُ لِذَلِكِ ثُمَّ إِنَّهُ سَارَّنِي فَقَالَ " أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الأُمَّةِ " . فَضَحِكْتُ لِذَلِكِ .

Reference	: Sahih Muslim 2450 c
In-book reference	: Book 44, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6005

(16) Chapter: The Virtues Of Umm Salamah, The Mother Of The Believers (RA)

(16) باب مِنْ فَضَائِلِ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ رضى الله عنها

Salman reported:

In case it lies in your power don't be one to enter the bazar first and the last to get out of that because there is a bustle and the standard of Satan is set there. He said: I was informed that Gabriel (Allah be pleased with him) came to Allah's Apostle (ﷺ) and there was with him Umin Salama and he began to talk with him. He then stood up, whereupon Allah's Apostle (ﷺ) said to Umm Salama: (Do you know) who was he and what did he say? She said: He was Dihya (Kalbi). He reported Umm Salama having said: By Allah, I did not deem him but only he (Dihya) until I heard the address of Allah's Apostle (ﷺ) informing him about us. He (the narrator) said: I said to Uthman: From whom did you hear it? He said: From Usima b. Zaid.

حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، كِلاَهُمَا عَنِ الْمُعْتَمِرِ، - قَالَ ابْنُ حَمَّادٍ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، - قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ لاَ تَكُونَنَّ إِنِ اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ وَلاَ آخِرَ مَنْ يَخْرُجُ مِنْهَا فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ وَبِهَا يَنْصِبُ رَايَتَهُ . قَالَ وَأُنْبِئْتُ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ أَتَى نَبِيَّ اللَّهِ صلى الله عليه وسلم وَعِنْدَهُ أُمُّ سَلَمَةَ

- قَالَ - فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم لأُمِّ سَلَمَةَ " مَنْ هَذَا " . أَوْ كَمَا قَالَ قَالَتْ هَذَا دِحْيَةُ - قَالَ - فَقَالَتْ أُمُّ سَلَمَةَ ايْمُ اللَّهِ مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ صلى الله عليه وسلم يُخْبِرُ خَبَرَنَا أَوْ كَمَا قَالَ قَالَ فَقُلْتُ لأَبِي عُثْمَانَ مِمَّنْ سَمِعْتَ هَذَا قَالَ مِنْ أُسَامَةَ بْنِ زَيْدٍ .

Reference : Sahih Muslim 2451
In-book reference : Book 44, Hadith 145
USC-MSA web (English) reference : Book 31, Hadith 6006
(deprecated numbering scheme)

(17) Chapter: The Virtues Of Zainab, The Mother Of The Believers (RA) (17) باب مِنْ فَضَائِلِ زَيْنَبَ أُمِّ الْمُؤْمِنِينَ رضى الله عنها

'A'isha, the Mother of the Faithful, reported that Allah's Messenger (ﷺ) said:

One who has the longest hands amongst you would meet me most immediately. She farther said: They (the wives of Allah's Apostle) used to measure the hands as to whose hand was the longest and it was the hand of Zainab that was the longest amongst them, as she used to work with her hand and Spend (that income) on charity.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ أَبُو أَحْمَدَ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ، أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَسْرَعُكُنَّ لَحَاقًا بِي أَطْوَلُكُنَّ يَدًا " . قَالَتْ فَكُنَّ يَتَطَاوَلْنَ أَيَّتُهُنَّ أَطْوَلُ يَدًا . قَالَتْ فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ لأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ .

Reference : Sahih Muslim 2452
In-book reference : Book 44, Hadith 146
USC-MSA web (English) reference : Book 31, Hadith 6007
(deprecated numbering scheme)

(18) Chapter: The Virtues Of Umm Ayman (RA) (18) باب مِنْ فَضَائِلِ أُمِّ أَيْمَنَ رضى الله عنها

Anas reported that Allah's Messenger (ﷺ) went to Umm Aiman and I went along with him and she served him a drink in a vessel and he reported that the narrator said:

I do not know whether it was because of the fasting (or for any other reason) that he (the Holy Prophet) refused to accept that. She raised her voice and showed annoyance to him.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ انْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى أُمِّ أَيْمَنَ فَانْطَلَقْتُ مَعَهُ فَنَاوَلَتْهُ إِنَاءً فِيهِ شَرَابٌ - قَالَ - فَلاَ أَدْرِي أَصَادَفَتْهُ صَائِمًا أَوْ لَمْ يُرِدْهُ فَجَعَلَتْ تَصْخَبُ عَلَيْهِ وَتَذَمَّرُ عَلَيْهِ .

Reference : Sahih Muslim 2453
In-book reference : Book 44, Hadith 147
USC-MSA web (English) reference : Book 31, Hadith 6008
(deprecated numbering scheme)

Anas reported that after the death of Allah's Messenger (ﷺ) Abu Bakr said to 'Umar:

Let us visit Umm Aiman as Allah's Messenger (ﷺ) used to visit her. As we came to her, she wept. They (Abu Bakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allah's-Messenger (ﷺ) is better than (this worldly life). She said: I weep not because I am ignorant of the fact that what is in store for Allah's

Messenger (ﷺ) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come. This moved both of them to tears and they began to weep along with her.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، أَخْبَرَنِي عَمْرُو بْنُ عَاصِمٍ الْكِلاَبِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ قَالَ أَبُو بَكْرٍ رضى الله عنه بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم لِعُمَرَ انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزُورُهَا . فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ فَقَالاَ لَهَا مَا يُبْكِيكِ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صلى الله عليه وسلم . فَقَالَتْ مَا أَبْكِي أَنْ لاَ أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صلى الله عليه وسلم وَلَكِنْ أَبْكِي أَنَّ الْوَحْىَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ . فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ فَجَعَلاَ يَبْكِيَانِ مَعَهَا .

Reference : Sahih Muslim 2454
In-book reference : Book 44, Hadith 148
USC-MSA web (English) reference : Book 31, Hadith 6009
(deprecated numbering scheme)

(19) Chapter: The Virtues Of Umm Sulaim, The Mother Of Anas Bin Malik, And Bilal (RA)

(19) باب مِنْ فَضَائِلِ أُمِّ سُلَيْمٍ أُمِّ أَنَسِ بْنِ مَالِكٍ وَبِلاَلٍ رضى الله عنهما

Anas reported that Allah's Apostle (ﷺ) did not enter the house of any woman except that of his wives and that of Umm Sulaim. He used to visit her. It was said to him why it was so, whereupon he said:
I feel great compassion for her. Her brother was killed while he was with me.

حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ، اللَّهِ عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم لاَ يَدْخُلُ عَلَى أَحَدٍ مِنَ النِّسَاءِ إِلاَّ عَلَى أَزْوَاجِهِ إِلاَّ أُمِّ سُلَيْمٍ فَإِنَّهُ كَانَ يَدْخُلُ عَلَيْهَا فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ " إِنِّي أَرْحَمُهَا قُتِلَ أَخُوهَا مَعِي " .

Reference : Sahih Muslim 2455
In-book reference : Book 44, Hadith 149
USC-MSA web (English) reference : Book 31, Hadith 6010
(deprecated numbering scheme)

Anas reported that Allah's Apostle (ﷺ) said:

I entered Paradise and heard the noise of steps. I said: Who is it? They said: She is Ghumaisa, daughter of Milhan, the mother of Anas b. Malik.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ السَّرِيِّ - حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَشْفَةً فَقُلْتُ مَنْ هَذَا قَالُوا هَذِهِ الْغُمَيْصَاءُ بِنْتُ مِلْحَانَ أُمُّ أَنَسِ بْنِ مَالِكٍ " .

Reference : Sahih Muslim 2456
In-book reference : Book 44, Hadith 150
USC-MSA web (English) reference : Book 31, Hadith 6011
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:
I was shown Paradise and I saw the wife of Abu Talha (i. e. Umm Sulaim) and I heard the noise of steps before me and, lo, it was that of Bilal.

حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الْفَرَجِ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، أَخْبَرَنِي عَبْدُ الْعَزِيزِ، بْنُ أَبِي سَلَمَةَ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أُرِيتُ الْجَنَّةَ فَرَأَيْتُ امْرَأَةَ أَبِي طَلْحَةَ ثُمَّ سَمِعْتُ خَشْخَشَةً أَمَامِي فَإِذَا بِلاَلٌ " .

Reference	: Sahih Muslim 2457
In-book reference	: Book 44, Hadith 151
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6012

(20) Chapter: The Virtues Of Abu Talhah Al-Ansari (RA)

(20) باب مِنْ فَضَائِلِ أَبِي طَلْحَةَ الأَنْصَارِيِّ رضى الله تعالى عنه

Anas reported that the son of Abu Talba who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of her family:

Do not narrate to Abu Talha about his son until I narrate it to him. Abu Talha came (home) ; she presented to him the supper. He took it and drank water. She then embellished herself which she did not do before. He (Abu Talha) had a sexual intercourse with her and when she saw that he was satisfied after sexual intercourse with her, she said: Abu Talha, if some people borrow something from another family and then (the members of the family) ask for its return, would they resist its return? He said: No. She said: I inform you about the death of your son. He was annoyed, and said: You did not inform me until I had a sexual intercourse with you and you later on gave me information about my son. He went to Allah's Messenger (ﷺ) and informed him what had happened. Thereupon Allah's Messenger (ﷺ) said: May Allah bless both of you in the night spent by you! He (the narrator) said: She became pregnant. Allah's Messenger (may peace he upon him) was in the course of a journey and she was along with him and when Allah's Messenger (ﷺ) came back to Medina from the journey he did not enter (his house) (during the night). When the people came near Medina, she felt the pangs of delivery. He (Abu Talha) remained with her and Allah's Messenger (ﷺ) proceeded on. Abu Talha said: O Lord, you know that I love to go along with Allah's Messenger when he goes out and enter along with him when he enters and I have been detained as Thou seest. Umm Sulaim said: Abu Talha, I do not feel (so much pain) as I was feeling formerly, so better proceed on. So we proceeded on and she felt the pangs of delivery as they reached (Medina) and a child was born and my mother said to me: Anas, none should suckle him until you go to Allah's Messenger (ﷺ) tomorrow morning. And when it was morning I carried him (the child) and went along with him to Allah's Messenger (may peace beupon him). He said: I saw that he had in his hand the instrument for the cauterisation of the camels. When he saw me. he said: This is, perhaps, what Umm Sulaim has given birth to. I said: Yes. He laid down that instrument on the ground. I brought that child to him and placed it in his lap and Allah's Messenger (ﷺ) asked Ajwa dates of Medina to be brought and softened them in his month. When these had become palatable he placed them in the mouth of that child. The child began to taste them. Then Allah's Messenger (ﷺ) said: See what love the Ansar have for dates. He then wiped his face and named him 'Abdullah.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ مَاتَ ابْنٌ لأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ فَقَالَتْ لأَهْلِهَا لاَ تُحَدِّثُوا أَبَا طَلْحَةَ بِابْنِهِ حَتَّى أَكُونَ أَنَا أُحَدِّثُهُ - قَالَ - فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عَشَاءً فَأَكَلَ وَشَرِبَ - فَقَالَ - ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَ تَصَنَّعُ قَبْلَ ذَلِكَ فَوَقَعَ بِهَا فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا قَالَتْ يَا أَبَا طَلْحَةَ أَرَأَيْتَ لَوْ أَنَّ قَوْمًا

أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ فَطَلَبُوا عَارِيَتَهُمْ أَلَهُمْ أَنْ يَمْنَعُوهُمْ قَالَ لاَ . قَالَتْ فَاحْتَسِبِ ابْنَكَ . قَالَ فَغَضِبَ وَقَالَ تَرَكْتِنِي حَتَّى تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بِابْنِي . فَانْطَلَقَ حَتَّى أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ بِمَا كَانَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بَارَكَ اللَّهُ لَكُمَا فِي غَابِرِ لَيْلَتِكُمَا " . قَالَ فَحَمَلَتْ - قَالَ - فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ وَهِيَ مَعَهُ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ لاَ يَطْرُقُهَا طُرُوقًا فَدَنَوْا مِنَ الْمَدِينَةِ فَضَرَبَهَا الْمَخَاضُ فَاحْتُبِسَ عَلَيْهَا أَبُو طَلْحَةَ وَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - يَقُولُ أَبُو طَلْحَةَ إِنَّكَ لَتَعْلَمُ يَا رَبِّ إِنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ وَقَدِ احْتُبِسْتُ بِمَا تَرَى - قَالَ - تَقُولُ أُمُّ سُلَيْمٍ يَا أَبَا طَلْحَةَ مَا أَجِدُ الَّذِي كُنْتُ أَجِدُ انْطَلِقْ . فَانْطَلَقْنَا - قَالَ - وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا فَوَلَدَتْ غُلاَمًا فَقَالَتْ لِي أُمِّي يَا أَنَسُ لاَ يُرْضِعُهُ أَحَدٌ حَتَّى تَغْدُوَ بِهِ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم . فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - فَصَادَفْتُهُ وَمَعَهُ مِيسَمٌ فَلَمَّا رَآنِي قَالَ " لَعَلَّ أُمَّ سُلَيْمٍ وَلَدَتْ " . قُلْتُ نَعَمْ . فَوَضَعَ الْمِيسَمَ - قَالَ - وَجِئْتُ بِهِ فَوَضَعْتُهُ فِي حَجْرِهِ وَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِعَجْوَةٍ مِنْ عَجْوَةِ الْمَدِينَةِ فَلاَكَهَا فِي فِيهِ حَتَّى ذَابَتْ ثُمَّ قَذَفَهَا فِي فِي الصَّبِيِّ فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهَا - قَالَ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْظُرُوا إِلَى حُبِّ الأَنْصَارِ التَّمْرَ " . قَالَ فَمَسَحَ وَجْهَهُ وَسَمَّاهُ عَبْدَ اللَّهِ .

Reference	: Sahih Muslim 2144 d
In-book reference	: Book 44, Hadith 152
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6013

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ، الْمُغِيرَةِ حَدَّثَنَا ثَابِتٌ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ مَاتَ ابْنٌ لأَبِي طَلْحَةَ . وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ .

Reference	: Sahih Muslim 2144 e
In-book reference	: Book 44, Hadith 153
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6014

(21) Chapter: The Virtues Of Bilal (RA)

(21) باب مِنْ فَضَائِلِ بِلاَلٍ رضى الله عنه

Abu Huraira reported that Allah's Messenger (ﷺ) said to Bilal:

Bilal, narrate to me which act at the time of morning prayer you did in Islam for which you hope to receive good reward, for I heard during the night the sound of your steps before me in Paradise. Bilal said: I did not do any act in Islam for which I hope to get any benefit but this that when I perform complete ablution during the night or day I observe prayer with that purification what Allah has ordained for me to pray.

حَدَّثَنَا عُبَيْدُ بْنُ يَعِيشَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِبِلاَلٍ عِنْدَ صَلاَةِ الْغَدَاةِ " يَا بِلاَلُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ عِنْدَكَ فِي الإِسْلاَمِ مَنْفَعَةً فَإِنِّي سَمِعْتُ اللَّيْلَةَ

خَشْفَ نَعْلَيْكَ بَيْنَ يَدَىَّ فِي الْجَنَّةِ " . قَالَ بِلاَلٌ مَا عَمِلْتُ عَمَلاً فِي الإِسْلاَمِ أَرْجَى عِنْدِي مَنْفَعَةً مِنْ أَنِّي لاَ أَتَطَهَّرُ طُهُورًا تَامًّا فِي سَاعَةٍ مِنْ لَيْلٍ وَلاَ نَهَارٍ إِلاَّ صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كَتَبَ اللَّهُ لِي أَنْ أُصَلِّيَ .

Reference : Sahih Muslim 2458
In-book reference : Book 44, Hadith 154
USC-MSA web (English) reference : Book 31, Hadith 6015
(deprecated numbering scheme)

(22) Chapter: The Virtues Of 'Abdullah Bin Mas'ud And His Mother (RA)

(22) باب مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأُمِّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

Abdullah reported that when this verse was revealed:

" There is no harm on persons who believe and perform good acts, what they had eaten (formerly) when they avoided it (now) and they affirmed their faith" (v. 93) up to the end. Allah's Messenger (ﷺ) said to me: You are one amongst them.

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، وَسَهْلُ بْنُ عُثْمَانَ، وَعَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ، زُرَارَةَ الْحَضْرَمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَالْوَلِيدُ بْنُ شُجَاعٍ قَالَ سَهْلٌ وَمِنْجَابٌ أَخْبَرَنَا وَقَالَ، الآخَرُونَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا} إِلَى آخِرِ الآيَةِ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " قِيلَ لِي أَنْتَ مِنْهُمْ " .

Reference : Sahih Muslim 2459
In-book reference : Book 44, Hadith 155
USC-MSA web (English) reference : Book 31, Hadith 6016
(deprecated numbering scheme)

Abu Musa reported:

When I and my brother came from Yemen we used to consider Ibn Mas'ud and his mother amongst the members of the household. of Allah's Messenger (ﷺ) because of their visiting them frequently and staying there for long (periods of) time.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَاللَّفْظُ لاِبْنِ رَافِعٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى، قَالَ قَدِمْتُ أَنَا وَأَخِي، مِنَ الْيَمَنِ فَكُنَّا حِينًا وَمَا نُرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلاَّ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ .

Reference : Sahih Muslim 2460 a
In-book reference : Book 44, Hadith 156
USC-MSA web (English) reference : Book 31, Hadith 6017
(deprecated numbering scheme)

The above hadith is narrated likewise through another chain of transmitters.

حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، أَنَّهُ سَمِعَ الأَسْوَدَ، يَقُولُ سَمِعْتُ أَبَا مُوسَى، يَقُولُ لَقَدْ قَدِمْتُ أَنَا وَأَخِي، مِنَ الْيَمَنِ . فَذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2460 b
In-book reference : Book 44, Hadith 157

USC-MSA web (English) reference : Book 31, Hadith 6017
(deprecated numbering scheme)

Abu Musa. reported:

I came to Allah's Messenger (ﷺ) and thought that 'Abdullah was amongst the members of the family, or like that.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ أَبِي مُوسَى، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَنَا أُرَى أَنَّ عَبْدَ اللَّهِ مِنْ أَهْلِ الْبَيْتِ . أَوْ مَا ذَكَرَ مِنْ نَحْوِ هَذَا .

Reference : Sahih Muslim 2460 c
In-book reference : Book 44, Hadith 158
USC-MSA web (English) reference : Book 31, Hadith 6018
(deprecated numbering scheme)

Abu Ishaq reported that he heard Abu'l-Ahwas say:

I was along with Abu Musa and Abu Mas'ud as Ibn Mas'ud died and one of them said to the other: Do you find one like him besides him? Thereupon he said: Do you say this (no one can be his rival)? He was admitted (to the company of the Holy Prophet) whereas we were detained and he had been present in the company of Allah's Messenger (ﷺ) whereas we had been absent.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ أَبَا الأَحْوَصِ، قَالَ شَهِدْتُ أَبَا مُوسَى وَأَبَا مَسْعُودٍ حِينَ مَاتَ ابْنُ مَسْعُودٍ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أَتُرَاهُ تَرَكَ بَعْدَهُ مِثْلَهُ فَقَالَ إِنْ قُلْتَ ذَاكَ إِنْ كَانَ لَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا وَيَشْهَدُ إِذَا غِبْنَا .

Reference : Sahih Muslim 2461 a
In-book reference : Book 44, Hadith 159
USC-MSA web (English) reference : Book 31, Hadith 6019
(deprecated numbering scheme)

Abu Ahwas reported:

We were in the house of Abu Musa along with some of the companions of 'Abdullah and they were looking at the Holy Book. 'Abdullah stood up, whereupon Abu Mas'ud said: I do not know whether Allah's Messenger, (ﷺ) has left after him one having a better knowledge (of Islam) than the man who is standing. Abu Musa said: If you say this, that is correct, because he had been present when we had been absent and he was permitted when we were detained.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا قُطْبَةُ، هُوَ ابْنُ عَبْدِ الْعَزِيزِ عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الأَحْوَصِ، قَالَ كُنَّا فِي دَارِ أَبِي مُوسَى مَعَ نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ وَهُمْ يَنْظُرُونَ فِي مُصْحَفٍ فَقَامَ عَبْدُ اللَّهِ فَقَالَ أَبُو مَسْعُودٍ مَا أَعْلَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ مِنْ هَذَا الْقَائِمِ . فَقَالَ أَبُو مُوسَى أَمَا لَئِنْ قُلْتَ ذَاكَ لَقَدْ كَانَ يَشْهَدُ إِذَا غِبْنَا وَيُؤْذَنُ لَهُ إِذَا حُجِبْنَا .

Reference : Sahih Muslim 2461 b
In-book reference : Book 44, Hadith 160
USC-MSA web (English) reference : Book 31, Hadith 6020
(deprecated numbering scheme)

Zaid b. Wahab reported:

I was sitting along with Hudhaifa and Abu Musa, and the rest of the hadith is the same.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، - هُوَ ابْنُ مُوسَى - عَنْ شَيْبَانَ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الأَحْوَصِ، قَالَ أَتَيْتُ أَبَا مُوسَى فَوَجَدْتُ عَبْدَ اللَّهِ وَأَبَا مُوسَى ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ كُنْتُ جَالِسًا مَعَ حُذَيْفَةَ وَأَبِي مُوسَى وَسَاقَ الْحَدِيثَ وَحَدِيثُ قُطْبَةَ أَتَمُّ وَأَكْثَرُ .

Reference : Sahih Muslim 2461 c
In-book reference : Book 44, Hadith 161
USC-MSA web (English) reference : Book 31, Hadith 6021
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported that he (said to his companions to conceal their copies of the Qur'an) and further said:

He who conceals anything he shall have to bring that which he had concealed on the Day of judgment, and then said: After whose mode of recitation you command me to recite? I in fact recited before AIlah's Messenger (ﷺ) more than seventy chapters of the Qur'an and the Companions of Allah's Messenger (ﷺ) know it that I have better understanding of the Book of Allah (than they do), and if I were to know that someone had better understanding than I, I would have gone to him. Shaqiq said: I sat in the company of the Companions of Mubkmmad (ﷺ) but I did not hear anyone having rejected that (that is, his recitation) or finding fault with it.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ { وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ} ثُمَّ قَالَ عَلَى قِرَاءَةِ مَنْ تَأْمُرُونِي أَنْ أَقْرَأَ فَلَقَدْ قَرَأْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِضْعًا وَسَبْعِينَ سُورَةً وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللَّهِ وَلَوْ أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ مِنِّي لَرَحَلْتُ إِلَيْهِ . قَالَ شَقِيقٌ فَجَلَسْتُ فِي حَلَقِ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم فَمَا سَمِعْتُ أَحَدًا يَرُدُّ ذَلِكَ عَلَيْهِ وَلاَ يَعِيبُهُ .

Reference : Sahih Muslim 2462
In-book reference : Book 44, Hadith 162
USC-MSA web (English) reference : Book 31, Hadith 6022
(deprecated numbering scheme)

Abdullah reported:

By Him besides Whom there is no god, there is no chapter in the Book of Allah about which I do not know as to where it was revealed and there is no verse about which I do not know in what context it was revealed, and if I were to know of one having a better understanding of the Book of Allah than I (and I could reach him) on the back of the mule, I would have definitely gone to him on camel's back.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا قُطْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ وَالَّذِي لاَ إِلَهَ غَيْرُهُ مَا مِنْ كِتَابِ اللَّهِ سُورَةٌ إِلاَّ أَنَا أَعْلَمُ حَيْثُ نَزَلَتْ وَمَا مِنْ آيَةٍ إِلاَّ أَنَا أَعْلَمُ فِيمَا أُنْزِلَتْ وَلَوْ أَعْلَمُ أَحَدًا هُوَ أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي تَبْلُغُهُ الإِبِلُ لَرَكِبْتُ إِلَيْهِ .

Reference : Sahih Muslim 2463
In-book reference : Book 44, Hadith 163
USC-MSA web (English) reference : Book 31, Hadith 6023
(deprecated numbering scheme)

Masruq reported:

We used to go to Abdullah b. 'Amr and talk to him, Ibn Numair said: One day we made a mention of Abdullah b. Mas'ud, whereupon he said: You have made mention of a person whom I love more than anything else. I heard Allah's Messenger (ﷺ) as saying: Learn Qur'an from four persons: Ibn Umm 'Abd (i. e. 'Abdullah b. Mas'ud) he started from him-then Mu'adh b. Jabal and Ubayya b. Ka'b, then Salim the ally of Abu Hudhaifa.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، قَالَ كُنَّا نَأْتِي عَبْدَ اللَّهِ بْنَ عَمْرٍو فَنَتَحَدَّثُ إِلَيْهِ - وَقَالَ ابْنُ نُمَيْرٍ عِنْدَهُ - فَذَكَرْنَا يَوْمًا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ لَقَدْ ذَكَرْتُمْ رَجُلاً لاَ أَزَالُ أُحِبُّهُ بَعْدَ شَىْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنِ ابْنِ أُمِّ عَبْدٍ - فَبَدَأَ بِهِ - وَمُعَاذِ بْنِ جَبَلٍ وَأُبَىِّ بْنِ كَعْبٍ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ " .

Reference : Sahih Muslim 2464 a
In-book reference : Book 44, Hadith 164
USC-MSA web (English) reference : Book 31, Hadith 6024
(deprecated numbering scheme)

Masruq reported:

We were in the company of Abdullah b 'Amr that we made a mention of a hadith from Abdullah b. Mas'ud; thereupon he said: That is a person whose love ever remains (fresh in my heart) after I heard Allah's Messenger (ﷺ) as saying: Learn Qur'an from four persons: Ibn Umm 'Abd, i e. Abdullah b. Mas'ud and he started from his name-then Ubayy b. Ka'b and Mu'adh b Jabal. Zuhri did not make a mention of the words yaquluhu in his narration

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالُوا حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَذَكَرْنَا حَدِيثًا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ إِنَّ ذَاكَ الرَّجُلَ لاَ أَزَالُ أُحِبُّهُ بَعْدَ شَىْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُهُ سَمِعْتُهُ يَقُولُ " اقْرَءُوا الْقُرْآنَ مِنْ أَرْبَعَةِ نَفَرٍ مِنِ ابْنِ أُمِّ عَبْدٍ - فَبَدَأَ بِهِ - وَمِنْ أُبَىِّ بْنِ كَعْبٍ وَمِنْ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَمِنْ مُعَاذِ بْنِ جَبَلٍ " . وَحَرْفٌ لَمْ يَذْكُرْهُ زُهَيْرٌ قَوْلُهُ يَقُولُهُ .

Reference : Sahih Muslim 2464 b
In-book reference : Book 44, Hadith 165
USC-MSA web (English) reference : Book 31, Hadith 6025
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Bakr b. Abu Shaiba and Abu Kuraib, and both of them said:

Abu Mu'awiya narrated to us from A'mash on the authority of Jarir and Waki', and in a narration of Abu Bakr transmitted on the authority of Abu Mu'awiya the mention of Mu'adh has preceded Ubayy's, and in the narration transmitted on the authority of Abu Kuraib, the name of Ubayy preceded Mu'ddh's.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ وَوَكِيعٍ فِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ، قَدَّمَ مُعَاذًا قَبْلَ أُبَىٍّ . وَفِي رِوَايَةِ أَبِي كُرَيْبٍ أُبَىٌّ قَبْلَ مُعَاذٍ .

Reference : Sahih Muslim 2464 c
In-book reference : Book 44, Hadith 166
USC-MSA web (English) reference : Book 31, Hadith 6026
(deprecated numbering scheme)

This tradition has been transmitted on the authority of Shu'ba through A'mash, but there is a difference of order of the four.

حَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِي بِشْرُ بْنُ، خَالِدٍ أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - كِلاَهُمَا عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِهِمْ وَاخْتَلَفَا عَنْ شُعْبَةَ، فِي تَنْسِيقِ الأَرْبَعَةِ ‏.

Reference : Sahih Muslim 2464 d
In-book reference : Book 44, Hadith 167
USC-MSA web (English) reference : Book 31, Hadith 6026
(deprecated numbering scheme)

Masruq reported:

They made a mention of Ibn Mas'ud before 'Abdullah b. Amr, whereupon he said: He is a person whose love is always fresh in my heart after I heard Allah's Messenger (ﷺ) as saying: Learn the recita- tion of the Qur'an from four persons: from Ibn Mas'ud, Salim, the ally of Abu Hudhaifa, Ubayy b. Ka'b, Mu'adh b. Jabal.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ ذَكَرُوا ابْنَ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ ذَاكَ رَجُلٌ لاَ أَزَالُ أُحِبُّهُ بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنِ ابْنِ مَسْعُودٍ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَأُبَىِّ بْنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ ‏"‏ ‏.

Reference : Sahih Muslim 2464 e
In-book reference : Book 44, Hadith 168
USC-MSA web (English) reference : Book 31, Hadith 6027
(deprecated numbering scheme)

Ubaidullah b. Mu'adh reported it on the authority of his father Shu'ba with the same chain of transmitters and he made this addition. He made a mention of these two names but I do not know whose name he mentioned first.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَزَادَ قَالَ شُعْبَةُ بَدَأَ بِهَذَيْنِ لاَ أَدْرِي بِأَيِّهِمَا بَدَأَ ‏.

Reference : Sahih Muslim 2464 f
In-book reference : Book 44, Hadith 169
USC-MSA web (English) reference : Book 31, Hadith 6028
(deprecated numbering scheme)

(23) Chapter: The Virtues Of Ubayy Bin Ka'b And A Group Of The Ansar (RA)

(23) باب مِنْ فَضَائِلِ أُبَىِّ بْنِ كَعْبٍ وَجَمَاعَةٍ مِنَ الأَنْصَارِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ ‏.

Anas is reported to have said:

Four persons collected the Qur'an during the lifetime of Allah's Messenger (ﷺ) and all of them were Ansar: Mu'adh b. Jabal, Ubayy b. Ka'b, Zaid b. Thabit, Abu Zaid. Qatada said: Anas, who was Abu Zaid? He said: He was one of my uncles.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ مُعَاذُ بْنُ جَبَلٍ وَأُبَىُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو زَيْدٍ ‏.‏ قَالَ قَتَادَةُ قُلْتُ لأَنَسٍ مَنْ أَبُو زَيْدٍ قَالَ أَحَدُ عُمُومَتِي ‏.

Reference : Sahih Muslim 2465 a
In-book reference : Book 44, Hadith 170
USC-MSA web (English) reference : Book 31, Hadith 6029
(deprecated numbering scheme)

Hammam said:

I said to Anas b. Malik: Who collected the Qur'an during the lifetime of Allah's Messenger (ﷺ)? He said: Four (persons), all of them belonging to Ansir: Ubayy b. Ka'b, Mu'adh b. Jabal, Zaid b. Thabit and a person from the Ansar whose Kunya was Abu Zaid.

حَدَّثَنِي أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ أُبَىُّ بْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ وَرَجُلٌ مِنَ الأَنْصَارِ يُكْنَى أَبَا زَيْدٍ ‏.‏

Reference : Sahih Muslim 2465 b
In-book reference : Book 44, Hadith 171
USC-MSA web (English) reference : Book 31, Hadith 6030
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said to Ubayy:

Verily Allah, the Exalted and Glorious, has commanded me to recite the Qur'an to you, whereupon he said: (Has) Allah mentioned my name to you? He said: Allah has mentioned your name to me. Thereupon he began to shed tears (of joy)

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لأُبَىٍّ ‏"‏ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ‏"‏ ‏.‏ قَالَ آللَّهُ سَمَّانِي لَكَ قَالَ ‏"‏ اللَّهُ سَمَّاكَ لِي ‏"‏ ‏.‏ قَالَ فَجَعَلَ أُبَىٌّ يَبْكِي ‏.‏

Reference : Sahih Muslim 799 d
In-book reference : Book 44, Hadith 172
USC-MSA web (English) reference : Book 31, Hadith 6031
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said to Ubayy b. Ka'b:

I have been commanded to recite to you the Sura (al- Bayyinah) which opens with these words (Lam Yakunil-ladhiyna Kafaruu) He said: Has he mentioned to you my name? He said: Yes; thereupon he shed tears of joy.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأُبَىِّ بْنِ كَعْبٍ ‏"‏ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ‏{‏ لَمْ يَكُنِ الَّذِينَ كَفَرُوا‏}‏ ‏"‏ ‏.‏ قَالَ وَسَمَّانِي قَالَ ‏"‏ نَعَمْ ‏"‏ ‏.‏ قَالَ فَبَكَى ‏.‏

Reference : Sahih Muslim 799 e
In-book reference : Book 44, Hadith 173
USC-MSA web (English) reference : Book 31, Hadith 6032
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

حَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأُبَىٍّ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 799 f
In-book reference : Book 44, Hadith 174
USC-MSA web (English) reference : Book 31, Hadith 6032
(deprecated numbering scheme)

(24) Chapter: The Virtues Of Sa'd Bin Mu'adh (RA)

(24) باب مِنْ فَضَائِلِ سَعْدِ بْنِ مُعَاذٍ رضى الله عنه

Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying while the bier of Sa'd b. Mu'adh was placed before them:

The Throne of the most Gracious shook at the death of Sa'd b. Mu'adh.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ " اهْتَزَّ لَهَا عَرْشُ الرَّحْمَنِ " .

Reference : Sahih Muslim 2466 a
In-book reference : Book 44, Hadith 175
USC-MSA web (English) reference : Book 31, Hadith 6033
(deprecated numbering scheme)

Jabir reported that the Throne of the most Compassionate shook because of the death of Sa'd b. Mu'adh.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الأَوْدِيُّ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي، سُفْيَانَ عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ " .

Reference : Sahih Muslim 2466 b
In-book reference : Book 44, Hadith 176
USC-MSA web (English) reference : Book 31, Hadith 6034
(deprecated numbering scheme)

Anas b. Malik reported Allah's Messenger (ﷺ) as say- ing:

That his bier (that of Sa'd) was placed (before them) and the Throne of the most Compassionate shook.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ وَجِنَازَتُهُ مَوْضُوعَةٌ - يَعْنِي سَعْدًا - " اهْتَزَّ لَهَا عَرْشُ الرَّحْمَنِ " .

Reference : Sahih Muslim 2467
In-book reference : Book 44, Hadith 177
USC-MSA web (English) reference : Book 31, Hadith 6035
(deprecated numbering scheme)

Al-Bara' reported that a garment of silk was presented to Allah's Messenger (ﷺ). His Companions touched it and admired its softness; there- upon he said:

Do you admire the softness of this (cloth)? The handkerchiefs of Sa'd b. Mu'adh in Paradise are better than this.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ أُهْدِيَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم حُلَّةُ حَرِيرٍ فَجَعَلَ أَصْحَابُهُ يَلْمُسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ " أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْهَا وَأَلْيَنُ " .

Reference : Sahih Muslim 2468 a
In-book reference : Book 44, Hadith 178
USC-MSA web (English) reference : Book 31, Hadith 6036
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، أَنْبَأَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِثَوْبِ حَرِيرٍ . فَذَكَرَ الْحَدِيثَ ثُمَّ قَالَ ابْنُ عَبْدَةَ أَخْبَرَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ هَذَا أَوْ بِمِثْلِهِ .

Reference : Sahih Muslim 2468 b
In-book reference : Book 44, Hadith 179
USC-MSA web (English) reference : Book 31, Hadith 6037
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba combining the two chains of transmitters.
حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الْحَدِيثِ بِالإِسْنَادَيْنِ جَمِيعًا كَرِوَايَةِ أَبِي دَاوُدَ .

Reference : Sahih Muslim 2468 c
In-book reference : Book 44, Hadith 180
USC-MSA web (English) reference : Book 31, Hadith 6038
(deprecated numbering scheme)

Anas b Malik reported that Allah's Messenger (ﷺ) was presented a garment of sundus and he prohibited the use of silk. The persons admired it, whereupon he said:
By Him in Whose Hand is the life of Muhammad, the kerchiefs of Sa'd b. Mu'adh in Paradise are better than this.
حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّهُ أُهْدِيَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم جُبَّةٌ مِنْ سُنْدُسٍ وَكَانَ يَنْهَى عَنِ الْحَرِيرِ فَعَجِبَ النَّاسُ مِنْهَا فَقَالَ " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَنَادِيلَ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا " .

Reference : Sahih Muslim 2469 a
In-book reference : Book 44, Hadith 181
USC-MSA web (English) reference : Book 31, Hadith 6038
(deprecated numbering scheme)

Anas reported the king of Dumat al-Jandal presented to Allah's Messenger (ﷺ) the garment and lie made no mention (of the fact) that he prohibited the use of silk.
حَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أُكَيْدِرَ، دُومَةِ الْجَنْدَلِ أَهْدَى لِرَسُولِ اللَّهِ صلى الله عليه وسلم . حُلَّةً فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ وَكَانَ يَنْهَى عَنِ الْحَرِيرِ .

Reference : Sahih Muslim 2469 b
In-book reference : Book 44, Hadith 182
USC-MSA web (English) reference : Book 31, Hadith 6039
(deprecated numbering scheme)

(25) Chapter: The Virtues Of Abu Dujanah Simak Bin Kharashah (RA)

(25) باب مِنْ فَضَائِلِ أَبِي دُجَانَةَ سِمَاكِ بْنِ خَرَشَةَ رضى الله تعالى عنه

Anas reported that Allah's Messenger (ﷺ) took hold of his sword on the Day of Uhud and said:

Who would take it from me? All the persons stretched their hands saying: I would do it, I would do it. He (Allah's Apostle) said: Who would take it in order to fulfil its rights? Then the people withdrew their hands. Simak b. Kharasha Abu Dujana said: I am here to take it and fulfil its rights. He took it and struck the heads of the polytheists.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ سَيْفًا يَوْمَ أُحُدٍ فَقَالَ " مَنْ يَأْخُذُ مِنِّي هَذَا " . فَبَسَطُوا أَيْدِيَهُمْ كُلُّ إِنْسَانٍ مِنْهُمْ يَقُولُ أَنَا أَنَا . قَالَ " فَمَنْ يَأْخُذُهُ بِحَقِّهِ " . قَالَ فَأَحْجَمَ الْقَوْمُ فَقَالَ سِمَاكُ بْنُ خَرَشَةَ أَبُو دُجَانَةَ أَنَا آخُذُهُ بِحَقِّهِ . قَالَ فَأَخَذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ .

Reference	: Sahih Muslim 2470
In-book reference	: Book 44, Hadith 183
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6040

(26) Chapter: The Virtues Of 'Abdullah Bin 'Amr Bin Haram, The Father Of Jabir (RA)

(26) باب مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ حَرَامٍ وَالِدِ جَابِرٍ رضى الله تعالى عنهما

Jabir b. 'Abdullah reported:

The dead body of my father was brought and he was covered (with cloth) and it had been mutilated. I made an attempt to lift the cloth, but my people prohibited me to do so. I again made an attempt to lift the cloth, but my people prohibited me. Thereupon Allah's Messenger (ﷺ) lifted it or he commanded it to be lifted. He heard the noise (of a loud) weeping, or the noise of a woman mourner. He inquired who she was. They said: The daughter of 'Amr or the sister of Amr, whereupon he said: Why does she weep? The Angels provide him shade with the help of their Wings until he would be lifted (to his heavenly abode)

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَعَمْرٌو النَّاقِدُ، كِلاَهُمَا عَنْ سُفْيَانَ، قَالَ عُبَيْدُ اللَّهِ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ سَمِعْتُ ابْنَ الْمُنْكَدِرِ، يَقُولُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَمَّا كَانَ يَوْمُ أُحُدٍ جِيءَ بِأَبِي مُسَجًّى وَقَدْ مُثِلَ بِهِ - قَالَ - فَأَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ فَنَهَانِي قَوْمِي ثُمَّ أَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ فَنَهَانِي قَوْمِي فَرَفَعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَوْ أَمَرَ بِهِ فَرُفِعَ فَسَمِعَ صَوْتَ بَاكِيَةٍ أَوْ صَائِحَةٍ فَقَالَ " مَنْ هَذِهِ " . فَقَالُوا بِنْتُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو فَقَالَ " وَلِمَ تَبْكِي فَمَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ " .

Reference	: Sahih Muslim 2471 a
In-book reference	: Book 44, Hadith 184
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6041

Jabir b. 'Abdullah reported:

My father fell as a martyr on the Day of Uhud and I attempted to uncover his face and weep, but they (the Companions of the Holy Prophet) forbade me to do this, whereas Allah's Messenger (ﷺ) did not forbid me and Fatima bint Amr, the sister of my father, was also weeping There- upon Allah's Messenger (ﷺ) said: You may weep or you may not weep; the Angels provide him shade with the help of their wings until you lift him (to be buried in the grave).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ أُصِيبَ أَبِي يَوْمَ أُحُدٍ فَجَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ، وَأَبْكِي، وَجَعَلُوا يَنْهَوْنَنِي وَرَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَنْهَانِي - قَالَ -

وَجَعَلَتْ فَاطِمَةُ بِنْتُ عَمْرٍو تَبْكِيهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَبْكِيهِ أَوْ لاَ تَبْكِيهِ مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ " .

Reference : Sahih Muslim 2471 b
In-book reference : Book 44, Hadith 185
USC-MSA web (English) reference : Book 31, Hadith 6042
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir through another chain of transmitters, but with this difference that there is no mention of the Angels and the weeping of a female mourner.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، كِلاَهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، . بِهَذَا الْحَدِيثِ غَيْرَ أَنَّ ابْنَ جُرَيْجٍ، لَيْسَ فِي حَدِيثِهِ ذِكْرُ الْمَلاَئِكَةِ وَبُكَاءُ الْبَاكِيَةِ .

Reference : Sahih Muslim 2471 c
In-book reference : Book 44, Hadith 186
USC-MSA web (English) reference : Book 31, Hadith 6043
(deprecated numbering scheme)

Jabir reported:

My father was brought in a state that his ears had been cut off and (his dead body) was placed before Allah's Apostle (ﷺ), the rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ جِيءَ بِأَبِي يَوْمَ أُحُدٍ مُجَدَّعًا فَوُضِعَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم . فَذَكَرَ نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 2471 d
In-book reference : Book 44, Hadith 187
USC-MSA web (English) reference : Book 31, Hadith 6044
(deprecated numbering scheme)

(27) Chapter: The Virtues Of Julaibib (RA) (27) باب مِنْ فَضَائِلِ جُلَيْبِيبٍ رضى الله عنه

Abu Barza reported that Allah's Apostle (ﷺ) was there in a battlefield that Allah conferred upon him the spoils of war. He said to his Companions:

Is anyone missing amongst you? They said: So and so and so. He again said: Is there anyone missing amongst you? They said: So and so and so. He then said: Is there anyone missing amongst you? They said: No. Thereupon he (the Holy Prophet) said: But I am missing Julaibib. They (his Companions) searched him amongst those who had been killed and they found him by the side of seven (dead bodies) whom he had killed and he had been killed (by the oppoments). Allah's Apostle (ﷺ) came there and stood (by his side) and said: He killed seven (persons). Then (his opponents) killed him. He is mine and I am his. He then placed him upon his hands and there was none else to lift but Allah's Apostle (ﷺ). Then the grave was dug for him and he was placed in the grave and no mention is made of a bath.

حَدَّثَنَا إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ كِنَانَةَ، بْنِ نُعَيْمٍ عَنْ أَبِي بَرْزَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ فِي مَغْزًى لَهُ فَأَفَاءَ اللَّهُ عَلَيْهِ فَقَالَ لأَصْحَابِهِ " هَلْ تَفْقِدُونَ مِنْ أَحَدٍ " . قَالُوا نَعَمْ فُلاَنًا وَفُلاَنًا وَفُلاَنًا . ثُمَّ قَالَ " هَلْ

تَفْقِدُونَ مِنْ أَحَدٍ " . قَالُوا نَعَمْ فُلاَنًا وَفُلاَنًا وَفُلاَنًا . ثُمَّ قَالَ " هَلْ تَفْقِدُونَ مِنْ أَحَدٍ " . قَالُوا لاَ . قَالَ " لَكِنِّي أَفْقِدُ جُلَيْبِيبًا فَاطْلُبُوهُ " . فَطُلِبَ فِي الْقَتْلَى فَوَجَدُوهُ إِلَى جَنْبِ سَبْعَةٍ قَدْ قَتَلَهُمْ ثُمَّ قَتَلُوهُ فَأَتَى النَّبِيُّ صلى الله عليه وسلم فَوَقَفَ عَلَيْهِ فَقَالَ " قَتَلَ سَبْعَةً ثُمَّ قَتَلُوهُ هَذَا مِنِّي وَأَنَا مِنْهُ هَذَا مِنِّي وَأَنَا مِنْهُ " . قَالَ فَوَضَعَهُ عَلَى سَاعِدَيْهِ لَيْسَ لَهُ إِلاَّ سَاعِدَا النَّبِيِّ صلى الله عليه وسلم قَالَ فَحُفِرَ لَهُ وَوُضِعَ فِي قَبْرِهِ . وَلَمْ يَذْكُرْ غَسْلاً .

Reference : Sahih Muslim 2472
In-book reference : Book 44, Hadith 188
USC-MSA web (English) reference : Book 31, Hadith 6045
(deprecated numbering scheme)

(28) Chapter: The Virtues Of Abu Dharr (RA) (28) باب مِنْ فَضَائِلِ أَبِي ذَرٍّ رضى الله عنه

'Abdullah b. Samit reported that Abu Dharr said:

We set out from our tribe Ghafir who look upon the prohibited months as permissible months. I and my brother Unais and our mother stayed with our maternal uncle who treated us well. The men of his tribe fell jealous and they said: When you are anay from your house, Unais commits adultery with your wife. Our -naternal uncle came and he accused us of the sin which was conveyed to him. I said: You have undone the good you did to us. We cannot stay with you after this. We came to our camels and loaded (our) luggage. Our maternal uncle began to weep covering himself with (a piece of) cloth. We proceeded on until we encamped by the side of Mecca. Unais cast lot on the camels (we had) and an equal number (above that). They both went to a Kahin and he made Unais win and Unais came with our camels and an equal number along with them. He (Abu Dharr) said: My nephew, I used to observe prayer three years before my meeting with Allah's Messenger (ﷺ). I said: For whom did you say prayer? He said: For Allah. I said: To which direction did you turn your face (for observing prayer)? He said: I used to turn my face as Allah has directed me to turn my face. I used to observe the night prayer at the time of the end of night and I fell down in prostration like the mantle until the sun rose over me. Unais said: I have a work in Mecca, so you better stay here. Unais went until he came to Mecca and he came to me late. I said: What did you do? He said: I met a person in Mecca who is on your religion and he claims that verily it is Allah Who has sent him. I said: What do the people say about him? He said: They say that he is a poet or a Kahin or a magician. Unais who was himself one of the poets said. I have heard the words of a Kahin but his words in no way resemble his (words). And 1 also compared his words to the verses of poets but such words cannot be uttered by any poet. By Allah, he is truthful and they are liars. Then I said: you stay here, until I go, so that I should see him. He said: I came to Mecca and I selected an insignificant person from amongst them and said to him: Where is he whom you call as-Sabi? He pointed out towards me saying: He is Sabi. Thereupon the people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after havin. regained my consciousness and I found as if I was a red idol. I came to Zamzarn and washed blood from me and drank water from it and listen, O son of my brother, I stayed there for thirty nights or days and there was no food for me but the water of Zamzarn. And I became so bulky that there appeared wrinkles upon my stomach, and I did not feel any hunger in my stomach. It was during this time that the people of Mecca slept in the moonlit night and none was there to eircumambulate the House but only two women who had been invoking the name of Isafa, and Na'ila (the two idols). They came to me while in their circuit and I said: Marry one with the other, but they did not dissuade from their invoking. They came to me and I said to them: Insert wood (in the idols' private parts). (I said this to them in such plain words) as I could not express in metaphorical terms. These women went away crying and saying: Had there been one amongst our people (he would have taught a lesson to you for the

obscene words used for our idols before us). These women met Allah's Messenger (ﷺ) and Abu Bakr who had also been coming down the hill. He asked them: What has happened to you? They said: There is Sabi, who has hidden himself between the Ka'ba and its curtain. He said: What did he say to you? They said: He uttered such words before us as we cannot express. Allah's Messenger (ﷺ) came and he kissed the Black Stone and circumambulated the House along with his Companion and then observed prayer, and when he had finished his prayer, Abu Dharr said: I was the first to greet him with the salutation of peace and uttered (these words) in this way; Allah's Messen- ger, may there be peace upon you, whereupon he said: It may be upon you too and the mercy of Allah. He then said: Who are you? I said: From the tribe of Ghifar. He leaned his hand and placed his finger on his forehead and I said to myself: Perhaps he has not liked it that I belong to the tribe of Ghifar. I attempted to catch hold of his hand but his friend who knew about him more than I dissuaded me f rom doing so. He then lifted his head and said: Since how long have you been here? I said: I have been here for the last thirty nights or days. He said: Who has been feeding you? I said: There has been no food for me but the water of Zamzam. I have grown so bulky that there appear wrinkles upon my stomach and I do not feel any hunger. He said: It is blessed (water) and it also serves as food. Thereupon Abu Bakr said: Allah's Messenger, let me serve as a host to him for tonight, and then Allah's Messenger (ﷺ) proceeded forth and so did Abu Bakr and I went along with them. Abu Bakr opened the door and then he brought for us the raisins of Ta'if and that was the first food which I ate there. Then I stayed as long as I had to stay. I then came to Allah's Messenaer (ﷺ) and he said: I have been shown the land abound- ing in trees and I think it cannot be but that of Yathrib (that is the old name of Medina). You are a preacher to your people on my behalf. I hope Allah would benefit them through you and He would reward you. I came to Unais and he said: What have you done? I said: I have done that I have embraced Islam and I have testified (to the prophethood of Allah's Messenger). He said: I have no aversion for your religion and I also embrace Islam and testify (to the prophethood of Muhammad). Then both of us came to our mother and she said: I have no aversion for your religion and I also embrace Islam and testify to the prophethood of Muhammad. We then loaded our camels and came to our tribe Ghifir and half of the tribe embraced Islam and their chief was Aimi' b. Rahada Ghifirl and he was their leader and hall of the tribe said: We will embrace Islam when Allah's Messenger (may p,. ace be upon him) would come to Medina, and when Allah's Messenger (ﷺ) came to Medina the remaining half also embraced Islam. Then a tribe Aslam came to the Prophet (ﷺ) and said: Allah's Messenger, we also embrace Islam like our brothers who have embraced Islam. And they also embraced Islam. Thereupon Allah's Messenger (ﷺ) said: Allah granted pardon to the tribe of Ghifar and Allah saved (from destruction) the tribe of Aslam.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، أَخْبَرَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، قَالَ قَالَ أَبُو ذَرٍّ خَرَجْنَا مِنْ قَوْمِنَا غِفَارٍ وَكَانُوا يُحِلُّونَ الشَّهْرَ الْحَرَامَ فَخَرَجْتُ أَنَا وَأَخِي أُنَيْسٌ وَأُمُّنَا فَنَزَلْنَا عَلَى خَالٍ لَنَا فَأَكْرَمَنَا خَالُنَا وَأَحْسَنَ إِلَيْنَا فَحَسَدَنَا قَوْمُهُ فَقَالُوا إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ خَالَفَ إِلَيْهِمْ أُنَيْسٌ فَجَاءَ خَالُنَا فَنَثَا عَلَيْنَا الَّذِي قِيلَ لَهُ فَقُلْتُ لَهُ أَمَّا مَا مَضَى مِنْ مَعْرُوفِكَ فَقَدْ كَدَّرْتَهُ وَلاَ جِمَاعَ لَكَ فِيمَا بَعْدُ . فَقَرَّبْنَا صِرْمَتَنَا فَاحْتَمَلْنَا عَلَيْهَا وَتَغَطَّى خَالُنَا ثَوْبَهُ فَجَعَلَ يَبْكِي فَانْطَلَقْنَا حَتَّى نَزَلْنَا بِحَضْرَةِ مَكَّةَ فَنَافَرَ أُنَيْسٌ عَنْ صِرْمَتِنَا وَعَنْ مِثْلِهَا فَأَتَيَا الْكَاهِنَ فَخَيَّرَ أُنَيْسًا فَأَتَانَا أُنَيْسٌ بِصِرْمَتِنَا وَمِثْلِهَا مَعَهَا - قَالَ - وَقَدْ صَلَّيْتُ يَا ابْنَ أَخِي قَبْلَ أَنْ أَلْقَى رَسُولَ اللَّهِ صلى الله عليه وسلم بِثَلاَثِ سِنِينَ . قُلْتُ لِمَنْ قَالَ لِلَّهِ . قُلْتُ فَأَيْنَ تَوَجَّهُ قَالَ أَتَوَجَّهُ حَيْثُ يُوَجِّهُنِي رَبِّي أُصَلِّي عِشَاءً حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ أُلْقِيتُ كَأَنِّي خِفَاءٌ حَتَّى تَعْلُوَنِي الشَّمْسُ . فَقَالَ أُنَيْسٌ إِنَّ لِي حَاجَةً بِمَكَّةَ فَاكْفِنِي . فَانْطَلَقَ أُنَيْسٌ حَتَّى أَتَى مَكَّةَ فَرَاثَ عَلَىَّ ثُمَّ جَاءَ فَقُلْتُ مَا صَنَعْتَ قَالَ لَقِيتُ رَجُلاً بِمَكَّةَ عَلَى دِينِكَ يَزْعُمُ أَنَّ اللَّهَ

أَرْسَلَهُ . قُلْتُ فَمَا يَقُولُ النَّاسُ قَالَ يَقُولُونَ شَاعِرٌ كَاهِنٌ سَاحِرٌ . وَكَانَ أُنَيْسٌ أَحَدَ الشُّعَرَاءِ . قَالَ أُنَيْسٌ لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ فَمَا هُوَ بِقَوْلِهِمْ وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَى أَقْرَاءِ الشِّعْرِ فَمَا يَلْتَئِمُ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ وَاللَّهِ إِنَّهُ لَصَادِقٌ وَإِنَّهُمْ لَكَاذِبُونَ . قَالَ قُلْتُ فَاكْفِنِي حَتَّى أَذْهَبَ فَأَنْظُرَ . قَالَ فَأَتَيْتُ مَكَّةَ فَتَضَعَّفْتُ رَجُلاً مِنْهُمْ فَقُلْتُ أَيْنَ هَذَا الَّذِي تَدْعُونَهُ الصَّابِئَ فَأَشَارَ إِلَىَّ فَقَالَ الصَّابِئَ . فَمَالَ عَلَىَّ أَهْلُ الْوَادِي بِكُلِّ مَدَرَةٍ وَعَظْمٍ حَتَّى خَرَرْتُ مَغْشِيًّا عَلَىَّ - قَالَ - فَارْتَفَعْتُ حِينَ ارْتَفَعْتُ كَأَنِّي نُصُبٌ أَحْمَرُ - قَالَ - فَأَتَيْتُ زَمْزَمَ فَغَسَلْتُ عَنِّي الدِّمَاءَ وَشَرِبْتُ مِنْ مَائِهَا وَلَقَدْ لَبِثْتُ يَا ابْنَ أَخِي ثَلاَثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ مَا كَانَ لِي طَعَامٌ إِلاَّ مَاءُ زَمْزَمَ فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُكَنُ بَطْنِي وَمَا وَجَدْتُ عَلَى كَبِدِي سُخْفَةَ جُوعٍ - قَالَ - فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةٍ قَمْرَاءَ إِضْحِيَانَ إِذْ ضُرِبَ عَلَى أَسْمِخَتِهِمْ فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ وَامْرَأَتَيْنِ مِنْهُمْ تَدْعُوَانِ إِسَافًا وَنَائِلَةَ - قَالَ - فَأَتَتَا عَلَىَّ فِي طَوَافِهِمَا فَقُلْتُ أَنْكِحَا أَحَدَهُمَا الأُخْرَى - قَالَ - فَمَا تَنَاهَتَا عَنْ قَوْلِهِمَا - قَالَ - فَأَتَتَا عَلَىَّ فَقُلْتُ هَنٌ مِثْلُ الْخَشَبَةِ غَيْرَ أَنِّي لاَ أَكْنِي . فَانْطَلَقَتَا تُوَلْوِلاَنِ وَتَقُولاَنِ لَوْ كَانَ هَا هُنَا أَحَدٌ مِنْ أَنْفَارِنَا . قَالَ فَاسْتَقْبَلَهُمَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَهُمَا هَابِطَانِ قَالَ " مَا لَكُمَا " . قَالَتَا الصَّابِئُ بَيْنَ الْكَعْبَةِ وَأَسْتَارِهَا قَالَ " مَا قَالَ لَكُمَا " . قَالَتَا إِنَّهُ قَالَ لَنَا كَلِمَةً تَمْلأُ الْفَمَ . وَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى اسْتَلَمَ الْحَجَرَ وَطَافَ بِالْبَيْتِ هُوَ وَصَاحِبُهُ ثُمَّ صَلَّى فَلَمَّا قَضَى صَلاَتَهُ قَالَ أَبُو ذَرٍّ . فَكُنْتُ أَنَا أَوَّلَ مَنْ حَيَّاهُ بِتَحِيَّةِ الإِسْلاَمِ - قَالَ - فَقُلْتُ السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ . فَقَالَ " وَعَلَيْكَ وَرَحْمَةُ اللَّهِ " . ثُمَّ قَالَ " مَنْ أَنْتَ " . قَالَ قُلْتُ مِنْ غِفَارٍ - قَالَ - فَأَهْوَى بِيَدِهِ فَوَضَعَ أَصَابِعَهُ عَلَى جَبْهَتِهِ فَقُلْتُ فِي نَفْسِي كَرِهَ أَنِ انْتَمَيْتُ إِلَى غِفَارٍ . فَذَهَبْتُ آخُذُ بِيَدِهِ فَقَدَعَنِي صَاحِبُهُ وَكَانَ أَعْلَمَ بِهِ مِنِّي ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ " مَتَى كُنْتَ هَا هُنَا " . قَالَ قُلْتُ قَدْ كُنْتُ هَا هُنَا مُنْذُ ثَلاَثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ قَالَ " فَمَنْ كَانَ يُطْعِمُكَ " . قَالَ قُلْتُ مَا كَانَ لِي طَعَامٌ إِلاَّ مَاءُ زَمْزَمَ . فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُكَنُ بَطْنِي وَمَا أَجِدُ عَلَى كَبِدِي سُخْفَةَ جُوعٍ قَالَ " إِنَّهَا مُبَارَكَةٌ إِنَّهَا طَعَامُ طُعْمٍ " . فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِي طَعَامِهِ اللَّيْلَةَ . فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَانْطَلَقْتُ مَعَهُمَا فَفَتَحَ أَبُو بَكْرٍ بَابًا فَجَعَلَ يَقْبِضُ لَنَا مِنْ زَبِيبِ الطَّائِفِ وَكَانَ ذَلِكَ أَوَّلَ طَعَامٍ أَكَلْتُهُ بِهَا ثُمَّ غَبَرْتُ مَا غَبَرْتُ ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّهُ قَدْ وُجِّهَتْ لِي أَرْضٌ ذَاتُ نَخْلٍ لاَ أُرَاهَا إِلاَّ يَثْرِبَ فَهَلْ أَنْتَ مُبَلِّغٌ عَنِّي قَوْمَكَ عَسَى اللَّهُ أَنْ يَنْفَعَهُمْ بِكَ وَيَأْجُرَكَ فِيهِمْ " . فَأَتَيْتُ أُنَيْسًا فَقَالَ مَا صَنَعْتَ قُلْتُ صَنَعْتُ أَنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ . قَالَ مَا بِي رَغْبَةٌ عَنْ دِينِكَ فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ . فَأَتَيْنَا أُمَّنَا فَقَالَتْ مَا بِي رَغْبَةٌ عَنْ دِينِكُمَا فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ . فَاحْتَمَلْنَا حَتَّى أَتَيْنَا قَوْمَنَا غِفَارًا فَأَسْلَمَ نِصْفُهُمْ وَكَانَ يَؤُمُّهُمْ إِيمَاءُ بْنُ رَحَضَةَ الْغِفَارِيُّ وَكَانَ سَيِّدَهُمْ . وَقَالَ نِصْفُهُمْ إِذَا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ أَسْلَمْنَا . فَقَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ فَأَسْلَمَ نِصْفُهُمُ الْبَاقِي وَجَاءَتْ أَسْلَمُ فَقَالُوا يَا رَسُولَ اللَّهِ إِخْوَتُنَا نُسْلِمُ عَلَى الَّذِي أَسْلَمُوا عَلَيْهِ . فَأَسْلَمُوا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غِفَارُ غَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللَّهُ " .

Reference : Sahih Muslim 2473 a
In-book reference : Book 44, Hadith 189
USC-MSA web (English) reference : Book 31, Hadith 6046
(deprecated numbering scheme)

This hadlth has been narrated on the authority of Humaid b. Hilal with the same chain of transmitters but with this addition:

" As I came to Mecca, Unais said: (Well), go but be on your guard against the Meccans for they are his enemies and are annoyed with him."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا سُلَيْمَانُ، بْنُ الْمُغِيرَةِ حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، بِهَذَا الإِسْنَادِ وَزَادَ بَعْدَ قَوْلِهِ قُلْتُ فَاكْفِنِي حَتَّى أَذْهَبَ فَأَنْظُرَ . قَالَ نَعَمْ وَكُنْ عَلَى حَذَرٍ مِنْ أَهْلِ مَكَّةَ فَإِنَّهُمْ قَدْ شَنِفُوا لَهُ وَتَجَهَّمُوا .

Reference : Sahih Muslim 2473 b
In-book reference : Book 44, Hadith 190
USC-MSA web (English) reference : Book 31, Hadith 6047
(deprecated numbering scheme)

Abdullah b. Samit reported that Abu Dharr said:

Son of my brother, I used to observe prayer two years before the advent of Allah's Apostle (ﷺ). I said: To which direction did you turn your face? He said: To which Allah directed me to turn my face. The rest of the hadith is the same but with this addition that they went to a Kahin and his brother Unais began to praise him until he (in verses declared) him (Unais) as winner (in the contest of poetry), and so we got his camels, mixed them with our camels, and there is in this hadith also these words that Allah's Apostle (ﷺ) came there and he circumambulated the House and observed two Rak'ahs of prayer behind the Station (of Ibrahim). I came to him and I was the first amongst persons to greet him with Assalam-o-'Alaikum, and I said to Allah's Messenger Let there be peace upon you. And he said: Let there be peace upon you too; who are you? And in the hadith (these words are) also found: Since how long have you been here? And Abu Bakr said: Let him be my guest tonight.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، قَالَ أَنْبَأَنَا ابْنُ عَوْنٍ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، قَالَ قَالَ أَبُو ذَرٍّ يَا ابْنَ أَخِي صَلَّيْتُ سَنَتَيْنِ قَبْلَ مَبْعَثِ النَّبِيِّ صلى الله عليه وسلم . قَالَ قُلْتُ فَأَيْنَ كُنْتَ تَوَجَّهُ قَالَ حَيْثُ وَجَّهَنِيَ اللَّهُ . وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ وَقَالَ فِي الْحَدِيثِ فَتَنَافَرَا إِلَى رَجُلٍ مِنَ الْكُهَّانِ . قَالَ فَلَمْ يَزَلْ أَخِي أُنَيْسٌ يَمْدَحُهُ حَتَّى غَلَبَهُ - قَالَ - فَأَخَذْنَا صِرْمَتَهُ فَضَمَمْنَاهَا إِلَى صِرْمَتِنَا . وَقَالَ أَيْضًا فِي حَدِيثِهِ قَالَ فَجَاءَ النَّبِيُّ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ وَصَلَّى رَكْعَتَيْنِ خَلْفَ الْمَقَامِ - قَالَ - فَأَتَيْتُهُ فَإِنِّي لأَوَّلُ النَّاسِ حَيَّاهُ بِتَحِيَّةِ الإِسْلاَمِ - قَالَ - قُلْتُ السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ . قَالَ " وَعَلَيْكَ السَّلاَمُ مَنْ أَنْتَ " . وَفِي حَدِيثِهِ أَيْضًا فَقَالَ " مُنْذُ كَمْ أَنْتَ هَا هُنَا " . قَالَ قُلْتُ مُنْذُ خَمْسَ عَشْرَةَ . وَفِيهِ فَقَالَ أَبُو بَكْرٍ أَتْحِفْنِي بِضِيَافَتِهِ اللَّيْلَةَ .

Reference : Sahih Muslim 2473 c
In-book reference : Book 44, Hadith 191
USC-MSA web (English) reference : Book 31, Hadith 6048
(deprecated numbering scheme)

Ibn 'Abbas reported that when Abu Dharr heard of the advent of the Apostle (ﷺ) in Mecca he said:

Brother, ride in this valley and bring information for me about the person who claims that there comes to him information from the Heavens. Listen to his words and then come to me. So he rode on until he came to Mecca and he heard his words (the sacred words of the Holy Prophet) and then came back to Abu Dharr and said: I have seen him exhorting (people) to develop good morals and his expressions can in no way be termed as poetry. He (Abu Dharr) said: I have not been satisfied with it regarding that which I had in my mind (as I sent you). So he took up provisions for the journey and a small water-skin con- taining water (and set forth) until he came to Mecca. He came

to the mosque (Ka'ba) and began to find out Allah's Apostle (ﷺ) and he did not re- cognise him (the Holy Prophet) and he did not even like that he should ask about him from anyone until it was night, and he slept. 'All saw him and found him to be a stranger. So he went with him. He followed hive but one did not make any inquiry from the other about anything until it was morning. He then brought the water and his provisions to the mosque and spent a day there, but he did not see Allah's Apostle (ﷺ) until it was night. He then returned to his bed that there happened to pass 'Ali and he said: This man has not been able to find his destination until this time. He made him stand and he went with him and no one made an in- quiry from his companion about anything. And when it was the third day he did the same. 'Ali made him stand up and brought him along with him. He said: By Him, besides Whom there is no god, why don't you tell me (the reason) which brought you here to this town? He said: (I shall do this) provided you hold me promise and a covenant that you would guide me aright. He then did that. He ('Ali) said: Verily, he Is truthful and he is a Messenger of Allah (ﷺ) and when it is morning, follow me and if I would say anything from which I would sense fear about you I would stand (in a manner) as if I was throwing water and if I move on, you then follow me until I get in (some house). He did that and I followed him until he came to Allah's Messenger (ﷺ). He entered (the house) of Allah's Apostle (ﷺ) along with him and listened to his words and embraced Islam at his very place. Allah's Apostle (ﷺ) said to him: Go to your people and inform them until my command reaches you. Thereupon he said: By Him in Whose Hand is my life, I shall say to the people of Mecca this thing at the top of my voice So he set forth until he came to the mosque and then spoke at the top of his voice (saying): I bear testimony to the fact that there is no god but Allah and that Muhammad is the Messenger of Allah. The people attacked him and made him fall down when 'Abbas came and he leaned over him and said: Woe be upon you, don't you know that he is from amongst the tribe of Ghifar and your trad- ing route to Syria passes through (the settlements of this tribe), and he rescued him. He (Abu Dharr) did the same on the next day and they (the Meccans) again attacked him and Abbas leaned upon him and he rescued him.

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنُ عَرْعَرَةَ السَّامِيُّ، وَمُحَمَّدُ بْنُ حَاتِمٍ، - وَتَقَارَبَا فِي سِيَاقِ الْحَدِيثِ وَاللَّفْظُ لاِبْنِ حَاتِمٍ - قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ أَبِي جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ صلى الله عليه وسلم بِمَكَّةَ قَالَ لأَخِيهِ ارْكَبْ إِلَى هَذَا الْوَادِي فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ فَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي . فَانْطَلَقَ الآخَرُ حَتَّى قَدِمَ مَكَّةَ وَسَمِعَ مِنْ قَوْلِهِ ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الأَخْلاَقِ وَكَلاَمًا مَا هُوَ بِالشِّعْرِ . فَقَالَ مَا شَفَيْتَنِي فِيمَا أَرَدْتُ . فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَكَّةَ فَأَتَى الْمَسْجِدَ فَالْتَمَسَ النَّبِيَّ صلى الله عليه وسلم وَلاَ يَعْرِفُهُ وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَدْرَكَهُ - يَعْنِي اللَّيْلَ - فَاضْطَجَعَ فَرَآهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ فَلَمَّا رَآهُ تَبِعَهُ فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَىْءٍ حَتَّى أَصْبَحَ ثُمَّ احْتَمَلَ قُرَيْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ فَظَلَّ ذَلِكَ الْيَوْمَ وَلاَ يَرَى النَّبِيَّ صلى الله عليه وسلم حَتَّى أَمْسَى فَعَادَ إِلَى مَضْجَعِهِ فَمَرَّ بِهِ عَلِيٌّ فَقَالَ مَا أَنَى لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ فَأَقَامَهُ فَذَهَبَ بِهِ مَعَهُ وَلاَ يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَىْءٍ حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثِ فَعَلَ مِثْلَ ذَلِكَ فَأَقَامَهُ عَلِيٌّ مَعَهُ ثُمَّ قَالَ لَهُ أَلاَ تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ هَذَا الْبَلَدَ قَالَ إِنْ أَعْطَيْتَنِي عَهْدًا وَمِيثَاقًا لَتُرْشِدَنِّي فَعَلْتُ . فَفَعَلَ فَأَخْبَرَهُ فَقَالَ فَإِنَّهُ حَقٌّ وَهُوَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ فَإِنْ مَضَيْتُ فَاتَّبِعْنِي حَتَّى تَدْخُلَ مَدْخَلِي . فَفَعَلَ فَانْطَلَقَ يَقْفُوهُ حَتَّى دَخَلَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وَأَسْلَمَ مَكَانَهُ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " ارْجِعْ إِلَى قَوْمِكَ

فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي " . فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانَيْهِمْ . فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ فَنَادَى بِأَعْلَى صَوْتِهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . وَثَارَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ فَأَتَى الْعَبَّاسُ فَأَكَبَّ عَلَيْهِ فَقَالَ وَيْلَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ وَأَنَّ طَرِيقَ تُجَّارِكُمْ إِلَى الشَّامِ عَلَيْهِمْ . فَأَنْقَذَهُ مِنْهُمْ ثُمَّ عَادَ مِنَ الْغَدِ بِمِثْلِهَا وَثَارُوا إِلَيْهِ فَضَرَبُوهُ فَأَكَبَّ عَلَيْهِ الْعَبَّاسُ فَأَنْقَذَهُ .

Reference : Sahih Muslim 2474
In-book reference : Book 44, Hadith 192
USC-MSA web (English) reference : Book 31, Hadith 6049
(deprecated numbering scheme)

(29) Chapter: The Virtues Of Jarir Bin 'Abdullah (RA)

(29) باب مِنْ فَضَائِلِ جَرِيرِ بْنِ عَبْدِ اللَّهِ رضى الله تعالى عنه

(6050) Jarir b. 'Abdullah said:
Allah's Messenger (ﷺ) never refused me permission to see him since I embraced Islam and never looked at me but with a smile.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي، حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، ح

وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ، حَدَّثَنَا خَالِدٌ، عَنْ بَيَانٍ، قَالَ سَمِعْتُ قَيْسَ بْنَ أَبِي، حَازِمٍ يَقُولُ قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ مَا حَجَبَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ وَلاَ رَآنِي إِلاَّ ضَحِكَ .

Reference : Sahih Muslim 2475 a
In-book reference : Book 44, Hadith 193
USC-MSA web (English) reference : Book 31, Hadith 6050
(deprecated numbering scheme)

Jarir reported:
Since I embraced Islam Allah's Messenger (ﷺ) never refused to see me and he did not see me but with a smile on his face. Ibn Numair has made this addition to this hadith which has been reported on the authority of Ibn Idris that he (Jarir) made this complaint to him (to the Holy Prophet): I cannot sit upon the horse with firmness, whereupon he (Allah's Apostle) struck his chest with his hand and prayed: O Allah, make him steadfast and rightly-guided.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ مَا حَجَبَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ وَلاَ رَآنِي إِلاَّ تَبَسَّمَ فِي وَجْهِي . زَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ عَنِ ابْنِ إِدْرِيسَ وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا " .

Reference : Sahih Muslim 2475 b
In-book reference : Book 44, Hadith 194
USC-MSA web (English) reference : Book 31, Hadith 6051
(deprecated numbering scheme)

Jabir reported that there was in pre-Islamic days a temple called Dhu'l- Khalasah and it was called the Yamanite Ka'ba or the northern Ka'ba. Allah's Messenger (ﷺ) said unto me:

Will you rid me of Dhu'l-Khalasah and so I went forth at the head of 350 horsemen of the tribe of Ahmas and we destroyed it and killed whomsoever we found there. Then we came back to him (to the Holy Prophet) and informed him and he blessed us and the tribe of Ahmas.

حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ، أَخْبَرَنَا خَالِدٌ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ ذُو الْخَلَصَةِ وَكَانَ يُقَالُ لَهُ الْكَعْبَةُ الْيَمَانِيَةُ وَالْكَعْبَةُ الشَّامِيَّةُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَةِ وَالشَّامِيَّةِ " . فَنَفَرْتُ إِلَيْهِ فِي مِائَةٍ وَخَمْسِينَ مِنْ أَحْمَسَ فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَأَتَيْتُهُ فَأَخْبَرْتُهُ - قَالَ - فَدَعَا لَنَا وَلأَحْمَسَ .

Reference : Sahih Muslim 2476 a
In-book reference : Book 44, Hadith 195
USC-MSA web (English) reference : Book 31, Hadith 6052
(deprecated numbering scheme)

Jarir b. 'Abdullah al-Bajali said:

Allah's Messenger (ﷺ) said to me: Can't on rid me of Dhu'I-Khalasah, the idol-house of Khath'am, and this idol-house was called the Yamanite Ka'ba. So I went along with 150 horsemen and I could not sit with steadfastness upon the horse. I made the mention of it to Allah's Messenger (ﷺ) and he struck his hand on my chest and said: O Allah, grant him steadfastness and make him the guide of righteousness and the rightly-guided one. So he went away and he set fire to it. Then Jarir sent some person to Allah's Messenger (ﷺ) whose Kunya was Abu Arta to give him the happy news about that. He came to Allah's Messenger (ﷺ) and said: I have not come to you (but with the news) that we have left Dhu'l-Khalasah as a scabed camel. Thereupon Allah's Messenger (ﷺ) blessed the horses of Ahmas and the men of their tribe five times.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ، بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا جَرِيرُ أَلاَ تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ " . بَيْتٍ لِخَثْعَمَ كَانَ يُدْعَى كَعْبَةَ الْيَمَانِيَةِ . قَالَ فَنَفَرْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ وَكُنْتُ لاَ أَثْبُتُ عَلَى الْخَيْلِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَضَرَبَ يَدَهُ فِي صَدْرِي فَقَالَ " اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا " . قَالَ فَانْطَلَقَ فَحَرَّقَهَا بِالنَّارِ ثُمَّ بَعَثَ جَرِيرٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلاً يُبَشِّرُهُ يُكْنَى أَبَا أَرْطَاةَ مِنَّا فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ مَا جِئْتُكَ حَتَّى تَرَكْنَاهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ . فَبَرَّكَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ .

Reference : Sahih Muslim 2476 b
In-book reference : Book 44, Hadith 196
USC-MSA web (English) reference : Book 31, Hadith 6053
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ismail with different chains of transmitters and in the badith transmitted on the authority of Marwan (the words are):

" A person giving the glad tidings on behalf of Jarir came or Abu Husain b. Rabi'a came in order to give glad tidings to Allah's Apostle (ﷺ).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي الْفَزَارِيَّ ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ وَقَالَ فِي حَدِيثِ مَرْوَانَ فَجَاءَ بَشِيرُ جَرِيرٍ أَبُو أَرْطَاةَ حُصَيْنُ بْنُ رَبِيعَةَ يُبَشِّرُ النَّبِيَّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2476 c
In-book reference : Book 44, Hadith 197
USC-MSA web (English) reference : Book 31, Hadith 6054
(deprecated numbering scheme)

(30) Chapter: The Virtues Of 'Abdullah Bin 'Abbas (RA)

(30) باب فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضى الله عنهما

Ibn 'Abbas reported that Allah's Messenger (ﷺ) came to privy and I placed for him water for ablution, When he came out he said:

Who placed it here? And in a version of Zuhair they (the Companions) said, and in the version of Abu Bakr (the words are): I said: It is Ibn 'Abbas (who has done that), whereupon he (the Holy Prophet) said: May Allah grant him deep understanding of religion.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالاَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ الْيَشْكُرِيُّ، قَالَ سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي يَزِيدَ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، أَنَّوسلم أَتَى الْخَلاَءَ فَوَضَعْتُ لَهُ وَضُوءًا فَلَمَّا خَرَجَ قَالَ " مَنْ وَضَعَ هَذَا " . فِي رِوَايَةِ زُهَيْرٍ قَالُوا . وَفِي رِوَايَةِ أَبِي بَكْرٍ قُلْتُ ابْنُ عَبَّاسٍ . قَالَ " اللَّهُمَّ فَقِّهْهُ " .

Reference : Sahih Muslim 2477
In-book reference : Book 44, Hadith 198
USC-MSA web (English) reference : Book 31, Hadith 6055
(deprecated numbering scheme)

(31) Chapter: The Virtues Of 'Abdullah Bin 'Umar (RA)

(31) باب مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ رضى الله عنهما

Ibn 'Umar reported:

I saw in a state of sleep as if I have in my hand a piece of silk cloth and there is no place in the Paradise where I intend to reach but that piece of cloth does not fly towards it. I made a mention of it to Hafsa (the sister of Ibn 'Umar) and Hafsa made a mention of it to Allah's Apostle (ﷺ), whereupon Allah's Apostle (ﷺ) said: I find 'Abdullah b 'Umar a pious person.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَخَلَفُ بْنُ هِشَامٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ كُلُّهُمْ عَنْ حَمَّادِ، بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، - حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي قِطْعَةَ إِسْتَبْرَقٍ وَلَيْسَ مَكَانٌ أُرِيدُ مِنَ الْجَنَّةِ إِلاَّ طَارَتْ إِلَيْهِ - قَالَ - فَقَصَصْتُهُ عَلَى حَفْصَةَ فَقَصَّتْهُ حَفْصَةُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَرَى عَبْدَ اللَّهِ رَجُلاً صَالِحًا " .

Reference : Sahih Muslim 2478
In-book reference : Book 44, Hadith 199
USC-MSA web (English) reference : Book 31, Hadith 6056
(deprecated numbering scheme)

Ibn 'Umar reported that when a person saw anything in sleep during the lifetime of Allah's Messenger (may peace he upon him) he narrated it to Allah's Messenger, and I also had a longing that I should also see in a dream something which I should narrate to Allah's Apostle (ﷺ) and I was at that time an unmarried young man. I was sleeping in the mosque during the lifetime of Allah's Messenger (ﷺ) tl) at I saw in a dream as if two Angels have taken hold of me and they have carried me to the fire, and, lo, it was built like the easing of a well and had two pillars like those of a well; and, lo, there were people in it whom I knew and I cried out:

I seek refuge with Allah from Hell-fire; I seek refuge with Allah from Hell-fire. Then another Angel joined the two others, and said unto me: You need not fear I narrated this dream to llafsa and she narrated it to Allah's Messenger, whereupon Allah's Apostle said: Worthy is this man Abdullah, O that he would pray at night, and Silim added that Abdullah afterwards slept only but for a small part of the night.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِعَبْدٍ - قَالاَ أَخْبَرَنَا عَبْدُ، الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا أَقُصُّهَا عَلَى النَّبِيِّ صلى الله عليه وسلم قَالَ وَكُنْتُ غُلاَمًا شَابًّا عَزَبًا وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَىِّ الْبِئْرِ وَإِذَا لَهَا قَرْنَانِ كَقَرْنَىِ الْبِئْرِ وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ أَعُوذُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ - قَالَ - فَلَقِيَهُمَا مَلَكٌ فَقَالَ لِي لَمْ تُرَعْ . فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ " . قَالَ سَالِمٌ فَكَانَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ لاَ يَنَامُ مِنَ اللَّيْلِ إِلاَّ قَلِيلاً .

Reference : Sahih Muslim 2479 a
In-book reference : Book 44, Hadith 200
USC-MSA web (English) reference : Book 31, Hadith 6057
(deprecated numbering scheme)

Ibn Umar reported:

I used to spend nights in the mosque and by that time I had no wife and children. I saw in a dream as if I am being taken to a well. I made a mention of it to Allah's Messenger (may peacebe upon him). The rest of the hadith is the same.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا مُوسَى بْنُ خَالِدٍ، خَتَنُ الْفِرْيَابِيِّ عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنْتُ أَبِيتُ فِي الْمَسْجِدِ وَلَمْ يَكُنْ لِي أَهْلٌ فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا انْطُلِقَ بِي إِلَى بِئْرٍ . فَذَكَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ .

Reference : Sahih Muslim 2479 b
In-book reference : Book 44, Hadith 201
USC-MSA web (English) reference : Book 31, Hadith 6058
(deprecated numbering scheme)

(32) Chapter: The Virtues Of Anas bin Malik (RA) (32) باب مِنْ فَضَائِلِ أَنَسِ بْنِ مَالِكٍ رضى الله عنه

Anas reported that Umm Sulaim said (to the Holy Prophet) Allah's Messenger, here is your servant Anas, invoke blessings of Allah upon him. Thereupon he (the Holy Prophet) said:

O Allah, make an increase in his wealth, and progeny, and confer blessings upon him in everything Thou hast bestowed upon him.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ خَادِمُكَ أَنَسٌ ادْعُ اللَّهَ لَهُ فَقَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ " .

Reference : Sahih Muslim 2480 a
In-book reference : Book 44, Hadith 202
USC-MSA web (English) reference : Book 31, Hadith 6059
(deprecated numbering scheme)

Anas reported (that his mother) Umm Sulaim said (to the Holy Prophet) Allah's Messenger, here is your servant Anas. The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا، يَقُولُ قَالَتْ أُمُّ سُلَيْمٍ يَا رَسُولَ اللَّهِ خَادِمُكَ أَنَسٌ . فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 2480 b
In-book reference : Book 44, Hadith 203
USC-MSA web (English) reference : Book 31, Hadith 6060
(deprecated numbering scheme)

This hadith has been reported on the authority of Anas through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ مِثْلَ ذَلِكَ .

Reference : Sahih Muslim 2480 c
In-book reference : Book 44, Hadith 204
USC-MSA web (English) reference : Book 31, Hadith 6061
(deprecated numbering scheme)

Anas reportedAllah's Apostle (ﷺ) visited us and there was none else (in the house) but I, my mother and my mother's sister Umm Haram. My mother said to him:

Allah's Messenger, here is a small servant of yours, invoke blessings of Allah upon him. And he invoked blessings for me (that I should be bestowed upon) every good and this was what he (said) at the end of what be supplicated for me: O Allah, make an increase in his wealth, and progeny, and cqnfer blessings (upon him) in (each one) of them.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ دَخَلَ النَّبِيُّ صلى الله عليه وسلم عَلَيْنَا وَمَا هُوَ إِلاَّ أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي فَقَالَتْ أُمِّي يَا رَسُولَ اللَّهِ خُوَيْدِمُكَ ادْعُ اللَّهَ لَهُ - قَالَ - فَدَعَا لِي بِكُلِّ خَيْرٍ وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ " .

Reference : Sahih Muslim 2481 a
In-book reference : Book 44, Hadith 205
USC-MSA web (English) reference : Book 31, Hadith 6062
(deprecated numbering scheme)

Anas reported:

My mother Umm Anas came to Allah's Messenger (ﷺ). And she prepared my lower garment out of the half of her headdress and (with the other half) she covered my upper body and said: Allah's Messenger, here is my son Unais; I have brought him to you for serving you. Invoke blessings of Allah upon him. Thereupon he (the Holy Prophet) said:

O Allah, make an increase in his wealth, and progeny. Anas said: By Allah, my fortune is huge and my children, and grand-children are now more than one hundred.

حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ، حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا أَنَسٌ، قَالَ جَاءَتْ بِي أُمِّي أُمُّ أَنَسٍ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ أَزَّرَتْنِي بِنِصْفِ خِمَارِهَا وَرَدَّتْنِي بِنِصْفِهِ فَقَالَتْ يَا رَسُولَ اللَّهِ هَذَا أُنَيْسٌ ابْنِي أَتَيْتُكَ بِهِ يَخْدُمُكَ فَادْعُ اللَّهَ لَهُ . فَقَالَ " اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ " . قَالَ أَنَسٌ فَوَاللَّهِ إِنَّ مَالِي لَكَثِيرٌ وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُّونَ عَلَى نَحْوِ الْمِائَةِ الْيَوْمَ .

Reference : Sahih Muslim 2481 b
In-book reference : Book 44, Hadith 206
USC-MSA web (English) reference : Book 31, Hadith 6063
(deprecated numbering scheme)

Anas b. Malik said:

Allah's Messenger (ﷺ) passed (by our house) that my mother Umm Sulaim listened to his voice and said: Allah's Messenger, let my father and mother be sacrificed for thee, here is Unais (and requested him to invoke blessings upon me). So Allah's Messenger (ﷺ) invoked three blessings upon me. I have seen (the results) of the two in this very world (in regard to wealth and progeny) and I hope to see (the result) of the third one in the Hereafter.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَعْفَرٌ، - يَعْنِي ابْنَ سُلَيْمَانَ - عَنِ الْجَعْدِ أَبِي عُثْمَانَ، قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَمِعَتْ أُمِّي أُمُّ سُلَيْمٍ صَوْتَهُ فَقَالَتْ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ أُنَيْسٌ . فَدَعَا لِي رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَ دَعَوَاتٍ قَدْ رَأَيْتُ مِنْهَا اثْنَتَيْنِ فِي الدُّنْيَا وَأَنَا أَرْجُو الثَّالِثَةَ فِي الآخِرَةِ .

Reference : Sahih Muslim 2481 c
In-book reference : Book 44, Hadith 207
USC-MSA web (English) reference : Book 31, Hadith 6064
(deprecated numbering scheme)

Anas reported:

Allah's Messenger (ﷺ) came to me as I was playing with playmates. He greeted and sent me on an errand and I made delay in going to my mother. When I came to her she said: What detained you? I said: Allah's Messenger (ﷺ) sent me on an errand. She said: What was the purpose? I said: It is something secret. Therupon she said: Do not then divulge the secret of Allah's Messenger (ﷺ) to anyone. Anas said: By Allah, if I were to divulge it to anyone, then, O Thabit, I would have divulged it to you.

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ أَتَى عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ - قَالَ - فَسَلَّمَ عَلَيْنَا فَبَعَثَنِي إِلَى حَاجَةٍ فَأَبْطَأْتُ عَلَى أُمِّي فَلَمَّا جِئْتُ قَالَتْ مَا حَبَسَكَ قُلْتُ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم لِحَاجَةٍ . قَالَتْ مَا حَاجَتُهُ قُلْتُ إِنَّهَا سِرٌّ . قَالَتْ لاَ تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَدًا . قَالَ أَنَسٌ وَاللَّهِ لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ يَا ثَابِتُ .

Reference : Sahih Muslim 2482 a
In-book reference : Book 44, Hadith 208
USC-MSA web (English) reference : Book 31, Hadith 6065
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) told me something secretly. I informed none about that and Umm Sulaim asked me about it, but I did not tell her even.

حَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَسَرَّ إِلَىَّ نَبِيُّ اللَّهِ صلى الله عليه وسلم سِرًّا فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ . وَلَقَدْ سَأَلَتْنِي عَنْهُ أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ .

Reference : Sahih Muslim 2482 b
In-book reference : Book 44, Hadith 209
USC-MSA web (English) reference : Book 31, Hadith 6066
(deprecated numbering scheme)

(33) Chapter: The Virtues Of Abdullah Bin Salam (RA) (33) باب مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ رضى الله عنه

'Amir b. Sa'd reported that he heard his father (Sa'd b. Abi Waqqas) say:
never heard Allah's Messenger (ﷺ) say unto one living and moving about that he was in Paradise except to 'Abdullah b. Salim.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ سَمِعْتُ أَبِي يَقُولُ، مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِحَىٍّ يَمْشِي أَنَّهُ فِي الْجَنَّةِ إِلاَّ لِعَبْدِ اللَّهِ بْنِ سَلاَمٍ .

Reference : Sahih Muslim 2383
In-book reference : Book 44, Hadith 210
USC-MSA web (English) reference : Book 31, Hadith 6067
(deprecated numbering scheme)

Qais b. 'Ubada reported:
I was in the company of some persons, amongst whom some were the Companions of Allah's Apostle (ﷺ) in Medina, that there came a person whose face depicted the fear (of Allah). Some people said: He is a person from amongst the people of Paradise; he is a person from amongst the people of Paradise. He observed two short rak'ahs of prayer and then went out. I followed him and he got into his house and I also got in and we began to converse with each other. And when he became familiar (with me) I said to Him: When you entered (the mosque) before (your entrance in the house) a person said so and so (that you are amongst the people of Paradise), whereupon he said: It is not meet for anyone to say anything which he does not know. I shall (now) tell you why they (say) this. I saw a dream during the lifetime of Allah's Messenger (ﷺ) and narrated it to him. I seemed to be in a garden [he described its vastness, its rich fructification and its verdure]; in the midst of it, there stood an iron pillar, with its base in the earth and its summit in the sky: and upon its summit there was a handhold. It was said to me: Climb up this (pillar). I said to him (visitant in the dream): I am unable to do it. Thereupon a helper came to me, and he (supported) me (by catching hold of my) garment from behind and thus helped me with his hand and so I climbed up till I was at the summit of the pillar, and grasped the handhold. It was said to me: Ho d it tightly. It was at this that I woke up when (the handhold) was in fthe grip) of my hand. I narrated it (the dream) to Allah's Apostle (ﷺ), whereupon he said: That garden implies al-Islam and that pillar implies the pillar of Islam. And that handhold is the firmest faith (as refered to in the Qur'an). And you will remain attached to Islam until you shall die. And that man was 'Abdullah b. Salim.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ كُنْتُ بِالْمَدِينَةِ فِي نَاسٍ فِيهِمْ بَعْضُ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَجَاءَ رَجُلٌ فِي وَجْهِهِ أَثَرٌ مِنْ خُشُوعٍ فَقَالَ بَعْضُ الْقَوْمِ

هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ . فَصَلَّى رَكْعَتَيْنِ يَتَجَوَّزُ فِيهِمَا ثُمَّ خَرَجَ فَاتَّبَعْتُهُ فَدَخَلَ مَنْزِلَهُ وَدَخَلْتُ فَتَحَدَّثْنَا فَلَمَّا اسْتَأْنَسَ قُلْتُ لَهُ إِنَّكَ لَمَّا دَخَلْتَ قَبْلُ قَالَ رَجُلٌ كَذَا وَكَذَا قَالَ سُبْحَانَ اللَّهِ مَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ مَا لاَ يَعْلَمُ وَسَأُحَدِّثُكَ لِمَ ذَاكَ رَأَيْتُ رُؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَصَصْتُهَا عَلَيْهِ رَأَيْتُنِي فِي رَوْضَةٍ - ذَكَرَ سَعَتَهَا وَعُشْبَهَا وَخُضْرَتَهَا - وَوَسْطَ الرَّوْضَةِ عَمُودٌ مِنْ حَدِيدٍ أَسْفَلُهُ فِي الأَرْضِ وَأَعْلاَهُ فِي السَّمَاءِ فِي أَعْلاَهُ عُرْوَةٌ . فَقِيلَ لِي ارْقَهْ . فَقُلْتُ لَهُ لاَ أَسْتَطِيعُ . فَجَاءَنِي مِنْصَفٌ - قَالَ ابْنُ عَوْنٍ وَالْمِنْصَفُ الْخَادِمُ - فَقَالَ بِثِيَابِي مِنْ خَلْفِي - وَصَفَ أَنَّهُ رَفَعَهُ مِنْ خَلْفِهِ بِيَدِهِ - فَرَقِيتُ حَتَّى كُنْتُ فِي أَعْلَى الْعَمُودِ فَأَخَذْتُ بِالْعُرْوَةِ فَقِيلَ لِيَ اسْتَمْسِكْ . فَلَقَدِ اسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي فَقَصَصْتُهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " تِلْكَ الرَّوْضَةُ الإِسْلاَمُ وَذَلِكَ الْعَمُودُ عَمُودُ الإِسْلاَمِ وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى وَأَنْتَ عَلَى الإِسْلاَمِ حَتَّى تَمُوتَ " . قَالَ وَالرَّجُلُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ .

Reference : Sahih Muslim 2484 a
In-book reference : Book 44, Hadith 211
USC-MSA web (English) reference : Book 31, Hadith 6068
(deprecated numbering scheme)

Qais b. 'Ubaida reported:

I was (sitting) in a company in which there were (besides others) Sa'd b. Malik and Ibn 'Umar that 'Abdullah b. Saliim happened to pass (by that side). They (the people sitting in that company) said: He is a person from amongst the dwellers of Paradise. I stood up and said to him: They say such and such (thing about you), whereupon he said: Hallowed be Allah, it is not meet for them to say (anything) of which They have no knowledge. Verily I saw as if a pillar had been raised in a green garden and there had been fixed at its (upper) end a handhold and there was a helper at its base. It was said to me: Climb up. So I climbed up and caught hold of the haildhold. I narrated (the contents of this dream) to Allah's Messenger (ﷺ), whereupon he said: 'Abdullah would die in a state that he would be catching hold of the firmest handhold (he would die holding fast to the faith).

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ قَالَ قَيْسُ بْنُ عُبَادٍ كُنْتُ فِي حَلْقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ فَمَرَّ عَبْدُ اللَّهِ بْنُ سَلاَمٍ فَقَالُوا هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ . فَقُمْتُ فَقُلْتُ لَهُ إِنَّهُمْ قَالُوا كَذَا وَكَذَا . قَالَ سُبْحَانَ اللَّهِ مَا كَانَ يَنْبَغِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ إِنَّمَا رَأَيْتُ كَأَنَّ عَمُودًا وُضِعَ فِي رَوْضَةٍ خَضْرَاءَ فَنُصِبَ فِيهَا وَفِي رَأْسِهَا عُرْوَةٌ وَفِي أَسْفَلِهَا مِنْصَفٌ - وَالْمِنْصَفُ الْوَصِيفُ - فَقِيلَ لِيَ ارْقَهْ . فَرَقِيتُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَى " .

Reference : Sahih Muslim 2484 b
In-book reference : Book 44, Hadith 212
USC-MSA web (English) reference : Book 31, Hadith 6069
(deprecated numbering scheme)

Kharasha b. Hurr reported:

I was sitting in a circle in the mosque of Medina and there was an old man, quite handsome. He was 'Abdullah b. Salim. He was telling good things to them (to the people sitting in that company). As he stood up (to depart) the people said: He who is desirous of looking at a person from amongst the people of Paradise should see him. I said:

By Allah, I will follow him, and would try to know his residence. So I followed him and he walked on until he reached the outskirts of Medina. He then entered his house. I sought permission from him to get in, and he granted me the permission, saying: My nephew, what is the need (that has brought you here)? I said to him: As you stood up, I heard people say about you: He who is desirous of seeing a person from among the people of Paradise should look at him. So I became desirous of accompanying you. He ('Abdullah b. Salim) said: It is Allah Who knows best about the people of Paradise. I would, however, narrate to you as to why they said like it. (The story is) that while I was asleep (one night) there came to me a person (in the dream) who asked me to stand up. (So I stood up) and he caught hold of my hand and I walked along with him, and, lo, I found some paths on my left and I was about to set out upon them. Thereupon he said to me Do not set yourself on (them) for these are the paths of the leftists (denizens of Hell-fire). Then there were paths leading to the right side, whereupon he said: Set yourself on these paths. We came across a hill and he said to me: Climb up, and I attempted to climb up that I fell upon my buttocks. I made several attempts (but failed to succeed). He led until he came to a pillar (so high) that its upper end touched the sky and its base was in the earth. And there was a handhold at its upper end. He said to me Climb over it. I said: How can I climb upon it, as its upper end touches the sky? He cought hold of my hand and pushed me up and I found myself suspended with the handhold. He then struck the pillar and it fell down, but I remained attached to that handhold until it was morning (and the dream was thus over). I came to Allah's Apostle (ﷺ) and narrated it to him. He said: So far as the paths which you saw on your left are concerned, these are paths of the leftists (denizens of Hell) and the paths which you saw on your right, these are the paths of the rightists (the dwellers of Paradise) and the mountain represents the destination of the martyrs which you would not be able to attain. The pillar implies the pillar of Islam. and so far as the handhold is concerned, it implies the handhold of Islam, and you would hold to it fastly until you would meet death.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِقُتَيْبَةَ - حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، قَالَ كُنْتُ جَالِسًا فِي حَلْقَةٍ فِي مَسْجِدِ الْمَدِينَةِ - قَالَ - وَفِيهَا شَيْخٌ حَسَنُ الْهَيْئَةِ وَهُوَ عَبْدُ اللَّهِ بْنُ سَلاَمٍ - قَالَ - فَجَعَلَ يُحَدِّثُهُمْ حَدِيثًا حَسَنًا - قَالَ - فَلَمَّا قَامَ قَالَ الْقَوْمُ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا . قَالَ فَقُلْتُ وَاللَّهِ لأَتْبَعَنَّهُ فَلأَعْلَمَنَّ مَكَانَ بَيْتِهِ . قَالَ فَتَبِعْتُهُ فَانْطَلَقَ حَتَّى كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِينَةِ ثُمَّ دَخَلَ مَنْزِلَهُ - قَالَ - فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي فَقَالَ مَا حَاجَتُكَ يَا ابْنَ أَخِي قَالَ فَقُلْتُ لَهُ سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ لَمَّا قُمْتَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا . فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ قَالَ اللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ وَسَأُحَدِّثُكَ مِمَّ قَالُوا ذَاكَ إِنِّي بَيْنَمَا أَنَا نَائِمٌ إِذْ أَتَانِي رَجُلٌ فَقَالَ لِي قُمْ . فَأَخَذَ بِيَدِي فَانْطَلَقْتُ مَعَهُ - قَالَ - فَإِذَا أَنَا بِجَوَادَّ عَنْ شِمَالِي - قَالَ - فَأَخَذْتُ لآخُذَ فِيهَا فَقَالَ لِي لاَ تَأْخُذْ فِيهَا فَإِنَّهَا طُرُقُ أَصْحَابِ الشِّمَالِ - قَالَ - فَإِذَا جَوَادُّ مَنْهَجٌ عَلَى يَمِينِي فَقَالَ لِي خُذْ هَا هُنَا . فَأَتَى بِي جَبَلاً فَقَالَ لِي اصْعَدْ - قَالَ - فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ خَرَرْتُ عَلَى اسْتِي - قَالَ - حَتَّى فَعَلْتُ ذَلِكَ مِرَارًا - قَالَ - ثُمَّ انْطَلَقَ بِي حَتَّى أَتَى بِي عَمُودًا رَأْسُهُ فِي السَّمَاءِ وَأَسْفَلُهُ فِي الأَرْضِ فِي أَعْلاَهُ حَلْقَةٌ فَقَالَ لِيَ . اصْعَدْ فَوْقَ هَذَا . قَالَ قُلْتُ كَيْفَ أَصْعَدُ هَذَا وَرَأْسُهُ فِي السَّمَاءِ - قَالَ - فَأَخَذَ بِيَدِي فَزَجَلَ بِي - قَالَ - فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ - قَالَ - ثُمَّ ضَرَبَ الْعَمُودَ فَخَرَّ - قَالَ - وَبَقِيتُ مُتَعَلِّقًا بِالْحَلْقَةِ حَتَّى أَصْبَحْتُ - قَالَ - فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقَصَصْتُهَا عَلَيْهِ فَقَالَ " أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ فَهِيَ طُرُقُ

أَصْحَابِ الشِّمَالِ - قَالَ - وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ وَأَمَّا الْجَبَلُ فَهُوَ مَنْزِلُ الشُّهَدَاءِ وَلَنْ تَنَالَهُ وَأَمَّا الْعَمُودُ فَهُوَ عَمُودُ الإِسْلاَمِ وَأَمَّا الْعُرْوَةُ فَهِيَ عُرْوَةُ الإِسْلاَمِ وَلَنْ تَزَالَ مُتَمَسِّكًا بِهَا حَتَّى تَمُوتَ " .

Reference : Sahih Muslim 2484 c
In-book reference : Book 44, Hadith 213
USC-MSA web (English) reference : Book 31, Hadith 6070
(deprecated numbering scheme)

(34) Chapter: The Virtues Of Hassan Bin Thabit (RA)

(34) باب فَضَائِلِ حَسَّانَ بْنِ ثَابِتٍ رضى الله عنه

Abu Huraira reported that 'Umar happened to pass by Hassan as he was reciting verses in the mosque. He (Hadrat 'Umar) looked towards him (meaningfully), whereupon he (gassin) said:

I used to recite (verses) when one better than you (the Holy Prophet) had been present (here). He then looked towards Abu Huraira and said to him: I adjure you by Allah (to tell) if you had not heard Allah's Messenger (ﷺ) as saying: (Hassan), give a reply on my behalf; Allah I help him with Ruh-ul-Qudus. He (Abu Huraira) said: By Allah, it is so (i. e. the Prophet actually said these words).

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنْ سُفْيَانَ، قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ، مَرَّ بِحَسَّانَ وَهُوَ يُنْشِدُ الشِّعْرَ فِي الْمَسْجِدِ فَلَحَظَ إِلَيْهِ فَقَالَ قَدْ كُنْتُ أُنْشِدُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ . ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ فَقَالَ أَنْشُدُكَ اللَّهَ أَسَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَجِبْ عَنِّي اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ " . قَالَ اللَّهُمَّ نَعَمْ .

Reference : Sahih Muslim 2485 a
In-book reference : Book 44, Hadith 214
USC-MSA web (English) reference : Book 31, Hadith 6071
(deprecated numbering scheme)

Ibn Musayyib reported that Hassan said to a circle in which there was also Abu Huraira:

Abu Huraira, I adjure you by Allah (to tell) whether you-had not heard Allah's Messenger (ﷺ) saying like this.

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّ حَسَّانَ، قَالَ فِي حَلْقَةٍ فِيهِمْ أَبُو هُرَيْرَةَ أَنْشُدُكَ اللَّهَ يَا أَبَا هُرَيْرَةَ أَسَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 2485 b
In-book reference : Book 44, Hadith 215
USC-MSA web (English) reference : Book 31, Hadith 6072
(deprecated numbering scheme)

'Abd al-Rahman reported that he heard Hassin b. Thabit al-Ansari call Abu Huraira to bear witness by saying:

I adjure you by Allah if you had not heard Allah's Apostle (ﷺ) saying: Hassin, give a reply on behalf of the Messenger of Allah. O Allah, help him with Ruh-ul-Qudus. Abu Huraira said: Yes, it is so.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الأَنْصَارِيَّ، يَسْتَشْهِدُ أَبَا هُرَيْرَةَ أَنْشُدُكَ اللَّهَ هَلْ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَا حَسَّانُ أَجِبْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ " . قَالَ أَبُو هُرَيْرَةَ نَعَمْ .

Reference : Sahih Muslim 2485 c
In-book reference : Book 44, Hadith 216
USC-MSA web (English) reference : Book 31, Hadith 6073
(deprecated numbering scheme)

Al-Bari' b. 'Azib reported:
I heard Allah's Messenger (ﷺ) as saying: Hassan b. Thibit, write satire (against the non-believers) ; Gabriel is with you.
حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِحَسَّانَ بْنِ ثَابِتٍ " اهْجُهُمْ أَوْ هَاجِهِمْ وَجِبْرِيلُ مَعَكَ " .

Reference : Sahih Muslim 2486 a
In-book reference : Book 44, Hadith 217
USC-MSA web (English) reference : Book 31, Hadith 6074
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.
حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا غُنْدَرٌ، ح وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2486 b
In-book reference : Book 44, Hadith 218
USC-MSA web (English) reference : Book 31, Hadith 6074
(deprecated numbering scheme)

Hisham reported on the authority of his father that Hassan b. Thabit talked much about 'A'isha. I scolded him, whereupon she said:
My nephew, leave him for he defended Allah's Messenger (ﷺ).
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ حَسَّانَ بْنَ ثَابِتٍ، كَانَ مِمَّنْ كَثَّرَ عَلَى عَائِشَةَ فَسَبَبْتُهُ فَقَالَتْ يَا ابْنَ أُخْتِي دَعْهُ فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2487 a
In-book reference : Book 44, Hadith 219
USC-MSA web (English) reference : Book 31, Hadith 6075
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hishim with the same chain of transmitters.
حَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2487 b
In-book reference : Book 44, Hadith 220
USC-MSA web (English) reference : Book 31, Hadith 6076
(deprecated numbering scheme)

Masruq reported:
I visited 'A'isha when Hassin was sitting there and reciting verses from his compilation: She is chaste and prudent. There is no calumny against her and she rises up early in the morning without eating the meat of the un- mindful. 'A'isha said: But you are not so. Masruq said: I said to her: Why do you permit him to visit you, whereas Allah has said:" And as for him among them who took upon himself the main part thereof, he shall have a grievous

punishment" (XXIV. ll)? Thereupon she said: What tornient can be more severe than this that he has become blind? He used to write satire as a rebuttal on behalf of Allah's Messenger (ﷺ).

حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُنْشِدُهَا شِعْرًا يُشَبِّبُ بِأَبْيَاتٍ لَهُ فَقَالَ حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ فَقَالَتْ لَهُ عَائِشَةُ لَكِنَّكَ لَسْتَ كَذَلِكَ . قَالَ مَسْرُوقٌ فَقُلْتُ لَهَا لِمَ تَأْذَنِينَ لَهُ يَدْخُلُ عَلَيْكِ وَقَدْ قَالَ اللَّهُ { وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ} فَقَالَتْ فَأَىُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى إِنَّهُ كَانَ يُنَافِحُ أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2488 a
In-book reference : Book 44, Hadith 221
USC-MSA web (English) reference : Book 31, Hadith 6077
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَاهُ ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ وَقَالَ قَالَتْ كَانَ يَذُبُّ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَلَمْ يَذْكُرْ حَصَانٌ رَزَانٌ .

Reference : Sahih Muslim 2488 b
In-book reference : Book 44, Hadith 222
USC-MSA web (English) reference : Book 31, Hadith 6078
(deprecated numbering scheme)

'A'isha reported that Hassin said:

Allah's Messenger, permit me to write satire against Abu Sufyan, whereupon he said: How can it be because I am also related to him? Thereupon he (Hassan) said: By Him Who has honoured you. I shall draw you out from them (their family) just as hair is drawn out from the fermented (flour). Thereupon Hassan said: The dignity and greatness belongs to the tribe of Bint Makhzum from amongst the tribe of Hisham, whereas your father was a slave.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ حَسَّانُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِي أَبِي سُفْيَانَ قَالَ " كَيْفَ بِقَرَابَتِي مِنْهُ " . قَالَ وَالَّذِي أَكْرَمَكَ لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ الْخَمِيرِ . فَقَالَ حَسَّانُ وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ بَنُو بِنْتِ مَخْزُومٍ وَوَالِدُكَ الْعَبْدُ قَصِيدَتَهُ هَذِهِ .

Reference : Sahih Muslim 2489 a
In-book reference : Book 44, Hadith 223
USC-MSA web (English) reference : Book 31, Hadith 6079
(deprecated numbering scheme)

'Urwa reported on the same chain of transmitters that Hassan b. Thabit sought permission from Allah's Apostle (ﷺ) to satirise against the polytheists, but he did not mention Abu Sufyan. And instead of the word al- Khamir, the word al-'Ajin was used.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، بِهَذَا الإِسْنَادِ قَالَتِ اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ النَّبِيَّ صلى الله عليه وسلم فِي هِجَاءِ الْمُشْرِكِينَ . وَلَمْ يَذْكُرْ أَبَا سُفْيَانَ وَقَالَ بَدَلَ الْخَمِيرِ الْعَجِينِ .

Reference : Sahih Muslim 2489 b
In-book reference : Book 44, Hadith 224

USC-MSA web (English) reference : Book 31, Hadith 6080
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (may peace be uport him) said. Satirise against the (non-believing amongst the) Quraish, for (the satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent (someone) to Ibn Rawiha and asked him to satirise against them, and he composed a satire, but it did not appeal to him (to the Holy Prophet). He then sent (someone) to Ka'b b. Malik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent one to Hassan b. Thabit. As he got into his presence, Hassan said:

Now you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn. Thereupon Allah's Messenger (ﷺ) said: Don't be hasty; (let) Abu Bakr who has the best know- ledge of the lineage of the Quraish draw a distinction for you in regard to my lineage, as my lineage is thesame as theirs. Hassan then came to him (Abu Bakr) and after making inquiry (in regard to the lineage of the Holy Prophet) came back to him (the holy Prophet) and said: Allah's Messenger, he (Abu Bakr) has drawn a distinction in vour lineage (and that of the Quraish) By Him Who has sent you with Truth, I shall draw out from them (your name) as hair is drawn out from the flour. 'A'isha said: I heard Allah's Messenger (ﷺ) as saying to Hassin: Verily Ruh-ul- Qudus would continue to help you so long as you put up a defence on behalf of Allah and His Messenger. And she said: I heard Allah's Messenger (ﷺ) saying: Hassan satirised against them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims). You satirised Muhammad, but I replied on his behalf, And there is reward with Allah for this. You satirised Muhammad. virtuous, righteous, The Apostle of Allah, whose nature is truthfulness. So verily my father and his father and my honour Are a protection to the honour of Muhammad; May I lose my dear daughter, if you don't see her, Wiping away the dust from the two sides of Kada', They pull at the rein, going upward; On their shoulders are spears thirsting (for the blood of the enemy) ; our steeds are sweating-our women wipe them with their mantles. If you had not interfered with us, we would have performed the 'Umra, And (then) there was the Victory, and the darkness cleared away. Otherwise wait for the fighting on the day in which Allah will honour whom He pleases. And Allah said: I have sent a servant who says the Truth in which there is no ambiguity; And Allah said: I have prepared an army-they are the Ansar whose object is fighting (the enemy), There reaches every day from Ma'add abuse, or fighting or satire; Whoever satirises the Apostle from amongst you, or praises him and helps it is all the same, And Gabriel, the Messenger of Allah is among us, and the Holy Spirit who has no match.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلاَلٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اهْجُوا قُرَيْشًا فَإِنَّهُ أَشَدُّ عَلَيْهَا مِنْ رَشْقٍ بِالنَّبْلِ " . فَأَرْسَلَ إِلَى ابْنِ رَوَاحَةَ فَقَالَ " اهْجُهُمْ " . فَهَجَاهُمْ فَلَمْ يُرْضِ فَأَرْسَلَ إِلَى كَعْبِ بْنِ مَالِكٍ ثُمَّ أَرْسَلَ إِلَى حَسَّانَ بْنِ ثَابِتٍ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ حَسَّانُ قَدْ آنَ لَكُمْ أَنْ تُرْسِلُوا إِلَى هَذَا الأَسَدِ الضَّارِبِ بِذَنَبِهِ ثُمَّ أَدْلَعَ لِسَانَهُ فَجَعَلَ يُحَرِّكُهُ فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لأَفْرِيَنَّهُمْ بِلِسَانِي فَرْىَ الأَدِيمِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَعْجَلْ فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا - وَإِنَّ لِي فِيهِمْ نَسَبًا - حَتَّى يُلَخِّصَ لَكَ نَسَبِي " . فَأَتَاهُ حَسَّانُ ثُمَّ رَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ لَخَّصَ لِي نَسَبَكَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ الْعَجِينِ . قَالَتْ عَائِشَةُ فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِحَسَّانَ " إِنَّ رُوحَ الْقُدُسِ لاَ يَزَالُ يُؤَيِّدُكَ مَا نَافَحْتَ عَنِ اللَّهِ وَرَسُولِهِ " . وَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم

يَقُولُ " هَجَاهُمْ حَسَّانُ فَشَفَى وَاشْتَفَى " . قَالَ حَسَّانُ هَجَوْتَ مُحَمَّدًا فَأَجَبْتُ عَنْهُ وَعِنْدَ اللَّهِ فِي ذَاكَ الْجَزَاءُ هَجَوْتَ مُحَمَّدًا بَرًّا تَقِيًّا رَسُولَ اللَّهِ شِيمَتُهُ الْوَفَاءُ فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ ثَكِلْتُ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا تُثِيرُ النَّقْعَ مِنْ كَنَفَىْ كَدَاءِ يُبَارِينَ الأَعِنَّةَ مُصْعِدَاتٍ عَلَى أَكْتَافِهَا الأَسَلُ الظِّمَاءُ تَظَلُّ جِيَادُنَا مُتَمَطِّرَاتٍ تُلَطِّمُهُنَّ بِالْخُمُرِ النِّسَاءُ فَإِنْ أَعْرَضْتُمُو عَنَّا اعْتَمَرْنَا وَكَانَ الْفَتْحُ وَانْكَشَفَ الْغِطَاءُ وَإِلاَّ فَاصْبِرُوا لِضِرَابِ يَوْمٍ يُعِزُّ اللَّهُ فِيهِ مَنْ يَشَاءُ وَقَالَ اللَّهُ قَدْ أَرْسَلْتُ عَبْدًا يَقُولُ الْحَقَّ لَيْسَ بِهِ خَفَاءُ وَقَالَ اللَّهُ قَدْ يَسَّرْتُ جُنْدًا هُمُ الأَنْصَارُ عُرْضَتُهَا اللِّقَاءُ لَنَا فِي كُلِّ يَوْمٍ مِنْ مَعَدٍّ سِبَابٌ أَوْ قِتَالٌ أَوْ هِجَاءُ فَمَنْ يَهْجُو رَسُولَ اللَّهِ مِنْكُمْ وَيَمْدَحُهُ وَيَنْصُرُهُ سَوَاءُ وَجِبْرِيلٌ رَسُولُ اللَّهِ فِينَا وَرُوحُ الْقُدُسِ لَيْسَ لَهُ كِفَاءُ

Reference : Sahih Muslim 2490
In-book reference : Book 44, Hadith 225
USC-MSA web (English) reference : Book 31, Hadith 6081
(deprecated numbering scheme)

(35) Chapter: The Virtues Of Abu Hurairah [Ad-Dawsi] (RA) (35) باب مِنْ فَضَائِلِ أَبِي هُرَيْرَةَ الدَّوْسِيِّ رضى الله عنه

Abu Huraira reported:

I invited my mother, who was a polytlieist, to Islam. I invited her one day and she said to me something about Allah's Messenger (ﷺ) which I hated. I came to Allah's Messenger (ﷺ) weeping and said: Allah's Messenger, I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something which I did not like. (Kindly) supplicate Allah that He may set the mother of Abu Huraira right. Thereupon Allah's Messenger (ﷺ) said: O Allah, set the mother of Abu Huraira on the right path. I came out quite pleased with the supplication of Allah's Apostle (ﷺ) and when I came near the door it was closed from within. My mother heard the noise of my footsteps and she said: Abu Huraira, just wait, and I heard the noiee of falling of water. She took a bath and put on the shirt and quickly covered her head with a headdress and opened the door and then said: Abu Huraira, I bear witness to the fact that there is no god but Allah and Mubammad is His bondsman and His Messenger. He (Abu Huraira) said: I went back to Allah's Messenger (ﷺ) and (this time) I was shedding the tears of joy. I said: Allah's Messenger, be happy, for Allah has responded to your supplication and He has set on the right path the mother of Abu Huraira. He (the Holy Prophet) praised Allah, and extolled Him and uttered good words. I said: Allah's Messenger, supplicate to Allah so that He may instil love of mine and that of my mother too in the believing servants and let our hearts be filled with their love, whereupon Allah's Messenger (ﷺ) said: O Allah, let there be love of these servants of yours, i. e. Abu Huraira and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (Abu Huraira said: This prayer) was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ، يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ كُنْتُ أَدْعُو أُمِّي إِلَى الإِسْلاَمِ وَهِيَ مُشْرِكَةٌ فَدَعَوْتُهَا يَوْمًا فَأَسْمَعَتْنِي فِي رَسُولِ اللَّهِ صلى الله عليه وسلم مَا أَكْرَهُ فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَأَنَا أَبْكِي قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَدْعُو أُمِّي إِلَى الإِسْلاَمِ فَتَأْبَى عَلَىَّ فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعَتْنِي فِيكَ مَا أَكْرَهُ فَادْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اهْدِ أُمَّ أَبِي هُرَيْرَةَ " . فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللَّهِ صلى الله عليه وسلم فَلَمَّا جِئْتُ فَصِرْتُ إِلَى الْبَابِ فَإِذَا هُوَ مُجَافٌ فَسَمِعَتْ أُمِّي خَشْفَ قَدَمَىَّ

فَقَالَتْ مَكَانَكَ يَا أَبَا هُرَيْرَةَ . وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ قَالَ - فَاغْتَسَلَتْ وَلَبِسَتْ دِرْعَهَا وَعَجِلَتْ عَنْ خِمَارِهَا فَفَتَحَتِ الْبَابَ ثُمَّ قَالَتْ يَا أَبَا هُرَيْرَةَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - قَالَ - فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ أَبْشِرْ قَدِ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَى أُمَّ أَبِي هُرَيْرَةَ . فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ خَيْرًا - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُحَبِّبَنِي أَنَا وَأُمِّي إِلَى عِبَادِهِ الْمُؤْمِنِينَ وَيُحَبِّبَهُمْ إِلَيْنَا - قَالَ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ حَبِّبْ عُبَيْدَكَ هَذَا - يَعْنِي أَبَا هُرَيْرَةَ وَأُمَّهُ - إِلَى عِبَادِكَ الْمُؤْمِنِينَ وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ " . فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي وَلاَ يَرَانِي إِلاَّ أَحَبَّنِي .

Reference : Sahih Muslim 2491
In-book reference : Book 44, Hadith 226
USC-MSA web (English) reference : Book 31, Hadith 6082
(deprecated numbering scheme)

Al-A'raj reported that he heard Abu Huraira as saying:

You are under the impression that Abu Huraira transmits so many ahadith from Allah's Messenger (may peace up upon him) ; (bear in mind) Allah is the great Reckoner. I was a poor man and I served Allah's Messenger (ﷺ) being satisfied with bare subsistence, whereas the immigrants remained busy with transactions in the bazar; while the Ansar had been engaged in looking after their properties. (He further reported) that Allah's Messenger (ﷺ) said: He who spreads the cloth would not forget anything that he would hear from me. I spread my cloth until he narrated something. I then pressed it against my (chest), so I never forgot anything that I heard from him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ سُفْيَانَ، قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ، يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاللَّهُ الْمَوْعِدُ كُنْتُ رَجُلاً مِسْكِينًا أَخْدُمُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى مِلْءِ بَطْنِي وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ وَكَانَتِ الأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى أَمْوَالِهِمْ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَبْسُطْ ثَوْبَهُ فَلَنْ يَنْسَى شَيْئًا سَمِعَهُ مِنِّي " . فَبَسَطْتُ ثَوْبِي حَتَّى قَضَى حَدِيثَهُ ثُمَّ ضَمَمْتُهُ إِلَىَّ فَمَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ .

Reference : Sahih Muslim 2492 a
In-book reference : Book 44, Hadith 227
USC-MSA web (English) reference : Book 31, Hadith 6083
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira but with the variation that the hadith transmitted on the authority of Malik conclude with the words of Abu Huraira and there is no mention of a transmission of these from Allah's Apostle (ﷺ):

" who spreads his cloth," to the end.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ، أَخْبَرَنَا مَعْنٌ، أَخْبَرَنَا مَالِكٌ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنِ الأَعْرَجِ، عَنْ أَبِي، هُرَيْرَةَ بِهَذَا الْحَدِيثِ غَيْرَ أَنَّ مَالِكًا، انْتَهَى حَدِيثُهُ عِنْدَ انْقِضَاءِ قَوْلِ أَبِي هُرَيْرَةَ وَلَمْ يَذْكُرْ فِي حَدِيثِهِ الرِّوَايَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " مَنْ يَبْسُطْ ثَوْبَهُ " . إِلَى آخِرِهِ .

Reference : Sahih Muslim 2492 b
In-book reference : Book 44, Hadith 228

USC-MSA web (English) reference : Book 31, Hadith 6084
(deprecated numbering scheme)

'A'isha reported:

Don't you feel surprised at Abu Huraira? He came (one day) and sat beside the nook of my apartment and began to narrate (the hadith of Allah's Apostle). I was hearing while I was engaged in extolling Allah (reciting Subhan Allah) constantly. He stood up before I finished my repetition of Subhan Allah. if I were to meet him I would have warned him in stern words that Allah's Messenger (ﷺ) did not speak so quickly as you talk.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ عَائِشَةَ قَالَتْ أَلاَ يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ فَجَلَسَ إِلَى جَنْبِ حُجْرَتِي يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم يُسْمِعُنِي ذَلِكَ وَكُنْتُ أُسَبِّحُ فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ ‏.‏

Reference : Sahih Muslim 2493
In-book reference : Book 44, Hadith 229
USC-MSA web (English) reference : Book 31, Hadith 6085
(deprecated numbering scheme)

Ibn Shihab transmitted on the authority of Ibn Musayyib that Abu Huraira said:

People say that Abu Huraira transmits so many ahadith, whereas Allah is the Reckoner, and they say: How is it with Muhajirs and the Ansar that they do not narrate ahadith like him (like Abu Huraira)? Abu Huraira said: I tell you that my brothers from Ansar remained busy with their lands and my brothers Muhajirs were busy in transactions in the bazars, but I always kept myself attached to Allah's Messenger (ﷺ) with bare subsistence. I remained present (in the company of the Holy Prophet), whereas they had been absent. I retained in my mind (what the Prophet said), whereas they forgot it. One day Allah's Messenger (ﷺ) said: He who amongst you spreads the cloth and listens to my talk and would then press it against his chest would never forget anything heard from me. So I spread my mantle and when he had concluded his talk I then pressed it against my chest and so I never forgot after that day anything that he (the Holy Prophet) said. And if these two verses would not have been revealed in the Book I would have never transmitted anything (to anybody):" Those who conceal the clear evidence and the guidance that We revealed" (ii. 159) tip to the last verse.

قَالَ ابْنُ شِهَابٍ وَقَالَ ابْنُ الْمُسَيَّبِ إِنَّ أَبَا هُرَيْرَةَ قَالَ يَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ وَاللَّهُ الْمَوْعِدُ وَيَقُولُونَ مَا بَالُ الْمُهَاجِرِينَ وَالأَنْصَارِ لاَ يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ إِنَّ إِخْوَانِي مِنَ الأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ أَرَضِيهِمْ وَإِنَّ إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالأَسْوَاقِ وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى مِلْءِ بَطْنِي فَأَشْهَدُ إِذَا غَابُوا وَأَحْفَظُ إِذَا نَسُوا وَلَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا ‏"‏ أَيُّكُمْ يَبْسُطُ ثَوْبَهُ فَيَأْخُذُ مِنْ حَدِيثِي هَذَا ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ فَإِنَّهُ لَمْ يَنْسَ شَيْئًا سَمِعَهُ ‏"‏ ‏.‏ فَبَسَطْتُ بُرْدَةً عَلَىَّ حَتَّى فَرَغَ مِنْ حَدِيثِهِ ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي فَمَا نَسِيتُ بَعْدَ ذَلِكَ الْيَوْمِ شَيْئًا حَدَّثَنِي بِهِ وَلَوْلاَ آيَتَانِ أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا حَدَّثْتُ شَيْئًا أَبَدًا ‏{‏ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى‏}‏ إِلَى آخِرِ الآيَتَيْنِ ‏.‏

Reference : Sahih Muslim 2492 c
In-book reference : Book 44, Hadith 230
USC-MSA web (English) reference : Book 31, Hadith 6085
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira (and the words are):

You say that Abu Huraira narrates so many ahadith from Allah's Messenger (ﷺ) ; the rest of the hadith is the same.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ إِنَّكُمْ تَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2492 d
In-book reference : Book 44, Hadith 231
USC-MSA web (English) reference : Book 31, Hadith 6086
(deprecated numbering scheme)

(36) Chapter: The Virtues Of Habib Bin Abi Balta'ah And The People Of Badr (RA)

(36) باب مِنْ فَضَائِلِ أَهْلِ بَدْرٍ رضى الله عنهم وَقِصَّةِ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ

Ubaidullah b. Rafi', who was the scribe of 'All, reported:

I heard 'Ali (Allah be pleased with him) as saying: Allah's Messenger (ﷺ) sent me and Zubair and Miqdad saying: Go to the garden of, Khakh [it is a place between Medina and Mecca at a distance of twelve miles from Medina] and there you will find a woman riding a camel. She would be in possession of a letter, which you must get from her. So we rushed on horses and when we met that woman, we asked her to deliver that letter to us. She said: There is no letter with me. We said: Either bring out that letter or we would take off your clothes. She brought out that letter from (the plaited hair of) her head. We delivered that letter to Allah's Messenger (ﷺ) in which Hatib b. Abu Balta'a had informed some people amongst the polytheists of Mecca about the affairs of Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) said: Hatib, what is this? He said: Allah's messenger, do not be hasty in judging my intention. I was a person attached to the Quraish. Sufyan said: He was their ally but had no relationship with them. (Hatib further said): Those who are with you amongst the emigrants have blood-relationship with them (the Quraish) and thus they would protect their families. I wished that when I had no blood-relationship with them I should find some supporters from (amongst them) who would help my family. I have not done this because of any unbelief or apostasy and I have no liking for the unbelief after I have (accepted) Islam. Thereupon Allah's Apostle (ﷺ) said: You have told the truth. 'Umar said: Allah's Messenger, permit me to strike the neck of this hypocrite. But he (the Holy Prophet) said: He was a participant in Badr and you little know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for you. And Allah, the Exalted and Glorious, said:" O you who believe, do not take My enemy and your enemy for friends" (lx. 1). And there is no mention of this verse in the hadith transmitted on the authority of Abu Bakr and Zubair and Ishaq has in his narration made a mention of the recitation of this verse by Sufyan.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ عَنْ عَمْرٍو، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، - وَهُوَ كَاتِبُ عَلِيٍّ قَالَ سَمِعْتُ عَلِيًّا، رضى الله عنه وَهُوَ يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَقَالَ " ائْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا " . فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا فَإِذَا نَحْنُ بِالْمَرْأَةِ فَقُلْنَا أَخْرِجِي الْكِتَابَ . فَقَالَتْ مَا مَعِي كِتَابٌ . فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ . فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ صلى الله عليه وسلم فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا حَاطِبُ مَا هَذَا " . قَالَ لاَ تَعْجَلْ عَلَىَّ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قُرَيْشٍ - قَالَ

سُفْيَانُ كَانَ حَلِيفًا لَهُمْ وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا - وَكَانَ مِمَّنْ كَانَ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَلَمْ أَفْعَلْهُ كُفْرًا وَلاَ ارْتِدَادًا عَنْ دِينِي وَلاَ رِضًا بِالْكُفْرِ بَعْدَ الإِسْلاَمِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " صَدَقَ " . فَقَالَ عُمَرُ دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ . فَقَالَ " إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ " . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ} وَلَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزُهَيْرٍ ذِكْرُ الآيَةِ وَجَعَلَهَا إِسْحَاقُ فِي رِوَايَتِهِ مِنْ تِلاَوَةِ سُفْيَانَ .

Reference : Sahih Muslim 2494 a
In-book reference : Book 44, Hadith 232
USC-MSA web (English) reference : Book 31, Hadith 6087
(deprecated numbering scheme)

'Ali reported that Allah's Messenger (ﷺ) sent me and Abu Marthad al-Ghitnavi and Zubair b. 'Awwam and we were all riders, and he said:

Ride on until you reach the garden of Khakh for there is a woman amongst the polytheists and there is a letter with her sent by Hatib to the polytheists; the rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، ح وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - كُلُّهُمْ عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، قَالَ بَعَثَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبَا مَرْثَدٍ الْغَنَوِيَّ وَالزُّبَيْرَ بْنَ الْعَوَّامِ وَكُلُّنَا فَارِسٌ فَقَالَ " انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَى الْمُشْرِكِينَ " . فَذَكَرَ بِمَعْنَى حَدِيثِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ .

Reference : Sahih Muslim 2494 b
In-book reference : Book 44, Hadith 233
USC-MSA web (English) reference : Book 31, Hadith 6088
(deprecated numbering scheme)

Jabir reported that a slave of Hatib came to Allah's Messenger (ﷺ) complaining against Hatib and said:

Hatib will definitely go to Hell. (But) Allah's Messenger (ﷺ) said: You tell a lie; he would not get into that for he had taken part in Badr and in (the expedition of) Hudaibiya.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ عَبْدًا، لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَشْكُو حَاطِبًا فَقَالَ يَا رَسُولَ اللَّهِ لَيَدْخُلَنَّ حَاطِبٌ النَّارَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَذَبْتَ لاَ يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ " .

Reference : Sahih Muslim 2495
In-book reference : Book 44, Hadith 234
USC-MSA web (English) reference : Book 31, Hadith 6089
(deprecated numbering scheme)

(37) Chapter: The Virtues Of The Companions Of The Tree, Those Who Gave Their Oath Of Allegiance Bay'at Ar-Ridwan (RA)

(37) باب مِنْ فَضَائِلِ أَصْحَابِ الشَّجَرَةِ أَهْلِ بَيْعَةِ الرِّضْوَانِ رضى الله عنهم

Umm Mubashshir reported that she heard Allah's Apostle (ﷺ) as saying in presence of Hafsa:

God willing, the people of the Tree would never enter the fire of Hell one amongst those who owed allegiance under that. She said: Allah's Messenger, why not? He scolded her. Hafsa said: And there is none amongst you but shall have to pass over that (narrow Bridge). Thereupon Allah's Apostle (ﷺ) said: Allah, the Exalted and Glorious, has said: We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there (xix. 72).

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخْبَرَتْنِي أُمُّ مُبَشِّرٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ عِنْدَ حَفْصَةَ " لاَ يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ . الَّذِينَ بَايَعُوا تَحْتَهَا " . قَالَتْ بَلَى يَا رَسُولَ اللَّهِ . فَانْتَهَرَهَا فَقَالَتْ حَفْصَةُ { وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا} فَقَالَ النَّبِيُّ صلى الله عليه وسلم " قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ { ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا}

Reference : Sahih Muslim 2496
In-book reference : Book 44, Hadith 235
USC-MSA web (English) reference *(deprecated numbering scheme)* : Book 31, Hadith 6090

(38) Chapter: The Virtues Of The Two Ash'aris; Abu Musa And Abu 'Amir (RA)

(38) باب مِنْ فَضَائِلِ أَبِي مُوسَى وَأَبِي عَامِرٍ الأَشْعَرِيَّيْنِ رَضِيَ اللَّهُ عَنْهُمَا

Abu Musa reported:

I was in the company of Allah's Apostle (ﷺ) as he had been sitting in Ji'rana (a place) between Mecca and Medina and Bilal was also there, that there came to Allah's Apostle (ﷺ) a desert Arab, and he said: Muhammad, fulfill your promise that you made with me. Allah's Messenger (ﷺ) said to him: Accept glad tidings. Thereupon the desert Arab said: You shower glad tidings upon me very much; then Allah's Messenger (ﷺ) turned towards Abu Musa and Bilal seemingly in a state of annoyance and said: Verily he has rejected glad tidings but you two should accept them. We said: Allah's Messenger, we have readily accepted them. Then Allah's Messenger (ﷺ) called for a cup of water and washed his hands in that and face too and put the saliva in it and then said: Drink out of it and pour it over your faces and over your chest and gladden yourselves. They took hold of the cup and did as Allah's Messenger (ﷺ) had commanded them to do. Thereupon Umm Salama called from behind the veil: Spare some water in your vessel for your mother also, and they also gave some water which had been spared for her.

حَدَّثَنَا أَبُو عَامِرٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي أُسَامَةَ، قَالَ أَبُو عَامِرٍ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدٌ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ كُنْتُ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَمَعَهُ بِلاَلٌ فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلٌ أَعْرَابِيٌّ فَقَالَ أَلاَ تُنْجِزُ لِي يَا مُحَمَّدُ مَا وَعَدْتَنِي فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَبْشِرْ " . فَقَالَ لَهُ الأَعْرَابِيُّ أَكْثَرْتَ عَلَىَّ مِنْ " أَبْشِرْ " . فَأَقْبَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى أَبِي مُوسَى وَبِلاَلٍ كَهَيْئَةِ الْغَضْبَانِ فَقَالَ " إِنَّ هَذَا قَدْ رَدَّ الْبُشْرَى فَاقْبَلاَ أَنْتُمَا " . فَقَالاَ قَبِلْنَا يَا رَسُولَ اللَّهِ . ثُمَّ دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ

فِيهِ وَمَجَّ فِيهِ ثُمَّ قَالَ " اشْرَبَا مِنْهُ وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا وَأَبْشِرَا " . فَأَخَذَا الْقَدَحَ فَفَعَلاَ مَا أَمَرَهُمَا بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَادَتْهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ أَفْضِلاَ لأُمِّكُمَا مِمَّا فِي إِنَائِكُمَا . فَأَفْضَلاَ لَهَا مِنْهُ طَائِفَةً .

Reference : Sahih Muslim 2497
In-book reference : Book 44, Hadith 236
USC-MSA web (English) reference : Book 31, Hadith 6091
(deprecated numbering scheme)

Abu Burda reported on the authority of his father that when Allah's Apostle (ﷺ) had been free from the Battle of Hunain, he sent Abu 'Amir as the head of the army of Autas. He had an encounter with Duraid b. as_Simma. Duraid was killed and Allah gave defeat to his friends. Abu Musa said:

He (the Holy Prophet) sent me along with Abu 'Amir and Abu 'Amir received a wound in his knee from the arrow, (shot by) a person of Bani Jusham. It stuck in his knee. I went to him and said: Uncle, who shot an arrow upon you? Abu 'Amir pointed out to Abu Musa and said: Verily that one who shot an arrow upon me in fact killed me. Abu Musa said: I followed him with the determination to kill him and overtook him and when he saw me he turned upon his heels. I followed him and I said to him: Don't you feel ashamed (that you run), aren't you an Arab? Why don't you stop? He stopped and I had an encounter with him and we exchanged the strokes of (swords). I struck him with the sword and killed him. Then I came back to Abu Amir and said: Verily Allah has killed the one who killed you. And he said: Now draw out this arrow. I drew out the arrow and there came out from that (wound) water. Abu 'Amir said: My nephew, go to Allah's Messenger (ﷺ) and convey my greetings to him and tell him that Abu Amir begs you to ask forgiveness for him. And Abu Amir appointed me as the chief of the people and he died after a short time. When I came to Allah's Apostle (ﷺ) I visited him and he had been lying on the cot woven by strings and there was (no) bed over it and so there had been marks of the strings on the back of Allah's Messenger (ﷺ) and on his sides. I narrated to him what had happened to us and narrated to him about Abu Amir and said to him that he had made a request to the effect that forgiveness should be sought for him (from Allah). Thereupon Allah's Messenger (may peace be. upon him) called for water and performed ablution with it. He then lifted his hands and said. O Allah, grant pardon to Thy servant Abu Amir. (The Prophet had raised his hands so high for supplication) that I saw the whiteness of his armpits. He again said: O Allah, grant him distinction amongst the majority of Thine created beings or from amongst the people. I said: Allah's Messenger, ask forgiveness for me too. Thereupon Allah's Apostle (ﷺ) said: Allah, forgive the sins of Abdullah b. Qais (Abu Musa Ash'ari) and admit him to an elevated place on the Day of Resurrection. Abu Burda said: One prayer is for abu 'Amir and the other is tor Abu Musa.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ أَبُو عَامِرٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ - وَاللَّفْظُ لأَبِي عَامِرٍ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ لَمَّا فَرَغَ النَّبِيُّ صلى الله عليه وسلم مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ فَقَالَ أَبُو مُوسَى وَبَعَثَنِي مَعَ أَبِي عَامِرٍ - قَالَ - فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ رَمَاهُ رَجُلٌ مِنْ بَنِي جُشَمٍ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ يَا عَمِّ مَنْ رَمَاكَ فَأَشَارَ أَبُو عَامِرٍ إِلَى أَبِي مُوسَى فَقَالَ إِنَّ ذَاكَ قَاتِلِي تَرَاهُ ذَلِكَ الَّذِي رَمَانِي . قَالَ أَبُو مُوسَى فَقَصَدْتُ لَهُ فَاعْتَمَدْتُهُ فَلَحِقْتُهُ فَلَمَّا رَآنِي وَلَّى عَنِّي ذَاهِبًا فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ أَلاَ تَسْتَحْيِي أَلَسْتَ عَرَبِيًّا أَلاَ تَثْبُتُ فَكَفَّ فَالْتَقَيْتُ أَنَا وَهُوَ فَاخْتَلَفْنَا أَنَا وَهُوَ ضَرْبَتَيْنِ فَضَرَبْتُهُ بِالسَّيْفِ فَقَتَلْتُهُ ثُمَّ رَجَعْتُ إِلَى أَبِي عَامِرٍ فَقُلْتُ إِنَّ اللَّهَ قَدْ قَتَلَ صَاحِبَكَ . قَالَ فَانْزِعْ هَذَا السَّهْمَ فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ فَقَالَ يَا ابْنَ أَخِي انْطَلِقْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم

فَأَقْرِئْهُ مِنِّي السَّلاَمَ وَقُلْ لَهُ يَقُولُ لَكَ أَبُو عَامِرٍ اسْتَغْفِرْ لِي . قَالَ وَاسْتَعْمَلَنِي أَبُو عَامِرٍ عَلَى النَّاسِ وَمَكَثَ يَسِيرًا ثُمَّ إِنَّهُ مَاتَ فَلَمَّا رَجَعْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم دَخَلْتُ عَلَيْهِ وَهُوَ فِي بَيْتٍ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ وَقَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَجَنْبَيْهِ فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ وَقُلْتُ لَهُ قَالَ قُلْ لَهُ يَسْتَغْفِرْ لِي . فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَاءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَفَعَ يَدَيْهِ ثُمَّ قَالَ " اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ " . حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ ثُمَّ قَالَ " اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ أَوْ مِنَ النَّاسِ " . فَقُلْتُ وَلِي يَا رَسُولَ اللَّهِ فَاسْتَغْفِرْ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلاً كَرِيمًا " . قَالَ أَبُو بُرْدَةَ إِحْدَاهُمَا لأَبِي عَامِرٍ وَالأُخْرَى لأَبِي مُوسَى .

Reference : Sahih Muslim 2498
In-book reference : Book 44, Hadith 237
USC-MSA web (English) reference : Book 31, Hadith 6092
(deprecated numbering scheme)

(39) Chapter: The Virtues Of The Ash'aris (RA)

(39) باب مِنْ فَضَائِلِ الأَشْعَرِيِّينَ رضى الله عنهم

Abu Musa reported that Allah's Messenger (ﷺ) said:

I recognise the voice of the Ash'arites while they recite the Qur'an as they arrive during the night and I also recognise their station from the recital of the Qur'an during the night time, although I have not seen their encampments as they encamp during the day time. And there is a person amongst them, Hakim; when he encounters the horsemen or the enemies he says to them: My friends command you to wait for them.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ - أَوْ قَالَ الْعَدُوَّ - قَالَ لَهُمْ إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ " .

Reference : Sahih Muslim 2499
In-book reference : Book 44, Hadith 238
USC-MSA web (English) reference : Book 31, Hadith 6093
(deprecated numbering scheme)

Abu Musa reported that Allah's Messenger (ﷺ) said:

When the Ash'arites run short of provisions in the campaigns or run short of food for their children in Medina they collect whatever is with them in the cloth and then partake equally from one vessel. They are from me and I am from them.

حَدَّثَنَا أَبُو عَامِرٍ الأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي أُسَامَةَ، قَالَ أَبُو عَامِرٍ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ " .

Reference : Sahih Muslim 2500
In-book reference : Book 44, Hadith 239
USC-MSA web (English) reference : Book 31, Hadith 6094
(deprecated numbering scheme)

(40) Chapter: The Virtues Of Abu Sufyan Sakhr bin Harb (RA)

(40) باب مِنْ فَضَائِلِ أَبِي سُفْيَانَ بْنِ حَرْبٍ رضى الله عنه

Ibn Abbas reported that the Muslims neither looked to Abu Sufyan (with respect) nor did they sit in his company. he (Abu Sufyan) said to Allah's Apostle (ﷺ):

Allah's Apostle, confer upon me three things. He replied in the affirmative. He (further) said: I have with me the most handsome and the best (woman) Umm Habiba, daughter of Abu Sufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiya to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes. Abu Zumnail said: If he had not asked for these three things from Allah's Apostle (ﷺ), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request.

حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَأَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ، قَالاَ حَدَّثَنَا النَّضْرُ، - وَهُوَ ابْنُ مُحَمَّدٍ الْيَمَامِيُّ - حَدَّثَنَا عِكْرِمَةُ، حَدَّثَنَا أَبُو زُمَيْلٍ، حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ كَانَ الْمُسْلِمُونَ لاَ يَنْظُرُونَ إِلَى أَبِي سُفْيَانَ وَلاَ يُقَاعِدُونَهُ فَقَالَ لِلنَّبِيِّ صلى الله عليه وسلم يَا نَبِيَّ اللَّهِ ثَلاَثٌ أَعْطِنِيهِنَّ قَالَ " نَعَمْ " . قَالَ عِنْدِي أَحْسَنُ الْعَرَبِ وَأَجْمَلُهُ أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ أُزَوِّجُكَهَا قَالَ " نَعَمْ " . قَالَ وَمُعَاوِيَةُ تَجْعَلُهُ كَاتِبًا بَيْنَ يَدَيْكَ . قَالَ " نَعَمْ " . قَالَ وَتُؤَمِّرُنِي حَتَّى أُقَاتِلَ الْكُفَّارَ كَمَا كُنْتُ أُقَاتِلُ الْمُسْلِمِينَ . قَالَ " نَعَمْ " . قَالَ أَبُو زُمَيْلٍ وَلَوْلاَ أَنَّهُ طَلَبَ ذَلِكَ مِنَ النَّبِيِّ صلى الله عليه وسلم مَا أَعْطَاهُ ذَلِكَ لأَنَّهُ لَمْ يَكُنْ يُسْأَلُ شَيْئًا إِلاَّ قَالَ " نَعَمْ " .

Reference	: Sahih Muslim 2501
In-book reference	: Book 44, Hadith 240
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6095

(41) Chapter: The Virtues Of Ja'far Bin Abi Talib And Asma' Bint Umais, And The People Of Their Ship (RA)

(41) باب مِنْ فَضَائِلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَسْمَاءَ بِنْتِ عُمَيْسٍ وَأَهْلِ سَفِينَتِهِمْ رضى

Abu Musa reported:

We were in Yemen when we heard of the migration of Allah's Messenger (ﷺ). We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other persons with them. Some say they were fifty-three or fifty-two persons of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far b. Abu Talib and his companions. Ja'far said: Allall's Messenger (ﷺ) has sent us here and has commanded us to stay here and you should also stay with us. So we stayed with him and we came back (to Medina) and met Allah's Messenger (ﷺ) when Khaibar had been conquered. He (the Holy Prophet) allocated a share to us and in the ordinary course he did not allocate the share to one who had been absent on the occasion of the conquest of Khaibar but conferred (a share) upon him only who had been present there with him. He, however, made an exception for the people of the boat, viz. for Ja'far and his companions. He allocated a share to them, and some persons from amongst the people said to us, viz. the people of the boat: We have preceded you in migration. Asma' bint 'Umais who had migrated to Abyssinia and had come back along with them (along with immigrants) visited Hafsa, the wife of Allah's Apostle (ﷺ). (Accordingly), Umar had been sitting with her (Hafsa). As 'Umar saw Asma, he said: Who is she? She (Hafsa) said: She is Asma, daughter of 'Umais. He said: She is an Abyssinian and a sea-woman. Asma said: Yes, it is so. Thereupon 'Umar said: We preceded you in migration and so we have more right to Allah's Messenger

(ﷺ) as compared with you. At this she felt annoyed and said: 'Umar, you are not stating the fact; by Allah, you had the privilege of being in the company of the Messenger (ﷺ) who fed the hungry among you and instructed the ignorant amongst you, whereas we had been far (from here) in the land of Abyssinia amongst the enemies and that was all for Allah and Allah's Messenger (ﷺ) and, by Allah, I would never take food nor take water unless I make a mention to Allah's Messenger (ﷺ) of what you have said. We remained in that country in constant trouble and dread and I shall talk about it to Allah's Messenger (way peace be upon him) and ask him (about it). By Allah, I shall not tell a lie and deviate (from the truth) and add anything to that. So, when Allah's Apostle (ﷺ) came, she said: Allah's Apostle, 'Umar says so and so. Upon this Allah's Messenger (ﷺ) said: His right is not more than yours, for him and his companions there is one migration, but for you, i. e. for the people of the boat, there are two migrations. She said: I saw Abu Musa and the people of the boat coming to me in groups and asking me about this hadith, because there was nothing more pleasing and more significant for them than this. Abu Burda reported that Asma said: I saw Abu Musa, asking me to repeat this hadith to him again and again.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنِي بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ بَلَغَنَا مَخْرَجُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمَا أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ - إِمَّا قَالَ بِضْعًا وَإِمَّا قَالَ ثَلاَثَةً وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي - قَالَ فَرَكِبْنَا سَفِينَةً فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ فَقَالَ جَعْفَرٌ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَنَا هَا هُنَا وَأَمَرَنَا بِالإِقَامَةِ فَأَقِيمُوا مَعَنَا . فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا - قَالَ - فَوَافَقْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ افْتَتَحَ خَيْبَرَ فَأَسْهَمَ لَنَا - أَوْ قَالَ أَعْطَانَا مِنْهَا - وَمَا قَسَمَ لأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا إِلاَّ لِمَنْ شَهِدَ مَعَهُ إِلاَّ لأَصْحَابِ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ قَسَمَ لَهُمْ مَعَهُمْ - قَالَ - فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا - يَعْنِي لأَهْلِ السَّفِينَةِ - نَحْنُ سَبَقْنَاكُمْ بِالْهِجْرَةِ .

قَالَ فَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ - وَهِيَ مِمَّنْ قَدِمَ مَعَنَا - عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم زَائِرَةً وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ وَأَسْمَاءُ عِنْدَهَا فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ مَنْ هَذِهِ قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ . قَالَ عُمَرُ الْحَبَشِيَّةُ هَذِهِ الْبَحْرِيَّةُ هَذِهِ فَقَالَتْ أَسْمَاءُ نَعَمْ . فَقَالَ عُمَرُ سَبَقْنَاكُمْ بِالْهِجْرَةِ فَنَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنْكُمْ . فَغَضِبَتْ وَقَالَتْ كَلِمَةً كَذَبْتَ يَا عُمَرُ كَلاَّ وَاللَّهِ كُنْتُمْ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُطْعِمُ جَائِعَكُمْ وَيَعِظُ جَاهِلَكُمْ وَكُنَّا فِي دَارٍ أَوْ فِي أَرْضِ الْبُعَدَاءِ الْبُغَضَاءِ فِي الْحَبَشَةِ وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ وَايْمُ اللَّهِ لاَ أَطْعَمُ طَعَامًا وَلاَ أَشْرَبُ شَرَابًا حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ وَسَأَذْكُرُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَأَسْأَلُهُ وَوَاللَّهِ لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلاَ أَزِيدُ عَلَى ذَلِكَ . قَالَ فَلَمَّا جَاءَ النَّبِيُّ صلى الله عليه وسلم قَالَتْ يَا نَبِيَّ اللَّهِ إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ بِأَحَقَّ بِي مِنْكُمْ وَلَهُ وَلأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ وَلَكُمْ أَنْتُمْ أَهْلَ السَّفِينَةِ هِجْرَتَانِ " . قَالَتْ فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالاً يَسْأَلُونِي عَنْ هَذَا الْحَدِيثِ مَا مِنَ الدُّنْيَا شَىْءٌ هُمْ بِهِ أَفْرَحُ وَلاَ أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم . قَالَ أَبُو بُرْدَةَ فَقَالَتْ أَسْمَاءُ فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي .

Reference : Sahih Muslim 2502, 2503
In-book reference : Book 44, Hadith 241
USC-MSA web (English) reference : Book 31, Hadith 6096
(deprecated numbering scheme)

(42) Chapter: The Virtues Of Salman, Bilal And Suhaib (RA)

(42) باب مِنْ فَضَائِلِ سَلْمَانَ وَصُهَيْبٍ وَبِلاَلٍ رضى الله تعالى عنهم

'A'idh b. Amr reported that Abu Sufyan came to Salman, Suhaib and Bilal in the presence of a group of persons. They said:

By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it was required to reach. Thereupon Abu Bakr said: Do you say this to the old man of the Quraish and their chief? Then he came to Allah's Apostle (may peace be upon'him) and informed him of this. Thereupon he (the Holy Prophet) said: Abu Bakr, you have perhaps annoyed them and if you annoyed them you have in fact annoyed your Lord. So Abu Bakr came to them and said: O my brothers, I have annoyed you. They said: No, our brother, may Allah forgive you

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُعَاوِيَةَ، بْنِ قُرَّةَ عَنْ عَائِذِ بْنِ عَمْرٍو، أَنَّ أَبَا سُفْيَانَ، أَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلاَلٍ فِي نَفَرٍ فَقَالُوا وَاللَّهِ مَا أَخَذَتْ سُيُوفُ اللَّهِ مِنْ عُنُقِ عَدُوِّ اللَّهِ مَأْخَذَهَا . قَالَ فَقَالَ أَبُو بَكْرٍ أَتَقُولُونَ هَذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ " يَا أَبَا بَكْرٍ لَعَلَّكَ أَغْضَبْتَهُمْ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبَّكَ " . فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ يَا إِخْوَتَاهْ أَغْضَبْتُكُمْ قَالُوا لاَ يَغْفِرُ اللَّهُ لَكَ يَا أُخَىَّ .

Reference : Sahih Muslim 2504
In-book reference : Book 44, Hadith 242
USC-MSA web (English) reference : Book 31, Hadith 6097
(deprecated numbering scheme)

(43) Chapter: The Virtues Of The Ansar (RA)

(43) باب مِنْ فَضَائِلِ الأَنْصَارِ رضى الله تعالى عنهم

Jabir b. Abdullah reported that it was concerning them (the Ansar) that this verse was revealed, that when the two groups amongst you were about to lose heart and Allah was the Guardian of them both. This concerned Banu Salama and Banu Haritha and we did not like that Allah, the Exalted and Glorious, should not have revealed this verse for the fact that Allah (gave an assurance) of being the Guardian of both.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَأَحْمَدُ بْنُ عَبْدَةَ، - وَاللَّفْظُ لإِسْحَاقَ - قَالاَ أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ فِينَا نَزَلَتْ { إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلاَ وَاللَّهُ وَلِيُّهُمَا} بَنُو سَلِمَةَ وَبَنُو حَارِثَةَ وَمَا نُحِبُّ أَنَّهَا لَمْ تَنْزِلْ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ { وَاللَّهُ وَلِيُّهُمَا} .

Reference : Sahih Muslim 2505
In-book reference : Book 44, Hadith 243
USC-MSA web (English) reference : Book 31, Hadith 6098
(deprecated numbering scheme)

Zaid b. Arqam reported that Allah's Messenger (ﷺ) said:

O Allah,, grant forgiveness to the Ansar, the offspring of the Ansar and the offspring of the offspring of the Ansar. This hadith has been narrated on the authority of Shulba with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ وَلأَبْنَاءِ الأَنْصَارِ وَأَبْنَاءِ أَبْنَاءِ الأَنْصَارِ " .

وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2506 a, b
In-book reference : Book 44, Hadith 244
USC-MSA web (English) reference : Book 31, Hadith 6099
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) sought forgiveness for the Ansar and he said:

I think (he also sought forgiveness) for the children of the Ansar and the slaves and the freed men of the Ansar. I have no doubt about it.

حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ، حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا إِسْحَاقُ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ - أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَغْفَرَ لِلأَنْصَارِ - قَالَ - وَأَحْسِبُهُ قَالَ " وَلِذَرَارِيِّ الأَنْصَارِ وَلِمَوَالِي الأَنْصَارِ " . لاَ أَشُكُّ فِيهِ .

Reference : Sahih Muslim 2507
In-book reference : Book 44, Hadith 245
USC-MSA web (English) reference : Book 31, Hadith 6100
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) saw children and women of the Ansar coming back from a wedding feast. Allah's Apostle (ﷺ) stood up motionless (as a mark of respect) and said:

O Allah, (bear witness) (and addressing the Ansar), said: You are dearest to me amongst people, (and said: O Allah (bear witness) (and addressing the Ansar), said: You are dearest to me amongst people. And he meant Ansar.

حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، - وَاللَّفْظُ لِزُهَيْرٍ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ، - وَهُوَ ابْنُ صُهَيْبٍ - عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى صِبْيَانًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ فَقَامَ نَبِيُّ اللَّهِ صلى الله عليه وسلم مُمْثِلاً فَقَالَ " اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَىَّ اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَىَّ " . يَعْنِي الأَنْصَارَ .

Reference : Sahih Muslim 2508
In-book reference : Book 44, Hadith 246
USC-MSA web (English) reference : Book 31, Hadith 6101
(deprecated numbering scheme)

Anas b. Malik reported that a woman from the Ansar came to Allah's Messenger (ﷺ) and Allah's Messenger (ﷺ) stood aside with her and said:

By Him in Whose Hand is my life, you are dearest to me amongst the people. He repeated it thrice.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ جَاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ - فَخَلاَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لأَحَبُّ النَّاسِ إِلَىَّ " . ثَلاَثَ مَرَّاتٍ .

Reference : Sahih Muslim 2509 a

In-book reference : Book 44, Hadith 247
USC-MSA web (English) reference : Book 31, Hadith 6102
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters.
حَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2509 b
In-book reference : Book 44, Hadith 248
USC-MSA web (English) reference : Book 31, Hadith 6102
(deprecated numbering scheme)

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

The Ansar are my family and my trusted friends. and the people would increase in number whereas they (the Ansar) would become less and less, so appreciate the deeds of those from amongst them who do good and overlook their failings.
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الأَنْصَارَ كَرِشِي وَعَيْبَتِي وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَاعْفُوا عَنْ مُسِيئِهِمْ " .

Reference : Sahih Muslim 2510
In-book reference : Book 44, Hadith 249
USC-MSA web (English) reference : Book 31, Hadith 6103
(deprecated numbering scheme)

(44) Chapter: The Best Clans Of The Ansar (44) باب فِي خَيْرِ دُورِ الأَنْصَارِ رضى الله عنهم

Abu Usaid reported Allah's Messenger (ﷺ) as saying:

The worthiest clans of the Ansar are Banu Najjar, thereafter Banu al-Ashhal; thereafter Banu Harith b. Banu Khazraj; thereafter Banu Sa'idah and there is goodness in all clans of the Ansar. Sa'd said: I see that he (the Holy Prophet) has placed others above us. It was said to (him): He has placed you above many others.
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ ثُمَّ بَنُو عَبْدِ الأَشْهَلِ ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ ثُمَّ بَنُو سَاعِدَةَ وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ " . فَقَالَ سَعْدٌ مَا أُرَى رَسُولَ اللَّهِ صلى الله عليه وسلم إِلاَّ قَدْ فَضَّلَ عَلَيْنَا . فَقِيلَ قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ .

Reference : Sahih Muslim 2511 a
In-book reference : Book 44, Hadith 250
USC-MSA web (English) reference : Book 31, Hadith 6104
(deprecated numbering scheme)

Abu Usaid Ansari has reported this hadith through another chain of transmitters. When the Prophet (ﷺ) was marching towards Badr in order

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا، يُحَدِّثُ عَنْ أَبِي أُسَيْدٍ الأَنْصَارِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sahih Muslim 2511 b
In-book reference : Book 44, Hadith 251
USC-MSA web (English) reference : Book 31, Hadith 6105
(deprecated numbering scheme)

Anas reported a hadith like this from Allah's Apostle (ﷺ) but he has made no mention in the hadith of the words of Sa'd.

حَدَّثَنَا قُتَيْبَةُ، وَابْنُ، رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ مُحَمَّدٍ ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ لاَ يَذْكُرُ فِي الْحَدِيثِ قَوْلَ سَعْدٍ .

Reference : Sahih Muslim 2511 c
In-book reference : Book 44, Hadith 252
USC-MSA web (English) reference : Book 31, Hadith 6106
(deprecated numbering scheme)

Ibrahim b. Muhammad b. Talha reported:
I heard Abu Sa'ld delivering an address in the presence of Abu 'Utba that the Messenger of Allah (ﷺ) said: The worthiest settlements of the Ansar are those of Banu Najjar, then of Banu 'Abu al-Ashhal and then of Banu Harith and then of Banu Khazraj and then of the clan of Banu Sa'idah, and if I were to give preference to anyone besides them I would have given preference to my relatives.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَمُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، - وَاللَّفْظُ لاِبْنِ عَبَّادٍ - حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، قَالَ سَمِعْتُ أَبَا أُسَيْدٍ، خَطِيبًا عِنْدَ ابْنِ عُتْبَةَ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ دُورِ الأَنْصَارِ دَارُ بَنِي النَّجَّارِ وَدَارُ بَنِي عَبْدِ الأَشْهَلِ وَدَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ وَدَارُ بَنِي سَاعِدَةَ " . وَاللَّهِ لَوْ كُنْتُ مُؤْثِرًا بِهَا أَحَدًا لآثَرْتُ بِهَا عَشِيرَتِي .

Reference : Sahih Muslim 2511 d
In-book reference : Book 44, Hadith 253
USC-MSA web (English) reference : Book 31, Hadith 6107
(deprecated numbering scheme)

Abu Usaid Ansar reported:
I bear witness to the fact that Allah's Messenger (ﷺ) said: The best settlements of the Ansar are of those of Banu Najjar, then of Banu 'Abu al-Aslihal and then of Banu Harith b. Khazraj, then of Banu Sa'ida and there is in every settlement of the Ansar good. Abu Salama reported that Abu Usaid said: Can I tell a Iie about Allah's Messenger (ﷺ)? And if I were a liar, I would have started with my tribe Banu Sa'ida. This was conveyed to Sa'd b. 'Ubida and he found (rankling) in his mind and said: We have been left behind (in the sense) that we have been (mentioned) last of the four. He (Sa'd) sid: Saddle my pony so that I should go to Allah's Messenger (ﷺ). His nephew saw him and said: Are you going to contradict (the order of) precedence set by Allah's Messenger (ﷺ), whereas Allah's Messenger (ﷺ) has the best knowledge of it? Is it not sufficient for you that you are the fourth amongst the four (best tribes of the

Ansar)? So he returned and said: Allah and His Messenger know best, and he commanded that his pony should be unsaddled.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، قَالَ شَهِدَ أَبُو سَلَمَةَ لَسَمِعَ أَبَا أُسَيْدٍ الأَنْصَارِيَّ يَشْهَدُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَيْرُ دُورِ الأَنْصَارِ بَنُو النَّجَّارِ ثُمَّ بَنُو عَبْدِ الأَشْهَلِ ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ ثُمَّ بَنُو سَاعِدَةَ وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ " . قَالَ أَبُو سَلَمَةَ قَالَ أَبُو أُسَيْدٍ أُتَّهَمُ أَنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم لَوْ كُنْتُ كَاذِبًا لَبَدَأْتُ بِقَوْمِي بَنِي سَاعِدَةَ . وَبَلَغَ ذَلِكَ سَعْدَ بْنَ عُبَادَةَ فَوَجَدَ فِي نَفْسِهِ وَقَالَ خُلِّفْنَا فَكُنَّا آخِرَ الأَرْبَعِ أَسْرِجُوا لِي حِمَارِي آتِي رَسُولَ اللَّهِ صلى الله عليه وسلم . وَكَلَّمَهُ ابْنُ أَخِيهِ سَهْلٌ فَقَالَ أَتَذْهَبُ لِتَرُدَّ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَسُولُ اللَّهِ صلى الله عليه وسلم أَعْلَمُ أَوَلَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ أَرْبَعٍ . فَرَجَعَ وَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ وَأَمَرَ بِحِمَارِهِ فَحُلَّ عَنْهُ .

Reference	: Sahih Muslim 2511 e
In-book reference	: Book 44, Hadith 254
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6108

Abu Usaid Ansari reported that he heard Allah's Messenger (ﷺ) as saying:

The worthiest of the Ansar or the worthiest of the settlements and the clans of Ansar; the rest of the hadith is the same, but there is no mention of the story of Sa'd b. 'Ubida (Allah be pleased with him).

حَدَّثَنَا عَمْرُو بْنُ عَلِيِّ بْنِ بَحْرٍ، حَدَّثَنِي أَبُو دَاوُدَ، حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا أُسَيْدٍ الأَنْصَارِيَّ، حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " خَيْرُ الأَنْصَارِ أَوْ خَيْرُ دُورِ الأَنْصَارِ " . بِمِثْلِ حَدِيثِهِمْ فِي ذِكْرِ الدُّورِ وَلَمْ يَذْكُرْ قِصَّةَ سَعْدِ بْنِ عُبَادَةَ رضى الله عنه .

Reference	: Sahih Muslim 2511 f
In-book reference	: Book 44, Hadith 255
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6109

Abu Huraira reported Allah's Messenger (ﷺ) as saying in a large gathering of the Muslims:

Should I not tell you of the best clans of the Ansar? They said: Allah's Messenger, (kindly) do this. Thereupon Allah's Messenger said: That is Banu Abd al-Ashhal. They said: Allah's Messenger, then next? He said: Banu Najjar. They again said: Allah's Messenger, then next? He said: Then of Banu Harith b. Khazraj. They then said: Allah's Messenger, then next? He said. Then of Banu Sa'ida. They said: Allah's Messenger, then next? He said: There is good in all the clans of the Ansar. It was upon this that Sa'd b. Ubida stood up in annoyance and said: Are we the last of the four as Allah's Messenger (ﷺ) has determined (the order of precedence) of their clans? He decided to talk with Allah's Messenger (ﷺ) on this issue, but the people Of his tribe said to him: Be seated, are you not happy with this that Allah's Messenger' (ﷺ) has mentioned your clan as one of the four (best) clans and those whom he left and did not mention (the order of their precedence) are more than those whom he mentioned? And Sa'd b. 'Ubada dropped the idea of talking to Allah's Messenger (ﷺ) (on this issue).

وَحَدَّثَنِي عَمْرٌو النَّاقِدُ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ أَبُو سَلَمَةَ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ سَمِعَا أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ فِي مَجْلِسٍ عَظِيمٍ مِنَ الْمُسْلِمِينَ " أُحَدِّثُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ رَسُولُ اللَّهِ صلى الله

عليه وسلم " بَنُو عَبْدِ الأَشْهَلِ " . قَالُوا ثُمَّ مَنْ يَا رَسُولَ اللَّهِ قَالَ " ثُمَّ بَنُو النَّجَّارِ " . قَالُوا ثُمَّ مَنْ يَا رَسُولَ اللَّهِ قَالَ " ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ " . قَالُوا ثُمَّ مَنْ يَا رَسُولَ اللَّهِ قَالَ " ثُمَّ بَنُو سَاعِدَةَ " . قَالُوا ثُمَّ مَنْ يَا رَسُولَ اللَّهِ قَالَ " ثُمَّ فِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ " . فَقَامَ سَعْدُ بْنُ عُبَادَةَ مُغْضَبًا فَقَالَ أَنَحْنُ آخِرُ الأَرْبَعِ حِينَ سَمَّى رَسُولُ اللَّهِ صلى الله عليه وسلم دَارَهُمْ فَأَرَادَ كَلاَمَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ رِجَالٌ مِنْ قَوْمِهِ اجْلِسْ أَلاَ تَرْضَى أَنْ سَمَّى رَسُولُ اللَّهِ صلى الله عليه وسلم دَارَكُمْ فِي الأَرْبَعِ الدُّورِ الَّتِي سَمَّى فَمَنْ تَرَكَ فَلَمْ يُسَمِّ أَكْثَرُ مِمَّنْ سَمَّى . فَانْتَهَى سَعْدُ بْنُ عُبَادَةَ عَنْ كَلاَمِ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2512
In-book reference : Book 44, Hadith 256
USC-MSA web (English) reference : Book 31, Hadith 6110
(deprecated numbering scheme)

(45) Chapter: Keeping Good Company With The Ansar (RA)

(45) باب فِي حُسْنِ صُحْبَةِ الأَنْصَارِ رضى الله عنهم

Anas b. Malik reported:

I set out along with Jabrir b. 'Abdullah al-Bajali on a journey and he used to serve me. I said to him: Don't do that. Thereupon he said: I have seen Ansar doing this with Allah's Messenger (ﷺ). I swore by Allah whenever I accompany any one of the Ansar, I would serve him and Ibn Muthanni, and Ibn Bashshir made this addition in their narrations: Jarir was older than Anas, and Ibn Bashshir said: He was of a more advanced age as compared with Anas. Allah's Apostle (ﷺ) invoked blessings for the tribes of Ghifar and Aslam.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنِ ابْنِ، عَرْعَرَةَ - وَاللَّفْظُ لِلْجَهْضَمِيِّ - حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ فِي سَفَرٍ فَكَانَ يَخْدُمُنِي فَقُلْتُ لَهُ لاَ تَفْعَلْ . فَقَالَ إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ بِرَسُولِ اللَّهِ صلى الله عليه وسلم شَيْئًا آلَيْتُ أَنْ لاَ أَصْحَبَ أَحَدًا مِنْهُمْ إِلاَّ خَدَمْتُهُ . زَادَ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ فِي حَدِيثِهِمَا وَكَانَ جَرِيرٌ أَكْبَرَ مِنْ أَنَسٍ . وَقَالَ ابْنُ بَشَّارٍ أَسَنَّ مِنْ أَنَسٍ .

Reference : Sahih Muslim 2513
In-book reference : Book 44, Hadith 257
USC-MSA web (English) reference : Book 31, Hadith 6111
(deprecated numbering scheme)

(46) Chapter: The Supplication Of The Prophet (SAW) For Ghifar And Aslam

(46) باب دُعَاءِ النَّبِيِّ صلى الله عليه وسلم لِغِفَارَ وَأَسْلَمَ

Abu Dharr reported Allah's Messenger (ﷺ) as saying:

Go to your people and say that the Messenger of Allah (ﷺ) says: Ghifar (is a tribe) to whom Allah granted pardon, and Aslam (is the tribe) to whom Allah granted safety.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ عَبْدِ، اللَّهِ بْنِ الصَّامِتِ قَالَ قَالَ أَبُو ذَرٍّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غِفَارُ غَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللَّهُ " .

Reference : Sahih Muslim 2514 a

In-book reference : Book 44, Hadith 258
USC-MSA web (English) reference : Book 31, Hadith 6112
(deprecated numbering scheme)

Abu Dharr reported Allah's Messenger (ﷺ) as saying:

To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ، قَالَ قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " ائْتِ قَوْمَكَ فَقُلْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ أَسْلَمُ سَالَمَهَا اللَّهُ وَغِفَارُ غَفَرَ اللَّهُ لَهَا " .

Reference : Sahih Muslim 2514 b
In-book reference : Book 44, Hadith 259
USC-MSA web (English) reference : Book 31, Hadith 6113
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2514 c
In-book reference : Book 44, Hadith 260
USC-MSA web (English) reference : Book 31, Hadith 6114
(deprecated numbering scheme)

This hadith has been narrated through other chains of transmitters on the authority of Jabir and Abu Huraira that Allah's Apostle (ﷺ) said:

To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ وَسُوَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالُوا حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ، الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، بْنِ نُمَيْرٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ أَبِي عَاصِمٍ، كِلاَهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، ح

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، كُلُّهُمْ قَالَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَسْلَمُ سَالَمَهَا اللَّهُ وَغِفَارُ غَفَرَ اللَّهُ لَهَا " .

Reference : Sahih Muslim 2515
In-book reference : Book 44, Hadith 261

USC-MSA web (English) reference : Book 31, Hadith 6115
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon. Verily it is not I that say this, but (it is) Allah the Exalted and Glorious. (who) says this.

وَحَدَّثَنِي حُسَيْنُ بْنُ حُرَيْثٍ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَسْلَمُ سَالَمَهَا اللَّهُ وَغِفَارُ غَفَرَ اللَّهُ لَهَا أَمَا إِنِّي لَمْ أَقُلْهَا وَلَكِنْ قَالَهَا اللَّهُ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 2516
In-book reference : Book 44, Hadith 262
USC-MSA web (English) reference : Book 31, Hadith 6116
(deprecated numbering scheme)

Khufaf b. Jura' reported that Allah's Messenger (ﷺ) said in prayer:

O Allah, hurl curse upon the tribe of Lihyan and Ri'l aid Dhakwan and Usayya for they disobeyed Allah and His Messenger, (and for) Ghifar Allah has granted pardon and for the tribe of Aslam Allah has granted safety.

حَدَّثَنِي أَبُو الطَّاهِرِ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَافِ بْنِ إِيمَاءَ الْغِفَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي صَلاَةٍ " اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ عَصَوُا اللَّهَ وَرَسُولَهُ غِفَارُ غَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللَّهُ " .

Reference : Sahih Muslim 2517
In-book reference : Book 44, Hadith 263
USC-MSA web (English) reference : Book 31, Hadith 6117
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

Allah has granted pardon to the tribe of Ghifar and to the tribe of Aslam Allah has granted safety and as for Usayya tribe, they disobeyed Allah and His Messenger.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ، عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " غِفَارُ غَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللَّهُ وَعُصَيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ " .

Reference : Sahih Muslim 2518 a
In-book reference : Book 44, Hadith 264
USC-MSA web (English) reference : Book 31, Hadith 6118
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn Umar with a slight variation of wording (and the wording) that Allah's Messenger (ﷺ) said this on the pulpit.

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أُسَامَةُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَالْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنْ نَافِعٍ،

عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ وَفِي حَدِيثِ صَالِحٍ وَأُسَامَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ذَلِكَ عَلَى الْمِنْبَرِ .

Reference : Sahih Muslim 2518 b
In-book reference : Book 44, Hadith 265
USC-MSA web (English) reference : Book 31, Hadith 6119
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn Umar but through another chain of transmitters.

وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنِي ابْنُ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . مِثْلَ حَدِيثِ هَؤُلاَءِ عَنِ ابْنِ عُمَرَ .

Reference : Sahih Muslim 2518 c
In-book reference : Book 44, Hadith 266
USC-MSA web (English) reference : Book 31, Hadith 6119
(deprecated numbering scheme)

(47) Chapter: The Virtues Of Ghifar, Aslam, Juhainah, Ashja', Muzainah, Tamim, Daws and Tayy'

(47) باب مِنْ فَضَائِلِ غِفَارَ وَأَسْلَمَ وَجُهَيْنَةَ وَأَشْجَعَ وَمُزَيْنَةَ وَتَمِيمٍ وَدَوْسٍ وَطَيِّئٍ

Abu Ayyub reported Allah's Messenger (ﷺ) as saying:

The tribes of Ansar, Muzaina and Juhaina and Ghifar and Ashja' and those from Banu 'Abdullah, they are my friends amongst the people and Allah and His Messenger are their protectors.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ، - وَهُوَ ابْنُ هَارُونَ - أَخْبَرَنَا أَبُو مَالِكٍ، الأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَغِفَارُ وَأَشْجَعُ وَمَنْ كَانَ مِنْ بَنِي عَبْدِ اللَّهِ مَوَالِيَّ دُونَ النَّاسِ وَاللَّهُ وَرَسُولُهُ مَوْلاَهُمْ " .

Reference : Sahih Muslim 2519
In-book reference : Book 44, Hadith 267
USC-MSA web (English) reference : Book 31, Hadith 6120
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Quraish, Ansar, Muzaina, Juhaina and Ghifar, they are my friends and there is no friend of theirs besides Allah and His Messenger.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُرَيْشٌ وَالأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ وَأَشْجَعُ مَوَالِيَّ لَيْسَ لَهُمْ مَوْلًى دُونَ اللَّهِ وَرَسُولِهِ " .

Reference : Sahih Muslim 2520 a
In-book reference : Book 44, Hadith 268
USC-MSA web (English) reference : Book 31, Hadith 6121
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Sa'd b. Ibrahim with a slight variation of wording.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي الْحَدِيثِ قَالَ سَعْدٌ فِي بَعْضِ هَذَا فِيمَا أَعْلَمُ .

Reference : Sahih Muslim 2520 b
In-book reference : Book 44, Hadith 269
USC-MSA web (English) reference : Book 31, Hadith 6122
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The tribes of Ashja', Ghifar and Muzaina and from the tribe of Juhaina they are better than Banu Tamim, Banu Amir and the allies of Asad and Ghatfan.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَمَنْ كَانَ مِنْ جُهَيْنَةَ أَوْ جُهَيْنَةُ خَيْرٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَالْحَلِيفَيْنِ أَسَدٍ وَغَطَفَانَ " .

Reference : Sahih Muslim 2521 a
In-book reference : Book 44, Hadith 270
USC-MSA web (English) reference : Book 31, Hadith 6123
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

By Him in Whose Hand is the life of Muhammad, (the tribes of) Ghifar, Aslam, Muzaina, or from the tribe of Juhaina or from the tribe of Muzaina, they would be better in the eye of Allah than Asad, Tayyi, and Ghatfan on the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح

وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ، الآخَرَانِ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الأَعْرَجِ، قَالَ قَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَغِفَارُ وَأَسْلَمُ وَمُزَيْنَةُ وَمَنْ كَانَ مِنْ جُهَيْنَةَ أَوْ قَالَ جُهَيْنَةُ وَمَنْ كَانَ مِنْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَطَيِّءٍ وَغَطَفَانَ " .

Reference : Sahih Muslim 2521 b
In-book reference : Book 44, Hadith 271
USC-MSA web (English) reference : Book 31, Hadith 6124
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Aslam, Ghifar or some people from Muzaina, Juhaina (with the variation of words) are better in the eye of Allah than Asad, Ghatfan, Hawizin and Tamim. The narrator said: I think he also said:" On the Day of Resurrection."

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِيَانِ ابْنَ عُلَيَّةَ - حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَسْلَمُ وَغِفَارُ وَشَىْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ أَوْ شَىْءٌ مِنْ جُهَيْنَةَ وَمُزَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ - قَالَ أَحْسِبُهُ قَالَ - يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَغَطَفَانَ وَهَوَازِنَ وَتَمِيمٍ " .

Reference : Sahih Muslim 2521 c
In-book reference : Book 44, Hadith 272
USC-MSA web (English) reference : Book 31, Hadith 6125
(deprecated numbering scheme)

Abu Bakra reported from his father that al-Aqra' b. Habis reported that he came to Allah's Messenger (ﷺ) and said to him:

How did the tribes of Aslam, Ghifar, Muzaina (and I think he also said Juhaina and the narrator is in doubt about it) owe allegiance to you, whereas they plundered the pilgrims? Thereupon Allah's Messenger (ﷺ) said:" you were to say that Aslam, Ghifar, Muzaina and I think Juhaina are better than Banu Tamim, Banu 'Amir and Asad, Ghatfan, then would these people (of latter group of tribes) be in loss? He said: Yes. Thereupon he (the Holy Prophet) said: By Him in Whose Hand is my life, these people are better than Banu Tamim, Banu Amir, Asad and Ghatfan, and in this hadith of Abu Shaiba (these words are not found) that Muhammad (the narrator) had a doubt about.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، سَمِعْتُ عَبْدَ، الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ يُحَدِّثُ عَنْ أَبِيهِ، أَنَّ الأَقْرَعَ بْنَ حَابِسٍ، جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ - وَأَحْسِبُ جُهَيْنَةَ - مُحَمَّدٌ الَّذِي شَكَّ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ - وَأَحْسِبُ جُهَيْنَةَ - خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ أَخَابُوا وَخَسِرُوا " . فَقَالَ نَعَمْ . قَالَ " فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ لأَخْيَرُ مِنْهُمْ " . وَلَيْسَ فِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ مُحَمَّدٌ الَّذِي شَكَّ .

Reference : Sahih Muslim 2522 a
In-book reference : Book 44, Hadith 273
USC-MSA web (English) reference : Book 31, Hadith 6126
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Ya'qub Dabbi with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي سَيِّدُ بَنِي، تَمِيمٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيُّ بِهَذَا الإِسْنَادِ . مِثْلَهُ قَالَ " وَجُهَيْنَةُ " . وَلَمْ يَقُلْ أَحْسِبُ .

Reference : Sahih Muslim 2522 b
In-book reference : Book 44, Hadith 274
USC-MSA web (English) reference : Book 31, Hadith 6127
(deprecated numbering scheme)

Abu Bakra reported from the Messenger of Allah (ﷺ) that Aslam, Ghifar, Muzaina and Juhaina are better than Banu Tamim, Banu Amir and their allies Banu Asad and Ghatfan.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ عَبْدِ، الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرٌ مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ وَالْحَلِيفَيْنِ بَنِي أَسَدٍ وَغَطَفَانَ " .

Reference : Sahih Muslim 2522 c
In-book reference : Book 44, Hadith 275
USC-MSA web (English) reference : Book 31, Hadith 6128
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Bishr with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا عَبْدُ الصَّمَدِ، ح وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2522 d
In-book reference : Book 44, Hadith 276
USC-MSA web (English) reference : Book 31, Hadith 6129
(deprecated numbering scheme)

Abu Bakra reported on the authority of his father that Allah's Messenger (ﷺ) said:

What is your view if Juhaina, Aslam, Ghifar were better than Banu Tamim, Banu 'Abdullah b. Ghatfan and 'Amir b. Sa'sa'a' respectively (then what would be status of the latter one)? He said this in a loud voice. They said: Allah's Messenger, they would be definitely at a loss and disadvantage. Thereupon he said: They (the first group) are decidedly better than the others; and in the hadith transmitted on the authority of Abu Kuraib the words are: It you were to find that Juhaina, Muzaina and Aslam and Ghifar (are better than...).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ وَعَامِرِ بْنِ صَعْصَعَةَ " . وَمَدَّ بِهَا صَوْتَهُ فَقَالُوا يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا . قَالَ " فَإِنَّهُمْ خَيْرٌ " . وَفِي رِوَايَةِ أَبِي كُرَيْبٍ " أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغِفَارُ " .

Reference : Sahih Muslim 2522 e
In-book reference : Book 44, Hadith 277
USC-MSA web (English) reference : Book 31, Hadith 6130
(deprecated numbering scheme)

'Adi b. Hatim reported:

I came to Umar b. Khattab and he said to me: The first consignment of Sadaqa brought to Allah's Messenger (ﷺ) which brightened the face of Allah's Messenger (ﷺ) and the faces of his Companions was that of Tayyi.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لِي إِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَوُجُوهَ أَصْحَابِهِ صَدَقَةُ طَيِّئٍ جِئْتَ بِهَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2523
In-book reference : Book 44, Hadith 278
USC-MSA web (English) reference : Book 31, Hadith 6131
(deprecated numbering scheme)

Abu Huraira reported that Tufail and his companions said:

Allah's Messenger, the tribe of Daws has disbelieved and has belied you, so invoke curse upon them. It was said: Let Daws be destroyed, whereupon he (Allah's Messenger) said: Allah guide aright the tribe of Daws and direct them to me.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهَا ‏.‏ فَقِيلَ هَلَكَتْ دَوْسٌ فَقَالَ ‏"‏ اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ ‏"‏ ‏.‏

Reference : Sahih Muslim 2524
In-book reference : Book 44, Hadith 279
USC-MSA web (English) reference : Book 31, Hadith 6132
(deprecated numbering scheme)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ، عَنْ أَبِي زُرْعَةَ، قَالَ قَالَ أَبُو هُرَيْرَةَ لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ مِنْ ثَلاَثٍ سَمِعْتُهُنَّ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ ‏"‏ ‏.‏ قَالَ وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ هَذِهِ صَدَقَاتُ قَوْمِنَا ‏"‏ ‏.‏ قَالَ وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2525 a
In-book reference : Book 44, Hadith 280
USC-MSA web (English) reference : Book 31, Hadith 6133
(deprecated numbering scheme)

The other hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ بَعْدَ ثَلاَثٍ سَمِعْتُهُنَّ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُهَا فِيهِمْ ‏.‏ فَذَكَرَ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2525 b
In-book reference : Book 44, Hadith 281
USC-MSA web (English) reference : Book 31, Hadith 6133
(deprecated numbering scheme)

Abu Huraira reported:

There are some distinguishing features of Banu Tamim which I heard from Allah's Messenger (ﷺ) and my love for them is never on the decline after that and the words are: They are the bravest amongst people in the battlefield and there is no mention of (the word)" Dajjal".

وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ، حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ الْمَازِنِيُّ، إِمَامُ مَسْجِدِ دَاوُدَ حَدَّثَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ ثَلاَثُ خِصَالٍ سَمِعْتُهُنَّ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم فِي بَنِي تَمِيمٍ لاَ أَزَالُ أُحِبُّهُمْ بَعْدُ وَسَاقَ الْحَدِيثَ بِهَذَا الْمَعْنَى غَيْرَ أَنَّهُ قَالَ ‏"‏ هُمْ أَشَدُّ النَّاسِ قِتَالاً فِي الْمَلاَحِمِ ‏"‏ ‏.‏ وَلَمْ يَذْكُرِ الدَّجَّالَ ‏.‏

Reference : Sahih Muslim 2525 c
In-book reference : Book 44, Hadith 282
USC-MSA web (English) reference : Book 31, Hadith 6134
(deprecated numbering scheme)

(48) Chapter: The Best Of People

(48) باب خِيَارِ النَّاسِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

You would find people like those of mine, the good amongst you in the Days of Ignorance would be good amongst you in the days of Islam, provided they have an understanding of it and you will find good amongst people the persons who would be averse to position of authority until it is thrust upon them, and you will find the worst amongst persons one who has double face. He comes with one face to them and with the other face to the others.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَجِدُونَ النَّاسَ مَعَادِنَ فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقُهُوا وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الأَمْرِ أَكْرَهُهُمْ لَهُ قَبْلَ أَنْ يَقَعَ فِيهِ وَتَجِدُونَ مِنْ شِرَارِ النَّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ " .

Reference	: Sahih Muslim 2526 a
In-book reference	: Book 44, Hadith 283
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6135

This hadith has been transmitted through other chains of transmitters. The chain of of Abu Zur'a has a slight variation of wording.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَجِدُونَ النَّاسَ مَعَادِنَ " . بِمِثْلِ حَدِيثِ الزُّهْرِيِّ غَيْرَ أَنَّ فِي حَدِيثِ أَبِي زُرْعَةَ وَالأَعْرَجِ " تَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً حَتَّى يَقَعَ فِيهِ " .

Reference	: Sahih Muslim 2526 b
In-book reference	: Book 44, Hadith 284
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6136

(49) Chapter: The Virtues Of The Women Of The Quraish

(49) باب مِنْ فَضَائِلِ نِسَاءِ قُرَيْشٍ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Good amongst the women are those who ride camels. One of them said: They are pious women of the Quraish, and the other one said: The women of the Quraish are kind to the orphans in their childhood and look after the wealth of their spouses.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ - قَالَ أَحَدُهُمَا صَالِحُ نِسَاءِ قُرَيْشٍ . وَقَالَ الآخَرُ نِسَاءُ قُرَيْشٍ - أَحْنَاهُ عَلَى يَتِيمٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ " .

Reference	: Sahih Muslim 2527 a
In-book reference	: Book 44, Hadith 285
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6137

This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording and there is no word" orphan".

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَابْنُ طَاوُسٍ عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " أَرْعَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ " . وَلَمْ يَقُلْ يَتِيمٍ .

Reference : Sahih Muslim 2527 b
In-book reference : Book 44, Hadith 286
USC-MSA web (English) reference : Book 31, Hadith 6138
(deprecated numbering scheme)

Abu Huraira reported:

I heard Allah's Messenger (ﷺ) as saying: The women of the Quraish are good amongst the womenfolk. They ride camels and show affection to their children and zealously guard the wealth of their husbands. Abu Huraira said at the end of this narration that Mary, the daughter of Imran, never rode the camel.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ أَحْنَاهُ عَلَى طِفْلٍ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ " . قَالَ يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ .

Reference : Sahih Muslim 2527 c
In-book reference : Book 44, Hadith 287
USC-MSA web (English) reference : Book 31, Hadith 6139
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) gave a proposal of marriage to Umm Hani, the daughter of Abu Talib, whereupon she said:

Allah's Messenger, I am of an advanced age with a (large) family. Thereupon Allah's Messenger (ﷺ) said: The best women are those who ride (the camels) ; the rest of the hadith is the same but with this difference that, instead of the word Ar'a the word Ahna has been used (and the complete sentence is like this): That they treat children in their childhood with affection.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي قَدْ كَبِرْتُ وَلِيَ عِيَالٌ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ نِسَاءٍ رَكِبْنَ " . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ " أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ " .

Reference : Sahih Muslim 2527 d
In-book reference : Book 44, Hadith 288
USC-MSA web (English) reference : Book 31, Hadith 6140
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The best women who ride the camels are the pious women of the Quraish; they treat with affection children in their childhood and keep a strict watch on the wealth of their spouses.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ عَبْدٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ صَالِحُ نِسَاءِ قُرَيْشٍ أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ " .

Reference : Sahih Muslim 2527 e
In-book reference : Book 44, Hadith 289
USC-MSA web (English) reference : Book 31, Hadith 6141
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Huraira with the same chain of transmitters.

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الأَوْدِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ مَخْلَدٍ - حَدَّثَنِي سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ حَدِيثِ مَعْمَرٍ هَذَا سَوَاءً .

Reference : Sahih Muslim 2527 f
In-book reference : Book 44, Hadith 290
USC-MSA web (English) reference : Book 31, Hadith 6142
(deprecated numbering scheme)

(50) Chapter: The Prophet (SAW) Established Bonds Of Brotherhood Among His Companions (RA)

(50) باب مُؤَاخَاةِ النَّبِيِّ صلى الله عليه وسلم بَيْنَ أَصْحَابِهِ رضى الله تعالى عنهم

Anas reported that Allah's Messenger (ﷺ) established fraternity between Abu Ubaida b. Jarrah and Abu Talha.

حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم آخَى بَيْنَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَبَيْنَ أَبِي طَلْحَةَ .

Reference : Sahih Muslim 2528
In-book reference : Book 44, Hadith 291
USC-MSA web (English) reference : Book 31, Hadith 6143
(deprecated numbering scheme)

It was said to Anas b. Malik:

You must have heard this that Allah's Messenger (ﷺ) said: There is no alliance (hilf) of brotherhood in Islam. Anas said: Allah's Messenger (ﷺ) established the bond of fraternity between the Quraish and the Ansar in his home.

حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، قَالَ قِيلَ لأَنَسِ بْنِ مَالِكٍ بَلَغَكَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ حِلْفَ فِي الإِسْلاَمِ " . فَقَالَ أَنَسٌ قَدْ حَالَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِهِ .

Reference : Sahih Muslim 2529 a
In-book reference : Book 44, Hadith 292
USC-MSA web (English) reference : Book 31, Hadith 6144
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) established fraternity between the Quraish and the Ansar in his house at Medina.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالاَ حَدَّثَنَا عَبْدَةُ بْنُ، سُلَيْمَانَ عَنْ عَاصِمٍ، عَنْ أَنَسٍ، قَالَ حَالَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِهِ الَّتِي بِالْمَدِينَةِ .

Reference : Sahih Muslim 2529 b

In-book reference : Book 44, Hadith 293
USC-MSA web (English) reference : Book 31, Hadith 6145
(deprecated numbering scheme)

Jubair b. Mut'im reported Allah's Messenger (ﷺ) as saying:

There is no alliance (hilf) in Islam but (the hilf) established in the pre-Islamic days (for good). Islam intensifies and strengthens it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ زَكَرِيَّاءَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ حِلْفَ فِي الإِسْلاَمِ وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الإِسْلاَمُ إِلاَّ شِدَّةً " .

Reference : Sahih Muslim 2530
In-book reference : Book 44, Hadith 294
USC-MSA web (English) reference : Book 31, Hadith 6146
(deprecated numbering scheme)

(51) Chapter: The Presence Of The Prophet (SAW) Is A Source Of Security For His Companions And The Presence Of His Companions Is A Source Of Security For The Ummah

(51) باب بَيَانِ أَنَّ بَقَاءَ النَّبِيِّ صلى الله عليه وسلم أَمَانٌ لأَصْحَابِهِ وَبَقَاءَ أَصْحَابِهِ أَمَانٌ

Abu Burda reported on the authority of his father:

We offered the sunset prayer along with Allah's Apostle (ﷺ). We then said: If we sit (along with Allah's Messenger) and observe night prayer with him it would be very good, so we sat down and he came to us and said: You are still sitting here. I said: Allah's Messenger, we observed evening prayer with you, then we said: Let us sit down and observe night prayer along with you, whereupon he said: You have done well or you have done right. He then lifted his head towards the sky and it often happened that as he lifted his head towards the sky, he said: The stars are a source of security for the sky and when the stars disappear there comes to the sky, i. e. (it meets the same fate) as it has been promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، كُلُّهُمْ عَنْ حُسَيْنٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، - عَنْ مُجَمِّعِ بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ قُلْنَا لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ - قَالَ - فَجَلَسْنَا فَخَرَجَ عَلَيْنَا فَقَالَ " مَا زِلْتُمْ هَا هُنَا " . قُلْنَا يَا رَسُولَ اللَّهِ صَلَّيْنَا مَعَكَ الْمَغْرِبَ ثُمَّ قُلْنَا نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ قَالَ " أَحْسَنْتُمْ أَوْ أَصَبْتُمْ " . قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ " النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمَنَةٌ لأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ " .

Reference : Sahih Muslim 2531
In-book reference : Book 44, Hadith 295
USC-MSA web (English) reference : Book 31, Hadith 6147
(deprecated numbering scheme)

(52) Chapter: The Virtues Of the Sahabah, Then Those Who Come After Them, Then Those Who Come After Them

(52) باب فَضْلِ الصَّحَابَةِ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

Abu Sa'id Khudri reported Allah's Apostle (ﷺ) as saying:

A time would come for the people when groups of people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw Allah's Messenger (ﷺ)? And they would say: Yes, and they would be victorious. Then the people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw those (who have had the privilege of sitting in the company of Allah's Messenger (ﷺ)? And they would say: Yes, and victory would be granted to them. Then a group of persons would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw one of those who saw those who (had the privilege) of sitting in the company of Allah's Messenger (ﷺ)? And they would say: Yes, and the Victory would be granted to them.

حَدَّثَنَا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ سَمِعَ عَمْرٌو، جَابِرًا يُخْبِرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزُو فِئَامٌ مِنَ النَّاسِ فَيُقَالُ لَهُمْ فِيكُمْ مَنْ رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم فَيَقُولُونَ . نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ فَيُقَالُ لَهُمْ فِيكُمْ مَنْ رَأَى مَنْ صَحِبَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَيَقُولُونَ نَعَمْ . فَيُفْتَحُ لَهُمْ ثُمَّ يَغْزُو فِئَامٌ مِنَ النَّاسِ فَيُقَالُ لَهُمْ هَلْ فِيكُمْ مَنْ رَأَى مَنْ صَحِبَ مَنْ صَحِبَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَيَقُولُونَ نَعَمْ . فَيُفْتَحُ لَهُمْ " .

Reference	: Sahih Muslim 2532 a
In-book reference	: Book 44, Hadith 296
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 31, Hadith 6148

Abu Sa'id Khudri reported Allah's Messenger (ﷺ) as saying:

There would come to the people a time when a detachment would be sent for fighting in the cause of Allah and they would say: See, if you can find amongst them someone from amongst the Companions of Allah's Apostle (ﷺ). They would find a person and they would be granted victory because of him. Then a second detachment would be sent to them and they would say: Do you find amongst them one who had had the privilege of seeing the Companions of the Messenger of Allah (ﷺ)? -and the victory would be granted to them because of him. Then the third detachment would be sent and it would be said to them: See, if you find amongst them (who had had the honour of seeing one) who saw those who saw the Companions of Allah's Apostle (ﷺ). Then the fourth detachment would be sent and it would be said to them: See it you find amongst them one who had the privilege (of seeing) one who saw those who saw those who saw the Companions of Allah's Apostle (ﷺ), and a person would be found and they would be granted victory because of him.

حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي، الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ زَعَمَ أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْتِي عَلَى النَّاسِ زَمَانٌ يُبْعَثُ مِنْهُمُ الْبَعْثُ فَيَقُولُونَ انْظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَيُوجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ ثُمَّ يُبْعَثُ الْبَعْثُ الثَّانِي فَيَقُولُونَ هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم فَيُفْتَحُ لَهُمْ بِهِ ثُمَّ يُبْعَثُ الْبَعْثُ الثَّالِثُ فَيُقَالُ انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَى مَنْ رَأَى أَصْحَابَ النَّبِيِّ

صلى الله عليه وسلم ثُمَّ يَكُونُ الْبَعْثُ الرَّابِعُ فَيُقَالُ انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى أَصْحَابَ النَّبِيِّ صلى الله عليه وسلم فَيُوجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ " .

Reference : Sahih Muslim 2532 b
In-book reference : Book 44, Hadith 297
USC-MSA web (English) reference : Book 31, Hadith 6149
(deprecated numbering scheme)

Abdullah reported Allah's Messenger (ﷺ) as saying:

The best of my Umma would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, then people would come whose witness would precede the oath and the oath will precede the witness. Hannad has not made the mention of Qarn in his narration. Qutaiba said that, instead of the word Qaum, the word Aqwam has been used.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ يَلُونِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ " . لَمْ يَذْكُرْ هَنَّادٌ الْقَرْنَ فِي حَدِيثِهِ وَقَالَ قُتَيْبَةُ " ثُمَّ يَجِيءُ أَقْوَامٌ " .

Reference : Sahih Muslim 2533 a
In-book reference : Book 44, Hadith 298
USC-MSA web (English) reference : Book 31, Hadith 6150
(deprecated numbering scheme)

Abdullah reported:

It was asked from Allah's Apostle (ﷺ) who amongst the people were the best. He said: (People) of my generation, then those next to them, then those next to them, then there would come a people whose evidence would precede their oath and their oath would precede their evidence. Ibrahim said: They forbade us to make vows and bear witness when we were too young.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ النَّاسِ خَيْرٌ قَالَ " قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَتَبْدُرُ يَمِينُهُ شَهَادَتَهُ " . قَالَ إِبْرَاهِيمُ كَانُوا يَنْهَوْنَنَا وَنَحْنُ غِلْمَانٌ عَنِ الْعَهْدِ وَالشَّهَادَاتِ .

Reference : Sahih Muslim 2533 b
In-book reference : Book 44, Hadith 299
USC-MSA web (English) reference : Book 31, Hadith 6151
(deprecated numbering scheme)

This hadith has been transmitted by Mansur on the authority of Abu al-Ahwas and Jarir with a slight variation of wording.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِإِسْنَادِ أَبِي الأَحْوَصِ وَجَرِيرٍ بِمَعْنَى حَدِيثِهِمَا وَلَيْسَ فِي حَدِيثِهِمَا سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2533 c
In-book reference : Book 44, Hadith 300
USC-MSA web (English) reference : Book 31, Hadith 6152
(deprecated numbering scheme)

'Abdullah (b. Mas'ud) reported Allah's Apostle (ﷺ) as saying:

The best among people are of my generation, then those next to them. (The narrator said): I do not know whether (he said) it three times or four times. Then there would fellow after them such persons whose evidence would precede the oath, and in case of some others, the oath (would precede) the evidence.

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ السَّمَّانُ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ " . فَلاَ أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ " ثُمَّ يَتَخَلَّفُ مِنْ بَعْدِهِمْ خَلْفٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ " .

Reference : Sahih Muslim 2533 d
In-book reference : Book 44, Hadith 301
USC-MSA web (English) reference : Book 31, Hadith 6153
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (may, peace be upon him) as saying:

The best age of my Umma is one in which I was sent (by Allah as an Apostle), then the one next to that. (The narrator said): And Allah knows best whether he stated this third (time) or not. Then there would come people who would love (to look) bulky and they would hasten to the witness box before they are asked to bear witness.

حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، ح وَحَدَّثَنِي إِسْمَاعِيلُ، بْنُ سَالِمٍ أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ " . وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لاَ قَالَ " ثُمَّ يَخْلُفُ قَوْمٌ يُحِبُّونَ السَّمَانَةَ يَشْهَدُونَ قَبْلَ أَنْ يُسْتَشْهَدُوا " .

Reference : Sahih Muslim 2534 a
In-book reference : Book 44, Hadith 302
USC-MSA web (English) reference : Book 31, Hadith 6154
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu Huraira through another chain of transmitters (but with this variation) that Abu Huraira said:

I do not know whether he (the Holy Prophet) said (these words:" Then next") twice or thrice.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا أَبُو عَوَانَةَ، كِلاَهُمَا عَنْ أَبِي بِشْرٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ قَالَ أَبُو هُرَيْرَةَ فَلاَ أَدْرِي مَرَّتَيْنِ أَوْ ثَلاَثَةً .

Reference : Sahih Muslim 2534 b
In-book reference : Book 44, Hadith 303
USC-MSA web (English) reference : Book 31, Hadith 6155
(deprecated numbering scheme)

Imran b. Husain reported Allah's-Messenger (ﷺ) as saying:

The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them, then those next to them. 'Imran said: I do not know whether Allah's Messenger (ﷺ) said twice or thrice (the words:" Then

next") after (saying) about his (own age but he then said): Then after them (after successors or those who would succeed them) would come a people who would give evidence before they are asked for it, and would be dishonest and not trustworthy, who would make vows but would not fulfil them, and would be significant in being bulky.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ غُنْدَرٍ، قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا جَمْرَةَ، حَدَّثَنِي زَهْدَمُ بْنُ، مُضَرِّبٍ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ خَيْرَكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ " . قَالَ عِمْرَانُ فَلاَ أَدْرِي أَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ قَرْنِهِ مَرَّتَيْنِ أَوْ ثَلاَثَةً " ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ وَيَخُونُونَ وَلاَ يُتَّمَنُونَ وَيَنْذُرُونَ وَلاَ يُوفُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ " .

Reference : Sahih Muslim 2535 a
In-book reference : Book 44, Hadith 304
USC-MSA web (English) reference : Book 31, Hadith 6156
(deprecated numbering scheme)

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters (and the words are):

I do not know whether he made a mention of two generations after his generation or of the third one too. Shababa said: I heard this from Zahdam b. Mudarrib as he came to me riding a horse for some need and he narrated it to me that he had heard it from 'Imran b. Husain, and in the hadith transmitted on the authority of Yahya and Shababa (the words are): They take an oath but they do not fulfil it, and in the hadith transmitted on the authority of Bahz there the word is Yafun as transmitted on the authority of Ibn Ja'far.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، الْعَبْدِيُّ حَدَّثَنَا بَهْزٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . وَفِي حَدِيثِهِمْ قَالَ لاَ أَدْرِي أَذَكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلاَثَةً . وَفِي حَدِيثِ شَبَابَةَ قَالَ سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ وَجَاءَنِي فِي حَاجَةٍ عَلَى فَرَسٍ فَحَدَّثَنِي أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ . وَفِي حَدِيثِ يَحْيَى وَشَبَابَةَ " يَنْذُرُونَ وَلاَ يَفُونَ " . وَفِي حَدِيثِ بَهْزٍ " يُوفُونَ " . كَمَا قَالَ ابْنُ جَعْفَرٍ .

Reference : Sahih Muslim 2535 b
In-book reference : Book 44, Hadith 305
USC-MSA web (English) reference : Book 31, Hadith 6157
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Imran b. Husain through another chain of transmitters (and the words are):

The best generation of this Umma is the generation to which I have been sent, then the next one, and there is an addition in the hadith transmitted on the authority of Abu 'Awana (and the words are): And Allah knows best whether he made a mention of the third (generation) or not; the rest of the hadith is the same as transmitted by Zahdam on the authority of 'Imran. And in the hadith transmitted by Hisham on the authority of Qatada there is an addition of these words: They take an oath whereas they are not asked to take.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي كِلاَهُمَا، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم

بِهَذَا الْحَدِيثِ " خَيْرُ هَذِهِ الأُمَّةِ الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ " . زَادَ فِي حَدِيثِ أَبِي عَوَانَةَ قَالَ وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لاَ . بِمِثْلِ حَدِيثِ زَهْدَمٍ عَنْ عِمْرَانَ وَزَادَ فِي حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ " وَيَحْلِفُونَ وَلاَ يُسْتَحْلَفُونَ " .

Reference : Sahih Muslim 2535 c
In-book reference : Book 44, Hadith 306
USC-MSA web (English) reference : Book 31, Hadith 6158
(deprecated numbering scheme)

'A'isha reported that a person asked Allah's Apostle (ﷺ) as to who amongst the people were the best. He said:

Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَشُجَاعُ بْنُ مَخْلَدٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا حُسَيْنٌ، - وَهُوَ ابْنُ عَلِيٍّ الْجُعْفِيُّ - عَنْ زَائِدَةَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ، عَنْ عَائِشَةَ، قَالَتْ سَأَلَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم أَىُّ النَّاسِ خَيْرٌ قَالَ " الْقَرْنُ الَّذِي أَنَا فِيهِ ثُمَّ الثَّانِي ثُمَّ الثَّالِثُ " .

Reference : Sahih Muslim 2536
In-book reference : Book 44, Hadith 307
USC-MSA web (English) reference : Book 31, Hadith 6159
(deprecated numbering scheme)

(53) Chapter: The Meaning Of The Words Of The Prophet (SAW): "After One Hundred Years There Will Be No Soul Left Alive That Is Living Now"

(53) باب قَوْلِهِ صلى الله عليه وسلم " لاَ تَأْتِي مِائَةُ سَنَةٍ وَعَلَى الأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْ

'Abdullah b. Umar reported that Allah's Messenger (ﷺ) led us 'Isha' prayer at the latter part of the night and when he had concluded it by salutations he stood up and said:

Have you seen this night of yours? At the end of one hundred years after this none would survive on the surface of the earth (from amount my Companions). Ibn Umar said: People were (not understanding) these words of the Messenger of Allah (ﷺ) which had been uttered pertaining to one hundred years. Allah's Messenger (ﷺ) in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be the end of this generation.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا وَقَالَ عَبْدٌ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ صَلاَةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ قَامَ فَقَالَ " أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لاَ يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ " . قَالَ ابْنُ عُمَرَ فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم تِلْكَ فِيمَا يَتَحَدَّثُونَ مِنْ هَذِهِ الأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ وَإِنَّمَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ . أَحَدٌ يُرِيدُ بِذَلِكَ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ .

Reference : Sahih Muslim 2537 a
In-book reference : Book 44, Hadith 308
USC-MSA web (English) reference : Book 31, Hadith 6160

(deprecated numbering scheme)

This hadith has been transmitted by Zuhri on the authority of Ma'mar.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، وَرَوَاهُ، اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ مُسَافِرٍ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ مَعْمَرٍ كَمِثْلِ حَدِيثِهِ .

Reference : Sahih Muslim 2537 b
In-book reference : Book 44, Hadith 309
USC-MSA web (English) reference : Book 31, Hadith 6161
(deprecated numbering scheme)

Jabir b. 'Abdullah reported:

I heard Allah's Messenger (ﷺ) as saying this one month before his death: You asked me about the Last Hour whereas its knowledge is with Allah. I, however, take an oath and say that none upon the earth, the created beings (from amongst my Companions), would survive at the end of one hundred years.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ قَبْلَ أَنْ يَمُوتَ بِشَهْرٍ " تَسْأَلُونِي عَنِ السَّاعَةِ وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَأُقْسِمُ بِاللَّهِ مَا عَلَى الأَرْضِ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ " .

Reference : Sahih Muslim 2538 a
In-book reference : Book 44, Hadith 310
USC-MSA web (English) reference : Book 31, Hadith 6162
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters, but there is no mention of the words:

" one month before his death".

حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ قَبْلَ مَوْتِهِ بِشَهْرٍ .

Reference : Sahih Muslim 2538 b
In-book reference : Book 44, Hadith 311
USC-MSA web (English) reference : Book 31, Hadith 6162
(deprecated numbering scheme)

Jabir b. 'Abdullah reported Allah's Apostle (ﷺ) as saying one mouth before his death (or something like it):

None amongst the created beings who had been living by that time (during the lifetime of Allah's Apostle).... 'Abd al-Rahman has interpreted these words of Allah's Apostle (ﷺ) as: The ages (of the people) would be diminished.

حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، كِلاَهُمَا عَنِ الْمُعْتَمِرِ، قَالَ ابْنُ حَبِيبٍ حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ ذَلِكَ قَبْلَ مَوْتِهِ بِشَهْرٍ أَوْ نَحْوِ ذَلِكَ " مَا مِنْ نَفْسٍ مَنْفُوسَةٍ الْيَوْمَ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ وَهْىَ حَيَّةٌ يَوْمَئِذٍ " .

وَعَنْ عَبْدِ الرَّحْمَنِ، صَاحِبِ السِّقَايَةِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ ذَلِكَ وَفَسَّرَهَا عَبْدُ الرَّحْمَنِ قَالَ نَقْصُ الْعُمُرِ .

Reference : Sahih Muslim 2538 c
In-book reference : Book 44, Hadith 312
USC-MSA web (English) reference : Book 31, Hadith 6163
(deprecated numbering scheme)

This hadith has been reported on the authority of Sulaiman Taimi through other chains of transmitters.
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، بِالإِسْنَادَيْنِ جَمِيعًا ‏.‏ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2538 d
In-book reference : Book 44, Hadith 313
USC-MSA web (English) reference : Book 31, Hadith 6164
(deprecated numbering scheme)

Abu Sa'id reported that when Allah's Apostle (ﷺ) came back from Tabuk they (his Companions) asked about the Last Hour. Thereupon Allah's Messenger (ﷺ) said:

There would be none amongst the created beings living on the earth (who would survive this century).
حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، عَنْ دَاوُدَ، وَاللَّفْظُ، لَهُ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ لَمَّا رَجَعَ النَّبِيُّ صلى الله عليه وسلم مِنْ تَبُوكَ سَأَلُوهُ عَنِ السَّاعَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَأْتِي مِائَةُ سَنَةٍ وَعَلَى الأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2539
In-book reference : Book 44, Hadith 314
USC-MSA web (English) reference : Book 31, Hadith 6165
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) said:

None amongst the created beings (from my Companions) would survive after one hundred years. Salim said: We made a mention of it to him (Jabir), whereupon he said: It means those who had been living on that day.
حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو الْوَلِيدِ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ تَبْلُغُ مِائَةَ سَنَةٍ ‏"‏ ‏.‏ فَقَالَ سَالِمٌ تَذَاكَرْنَا ذَلِكَ عِنْدَهُ إِنَّمَا هِيَ كُلُّ نَفْسٍ مَخْلُوقَةٍ يَوْمَئِذٍ ‏.‏

Reference : Sahih Muslim 2538 e
In-book reference : Book 44, Hadith 315
USC-MSA web (English) reference : Book 31, Hadith 6166
(deprecated numbering scheme)

(54) Chapter: The Prohibition Of Reviling The Companions (RA)

(54) باب تَحْرِيمِ سَبِّ الصَّحَابَةِ رضى الله عنهم

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one much on behalf of one of them or half of it.
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَسُبُّوا أَصْحَابِي لاَ تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 2540
In-book reference : Book 44, Hadith 316
USC-MSA web (English) reference : Book 31, Hadith 6167
(deprecated numbering scheme)

Abu Sa'id reported there was some altercation between Khalid b. Walid and Abd al-Rahman b. 'Auf and Khalid reviled him. Thereupon Allah's Messwger (ﷺ) said:

None should revile my Companions. for if one amongst you were to spend as much gold as Uhud, it would not amount to as much as one mudd of one of them or half of it.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، سَعِيدٍ قَالَ كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَىْءٌ فَسَبَّهُ خَالِدٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ " .

Reference : Sahih Muslim 2541 a
In-book reference : Book 44, Hadith 317
USC-MSA web (English) reference : Book 31, Hadith 6168
(deprecated numbering scheme)

This hadith has been transmitted on the authority of al-A'mash and there is no mention by Shu'ba and Waki' of 'Abd al-Rahman b. Auf and Khalid.

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، جَمِيعًا عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ . بِمِثْلِ حَدِيثِهِمَا وَلَيْسَ فِي حَدِيثِ شُعْبَةَ وَوَكِيعٍ ذِكْرُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ .

Reference : Sahih Muslim 2541 b
In-book reference : Book 44, Hadith 318
USC-MSA web (English) reference : Book 31, Hadith 6169
(deprecated numbering scheme)

(55) Chapter: The Virtues Of Uwais Al-Qarani (RA)

(55) باب مِنْ فَضَائِلِ أُوَيْسٍ الْقَرَنِيِّ رضى الله عنه

Usair b. Jabir reported that a delegation from Kufa came to 'Umar and there was a person amongst them who jeered at Uwais. Thereupon Umar said:

Is there amongst us one from Qaran? That person came and Umar said: Verily Allah's Messenger (ﷺ) has said: There would come to you a person from Yemen who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have the whiteness (due to leprosy) and he supplicated Allah and it was cured except for the size of a dinar or dirham. He who amongst you meets him should ask him to supplicate for forgiveness (from Allah) for you.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنِي سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، أَنَّ أَهْلَ الْكُوفَةِ، وَفَدُوا، إِلَى عُمَرَ وَفِيهِمْ رَجُلٌ مِمَّنْ كَانَ يَسْخَرُ بِأُوَيْسٍ فَقَالَ عُمَرُ هَلْ هَا هُنَا أَحَدٌ مِنَ الْقَرَنِيِّينَ فَجَاءَ ذَلِكَ الرَّجُلُ فَقَالَ عُمَرُ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ قَالَ " إِنَّ رَجُلاً يَأْتِيكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ أُوَيْسٌ لاَ يَدَعُ بِالْيَمَنِ غَيْرَ أُمٍّ لَهُ قَدْ كَانَ بِهِ بَيَاضٌ فَدَعَا اللَّهَ فَأَذْهَبَهُ عَنْهُ إِلاَّ مَوْضِعَ الدِّينَارِ أَوِ الدِّرْهَمِ فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ " .

Reference : Sahih Muslim 2542 a
In-book reference : Book 44, Hadith 319
USC-MSA web (English) reference : Book 31, Hadith 6170
(deprecated numbering scheme)

'Umar b. Khattab reported:

I heard Allah's Messenger (ﷺ) as saying: Worthy amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. Ask him to beg pardon for you (from Allah).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ سَلَمَةَ - عَنْ سَعِيدٍ الْجُرَيْرِيِّ، بِهَذَا الإِسْنَادِ عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ أُوَيْسٌ وَلَهُ وَالِدَةٌ وَكَانَ بِهِ بَيَاضٌ فَمُرُوهُ فَلْيَسْتَغْفِرْ لَكُمْ " .

Reference : Sahih Muslim 2542 b
In-book reference : Book 44, Hadith 320
USC-MSA web (English) reference : Book 31, Hadith 6171
(deprecated numbering scheme)

Usair b. Jabir reported that when people from Yemen came to help (the Muslim army at the time of jihad) he asked them:

Is there amongst you Uwais b. 'Amir? (He continued finding him out) until he met Uwais. He said: Are you Uwais b., Amir? He said: Yes. He said: Are you from the tribe of Qaran? He said: Yes. He (Hadrat) 'Umar (again) said: Did you suffer from leprosy and then you were cured from it but for the space of a dirham? He said: Yes. He ('Umar) said: Is your mother (living)? He said: Yes. He ('Umar) said: I heard Allah's Messenger (ﷺ) say: There would come to you Uwais b. Amir with the reinforcement from the people of Yemen. (He would be) from Qaran, (the branch) of Murid. He had been suffering from leprosy from which he was cured but for a spot of a dirham. His treatment with his mother would have been excellent. If he were to take an oath in the name of Allah, He would honour that. And if it is possible for you, then do ask him to beg forgiveness for you (from your Lord). So he (Uwais) begged forgiveness for him. Umar said: Where do you intend to go? He said: To Kufa. He ('Umar) said: Let me write a letter for you to its governor, whereupon he (Uwais) said: I love to live amongst the poor people. When it was the next year, a person from among the elite (of Kufa) performed Hajj and he met Umar. He asked him about Uwais. He said: I left him in a state with meagre means of sustenance. (Thereupon) Umar said: I heard Allah's Messenger (ﷺ) as saying: There would come to you Uwais b. 'Amir, of Qaran, a branch (of the tribe) of Murid, along with the reinforcement of the people of Yemen. He had been suffering from leprosy which would have been cured but for the space of a dirham. His treatment with his mother would have been very kind. If he would take an oath in the name of Allah (for something) He would honour it. Ask him to beg forgiveness for you (from Allah) in case it is possible for you. So he came to Uwais and said.: Beg forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj) ; you, therefore, ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He (Uwais again) said: You have just come from the sacred journey, so you ask forgiveness for me. (Uwais further) said: Did you meet Umar? He said: Yes. He (Uwais) then begged forgiveness for him (from Allah). So the people came to know about (the status of religious piety) of Uwais. He went away (from that place). Usair said: His clothing consisted of a mantle, and whosoever saw him said: From where did Uwais get this mantle?

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا - وَاللَّفْظُ، لاِبْنِ الْمُثَنَّى - حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ كَانَ عُمَرُ بْنُ الْخَطَّابِ إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ سَأَلَهُمْ أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ حَتَّى أَتَى عَلَى أُوَيْسٍ فَقَالَ أَنْتَ أُوَيْسُ بْنُ عَامِرٍ قَالَ نَعَمْ . قَالَ مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ قَالَ نَعَمْ . قَالَ فَكَانَ بِكَ بَرَصٌ فَبَرَأْتَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمٍ قَالَ نَعَمْ . قَالَ لَكَ وَالِدَةٌ قَالَ نَعَمْ . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ " . فَاسْتَغْفِرْ لِي . فَاسْتَغْفَرَ لَهُ . فَقَالَ لَهُ عُمَرُ أَيْنَ تُرِيدُ قَالَ الْكُوفَةَ . قَالَ أَلاَ أَكْتُبُ لَكَ إِلَى عَامِلِهَا قَالَ أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَىَّ . قَالَ فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ فَوَافَقَ عُمَرَ فَسَأَلَهُ عَنْ أُوَيْسٍ قَالَ تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ " . فَأَتَى أُوَيْسًا فَقَالَ اسْتَغْفِرْ لِي . قَالَ أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي . قَالَ اسْتَغْفِرْ لِي . قَالَ أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي . قَالَ لَقِيتَ عُمَرَ قَالَ نَعَمْ . فَاسْتَغْفَرَ لَهُ . فَفَطِنَ لَهُ النَّاسُ فَانْطَلَقَ عَلَى وَجْهِهِ . قَالَ أُسَيْرٌ وَكَسَوْتُهُ بُرْدَةً فَكَانَ كُلَّمَا رَآهُ إِنْسَانٌ قَالَ مِنْ أَيْنَ لأُوَيْسٍ هَذِهِ الْبُرْدَةُ

Reference : Sahih Muslim 2542 c
In-book reference : Book 44, Hadith 321
USC-MSA web (English) reference : Book 31, Hadith 6172
(deprecated numbering scheme)

(56) Chapter: The Advice Of The Prophet (SAW) Concerning The People Of Egypt (56) باب وَصِيَّةِ النَّبِيِّ صلى الله عليه وسلم بِأَهْلِ مِصْرَ

Abu Dharr reported Allah's Messenger (ﷺ) as saying:

You would soon conquer a land where people are in the habit of using foul language. They have a right of kinship upon you. And when you see two persons fighting for the space of a brick, then get out of that. He (Abu Dharr) then happened to pass by Rabila and 'Abd al-Rahman, the two sons of Shurahbil b. Hasana, and they had been disputing for the space of a brick. So he left the land.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي حَرْمَلَةُ، ح وَحَدَّثَنِي هَارُونُ بْنُ، سَعِيدٍ الأَيْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي حَرْمَلَةُ، - وَهُوَ ابْنُ عِمْرَانَ التُّجِيبِيُّ - عَنْ عَبْدِ الرَّحْمَنِ، بْنِ شُمَاسَةَ الْمَهْرِيِّ قَالَ سَمِعْتُ أَبَا ذَرٍّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذْكَرُ فِيهَا الْقِيرَاطُ فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَقْتَتِلاَنِ فِي مَوْضِعِ لَبِنَةٍ فَاخْرُجْ مِنْهَا " . قَالَ فَمَرَّ بِرَبِيعَةَ وَعَبْدِ الرَّحْمَنِ ابْنَىْ شُرَحْبِيلَ بْنِ حَسَنَةَ يَتَنَازَعَانِ فِي مَوْضِعِ لَبِنَةٍ فَخَرَجَ مِنْهَا .

Reference : Sahih Muslim 2543 a
In-book reference : Book 44, Hadith 322
USC-MSA web (English) reference : Book 31, Hadith 6173
(deprecated numbering scheme)

Abu Dharr reported Allah's Messenger (ﷺ) as saying:

You would soon conquer Egypt and that is a land which is known (as the land of al-qirat). So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood-tie or relationship of marriage

(with them). And when you see two persons falling into dispute amongst themselves for the space of a brick, than get out of that. He (Abu Dharr) said: I saw Abd al-Rahman b. Shurahbil b. Hasana and his brother Rabi'a disputing with one another for the space of a brick. So I left that (land).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، سَمِعْتُ حَرْمَلَةَ الْمِصْرِيَّ، يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ، عَنْ أَبِي بَصْرَةَ، عَنْ أَبِي، ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقِيرَاطُ فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا " . أَوْ قَالَ " ذِمَّةً وَصِهْرًا فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعِ لَبِنَةٍ فَاخْرُجْ مِنْهَا " . قَالَ فَرَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ شُرَحْبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ يَخْتَصِمَانِ فِي مَوْضِعِ لَبِنَةٍ فَخَرَجْتُ مِنْهَا .

Reference : Sahih Muslim 2543 b
In-book reference : Book 44, Hadith 323
USC-MSA web (English) reference : Book 31, Hadith 6174
(deprecated numbering scheme)

(57) Chapter: The Virtues Of The People Of Oman (57) باب فَضْلِ أَهْلِ عُمَانَ

Abu Barza reported that Allah's Messenger (ﷺ) sent a person to a tribe amongst the tribes of Arabia. They reviled him and beat him. He came to Allah's Messenger (ﷺ) and narrated to him (the story of atrocities perpetrated upon him by the people of the tribe). Thereupon he (the Holy Prophet) said:
If you were to come to the people of 'Uman, they would have neither reviled you nor beaten you.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ أَبِي الْوَازِعِ، جَابِرِ بْنِ عَمْرٍو الرَّاسِبِيِّ سَمِعْتُ أَبَا بَرْزَةَ، يَقُولُ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً إِلَى حَىٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَسَبُّوهُ وَضَرَبُوهُ فَجَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ أَنَّ أَهْلَ عُمَانَ أَتَيْتَ مَا سَبُّوكَ وَلاَ ضَرَبُوكَ " .

Reference : Sahih Muslim 2544
In-book reference : Book 44, Hadith 324
USC-MSA web (English) reference : Book 31, Hadith 6175
(deprecated numbering scheme)

(58) Chapter: The Liar And Great Slaughterer Of Thaqif (58) باب ذِكْرِ كَذَّابِ ثَقِيفٍ وَمُبِيرِهَا

Abu Naufal reported:
I saw (the dead body) of Abdullah b. Zubair hanging on the road of Medina (leading to Mecca). The Quraish passed by it and other people too, that Abdullah b. Umar happened to pass by it. He stood up there and said: May there be peace upon you, Abu Khubaib (the Kunya of Hadrat 'Abdullah b. Zubair), may there be peace upon you Abu Khubaib, may there be peace upon you, Abu Khubaib! By Allah, I used to forbid you from this; by Allah, I used to forbid you from this, by Allah I used to forbid you from this. By Allah, so far as I know, you had been very much devoted to fasting and prayer and you had been paying very much care to cementing the ties of blood. By Allah, the group to which you belong (are labelled) as (a) wicked (person) is indeed a fine group. Then 'Abdullah b. 'Umar went away. The stand 'Abdullah (b. 'Umar) took in regard to the inhuman treatment (meted out to 'Abdullah b. Zubair) and his words (in that connection) were conveyed to Hajjaj (b. Yusuf) and (as a consequence of that) he (the body of Abdullah b. Zubair) was brought down from the stump (the scaffold) by which it was hanging and thrown into the

graves of the Jews. He (Hajjaj) sent (his messenger) to Asma' (bint Abu Bakr, 'Abdullah's mother). But she refused to come. He again sent the messenger to her with the message that she must come, otherwise he would bring her forcibly catching hold of her hair. But she again refused and said: By Allah, I will not come to you until you send one to me who would drag me by pulling my hair. Thereupon he said: Bring me my shoes. He put on his shoes and walked on quickly swollen with vanity and pride until he came to her and said: How do you find what I have done with the enemy of Allah? She said: I find that you wronged him in this world, whereas he has spoiled your next life. It has been conveyed to me that you used to call him ('Abdullah b. Zubair) as the son of one having two belts. By Allah, I am indeed (a woman) of two belts. One is that with the help of which I used to suspend high the food of Allah's Messenger (ﷺ) and that of Abu Bakr (making it out of the reach) of animals and, so far as the second belt is concerned, that is the belt which no woman can dispense with. Verily Allah's Messenger (ﷺ) told us that in Thaqif, there would be born a great liar and great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you. 'Thereupon he (Hajjaj) stood up and did not give any reply to her.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ إِسْحَاقَ الْحَضْرَمِيَّ - أَخْبَرَنَا الأَسْوَدُ بْنُ شَيْبَانَ، عَنْ أَبِي نَوْفَلٍ، رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ عَلَى عَقَبَةِ الْمَدِينَةِ - قَالَ - فَجَعَلَتْ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ حَتَّى مَرَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ فَوَقَفَ عَلَيْهِ فَقَالَ السَّلاَمُ عَلَيْكَ أَبَا خُبَيْبٍ السَّلاَمُ عَلَيْكَ أَبَا خُبَيْبٍ السَّلاَمُ عَلَيْكَ أَبَا خُبَيْبٍ أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا أَمَا وَاللَّهِ إِنْ كُنْتَ مَا عَلِمْتُ صَوَّامًا قَوَّامًا وَصُولاً لِلرَّحِمِ أَمَا وَاللَّهِ لأُمَّةٌ أَنْتَ أَشَرُّهَا لأُمَّةٌ خَيْرٌ . ثُمَّ نَفَذَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَبَلَغَ الْحَجَّاجَ مَوْقِفُ عَبْدِ اللَّهِ وَقَوْلُهُ فَأَرْسَلَ إِلَيْهِ فَأُنْزِلَ عَنْ جِذْعِهِ فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ ثُمَّ أَرْسَلَ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ فَأَبَتْ أَنْ تَأْتِيَهُ فَأَعَادَ عَلَيْهَا الرَّسُولَ لَتَأْتِيَنِّي أَوْ لأَبْعَثَنَّ إِلَيْكِ مَنْ يَسْحَبُكِ بِقُرُونِكِ - قَالَ - فَأَبَتْ وَقَالَتْ وَاللَّهِ لاَ آتِيكَ حَتَّى تَبْعَثَ إِلَىَّ مَنْ يَسْحَبُنِي بِقُرُونِي - قَالَ - فَقَالَ أَرُونِي سِبْتَىَّ . فَأَخَذَ نَعْلَيْهِ ثُمَّ انْطَلَقَ يَتَوَذَّفُ حَتَّى دَخَلَ عَلَيْهَا فَقَالَ كَيْفَ رَأَيْتِنِي صَنَعْتُ بِعَدُوِّ اللَّهِ قَالَتْ رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ بَلَغَنِي أَنَّكَ تَقُولُ لَهُ يَا ابْنَ ذَاتِ النِّطَاقَيْنِ أَنَا وَاللَّهِ ذَاتُ النِّطَاقَيْنِ أَمَّا أَحَدُهُمَا فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ وَأَمَّا الآخَرُ فَنِطَاقُ الْمَرْأَةِ الَّتِي لاَ تَسْتَغْنِي عَنْهُ أَمَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَدَّثَنَا " أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُبِيرًا " . فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ وَأَمَّا الْمُبِيرُ فَلاَ إِخَالُكَ إِلاَّ إِيَّاهُ - قَالَ - فَقَامَ عَنْهَا وَلَمْ يُرَاجِعْهَا .

Reference : Sahih Muslim 2545
In-book reference : Book 44, Hadith 325
USC-MSA web (English) reference : Book 31, Hadith 6176
(deprecated numbering scheme)

(59) Chapter: The Virtues Of The Persians (59) باب فَضْلِ فَارِسَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If the din were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would have surely found it.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ - أَوْ قَالَ مِنْ أَبْنَاءِ فَارِسَ - حَتَّى يَتَنَاوَلَهُ " .

Reference : Sahih Muslim 2546 a
In-book reference : Book 44, Hadith 326
USC-MSA web (English) reference : Book 31, Hadith 6177
(deprecated numbering scheme)

Abu Huraira reported:

We were sitting in the company of Allah's Apostle (ﷺ) that Sura al-Jumu'a was revealed to him and when he recited (these words):" Others from amongst them who have not yet joined them," a person amongst them (those who were sitting there) said: Allah's Messenger! But Allah's Apostle (ﷺ) made no reply, until he questioned him once, twice or thrice. And there was amongst us Salman the Persian. The Apostle of Allah (ﷺ) placed his hand on Salman and then said: Even if faith were near the Pleiades, a man from amongst these would surely find it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ { وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ رَجُلٌ مَنْ هَؤُلاَءِ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ النَّبِيُّ صلى الله عليه وسلم حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلاَثًا - قَالَ - وَفِينَا سَلْمَانُ الْفَارِسِيُّ - قَالَ - فَوَضَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ " لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِنْ هَؤُلاَءِ " .

Reference : Sahih Muslim 2546 b
In-book reference : Book 44, Hadith 327
USC-MSA web (English) reference : Book 31, Hadith 6178
(deprecated numbering scheme)

(60) Chapter: The Words Of The Prophet (SAW): "People Are Like A Hundred Camels Among Whom You Cannot Find One That Is Fit For Riding"

(60) باب قَوْلِهِ صلى الله عليه وسلم " النَّاسُ كَإِبِلٍ مِائَةٍ لاَ تَجِدُ فِيهَا رَاحِلَةً "

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

You would find people like one hundred camels and you would not find even one (camel) fit for riding.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ، ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَجِدُونَ النَّاسَ كَإِبِلٍ مِائَةٍ لاَ يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً " .

Reference : Sahih Muslim 2547
In-book reference : Book 44, Hadith 328
USC-MSA web (English) reference : Book 31, Hadith 6179
(deprecated numbering scheme)

45 - The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship (2548 - 2642)

كتاب البر والصلة والآداب

(1) Chapter: Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It

(1) باب بِرِّ الْوَالِدَيْنِ وَأَنَّهُمَا أَحَقُّ بِهِ

Abu Huraira reported that a person came to Allah, 's Messenger (ﷺ) and said:

Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word" the people".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفٍ الثَّقَفِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ " أُمُّكَ " . قَالَ ثُمَّ مَنْ قَالَ " ثُمَّ أُمُّكَ " . قَالَ ثُمَّ مَنْ قَالَ " ثُمَّ أُمُّكَ " . قَالَ ثُمَّ مَنْ قَالَ " ثُمَّ أَبُوكَ " . وَفِي حَدِيثِ قُتَيْبَةَ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي وَلَمْ يَذْكُرِ النَّاسَ .

Reference	: Sahih Muslim 2548 a
In-book reference	: Book 45, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6180

Abu Huraira reported that a person said:

Allah's Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness).

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ، بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ قَالَ " أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبُوكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ " .

Reference	: Sahih Muslim 2548 b
In-book reference	: Book 45, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6181

Abu Huraira reported:

A person came to Allah's Apostle (ﷺ). The rest of the hadith is the same as transmitted by jarir but with this addition: By your father, you would get the information.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، عَنْ عُمَارَةَ، وَابْنِ، شُبْرُمَةَ عَنْ أَبِي، زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ وَزَادَ فَقَالَ " نَعَمْ وَأَبِيكَ لَتُنَبَّأَنَّ " .

Reference : Sahih Muslim 2548 c
In-book reference : Book 45, Hadith 3
USC-MSA web (English) reference : Book 32, Hadith 6182
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shubruma with the same chain of transmitters and the hadith transmitted on the authority of Wuhaib there is a slight variation of wording. Same is the case with the hadith transmitted on the authority of Muhammad b. Talha (and the words are):

" Who amongst the people deserves the best treatment from me".

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، ح وَحَدَّثَنِي أَحْمَدُ، بْنُ خِرَاشٍ حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، كِلاَهُمَا عَنِ ابْنِ شُبْرُمَةَ، بِهَذَا الإِسْنَادِ فِي حَدِيثِ وُهَيْبٍ مَنْ أَبَرُّ وَفِي حَدِيثِ مُحَمَّدِ بْنِ طَلْحَةَ أَىُّ النَّاسِ أَحَقُّ مِنِّي بِحُسْنِ الصُّحْبَةِ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ .

Reference : Sahih Muslim 2548 d
In-book reference : Book 45, Hadith 4
USC-MSA web (English) reference : Book 32, Hadith 6183
(deprecated numbering scheme)

Abdullah b. 'Amr reported that a person came to Allah's Apostle (ﷺ) and sought permission (to participate) in Jihad, whereupon he (the Holy Prophet) said:

Are your parents living? He said: Yes. Thereupon he (the Holy Prophet) said: You should put in your best efforts (in their) service.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ - عَنْ سُفْيَانَ، وَشُعْبَةَ قَالاَ حَدَّثَنَا حَبِيبٌ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ " أَحَىٌّ وَالِدَاكَ " . قَالَ نَعَمْ . قَالَ " فَفِيهِمَا فَجَاهِدْ " .

Reference : Sahih Muslim 2549 a
In-book reference : Book 45, Hadith 5
USC-MSA web (English) reference : Book 32, Hadith 6184
(deprecated numbering scheme)

This hadith has been narrated on the authority of Habib with the several chains of transmitters.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبٍ، سَمِعْتُ أَبَا الْعَبَّاسِ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِهِ . قَالَ مُسْلِمٌ أَبُو الْعَبَّاسِ اسْمُهُ السَّائِبُ بْنُ فَرُّوخَ الْمَكِّيُّ .

حَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، عَنْ أَبِي إِسْحَاقَ، ح وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، الْجُعْفِيُّ عَنْ زَائِدَةَ، كِلاَهُمَا عَنِ الأَعْمَشِ، جَمِيعًا عَنْ حَبِيبٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2549 b, c
In-book reference : Book 45, Hadith 6
USC-MSA web (English) reference : Book 32, Hadith 6185
(deprecated numbering scheme)

Yazid b. Abu Habib reported that Na'im, the freed slave of Umm Salama, reported to him that 'Abdullah b. 'Amr b. 'As said:

There came to Allah's Apostle (ﷺ) a person and said: I owe allegiance to you for migration and Jihad seeking reward only from Allah. He (the Holy Prophet) said: Is one from amongst your parents living? He said: Yes, of course, both are living. He further asked: Do you want to seek reward from Allah? He said: Yes. Thereupon Allah's Messenger (ﷺ) said: Go back to your parents and accord them benevolent treatment.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ نَاعِمًا، مَوْلَى أُمِّ سَلَمَةَ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم فَقَالَ أُبَايِعُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ أَبْتَغِي الأَجْرَ مِنَ اللَّهِ . قَالَ " فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَىٌّ " . قَالَ نَعَمْ بَلْ كِلاَهُمَا . قَالَ " فَتَبْتَغِي الأَجْرَ مِنَ اللَّهِ " . قَالَ نَعَمْ . قَالَ " فَارْجِعْ إِلَى وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا " .

Reference : Sahih Muslim 2549 d
In-book reference : Book 45, Hadith 7
USC-MSA web (English) reference : Book 32, Hadith 6186
(deprecated numbering scheme)

(2) Chapter: Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc. (2) باب تَقْدِيمِ بِرِّ الْوَالِدَيْنِ عَلَى التَّطَوُّعِ بِالصَّلاَةِ وَغَيْرِهَا

Abu Huraira reported that Juraij was one who was devoted to (prayer) in the temple. His mother came to him. Humaid said that Abu Rafi' demonstrated before us like the demonstration made by abu Huraira to whom Allah's Messenger (ﷺ) had demonstrated as his mother called him placing her palms upon the eyebrows and lifting her head for calling him and said:

Juraij, it is your mother, so talk to her. She found him at that time absorbed in prayer, so he said (to himself): O Lord, my mother (is calling me) (whereas I am absorbed) in my prayer. He opted for prayer. She (his mother) went back, then came again for the second time and said: O Juraij, it is your mother (calling you), so talk to me. He said: O Allah. there is my mother also and my prayer, and he opted for prayer. She said: O Allah, this Juraij is my son. I pray to talk to him but he refuses to talk to me. O Allah, don't bring death to him unless he has seen the prostitutes, and had she invoked the curse upon him (from the heart of her heart) he would have been involved in some turmoil. There was a shepherd living near by his temple (the temple where Juraij was engaged in prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: Whose child is this? She said: He is the child of one who is living in this temple. So there came persons with hatchets and spades. They called Juraij. He was absorbed in prayer and he did not talk to them and they were about to demolish that temple that he saw them and then came to them and they said: Ask her (this woman) what she says. He smiled and then touched the head of the child and said: Who is your father? He (the child) said: My father is the shepherd of the sheep, and when they heard this, they said: We are prepared to rebuild with gold and silver what we have demolished from your temple. He said: No, rebuild it with clay as it had been before. He then went up (to his room and absorbed himself in prayer).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ كَانَ جُرَيْجٌ يَتَعَبَّدُ فِي صَوْمَعَةٍ فَجَاءَتْ أُمُّهُ . قَالَ حُمَيْدٌ فَوَصَفَ لَنَا أَبُو رَافِعٍ صِفَةَ أَبِي هُرَيْرَةَ لِصِفَةِ رَسُولِ اللَّهِ صلى الله عليه وسلم أُمَّهُ حِينَ

دَعَتْهُ كَيْفَ جَعَلَتْ كَفَّهَا فَوْقَ حَاجِبِهَا ثُمَّ رَفَعَتْ رَأْسَهَا إِلَيْهِ تَدْعُوهُ فَقَالَتْ يَا جُرَيْجُ أَنَا أُمُّكَ كَلِّمْنِي . فَصَادَفَتْهُ يُصَلِّي فَقَالَ اللَّهُمَّ أُمِّي وَصَلاَتِي . فَاخْتَارَ صَلاَتَهُ فَرَجَعَتْ ثُمَّ عَادَتْ فِي الثَّانِيَةِ فَقَالَتْ يَا جُرَيْجُ أَنَا أُمُّكَ فَكَلِّمْنِي . قَالَ اللَّهُمَّ أُمِّي وَصَلاَتِي . فَاخْتَارَ صَلاَتَهُ فَقَالَتِ اللَّهُمَّ إِنَّ هَذَا جُرَيْجٌ وَهُوَ ابْنِي وَإِنِّي كَلَّمْتُهُ فَأَبَى أَنْ يُكَلِّمَنِي اللَّهُمَّ فَلاَ تُمِتْهُ حَتَّى تُرِيَهُ الْمُومِسَاتِ . قَالَ وَلَوْ دَعَتْ عَلَيْهِ أَنْ يُفْتَنَ لَفُتِنَ . قَالَ وَكَانَ رَاعِي ضَأْنٍ يَأْوِي إِلَى دَيْرِهِ - قَالَ - فَخَرَجَتِ امْرَأَةٌ مِنَ الْقَرْيَةِ فَوَقَعَ عَلَيْهَا الرَّاعِي فَحَمَلَتْ فَوَلَدَتْ غُلاَمًا فَقِيلَ لَهَا مَا هَذَا قَالَتْ مِنْ صَاحِبِ هَذَا الدَّيْرِ . قَالَ فَجَاءُوا بِفُئُوسِهِمْ وَمَسَاحِيهِمْ فَنَادَوْهُ فَصَادَفُوهُ يُصَلِّي فَلَمْ يُكَلِّمْهُمْ - قَالَ - فَأَخَذُوا يَهْدِمُونَ دَيْرَهُ فَلَمَّا رَأَى ذَلِكَ نَزَلَ إِلَيْهِمْ فَقَالُوا لَهُ سَلْ هَذِهِ - قَالَ - فَتَبَسَّمَ ثُمَّ مَسَحَ رَأْسَ الصَّبِيِّ فَقَالَ مَنْ أَبُوكَ قَالَ أَبِي رَاعِي الضَّأْنِ . فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ قَالُوا نَبْنِي مَا هَدَمْنَا مِنْ دَيْرِكَ بِالذَّهَبِ وَالْفِضَّةِ . قَالَ لاَ وَلَكِنْ أَعِيدُوهُ تُرَابًا كَمَا كَانَ ثُمَّ عَلاَهُ .

Reference	: Sahih Muslim 2550 a
In-book reference	: Book 45, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6187

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

None spoke in the cradle but only three (persons), Christ son of Mary, the second one the companion of Juraij. Juraij had got constructed a temple and confined himself in that. His mother came to him as he was busy in prayer and she said: Juraij. He said: My Lord, my mother (is calling me while I am engaged in) my prayer. He continued with the prayer. She returned and she came on the next day and he was busy in prayer, and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer and she went back, and then on the next day she again came and he was busy in prayer and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged in my prayer, and he continued with the prayer, and she said: My Lord, don't give him death unless he has seen the fate of the prostitutes. The story of Juraij and that of his meditation and prayer gained currency amongst Bani Isra'il. There was a prostitute who had been a beauty incarnate. She said (to the people): If you like I can allure him to evil. She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him and he had a sexual intercourse with her and so she became pregnant arid when she gave birth to a child she said: This is from Juraij. So they came and asked him to get down and demolished the temple and began to beat him. He said: What is the matter? They said: You have committed fornication with this prostitute and she has given birth to a child from your loins. He said: Where is the child? They brought him (the child) and he said: just leave me so that I should observe prayer. And he observed prayer and when he finished, he came to the child. He struck his stomach and said: O boy, who is your father? lie said: He is such shepherd. So they turned towards Juraij, kissed him and touched him (for seeking blessing) and said: We are prepared to construct your temple with gold. He said. No, just rebuild it with mud as it had been, and they did that. Then there was a babe who was sucking his mother that a person dressed in fine garment came riding upon a beast. His mother said: O Allah, make my child like this one. He (the babe) left sucking and began to see towards him, and said: O Allah, don't make me like him. He then returned to the chest and began to suck the milk of his mother. He (Abu Huraira) said: I perceived as if I am seeing Allah's Messenger (ﷺ) as he is explaining the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Huraira) further reported Allah's Apostle (may be peace upon him) as saying: There happened to pass by him a girl who was being beaten and they were saying: You have committed adultery and you have committed theft and she was saying: Allah

is enough for me and He is my good Protector, and his mother said: O Allah, don't make my child like her and he left sucking the milk, and looked towards her and said: O Allah, make me like her, and there was a talk between them. She said: O with shaven head, a good-looking person happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and they passed by a girl while they were beating her and saying: You committed fornication and you committed theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her. Thereupon he said: That person was a tyrant, and I said: O Allah, don't make me like him, and they were saying about her: You committed fornication whereas in fact she had not committed that and they were saying: You have committed theft whereas she had not committed theft, so I said: O Allah, make me like her.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلاَّ ثَلاَثَةٌ عِيسَى ابْنُ مَرْيَمَ وَصَاحِبُ جُرَيْجٍ وَكَانَ جُرَيْجٌ رَجُلاً عَابِدًا فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي فَقَالَتْ يَا جُرَيْجُ . فَقَالَ يَا رَبِّ أُمِّي وَصَلاَتِي . فَأَقْبَلَ عَلَى صَلاَتِهِ فَانْصَرَفَتْ فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي فَقَالَتْ يَا جُرَيْجُ فَقَالَ يَا رَبِّ أُمِّي وَصَلاَتِي فَأَقْبَلَ عَلَى صَلاَتِهِ فَانْصَرَفَتْ فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي فَقَالَتْ يَا جُرَيْجُ . فَقَالَ أَىْ رَبِّ أُمِّي وَصَلاَتِي . فَأَقْبَلَ عَلَى صَلاَتِهِ فَقَالَتِ اللَّهُمَّ لاَ تُمِتْهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُومِسَاتِ . فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا فَقَالَتْ إِنْ شِئْتُمْ لأَفْتِنَنَّهُ لَكُمْ - قَالَ - فَتَعَرَّضَتْ لَهُ فَلَمْ يَلْتَفِتْ إِلَيْهَا فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا فَحَمَلَتْ فَلَمَّا وَلَدَتْ قَالَتْ هُوَ مِنْ جُرَيْجٍ . فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ فَقَالَ مَا شَأْنُكُمْ قَالُوا زَنَيْتَ بِهَذِهِ الْبَغِيِّ فَوَلَدَتْ مِنْكَ . فَقَالَ أَيْنَ الصَّبِيُّ فَجَاءُوا بِهِ فَقَالَ دَعُونِي حَتَّى أُصَلِّيَ فَصَلَّى فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ وَقَالَ يَا غُلاَمُ مَنْ أَبُوكَ قَالَ فُلاَنٌ الرَّاعِي - قَالَ - فَأَقْبَلُوا عَلَى جُرَيْجٍ يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ وَقَالُوا نَبْنِي لَكَ صَوْمَعَتَكَ مِنْ ذَهَبٍ . قَالَ لاَ أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ . فَفَعَلُوا . وَبَيْنَا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ فَقَالَتْ أُمُّهُ اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَ هَذَا . فَتَرَكَ الثَّدْىَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ فَقَالَ اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ . ثُمَّ أَقْبَلَ عَلَى ثَدْيِهِ فَجَعَلَ يَرْتَضِعُ . قَالَ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَحْكِي ارْتِضَاعَهُ بِإِصْبَعِهِ السَّبَّابَةِ فِي فَمِهِ فَجَعَلَ يَمُصُّهَا . قَالَ وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ زَنَيْتِ سَرَقْتِ . وَهِيَ تَقُولُ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ . فَقَالَتْ أُمُّهُ اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا . فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا . فَهُنَاكَ تَرَاجَعَا الْحَدِيثَ فَقَالَتْ حَلْقَى مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ . فَقُلْتَ اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ . وَمَرُّوا بِهَذِهِ الأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ زَنَيْتِ سَرَقْتِ . فَقُلْتُ اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا . فَقُلْتَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا قَالَ إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّارًا فَقُلْتُ اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ . وَإِنَّ هَذِهِ يَقُولُونَ لَهَا زَنَيْتِ . وَلَمْ تَزْنِ وَسَرَقْتِ وَلَمْ تَسْرِقْ فَقُلْتُ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا .

Reference : Sahih Muslim 2550 b
In-book reference : Book 45, Hadith 9
USC-MSA web (English) reference : Book 32, Hadith 6188
(deprecated numbering scheme)

(3) Chapter: The Disgrace Of One Whose Parents, One Or Both Of Them, Reach Old Age During His Lifetime, And He Does Not Enter Paradise

(3) باب رَغِمَ أَنْفُ مَنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا عِنْدَ الْكِبَرِ فَلَمْ يَدْخُلِ الْجَنَّةَ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ " . قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ " مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ " .

Reference : Sahih Muslim 2551 a
In-book reference : Book 45, Hadith 10
USC-MSA web (English) reference : Book 32, Hadith 6189
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Let him be humbled, let him be humbled. It was said: Allah's Messenger, who is he? He said. He who finds his parents in old age, either one or both of them, and does not enter Paradise.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ " . قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ " مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ " .

Reference : Sahih Muslim 2551 b
In-book reference : Book 45, Hadith 11
USC-MSA web (English) reference : Book 32, Hadith 6190
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Let him be humbled thrice, and the rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَغِمَ أَنْفُهُ " . ثَلاَثًا ثُمَّ ذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 2551 c
In-book reference : Book 45, Hadith 12
USC-MSA web (English) reference : Book 32, Hadith 6191
(deprecated numbering scheme)

(4) Chapter: The Virtue Of Maintaining Ties With The Friends Of One's Father And Mother, Etc.

(4) باب فَضْلِ صِلَةِ أَصْدِقَاءِ الأَبِ وَالأُمِّ وَنَحْوِهِمَا

Ibn Dinar reported that a desert Arab met Abdullah b. 'Umar on the way to Mecca. 'Abdullah greeted him and mounted him upon the donkey on which he had been riding and gave him the turban that he had on his head. Ibn Dinar (further) reported:

We said to him ('Abdullah b. 'Umar): May Allah do good to you, these are desert Arabs and they are satisfied even with meagre (things). Thereupon Abdullah said: His father was loved dearly by 'Umar b. Khattib and I heard Allah's Messenger (ﷺ) as saying: The finest act of goodness on the part of a son is to treat kindly the loved ones of his father.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلاً، مِنَ الأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ فَقَالَ ابْنُ دِينَارٍ فَقُلْنَا لَهُ أَصْلَحَكَ اللَّهُ إِنَّهُمُ الأَعْرَابُ وَإِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ . فَقَالَ عَبْدُ اللَّهِ إِنَّ أَبَا هَذَا كَانَ وُدًّا لِعُمَرَ بْنِ الْخَطَّابِ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ وُدِّ أَبِيهِ " .

Reference : Sahih Muslim 2552 a
In-book reference : Book 45, Hadith 13
USC-MSA web (English) reference : Book 32, Hadith 6192
(deprecated numbering scheme)

'Abdullah b. Umar reported Allah's Apostle (ﷺ) as saying:

The finest act of goodness is that a person should treat kindly the loved ones of his father.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ، الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَبَرُّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وُدَّ أَبِيهِ " .

Reference : Sahih Muslim 2552 b
In-book reference : Book 45, Hadith 14
USC-MSA web (English) reference : Book 32, Hadith 6193
(deprecated numbering scheme)

Abdullah b. Dinar reported that when 'Abdullah b. 'Umar set out to Mecea, 'he kept a donkey with him which he used as a diversion from the tedium of journey on the camel's back and had a turban which he tied round his head. One day, as he was riding the donkey a desert Arab happened to pass by him. He ('Abdullah b. 'Umar) said:

Arn't you so and so? He said: Yes He gave him his donkey and said: Ride it, and tie the turban round your head. Some of his companions said: May Allah pardon you, you gave to this desert Arab the donkey on which you enjoyed ride for diversion and the turban which you tied round your. head. Thereupon he said: Verily I heard Allah's Messenger (ﷺ) as saying: The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death and the father of this person was a friend of 'Umar.

حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، وَاللَّيْثُ بْنُ سَعْدٍ جَمِيعًا عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ إِذَا مَلَّ رُكُوبَ الرَّاحِلَةِ وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ فَبَيْنَا هُوَ يَوْمًا عَلَى ذَلِكَ الْحِمَارِ إِذْ مَرَّ بِهِ أَعْرَابِيٌّ فَقَالَ أَلَسْتَ ابْنَ فُلاَنِ بْنِ فُلاَنٍ قَالَ بَلَى . فَأَعْطَاهُ الْحِمَارَ وَقَالَ ارْكَبْ هَذَا وَالْعِمَامَةَ - قَالَ - اشْدُدْ بِهَا رَأْسَكَ . فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ غَفَرَ اللَّهُ لَكَ أَعْطَيْتَ هَذَا الأَعْرَابِيَّ حِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ . فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مِنْ أَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ " . وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ .

Reference : Sahih Muslim 2552 c
In-book reference : Book 45, Hadith 15
USC-MSA web (English) reference : Book 32, Hadith 6194
(deprecated numbering scheme)

(5) Chapter: Meaning Of Righteousness And Sin

(5) باب تَفْسِيرِ الْبِرِّ وَالإِثْمِ

Nawwas b. Sam'an al-Ansari reported:

I asked Allah's Messenger (ﷺ) about virtue and vice. He said: Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الأَنْصَارِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْبِرِّ وَالإِثْمِ فَقَالَ " الْبِرُّ حُسْنُ الْخُلُقِ وَالإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ " .

Reference	: Sahih Muslim 2553 a
In-book reference	: Book 45, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6195

Nawwas b. Sam'an reported:

I stayed with Allah's Messenger (ﷺ) for one year. What obstructed me to migrate was (nothing) but (persistent) inquiries from him (about Islam). (It was a common observation) that when anyone of us migrated (to Medina) he ceased to ask (too many questions) from Allah's Messenger (ﷺ). So I asked him about virtue and vice. Thereupon Allah's Messenger (ﷺ) said: Virtue is a kind disposition and vice is what rankles in your mind and that you disapprove of its being known to the people.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ، - يَعْنِي ابْنَ صَالِحٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ نَوَّاسِ بْنِ سِمْعَانَ، قَالَ أَقَمْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِالْمَدِينَةِ سَنَةً مَا يَمْنَعُنِي مِنَ الْهِجْرَةِ إِلاَّ الْمَسْأَلَةُ كَانَ أَحَدُنَا إِذَا هَاجَرَ لَمْ يَسْأَلْ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ شَىْءٍ - قَالَ - فَسَأَلْتُهُ عَنِ الْبِرِّ وَالإِثْمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْبِرُّ حُسْنُ الْخُلُقِ وَالإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ " .

Reference	: Sahih Muslim 2553 b
In-book reference	: Book 45, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6196

(6) Chapter: Upholding Ties Of Kinship, And The Prohibition Of Severing Them

(6) باب صِلَةِ الرَّحِمِ وَتَحْرِيمِ قَطِيعَتِهَا

Abu Huraira reported that Allah's Messenger (ﷺ) said:

Verily Allah created the universe and when He had finished that, ties of relationship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah's Messenger (ﷺ) then said: Recite if you like:" But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ بْنِ طَرِيفِ بْنِ عَبْدِ اللَّهِ الثَّقَفِيُّ، وَمُحَمَّدُ بْنُ عَبَّادٍ، قَالاَ حَدَّثَنَا حَاتِمٌ، - وَهُوَ ابْنُ إِسْمَاعِيلَ - عَنْ مُعَاوِيَةَ، - وَهُوَ ابْنُ أَبِي مُزَرِّدٍ مَوْلَى بَنِي هَاشِمٍ - حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ، سَعِيدُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى

الله عليه وسلم " إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ فَقَالَتْ هَذَا مَقَامُ الْعَائِذِ مِنَ الْقَطِيعَةِ . قَالَ نَعَمْ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ قَالَتْ بَلَى . قَالَ فَذَاكِ لَكِ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَءُوا إِنْ شِئْتُمْ { فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ * أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ * أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا} " .

Reference : Sahih Muslim 2554
In-book reference : Book 45, Hadith 18
USC-MSA web (English) reference : Book 32, Hadith 6197
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

The tie of kinship is suspended to the Throne and says: He who unites me Allah would unite him and he who severed me Allah would sever him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ " .

Reference : Sahih Muslim 2555
In-book reference : Book 45, Hadith 19
USC-MSA web (English) reference : Book 32, Hadith 6198
(deprecated numbering scheme)

Jubair b. Mut'im reported on the authority of his father that Allah's Messenger (ﷺ) said:

The severer would not enter Paradise. Ibn Umar said that Sufyan (explained it as): One who severs the tie of kinship would not enter Paradise.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ، بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْجَنَّةَ قَاطِعٌ " . قَالَ ابْنُ أَبِي عُمَرَ قَالَ سُفْيَانُ يَعْنِي قَاطِعَ رَحِمٍ .

Reference : Sahih Muslim 2556 a
In-book reference : Book 45, Hadith 20
USC-MSA web (English) reference : Book 32, Hadith 6199
(deprecated numbering scheme)

Jubair b. Mutlim reported that his father narrated to him that Allah's Messenger (ﷺ) said:

The severer of the tie of kinship would not get into Paradise.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ، أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ " .

Reference : Sahih Muslim 2556 b
In-book reference : Book 45, Hadith 21
USC-MSA web (English) reference : Book 32, Hadith 6200
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . مِثْلَهُ وَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2556 c
In-book reference : Book 45, Hadith 22
USC-MSA web (English) reference : Book 32, Hadith 6201
(deprecated numbering scheme)

Anas b. Malik reported:

I heard Allah's Messenger (ﷺ) as saying: He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ أَوْ يُنْسَأَ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ " .

Reference : Sahih Muslim 2557 a
In-book reference : Book 45, Hadith 23
USC-MSA web (English) reference : Book 32, Hadith 6202
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

He who likes that his sustenance should be expanded and his age may be lengthened should join the tie of kinship.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ " .

Reference : Sahih Muslim 2557 b
In-book reference : Book 45, Hadith 24
USC-MSA web (English) reference : Book 32, Hadith 6203
(deprecated numbering scheme)

Abu Huraira reported that a person said:

Allah's Messenger, I have relatives with whom I try, to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Holy Prophet) said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ الْعَلاَءَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِي وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَىَّ وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَىَّ . فَقَالَ " لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ وَلاَ يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ " .

Reference : Sahih Muslim 2558 a
In-book reference : Book 45, Hadith 25
USC-MSA web (English) reference : Book 32, Hadith 6204
(deprecated numbering scheme)

(7) Chapter: The Prohibition Of Mutual Jealousy And Hatred, And Turning Away From One Another

(7) باب النَّهْىِ عَنِ التَّحَاسُدِ، وَالتَّبَاغُضِ، وَالتَّدَابُرِ،

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَبَاغَضُوا وَلاَ تَحَاسَدُوا وَلاَ تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ " .

Reference : Sahih Muslim 2558 b
In-book reference : Book 45, Hadith 26
USC-MSA web (English) reference : Book 32, Hadith 6205
(deprecated numbering scheme)

Anas b. Malik reported Allah's Messenger (ﷺ) as saying like this. This hadith has been narrated through another chain of transmitters.

حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ح

وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ مَالِكٍ .

Reference : Sahih Muslim 2559 a
In-book reference : Book 45, Hadith 27
USC-MSA web (English) reference : Book 32, Hadith 6206
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters with the addition of Ibn Uyaina (and the words are):

" Do not cut off (mutual relations)."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، وَعَمْرٌو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَزَادَ ابْنُ عُيَيْنَةَ " وَلاَ تَقَاطَعُوا " .

Reference : Sahih Muslim 2559 b
In-book reference : Book 45, Hadith 28
USC-MSA web (English) reference : Book 32, Hadith 6207
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters and the hadith transmitted on the authority of Abd al-Razziq (the words are):

" Neither nurse grudge nor sever (the ties of kinship), nor nurse enmity."

حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ، بْنُ حُمَيْدٍ كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . أَمَّا رِوَايَةُ يَزِيدَ عَنْهُ فَكَرِوَايَةِ سُفْيَانَ عَنِ الزُّهْرِيِّ يَذْكُرُ الْخِصَالَ الأَرْبَعَةَ جَمِيعًا وَأَمَّا حَدِيثُ عَبْدِ الرَّزَّاقِ " وَلاَ تَحَاسَدُوا وَلاَ تَقَاطَعُوا وَلاَ تَدَابَرُوا " .

Reference : Sahih Muslim 2559 c
In-book reference : Book 45, Hadith 29
USC-MSA web (English) reference : Book 32, Hadith 6208
(deprecated numbering scheme)

Anas reported Allah's Apostle (ﷺ) as saying:

Nurse no grudge, nurse no aversion and do not sever ties of kinship and live like fellow-brothers as servants of Allah. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this addition:" As Allah has commanded you."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّوسلم قَالَ " لاَ تَحَاسَدُوا وَلاَ تَبَاغَضُوا وَلاَ تَقَاطَعُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا " .

حَدَّثَنِيهِ عَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَزَادَ " كَمَا أَمَرَكُمُ اللَّهُ " .

Reference : Sahih Muslim 2559 d, e
In-book reference : Book 45, Hadith 30
USC-MSA web (English) reference : Book 32, Hadith 6209
(deprecated numbering scheme)

(8) Chapter: The Prohibition Of Forsaking Someone For More Than Three Days For No Legitimate Reason

(8) باب تَحْرِيمِ الْهَجْرِ فَوْقَ ثَلاَثٍ بِلاَ عُذْرٍ شَرْعِيٍّ

Abu Ayyub Ansiri reported Allah's Messenger (ﷺ) as saying:

It is not permissible for a Muslim to have estranged relations with his brother beyond three nights, the one turning one way and the other turning the other way when they meet; the better of the two is one who is the first to give a greeting.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، اللَّيْثِيِّ عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ " .

Reference : Sahih Muslim 2560 a
In-book reference : Book 45, Hadith 31
USC-MSA web (English) reference : Book 32, Hadith 6210
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri with a slight variation of wording (and the words are):

" The one turning away and the other turning away when they meet and one avoids the other and the other also avoids him."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنَا حَاجِبُ، بْنُ الْوَلِيدِ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ، بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِإِسْنَادِ مَالِكٍ وَمِثْلِ حَدِيثِهِ إِلاَّ قَوْلَهُ " فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا " . فَإِنَّهُمْ جَمِيعًا قَالُوا فِي حَدِيثِهِمْ غَيْرَ مَالِكٍ " فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا " .

Reference : Sahih Muslim 2560 b
In-book reference : Book 45, Hadith 32
USC-MSA web (English) reference : Book 32, Hadith 6211
(deprecated numbering scheme)

'Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying:

It is not permissible for a Muslim to have estranged relations with his brother beyond three days.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا الضَّحَّاكُ، - وَهُوَ ابْنُ عُثْمَانَ - عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ " .

Reference : Sahih Muslim 2561
In-book reference : Book 45, Hadith 33
USC-MSA web (English) reference : Book 32, Hadith 6212
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There should be no estranged relations beyond three days.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ هِجْرَةَ بَعْدَ ثَلاَثٍ " .

Reference : Sahih Muslim 2562
In-book reference : Book 45, Hadith 34
USC-MSA web (English) reference : Book 32, Hadith 6213
(deprecated numbering scheme)

(9) Chapter: The Prohibition Of Suspicion, Spying, Competition, Artificial Inflation Of Prices, And So On

(9) باب تَحْرِيمِ الظَّنِّ وَالتَّجَسُّسِ وَالتَّنَافُسِ وَالتَّنَاجُشِ وَنَحْوِهَا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلاَ تَحَسَّسُوا وَلاَ تَجَسَّسُوا وَلاَ تَنَافَسُوا وَلاَ تَحَاسَدُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا " .

Reference : Sahih Muslim 2563 a
In-book reference : Book 45, Hadith 35
USC-MSA web (English) reference : Book 32, Hadith 6214
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Don't have estranged relations (with the others) and don't nurse enmity and don't enter into a transaction when the other (has already entered) and be fellow-brothers and servants of Allah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَهَجَّرُوا وَلاَ تَدَابَرُوا وَلاَ تَحَسَّسُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا " .

Reference : Sahih Muslim 2563 b
In-book reference : Book 45, Hadith 36
USC-MSA web (English) reference : Book 32, Hadith 6215
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying. Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another (with a view to raising the price) and be fellow-brothers and servants of Allah.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحَاسَدُوا وَلاَ تَبَاغَضُوا وَلاَ تَجَسَّسُوا وَلاَ تَحَسَّسُوا وَلاَ تَنَاجَشُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا " .

Reference : Sahih Muslim 2563 c
In-book reference : Book 45, Hadith 37
USC-MSA web (English) reference : Book 32, Hadith 6216
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmit ters (and the words are):

" Don't sever relations of kinship, don't bear enmity against one another, don't bear aversion against one another and don't feel envy against the other and live as fellow-brothers as Allah has commanded you.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَلِيُّ بْنُ نَصْرٍ الْجَهْضَمِيُّ، قَالاَ حَدَّثَنَا وَهْبُ، بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ " لاَ تَقَاطَعُوا وَلاَ تَدَابَرُوا وَلاَ تَبَاغَضُوا وَلاَ تَحَاسَدُوا وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ " .

Reference : Sahih Muslim 2563 d
In-book reference : Book 45, Hadith 38
USC-MSA web (English) reference : Book 32, Hadith 6217
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Don't bear aversion against one another and don't be jealous of one another and be servants of Allah.

وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَلاَ تَنَافَسُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا " .

Reference : Sahih Muslim 2563 e
In-book reference : Book 45, Hadith 39
USC-MSA web (English) reference : Book 32, Hadith 6218
(deprecated numbering scheme)

(10) Chapter: The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth

(10) باب تَحْرِيمِ ظُلْمِ الْمُسْلِمِ وَخَذْلِهِ وَاحْتِقَارِهِ وَدَمِهِ وَعِرْضِهِ وَمَالِهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ أَبِي، سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْزٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَحَاسَدُوا وَلاَ تَنَاجَشُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا . الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ . التَّقْوَى هَا هُنَا " . وَيُشِيرُ إِلَى صَدْرِهِ ثَلاَثَ مَرَّاتٍ " بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ " .

Reference	: Sahih Muslim 2564 a
In-book reference	: Book 45, Hadith 40
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6219

This hadith has been transmitted on the authority of Abu Huraira with some addition (and it is this):

" Verily Allah does not look to your bodies nor to your faces but He looks to your hearts," and he pointed towards the heart with his fingers.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ، - وَهُوَ ابْنُ زَيْدٍ - أَنَّهُ سَمِعَ أَبَا سَعِيدٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ يَقُولُ سَمِعْتُ أَبَا، هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ نَحْوَ حَدِيثِ دَاوُدَ وَزَادَ وَنَقَصَ وَمِمَّا زَادَ فِيهِ " إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلاَ إِلَى صُوَرِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ " . وَأَشَارَ بِأَصَابِعِهِ إِلَى صَدْرِهِ .

Reference	: Sahih Muslim 2564 b
In-book reference	: Book 45, Hadith 41
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6220

Abu Huraira reported Allah's Messenger (may peace be upqn him) as saying:

Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ، الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ " .

Reference	: Sahih Muslim 2564 c
In-book reference	: Book 45, Hadith 42
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6221

(11) Chapter: The Prohibition Of Holding Grudges

(11) باب النَّهْىِ عَنِ الشَّحْنَاءِ، وَالتَّهَاجُرِ،

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour

against his brother. And it would be said: Look towards both of them until there is reconciliation; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation. This hadith has been narrated on the authority of Suhail who narrated it on the authority of his father with the chain of transmitters of MaIik, but with this variation of wording:, (Those would not be granted pardon) who bycott each other."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا إِلاَّ رَجُلاً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا " .

حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَبْدَةَ، الضَّبِّيُّ عَنْ عَبْدِ الْعَزِيزِ الدَّرَاوَرْدِيِّ، كِلاَهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، بِإِسْنَادِ مَالِكٍ نَحْوَ حَدِيثِهِ غَيْرَ أَنَّ فِي حَدِيثِ الدَّرَاوَرْدِيِّ " إِلاَّ الْمُتَهَاجِرَيْنِ " . مِنْ رِوَايَةِ ابْنِ عَبْدَةَ وَقَالَ قُتَيْبَةُ " إِلاَّ الْمُهْتَجِرَيْنِ " .

Reference : Sahih Muslim 2565 a, b
In-book reference : Book 45, Hadith 43
USC-MSA web (English) reference : Book 32, Hadith 6222
(deprecated numbering scheme)

Abu Huraira reported it as a marfu' hadith (and the words are):

The deeds are presented on every Thursday and Monday and Allah, the Exalted and Glorious. grants pardon to every person who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. It would be said: Put both of them off until they are reconciled.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ، سَمِعَ أَبَا هُرَيْرَةَ، رَفَعَهُ مَرَّةً قَالَ " تُعْرَضُ الأَعْمَالُ فِي كُلِّ يَوْمِ خَمِيسٍ وَاثْنَيْنِ فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِئٍ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا إِلاَّ امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ ارْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا ارْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا " .

Reference : Sahih Muslim 2565 c
In-book reference : Book 45, Hadith 44
USC-MSA web (English) reference : Book 32, Hadith 6223
(deprecated numbering scheme)

Abu Huraim reported Allah's Messenger (ﷺ) as saying The deeds of people would be presented every week on two days, viz. Monday and Thursday, and every believing servant would be granted pardon except the one in whose (heart) there is rancour against his brother and it would he said:

Leave them and put them off until they are turned to reconciliation.

حَدَّثَنَا أَبُو الطَّاهِرِ، وَعَمْرُو بْنُ سَوَّادٍ، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا مَالِكُ بْنُ، أَنَسٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلاَّ عَبْدًا بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ اتْرُكُوا - أَوِ ارْكُوا - هَذَيْنِ حَتَّى يَفِيئَا " .

Reference : Sahih Muslim 2565 d
In-book reference : Book 45, Hadith 45
USC-MSA web (English) reference : Book 32, Hadith 6224
(deprecated numbering scheme)

(12) Chapter: The Virtue Of Love For The Sake Of Allah, May He Be Exalted

(12) باب فِي فَضْلِ الْحُبِّ فِي اللَّهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Verily. Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ، الرَّحْمَنِ بْنِ مَعْمَرٍ عَنْ أَبِي الْحُبَابِ، سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلاَلِي الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لاَ ظِلَّ إِلاَّ ظِلِّي " .

Reference : Sahih Muslim 2566
In-book reference : Book 45, Hadith 46
USC-MSA web (English) reference : Book 32, Hadith 6225
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Have you done any favour to him (the repayment of which you intend to get)? He said: No, excepting this that I love Mm for the sake of Allah, the Exalted and Glorious. Thereupon he said: I am a meesenger to you from, Allah: (to inform you) that Allah loves you as you love him (for His sake).

حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ رَجُلاً زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا فَلَمَّا أَتَى عَلَيْهِ قَالَ أَيْنَ تُرِيدُ قَالَ أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ . قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لاَ غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ . قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ " .

Reference : Sahih Muslim 2567 a
In-book reference : Book 45, Hadith 47
USC-MSA web (English) reference : Book 32, Hadith 6226
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hammid b. Salama with the same of transmitters.

قَالَ الشَّيْخُ أَبُو أَحْمَدَ أَخْبَرَنِي أَبُو بَكْرٍ، مُحَمَّدُ بْنُ زَنْجُويَهْ الْقُشَيْرِيُّ حَدَّثَنَا عَبْدُ، الأَعْلَى بْنُ حَمَّادٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2567 b
In-book reference : Book 45, Hadith 48
USC-MSA web (English) reference : Book 32, Hadith 6226
(deprecated numbering scheme)

(13) Chapter: The Virtue Of Visiting The Sick

(13) باب فَضْلِ عِيَادَةِ الْمَرِيضِ

Abu Rabi' reported directly from Allah's Apostle (may peace upon him) as saying:

The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالاَ حَدَّثَنَا حَمَّادٌ، - يَعْنِيَانِ ابْنَ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ أَبُو الرَّبِيعِ رَفَعَهُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَفِي حَدِيثِ سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ " .

Reference : Sahih Muslim 2568 a
In-book reference : Book 45, Hadith 49
USC-MSA web (English) reference : Book 32, Hadith 6227
(deprecated numbering scheme)

Thauban, the freed slave of Allah's Messenger (ﷺ), reported that Allah's Messenger (ﷺ) said:

He who visits the sick continues to remain in the fruit garden of Paradise until he returns.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، أَخْبَرَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي، أَسْمَاءَ عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ " .

Reference : Sahih Muslim 2568 b
In-book reference : Book 45, Hadith 50
USC-MSA web (English) reference : Book 32, Hadith 6228
(deprecated numbering scheme)

Thauban reported Allah's Apostle (ﷺ) as saying:

Verily, when a Muslim visits his brother in Islam he is supposed to remain in the fruit garden of Paradise until he returns.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ " .

Reference : Sahih Muslim 2568 c
In-book reference : Book 45, Hadith 51
USC-MSA web (English) reference : Book 32, Hadith 6229
(deprecated numbering scheme)

Thauban, the freed slave of Allah's Messenger (ﷺ), reported Allah's Messenger (ﷺ) as saying:

He who visits the sick is supposed to remain in the fruit garden of Paradise. It was said: Allah's Messenger, what is this Khurfat-ul-jannah? He said: It is a place abounding in fruits.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ يَزِيدَ، - وَاللَّفْظُ لِزُهَيْرٍ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، - وَهُوَ أَبُو قِلاَبَةَ - عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ " . قِيلَ يَا رَسُولَ اللَّهِ وَمَا خُرْفَةُ الْجَنَّةِ قَالَ " جَنَاهَا " .

Reference : Sahih Muslim 2568 d
In-book reference : Book 45, Hadith 52
USC-MSA web (English) reference : Book 32, Hadith 6230
(deprecated numbering scheme)

This hadith has been narrated on the authority of Asim al-Ahwal with the same chain of transmitters.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2568 e
In-book reference : Book 45, Hadith 53
USC-MSA web (English) reference : Book 32, Hadith 6231
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me. He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي . قَالَ يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ . قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلاَنًا مَرِضَ فَلَمْ تَعُدْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ يَا ابْنَ آدَمَ اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي . قَالَ يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ . قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلاَنٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي . قَالَ يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَسْقَاكَ عَبْدِي فُلاَنٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي " .

Reference : Sahih Muslim 2569
In-book reference : Book 45, Hadith 54
USC-MSA web (English) reference : Book 32, Hadith 6232
(deprecated numbering scheme)

(14) Chapter: The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him

(14) باب ثَوَابِ الْمُؤْمِنِ فِيمَا يُصِيبُهُ مِنْ مَرَضٍ أَوْ حُزْنٍ أَوْ نَحْوِ ذَلِكَ حَتَّى الشَّوْكَةِ يُش

'A'isha reported, I did not see anyone else being afflicted with more severe illness than Allah's Messenger (ﷺ). In the narration transmitted by 'Uthman there is a slight variation of wording.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ قَالَتْ عَائِشَةُ مَا رَأَيْتُ رَجُلاً أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . وَفِي رِوَايَةِ عُثْمَانَ مَكَانَ الْوَجَعِ وَجَعًا .

Reference : Sahih Muslim 2570 a
In-book reference : Book 45, Hadith 55
USC-MSA web (English) reference : Book 32, Hadith 6233
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash through other chains of transmitters.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، أَخْبَرَنِي أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ، كِلاَهُمَا عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ مِثْلَ حَدِيثِهِ .

Reference : Sahih Muslim 2570 b
In-book reference : Book 45, Hadith 56
USC-MSA web (English) reference : Book 32, Hadith 6234
(deprecated numbering scheme)

'Abdullah reported:

I visited Allah's Messenger (ﷺ) as he was running a high temperature. I touched his body with my hand and said to him: Allah's Messenger, you are running a high temperature, whereupon Allah's Messenger (ﷺ) said: Yes, it is so. I comparatively have a more severe fever than any one of you. I said: Is it because there is a double reward in store for you? Thereupon Allah's Messenger (ﷺ) said: Yes, it is so. And Allah's Messenger (ﷺ) again said: When a Muslim falls ill, his compensation is that his minor sins are obliterated just as leaves fall (in autumn). In the hadith transmitted on the authority of Zubair there is (no mention of these words):" I touched his body with my hands."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يُوعَكُ فَمَسِسْتُهُ بِيَدِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ " . قَالَ فَقُلْتُ ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَجَلْ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلاَّ حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا " . وَلَيْسَ فِي حَدِيثِ زُهَيْرٍ فَمَسِسْتُهُ بِيَدِي .

Reference : Sahih Muslim 2571 a
In-book reference : Book 45, Hadith 57
USC-MSA web (English) reference : Book 32, Hadith 6235
(deprecated numbering scheme)

This hadith has been transmitted on the authority of jarir and the hadith transmitted on the authority of Abu Mu'awiya there is an addition of these words:

He said: Yes, by Him in Whose Hand is my life, there is no Muslim upon the earth." The rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، وَيَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ . نَحْوَ حَدِيثِهِ وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ قَالَ " نَعَمْ وَالَّذِي نَفْسِي بِيَدِهِ مَا عَلَى الأَرْضِ مُسْلِمٌ " .

Reference : Sahih Muslim 2571 b
In-book reference : Book 45, Hadith 58
USC-MSA web (English) reference : Book 32, Hadith 6236
(deprecated numbering scheme)

Aswad reported that some young men from the Quraish visited 'A'isha as she was in Mina and they were laughing. She said:

What makes you laugh? They said: Such and such person stumbled against the rope of the tent and he was about to break his neck or lose his eyes. She said: Don't laugh for I heard Allah's Messenger (ﷺ) as saying: If a Muslim runs a thorn or (gets into trouble) severe than this, there is assured for him (a higher) rank and his sins are obliterated.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَى عَائِشَةَ وَهِيَ بِمِنًى وَهُمْ يَضْحَكُونَ فَقَالَتْ مَا يُضْحِكُكُمْ قَالُوا فُلاَنٌ خَرَّ عَلَى طُنُبِ فُسْطَاطٍ فَكَادَتْ عُنُقُهُ أَوْ عَيْنُهُ أَنْ تَذْهَبَ . فَقَالَتْ لاَ تَضْحَكُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلاَّ كُتِبَتْ لَهُ بِهَا دَرَجَةٌ وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ " .

Reference	: Sahih Muslim 2572 a
In-book reference	: Book 45, Hadith 59
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6237

'A'isha reported Allah's Messenger (ﷺ) as saying:

A believer does not receive (the trouble) of running a thorn or more than that but Allah elevates him in rank or effaces his sins because of that.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَاللَّفْظُ لَهُمَا ح وَحَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا إِلاَّ رَفَعَهُ اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً " .

Reference	: Sahih Muslim 2572 b
In-book reference	: Book 45, Hadith 60
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6238

'A'isha reported Allah's Messenger (ﷺ) as saying:

A believer does not undergo (the trouble) of running a thorn or more than that when Allah effaces his sins.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا إِلاَّ قَصَّ اللَّهُ بِهَا مِنْ خَطِيئَتِهِ " .

Reference	: Sahih Muslim 2572 c
In-book reference	: Book 45, Hadith 61
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6239

The above hadith has been transmitted by Hisham with the same chain.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ .

Reference	: Sahih Muslim 2572 d
In-book reference	: Book 45, Hadith 62
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6239

'A'isha reported:

Allah's Messenger (ﷺ) said: There is no trouble that comes to a believer except that it obliterates from his sins, even if it is the pricking of a thorn

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، وَيُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلاَّ كُفِّرَ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُهَا " .

Reference : Sahih Muslim 2572 e
In-book reference : Book 45, Hadith 63
USC-MSA web (English) reference : Book 32, Hadith 6239
(deprecated numbering scheme)

'A'isha said:

No trouble comes to a believer even if it is the pricking of a thorn that it becomes (the means) whereby his sins are effaced or his sins are obliterated. Yazid says: He does not know which word 'Urwa said (whether he said Qussa or Kuffira).

حَدَّثَنَا أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ حَتَّى الشَّوْكَةِ إِلاَّ قُصَّ بِهَا مِنْ خَطَايَاهُ أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ " . لاَ يَدْرِي يَزِيدُ أَيَّتُهُمَا قَالَ عُرْوَةُ .

Reference : Sahih Muslim 2572 f
In-book reference : Book 45, Hadith 64
USC-MSA web (English) reference : Book 32, Hadith 6240
(deprecated numbering scheme)

'A'isha reported:

I heard Allah's Messenger (ﷺ) as saying: There is nothing (in the form of trouble) that comes to a believer even if it is the pricking of a thorn that there is decreed for him by Allah good or his sins are obliterated.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا حَيْوَةُ، حَدَّثَنَا ابْنُ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنْ شَىْءٍ يُصِيبُ الْمُؤْمِنَ حَتَّى الشَّوْكَةِ تُصِيبُهُ إِلاَّ كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ " .

Reference : Sahih Muslim 2572 g
In-book reference : Book 45, Hadith 65
USC-MSA web (English) reference : Book 32, Hadith 6241
(deprecated numbering scheme)

Abu Sa'id and abu Huraira reported that they heard Allah's Messenger (ﷺ) as saying:

Never a believer is stricken with discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ، كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، وَأَبِي، هُرَيْرَةَ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ وَلاَ نَصَبٍ وَلاَ سَقَمٍ وَلاَ حَزَنٍ حَتَّى الْهَمِّ يُهَمُّهُ إِلاَّ كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ " .

Reference : Sahih Muslim 2573
In-book reference : Book 45, Hadith 66

USC-MSA web (English) reference : Book 32, Hadith 6242
(deprecated numbering scheme)

Abu Huraira reported that when this verse was revealed:

" Whoever does evil will be requited for it", and when this was conveyed to the Muslims they were greatly perturbed. Thereupon Allah's Messenger (ﷺ) said: Be moderate and stand firm in trouble that falls to the lot of a Muslim (as that) is an expiation for him; even stumbling on the path or the prickin of a thorn (are an expiation for him). Muslim said that 'Umar b. Abd al-Rahman Muhaisin was from amongst the people of Mecca.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِقُتَيْبَةَ - حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ مُحَيْصِنٍ، شَيْخٍ مِنْ قُرَيْشٍ سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا نَزَلَتْ{ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ}بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَارِبُوا وَسَدِّدُوا فَفِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ حَتَّى النَّكْبَةِ يُنْكَبُهَا أَوِ الشَّوْكَةِ يُشَاكُهَا " . قَالَ مُسْلِمٌ هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْصِنٍ مِنْ أَهْلِ مَكَّةَ .

Reference : Sahih Muslim 2574
In-book reference : Book 45, Hadith 67
USC-MSA web (English) reference : Book 32, Hadith 6243
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Messenger (ﷺ) visited Umm Sa'ib or Umm Musayyib and said:

Umm Sa'ib or Umm Musayyib. why is it that you are shivering? She said:" It is fever and may it not be blessed by Allah, whereupon he (the Holy Prophet) said: Don't curse fever for it expiates the sin of the children of Adam just as furnace removes the alloy of iron.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ، حَدَّثَنِي أَبُو الزُّبَيْرِ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَخَلَ عَلَى أُمِّ السَّائِبِ أَوْ أُمِّ الْمُسَيَّبِ فَقَالَ " مَا لَكِ يَا أُمَّ السَّائِبِ أَوْ يَا أُمَّ الْمُسَيَّبِ تُزَفْزِفِينَ " . قَالَتِ الْحُمَّى لاَ بَارَكَ اللَّهُ فِيهَا . فَقَالَ " لاَ تَسُبِّي الْحُمَّى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ " .

Reference : Sahih Muslim 2575
In-book reference : Book 45, Hadith 68
USC-MSA web (English) reference : Book 32, Hadith 6244
(deprecated numbering scheme)

'Ata' b. Abi Rabih said:

Ibn Abbas said to me: May I show you a woman of Paradise? I said: Yes. He said: Here is this dark-complexioned woman. She came to Allah's Apostle (ﷺ) and said: I am suffering from falling sickness and I become naked; supplicate Allah for me, whereupon he (the Holy Prophet) said: Show endurance as you can do and there would be Paradise for you and, if you desire, I supplicate Allah that He may cure you. She said: I am prepared to show endurance (but the unbearable trouble is) that I become naked, so supplicate Allah that He should not let me become naked, so he supplicated for her.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَبِشْرُ بْنُ الْمُفَضَّلِ، قَالاَ حَدَّثَنَا عِمْرَانُ أَبُو بَكْرٍ، حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، قَالَ قَالَ لِي ابْنُ عَبَّاسٍ أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى . قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صلى الله عليه

وسلم قَالَتْ إِنِّي أُصْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي ‏.‏ قَالَ ‏"‏ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ ‏.‏ قَالَتْ أَصْبِرُ ‏.‏ قَالَتْ فَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لاَ أَتَكَشَّفَ ‏.‏ فَدَعَا لَهَا ‏.‏

Reference : Sahih Muslim 2576
In-book reference : Book 45, Hadith 69
USC-MSA web (English) reference : Book 32, Hadith 6245
(deprecated numbering scheme)

(15) Chapter: The Prohibition Of Oppression

(15) باب تَحْرِيمِ الظُّلْمِ

Abu Dharr reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, said:

My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon. O My servants, you can neither do Me any harm nor can you do Me any good. O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns even, become (equal in) God-conscious like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not. in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it. My servants, these for you I shall reward you for thern, so he who deeds of yours which I am recording finds good should praise Allah and he who does not find that should not blame anyone but his ownself. Sa'id said that when Abu Idris Khaulini narrated this hadith he knelt upon his knees.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ الدَّارِمِيُّ، حَدَّثَنَا مَرْوَانُ، - يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا رَوَى عَنِ اللَّهِ، تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ ‏"‏ يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلاَ تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلاَّ كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ

أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ " . قَالَ سَعِيدٌ كَانَ أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ جَثَا عَلَى رُكْبَتَيْهِ .

Reference : Sahih Muslim 2577 a
In-book reference : Book 45, Hadith 70
USC-MSA web (English) reference : Book 32, Hadith 6246
(deprecated numbering scheme)

The hadith is narrated through Abu Mushir from Sa'id bin 'Abdil'Aziz except that the previous hadith through Marwan was the more complete of the two.

حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا أَبُو مُسْهِرٍ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ مَرْوَانَ أَتَمُّهُمَا حَدِيثًا .

Reference : Sahih Muslim 2577 b
In-book reference : Book 45, Hadith 71
USC-MSA web (English) reference : Book 32, Hadith 6246
(deprecated numbering scheme)

This hadith is also transmitted through Ibna Bashr and Muhammad bin Muhammad through Abu Mashur through the same chain, narrated to its (full) extent

قَالَ أَبُو إِسْحَاقَ حَدَّثَنَا بِهَذَا الْحَدِيثِ الْحَسَنُ، وَالْحُسَيْنُ، ابْنَا بِشْرٍ وَمُحَمَّدُ بْنُ يَحْيَى قَالُوا حَدَّثَنَا أَبُو مُسْهِرٍ، . فَذَكَرُوا الْحَدِيثَ بِطُولِهِ .

Reference : Sahih Muslim 2577 c
In-book reference : Book 45, Hadith 72
USC-MSA web (English) reference : Book 32, Hadith 6246
(deprecated numbering scheme)

Abu Dharr reported Allah's Messenger (ﷺ) as saying that he reported it from his Lord, the Exalted and Glorious:

Verily I have made oppression unlawful for Me and for My servants too, so do not commit oppression. The rest of the hadith is the same.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلاَهُمَا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ، الْوَارِثِ حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى " إِنِّي حَرَّمْتُ عَلَى نَفْسِي الظُّلْمَ وَعَلَى عِبَادِي فَلاَ تَظَالَمُوا " . وَسَاقَ الْحَدِيثَ بِنَحْوِهِ وَحَدِيثُ أَبِي إِدْرِيسَ الَّذِي ذَكَرْنَاهُ أَتَمُّ مِنْ هَذَا .

Reference : Sahih Muslim 2577 d
In-book reference : Book 45, Hadith 73
USC-MSA web (English) reference : Book 32, Hadith 6247
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said:

Be on your guardagainst committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against pettimindedness for pettimindedness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ عُبَيْدِ، اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ " .

Reference : Sahih Muslim 2578
In-book reference : Book 45, Hadith 74
USC-MSA web (English) reference : Book 32, Hadith 6248
(deprecated numbering scheme)

Ibu 'Umar reported Allah's Messenger (ﷺ) as saying:

Oppression is the darkness on the Day of Resurrection.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ، عَنْ عَبْدِ اللَّهِ، بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2579
In-book reference : Book 45, Hadith 75
USC-MSA web (English) reference : Book 32, Hadith 6249
(deprecated numbering scheme)

Salim reported on the authority of his father that Allah's Messenger (ﷺ) said:

A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brot'ier, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2580
In-book reference : Book 45, Hadith 76
USC-MSA web (English) reference : Book 32, Hadith 6250
(deprecated numbering scheme)

Abu Huraira. reported Allah's Messenger (ﷺ) as saying:

Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrecton with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَتَدْرُونَ مَا الْمُفْلِسُ " . قَالُوا الْمُفْلِسُ فِينَا مَنْ لاَ دِرْهَمَ لَهُ وَلاَ مَتَاعَ . فَقَالَ " إِنَّ الْمُفْلِسَ مِنْ

أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاَةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ " .

Reference	: Sahih Muslim 2581
In-book reference	: Book 45, Hadith 77
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6251

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The claimants would get their claims on the Day of Ressurection so much so that the hornless sheep would get its claim from the horned sheep.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ " .

Reference	: Sahih Muslim 2582
In-book reference	: Book 45, Hadith 78
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6252

Abu Musa reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, grants respite to the oppessor. But when He lays Hand upon him, He does not then let him off. Re (the Holy Prophet) then recited this verse:" Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe" (xi. 103).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ " . ثُمَّ قَرَأَ { وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ}

Reference	: Sahih Muslim 2583
In-book reference	: Book 45, Hadith 79
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6253

(16) Chapter: Supporting One's Brother Whether He Is Doing Wrong Or Being Wronged

(16) باب نَصْرِ الأَخِ ظَالِمًا أَوْ مَظْلُومًا

Jabir b. Abdullah reported that two young men, one from the Muhajirin (emigrants) and the other one from the Angr (helpers) fell into dispute and the Muhajir called his fellow Muhajirin, and the Ansari (the helper) called the Ansar (for help). In the meanwhile, Allah's Messenger (ﷺ) came there and said:

What is this, the proclamation of the days of jahiliya (ignorance)? They said: Allah's Messenger, there is nothing serious. The two young men fell into dispute and the one struck at the back of the other. Thereupon he (the Holy Prophet) said: Well, a person should help his brother whether he is an oppressor or an oppressed. If he is the oppressor he should prevent him from doing it, for that is his help; and if he is the oppressed he should be helped (against oppression).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ اقْتَتَلَ غُلاَمَانِ غُلاَمٌ مِنَ الْمُهَاجِرِينَ وَغُلاَمٌ مِنَ الأَنْصَارِ فَنَادَى الْمُهَاجِرُ أَوِ الْمُهَاجِرُونَ يَا لَلْمُهَاجِرِينَ . وَنَادَى الأَنْصَارِيُّ يَا لَلأَنْصَارِ . فَخَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " مَا هَذَا دَعْوَى أَهْلِ الْجَاهِلِيَّةِ " . قَالُوا لاَ يَا رَسُولَ اللَّهِ إِلاَّ أَنَّ غُلاَمَيْنِ اقْتَتَلاَ فَكَسَعَ أَحَدُهُمَا الآخَرَ قَالَ " فَلاَ بَأْسَ وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا إِنْ كَانَ ظَالِمًا فَلْيَنْهَهُ فَإِنَّهُ لَهُ نَصْرٌ وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ " .

Reference : Sahih Muslim 2584 a
In-book reference : Book 45, Hadith 80
USC-MSA web (English) reference : Book 32, Hadith 6254
(deprecated numbering scheme)

Jabir b. Abdullah reported:

We were along with Allah's Messenger (ﷺ) in an expedition that a person from amongst the emigrants struck at the back of a person from the Ansir. The Ansiri said: O Ansar! And the Muhijir said: O Emigrants! Thereupon Allah's Messenger (ﷺ) said: What are these proclamations of the Days of Ignorance? They said: Allah's Messenger, a person from the emigrants struck at the back of an Ansari, whereupon he said: It is something disgusting. 'Abdullah b. Ubayy heard it and said: They have indeed done it. By Allah, when we would return to Medina the respectable amongst them (the Ansar) would turn away the mean (the emigrants). Thereupon 'Umar said: Permit me so that I should strike the neck of this hypocrite. But he (the Holy Prophet) said: Leave him, the people may not say that Muhammad kills his companions.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، وَابْنُ أَبِي، عُمَرَ - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدَةَ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ قَالَ سَمِعَ عَمْرٌو، جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ فَقَالَ الأَنْصَارِيُّ يَا لَلأَنْصَارِ وَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ " . قَالُوا يَا رَسُولَ اللَّهِ كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ . فَقَالَ " دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ " . فَسَمِعَهَا عَبْدُ اللَّهِ بْنُ أُبَىٍّ فَقَالَ قَدْ فَعَلُوهَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ . قَالَ عُمَرُ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ فَقَالَ " دَعْهُ لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ " .

Reference : Sahih Muslim 2584 b
In-book reference : Book 45, Hadith 81
USC-MSA web (English) reference : Book 32, Hadith 6255
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that a person from the emigrants struck the back of an Ansari. He came to Allah's Apostle (ﷺ) and asked for compensation. Thereupon Allah's Apostle (ﷺ) said:

Leave it. for it is something disgusting. Ibn Mansur said that in the narration transmitted on the authority of Amr (these words are also found):" I heard Jabir."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَسَأَلَهُ الْقَوَدَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ " . قَالَ ابْنُ مَنْصُورٍ فِي رِوَايَتِهِ عَمْرٌو قَالَ سَمِعْتُ جَابِرًا .

Reference : Sahih Muslim 2584 c
In-book reference : Book 45, Hadith 82
USC-MSA web (English) reference : Book 32, Hadith 6256
(deprecated numbering scheme)

(17) Chapter: The Mutual Mercy, Compassion And Support Of The Believers

(17) باب تَرَاحُمِ الْمُؤْمِنِينَ وَتَعَاطُفِهِمْ وَتَعَاضُدِهِمْ

Abu Musa reported Allah's Messenger (ﷺ) as saying:

A believer is like a brick for another believer, the one supporting the other.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو عَامِرٍ الأَشْعَرِيُّ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، وَابْنُ، إِدْرِيسَ وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا " .

Reference : Sahih Muslim 2585
In-book reference : Book 45, Hadith 83
USC-MSA web (English) reference : Book 32, Hadith 6257
(deprecated numbering scheme)

Nu'man b. Bashir reported Allah's Messenger (ﷺ) as saying:

The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى " .

Reference : Sahih Muslim 2586 a
In-book reference : Book 45, Hadith 84
USC-MSA web (English) reference : Book 32, Hadith 6258
(deprecated numbering scheme)

Nu'man b. Bashir reported a hadith like this from Allah's Apostle (ﷺ).

حَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ، أَخْبَرَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ، بَشِيرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ .

Reference : Sahih Muslim 2586 b
In-book reference : Book 45, Hadith 85
USC-MSA web (English) reference : Book 32, Hadith 6259
(deprecated numbering scheme)

Nu'man b. Bashir reported Allah's Messenger (ﷺ) as saying:

The believers are like one person; if his head aches, the whole body aches with fever and sleeplessness.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنِ اشْتَكَى رَأْسُهُ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ " .

Reference : Sahih Muslim 2586 c
In-book reference : Book 45, Hadith 86
USC-MSA web (English) reference : Book 32, Hadith 6260
(deprecated numbering scheme)

Nu'man b. Bashir reported that Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ إِنِ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنِ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ " .

Reference : Sahih Muslim 2586 d
In-book reference : Book 45, Hadith 87
USC-MSA web (English) reference : Book 32, Hadith 6261
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of Nu'man b. Bashir through another chain of transmitters.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ، بْنِ بَشِيرٍ عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ .

Reference : Sahih Muslim 2586 e
In-book reference : Book 45, Hadith 88
USC-MSA web (English) reference : Book 32, Hadith 6262
(deprecated numbering scheme)

(18) Chapter: The Prohibition Of Reviling

(18) باب النَّهْىِ عَنِ السِّبَابِ،

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When two persons indulge in hurling (abuses) upon one another, it would be the first one who would be the sinner so long as the oppressed does not transgress the limits.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُسْتَبَّانِ مَا قَالاَ فَعَلَى الْبَادِئِ مَا لَمْ يَعْتَدِ الْمَظْلُومُ " .

Reference : Sahih Muslim 2587
In-book reference : Book 45, Hadith 89
USC-MSA web (English) reference : Book 32, Hadith 6263
(deprecated numbering scheme)

(19) Chapter: It Is Recommend To Forgive And Be Humble

(19) باب اسْتِحْبَابِ الْعَفْوِ وَالتَّوَاضُعِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Charity does not in any way decrease the wealth and the servant who forgives Allah adds to his respect, and the one who shows humility Allah elevates him in the estimation (of the people).

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ " .

Reference : Sahih Muslim 2588
In-book reference : Book 45, Hadith 90
USC-MSA web (English) reference : Book 32, Hadith 6264
(deprecated numbering scheme)

(20) Chapter: The Prohibition Of Backbiting

(20) باب تَحْرِيمِ الْغِيبَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَتَدْرُونَ مَا الْغِيبَةُ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ " . قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ " إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ " .

Reference : Sahih Muslim 2589
In-book reference : Book 45, Hadith 91
USC-MSA web (English) reference : Book 32, Hadith 6265
(deprecated numbering scheme)

(21) Chapter: Glad Tidings That Whomever Allah Conceals In This World He Will Conceal Him In The Hereafter

(21) باب بِشَارَةِ مَنْ سَتَرَ اللَّهُ تَعَالَى عَيْبَهُ فِي الدُّنْيَا بِأَنْ يَسْتُرَ عَلَيْهِ فِي الآخِرَةِ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

The servant (whose fault) Allah conceals in this world, Allah would also conceal (his faults) on the Day of Resurrection.

حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2590 a
In-book reference : Book 45, Hadith 92
USC-MSA web (English) reference : Book 32, Hadith 6266
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

The servant (who conceals) the faults of others in this world, Allah would conceal his faults on the Day of Resurrection.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2590 b
In-book reference : Book 45, Hadith 93
USC-MSA web (English) reference : Book 32, Hadith 6267
(deprecated numbering scheme)

(22) Chapter: Being Kind To Protect Oneself From Another's Vile Behavior

(22) باب مُدَارَاةِ مَنْ يُتَّقَى فُحْشُهُ

A'isha reported that a person sought permission from Allah's Apostle (ﷺ) to see him. He said:

Grant him permission. (and also added:) He is a bad son of his tribe or he is a bad person of his tribe. When he came in he used kind words for him. 'A'isha reported that she said: Allah's Messenger, you said about him what you had to say and then you treated him with kindness. He said: A'isha, verily in the eye of Allah, worst amongst the person in rank on the Day of Resurrection is one whom the people abandon or desert out of the fear of indecency.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ حَدَّثَنَا سُفْيَانُ، - وَهُوَ ابْنُ عُيَيْنَةَ - عَنِ ابْنِ الْمُنْكَدِرِ، سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ، يَقُولُ حَدَّثَتْنِي عَائِشَةُ، أَنَّ رَجُلاً، اسْتَأْذَنَ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " ائْذَنُوا لَهُ فَلَبِئْسَ ابْنُ الْعَشِيرَةِ أَوْ بِئْسَ رَجُلُ الْعَشِيرَةِ " . فَلَمَّا دَخَلَ عَلَيْهِ أَلاَنَ لَهُ الْقَوْلَ قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ قُلْتَ لَهُ الَّذِي قُلْتَ ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ قَالَ " يَا عَائِشَةُ إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ أَوْ تَرَكَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ " .

Reference	: Sahih Muslim 2591 a
In-book reference	: Book 45, Hadith 94
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6268

This hadith has been reported on the authority of Ibn Munkadir with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، كِلاَهُمَا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ الْمُنْكَدِرِ، فِي هَذَا الإِسْنَادِ . مِثْلَ مَعْنَاهُ غَيْرَ أَنَّهُ قَالَ " بِئْسَ أَخُو الْقَوْمِ وَابْنُ الْعَشِيرَةِ " .

Reference	: Sahih Muslim 2591 b
In-book reference	: Book 45, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6269

(23) Chapter: The Virtue Of Gentleness (23) باب فَضْلِ الرِّفْقِ

Jarir reported from Allah's Messenger (ﷺ):

He who is deprived of tenderly feelings is in fact deprived of good.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنَا مَنْصُورٌ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ " .

Reference	: Sahih Muslim 2592 a
In-book reference	: Book 45, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6270

Jarir reported Allah's Messenger (ﷺ) as saying:

He who is deprived of tenderly feelings is in fact deprived of good.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالُوا حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - كُلُّهُمْ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ، بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُمَا - قَالَ زُهَيْرٌ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ

عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، قَالَ سَمِعْتُ جَرِيرًا، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ " .

Reference : Sahih Muslim 2592 b
In-book reference : Book 45, Hadith 97
USC-MSA web (English) reference : Book 32, Hadith 6271
(deprecated numbering scheme)

Jarir b. 'Abdullah reported Allah's Apostle (ﷺ) as saying:

He who is deprived of tenderly feelings is in fact deprived of good and he who is deprived of tenderly feelings is in fact deprived of good.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ، قَالَ سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حُرِمَ الرِّفْقَ حُرِمَ الْخَيْرَ أَوْ مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ " .

Reference : Sahih Muslim 2592 c
In-book reference : Book 45, Hadith 98
USC-MSA web (English) reference : Book 32, Hadith 6272
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) said:

'A'isha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness).

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، - يَعْنِي بِنْتَ عَبْدِ الرَّحْمَنِ - عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ وَمَا لاَ يُعْطِي عَلَى مَا سِوَاهُ " .

Reference : Sahih Muslim 2593
In-book reference : Book 45, Hadith 99
USC-MSA web (English) reference : Book 32, Hadith 6273
(deprecated numbering scheme)

'A'isha, the wife of Allah's Apostle (ﷺ), reported Allah's Apostle (ﷺ) as saying:

Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ، - وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِئٍ - عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الرِّفْقَ لاَ يَكُونُ فِي شَىْءٍ إِلاَّ زَانَهُ وَلاَ يُنْزَعُ مِنْ شَىْءٍ إِلاَّ شَانَهُ " .

Reference : Sahih Muslim 2594 a
In-book reference : Book 45, Hadith 100
USC-MSA web (English) reference : Book 32, Hadith 6274
(deprecated numbering scheme)

This hadith has been reported by Miqdam b. Shuraih b. Hani with the same chain of transmitters but with this addition:

" 'A'isha mounted upon a wild camel and she began to make that go round and round. Thereupon Allah's Messenger (ﷺ) said: You should show kindness, and then he made a mention of this hadith.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ الْمِقْدَامَ بْنَ شُرَيْحِ بْنِ هَانِئٍ، بِهَذَا الإِسْنَادِ وَزَادَ فِي الْحَدِيثِ رَكِبَتْ عَائِشَةُ بَعِيرًا فَكَانَتْ فِيهِ صُعُوبَةٌ فَجَعَلَتْ تُرَدِّدُهُ فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " **عَلَيْكِ بِالرِّفْقِ** " . ثُمَّ ذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2594 b
In-book reference : Book 45, Hadith 101
USC-MSA web (English) reference : Book 32, Hadith 6275
(deprecated numbering scheme)

(24) Chapter: The Prohibition Of Cursing Animals Etc. (24) باب النَّهْىِ عَنْ لَعْنِ الدَّوَابِّ، وَغَيْرِهَا،

'Imran b. Husain reported:

We were with Allah's Messenger (ﷺ) in some of his journeys and there was a woman from the Ansar riding a she-camel that it shied and she invoked curse upon that. Allah's Messenger (ﷺ) heard it and said: Unload that and set it free for it is accursed. 'Imran said: I still perceive that (dromedary) walking amongst people and none taking any notice of that.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ، حُصَيْنٍ قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَسْفَارِهِ وَامْرَأَةٌ مِنَ الأَنْصَارِ عَلَى نَاقَةٍ فَضَجِرَتْ فَلَعَنَتْهَا فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " **خُذُوا مَا عَلَيْهَا وَدَعُوهَا فَإِنَّهَا مَلْعُونَةٌ** " . قَالَ عِمْرَانُ فَكَأَنِّي أَرَاهَا الآنَ تَمْشِي فِي النَّاسِ مَا يَعْرِضُ لَهَا أَحَدٌ .

Reference : Sahih Muslim 2595 a
In-book reference : Book 45, Hadith 102
USC-MSA web (English) reference : Book 32, Hadith 6276
(deprecated numbering scheme)

'Imran reported:

I perceive as if I am looking towards that dromedary, and in the hadith transmitted on the authority of Thaqafi (the words are):" Unload it and make its back bare for it is accursed."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو الرَّبِيعِ، قَالاَ حَدَّثَنَا حَمَّادٌ، وَهُوَ ابْنُ زَيْدٍ ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الثَّقَفِيُّ، كِلاَهُمَا عَنْ أَيُّوبَ، بِإِسْنَادِ إِسْمَاعِيلَ . نَحْوَ حَدِيثِهِ إِلاَّ أَنَّ فِي حَدِيثِ حَمَّادٍ قَالَ عِمْرَانُ فَكَأَنِّي أَنْظُرُ إِلَيْهَا نَاقَةً وَرْقَاءَ وَفِي حَدِيثِ الثَّقَفِيِّ فَقَالَ " **خُذُوا مَا عَلَيْهَا وَأَعْرُوهَا فَإِنَّهَا مَلْعُونَةٌ** " .

Reference : Sahih Muslim 2595 b
In-book reference : Book 45, Hadith 103
USC-MSA web (English) reference : Book 32, Hadith 6277
(deprecated numbering scheme)

Abu Burza al-Aslami reported that a slave-girl was riding a dromedary and there was also the luggage of people upon it. that she suddenly saw Allah's Apostle (ﷺ). The way of the mountain was narrow and she said (to that dromedary):

Go ahead (but that dromedary did not move). She (that slave-girl), out of anger, said: O Allah, let that (dromedary) be damned. Thereupon Allah's Apostle (ﷺ) said: Let the dromedary on which the curse has been invoked not proceed with us.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، قَالَ بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ إِذْ بَصُرَتْ بِالنَّبِيِّ صلى الله عليه وسلم وَتَضَايَقَ بِهِمُ الْجَبَلُ فَقَالَتْ حَلْ اللَّهُمَّ الْعَنْهَا . قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُصَاحِبُنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ " .

Reference : Sahih Muslim 2596 a
In-book reference : Book 45, Hadith 104
USC-MSA web (English) reference : Book 32, Hadith 6278
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters but with a variation of words (and that is):

" By Allah, let that accompany us not which has been damned, or he said like it."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، ح وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - جَمِيعًا عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ وَزَادَ فِي حَدِيثِ الْمُعْتَمِرِ " لاَ ايْمُ اللَّهِ لاَ تُصَاحِبُنَا رَاحِلَةٌ عَلَيْهَا لَعْنَةٌ مِنَ اللَّهِ " . أَوْ كَمَا قَالَ .

Reference : Sahih Muslim 2596 b
In-book reference : Book 45, Hadith 105
USC-MSA web (English) reference : Book 32, Hadith 6279
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

It does not seem proper for a Siddiq that he should be an invoker of curse.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ، - وَهُوَ ابْنُ بِلاَلٍ - عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّانًا " .

Reference : Sahih Muslim 2597 a
In-book reference : Book 45, Hadith 106
USC-MSA web (English) reference : Book 32, Hadith 6280
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Kuraib with the same chain of transmitters.

حَدَّثَنِيهِ أَبُو كُرَيْبٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ، الرَّحْمَنِ بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2597 b
In-book reference : Book 45, Hadith 107
USC-MSA web (English) reference : Book 32, Hadith 6280
(deprecated numbering scheme)

Zaid b. Aslam reported that 'Abd al-Malik b. Marwan sent some domestic goods for decoration to Umm Darda' on his own behalf, and when it was night 'Abd al-Malik got up and called for the servant. It seemed as if he (the servant) was late (in responding to his call), so he ('Abd al-Malik) invoked curse upon him, and when it was morning Umm Darda' said to him:

I heard you cursing your servant during the night when you called him, and she said: I heard Abu Darda' as saying that Allah's Messenger (ﷺ) said: The invoker of curse would neither be intercessor nor witness on the Day of Resurrection.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الْمَلِكِ، بْنَ مَرْوَانَ بَعَثَ إِلَى أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ فَلَمَّا أَنْ كَانَ ذَاتَ لَيْلَةٍ قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ فَدَعَا خَادِمَهُ فَكَأَنَّهُ أَبْطَأَ عَلَيْهِ فَلَعَنَهُ فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ سَمِعْتُكَ اللَّيْلَةَ لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ . فَقَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلاَ شُهَدَاءَ يَوْمَ الْقِيَامَةِ " .

Reference	: Sahih Muslim 2598 a
In-book reference	: Book 45, Hadith 108
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6281

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو غَسَّانَ الْمِسْمَعِيُّ وَعَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ قَالُوا حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، فِي هَذَا الإِسْنَادِ بِمِثْلِ مَعْنَى حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ .

Reference	: Sahih Muslim 2598 b
In-book reference	: Book 45, Hadith 109
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6282

Umm Darda' reported on the authority of Abu Darda' as saying:

I heard Allah's Messenger (ﷺ) as saying: The invoker of curse would neither be witness nor intercessor on the Day of Resurrection.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، وَأَبِي، حَازِمٍ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّعَّانِينَ لاَ يَكُونُونَ شُهَدَاءَ وَلاَ شُفَعَاءَ يَوْمَ الْقِيَامَةِ " .

Reference	: Sahih Muslim 2598 c
In-book reference	: Book 45, Hadith 110
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6283

Abu Huraira reported it was said to Allah's Messenger (ﷺ):

Invoke curse upon the polytheists, whereupon he said: I have not been sent as the invoker of curse, but" I have been sent as mercy."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ، - يَعْنِيَانِ الْفَزَارِيَّ - عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ " إِنِّي لَمْ أُبْعَثْ لَعَّانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً " .

Reference	: Sahih Muslim 2599
In-book reference	: Book 45, Hadith 111
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6284

(25) Chapter: Whomever Is Cursed, Reviled Or Prayed Against By The Prophet (SAW) When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him

(25) باب مَنْ لَعَنَهُ النَّبِيُّ صلى الله عليه وسلم أَوْ سَبَّهُ أَوْ دَعَا عَلَيْهِ

A'isha reported that two persons visited Allah's Messenger (ﷺ) and both of them talked about a thing, of which I am not aware, but that annoyed him and he invoked curse upon both of them and hurled malediction, and when they went out I said:

Allah's Messenger, the good would reach everyone but it would not reach these two. He said: Why so? I said: Because you have invoked curse and hurled malediction upon both of them. He said: Don't you know that I have made condition with my Lord saying thus: O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلاَنِ فَكَلَّمَاهُ بِشَىْءٍ لاَ أَدْرِي مَا هُوَ فَأَغْضَبَاهُ فَلَعَنَهُمَا وَسَبَّهُمَا فَلَمَّا خَرَجَا قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هَذَانِ قَالَ " وَمَا ذَاكِ " . قَالَتْ قُلْتُ لَعَنْتَهُمَا وَسَبَبْتَهُمَا قَالَ " أَوَمَا عَلِمْتِ مَا شَارَطْتُ عَلَيْهِ رَبِّي قُلْتُ اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ فَأَىُّ الْمُسْلِمِينَ لَعَنْتُهُ أَوْ سَبَبْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا " .

Reference : Sahih Muslim 2600 a
In-book reference : Book 45, Hadith 112
USC-MSA web (English) reference : Book 32, Hadith 6285
(deprecated numbering scheme)

This hadith has been reported on the authority of A'mash with the same chain of transmitters and the hadith transmitted on the authority of 'Isa (the words are):

" He had a private meeting with them and hurled malediction upon them and cursed them and sent them out."

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَاهُ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ جَرِيرٍ وَقَالَ فِي حَدِيثِ عِيسَى فَخَلَوَا بِهِ فَسَبَّهُمَا وَلَعَنَهُمَا وَأَخْرَجَهُمَا .

Reference : Sahih Muslim 2600 b
In-book reference : Book 45, Hadith 113
USC-MSA web (English) reference : Book 32, Hadith 6286
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

O Allah, I am a human being and for any person amongst Muslims upon whom I hurl malediction or invoke curse or give him whipping make it a source of purity and mercy.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ لَعَنْتُهُ أَوْ جَلَدْتُهُ فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً " .

Reference : Sahih Muslim 2601 a
In-book reference : Book 45, Hadith 114
USC-MSA web (English) reference : Book 32, Hadith 6287
(deprecated numbering scheme)

Jabir reported Allah's Apostle (ﷺ) a hadith like it but with a slight variation of wording.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ إِلاَّ أَنَّ فِيهِ " زَكَاةً وَأَجْرًا " .

Reference : Sahih Muslim 2602 a
In-book reference : Book 45, Hadith 115
USC-MSA web (English) reference : Book 32, Hadith 6288
(deprecated numbering scheme)

This hadith has been transmitted on the authority of A'mash and in the hadith transmitted on the authority of 'Isa the words are:

Make it a source of reward, and in the hadith transmitted on the authority of Abu Huraira (the words are):" Make it a source of mercy."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِإِسْنَادِ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ . مِثْلَ حَدِيثِهِ غَيْرَ أَنَّ فِي، حَدِيثِ عِيسَى جَعَلَ " وَأَجْرًا " . فِي حَدِيثِ أَبِي هُرَيْرَةَ وَجَعَلَ " وَرَحْمَةً " . فِي حَدِيثِ جَابِرٍ .

Reference : Sahih Muslim 2602 b
In-book reference : Book 45, Hadith 116
USC-MSA web (English) reference : Book 32, Hadith 6289
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

O Allah, I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " اللَّهُمَّ إِنِّي أَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَإِنَّمَا أَنَا بَشَرٌ فَأَىُّ الْمُؤْمِنِينَ آذَيْتُهُ شَتَمْتُهُ لَعَنْتُهُ جَلَدْتُهُ فَاجْعَلْهَا لَهُ صَلاَةً وَزَكَاةً وَقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2601 b
In-book reference : Book 45, Hadith 117
USC-MSA web (English) reference : Book 32, Hadith 6290
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Zinad with a slight variation of wording.

حَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، بِهَذَا الإِسْنَادِ نَحْوَهُ إِلاَّ أَنَّهُ قَالَ " أَوْ جَلَدُّهُ " . قَالَ أَبُو الزِّنَادِ وَهِيَ لُغَةُ أَبِي هُرَيْرَةَ وَإِنَّمَا هِيَ " جَلَدْتُهُ " .

Reference : Sahih Muslim 2601 c
In-book reference : Book 45, Hadith 118
USC-MSA web (English) reference : Book 32, Hadith 6291
(deprecated numbering scheme)

A hadith like this has been reported on the authority of Abu Huraira through another chain of transmitters.

حَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ ‏.‏

Reference : Sahih Muslim 2601 d
In-book reference : Book 45, Hadith 119
USC-MSA web (English) reference : Book 32, Hadith 6292
(deprecated numbering scheme)

Salim, the freed slave of Nasriyyin, said:

I heard Abu Huraira as saying that he heard Allah's Messenger (ﷺ) as saying: O Allah, Muhammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break: For a believer whom I give any trouble or invoke curse or beat, make that an expiation (of his sins and a source of) his nearness to Thee on the Day of Resurrection.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ، مَوْلَى النَّصْرِيِّينَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ اللَّهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ وَإِنِّي قَدِ اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ أَوْ سَبَبْتُهُ أَوْ جَلَدْتُهُ فَاجْعَلْهَا لَهُ كَفَّارَةً وَقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2601 e
In-book reference : Book 45, Hadith 120
USC-MSA web (English) reference : Book 32, Hadith 6293
(deprecated numbering scheme)

Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying:

O Allah, for any believing servant whom I curse make that as a source of nearness to Thee on the Day of Resurrection.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ اللَّهُمَّ فَأَيُّمَا عَبْدٍ مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2601 f
In-book reference : Book 45, Hadith 121
USC-MSA web (English) reference : Book 32, Hadith 6294
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

I have held covenant with Thee which Thou wouldst not break, so for any believer whom I curse or beat, make that an expiation on the Day of Resurrection.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ اللَّهُمَّ إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ أَوْ جَلَدْتُهُ فَاجْعَلْ ذَلِكَ كَفَّارَةً لَهُ يَوْمَ الْقِيَامَةِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2601 g
In-book reference : Book 45, Hadith 122
USC-MSA web (English) reference : Book 32, Hadith 6295
(deprecated numbering scheme)

Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying:

I am a human being and I have made this term with my Lord, the Exalted and Glorious: For any servant amongst Muslims whom I curse or scold, make that a source of purity and reward. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّمَا أَنَا بَشَرٌ وَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي عَزَّ وَجَلَّ أَىُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ شَتَمْتُهُ أَنْ يَكُونَ ذَلِكَ لَهُ زَكَاةً وَأَجْرًا " .

حَدَّثَنِيهِ ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا رَوْحٌ، ح وَحَدَّثَنَاهُ عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference	: Sahih Muslim 2602 c, d
In-book reference	: Book 45, Hadith 123
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6296

Anas b. Malik reported that there was an orphan girl with Umm Sulaim (who was the mother of Anas). Allah's Messenger (ﷺ) saw that orphan girl and said:

O, it is you; you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim weeping. Umm Sulaim said: O daughter, what is the matter with you? She said: Allah's Apostle (ﷺ) has invoked curse upon me that I should not grow in age and thus I would never grow in age, or she said, in my (length) of life. Umm Sulaim went out wrapping her head-dress hurriedly until she met Allah's Messenger (ﷺ). He said to her: Umm Sulaim, what is the matter with you? She said: Allah's Apostle, you invoked curse upon my orphan girl. He said: Umm Sulaim, what is that? She said: She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life. Allah's Messenger (ﷺ) smiled and then said: Umm Sulaim, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: 1 am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا عُمَرُ، بْنُ يُونُسَ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةٌ وَهِيَ أُمُّ أَنَسٍ فَرَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْيَتِيمَةَ فَقَالَ " آنْتِ هِيَهْ لَقَدْ كَبِرْتِ لاَ كَبِرَ سِنُّكِ " . فَرَجَعَتِ الْيَتِيمَةُ إِلَى أُمِّ سُلَيْمٍ تَبْكِي فَقَالَتْ أُمُّ سُلَيْمٍ مَا لَكِ يَا بُنَيَّةُ قَالَتِ الْجَارِيَةُ دَعَا عَلَىَّ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَنْ لاَ يَكْبَرَ سِنِّي فَالآنَ لاَ يَكْبَرُ سِنِّي أَبَدًا - أَوْ قَالَتْ قَرْنِي - فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوثُ خِمَارَهَا حَتَّى لَقِيَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكِ يَا أُمَّ سُلَيْمٍ " . فَقَالَتْ يَا نَبِيَّ اللَّهِ أَدَعَوْتَ عَلَى يَتِيمَتِي قَالَ " وَمَا ذَاكِ يَا أُمَّ سُلَيْمٍ " . قَالَتْ زَعَمَتْ أَنَّكَ دَعَوْتَ أَنْ لاَ يَكْبَرَ سِنُّهَا وَلاَ يَكْبَرَ قَرْنُهَا - قَالَ - فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " يَا أُمَّ سُلَيْمٍ أَمَا تَعْلَمِينَ أَنَّ شَرْطِي عَلَى رَبِّي أَنِّي اشْتَرَطْتُ عَلَى رَبِّي فَقُلْتُ إِنَّمَا أَنَا بَشَرٌ أَرْضَى كَمَا يَرْضَى الْبَشَرُ وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ مِنْ أُمَّتِي بِدَعْوَةٍ لَيْسَ لَهَا بِأَهْلٍ أَنْ تَجْعَلَهَا لَهُ طَهُورًا وَزَكَاةً وَقُرْبَةً يُقَرِّبُهُ بِهَا مِنْهُ يَوْمَ الْقِيَامَةِ " . وَقَالَ أَبُو مَعْنٍ يُتَيِّمَةٌ . بِالتَّصْغِيرِ فِي الْمَوَاضِعِ الثَّلاَثَةِ مِنَ الْحَدِيثِ .

Reference : Sahih Muslim 2603
In-book reference : Book 45, Hadith 124
USC-MSA web (English) reference : Book 32, Hadith 6297
(deprecated numbering scheme)

Ibn Abbas reported:
I was playing with children that Allah's Messenger (ﷺ) happened to pass by (us). I hid myself behind the door. He (the Prophet) came and patted my shoulders and said: Go and call Mu'awiya. I returned and said: He is busy in taking food. He again asked me to go and call Mu'awiya to him. I went (and came back) and said that he was busy in taking food, whereupon he said: May Allah not fill his belly! Ibn Muthanna, said: I asked Umm Umayya what he meant by the word Hatani. He said: It means "he patted my shoulders."
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، ح وَحَدَّثَنَا ابْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَمْزَةَ الْقَصَّابِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَتَوَارَيْتُ خَلْفَ بَابٍ - قَالَ - فَجَاءَ فَحَطَأَنِي حَطْأَةً وَقَالَ " اذْهَبْ وَادْعُ لِي مُعَاوِيَةَ " . قَالَ فَجِئْتُ فَقُلْتُ هُوَ يَأْكُلُ - قَالَ - ثُمَّ قَالَ لِيَ " اذْهَبْ وَادْعُ لِي مُعَاوِيَةَ " . قَالَ فَجِئْتُ فَقُلْتُ هُوَ يَأْكُلُ فَقَالَ " لاَ أَشْبَعَ اللَّهُ بَطْنَهُ " . قَالَ ابْنُ الْمُثَنَّى قُلْتُ لأُمَيَّةَ مَا حَطَأَنِي قَالَ قَفَدَنِي قَفْدَةً .

Reference : Sahih Muslim 2604 a
In-book reference : Book 45, Hadith 125
USC-MSA web (English) reference : Book 32, Hadith 6298
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn Abbas with a slight variation of wording.
حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا أَبُو حَمْزَةَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ كُنْتُ أَلْعَبُ مَعَ الصِّبْيَانِ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَاخْتَبَأْتُ مِنْهُ . فَذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2604 b
In-book reference : Book 45, Hadith 126
USC-MSA web (English) reference : Book 32, Hadith 6299
(deprecated numbering scheme)

(26) Chapter: Criticism Of The One Who Is Two-Faced, And The Prohibition Of Doing That

(26) باب ذَمِّ ذِي الْوَجْهَيْنِ وَتَحْرِيمِ فِعْلِهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The worst amongst the people is the double-faced one; he comes to some people with one face and to others with the other face.
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ " .

Reference : Sahih Muslim 2526 c
In-book reference : Book 45, Hadith 127
USC-MSA web (English) reference : Book 32, Hadith 6300
(deprecated numbering scheme)

Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying:

The worst amongst people is one with the double face. He comes to some people with one face and to others with the other face.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ " .

Reference : Sahih Muslim 2526 d
In-book reference : Book 45, Hadith 128
USC-MSA web (English) reference : Book 32, Hadith 6301
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

You will find the worst amongst the people one having double face. He comes to some people with one face and to the others with the other face.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ح

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلاَءِ بِوَجْهٍ وَهَؤُلاَءِ بِوَجْهٍ " .

Reference : Sahih Muslim 2526 e
In-book reference : Book 45, Hadith 129
USC-MSA web (English) reference : Book 32, Hadith 6302
(deprecated numbering scheme)

(27) Chapter: The Prohibition Of Lying, And What Is Permitted Thereof

(27) باب تَحْرِيمِ الْكَذِبِ وَبَيَانِ مَا يُبَاحُ مِنْهُ

Humaid b. 'Abd al-Rahman b. 'Auf reported that his mother Umm Kulthum daughter of 'Uqba b. Abu Mu'ait, and she was one amongst the first emigrants who pledged allegiance to Allah's Apostle (ﷺ), as saying that she heard Allah's Messenger (ﷺ) as saying:

A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them).

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أُمَّهُ أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَكَانَتْ، مِنَ الْمُهَاجِرَاتِ الأُوَلِ اللاَّتِي بَايَعْنَ النَّبِيَّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَقُولُ " لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ وَيَقُولُ خَيْرًا وَيَنْمِي خَيْرًا " . قَالَ ابْنُ شِهَابٍ وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَىْءٍ مِمَّا يَقُولُ النَّاسُ كَذِبٌ إِلاَّ فِي ثَلاَثٍ الْحَرْبُ وَالإِصْلاَحُ بَيْنَ النَّاسِ وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا .

Reference : Sahih Muslim 2605 a

In-book reference : Book 45, Hadith 130
USC-MSA web (English) reference : Book 32, Hadith 6303
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ شِهَابٍ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ وَقَالَتْ وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَىْءٍ مِمَّا يَقُولُ النَّاسُ إِلاَّ فِي ثَلاَثٍ . بِمِثْلِ مَا جَعَلَهُ يُونُسُ مِنْ قَوْلِ ابْنِ شِهَابٍ .

Reference : Sahih Muslim 2605 b
In-book reference : Book 45, Hadith 131
USC-MSA web (English) reference : Book 32, Hadith 6304
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.

وَحَدَّثَنَاهُ عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ " وَنَمَى خَيْرًا " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 2605 c
In-book reference : Book 45, Hadith 132
USC-MSA web (English) reference : Book 32, Hadith 6305
(deprecated numbering scheme)

(28) Chapter: The Prohibition Of Malicious Gossip (Namimah)

(28) باب تَحْرِيمِ النَّمِيمَةِ

'Abdullah b. Mas'ud reported that Muhammad (ﷺ) said:

Should I inform you that slandering, that is in fact a tale-carrying which creates dissension amongst people, (and) he (further) said: The person tells the truth until he is recorded as truthful, and lie tells a lie until lie is recorded as a liar.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ إِنَّ مُحَمَّدًا صلى الله عليه وسلم قَالَ " أَلاَ أُنَبِّئُكُمْ مَا الْعَضْهُ هِيَ النَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ " . وَإِنَّ مُحَمَّدًا صلى الله عليه وسلم قَالَ " إِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا وَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا " .

Reference : Sahih Muslim 2606
In-book reference : Book 45, Hadith 133
USC-MSA web (English) reference : Book 32, Hadith 6306
(deprecated numbering scheme)

(29) Chapter: The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty

(29) باب قُبْحِ الْكَذِبِ وَحُسْنِ الصِّدْقِ وَفَضْلِهِ

'Abdullah reported Allah's Messenger (ﷺ) as saying:

Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا " .

Reference : Sahih Muslim 2607 a
In-book reference : Book 45, Hadith 134
USC-MSA web (English) reference : Book 32, Hadith 6307
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying:

Telling of truth is a virtue and virtue leads to Paradise and the servant who endeavours to tell the truth is recorded as truthful, and lie is obscenity and obscenity leads to Hell-Fire, and the servant who endeavours to tell a lie is recorded as a liar. Ibn Abu Shaiba reported this from Allah's Apostle (ﷺ).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الصِّدْقَ بِرٌّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِنَّ الْكَذِبَ فُجُورٌ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ كَذَّابًا " . قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2607 b
In-book reference : Book 45, Hadith 135
USC-MSA web (English) reference : Book 32, Hadith 6308
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، قَالاَ حَدَّثَنَا الأَعْمَشُ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا " .

Reference : Sahih Muslim 2607 c
In-book reference : Book 45, Hadith 136
USC-MSA web (English) reference : Book 32, Hadith 6309
(deprecated numbering scheme)

This hadith has been reported on the authority of A'mash with the same chain of transmitters and no mention is made in the hadith transmitted on the authority of 'Isa (of these words):

" He who endeavours to tell the truth and endeavours to tell a lie," and in the hadith transmitted on the authority of Mushir (the words are):" Until Allah records it".

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ، إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . وَلَمْ يَذْكُرْ فِي حَدِيثِ عِيسَى " وَيَتَحَرَّى الصِّدْقَ وَيَتَحَرَّى الْكَذِبَ " . وَفِي حَدِيثِ ابْنِ مُسْهِرٍ " حَتَّى يَكْتُبَهُ اللَّهُ " .

Reference : Sahih Muslim 2607 d
In-book reference : Book 45, Hadith 137
USC-MSA web (English) reference : Book 32, Hadith 6310
(deprecated numbering scheme)

(30) Chapter: The Virtue Of One Who Controls Himself At Times Of Anger, And What Takes Away Anger

(30) باب فَضْلِ مَنْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ وَبِأَىِّ شَىْءٍ يَذْهَبُ الْغَضَبُ

Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying:

Whom do you count as" Raqub" amongst you? They (his Companions) said: One who has no children (the children are born unto him but they do not survive). Thereupon he (the Holy Prophet) said: He is not a Raqub but Raqub is one who does not find his child as the forerunner (in Paradise). He then said: Whom do you count as a wrestler amongst you? We said: He who wrestles with persons. He said: No, it is not he but one who controls himself when in a fit of rage.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ " . قَالَ قُلْنَا الَّذِي لاَ يُولَدُ لَهُ . قَالَ " لَيْسَ ذَاكَ بِالرَّقُوبِ وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا " . قَالَ " فَمَا تَعُدُّونَ الصُّرَعَةَ فِيكُمْ " . قَالَ قُلْنَا الَّذِي لاَ يَصْرَعُهُ الرِّجَالُ . قَالَ " لَيْسَ بِذَلِكَ وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ " .

Reference : Sahih Muslim 2608 a
In-book reference : Book 45, Hadith 138
USC-MSA web (English) reference : Book 32, Hadith 6311
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَ مَعْنَاهُ .

Reference : Sahih Muslim 2608 b
In-book reference : Book 45, Hadith 139
USC-MSA web (English) reference : Book 32, Hadith 6312
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَعَبْدُ الأَعْلَى بْنُ حَمَّادٍ، قَالاَ كِلاَهُمَا قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ " .

Reference	: Sahih Muslim 2609 a
In-book reference	: Book 45, Hadith 140
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6313

Abu Huraira reported:

I heard Allah's Messenger (ﷺ) as saying: One is not strong because of one's wrestling skillfully. They said: Allah's Messenger, then who is strong? He said: He who controls his anger when he is in a fit of rage.

حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ " . قَالُوا فَالشَّدِيدُ أَيُّمَ هُوَ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ " .

Reference	: Sahih Muslim 2609 b
In-book reference	: Book 45, Hadith 141
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6314

This hadith has been reported on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 2609 c
In-book reference	: Book 45, Hadith 142
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6315

Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (ﷺ) and the eyes of one of them became red as embers and the veins of his neck were swollen. Thereupon Allah's Messenger (ﷺ) said:

I know of a wording, if he were to utter that, his fit of rage (would be no more and that wording is): I seek refuge with Allah from Satan the accursed. The person said: Do you find any madness in me? Ibn al-'Ala' said: Do you see it? And he made no mention of the person.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ ابْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . فَقَالَ الرَّجُلُ وَهَلْ تَرَى بِي مِنْ جُنُونٍ قَالَ ابْنُ الْعَلاَءِ فَقَالَ وَهَلْ تَرَى . وَلَمْ يَذْكُرِ الرَّجُلَ

Reference	: Sahih Muslim 2610 a
In-book reference	: Book 45, Hadith 143
USC-MSA web (English) reference	: Book 32, Hadith 6316

(deprecated numbering scheme)

Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (ﷺ) and one of them fell into a rage and his face became red. Allah's Apostle (ﷺ) saw him and said:

I know of a wording; if he were to utter that, he would get out (of the fit of anger) (and the wording is): I seek refuge with Allah from Satan, the accursed. Thereupon, a person went to him who had heard that from Allah's Apostle (ﷺ) and said to him: Do you know what Allah's Messenger (ﷺ) said? He (the Holy Prophet) said: I know of a wording; if he were to say that, (the fit) would be no more (and the words are): I seek refuge with Allah from Satan, the accursed. And the person said to him: Do you find me mad?

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، سَمِعْتُ الأَعْمَشَ، يَقُولُ سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ، يَقُولُ حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ، قَالَ اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهُهُ فَنَظَرَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم آنِفًا قَالَ " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . فَقَالَ لَهُ الرَّجُلُ أَمَجْنُونًا تَرَانِي

Reference	: Sahih Muslim 2610 b
In-book reference	: Book 45, Hadith 144
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6317

This hadith has been reported on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ .

Reference	: Sahih Muslim 2610 c
In-book reference	: Book 45, Hadith 145
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6318

(31) Chapter: 'Man Is Created In Such A Way That He Is Not Steadfast'

(31) باب خُلِقَ الإِنْسَانُ خَلْقًا لاَ يَتَمَالَكُ

Anas reported Allah's Messenger (ﷺ) as saying:

When Allah fashioned Adam in Paradise, He left him as He liked him to leave. Then Iblis roamed round him to see what actually that was and when he found him hollow from within, he recognised that he had been created with a disposition that he would not have control over himself.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللَّهُ أَنْ يَتْرُكَهُ فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ يَنْظُرُ مَا هُوَ فَلَمَّا رَآهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لاَ يَتَمَالَكُ " .

Reference	: Sahih Muslim 2611 a
In-book reference	: Book 45, Hadith 146
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6319

A hadith like this has been narrated on the authority of Humaid with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 2611 b
In-book reference : Book 45, Hadith 147
USC-MSA web (English) reference : Book 32, Hadith 6320
(deprecated numbering scheme)

(32) Chapter: The Prohibition Of Striking The Face

(32) باب النَّهْىِ عَنْ ضَرْبِ الْوَجْهِ،

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When any one of you fights with his brother he should avoid striking at the face.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي، الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2612 a
In-book reference : Book 45, Hadith 148
USC-MSA web (English) reference : Book 32, Hadith 6321
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Zinad and he said:

" When one amongst you strikes (at the face)."

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، بِهَذَا الإِسْنَادِ وَقَالَ ‏"‏ إِذَا ضَرَبَ أَحَدُكُمْ ‏"‏ ‏.‏

Reference : Sahih Muslim 2612 b
In-book reference : Book 45, Hadith 149
USC-MSA web (English) reference : Book 32, Hadith 6322
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

When any one of you fights with his brother, he should spare his face.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَتَّقِ الْوَجْهَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2612 c
In-book reference : Book 45, Hadith 150
USC-MSA web (English) reference : Book 32, Hadith 6323
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When any one of you fights with his brother, he should not slap at the face.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ أَبَا، أَيُّوبَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلاَ يَلْطِمَنَّ الْوَجْهَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2612 d
In-book reference : Book 45, Hadith 151
USC-MSA web (English) reference : Book 32, Hadith 6324
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of Ibn Hatim Allah's Apostle (ﷺ) is reported to have said:

When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُثَنَّى، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ، حَاتِمٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَفِي حَدِيثِ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ " .

Reference : Sahih Muslim 2612 e
In-book reference : Book 45, Hadith 152
USC-MSA web (English) reference : Book 32, Hadith 6325
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When any one of you fights with his brother, he should avoid the face.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ يَحْيَى، بْنِ مَالِكٍ الْمَرَاغِيِّ - وَهُوَ أَبُو أَيُّوبَ - عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ " .

Reference : Sahih Muslim 2612 f
In-book reference : Book 45, Hadith 153
USC-MSA web (English) reference : Book 32, Hadith 6326
(deprecated numbering scheme)

(33) Chapter: Stern Warning To One Who Torments People Unlawfully (33) باب الْوَعِيدِ الشَّدِيدِ لِمَنْ عَذَّبَ النَّاسَ بِغَيْرِ حَقٍّ

'Urwa reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by some people in Syria who had been made to stand in the sun and olive-oil was being poured upon their heads. He said:

What is this? It was said: They are being punished for (not paying) the Kharaj (the government revenue). Thereupon he said: Allah would punish those who torment people in this world (without any genuine reason).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ، قَالَ مَرَّ بِالشَّامِ عَلَى أُنَاسٍ وَقَدْ أُقِيمُوا فِي الشَّمْسِ وَصُبَّ عَلَى رُءُوسِهِمُ الزَّيْتُ فَقَالَ مَا هَذَا قِيلَ يُعَذَّبُونَ فِي الْخَرَاجِ . فَقَالَ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ فِي الدُّنْيَا " .

Reference : Sahih Muslim 2613 a
In-book reference : Book 45, Hadith 154
USC-MSA web (English) reference : Book 32, Hadith 6327
(deprecated numbering scheme)

Hisham reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by people, the farmers of Syria, who had been made to stand in the sun. He said:

What is the matter with them? They said: They have been detained for Jizya. Thereupon Hisham said: I bear testimony to the fact that I heard Allah's Messenger (ﷺ) as saying: Allah would torment those who torment people in the world.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ مَرَّ هِشَامُ بْنُ حَكِيمِ بْنِ حِزَامٍ عَلَى أُنَاسٍ مِنَ الأَنْبَاطِ بِالشَّامِ قَدْ أُقِيمُوا فِي الشَّمْسِ فَقَالَ مَا شَأْنُهُمْ قَالُوا حُبِسُوا فِي الْجِزْيَةِ . فَقَالَ هِشَامٌ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا " .

Reference : Sahih Muslim 2613 b
In-book reference : Book 45, Hadith 155
USC-MSA web (English) reference : Book 32, Hadith 6328
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he made this addition of Jarir that (Hisham b. Hakim) went to Umair b. Sa'd who was then ruler in Palestine and he narrated to him this hadith and he (submitting before the words of the Prophet) commanded that they should be let off and so they were let off.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَزَادَ فِي حَدِيثِ جَرِيرٍ قَالَ وَأَمِيرُهُمْ يَوْمَئِذٍ عُمَيْرُ بْنُ سَعْدٍ عَلَى فِلَسْطِينَ فَدَخَلَ عَلَيْهِ فَحَدَّثَهُ فَأَمَرَ بِهِمْ فَخُلُّوا .

Reference : Sahih Muslim 2613 c
In-book reference : Book 45, Hadith 156
USC-MSA web (English) reference : Book 32, Hadith 6329
(deprecated numbering scheme)

'Urwa b. Zubair reported that Hisham b. Hakim found a person (the ruler of Hims) who had been detaining some Nabateans in connection with the dues of Jizya. He said:
What is this? I heard Allah's Messenger (ﷺ) as saying: Allah would torment those persons who torment people in the world.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، بْنِ الزُّبَيْرِ أَنَّ هِشَامَ بْنَ حَكِيمٍ، وَجَدَ رَجُلاً وَهُوَ عَلَى حِمْصَ يُشَمِّسُ نَاسًا مِنَ النَّبَطِ فِي أَدَاءِ الْجِزْيَةِ فَقَالَ مَا هَذَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا " .

Reference : Sahih Muslim 2613 d
In-book reference : Book 45, Hadith 157
USC-MSA web (English) reference : Book 32, Hadith 6330
(deprecated numbering scheme)

(34) Chapter: Telling The One Who Carries A Weapon In The Masjid, Marketplace Or Other Place Where People Gather, To Hold It By Its Point

(34) باب أَمْرِ مَنْ مَرَّ بِسِلاَحٍ فِي مَسْجِدٍ أَوْ سُوقٍ أَوْ غَيْرِهِمَا مِنَ الْمَوَاضِعِ الْجَامِعَةِ لِ

'Amr heard Jabir as saying:
A person happened to come to the mosque with an arrow; thereupon Allah's Messenger (ﷺ) said to him: Take hold of its pointed head.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، أَبُو بَكْرٍ حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، يَقُولُ مَرَّ رَجُلٌ فِي الْمَسْجِدِ بِسِهَامٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمْسِكْ بِنِصَالِهَا " .

Reference : Sahih Muslim 2614 a
In-book reference : Book 45, Hadith 158
USC-MSA web (English) reference : Book 32, Hadith 6331
(deprecated numbering scheme)

Jabir b. Abdullah reported that a person happened to come to the mosque with arrows and their iron-ends were exposed, so he was commanded that he should grasp the pointed heads so that these might not do any harm to a Muslim.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو الرَّبِيعِ، قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا وَقَالَ، يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلاً، مَرَّ بِأَسْهُمٍ فِي الْمَسْجِدِ قَدْ أَبْدَى نُصُولَهَا فَأُمِرَ أَنْ يَأْخُذَ بِنُصُولِهَا كَىْ لاَ يَخْدِشَ مُسْلِمًا ‏.‏

Reference : Sahih Muslim 2614 b
In-book reference : Book 45, Hadith 159
USC-MSA web (English) reference : Book 32, Hadith 6332
(deprecated numbering scheme)

Jabir reported that Allah's Messenger (ﷺ) commanded a person who had been distributing arrows freely in the mosque that he should not move about in the mosque but by catching hold of their iron-heads. Ibn Rumh narrated this with a slight variation of wording.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ أَمَرَ رَجُلاً كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ أَنْ لاَ يَمُرَّ بِهَا إِلاَّ وَهُوَ آخِذٌ بِنُصُولِهَا ‏.‏ وَقَالَ ابْنُ رُمْحٍ كَانَ يَصَّدَّقُ بِالنَّبْلِ ‏.‏

Reference : Sahih Muslim 2614 c
In-book reference : Book 45, Hadith 160
USC-MSA web (English) reference : Book 32, Hadith 6333
(deprecated numbering scheme)

Abd Musa reported that Allah's Messenger (ﷺ) said:

When any one of you happens to go to a meeting or the bazar with an arrow in his hand he must grasp its pointed head; then (he again said): He must grasp its pointed head. Abu Musa said: By Allah, we did not court death until some of us had flung arrows upon the faces of one another.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي، مُوسَى أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سُوقٍ وَبِيَدِهِ نَبْلٌ فَلْيَأْخُذْ بِنِصَالِهَا ثُمَّ لْيَأْخُذْ بِنِصَالِهَا ثُمَّ لْيَأْخُذْ بِنِصَالِهَا ‏"‏ ‏.‏ قَالَ فَقَالَ أَبُو مُوسَى وَاللَّهِ مَا مُتْنَا حَتَّى سَدَّدْنَاهَا بَعْضُنَا فِي وُجُوهِ بَعْضٍ ‏.‏

Reference : Sahih Muslim 2615 a
In-book reference : Book 45, Hadith 161
USC-MSA web (English) reference : Book 32, Hadith 6334
(deprecated numbering scheme)

Abu Musa reported Allah's Apostle (ﷺ) assaying:

He who amongst you moves in the mosque or in the bazar and there is an arrow with him he should take hold of its iron-head in his palm, so that none amongst the Muslims should receive any injury from it, or he said, should catch its iron-head.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الأَشْعَرِيُّ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا بِشَىْءٍ " . أَوْ قَالَ " لِيَقْبِضْ عَلَى نِصَالِهَا " .

Reference : Sahih Muslim 2615 b
In-book reference : Book 45, Hadith 162
USC-MSA web (English) reference : Book 32, Hadith 6335
(deprecated numbering scheme)

(35) Chapter: The Prohibition Of Pointing At A Muslim With A Weapon

(35) باب النَّهْىِ عَنِ الإِشَارَةِ، بِالسِّلاَحِ إِلَى مُسْلِمٍ

Abu Huraira reported:

Abu'l-Qasim (the kunya of Allah's Messenger, may peace be upon him), said: He who pointed a weapon towards his brother the angels invoke curse upon him even if he is his real brother so long as he does not abandon it (the pointing of weapon towards one's brother Muslim).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، قَالَ عَمْرٌو حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم " مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ فَإِنَّ الْمَلاَئِكَةَ تَلْعَنُهُ حَتَّى وَإِنْ كَانَ أَخَاهُ لأَبِيهِ وَأُمِّهِ " .

Reference : Sahih Muslim 2616 a
In-book reference : Book 45, Hadith 163
USC-MSA web (English) reference : Book 32, Hadith 6336
(deprecated numbering scheme)

Abu Huraira reported a hadith like this from Allah's Apostle (ﷺ) through another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2616 b
In-book reference : Book 45, Hadith 164
USC-MSA web (English) reference : Book 32, Hadith 6337
(deprecated numbering scheme)

Abu Huraira reported a hadith from Allah's Messenger (ﷺ) ; (one of them was this) that Allah's Messenger (ﷺ) said:

None amongst you should point a weapon towards his brother, for he does not know that Satan might cause the weapon (to slip) from his hand and (he may injure anyone) and thus he may fall into Hell-Fire.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسِّلاَحِ فَإِنَّهُ لاَ يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ " .

Reference : Sahih Muslim 2617
In-book reference : Book 45, Hadith 165
USC-MSA web (English) reference : Book 32, Hadith 6338
(deprecated numbering scheme)

(36) Chapter: The Virtue Of Removing A Harmful Thing From The Road

(36) باب فَضْلِ إِزَالَةِ الأَذَى عَنِ الطَّرِيقِ،

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

While a person was going along the path he found a thorny branch upon it. He pushed it to a side and Allah approved (this action) of his and (as a mark of appreciation) granted him pardon.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ " .

Reference : Sahih Muslim 1914 b
In-book reference : Book 45, Hadith 166
USC-MSA web (English) reference : Book 32, Hadith 6339
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A person while walking along the path saw the branches of a tree lying there. He said: By Allah, I shall remove these from this so that these may not do harm to the Muslims, and he was admitted to Paradise.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ وَاللَّهِ لأُنَحِّيَنَّ هَذَا عَنِ الْمُسْلِمِينَ لاَ يُؤْذِيهِمْ . فَأُدْخِلَ الْجَنَّةَ " .

Reference : Sahih Muslim 1914 c
In-book reference : Book 45, Hadith 167
USC-MSA web (English) reference : Book 32, Hadith 6340
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying that he saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people.

حَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَقَدْ رَأَيْتُ رَجُلاً يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَانَتْ تُؤْذِي النَّاسَ " .

Reference : Sahih Muslim 1914 d
In-book reference : Book 45, Hadith 168
USC-MSA web (English) reference : Book 32, Hadith 6341
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying that there was a tree which caused inconvenience to the Muslims; a person came there and cut that (tree) (and thus entered) Paradise).

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِينَ فَجَاءَ رَجُلٌ فَقَطَعَهَا فَدَخَلَ الْجَنَّةَ " .

Reference : Sahih Muslim 1914 e
In-book reference : Book 45, Hadith 169
USC-MSA web (English) reference : Book 32, Hadith 6342
(deprecated numbering scheme)

Abu Barza reported:

I said: Allah's Messenger, teach me something so that I may derive benefit from it. He said: Remove the troublesome thing from the paths of the Muslims.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبَانَ بْنِ صَمْعَةَ، حَدَّثَنِي أَبُو الْوَازِعِ حَدَّثَنِي أَبُو بَرْزَةَ، قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَلِّمْنِي شَيْئًا أَنْتَفِعُ بِهِ قَالَ " اعْزِلِ الأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ " .

Reference : Sahih Muslim 2618 a
In-book reference : Book 45, Hadith 170
USC-MSA web (English) reference : Book 32, Hadith 6343
(deprecated numbering scheme)

Abu Barza reported that he said to Allah's Messenger (ﷺ):

Allah's Messenger, I do not know whether I would survive after you, so confer upon me something by which Allah should benefit me. Thereupon Allah's Messenger (ﷺ) said: Do this and that and remove the troublesome things from the paths.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَبِي الْوَازِعِ، الرَّاسِبِيِّ عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ، أَنَّ أَبَا بَرْزَةَ، قَالَ قُلْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ إِنِّي لاَ أَدْرِي لَعَسَى أَنْ تَمْضِيَ وَأَبْقَى بَعْدَكَ فَزَوِّدْنِي شَيْئًا يَنْفَعُنِي اللَّهُ بِهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " افْعَلْ كَذَا افْعَلْ كَذَا - أَبُو بَكْرٍ نَسِيَهُ - وَأَمِرَّ الأَذَى عَنِ الطَّرِيقِ " .

Reference : Sahih Muslim 2618 b
In-book reference : Book 45, Hadith 171
USC-MSA web (English) reference : Book 32, Hadith 6344
(deprecated numbering scheme)

(37) Chapter: The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful

(37) باب تَحْرِيمِ تَعْذِيبِ الْهِرَّةِ وَنَحْوِهَا مِنَ الْحَيَوَانِ الَّذِي لاَ يُؤْذِي

Abdullah reported that Allah's Messenger (ﷺ) said:

A woman was tormented because of a cat which she had confined until it died and she had to get into Hell. She did not allow it either to eat or drink as it was confined, nor did she free it so that it might eat the vermin of the earth.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ بْنِ عُبَيْدٍ الضُّبَعِيُّ، حَدَّثَنَا جُوَيْرِيَةُ، - يَعْنِي ابْنَ أَسْمَاءَ - عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ هِيَ حَبَسَتْهَا وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ " .

Reference : Sahih Muslim 2242 d
In-book reference : Book 45, Hadith 172
USC-MSA web (English) reference : Book 32, Hadith 6345
(deprecated numbering scheme)

The above hadith is narrated through another chain of transmitters with the same meaning

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ، جَمِيعًا عَنْ مَعْنِ بْنِ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ جُوَيْرِيَةَ .

Reference : Sahih Muslim 2242 e
In-book reference : Book 45, Hadith 173
USC-MSA web (English) reference : Book 32, Hadith 6345
(deprecated numbering scheme)

This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. And Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

A woman was tormented because of a cat which she had tied and thus allowed it neither to eat or drink nor set it free so that it might eat the vermin of the earth.

وَحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ أَوْثَقَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ " .

Reference : Sahih Muslim 2242 f
In-book reference : Book 45, Hadith 174
USC-MSA web (English) reference : Book 32, Hadith 6346
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2242 g
In-book reference : Book 45, Hadith 175
USC-MSA web (English) reference : Book 32, Hadith 6347
(deprecated numbering scheme)

Abu Huraira reported from Allah's Messenger (ﷺ) A hadith out of which one was this that Allah's Messenger (ﷺ) said:

A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the vermin of the earth, until it died.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَخَلَتِ امْرَأَةٌ النَّارَ مِنْ جَرَّاءِ هِرَّةٍ لَهَا - أَوْ هِرٍّ - رَبَطَتْهَا فَلاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ أَرْسَلَتْهَا تُرَمِّمُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ هَزْلاً " .

Reference : Sahih Muslim 2619
In-book reference : Book 45, Hadith 176
USC-MSA web (English) reference : Book 32, Hadith 6348
(deprecated numbering scheme)

(38) Chapter: The Prohibition Of Arrogance (38) باب تَحْرِيمِ الْكِبْرِ

Abu Sa'id Khudri and Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, said: Glory is His lower garment and Majesty is His cloak and (Allah says,) He who contends with Me in regard to them I shall torment him.

حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي مُسْلِمٍ الأَغَرِّ، أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي، هُرَيْرَةَ قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْعِزُّ إِزَارُهُ وَالْكِبْرِيَاءُ رِدَاؤُهُ فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ " .

Reference : Sahih Muslim 2620
In-book reference : Book 45, Hadith 177

USC-MSA web (English) reference : Book 32, Hadith 6349
(deprecated numbering scheme)

(39) Chapter: The Prohibition Of Making Others Despair Of The Mercy Of Allah

(39) باب النَّهْىِ عَنْ تَقْنِيطِ الإِنْسَانِ، مِنْ رَحْمَةِ اللَّهِ تَعَالَى

Jundub reported that Allah's Messenger (ﷺ) stated that a person said:

Allah would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him).

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدَبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حَدَّثَ " أَنَّ رَجُلاً قَالَ وَاللَّهِ لاَ يَغْفِرُ اللَّهُ لِفُلاَنٍ وَإِنَّ اللَّهَ تَعَالَى قَالَ مَنْ ذَا الَّذِي يَتَأَلَّى عَلَىَّ أَنْ لاَ أَغْفِرَ لِفُلاَنٍ فَإِنِّي قَدْ غَفَرْتُ لِفُلاَنٍ وَأَحْبَطْتُ عَمَلَكَ " . أَوْ كَمَا قَالَ .

Reference : Sahih Muslim 2621
In-book reference : Book 45, Hadith 178
USC-MSA web (English) reference : Book 32, Hadith 6350
(deprecated numbering scheme)

(40) Chapter: The Virtue Of The Weak And Downtrodden

(40) باب فَضْلِ الضُّعَفَاءِ وَالْخَامِلِينَ

Abu Huraira reported Allah's Messenger (may peace he upon him) as saying:

Many a person with disheveled hair and covered with dust is turned away from the doors (whereas he is held in such a high esteem by Allah) that if he were to adjure in the name of Allah (about anything) Allah would fulfil that.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رُبَّ أَشْعَثَ مَدْفُوعٍ بِالأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ " .

Reference : Sahih Muslim 2622
In-book reference : Book 45, Hadith 179
USC-MSA web (English) reference : Book 32, Hadith 6351
(deprecated numbering scheme)

(41) Chapter: The Prohibition Of Saying "The People Are Doomed"

(41) باب النَّهْىِ عَنْ قَوْلِ، هَلَكَ النَّاسُ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When a person says that people are ruined he is himself ruined. Abu Ishaq said: I do not know whether he said" ahlakahum or ahlakuhum.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سُهَيْلِ بْنِ أَبِي، صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ . فَهُوَ أَهْلَكُهُمْ " . قَالَ أَبُو إِسْحَاقَ لاَ أَدْرِي أَهْلَكَهُمْ بِالنَّصْبِ أَوْ أَهْلَكُهُمْ بِالرَّفْعِ .

Reference : Sahih Muslim 2623 a
In-book reference : Book 45, Hadith 180
USC-MSA web (English) reference : Book 32, Hadith 6352
(deprecated numbering scheme)

This hadith has been narrated on the authority of Suhail with the same chain of transmitters.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، ح وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ، جَمِيعًا عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2623 b
In-book reference : Book 45, Hadith 181
USC-MSA web (English) reference : Book 32, Hadith 6353
(deprecated numbering scheme)

(42) Chapter: Advice To Treat One's Neighbor Well

(42) باب الْوَصِيَّةِ بِالْجَارِ وَالإِحْسَانِ إِلَيْهِ

'A'isha reported Allah's Messenger (ﷺ) as saying:

Gabriel impressed upon me (kind treatment) towards the neighbour (so much) that I thought as if he would confer upon him the (right) of inheritance.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، ح وَحَدَّثَنَا قُتَيْبَةُ، وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، وَيَزِيدُ بْنُ هَارُونَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، أَخْبَرَنِي أَبُو بَكْرٍ، - وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ - أَنَّ عَمْرَةَ، حَدَّثَتْهُ أَنَّهَا، سَمِعَتْ عَائِشَةَ، تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ لَيُوَرِّثَنَّهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 2624 a
In-book reference : Book 45, Hadith 182
USC-MSA web (English) reference : Book 32, Hadith 6354
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'A'isha through another chain of transmitters.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 2624 b
In-book reference : Book 45, Hadith 183
USC-MSA web (English) reference : Book 32, Hadith 6355
(deprecated numbering scheme)

Ibn Umar reported Allah's Messenger (ﷺ) as saying:

Gabriel impressed upon me (the kind treatment) towards the neighbour (so much) that I thought as if he would soon confer upon him the (right) of inheritance.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 2625 a

In-book reference : Book 45, Hadith 184
USC-MSA web (English) reference : Book 32, Hadith 6356
(deprecated numbering scheme)

Abu Dharr reported Allah's Messenger (ﷺ) as saying:

Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbour.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لإِسْحَاقَ - قَالَ أَبُو كَامِلٍ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ، حَدَّثَنَا أَبُو عِمْرَانَ، الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيرَانَكَ " .

Reference : Sahih Muslim 2625 b
In-book reference : Book 45, Hadith 185
USC-MSA web (English) reference : Book 32, Hadith 6357
(deprecated numbering scheme)

Abu Dharr reported Allah's Messenger (ﷺ) commanded me thus:

Whenever you prepare a broth, add water to it, and have in your mind the members of the household of your neighbours and then give them out of this with courtesy.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا ابْنُ إِدْرِيسَ، أَخْبَرَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ إِدْرِيسَ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ خَلِيلِي صلى الله عليه وسلم أَوْصَانِي " إِذَا طَبَخْتَ مَرَقًا فَأَكْثِرْ مَاءَهُ ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ " .

Reference : Sahih Muslim 2625 c
In-book reference : Book 45, Hadith 186
USC-MSA web (English) reference : Book 32, Hadith 6358
(deprecated numbering scheme)

(43) Chapter: It Is Recommend To Show A Cheerful Countenance When Meeting Others

(43) باب اسْتِحْبَابِ طَلاَقَةِ الْوَجْهِ عِنْدَ اللِّقَاءِ

Abu Dharr reported:

Allah's Apostle (ﷺ) said to me: Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي الْخَزَّازَ - عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم " لاَ تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ " .

Reference : Sahih Muslim 2626
In-book reference : Book 45, Hadith 187
USC-MSA web (English) reference : Book 32, Hadith 6359
(deprecated numbering scheme)

(44) Chapter: It Is Recommend To Intercede With Regard To That Which Is Not Unlawful

(44) باب اسْتِحْبَابِ الشَّفَاعَةِ فِيمَا لَيْسَ بِحَرَامٍ

Abu Musa reported that when any needy (person) came to Allah's Messenger (ﷺ) with a need he commanded him to his Companions, saying:

Make a recommendation for him, and you would get the reward. Allah, however, gives the verdict through the tongue of His Apostle what He likes most.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَحَفْصُ بْنُ غِيَاثٍ، عَنْ بُرَيْدِ، بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَتَاهُ طَالِبُ حَاجَةٍ أَقْبَلَ عَلَى جُلَسَائِهِ فَقَالَ " اشْفَعُوا فَلْتُؤْجَرُوا وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا أَحَبَّ " .

Reference : Sahih Muslim 2627
In-book reference : Book 45, Hadith 188
USC-MSA web (English) reference : Book 32, Hadith 6360
(deprecated numbering scheme)

(45) Chapter: It Is Recommend To Keep Company With Righteous People And Avoid Bad Company

(45) باب اسْتِحْبَابِ مُجَالَسَةِ الصَّالِحِينَ وَمُجَانَبَةِ قُرَنَاءِ السَّوْءِ

Abu Musa reported Allah's Messenger (ﷺ) as saying:

The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would. smell its pleasant odour, and so far as one who blows the. bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً " .

Reference : Sahih Muslim 2628
In-book reference : Book 45, Hadith 189
USC-MSA web (English) reference : Book 32, Hadith 6361
(deprecated numbering scheme)

(46) Chapter: The Virtue Of Treating Daughters Well

(46) باب فَضْلِ الإِحْسَانِ إِلَى الْبَنَاتِ

'A'isha, the wife of Allah's Apostle (ﷺ), said:

A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except one date, so I gave her that. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out, and so did her two daughters. (In the meanwhile) Allah's Apostle (ﷺ) visited me and I narrated to him her story. Thereupon Allah's Apostle (ﷺ) said: He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، ح

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ - وَاللَّفْظُ لَهُمَا - قَالاَ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، أَنَّأَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ جَاءَتْنِي امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا فَدَخَلَ عَلَىَّ النَّبِيُّ صلى الله عليه وسلم فَحَدَّثْتُهُ حَدِيثَهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَنِ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَىْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ " .

Reference : Sahih Muslim 2629
In-book reference : Book 45, Hadith 190
USC-MSA web (English) reference : Book 32, Hadith 6362
(deprecated numbering scheme)

'A'isha reported:

A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to Allah's Messenger (ﷺ). Thereupon he said: Verily Allah has assured Paradise for her, because of (this act) of her, or He has rescued her from Hell-Fire.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ الْهَادِ، أَنَّ زِيَادَ، بْنَ أَبِي زِيَادٍ مَوْلَى ابْنِ عَيَّاشٍ حَدَّثَهُ عَنْ عِرَاكِ بْنِ مَالِكٍ، سَمِعْتُهُ يُحَدِّثُ، عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا فَأَطْعَمْتُهَا ثَلاَثَ تَمَرَاتٍ فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا فَاسْتَطْعَمَتْهَا ابْنَتَاهَا فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ " .

Reference : Sahih Muslim 2630
In-book reference : Book 45, Hadith 191
USC-MSA web (English) reference : Book 32, Hadith 6363
(deprecated numbering scheme)

Malik reported Allah's Messenger (ﷺ) as saying:

He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ " . وَضَمَّ أَصَابِعَهُ .

Reference : Sahih Muslim 2631
In-book reference : Book 45, Hadith 192
USC-MSA web (English) reference : Book 32, Hadith 6364
(deprecated numbering scheme)

(47) Chapter: The Virtue Of One Whose Child Dies And He Seeks Reward

(47) باب فَضْلِ مَنْ يَمُوتُ لَهُ وَلَدٌ فَيَحْتَسِبُهُ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Anyone amongst the Muslims, three of whose children die, and he resigns himself calmly to the will of God, Fire will not touch him but for the fulfilment of the oath.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَمُوتُ لأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاَثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلاَّ تَحِلَّةَ الْقَسَمِ " .

Reference : Sahih Muslim 2632 a
In-book reference : Book 45, Hadith 193
USC-MSA web (English) reference : Book 32, Hadith 6365
(deprecated numbering scheme)

This hadith has been reported by Zuhri on the authority of Malik, and in the hadith transmitted on the authority of Sufyan (the words are):

" He would enter into Fire, except for the fulfilment of the oath."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَابْنُ، رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، . بِإِسْنَادِ مَالِكٍ وَبِمَعْنَى حَدِيثِهِ إِلاَّ أَنَّ فِي حَدِيثِ سُفْيَانَ " فَيَلِجَ النَّارَ إِلاَّ تَحِلَّةَ الْقَسَمِ " .

Reference : Sahih Muslim 2632 b
In-book reference : Book 45, Hadith 194
USC-MSA web (English) reference : Book 32, Hadith 6366
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) said to a woman of the Ansar:

In case anyone amongst you sees the sad demise of three children of (hers) and she resigns herself to the will of God hoping to get reward, she would be admitted to Paradise. A woman from amongst them said: Allah's Messenger, even if they (the children who die) are two. Thereupon, he (the Holy Prophet,) said: Even if they are two.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِنِسْوَةٍ مِنَ الأَنْصَارِ " لاَ يَمُوتُ لإِحْدَاكُنَّ ثَلاَثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ إِلاَّ دَخَلَتِ الْجَنَّةَ " . فَقَالَتِ امْرَأَةٌ مِنْهُنَّ أَوِ اثْنَيْنِ يَا رَسُولَ اللَّهِ قَالَ " أَوِ اثْنَيْنِ " .

Reference : Sahih Muslim 2632 c
In-book reference : Book 45, Hadith 195
USC-MSA web (English) reference : Book 32, Hadith 6367
(deprecated numbering scheme)

Abu Sa'id Khudri reported that a woman came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, men receive your instructions; kindly allocate at your convenience a day for us also, on which we would come to you and you would teach us what Allah has taught you. He said: You assemble on such and such a day. They assembled and Allah's Messenger (ﷺ) came to them and taught them what Allah had taught him and he then said: No woman amongst you who sends her three children as her forerunners (in the Hereafter) but they would serve him as a protection against Hell-Fire. A woman said: What about two and two and two? Thereupon Allah's Messenger (ﷺ) said: Even if they are two and two and two.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ الأَصْبَهَانِيِّ عَنْ أَبِي صَالِحٍ، ذَكْوَانَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرِّجَالُ بِحَدِيثِكَ فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ . قَالَ " اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا " . فَاجْتَمَعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ " مَا مِنْكُنَّ مِنِ امْرَأَةٍ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلاَثَةً إِلاَّ كَانُوا لَهَا حِجَابًا مِنَ النَّارِ " . فَقَالَتِ امْرَأَةٌ وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ " .

Reference : Sahih Muslim 2633
In-book reference : Book 45, Hadith 196
USC-MSA web (English) reference : Book 32, Hadith 6368
(deprecated numbering scheme)

Abu Huraira reported that he (the Holy Prophet) said:

Three (children) who die in childhood.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا عُبَيْدُ، اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ، فِي هَذَا الإِسْنَادِ . بِمِثْلِ مَعْنَاهُ وَزَادَا جَمِيعًا عَنْ شُعْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَصْبَهَانِيِّ قَالَ سَمِعْتُ أَبَا حَازِمٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ " ثَلاَثَةً لَمْ يَبْلُغُوا الْحِنْثَ " .

Reference : Sahih Muslim 2634
In-book reference : Book 45, Hadith 197
USC-MSA web (English) reference : Book 32, Hadith 6369
(deprecated numbering scheme)

Abu Hassan reported:

I said to Abu Huraira that my two children had died. Would you narrate to me anything from Allah's Messenger (ﷺ) a hadith which would soothe our hearts in our bereavements? He said: Yes. Small children are the fowls of Paradise. If one of them meets his father (or he said his parents) he would take hold of his cloth, or he said with his hand as I take hold of the hem of your cloth (with my hand). And he (the child) would not take off (his hand) from it until Allah causes his father to enter Paradise. This hadith has been narrated on the authority of Tamim with the same chain of transmitters. And he is reported to have said: Did you hear from Allah's Messenger (ﷺ) anything which may soothe our heart in our bereavements? He said: Yes.

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ، قَالَ قُلْتُ لأَبِي هُرَيْرَةَ إِنَّهُ قَدْ مَاتَ لِيَ ابْنَانِ فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم بِحَدِيثٍ تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا قَالَ قَالَ نَعَمْ " صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ يَتَلَقَّى أَحَدُهُمْ أَبَاهُ - أَوْ قَالَ أَبَوَيْهِ - فَيَأْخُذُ بِثَوْبِهِ - أَوْ قَالَ بِيَدِهِ - كَمَا آخُذُ أَنَا بِصَنِفَةِ ثَوْبِكَ هَذَا فَلاَ يَتَنَاهَى - أَوْ قَالَ فَلاَ يَنْتَهِي - حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ " . وَفِي رِوَايَةِ سُوَيْدٍ قَالَ حَدَّثَنَا أَبُو السَّلِيلِ وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنِ التَّيْمِيِّ بِهَذَا الإِسْنَادِ وَقَالَ فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم شَيْئًا تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا قَالَ نَعَمْ .

Reference : Sahih Muslim 2635
In-book reference : Book 45, Hadith 198
USC-MSA web (English) reference : Book 32, Hadith 6370
(deprecated numbering scheme)

Abu Huraira reported that a woman came to Allah's Apostle (ﷺ) with her child and said:

Allah's Apostle, invoke Allah's blessing upon him for I have already buried three. He said: You have buried three! She said: Yes. Thereupon he (the Holy Prophet) said: You have, indeed, safeguarded yourself against the torment of Hell with a strong safeguard. 'Umar has made a mention of his father, whereas others have not made a mention of his father.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو سَعِيدٍ الأَشَجُّ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالُوا حَدَّثَنَا حَفْصٌ، - يَعْنُونَ ابْنَ غِيَاثٍ ح وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ، بْنِ غِيَاثٍ حَدَّثَنَا أَبِي، عَنْ جَدِّهِ، طَلْقِ بْنِ مُعَاوِيَةَ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَتِ امْرَأَةٌ النَّبِيَّ صلى الله عليه وسلم بِصَبِيٍّ لَهَا فَقَالَتْ يَا نَبِيَّ اللَّهِ ادْعُ اللَّهَ لَهُ فَلَقَدْ دَفَنْتُ ثَلاَثَةً قَالَ " دَفَنْتِ ثَلاَثَةً " . قَالَتْ نَعَمْ . قَالَ " لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ " . قَالَ عُمَرُ مِنْ بَيْنِهِمْ عَنْ جَدِّهِ . وَقَالَ الْبَاقُونَ عَنْ طَلْقٍ . وَلَمْ يَذْكُرُوا الْجَدَّ .

Reference	: Sahih Muslim 2636 a
In-book reference	: Book 45, Hadith 199
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6371

Abu Huraira reported that a woman came to Allah's Apostle (ﷺ) with her child and said:

Allah's Messenger, he is ailing, and I am afraid (that he may die), as I have already buried three. Thereupon he said: It (their sad demise) would be a protection against Hell-Fire for you. Zuhair has not mentioned the kunya of Abu Ghiyath; he has mentioned his name.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ، النَّخَعِيِّ أَبِي غِيَاثٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم بِابْنٍ لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُ يَشْتَكِي وَإِنِّي أَخَافُ عَلَيْهِ قَدْ دَفَنْتُ ثَلاَثَةً . قَالَ " لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ " . قَالَ زُهَيْرٌ عَنْ طَلْقٍ . وَلَمْ يَذْكُرِ الْكُنْيَةَ .

Reference	: Sahih Muslim 2636 b
In-book reference	: Book 45, Hadith 200
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6372

(48) Chapter: When Allah Loves A Person. He Commands Jibril To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth

(48) باب إِذَا أَحَبَّ اللَّهُ عَبْدًا حَبَّبَهُ إِلَى عِبَادِهِ

Abu Huraira reported that Allah's Messenger (ﷺ) said:

When Allah loves a servant, He calls Gabriel and says: Verily, I so and so; you should also love him, and then Gabriel begins to love him. Then he makes an announcement in the heaven saying: Allah loves so and so and you also love him, and then the inhabitants of the Heaven (the Angels) also begin to love him and then there is conferred honour upon him in the earth; and when Allah is angry with any servant He calls Gabriel and says: I am angry with such and such and you also become angry with him, and then Gabriel also becomes angry and then makes an announcement amongst the inhabitants of heaven: Verily Allah is angry with so-and so, so you also become angry with him, and thus they also become angry with him. Then he becomes the object of wrath on the earth also.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ إِنِّي أُحِبُّ فُلاَنًا فَأَحِبَّهُ - قَالَ - فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ إِنَّ اللَّهَ يُحِبُّ فُلاَنًا فَأَحِبُّوهُ . فَيُحِبُّهُ أَهْلُ السَّمَاءِ - قَالَ - ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ . وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ إِنِّي أُبْغِضُ فُلاَنًا فَأَبْغِضْهُ - قَالَ - فَيُبْغِضُهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُبْغِضُ فُلاَنًا فَأَبْغِضُوهُ - قَالَ - فَيُبْغِضُونَهُ ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الأَرْضِ " .

Reference : Sahih Muslim 2637 a
In-book reference : Book 45, Hadith 201
USC-MSA web (English) reference : Book 32, Hadith 6373
(deprecated numbering scheme)

This hadith has been reported on the authority of Suhail with the same chain of transmitters except with this variation that in the hadith transmitted on the authority of 'Ali' b. Musayyib, there is no mention of (the word)" Anger".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - وَقَالَ قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، ح وَحَدَّثَنَاهُ سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مَالِكٌ، - وَهُوَ ابْنُ أَنَسٍ - كُلُّهُمْ عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ حَدِيثَ، الْعَلاَءِ بْنِ الْمُسَيَّبِ لَيْسَ فِيهِ ذِكْرُ الْبُغْضِ .

Reference : Sahih Muslim 2637 b
In-book reference : Book 45, Hadith 202
USC-MSA web (English) reference : Book 32, Hadith 6374
(deprecated numbering scheme)

Suhail b. Abi Salih, reported:

We were in Arafa that there happened to pass Umar b. Abd al-'Aziz and he was the Amir of Hajj. People stood up in order to catch a glimpse of him. I said to my father: Father, I think that Allah loves Umar b. Abd al- 'Aziz. He said: How is it? I said: It is because of the love in people's heart for him. Thereupon he said: By One Who created your father, I heard Abu Huraira narrating from Allah's Messenger (ﷺ) a hadith like one transmitted on the authority of Suhail.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، بْنِ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، قَالَ كُنَّا بِعَرَفَةَ فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ فَقَامَ النَّاسُ يَنْظُرُونَ إِلَيْهِ فَقُلْتُ لأَبِي يَا أَبَتِ إِنِّي أَرَى اللَّهَ يُحِبُّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ . قَالَ وَمَا ذَاكَ قُلْتُ لِمَا لَهُ مِنَ الْحُبِّ فِي قُلُوبِ النَّاسِ . فَقَالَ بِأَبِيكَ أَنْتَ سَمِعْتَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنْ سُهَيْلٍ .

Reference : Sahih Muslim 2637 c
In-book reference : Book 45, Hadith 203
USC-MSA web (English) reference : Book 32, Hadith 6375
(deprecated numbering scheme)

(49) Chapter: Souls Are Like Conscripted Soldiers

(49) باب الأَرْوَاحِ جُنُودٌ مُجَنَّدَةٌ

Abu Huraira reported Allah's Messenger (ﷺ) Saying:

Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ " .

Reference : Sahih Muslim 2638 a
In-book reference : Book 45, Hadith 204
USC-MSA web (English) reference : Book 32, Hadith 6376
(deprecated numbering scheme)

Abu Huraira narrated directly from Allah's Messenger (ﷺ) that he said:

People are like mines of gold and silver; those who were excellent in Jahiliya (during the days of ignorance) are excellent In Islam, when they have, an understanding, and the souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, (in this world also) and those who opposed one of them, would be at variance with one another.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ قَالَ " النَّاسُ مَعَادِنُ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقُهُوا وَالأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ " .

Reference : Sahih Muslim 2638 b
In-book reference : Book 45, Hadith 205
USC-MSA web (English) reference : Book 32, Hadith 6377
(deprecated numbering scheme)

(50) Chapter: A Man Will Be With Those Whom He Loves

(50) باب الْمَرْءُ مَعَ مَنْ أَحَبَّ

Anas b. Malik reported that a desert Arab said to Allah's Messenger (ﷺ):

When would be the Last Hour? Allah's Messenger (ﷺ) said: What preparation have you made for that? Thereupon he said: The love of Allah and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Holy Prophet) said: You would be along with one whom you love.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ، أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيًّا، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مَتَى السَّاعَةُ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَعْدَدْتَ لَهَا " . قَالَ حُبَّ اللَّهِ وَرَسُولِهِ . قَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ " .

Reference : Sahih Muslim 2639 a
In-book reference : Book 45, Hadith 206
USC-MSA web (English) reference : Book 32, Hadith 6378
(deprecated numbering scheme)

Anas reported that a person said to Allah's Messenger (ﷺ):

When would be the Last Hour? He (the Holy Prophet) said: What preparation have you made for that? And he gave no details, but said: I love Allah and His Messenger. Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas b. Malik reported through another chain of transmitters that a desert Arab came to Allah's

Messenger (may peace be upon, him), the rest of the hadith is the same but with this variation that he said: I have not made much preparations which merit appreciation for myself.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " وَمَا أَعْدَدْتَ لَهَا " . فَلَمْ يَذْكُرْ كَبِيرًا . قَالَ وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ . قَالَ " فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ " .

حَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلاً، مِنَ الأَعْرَابِ أَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرٍ أَحْمَدُ عَلَيْهِ نَفْسِي .

Reference	: Sahih Muslim 2639 b, c
In-book reference	: Book 45, Hadith 207
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6379

Anas b. Malik reported that a person came to Allah's Messenger (ﷺ) and said to Allah's Messenger:

When would be the Last Hour? Thereupon he (the Holy Prophet) said: What preparation have you made for the Last Hour? He said: The love of Allah and of His Messenger (is my only preparation). Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas said: Nothing pleased us more after accepting Islam than the words of Allah's Apostle: You would be along with one whom you love. And Anas said. I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be along with them although I have not acted like them.

حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " وَمَا أَعْدَدْتَ لِلسَّاعَةِ " . قَالَ حُبَّ اللَّهِ وَرَسُولِهِ قَالَ " فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ " . قَالَ أَنَسٌ فَمَا فَرِحْنَا بَعْدَ الإِسْلاَمِ فَرَحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ صلى الله عليه وسلم " فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ " . قَالَ أَنَسٌ فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ .

Reference	: Sahih Muslim 2639 d
In-book reference	: Book 45, Hadith 208
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6380

Anas b. Malik reported Allah's Apostle (ﷺ) this hadith through another chain of transmitters but he did not make mention of the words of Anas:

I love, and what follows subsequently.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَذْكُرْ قَوْلَ أَنَسٍ فَأَنَا أُحِبُّ . وَمَا بَعْدَهُ .

Reference	: Sahih Muslim 2639 e
In-book reference	: Book 45, Hadith 209
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6381

Anas b. Malik reported:

Allah's Messenger (ﷺ) and I were coming out of the mosque that we met a person on the threshold of the mosque and he said to Allah's Messenger (ﷺ): When would be the Last Hour? Allah's Messenger (ﷺ) said: What preparation have you made for that? The man became silent and then said: Allah's Messenger, I have made no significant preparation with prayer and fasting and charity but I, however, love Allah and His Messenger. Thereupon (the Holy Prophet) said: You would be along with one whom you love.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ بَيْنَمَا أَنَا وَرَسُولُ اللَّهِ، صلى الله عليه وسلم خَارِجَيْنِ مِنَ الْمَسْجِدِ فَلَقِينَا رَجُلاً عِنْدَ سُدَّةِ الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا أَعْدَدْتَ لَهَا " . قَالَ فَكَأَنَّ الرَّجُلَ اسْتَكَانَ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ مَا أَعْدَدْتُ لَهَا كَبِيرَ صَلاَةٍ وَلاَ صِيَامٍ وَلاَ صَدَقَةٍ وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ . قَالَ " فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ " .

Reference	: Sahih Muslim 2639 f
In-book reference	: Book 45, Hadith 210
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6382

This hadith has been narrated on the authority of Anas through another chain of transmitters.

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ الْعَزِيزِ الْيَشْكُرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ، جَبَلَةَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ .

Reference	: Sahih Muslim 2639 g
In-book reference	: Book 45, Hadith 211
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6383

This hadith has been reported on the authority of Anas with different chains of transmitters.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، ح

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا، ح

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُعَاذٌ، - يَعْنِي ابْنَ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Reference	: Sahih Muslim 2639 h
In-book reference	: Book 45, Hadith 212
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 32, Hadith 6384

'Abdullah reported that a person came to Allah's Messenger (ﷺ) and said to Allah's Messenger (ﷺ):

What is your opinion about the person who loves the people but his (acts or deeds are not identical to theirs)? Thereupon Allah's Messenger (ﷺ) said: A person would be along with one whom he loves.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمَّا يَلْحَقْ بِهِمْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمَرْءُ مَعَ مَنْ أَحَبَّ " .

Reference : Sahih Muslim 2640 a
In-book reference : Book 45, Hadith 213
USC-MSA web (English) reference : Book 32, Hadith 6385
(deprecated numbering scheme)

A hadith like this has been transmitted on the authority of 'Abdullah.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنِيهِ بِشْرُ، بْنُ خَالِدٍ أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - كِلاَهُمَا عَنْ شُعْبَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو الْجَوَّابِ، حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ، جَمِيعًا عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2640 b
In-book reference : Book 45, Hadith 214
USC-MSA web (English) reference : Book 32, Hadith 6386
(deprecated numbering scheme)

Abu Musa, reported that a person came to Allah's Messenger (ﷺ) ; the rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى، قَالَ أَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ . فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنِ الأَعْمَشِ .

Reference : Sahih Muslim 2641
In-book reference : Book 45, Hadith 215
USC-MSA web (English) reference : Book 32, Hadith 6387
(deprecated numbering scheme)

(51) Chapter: If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him

(51) باب إِذَا أُثْنِيَ عَلَى الصَّالِحِ فَهِيَ بُشْرَى وَلاَ تَضُرُّهُ

Abu Dharr reported:

It was said to Allah's Messenger (ﷺ): What is your opinion about the person who has done good deeds and the people praise him? He said: It is glad tidings for a believer (which he has received in this mortal world).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قِيلَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ قَالَ " تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ " .

Reference : Sahih Muslim 2642 a
In-book reference : Book 45, Hadith 216
USC-MSA web (English) reference : Book 32, Hadith 6388
(deprecated numbering scheme)

This hadith has been narrated through another chain of transmitters also and the one transmitted on the authority of Shu'ba (the words are):

" People love him." In the hadith transmitted on the authority of 'Abd-us-Samad (the words are):" People praise him as stated by Hammad."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي عَبْدُ الصَّمَدِ، ح وَحَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، بِإِسْنَادِ حَمَّادِ بْنِ زَيْدٍ . بِمِثْلِ حَدِيثِهِ غَيْرَ أَنَّ فِي، حَدِيثِهِمْ عَنْ شُعْبَةَ غَيْرَ عَبْدِ الصَّمَدِ وَيُحِبُّهُ النَّاسُ عَلَيْهِ . وَفِي حَدِيثِ عَبْدِ الصَّمَدِ وَيَحْمَدُهُ النَّاسُ . كَمَا قَالَ حَمَّادٌ .

Reference : Sahih Muslim 2642 b
In-book reference : Book 45, Hadith 217
USC-MSA web (English) reference : Book 32, Hadith 6389
(deprecated numbering scheme)

46 - The Book of Destiny (2643 - 2664)

كتاب القدر

(1) Chapter: How The Human Being Is Created, In His Mother's Womb, And His Provision, Lifespan And Deeds Are Written Down, And His Misery and Happiness

(1) باب كَيْفِيَّةِ خَلْقِ الآدَمِيِّ فِي بَطْنِ أُمِّهِ وَكِتَابَةِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقَاوَتِهِ وَسَعَادَتِهِ

Abdullah (b. Mas'ud) reported that Allah's Messenger (ﷺ) who is the most truthful (of the human beings) and his being truthful (is a fact) said:

Verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother's womb in the form of blood, after which it becomes a clot of blood in another period of forty days. Then it becomes a lump of flesh and forty days later Allah sends His angel to it with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds, his fortune and misfortune. By Him, besides Whom there is no god, that one amongst you acts like the people deserving Paradise until between him and Paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the denizens of Hell and thus enters Hell, and another one acts in the way of the denizens of Hell, until there remains between him and Hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of Paradise and enters Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالُوا حَدَّثَنَا الأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ الصَّادِقُ الْمَصْدُوقُ "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ بِكَتْبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَالَّذِي لاَ إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا " .

Reference	: Sahih Muslim 2643 a
In-book reference	: Book 46, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 33, Hadith 6390

This hadith has been reported on the authority of A'mash with the same chain of transmitters and in the hadith transmitted on the authority of Waki' (the words are):

" The creation of any one of you is like this that (semen) is collected in the womb of the mother for forty nights," and in the hadith transmitted on the authority of Shu'ba (the words are):" Forty nights and forty days." And in the hadith transmitted on the authority of Jarir and 'Isa (the words are):" Forty days."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرِ بْنِ عَبْدِ، الْحَمِيدِ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ، الأَشَجُّ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . قَالَ فِي حَدِيثِ وَكِيعٍ " إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً " . وَقَالَ فِي حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ " أَرْبَعِينَ لَيْلَةً أَرْبَعِينَ يَوْمًا " . وَأَمَّا فِي حَدِيثِ جَرِيرٍ وَعِيسَى " أَرْبَعِينَ يَوْمًا " .

Reference : Sahih Muslim 2643 b
In-book reference : Book 46, Hadith 2
USC-MSA web (English) reference : Book 33, Hadith 6391
(deprecated numbering scheme)

Hudhaifa b. Usaid reported directly from Allah's Messenger (ﷺ) that he said:

When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَقِرُّ فِي الرَّحِمِ بِأَرْبَعِينَ أَوْ خَمْسَةٍ وَأَرْبَعِينَ لَيْلَةً فَيَقُولُ يَا رَبِّ أَشَقِيٌّ أَوْ سَعِيدٌ فَيُكْتَبَانِ فَيَقُولُ أَىْ رَبِّ أَذَكَرٌ أَوْ أُنْثَى فَيُكْتَبَانِ وَيُكْتَبُ عَمَلُهُ وَأَثَرُهُ وَأَجَلُهُ وَرِزْقُهُ ثُمَّ تُطْوَى الصُّحُفُ فَلاَ يُزَادُ فِيهَا وَلاَ يُنْقَصُ " .

Reference : Sahih Muslim 2644
In-book reference : Book 46, Hadith 3
USC-MSA web (English) reference : Book 33, Hadith 6392
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported:

Evil one is he who is evil in the womb of his mother and the good one is he who takes a lesson from the (fate of) others. The narrator came to a person from amongst the Companions of Allah's Messenger (ﷺ) who was called Hudhaifa b. Usaid Ghifari and said: How can a person be an evil one without (committing an evil) deed? Thereupon the person said to him: You are surprised at this, whereas I have heard Allah's Messenger (ﷺ) as saving: When forty nights pass after the semen gets into the womb, Allah sends the angel and gives him shape. Then he creates his sense of hearing, sense of sight, his skin, his flesh, his bones, and then says: My Lord, would he be male or female? And your Lord decides as He desires and the angel then puts down that also and then says: My Lord, what about his age? And your Lord decides as He likes it and the angel puts it down. Then he says: My Lord, what about his livelihood? And then the Lord decides as He likes and the angel writes it down, and then the angel gets out with his scroll of destiny in his hand and nothing is added to it and nothing is subtracted from it.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو، بْنُ الْحَارِثِ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ عَامِرَ بْنَ وَاثِلَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ . فَأَتَى رَجُلاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم يُقَالُ لَهُ حُذَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ وَكَيْفَ يَشْقَى رَجُلٌ بِغَيْرِ عَمَلٍ فَقَالَ لَهُ الرَّجُلُ أَتَعْجَبُ مِنْ ذَلِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ

لَيْلَةً بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعِظَامَهَا ثُمَّ . قَالَ يَا رَبِّ أَذَكَرٌ أَمْ أُنْثَى فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ ثُمَّ يَقُولُ يَا رَبِّ أَجَلُهُ . فَيَقُولُ رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ ثُمَّ يَقُولُ يَا رَبِّ رِزْقُهُ . فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ فِي يَدِهِ فَلاَ يَزِيدُ عَلَى مَا أُمِرَ وَلاَ يَنْقُصُ " .

Reference : Sahih Muslim 2645 a
In-book reference : Book 46, Hadith 4
USC-MSA web (English) reference : Book 33, Hadith 6393
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah b. Mas'ud through another chain of transmitters.

حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، أَخْبَرَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ أَبَا الطُّفَيْلِ، أَخْبَرَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ .

Reference : Sahih Muslim 2645 b
In-book reference : Book 46, Hadith 5
USC-MSA web (English) reference : Book 33, Hadith 6394
(deprecated numbering scheme)

Abu Tufail reported:

I visited Abu Sariha Hudhaifa b. Usaid al-Ghifari who said: I listened with these two ears of mine Allahs Messenger (ﷺ) as saying: The semen stays in the womb for forty nights, then the angel, gives it a shape. Zubair said: I think that he said: One who fashions that and decides whether he would be male or female. Then he (the angel) says: Would his limbs be full or imperfect? And then the Lord makes thein full and perfect or otherwise as He desires. Then he says: My Lord, what about his livelihood, and his death and what about his disposition? And then the Lord decides about his misfortune and fortune.

حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَطَاءٍ، أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ، حَدَّثَهُ أَنَّ أَبَا الطُّفَيْلِ حَدَّثَهُ قَالَ دَخَلْتُ عَلَى أَبِي سَرِيحَةَ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِأُذُنَىَّ هَاتَيْنِ يَقُولُ " إِنَّ النُّطْفَةَ تَقَعُ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً ثُمَّ يَتَصَوَّرُ عَلَيْهَا الْمَلَكُ " . قَالَ زُهَيْرٌ حَسِبْتُهُ قَالَ الَّذِي يَخْلُقُهَا " فَيَقُولُ يَا رَبِّ أَذَكَرٌ أَوْ أُنْثَى فَيَجْعَلُهُ اللَّهُ ذَكَرًا أَوْ أُنْثَى ثُمَّ يَقُولُ يَا رَبِّ أَسَوِيٌّ أَوْ غَيْرُ سَوِيٍّ فَيَجْعَلُهُ اللَّهُ سَوِيًّا أَوْ غَيْرَ سَوِيٍّ ثُمَّ يَقُولُ يَا رَبِّ مَا رِزْقُهُ مَا أَجَلُهُ مَا خُلُقُهُ ثُمَّ يَجْعَلُهُ اللَّهُ شَقِيًّا أَوْ سَعِيدًا " .

Reference : Sahih Muslim 2645 c
In-book reference : Book 46, Hadith 6
USC-MSA web (English) reference : Book 33, Hadith 6395
(deprecated numbering scheme)

Hadhaifa b. Usaid Ghifari, a Companion of Allah's Messenger (ﷺ), reported it directly from Allah's Messenger (may peace upon him). as he said:

There is an angel who looks after the womb when Allah decides to create any- thing after more than forty nights are over; the rest of the hadith is the same.

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، حَدَّثَنَا رَبِيعَةُ بْنُ كُلْثُومٍ، حَدَّثَنِي أَبِي كُلْثُومٌ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، صَاحِبِ رَسُولِ اللَّهِ صلى الله عليه وسلم رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم " أَنَّ مَلَكًا مُوَكَّلاً بِالرَّحِمِ إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ شَيْئًا بِإِذْنِ اللَّهِ لِبِضْعٍ وَأَرْبَعِينَ لَيْلَةً " . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ .

Reference	: Sahih Muslim 2645 d
In-book reference	: Book 46, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 33, Hadith 6396

Anas b. Malik reported directly from Allah's Messenger (ﷺ) that he said:

Allah, the Exlated and Glorious, has appointed an angel as the caretaker of the womb, and he would say: My Lord, it is now a drop of semen; my Lord, It is now a clot of blood; my Lord, it has now become a lump of flesh, and when Allah decides to give it a final shape, the angel says: My Lord, would it be male or female or would he be an evil or a good person? What about his livelihood and his age? And it is all written as he is in the womb of his mother.

حَدَّثَنِي أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا عُبَيْدُ، اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ، وَرَفَعَ الْحَدِيثَ، أَنَّهُ قَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَكَّلَ بِالرَّحِمِ مَلَكًا فَيَقُولُ أَىْ رَبِّ نُطْفَةٌ أَىْ رَبِّ عَلَقَةٌ أَىْ رَبِّ مُضْغَةٌ . فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقًا - قَالَ - قَالَ الْمَلَكُ أَىْ رَبِّ ذَكَرٌ أَوْ أُنْثَى شَقِيٌّ أَوْ سَعِيدٌ فَمَا الرِّزْقُ فَمَا الأَجَلُ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ " .

Reference	: Sahih Muslim 2646
In-book reference	: Book 46, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 33, Hadith 6397

Ali reported:

We were in a funeral in the graveyard of Gharqad that Allah's Messenger (ﷺ) came to us and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: There is not one amongst you whom a scat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person. A person said: Allah's Messenger, should we not then depend upon our destiny and abandon our deeds? Thereupon he said: Acts of everyone will be facilitated in, that which has been created for him so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Qur'an):" Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end and who is miserly and considers himself above need, We shall make easy for him the dificult end". (XCii. 5-10).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلاَّ وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ وَإِلاَّ وَقَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلاَ نَمْكُثُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ فَقَالَ " مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ " . فَقَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ

أَهْلِ الشَّقَاوَةِ " . ثُمَّ قَرَأَ { فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْعُسْرَى}

Reference : Sahih Muslim 2647 a
In-book reference : Book 46, Hadith 9
USC-MSA web (English) reference : Book 33, Hadith 6398
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ فِي مَعْنَاهُ وَقَالَ فَأَخَذَ عُودًا . وَلَمْ يَقُلْ مِخْصَرَةً . وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ عَنْ أَبِي الأَحْوَصِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2647 b
In-book reference : Book 46, Hadith 10
USC-MSA web (English) reference : Book 33, Hadith 6399
(deprecated numbering scheme)

'Ali reported that one day Allah's Messenger (ﷺ) was sitting with a wood in his hand and he was scratching the ground. He raised his head and said:

There is not one amongst you who has not been allotted his seat in Paradise or Hell. They said: Allah's Messenger. then, why should we perform good deeds, why not depend upon our destiny? Thereupon he said. No, do perform good deeds, for everyone is facilitated in that for which he has been created; then he recited this verse:" Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end..." (xcii. 5-10).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالُوا حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ جَالِسًا وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فَرَفَعَ رَأْسَهُ فَقَالَ " مَا مِنْكُمْ مِنْ نَفْسٍ إِلاَّ وَقَدْ عُلِمَ مَنْزِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ " . قَالُوا يَا رَسُولَ اللَّهِ فَلِمَ نَعْمَلُ أَفَلاَ نَتَّكِلُ قَالَ " لاَ . اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ " . ثُمَّ قَرَأَ { فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى} إِلَى قَوْلِهِ { فَسَنُيَسِّرُهُ لِلْعُسْرَى}

Reference : Sahih Muslim 2647 c
In-book reference : Book 46, Hadith 11
USC-MSA web (English) reference : Book 33, Hadith 6400
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ali through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، وَالأَعْمَشِ، أَنَّهُمَا سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ، يُحَدِّثُهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِهِ .

Reference : Sahih Muslim 2647 d
In-book reference : Book 46, Hadith 12
USC-MSA web (English) reference : Book 33, Hadith 6401
(deprecated numbering scheme)

Jabir reported that Suriqa b. Malik b. Ju'shuin came and said:

Allah's Messenger, explain our religion to us (in a way) as if we have been created just now. Whosoever deeds we do today, is it because of the fact that-the pens have dried (after recording them) and the destitiles have began to operate or these have effects in future? Thereupon he said: The pens have dried tmd destinies have begun to operate. (Suraqa b. Malik) said: If it Is so, then what is the use of doing good deeds? Zuhair said: Then Abu Zubair said something but I could not understand that and I said. What did he say? Thereupon he said: Act, for everyone is facilitated what he intends to do.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو الزُّبَيْرِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْثَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ جَاءَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ قَالَ يَا رَسُولَ اللَّهِ بَيِّنْ لَنَا دِينَنَا كَأَنَّا خُلِقْنَا الآنَ فِيمَا الْعَمَلُ الْيَوْمَ أَفِيمَا جَفَّتْ بِهِ الأَقْلاَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ فِيمَا نَسْتَقْبِلُ قَالَ " لاَ . بَلْ فِيمَا جَفَّتْ بِهِ الأَقْلاَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ " . قَالَ فَفِيمَ الْعَمَلُ قَالَ زُهَيْرٌ ثُمَّ تَكَلَّمَ أَبُو الزُّبَيْرِ بِشَىْءٍ لَمْ أَفْهَمْهُ فَسَأَلْتُ مَا قَالَ فَقَالَ " اعْمَلُوا فَكُلٌّ مُيَسَّرٌ " .

Reference : Sahih Muslim 2648 a
In-book reference : Book 46, Hadith 13
USC-MSA web (English) reference : Book 33, Hadith 6402
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Jabir b. Abdullah with the same wording (and includes these words):

" Allah's Messenger (ﷺ) said: Every doer of deed is facilitated in his action."

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْمَعْنَى وَفِيهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ " .

Reference : Sahih Muslim 2648 b
In-book reference : Book 46, Hadith 14
USC-MSA web (English) reference : Book 33, Hadith 6403
(deprecated numbering scheme)

'Imran b. Husain repotted that it was said to Allah's Messenger (ﷺ):

Has there been drawn a distinction between the people of Paradise and the denizens of hell? He said: Yes. It was again said: (If it is so), then What is the use of doing good deeds? Thereupon he said: Everyone is facilitated in what has been created for him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَزِيدَ الضُّبَعِيِّ، حَدَّثَنَا مُطَرِّفٌ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَعُلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ " نَعَمْ " . قَالَ قِيلَ فَفِيمَ يَعْمَلُ الْعَامِلُونَ قَالَ " كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ " .

Reference : Sahih Muslim 2649 a
In-book reference : Book 46, Hadith 15
USC-MSA web (English) reference : Book 33, Hadith 6404
(deprecated numbering scheme)

This hadith has been narrated through other chains of transmiters with slight variations of wording.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ عَنِ ابْنِ عُلَيَّةَ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ يَزِيدَ الرِّشْكِ، فِي هَذَا الإِسْنَادِ . بِمَعْنَى حَدِيثِ حَمَّادٍ وَفِي حَدِيثِ عَبْدِ الْوَارِثِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ .

Reference : Sahih Muslim 2649 b
In-book reference : Book 46, Hadith 16
USC-MSA web (English) reference : Book 33, Hadith 6405
(deprecated numbering scheme)

Abu al-Aswad reported that 'Imran b Husain asked him:

What is your view, what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be deterrained by the fact that their Prophets brought them teaching which they did not act upon? I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said: Then, would it not be an injustice (to punish them)? I felt greatly disturbed because of that, and said: Everything is created by Allah and lies in His Power. He would not be questioned as to what He does, but they would be questioned; thereupon he said to me: May Allah have mercy upon you, I did not mean to ask you but for testing your intelligence. Two men of the tribe of Muzaina came to Allah's Messenger (ﷺ) and said: Allah's Messenger, what is your opinion that the people do in the world and strive for, is something decreed for them; something preordained for them and will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon. and thus they became deserving of punishment? Thereupon, he said: Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious:" Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety" (xci. 8).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا عَزْرَةُ بْنُ، ثَابِتٍ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ، قَالَ قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُونَ فِيهِ أَشَىْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى عَلَيْهِمْ مِنْ قَدَرِ مَا سَبَقَ أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ فَقُلْتُ بَلْ شَىْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى عَلَيْهِمْ قَالَ فَقَالَ أَفَلاَ يَكُونُ ظُلْمًا قَالَ فَفَزِعْتُ مِنْ ذَلِكَ فَزَعًا شَدِيدًا وَقُلْتُ كُلُّ شَىْءٍ خَلْقُ اللَّهِ وَمِلْكُ يَدِهِ فَلاَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ . فَقَالَ لِي يَرْحَمُكَ اللَّهُ إِنِّي لَمْ أُرِدْ بِمَا سَأَلْتُكَ إِلاَّ لأَحْزُرَ عَقْلَكَ إِنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ أَتَيَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالاَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُونَ فِيهِ أَشَىْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ مِنْ قَدَرٍ قَدْ سَبَقَ أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيُّهُمْ وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ فَقَالَ " لاَ بَلْ شَىْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ { وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا} " .

Reference : Sahih Muslim 2650
In-book reference : Book 46, Hadith 17
USC-MSA web (English) reference : Book 33, Hadith 6406
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying:

Verily, a person performs deeds for a long time like the deeds of the people of Paradise. Then his deeds are terminated like the deeds of the people of Hell and, verily, a person performs deeds like the denizens of Fire for a long time, and then this deed of his is ultimately followed by the deeds of the people of Paradise.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ " .

Reference : Sahih Muslim 2651
In-book reference : Book 46, Hadith 18
USC-MSA web (English) reference : Book 33, Hadith 6407
(deprecated numbering scheme)

Sahl b. Sa'd reported it from Allah's Messenger (ﷺ) that a person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell and a person acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ . وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ " .

Reference : Sahih Muslim 112 b
In-book reference : Book 46, Hadith 19
USC-MSA web (English) reference : Book 33, Hadith 6408
(deprecated numbering scheme)

(2) Chapter: The Debate Between Adam And Musa (Peace And Blessings Of Allah Be Upon Them)

(2) باب حِجَاجِ آدَمَ وَمُوسَى عَلَيْهِمَا السَّلاَمُ

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying:

There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me. Allah's Apostle (ﷺ) said:. This is how Adam came the better of Moses and Adam came the better of Moses.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ، وَأَحْمَدُ بْنُ عَبْدَةَ، الضَّبِّيُّ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لاِبْنِ حَاتِمٍ وَابْنِ دِينَارٍ - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ وَخَطَّ لَكَ بِيَدِهِ أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عَلَىَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً " . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى " . وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدَةَ قَالَ أَحَدُهُمَا خَطَّ . وَقَالَ الآخَرُ كَتَبَ لَكَ التَّوْرَاةَ بِيَدِهِ .

Reference : Sahih Muslim 2652 a
In-book reference : Book 46, Hadith 20
USC-MSA web (English) reference : Book 33, Hadith 6409

(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There was argument between Adam and Moses, and Adam came the better of Moses. Moses said to him: You are the same Adam who misled people, and caused them to get out of Paradise. Adam said: You are the same (Moses) whom Allah endowed the knowledge of everything and selected him amongst the people as His Messenger. He said: Yes. Adam then again said: Even then you blame me for an affair which had been ordained for me before I was created.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَحَاجَّ آدَمُ وَمُوسَى فَحَجَّ آدَمُ مُوسَى فَقَالَ لَهُ مُوسَى أَنْتَ آدَمُ الَّذِي أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ فَقَالَ آدَمُ أَنْتَ الَّذِي أَعْطَاهُ اللَّهُ عِلْمَ كُلِّ شَىْءٍ وَاصْطَفَاهُ عَلَى النَّاسِ بِرِسَالَتِهِ قَالَ نَعَمْ ‏.‏ قَالَ فَتَلُومُنِي عَلَى أَمْرٍ قُدِّرَ عَلَىَّ قَبْلَ أَنْ أُخْلَقَ ‏"‏ ‏.‏

Reference : Sahih Muslim 2652 b
In-book reference : Book 46, Hadith 21
USC-MSA web (English) reference : Book 33, Hadith 6410
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There was an argument between Adam and Moses (peace be upon both of them) in the presence of their Lord. Adam came the better of Moses. Moses said: Are you that Adam whom Allah created with His Hand and breathed into himHis sprit, and commanded angels to fall in prostration before him and He made you live in Paradise with comfort and ease. Then you caused the people to get down to the earth because of your lapse. Adam said: Are you that Moses whom Allah selected for His Messengership and for His conversation with him and conferred upon you the tablets, in which everything was clearly explained and granted you the audience in order to have confidential talk with you. What is your opinion, how long Torah would haye been written before I was created? Moses said: Forty years before. Adam said: Did you not see these words: Adam committed an error and he was enticed to (do so). He (Moses) said: Yes. Whereupon, he (Adam) said: Do you then blame me for an act which Allah had ordained for me forty years before He created me? Allah's Messenger (ﷺ) said: This is how Adam came the better of Moses.

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الأَنْصَارِيُّ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنِي الْحَارِثُ بْنُ أَبِي ذُبَابٍ، عَنْ يَزِيدَ، - وَهُوَ ابْنُ هُرْمُزَ - وَعَبْدِ الرَّحْمَنِ الأَعْرَجِ قَالاَ سَمِعْنَا أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا السَّلاَمُ عِنْدَ رَبِّهِمَا فَحَجَّ آدَمُ مُوسَى قَالَ مُوسَى أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَسْجَدَ لَكَ مَلاَئِكَتَهُ وَأَسْكَنَكَ فِي جَنَّتِهِ ثُمَّ أَهْبَطْتَ النَّاسَ بِخَطِيئَتِكَ إِلَى الأَرْضِ فَقَالَ آدَمُ أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ وَأَعْطَاكَ الأَلْوَاحَ فِيهَا تِبْيَانُ كُلِّ شَىْءٍ وَقَرَّبَكَ نَجِيًّا فَبِكَمْ وَجَدْتَ اللَّهَ كَتَبَ التَّوْرَاةَ قَبْلَ أَنْ أُخْلَقَ قَالَ مُوسَى بِأَرْبَعِينَ عَامًا ‏.‏ قَالَ آدَمُ فَهَلْ وَجَدْتَ فِيهَا ‏{‏ وَعَصَى آدَمُ رَبَّهُ فَغَوَى‏}‏ قَالَ نَعَمْ ‏.‏ قَالَ أَفَتَلُومُنِي عَلَى أَنْ عَمِلْتُ عَمَلاً كَتَبَهُ اللَّهُ عَلَىَّ أَنْ أَعْمَلَهُ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ فَحَجَّ آدَمُ مُوسَى ‏"‏ ‏.‏

Reference : Sahih Muslim 2652 c
In-book reference : Book 46, Hadith 22
USC-MSA web (English) reference : Book 33, Hadith 6411
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There was an argument between Adam and Moses. Moses said: Are you that Adam whose lapse caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for His Messengership, for His conversation and you blame me for an affair which had been ordained for me before I was created? This is how Adam came the better of Moses.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، حَاتِمٍ قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجَّ آدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى أَنْتَ آدَمُ الَّذِي أَخْرَجَتْكَ خَطِيئَتُكَ مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ ثُمَّ تَلُومُنِي عَلَى أَمْرٍ قَدْ قُدِّرَ عَلَىَّ قَبْلَ أَنْ أُخْلَقَ فَحَجَّ آدَمُ مُوسَى " .

Reference : Sahih Muslim 2652 d
In-book reference : Book 46, Hadith 23
USC-MSA web (English) reference : Book 33, Hadith 6412
(deprecated numbering scheme)

Abu Huraira narrated a hadith like this through another chain of transmitters.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ الْيَمَامِيُّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

Reference : Sahih Muslim 2652 e
In-book reference : Book 46, Hadith 24
USC-MSA web (English) reference : Book 33, Hadith 6413
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِهِمْ .

Reference : Sahih Muslim 2652 f
In-book reference : Book 46, Hadith 25
USC-MSA web (English) reference : Book 33, Hadith 6414
(deprecated numbering scheme)

Abu Huraira reported a hadith like this through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 2653 a
In-book reference : Book 46, Hadith 26
USC-MSA web (English) reference : Book 33, Hadith 6415
(deprecated numbering scheme)

Abdullah b. 'Amr b. al-'As reported:

I heard Allah's Messenger (ﷺ) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ حَدَّثَنَا ابْنُ، وَهْبٍ أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلاَنِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كَتَبَ اللَّهُ مَقَادِيرَ الْخَلاَئِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ - قَالَ - وَعَرْشُهُ عَلَى الْمَاءِ " .

Reference : Sahih Muslim 2653 b
In-book reference : Book 46, Hadith 27
USC-MSA web (English) reference : Book 33, Hadith 6416
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Hani with the same chain of transmitters, but there is no mention of" His Throne was upon water."

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا نَافِعٌ، - يَعْنِي ابْنَ يَزِيدَ - كِلاَهُمَا عَنْ أَبِي هَانِئٍ، . بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا وَعَرْشُهُ عَلَى الْمَاءِ .

Reference : Sahih Muslim 2654
In-book reference : Book 46, Hadith 28
USC-MSA web (English) reference : Book 33, Hadith 6417
(deprecated numbering scheme)

(3) Chapter: Allah Directs Hearts As He Wills

(3) باب تَصْرِيفِ اللَّهِ تَعَالَى الْقُلُوبَ كَيْفَ شَاءَ

Abdullah b. Amr b. al-'As reported that he heard Allah's Messenger (ﷺ) as saying:

Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allahs Messenger (ﷺ) said: 0 Allah, the Turner of the hearts, turn our hearts to Thine obedience.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ كِلاَهُمَا عَنِ الْمُقْرِئِ، قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ، اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ حَدَّثَنَا حَيْوَةُ، أَخْبَرَنِي أَبُو هَانِئٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ " .

Reference : Sahih Muslim 2655
In-book reference : Book 46, Hadith 29
USC-MSA web (English) reference : Book 33, Hadith 6418
(deprecated numbering scheme)

(4) Chapter: Everything Is Decided And Decreed

(4) باب كُلُّ شَىْءٍ بِقَدَرٍ

Tawus reported:

I found some Companions of Allah's Messenger (ﷺ) as saying: Everything is by measure. And he further said: I heard Abdullah b. 'Umar as saying: There is a neasure for everything-even for incapacity and-capability.

حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، قَالَ قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ ح وَحَدَّثَنَا قُتَيْبَةُ، بْنُ سَعِيدٍ عَنْ مَالِكٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، أَنَّهُ قَالَ أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُونَ كُلُّ شَىْءٍ

بِقَدَرٍ . قَالَ وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُلُّ شَىْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ أَوِ الْكَيْسُ وَالْعَجْزُ " .

Reference	: Sahih Muslim 2656
In-book reference	: Book 46, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 33, Hadith 6419

Abu Huraira reported that the polytheists of the Quraish came to have an argument with Allah's Messenger (ﷺ) in regard to Destiny and then this verse was revealed:

" On the day when they are dragged into the Fire upon their faces, taste the touch of Fire. Surely, We have created everything according to a measure" (liv. 48).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زِيَادِ، بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي الْقَدَرِ فَنَزَلَتْ { يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ* إِنَّا كُلَّ شَىْءٍ خَلَقْنَاهُ بِقَدَرٍ}

Reference	: Sahih Muslim 2657 a
In-book reference	: Book 46, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 33, Hadith 6420

(5) Chapter: The Son Of Adam's Share Of Zina Etc. Is Decreed For Him

(5) باب قُدِّرَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزِّنَى وَغَيْرِهِ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must comrriit. The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the parts may or may not put into effect.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لإِسْحَاقَ - قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَى أَدْرَكَ ذَلِكَ لاَ مَحَالَةَ فَزِنَى الْعَيْنَيْنِ النَّظَرُ وَزِنَى اللِّسَانِ النُّطْقُ وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ " . قَالَ عَبْدٌ فِي رِوَايَتِهِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ سَمِعْتُ ابْنَ عَبَّاسٍ .

Reference	: Sahih Muslim 2657 b
In-book reference	: Book 46, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 33, Hadith 6421

Abu Huraira reported Allah's Messenger (ﷺ) as saying. Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَى مُدْرِكٌ ذَلِكَ لاَ مَحَالَةَ فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ وَالأُذُنَانِ زِنَاهُمَا الاِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلاَمُ وَالْيَدُ زِنَاهَا الْبَطْشُ وَالرِّجْلُ زِنَاهَا الْخُطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ " .

Reference : Sahih Muslim 2658 a
In-book reference : Book 46, Hadith 33
USC-MSA web (English) reference : Book 33, Hadith 6422
(deprecated numbering scheme)

(6) Chapter: The Meaning Of "Every Child Is Born In A State Of Fitrah" And The Ruling On The Dead Children Of The Disbelievers And Of The Muslims.

(6) بَاب مَعْنَى كُلِّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ وَحُكْمِ مَوْتِ أَطْفَالِ الْكُفَّارِ وَأَطْفَالِ الْمُسْلِمِينَ

There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them? Then he quoted the Qur'an., The nature made by Allah in which He has created men there is no altering of Allah's creation; that is the right religion" (ar-Rum: 30)

حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ " . ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَاقْرَءُوا إِنْ شِئْتُمْ { فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ} الآيَةَ .

Reference : Sahih Muslim 2658 b
In-book reference : Book 46, Hadith 34
USC-MSA web (English) reference : Book 33, Hadith 6423
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters and there is no mention of his deficiency in limbs.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، كِلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ وَقَالَ " كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً " . وَلَمْ يَذْكُرْ جَمْعَاءَ .

Reference : Sahih Muslim 2658 c
In-book reference : Book 46, Hadith 35
USC-MSA web (English) reference : Book 33, Hadith 6424
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No child is born but upon Fitra. He then said. Recite: The nature made by Allah in which He created man, there is no altering of Allah's nature; that is the right religion."

حَدَّثَنِي أَبُو الطَّاهِرِ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ بْنُ، يَزِيدَ عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ " . ثُمَّ يَقُولُ اقْرَءُوا { فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ}

Reference : Sahih Muslim 2658 d
In-book reference : Book 46, Hadith 36
USC-MSA web (English) reference : Book 33, Hadith 6425
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No babe is born but upon Fitra. It is his parents who make him a Jew or a Christian or a Polytheist. A person said: Allah's Messenger, what is your opinion if they were to die before that (before reaching the age of adolescence when they can distinguish between right and wrong)? He said: It is Allah alone Who knows what they would be doing.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ مَوْلُودٍ إِلاَّ يُلِدَ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشَرِّكَانِهِ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذَلِكَ قَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

Reference : Sahih Muslim 2658 e
In-book reference : Book 46, Hadith 37
USC-MSA web (English) reference : Book 33, Hadith 6426
(deprecated numbering scheme)

It is reported on the authority of Abu Mu'awiya that (the Holy Prophet) said:

Every new-born babe is born on the millat (of Islam and he) remains on this until his tongue is enabled to express himself. This hadith has been narratted on the authority of Abu Mu'awiya through another chain of transmitters (and the words are):" Every child is born but on this Fitra so long as he does not express himself with his tongue."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا أَبِي كِلاَهُمَا، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . فِي حَدِيثِ ابْنِ نُمَيْرٍ " مَا مِنْ مَوْلُودٍ يُولَدُ إِلاَّ وَهُوَ عَلَى الْمِلَّةِ " . وَفِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ " إِلاَّ عَلَى هَذِهِ الْمِلَّةِ حَتَّى يُبَيِّنَ عَنْهُ لِسَانُهُ " . وَفِي رِوَايَةِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ " لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلاَّ عَلَى هَذِهِ الْفِطْرَةِ حَتَّى يُعَبِّرَ عَنْهُ لِسَانُهُ " .

Reference : Sahih Muslim 2658 f
In-book reference : Book 46, Hadith 38
USC-MSA web (English) reference : Book 33, Hadith 6427
(deprecated numbering scheme)

Abu Huraira reported from Allah's Messenger (may peace be upom him) many ahadith and one amongst them is that he is reported to have said:

An infant is born according to his (true) nature. It is his parents Who make him a Jew, a Christian, just as a she-camel gives birth to its young ones. Do you find any deficiency in their limbs? You cut their ears (i. e. after birth). They (the Companions of the Holy Prophet) said: What is your opinion about him who dies in infancy? Thereupon Allah's Apostle (ﷺ) said: It is Allah alone Who knows best what they would be doing.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يُولَدُ يُولَدُ عَلَى هَذِهِ الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ

وَيُنَصِّرَانِهِ كَمَا تَنْتِجُونَ الإِبِلَ فَهَلْ تَجِدُونَ فِيهَا جَدْعَاءَ حَتَّى تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا " . قَالُوا يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ مَنْ يَمُوتُ صَغِيرًا قَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

Reference : Sahih Muslim 2658 g
In-book reference : Book 46, Hadith 39
USC-MSA web (English) reference : Book 33, Hadith 6428
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian. Had his parents been Muslim he would have also remained a Muslim. Every person to whom his mother gives birth (has two aspects of his life) ; when his mother gives birth Satan strikes him but it was not the case with Mary and her son (Jesus Christ).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَى الْفِطْرَةِ وَأَبَوَاهُ بَعْدُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُزُهُ الشَّيْطَانُ فِي حِضْنَيْهِ إِلاَّ مَرْيَمَ وَابْنَهَا " .

Reference : Sahih Muslim 2659 a
In-book reference : Book 46, Hadith 40
USC-MSA web (English) reference : Book 33, Hadith 6429
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) was asked about the children of the polytheists, whereupon he said:

It is Allah Who knows best what they would be doing.

حَدَّثَنَا أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، وَيُونُسُ، عَنِ ابْنِ، شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ عَنْ أَوْلاَدِ الْمُشْرِكِينَ فَقَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

Reference : Sahih Muslim 2659 b
In-book reference : Book 46, Hadith 41
USC-MSA web (English) reference : Book 33, Hadith 6430
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'aib and Ma'qil with a slight variation of wording.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ، عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، ح وَحَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ - كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ وَابْنِ أَبِي ذِئْبٍ . مِثْلَ حَدِيثِهِمَا غَيْرَ أَنَّ فِي، حَدِيثِ شُعَيْبٍ وَمَعْقِلٍ سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ .

Reference : Sahih Muslim 2659 c
In-book reference : Book 46, Hadith 42
USC-MSA web (English) reference : Book 33, Hadith 6431
(deprecated numbering scheme)

Abu Huraira reported that Allahs Messenger (way peace be upon him) was asked about the children of the polytheists who die young. Thereupon Allah's Apostle (ﷺ) said:

It is Allah Who knows what they would be doing.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَطْفَالِ الْمُشْرِكِينَ مَنْ يَمُوتُ مِنْهُمْ صَغِيرًا فَقَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ " .

Reference : Sahih Muslim 2660
In-book reference : Book 46, Hadith 43
USC-MSA web (English) reference : Book 33, Hadith 6432
(deprecated numbering scheme)

Ibn Abbas reported that Allah's Messenger (ﷺ) was asked about the children of the polytheists, whereupon he said:

It is Allah alone Who knows what they would be doing according to their creation.

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ أَطْفَالِ الْمُشْرِكِينَ قَالَ " اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقَهُمْ " .

Reference : Sahih Muslim 2661
In-book reference : Book 46, Hadith 44
USC-MSA web (English) reference : Book 33, Hadith 6433
(deprecated numbering scheme)

Ubayy b. Ka'b reported that AUah's Messenger (ﷺ) said:

The young man whom Khadir killed was a non-believer by his very nature and had he survived he would have involved his parents in defiance and unbelief.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ، بْنِ مَسْقَلَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَىِّ بْنِ كَعْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْغُلاَمَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا وَلَوْ عَاشَ لأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا " .

Reference : Sahih Muslim 2662 a
In-book reference : Book 46, Hadith 45
USC-MSA web (English) reference : Book 33, Hadith 6434
(deprecated numbering scheme)

'A'isha, the mother of the believers, reported that a child died and I said:

There is happiness for this child who is a bird from amongst the birds of Paradise. Thereupon Allah's Messenger (ﷺ) said: Don't you know that Allah created the Paradise and He created the Hell and He created the dwellers for this (Paradise) and the denizens for this (Hell)?

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ تُوُفِّيَ صَبِيٌّ فَقُلْتُ طُوبَى لَهُ عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَلاَ تَدْرِينَ أَنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ فَخَلَقَ لِهَذِهِ أَهْلاً وَلِهَذِهِ أَهْلاً " .

Reference : Sahih Muslim 2662 b
In-book reference : Book 46, Hadith 46
USC-MSA web (English) reference : Book 33, Hadith 6435
(deprecated numbering scheme)

'A'isha, the mother of the believers, said that Allah's Messenger (ﷺ) was called to lead the funeral prayer of a child of the Ansar. I said:

Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: 'A'isha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ، عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ دُعِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى جَنَازَةِ صَبِيٍّ مِنَ الأَنْصَارِ فَقُلْتُ يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ قَالَ " أَوَغَيْرَ ذَلِكَ يَا عَائِشَةُ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلاً خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ وَخَلَقَ لِلنَّارِ أَهْلاً خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ " .

Reference : Sahih Muslim 2662 c
In-book reference : Book 46, Hadith 47
USC-MSA web (English) reference : Book 33, Hadith 6436
(deprecated numbering scheme)

This hadith has been narrated on the authority of Yahya with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، ح وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبَدٍ، حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ، ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، كِلاَهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ طَلْحَةَ بْنِ يَحْيَى، بِإِسْنَادِ وَكِيعٍ نَحْوَ حَدِيثِهِ .

Reference : Sahih Muslim 2663 a
In-book reference : Book 46, Hadith 48
USC-MSA web (English) reference : Book 33, Hadith 6437
(deprecated numbering scheme)

(7) Chapter: Lifespans, Provisions, Etc. Do Not Increase Or Decrease From What Has Already Been Decreed

(7) بَاب بَيَانِ أَنَّ الْآجَالَ وَالْأَرْزَاقَ وَغَيْرَهَا لَا تَزِيدُ وَلَا تَنْقُصُ عَمَّا سَبَقَ بِهِ الْقَدَرُ

Abdullah reported that Umm Habiba, the wife of Allah's Apostle (ﷺ), said:

0 Allah, enable me to derive benefit from my husband, the Messenger of Allah (ﷺ), and from my father Abu Sufyan and from my brother Mu'awiya. Allah's Apostle (ﷺ) said: You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenances the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. And if you were to ask Allah to provide you refuge from the torment of the HellFire, or from the torment of the grave, it would have good in store for you and better for you also. He (the narrator) further said: Mention was made before him about monkeys, and Mis'ar (one of the narrators) said: I think that (the narrator) also (made a mention) of the swine, which had suffered metamorphosis. Thereupon he (the Holy Prophet) said: Verily, Allah did not cause the race of those which suffered metamorphosis to grow or they were not survived by young ones. Monkeys and swine had been in existence even before (the metamorphosis of the human beings).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَتْ أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِّ صلى الله عليه وسلم " اللَّهُمَّ أَمْتِعْنِي بِزَوْجِي رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِأَبِي أَبِي سُفْيَانَ وَبِأَخِي مُعَاوِيَةَ . قَالَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " قَدْ

سَأَلْتِ اللَّهَ لآجَالٍ مَضْرُوبَةٍ وَأَيَّامٍ مَعْدُودَةٍ وَأَرْزَاقٍ مَقْسُومَةٍ لَنْ يُعَجِّلَ شَيْئًا قَبْلَ حِلِّهِ أَوْ يُؤَخِّرَ شَيْئًا عَنْ حِلِّهِ وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ أَنْ يُعِيذَكِ مِنْ عَذَابٍ فِي النَّارِ أَوْ عَذَابٍ فِي الْقَبْرِ كَانَ خَيْرًا وَأَفْضَلَ " . قَالَ وَذُكِرَتْ عِنْدَهُ الْقِرَدَةُ قَالَ مِسْعَرٌ وَأُرَاهُ قَالَ وَالْخَنَازِيرُ مِنْ مَسْخٍ فَقَالَ " إِنَّ اللَّهَ لَمْ يَجْعَلْ لِمَسْخٍ نَسْلاً وَلاَ عَقِبًا وَقَدْ كَانَتِ الْقِرَدَةُ وَالْخَنَازِيرُ قَبْلَ ذَلِكَ " .

Reference : Sahih Muslim 2663 b
In-book reference : Book 46, Hadith 49
USC-MSA web (English) reference : Book 33, Hadith 6438
(deprecated numbering scheme)

This hadith has been reported on the authority of Mis'ar with the same chain of transmitters but with this variation that the hadith transmitted on the authority of Ibn Bishr and Waki', the torment of the Hell-Fire and the torment of grave have been mentioned together (and there is no conjunction" iw" or" between them).

حَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِهِ عَنِ ابْنِ بِشْرٍ وَوَكِيعٍ جَمِيعًا " مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ " .

Reference : Sahih Muslim 2663 c
In-book reference : Book 46, Hadith 50
USC-MSA web (English) reference : Book 33, Hadith 6439
(deprecated numbering scheme)

Ibn Mas'dd reported that Umm Habiba said:

0 Allah, enable me to derive benefit from my husband, Allah's Messenger (ﷺ), and from my father Abu Sufyan, and from my brother Mu'awiya. Allah's Messenger (ﷺ) said to her: Verily, you have asked Allah about the durations of life already set, and the steps which you would take, and the sustenances the share of which is fixed. Nothing would take place earlier than its due time, and nothing would be deferred beyond that when it is due. So, if you were to ask Allah about your safety from the torment of Hell-Fire and from the torment of the grave, it would have been better for you. A person said: Allah's Messenger, what about those apes and swine which suffered metamorphosis? Thereupon Allah's Apostle (ﷺ) said: Verily, Allah, the Exalted and Glorious, did not destroy a people or did not torment a people, and let their race grow. Apes and swine had been even before that (when the deniers of truth were tormented and suffered metamorphosis). This hadith has been narrated on the authority of Sufyin through another chain of transmitters but with a slight variation of wording.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، - وَاللَّفْظُ لِحَجَّاجٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، حَجَّاجٌ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنْ مَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَتْ أُمُّ حَبِيبَةَ اللَّهُمَّ مَتِّعْنِي بِزَوْجِي رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِأَبِي أَبِي سُفْيَانَ وَبِأَخِي مُعَاوِيَةَ . فَقَالَ لَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكِ سَأَلْتِ اللَّهَ لآجَالٍ مَضْرُوبَةٍ وَآثَارٍ مَوْطُوءَةٍ وَأَرْزَاقٍ مَقْسُومَةٍ لاَ يُعَجِّلُ شَيْئًا مِنْهَا قَبْلَ حِلِّهِ وَلاَ يُؤَخِّرُ مِنْهَا شَيْئًا بَعْدَ حِلِّهِ وَلَوْ سَأَلْتِ اللَّهَ أَنْ يُعَافِيَكِ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ لَكَانَ خَيْرًا لَكِ " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الْقِرَدَةُ وَالْخَنَازِيرُ هِيَ مِمَّا مُسِخَ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْمًا أَوْ يُعَذِّبْ قَوْمًا فَيَجْعَلَ لَهُمْ نَسْلاً وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانُوا قَبْلَ ذَلِكَ " .

حَدَّثَنِيهِ أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ، حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " وَآثَارٍ مَبْلُوغَةٍ " . قَالَ ابْنُ مَعْبَدٍ وَرَوَى بَعْضُهُمْ " قَبْلَ حِلِّهِ " . أَىْ نُزُولِهِ .

Reference : Sahih Muslim 2663 d
In-book reference : Book 46, Hadith 51
USC-MSA web (English) reference : Book 33, Hadith 6440
(deprecated numbering scheme)

(8) Chapter: Belief In The Divine Decree And Submission To It

(8) بَاب فِي الْأَمْرِ بِالْقُوَّةِ وَتَرْكِ الْعَجْزِ وَالِاسْتِعَانَةِ بِاللَّهِ وَتَفْوِيضِ الْمَقَادِيرِ لِلَّهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلاَ تَعْجِزْ وَإِنْ أَصَابَكَ شَىْءٌ فَلاَ تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ " .

Reference : Sahih Muslim 2664
In-book reference : Book 46, Hadith 52
USC-MSA web (English) reference : Book 33, Hadith 6441
(deprecated numbering scheme)

47 - The Book of Knowledge (2665 - 2674)

كتاب العلم

(1) Chapter: The Prohibition Of, And Warning Against Seeking Out Verses Of The Quran Whose Meanings Are Not Decisive; The Prohibition Of Arguing About The Qur'an

(1) بَاب النَّهْيِ عَنْ اتِّبَاعِ مُتَشَابِهِ الْقُرْآنِ وَالتَّحْذِيرِ مِنْ مُتَّبِعِيهِ وَالنَّهْيِ عَنْ الِاخْتِلَافِ فِي الْقُرْآنِ

'A'isha reported that Allah's Messenger (ﷺ) recited (these verses of the Qur'an):

" He it is Who revealed to thee (Muhammad) the Book (the Qur'an) wherein there are clear revelations-these are the substance of the Book and others are allegorical (verses). And as for those who have a yearning for error they go after the allegorical verses seeking (to cause) dissension, by seeking to explain them. And none knows their implications but Allah, and those who are sound in knowledge say: We affirm our faith in everything which is from our Lord. It is only the persons of understanding who really heed" (iii. 6). 'A'isha (further) reported that Allah's Messenger (ﷺ) said (in connection with these verses): When you see such verses, avoid them, for it is they whom Allah has pointed out (in the mentioned verses).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنْ عَبْدِ، اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ تَلاَ رَسُولُ اللَّهِ صلى الله عليه وسلم { هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُولُو الأَلْبَابِ} قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ فَاحْذَرُوهُمْ " .

Reference	: Sahih Muslim 2665
In-book reference	: Book 47, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6442

'Abdullah b. 'Umar reported:

I went to Allah's Messenger (ﷺ) in the morning and he heard the voice of two persons who had an argumentation with each other about a verse. Allah's Apostle (ﷺ) came to us (and) the (signs) of anger could be seen on his face. He said: Verily, the (peoples) before you were ruined because of their disputation in the Book.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ قَالَ كَتَبَ إِلَىَّ عَبْدُ اللَّهِ بْنُ رَبَاحٍ الأَنْصَارِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ هَجَّرْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَوْمًا - قَالَ - فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ فَقَالَ " إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلاَفِهِمْ فِي الْكِتَابِ " .

Reference	: Sahih Muslim 2666

In-book reference : Book 47, Hadith 2
USC-MSA web (English) reference : Book 34, Hadith 6443
(deprecated numbering scheme)

Jundub b. 'Abdullah al-Bajali reported Allah's Messenger (ﷺ) as saying:

Recite the Qur'an as long as your hearts agree to do so, and when you feel variance between them (between your hearts and tongues), then get up (and leave its recital for the time being).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو قُدَامَةَ الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ أَبِي عِمْرَانَ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا " .

Reference : Sahih Muslim 2667 a
In-book reference : Book 47, Hadith 3
USC-MSA web (English) reference : Book 34, Hadith 6444
(deprecated numbering scheme)

Jundub (i. e. Ibn 'Abdullah) reported that Allah's Messenger (ﷺ) said:

Recite the Qur'an as long as your hearts agree to do so and when you find variance between them, then stand up.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا أَبُو عِمْرَانَ، الْجَوْنِيُّ عَنْ جُنْدَبٍ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا " .

Reference : Sahih Muslim 2667 b
In-book reference : Book 47, Hadith 4
USC-MSA web (English) reference : Book 34, Hadith 6445
(deprecated numbering scheme)

Abu Imran reported that Jundub told us as we we-re young boys living in Kilfa, that Allah's Messenger (ﷺ) had said:

Recite the Qur'an. The rest of the hadith is the same.

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا أَبُو عِمْرَانَ قَالَ قَالَ لَنَا جُنْدَبٌ وَنَحْنُ غِلْمَانٌ بِالْكُوفَةِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اقْرَءُوا الْقُرْآنَ " . بِمِثْلِ حَدِيثِهِمَا .

Reference : Sahih Muslim 2667 c
In-book reference : Book 47, Hadith 5
USC-MSA web (English) reference : Book 34, Hadith 6446
(deprecated numbering scheme)

(2) Chapter: The One Who Is Harsh In Arguing

(2) باب فِي الأَلَدِّ الْخَصِمِ

'A'isha reported Allah's Messenger (ﷺ) as saying:

The most despicable amongst persons in the eye of Allah is one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الْخَصِمُ " .

Reference : Sahih Muslim 2668
In-book reference : Book 47, Hadith 6
USC-MSA web (English) reference : Book 34, Hadith 6447
(deprecated numbering scheme)

(3) Chapter: Following The Ways Of The Jews And Christians

(3) باب اتِّبَاعِ سُنَنِ الْيَهُودِ وَالنَّصَارَى

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words)" those before you"? He said: Who else (than those two religious groups)?

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ، بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لاَتَّبَعْتُمُوهُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ آلْيَهُودَ وَالنَّصَارَى قَالَ " فَمَنْ " .

Reference	: Sahih Muslim 2669 a
In-book reference	: Book 47, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6448

This hadith is reported through Muhammad bin Muttarif from Zayd bin Aslam with the same chain.

وَحَدَّثَنَا عِدَّةٌ، مِنْ أَصْحَابِنَا عَنْ سَعِيدِ بْنِ أَبِي مَرْيَمَ، أَخْبَرَنَا أَبُو غَسَّانَ، - وَهُوَ مُحَمَّدُ بْنُ مُطَرِّفٍ - عَنْ زَيْدِ بْنِ أَسْلَمَ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 2669 b
In-book reference	: Book 47, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6448

This hadith has been narrated on the authority of 'Ata' b. Yasir through another chain of transmitters.

قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، . وَذَكَرَ الْحَدِيثَ نَحْوَهُ .

Reference	: Sahih Muslim 2669 c
In-book reference	: Book 47, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6449

(4) Chapter: The Destruction Of Those Who Go To Extremes

(4) باب هَلَكَ الْمُتَنَطِّعُونَ

Abdullah reported Allah's Messenger (ﷺ) as saying:

Ruined, were those who indulged in hair-splitting. He (the Holy Prophet) repeated this thrice.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَيَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ، جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلَكَ الْمُتَنَطِّعُونَ " . قَالَهَا ثَلاَثًا .

Reference	: Sahih Muslim 2670
In-book reference	: Book 47, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6450

(5) Chapter: The Taking Away Of Knowledge And The Spread Of Ignorance At The End Of Time

(5) باب رَفْعِ الْعِلْمِ وَقَبْضِهِ وَظُهُورِ الْجَهْلِ وَالْفِتَنِ فِي آخِرِ الزَّمَانِ

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

It is from the conditions of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), the liquor would be drunk, and adultery would become rampant.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، حَدَّثَنِي أَنَسُ بْنُ، مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ وَيُشْرَبَ الْخَمْرُ وَيَظْهَرَ الزِّنَا " .

Reference : Sahih Muslim 2671 a
In-book reference : Book 47, Hadith 11
USC-MSA web (English) reference : Book 34, Hadith 6451
(deprecated numbering scheme)

Qatida reported that Anas b. Malik said:

May I not narrate to you a hadith which I heard from Allah's Messenger (ﷺ) which no one would narrate to you after me who would have personally heard it from him (the Holy Prophet) (as I have the good fortune to do so)? -" It is from the signs of the Last Hour that knowledge would be taken away, ignorance would prevail upon (the world), adultery would become common, wine would be drunk, the number of men will fall short and the women would survive (and thus such a disparity would arise in the number of men and women) that there would be one man to look after fifty women.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ أَلاَ أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعَهُ مِنْهُ " إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرِّجَالُ وَتَبْقَى النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ " .

Reference : Sahih Muslim 2671 b
In-book reference : Book 47, Hadith 12
USC-MSA web (English) reference : Book 34, Hadith 6452
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Anas b. Malik through another chain of narrators, but with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدَةُ، وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَفِي حَدِيثِ ابْنِ بِشْرٍ وَعَبْدَةَ لاَ يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فَذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2671 c
In-book reference : Book 47, Hadith 13
USC-MSA web (English) reference : Book 34, Hadith 6453
(deprecated numbering scheme)

Abu Wa'il reported:

I was sitting with 'Abdullah and Abu Musa that they reported Allah's Messenger (ﷺ) having said: Prior to the Last Hour, there would be a time when knowledge would be taken away, and ignorance would take its place and there would be bloodshed on a large scale.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، وَأَبِي، قَالاَ حَدَّثَنَا الأَعْمَشُ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، قَالَ كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ بَيْنَ يَدَىِ السَّاعَةِ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَنْزِلُ فِيهَا الْجَهْلُ وَيَكْثُرُ فِيهَا الْهَرْجُ وَالْهَرْجُ الْقَتْلُ " .

Reference	: Sahih Muslim 2672 a
In-book reference	: Book 47, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6454

This hadith has been narrated on the authority of 'Abdullah (b. Mas'ud) and Abu Musa (al-Asha'ri) through other chains of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، وَأَبِي، مُوسَى الأَشْعَرِيِّ قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ح

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، قَالَ كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَهُمَا يَتَحَدَّثَانِ فَقَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ وَكِيعٍ وَابْنِ نُمَيْرٍ .

Reference	: Sahih Muslim 2672 b
In-book reference	: Book 47, Hadith 15
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6455

A hadith like this has been narrated on the authority of Abu Musa through another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 2672 c
In-book reference	: Book 47, Hadith 16
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6456

Abu Wa'il reported:

I was sitting with Abu Musa and 'Abdullah and they were conversing with each other and Abu Musa reported Allah's Messenger (ﷺ) as saying (that we find in the above-mentioned ahadith).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَهُمَا يَتَحَدَّثَانِ فَقَالَ أَبُو مُوسَى قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 2672 d
In-book reference	: Book 47, Hadith 17
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6457

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

(When) the time would draw close to the Last Hour, knowledge would be snatched away, turmoil would be rampant, miserliness would be put (in the hearts of the people) and therewould be much bloodshed. They said: What is al-harj? Thereupon he said: It is bloodshed.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ " . قَالُوا وَمَا الْهَرْجُ قَالَ " الْقَتْلُ " .

Reference : Sahih Muslim 157 d
In-book reference : Book 47, Hadith 18
USC-MSA web (English) reference : Book 34, Hadith 6458
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ " . ثُمَّ ذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 157 e
In-book reference : Book 47, Hadith 19
USC-MSA web (English) reference : Book 34, Hadith 6459
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) having said:

The time would draw close to the Last Hour and knowledge would decrease. The rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعِلْمُ " . ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمَا .

Reference : Sahih Muslim 157 f
In-book reference : Book 47, Hadith 20
USC-MSA web (English) reference : Book 34, Hadith 6460
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira through other chains of narrators and there is no mention of:

" Miserliness would be put (in the hearts of the people)."

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَ

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو كُرَيْبٍ وَعَمْرٌو النَّاقِدُ قَالُوا حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، ح

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، كُلُّهُمْ قَالَ عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ عَنْ حُمَيْدٍ عَنْ أَبِي هُرَيْرَةَ غَيْرَ أَنَّهُمْ لَمْ يَذْكُرُوا ‏"‏ وَيُلْقَى الشُّحُّ ‏"‏ ‏.‏

Reference : Sahih Muslim 157 g
In-book reference : Book 47, Hadith 21
USC-MSA web (English) reference : Book 34, Hadith 6461
(deprecated numbering scheme)

'Abdullah b. 'Amr b. al-'As reported Allah's Messenger (ﷺ) as saying:

Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، سَمِعْتُ عَبْدَ، اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا ‏"‏ ‏.‏

Reference : Sahih Muslim 2673 a
In-book reference : Book 47, Hadith 22
USC-MSA web (English) reference : Book 34, Hadith 6462
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah b. Umar through other chains of transmitters, but in the hadith transmitted by Umar b. 'Ali there is an addition of these words:

, I met 'Abdullah b. 'Amr at the end of the year and I asked him about it, and he narrated to us the hadith as he had narrated before that he had heard Allah's Messenger (ﷺ) as saying.... (The rest of the hadith is the same).

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، يَعْنِي ابْنَ زَيْدٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَعَبْدَةُ ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، ح وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ، اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِ حَدِيثِ جَرِيرٍ وَزَادَ فِي حَدِيثِ عُمَرَ بْنِ عَلِيٍّ ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو عَلَى رَأْسِ الْحَوْلِ فَسَأَلْتُهُ فَرَدَّ عَلَيْنَا الْحَدِيثَ كَمَا حَدَّثَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏.‏

Reference : Sahih Muslim 2673 b
In-book reference : Book 47, Hadith 23
USC-MSA web (English) reference : Book 34, Hadith 6463
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah b. Amr b. al-'As through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، أَخْبَرَنِي أَبِي جَعْفَرٌ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ ‏.‏

Reference : Sahih Muslim 2673 c
In-book reference : Book 47, Hadith 24
USC-MSA web (English) reference : Book 34, Hadith 6464
(deprecated numbering scheme)

'Urwa b. Zubair reported that 'A'isha said to him:

This news has reached me that 'Abdullah b. 'Amr al-'As would pass by us during the Hajj season, so you meet him and ask him (about religious matters) as he has acquired great knowledge from Allah's Messenger (ﷺ). I thus met him and asked him about things which he narrated from Allah's Messenger (ﷺ). And amongst these the one he mentioned was that Allah's Apostle (ﷺ) said: Verily, Allah does not take away knowledge from people directly but he takes away the scholars and consequently takes away (knowledge) along with them and leaves amongst persons the ignorant as their leaders who deliver religious verdicts without (adequate) knowledge and themselves go astray and lead others astray. 'Urwa said: When I narrated this to 'A'isha, she deemed it too much (to believe) and thus showed reluctance to accept that (as perfectly true) and said to, 'Urwa: Did he ('Abdullah b. 'Amr) say to you that he had heard Allah's Apostle (ﷺ) as saying: ('Urwa had forgotten to ask this from 'Abdullah b. 'Amr). So when it was the next year, she ('A'isha) said to him ('Urwa): Ibn Amr has come (for Hajj), so meet him. talk to him and ask him about this hadith that he narrated to You (last year on the occasion of the Hajj) pertaining to knowledge. He ('Urwa), said: So I met him, and asked about it and he narrated to me exactly like one that he had narrated (to me) for the first time. So when I informed her ('A'isha) about that, she said: I do not think but this that he has certainly told the truth and I find that be has neither made any addition to it, nor missed anything from it.

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ أَبَا الأَسْوَدِ، حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ قَالَتْ لِي عَائِشَةُ يَا ابْنَ أُخْتِي بَلَغَنِي أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَارٌّ بِنَا إِلَى الْحَجِّ فَالْقَهُ فَسَائِلْهُ فَإِنَّهُ قَدْ حَمَلَ عَنِ النَّبِيِّ صلى الله عليه وسلم عِلْمًا كَثِيرًا - قَالَ - فَلَقِيتُهُ فَسَاءَلْتُهُ عَنْ أَشْيَاءَ يَذْكُرُهَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ عُرْوَةُ فَكَانَ فِيمَا ذَكَرَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ لاَ يَنْتَزِعُ الْعِلْمَ مِنَ النَّاسِ انْتِزَاعًا وَلَكِنْ يَقْبِضُ الْعُلَمَاءَ فَيَرْفَعُ الْعِلْمَ مَعَهُمْ وَيُبْقِي فِي النَّاسِ رُءُوسًا جُهَّالاً يُفْتُونَهُمْ بِغَيْرِ عِلْمٍ فَيَضِلُّونَ وَيُضِلُّونَ " . قَالَ عُرْوَةُ فَلَمَّا حَدَّثْتُ عَائِشَةَ بِذَلِكَ أَعْظَمَتْ ذَلِكَ وَأَنْكَرَتْهُ قَالَتْ أَحَدَّثَكَ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ هَذَا قَالَ عُرْوَةُ حَتَّى إِذَا كَانَ قَابِلٌ قَالَتْ لَهُ إِنَّ ابْنَ عَمْرٍو قَدْ قَدِمَ فَالْقَهُ ثُمَّ فَاتِحْهُ حَتَّى تَسْأَلَهُ عَنِ الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ - قَالَ - فَلَقِيتُهُ فَسَاءَلْتُهُ فَذَكَرَهُ لِي نَحْوَ مَا حَدَّثَنِي بِهِ فِي مَرَّتِهِ الأُولَى . قَالَ عُرْوَةُ فَلَمَّا أَخْبَرْتُهَا بِذَلِكَ قَالَتْ مَا أَحْسِبُهُ إِلاَّ قَدْ صَدَقَ أَرَاهُ لَمْ يَزِدْ فِيهِ شَيْئًا وَلَمْ يَنْقُصْ .

Reference : Sahih Muslim 2673 d
In-book reference : Book 47, Hadith 25
USC-MSA web (English) reference : Book 34, Hadith 6465
(deprecated numbering scheme)

(6) Chapter: The One Who Starts Something Good Or Something Bad; The One Who Calls Others To Guidance Or Misguidance

(6) باب مَنْ سَنَّ سُنَّةً حَسَنَةً أَوْ سَيِّئَةً وَمَنْ دَعَا إِلَى هُدًى أَوْ ضَلاَلَةٍ

Jarir b. Abdullah reported that some desert Arabs clad in woollen clothes came to Allah's Messenger (ﷺ). He saw them in sad plight as they had been hard pressed by need. He (the Holy Prophet) exhorted people to give charity, but they showed some reluctance until (signs) of anger could be seen on his face. Then a person from the Ansar came with a purse containing silver. Then came

another person and then other persons followed them in succession until signs of happiness could be seen on his (sacred) face. Thereupon Allah's Messenger (ﷺ) said:

He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الأَعْمَشِ، عَنْ مُوسَى، بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي الضُّحَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ، اللَّهِ قَالَ جَاءَ نَاسٌ مِنَ الأَعْرَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَيْهِمُ الصُّوفُ فَرَأَى سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ فَأَبْطَئُوا عَنْهُ حَتَّى رُئِيَ ذَلِكَ فِي وَجْهِهِ - قَالَ - ثُمَّ إِنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرِقٍ ثُمَّ جَاءَ آخَرُ ثُمَّ تَتَابَعُوا حَتَّى عُرِفَ السُّرُورُ فِي وَجْهِهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَىْءٌ وَمَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَىْءٌ " .

Reference	: Sahih Muslim 1017 e
In-book reference	: Book 47, Hadith 26
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6466

Jarir reported that Allah's Messenger (ﷺ) delivered an address in which he exhorted people to give charity.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلاَلٍ، عَنْ جَرِيرٍ، قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَحَثَّ عَلَى الصَّدَقَةِ . بِمَعْنَى حَدِيثِ جَرِيرٍ .

Reference	: Sahih Muslim 1017 f
In-book reference	: Book 47, Hadith 27
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6467

Jarir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying:

The servant does not introduce good practice which is followed after him.... The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي، إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلاَلٍ الْعَبْسِيُّ، قَالَ قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَسُنُّ عَبْدٌ سُنَّةً صَالِحَةً يُعْمَلُ بِهَا بَعْدَهُ " . ثُمَّ ذَكَرَ تَمَامَ الْحَدِيثِ .

Reference	: Sahih Muslim 1017 g
In-book reference	: Book 47, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 34, Hadith 6468

Jarir transmitted this hadith from his father through several other chains of narrators.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي قَالُوا، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ، بْنِ أَبِي جُحَيْفَةَ عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Reference : Sahih Muslim 1017 h
In-book reference : Book 47, Hadith 29
USC-MSA web (English) reference : Book 34, Hadith 6469
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا " .

Reference : Sahih Muslim 2674
In-book reference : Book 47, Hadith 30
USC-MSA web (English) reference : Book 34, Hadith 6470
(deprecated numbering scheme)

48 - The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness (2675 - 2735)

كتاب الذكر والدعاء والتوبة والاستغفار

(1) Chapter: Encouragement To Remember Allah, Exalted is He

(1) باب الْحَثِّ عَلَى ذِكْرِ اللَّهِ تَعَالَى

Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, thus stated:

I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي إِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلإٍ ذَكَرْتُهُ فِي مَلإٍ هُمْ خَيْرٌ مِنْهُمْ وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَىَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً " .

Reference	: Sahih Muslim 2675 a
In-book reference	: Book 48, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6471

This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but there is no mention of these words:

" He draws near Me by the space of a hand, I draw near him by the space (covered) by two hands."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ " وَإِنْ تَقَرَّبَ إِلَىَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا " .

Reference	: Sahih Muslim 2675 b
In-book reference	: Book 48, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6472

Hammam b. Munabbih reported so many ahadith from Abu Huraira and one out of them is this that Allah's Messenger (ﷺ) said that Allah thus stated:

When My servant draws close to me by the span of a palm, I draw close to him by the space of a cubit, and when he draws close to Me by the space of a cubit, I draw close to him by the space (covered) by two hands, and when he draws close to Me by the space (covered by) two hands, I go in hurry towards him.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ قَالَ إِذَا تَلَقَّانِي عَبْدِي بِشِبْرٍ تَلَقَّيْتُهُ بِذِرَاعٍ وَإِذَا تَلَقَّانِي بِذِرَاعٍ تَلَقَّيْتُهُ بِبَاعٍ وَإِذَا تَلَقَّانِي بِبَاعٍ أَتَيْتُهُ بِأَسْرَعَ " .

Reference : Sahih Muslim 2675 c
In-book reference : Book 48, Hadith 3
USC-MSA web (English) reference : Book 35, Hadith 6473
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) was travelling along the path leading to Mecca that he happened to pass by a mountain called Jumdan. He said:

Proceed on, it is Jumdan, Mufarradun have gone ahead. They (the Companions of the Holy Prophet) said: Allah's Messenger, who are Mufarradun? He said: They are those males and females who remember Allah much.

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، بْنُ الْقَاسِمِ عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَسِيرُ فِي طَرِيقِ مَكَّةَ فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانُ فَقَالَ " سِيرُوا هَذَا جُمْدَانُ سَبَقَ الْمُفَرِّدُونَ " . قَالُوا وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ قَالَ " الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ " .

Reference : Sahih Muslim 2676
In-book reference : Book 48, Hadith 4
USC-MSA web (English) reference : Book 35, Hadith 6474
(deprecated numbering scheme)

(2) Chapter: The Names Of Allah, Exalted is He, And The Virtue Of The One Who Learns Them By Heart

(2) باب فِي أَسْمَاءِ اللَّهِ تَعَالَى وَفَضْلِ مَنْ أَحْصَاهَا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number. And in the narration of Ibn 'Umar (the words are):" He who enumerated them."

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ، - وَاللَّفْظُ لِعَمْرٍو - حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ وَإِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ " . وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ " مَنْ أَحْصَاهَا " .

Reference : Sahih Muslim 2677 a
In-book reference : Book 48, Hadith 5
USC-MSA web (English) reference : Book 35, Hadith 6475
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Verily, there are ninety-nine names for Allah, i. e. hundred excepting one. He who enumerates them would get into Paradise. And Hammam has made this addition on the authority of Abu Huraira who reported it from Allah's Apostle (ﷺ) that he said:" He is Odd (one) and loves odd number."

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلاَّ وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ " . وَزَادَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " إِنَّهُ وِتْرٌ يُحِبُّ الْوِتْرَ " .

Reference : Sahih Muslim 2677 b
In-book reference : Book 48, Hadith 6
USC-MSA web (English) reference : Book 35, Hadith 6476
(deprecated numbering scheme)

(3) Chapter: Being Firm In Supplication And Not Saying: "If You Will"

(3) باب الْعَزْمِ بِالدُّعَاءِ وَلاَ يَقُلْ إِنْ شِئْتَ

Anas reported Allah's Messenger (ﷺ) as saying:

When one of you makes supplication, he should supplicate with a will and should not say: O Allah, confer upon me if Thou likest, for there is none to coerce Allah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ فِي الدُّعَاءِ وَلاَ يَقُلِ اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي فَإِنَّ اللَّهَ لاَ مُسْتَكْرِهَ لَهُ " .

Reference : Sahih Muslim 2678
In-book reference : Book 48, Hadith 7
USC-MSA web (English) reference : Book 35, Hadith 6477
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When one of you makes a supplication (to his Lord) one should not say: O Allah, grant me pardon, if Thou so likest, but one should beg one's (Lord) with a will and full devotion, for there is nothing so great in the eye of Allah which He cannot grant.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا دَعَا أَحَدُكُمْ فَلاَ يَقُلِ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ وَلْيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللَّهَ لاَ يَتَعَاظَمُهُ شَىْءٌ أَعْطَاهُ " .

Reference : Sahih Muslim 2679 a
In-book reference : Book 48, Hadith 8
USC-MSA web (English) reference : Book 35, Hadith 6478
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None of you should say to Allah (like this): O Allah, grant me mercy, if thou so likest. The supplication (of his) should (be permeated with) conviction (that it would be accepted by the Lord), for Allah is the Doer of (everything) He likes to do, and there is none to force Him (to do or not to do this or that).

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنَا الْحَارِثُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ - عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يَقُولَنَّ أَحَدُكُمُ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ . لِيَعْزِمْ فِي الدُّعَاءِ فَإِنَّ اللَّهَ صَانِعٌ مَا شَاءَ لاَ مُكْرِهَ لَهُ " .

Reference : Sahih Muslim 2679 b
In-book reference : Book 48, Hadith 9
USC-MSA web (English) reference : Book 35, Hadith 6479
(deprecated numbering scheme)

(4) Chapter: It Is Disliked To Wish For Death Because Of Some Harm That Has Befallen One

(4) باب كَرَاهَةِ تَمَنِّي الْمَوْتِ لِضُرٍّ نَزَلَ بِهِ

Anas (b. Malik) reported Allah's Messenger (ﷺ) as saying. None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say:
O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّيًا فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي " .

Reference : Sahih Muslim 2680 a
In-book reference : Book 48, Hadith 10
USC-MSA web (English) reference : Book 35, Hadith 6480
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters, but with a small variation of wording.

حَدَّثَنَا ابْنُ أَبِي خَلَفٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - كِلاَهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " مِنْ ضُرٍّ أَصَابَهُ " .

Reference : Sahih Muslim 2680 b
In-book reference : Book 48, Hadith 11
USC-MSA web (English) reference : Book 35, Hadith 6481
(deprecated numbering scheme)

Nadr b. Anas reported, as when Anas was alive, that he said:
Had Allah's Messenger (ﷺ) not stated this.." None should make a request for death," I would have definitely done that.

حَدَّثَنِي حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ، عَنِ النَّضْرِ بْنِ أَنَسٍ، وَأَنَسٌ، يَوْمَئِذٍ حَىٌّ قَالَ أَنَسٌ لَوْلاَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ " . لَتَمَنَّيْتُهُ .

Reference : Sahih Muslim 2680 c
In-book reference : Book 48, Hadith 12
USC-MSA web (English) reference : Book 35, Hadith 6482
(deprecated numbering scheme)

Abu Hazim reported:

I visited Khabbab who bad seven cauteries on his stomach and he s aid: Had Allah's Messenger (ﷺ) not forbidden us to call for death, I would have done so.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي، خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ دَخَلْنَا عَلَى خَبَّابٍ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فِي بَطْنِهِ فَقَالَ لَوْمَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ .

Reference : Sahih Muslim 2681 a
In-book reference : Book 48, Hadith 13
USC-MSA web (English) reference : Book 35, Hadith 6483
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Isma'il through other chains of narrators.

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَجَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، وَوَكِيعٌ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَيَحْيَى بْنُ حَبِيبٍ، قَالاَ حَدَّثَنَا مُعْتَمِرٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2681 b
In-book reference : Book 48, Hadith 14
USC-MSA web (English) reference : Book 35, Hadith 6484
(deprecated numbering scheme)

Hammam b. Munabbih said:

Abu Huraira narrated to us ahadith from Allah's Messenger (ﷺ) and out of these one is that Allah's Messenger (ﷺ) said: None amongst you should make a request for death, and do not call for it before it comes, for when any one of you dies, he ceases (to do good) deeds and the life of a believer is not prolonged but for goodness.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ وَلاَ يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ إِنَّهُ إِذَا مَاتَ أَحَدُكُمُ انْقَطَعَ عَمَلُهُ وَإِنَّهُ لاَ يَزِيدُ الْمُؤْمِنَ عُمْرُهُ إِلاَّ خَيْرًا " .

Reference : Sahih Muslim 2682
In-book reference : Book 48, Hadith 15
USC-MSA web (English) reference : Book 35, Hadith 6485
(deprecated numbering scheme)

(5) Chapter: Whoever Loves To Meet Allah, Allah Loves To Meet Him, And Whoever Hates To Meet Allah, Allah Hates To Meet Him

(5) بَاب مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

Ubida b. Samit reported Allah's Messenger (ﷺ) as saying:

He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also abhors to meet him.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ، بْنِ الصَّامِتِ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ " .

Reference : Sahih Muslim 2683 a

In-book reference : Book 48, Hadith 16
USC-MSA web (English) reference : Book 35, Hadith 6486
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Ubada b. Samit through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2683 b
In-book reference : Book 48, Hadith 17
USC-MSA web (English) reference : Book 35, Hadith 6487
(deprecated numbering scheme)

A'isha reported that Allah's Messenger (ﷺ) said:

He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I ('A'isha) said: Allah's Apostle, so far as the feeling of aversion against death is concerned, we all have this feeling. Thereupon he (the Holy Prophet) said: It is not that (which you construe), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torment at the Hand of Allah, and Hardship to be imposed by Him, he dislikes to meet Allah and Allah also abhors to meet him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ‏"‏ ‏.‏ فَقُلْتُ يَا نَبِيَّ اللَّهِ أَكَرَاهِيَةُ الْمَوْتِ فَكُلُّنَا نَكْرَهُ الْمَوْتَ فَقَالَ ‏"‏ لَيْسَ كَذَلِكِ وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللَّهِ فَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ ‏"‏ ‏.‏

Reference : Sahih Muslim 2684 a
In-book reference : Book 48, Hadith 18
USC-MSA web (English) reference : Book 35, Hadith 6488
(deprecated numbering scheme)

This hadith has been reported on the authority of Qatida with the same chain of transmitters.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ ‏.‏

Reference : Sahih Muslim 2684 b
In-book reference : Book 48, Hadith 19
USC-MSA web (English) reference : Book 35, Hadith 6489
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

He who loves to meet Allah, Allah also loves to meet him, and who dislikes to meet Allah, Allah abhors to meet him. There is death before (one is able to) meet Allah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ وَالْمَوْتُ قَبْلَ لِقَاءِ اللَّهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2684 c
In-book reference : Book 48, Hadith 20
USC-MSA web (English) reference : Book 35, Hadith 6490

(deprecated numbering scheme)

A hadith like this has been narrated on the authority of A'isha through another chain of transmitters.

حَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، حَدَّثَنِي شُرَيْحُ بْنُ هَانِئٍ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ بِمِثْلِهِ ‏.‏

Reference : Sahih Muslim 2684 d
In-book reference : Book 48, Hadith 21
USC-MSA web (English) reference : Book 35, Hadith 6491
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who loves meeting Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I (Shuraih b. Hani, one of the narrators) came to A'isha and said to her: Mother of the faithful, I heard Abu Huraira narrate from Allah's Messenger (ﷺ) which, if it is actually so, is a destruction to us. Thereupon she said: Those are in fact ruined who are ruined at the words of Allah's Messenger (ﷺ). What are (the words which in your opinion would cause your destruction)? He said that Allah's Messenger (ﷺ) had stated: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah too abhors to meet him, and there is none amongst us who dons not hate death. Thereupon she said: Allah's Messenger (ﷺ) has in fact stated this, but it does not mean what you construe, but it implies (the time) when one loses the lustre of the eye, and there is rattling in the throat, shudder in the body and convulsion in fingers (at the time of death). (It is about this time) that it has been said: He who loves to meet Allah, Allah would love to meet him, and he who dislikes to meet Allah, Allah would abhor to meet him

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا عَبْثَرٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحِ، بْنِ هَانِئٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ‏"‏ ‏.‏ قَالَ فَأَتَيْتُ عَائِشَةَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا إِنْ كَانَ كَذَلِكَ فَقَدْ هَلَكْنَا ‏.‏ فَقَالَتْ إِنَّ الْهَالِكَ مَنْ هَلَكَ بِقَوْلِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَا ذَاكَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ‏"‏ ‏.‏ وَلَيْسَ مِنَّا أَحَدٌ إِلاَّ وَهُوَ يَكْرَهُ الْمَوْتَ ‏.‏ فَقَالَتْ قَدْ قَالَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ وَلَكِنْ إِذَا شَخَصَ الْبَصَرُ وَحَشْرَجَ الصَّدْرُ وَاقْشَعَرَّ الْجِلْدُ وَتَشَنَّجَتِ الأَصَابِعُ فَعِنْدَ ذَلِكَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ ‏.‏

Reference : Sahih Muslim 2685 a
In-book reference : Book 48, Hadith 22
USC-MSA web (English) reference : Book 35, Hadith 6492
(deprecated numbering scheme)

This hadith has been reported on the authority of Mutarrif with the same chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنِي جَرِيرٌ، عَنْ مُطَرِّفٍ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ عَبْثَرٍ ‏.‏

Reference : Sahih Muslim 2685 b
In-book reference : Book 48, Hadith 23
USC-MSA web (English) reference : Book 35, Hadith 6493
(deprecated numbering scheme)

Abu Musa reported Allah's Apostle (ﷺ) as saying:

He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو عَامِرٍ الأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ " .

Reference : Sahih Muslim 2686
In-book reference : Book 48, Hadith 24
USC-MSA web (English) reference : Book 35, Hadith 6494
(deprecated numbering scheme)

(6) Chapter: The Virtue Of Remembrance, Supplication, Drawing Close To Allah And Thinking Positively Of Him

(6) باب فَضْلِ الذِّكْرِ وَالدُّعَاءِ وَالتَّقَرُّبِ إِلَى اللَّهِ تَعَالَى

Abu Huraira reported Allah's Messenger (may peace be upon him as saying that Allah thus stated:

I live in the thought of My servant as he thinks of Me and with him as he calls Me.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا وَكِيعٌ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ، بْنِ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي " .

Reference : Sahih Muslim 2675 d
In-book reference : Book 48, Hadith 25
USC-MSA web (English) reference : Book 35, Hadith 6495
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying that Allah, the Exalted and Glorious, said:

When My servant draws close to Me by the span of a palm, I draw close to him by the cubit and when he draws close to Me by the cubit, I draw close to him by the space (covered) by two armspans, and when he comes to me walking, I go in a hurry towards him.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، - وَهُوَ التَّيْمِيُّ - عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا تَقَرَّبَ عَبْدِي مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا - أَوْ بُوعًا - وَإِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً " .

Reference : Sahih Muslim 2675 e
In-book reference : Book 48, Hadith 26
USC-MSA web (English) reference : Book 35, Hadith 6496
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mu'tamar from his father with the same chain of transmitters, with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ " إِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً " .

Reference : Sahih Muslim 2675 f
In-book reference : Book 48, Hadith 27
USC-MSA web (English) reference : Book 35, Hadith 6497
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, thus stated:

I live in the thought of My servant as he thinks about Me, and I am with him, as he remembers Me And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in the assembly, better than he (does that), and if he draws near Me by the span of a palm I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And it he walks towards Me, I rush towards him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلإٍ ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُ وَإِنِ اقْتَرَبَ إِلَىَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنِ اقْتَرَبَ إِلَىَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً " .

Reference	: Sahih Muslim 2675 g
In-book reference	: Book 48, Hadith 28
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6498

Abu Dharr reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, stated:

" He who comes with goodness, there are in store for him ten like those and even more than those: 'And he who comes with vice, ' it is only for that that he is called to account. I even forgive him (as I like) and he who draws close to Me by the span of a palm I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon (on My behalf)." This hadith has been transmitted on the authority of Waki'.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاؤُهُ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً لاَ يُشْرِكُ بِي شَيْئًا لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً " . قَالَ إِبْرَاهِيمُ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ حَدَّثَنَا وَكِيعٌ بِهَذَا الْحَدِيثِ .

Reference	: Sahih Muslim 2687 a
In-book reference	: Book 48, Hadith 29
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6499

A hadith like this has been transmitted on the authority of A'mash with the same chain of transmitters and he (further) said:

There is for him ten like that (the good he performed) or more than that.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَهُ غَيْرَ أَنَّهُ قَالَ " فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ " .

Reference	: Sahih Muslim 2687 b
In-book reference	: Book 48, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6500

(7) Chapter: It Is Disliked To Pray For Punishment To Be Brought Forward In This World

(7) باب كَرَاهَةِ الدُّعَاءِ بِتَعْجِيلِ الْعُقُوبَةِ فِي الدُّنْيَا

Anas reported that Allah's Messenger (ﷺ) visited a person from amongst the Muslims in order to inquire (about his health) who had grown feeble like the chicken. Allah's Messenger (ﷺ) said:

Did you supplicate for anything or beg of Him about that? He said: Yes. I used to utter (these words): Impose punishment upon me earlier in this world, what Thou art going to impose upon me in the Hereafter. Thereupon Allah's Messenger (ﷺ) said: Hallowed be Allah, you have neither the power nor forbearance to take upon yourself (the burden of His Punishment). Why did you not say this: O Allah, grant us good in the world and good in the Hereafter, and save us from the torment of Fire. He (the Holy Prophet) made this supplication (for him) and he was all right.

حَدَّثَنَا أَبُو الْخَطَّابِ، زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَادَ رَجُلاً مِنَ الْمُسْلِمِينَ قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرْخِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ كُنْتَ تَدْعُو بِشَىْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ " . قَالَ نَعَمْ كُنْتُ أَقُولُ اللَّهُمَّ مَا كُنْتَ مُعَاقِبِي بِهِ فِي الآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سُبْحَانَ اللَّهِ لاَ تُطِيقُهُ - أَوْ لاَ تَسْتَطِيعُهُ - أَفَلاَ قُلْتَ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ " . قَالَ فَدَعَا اللَّهَ لَهُ فَشَفَاهُ .

Reference : Sahih Muslim 2688 a
In-book reference : Book 48, Hadith 31
USC-MSA web (English) reference : Book 35, Hadith 6501
(deprecated numbering scheme)

This hadith has been narrated on the authority of Humaid with the same chain of transmitters, but with a slight variation of wording.

حَدَّثَنَاهُ عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا حُمَيْدٌ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ " وَقِنَا عَذَابَ النَّارِ " . وَلَمْ يَذْكُرِ الزِّيَادَةَ .

Reference : Sahih Muslim 2688 b
In-book reference : Book 48, Hadith 32
USC-MSA web (English) reference : Book 35, Hadith 6502
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) visited a person from amongst his Companions who had grown as feeble as the chicken. The rest of the hadith is the same, but with this variation that he (the Holy Prophet) said:

You have not power enough to undergo the torment imposed by Allah. And there is no mention of: He supplicated Allah for him and He cured him.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّعليه وسلم دَخَلَ عَلَى رَجُلٍ مِنْ أَصْحَابِهِ يَعُودُهُ وَقَدْ صَارَ كَالْفَرْخِ . بِمَعْنَى حَدِيثِ حُمَيْدٍ غَيْرَ أَنَّهُ قَالَ " لاَ طَاقَةَ لَكَ بِعَذَابِ اللَّهِ " . وَلَمْ يَذْكُرْ فَدَعَا اللَّهَ لَهُ فَشَفَاهُ .

Reference : Sahih Muslim 2688 c
In-book reference : Book 48, Hadith 33
USC-MSA web (English) reference : Book 35, Hadith 6503
(deprecated numbering scheme)

This hadith had been transmitted on the authority of Anas through another chain of narrators.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ، عَنْ سَعِيدِ، بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا الْحَدِيثِ .

Reference : Sahih Muslim 2688 d
In-book reference : Book 48, Hadith 34
USC-MSA web (English) reference : Book 35, Hadith 6504
(deprecated numbering scheme)

(8) Chapter: The Virtues Of Gathering To Remember Allah (Adh-Dhikr)

(8) باب فَضْلِ مَجَالِسِ الذِّكْرِ

Abu Huraira reported Allah's Apostle (ﷺ) as saying Allah has mobile (squads) of angels, who have no other work (to attend to but) to follow the assemblies of Dhikr and when they find such assemblies in which there is Dhikr (of Allah) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of Dhikr is adjourned) they go upward to the heaven and Allah, the Exalted and Glorious, asks them although He is best informed about them:

Where have you come from? They say: We come from Thine servants upon the earth who had been glorifying Thee (reciting Subhan Allah), uttering Thine Greatness (saying Allah o-Akbar) and uttering Thine Oneness (La ilaha ill Allah) and praising Thee (uttering al-Hamdu Lillah) and begging of Thee. Be would say: What do they beg of Me? They would say: They beg of Thee the Paradise of Thine. He (God) would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see Mine Paradise? They (the angels) said: They seek Thine protection. He (the Lord) would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (the Lord) would say: Have they seen My Fire? They would say: No. He (the Lord) would say: What it would be if they were to see My Fire? They would say: They beg of Thee forgiveness. He would say: I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection. They (the angels) would again say: Our Lord, there is one amongst them such and such simple servant who happened to pass by (that assembly) and sat there along with them (who had been participating in that assembly). He (the Lord) would say: I also grant him pardon, for they are a people the seat-fellows of whom are in no way unfortunate.

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلاَئِكَةً سَيَّارَةً فُضْلاً يَتَبَّعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَئُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ - قَالَ - فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ . قَالَ وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جَنَّتَكَ . قَالَ وَهَلْ رَأَوْا جَنَّتِي قَالُوا لاَ أَىْ رَبِّ . قَالَ فَكَيْفَ لَوْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ . قَالَ وَمِمَّ يَسْتَجِيرُونَنِي قَالُوا مِنْ نَارِكَ يَا رَبِّ . قَالَ وَهَلْ رَأَوْا نَارِي قَالُوا لاَ . قَالَ فَكَيْفَ لَوْ رَأَوْا نَارِي قَالُوا وَيَسْتَغْفِرُونَكَ - قَالَ - فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا - قَالَ - فَيَقُولُونَ رَبِّ فِيهِمْ فُلاَنٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ " .

Reference : Sahih Muslim 2689
In-book reference : Book 48, Hadith 35

USC-MSA web (English) reference : Book 35, Hadith 6505
(deprecated numbering scheme)

(9) Chapter: The Virtue Of The Supplication: "O Allah, Give Us Good In This World And Good In The Hereafter, And Save Us From The Torment Of The Fire"

(9) بَاب فَضْلِ الدُّعَاءِ بِاللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Qatada asked Anas which Supplication Allah's Apostle (ﷺ) frequently made. He said:

The supplication that he (the Prophet made very frequently is this:" O Allah, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell-Fire." He (Qatada) said that whenever Anas had to supplicate he made this very supplication, and whenever he (intended) to make another supplication he (inserted) this very supplication in that.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ، - وَهُوَ ابْنُ صُهَيْبٍ - قَالَ سَأَلَ قَتَادَةُ أَنَسًا أَىُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ صلى الله عليه وسلم أَكْثَرَ قَالَ كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ " اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ " . قَالَ وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ دَعَا بِهَا فَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ دَعَا بِهَا فِيهِ .

Reference : Sahih Muslim 2690 a
In-book reference : Book 48, Hadith 36
USC-MSA web (English) reference : Book 35, Hadith 6506
(deprecated numbering scheme)

Anas reported that Allah's Messenger (ﷺ) used to supplicate (in these words):

" Our Lord, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell Fire."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ " .

Reference : Sahih Muslim 2690 b
In-book reference : Book 48, Hadith 37
USC-MSA web (English) reference : Book 35, Hadith 6507
(deprecated numbering scheme)

(10) Chapter: The Virtue Of Tahlil (Saying La Ilaha Ill-Allah), Tasbih (Saying Subhan Allah) And (Du'a) Supplication

(10) باب فَضْلِ التَّهْلِيلِ وَالتَّسْبِيحِ وَالدُّعَاءِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who uttered these words:" There is no god but Allah, the One, having no partner with Him. Sovereignty belongs to Him and all the praise is due to Him, and He is Potent over everything" one hundred times every day there is a reward of emancipating ten slaves for him, and there are recorded hundred virtues to his credit, and hundred vices are blotted out from his scroll, and that is a safeguard for him against the Satan on that day till evening and no one brings anything more excellent than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts) and he who utters:" Hallowed be Allah, and all praise is due to Him," one hundred times a day, his sins are obliterated even if they are equal to the extent of the foam of the ocean.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ . فِي يَوْمٍ مِائَةَ مَرَّةٍ . كَانَتْ لَهُ عَدْلَ عَشْرِ

رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ أَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ . وَمَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ " .

Reference : Sahih Muslim 2691
In-book reference : Book 48, Hadith 38
USC-MSA web (English) reference : Book 35, Hadith 6508
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who recites in the morning and in the evening (these words):" Hallowed be Allah and all praise is due to Him" one hundred times, he would not bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الأُمَوِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ سُهَيْلٍ، عَنْ سُمَىٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ . لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ " .

Reference : Sahih Muslim 2692
In-book reference : Book 48, Hadith 39
USC-MSA web (English) reference : Book 35, Hadith 6509
(deprecated numbering scheme)

'Amr b. Maimun reported:

He who uttered:" There is no god but Allah, the One, having no partner with Him, His is the Sovereignty and all praise is due to Him and He is Potent over everything" ten times, he is like one who emancipated four slaves from the progeny of Isma'il. Rabi' b. Khuthaim narrated a hadith like this. Sha'bi reported: I said to Rabi': From whom did you hear it? He said: From 'Amr b. Maimun. I came to 'Amr b. Maimun and said to him: From whom did you hear this hadith? He said: from Ibn Abi Laila. I came to Ibn Abi Laila and said to him: From whom did you hear this hadith? He said: From Abu Ayyub Ansari, who narrated from Allah's Messenger (ﷺ).

حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغَيْلاَنِيُّ، حَدَّثَنَا أَبُو عَامِرٍ، - يَعْنِي الْعَقَدِيَّ - حَدَّثَنَا عُمَرُ، - وَهُوَ ابْنُ أَبِي زَائِدَةَ - عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ " مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ عَشْرَ مِرَارٍ كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ " . وَقَالَ سُلَيْمَانُ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا عُمَرُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ رَبِيعِ بْنِ خُثَيْمٍ . بِمِثْلِ ذَلِكَ قَالَ فَقُلْتُ لِلرَّبِيعِ مِمَّنْ سَمِعْتَهُ قَالَ مِنْ عَمْرِو بْنِ مَيْمُونٍ - قَالَ - فَأَتَيْتُ عَمْرَو بْنَ مَيْمُونٍ فَقُلْتُ مِمَّنْ سَمِعْتَهُ قَالَ مِنِ ابْنِ أَبِي لَيْلَى - قَالَ - فَأَتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ مِمَّنْ سَمِعْتَهُ قَالَ مِنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ يُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2693
In-book reference : Book 48, Hadith 40
USC-MSA web (English) reference : Book 35, Hadith 6510
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Two are the expressions which are light on the tongue, but heavy in scale, dear to the Compassionate One:" Hallowed be Allah and praise is due to Him" ;" Hallowed be Allah, the Great."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ قَالُوا حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ " .

Reference : Sahih Muslim 2694
In-book reference : Book 48, Hadith 41
USC-MSA web (English) reference : Book 35, Hadith 6511
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The uttering of (these words):" Hallowed be Allah; all praise is due to Allah, there is no god but Allah and Allah is the Greatest," is dearer to me than anything over which the sun rises.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنْ أَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ " .

Reference : Sahih Muslim 2695
In-book reference : Book 48, Hadith 42
USC-MSA web (English) reference : Book 35, Hadith 6512
(deprecated numbering scheme)

Mu'sab b. Sa'd reported on the authority of his father that a desert Arab came to Allah's Messenger (ﷺ) and said to him:

Teach me the words which I should (often) utter. He said: Utter," There is no god but Allah, the One, having no partner with Him. Allah is the Greatest of the great and all praise is due to Him. Hallowed be Allah, the Lord of the worlds, there is no Might and Power but that of Allah, the All-Powerful and the Wise." He (that desert Arab) said: These all (glorify) my Lord. But what about me? Thereupon he (the Holy Prophet) said: You should say:" O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance." Musa (one of the narrators) said: I think he also said:" Grant me safety." But I cannot say for certain whether he said this or not. Ibn Abi Shaiba has not made a mention of the words of Musa in his narration.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَابْنُ، نُمَيْرٍ عَنْ مُوسَى الْجُهَنِيِّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا مُوسَى الْجُهَنِيُّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ عَلِّمْنِي كَلاَمًا أَقُولُهُ قَالَ " قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَزِيزِ الْحَكِيمِ " . قَالَ فَهَؤُلاَءِ لِرَبِّي فَمَا لِي قَاáó " قُلِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي " . قَالَ مُوسَى أَمَّا عَافِنِي فَأَنَا أَتَوَهَّمُ وَمَا أَدْرِي . وَلَمْ يَذْكُرِ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ قَوْلَ مُوسَى .

Reference : Sahih Muslim 2696
In-book reference : Book 48, Hadith 43
USC-MSA web (English) reference : Book 35, Hadith 6513
(deprecated numbering scheme)

Abu Malik Ashaja'i reported on the authority of his father that whenever a person embraced Islam, Allah's Messenger (ﷺ) instructed him to recilte:

" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness and provide me sustenance."

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُ مَنْ أَسْلَمَ يَقُولُ " اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي " .

Reference : Sahih Muslim 2697 a
In-book reference : Book 48, Hadith 44
USC-MSA web (English) reference : Book 35, Hadith 6514
(deprecated numbering scheme)

Abu Malik reported on the authority of his father that when a person embraced Islam, Allah's Messenger (ﷺ) used to teach him how to observe prayer and then commanded him to supplicate in these words:

" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance."

حَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ، عَنْ أَبِيهِ، قَالَ كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ صلى الله عليه وسلم الصَّلاَةَ ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهَؤُلاَءِ الْكَلِمَاتِ " اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي " .

Reference : Sahih Muslim 2697 b
In-book reference : Book 48, Hadith 45
USC-MSA web (English) reference : Book 35, Hadith 6515
(deprecated numbering scheme)

Abu Malik reported on the authority Of his father that he heard Allah's Messenger (ﷺ) as saying to the person who bad come to him and asked him as to how he should beg his Lord, that he should utter these words:

" O Allah, grant me pardon, have mercy upon me, protect me, provide me sustenance," and he collected his fingers together except his thumb and said: It is in these words (that there is supplication) which sums up for you (the good) of this world and that of the Hereafter.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا أَبُو مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم وَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي قَالَ " قُلِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي " . وَيَجْمَعُ أَصَابِعَهُ إِلاَّ الإِبْهَامَ " فَإِنَّ هَؤُلاَءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ " .

Reference : Sahih Muslim 2697 c
In-book reference : Book 48, Hadith 46
USC-MSA web (English) reference : Book 35, Hadith 6516
(deprecated numbering scheme)

Mus'ab b. Sa'd reported that his father told him that he had been in the company of Allah's Messenger (ﷺ) that he said:

Is one amongst you powerless to get one thousand virtues every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand virtues every day? He said: Recite:" Hallowed be Allah" one hundred times for (by reciting them) one thousand virtues are recorded (to your credit) and one tbousand vices are blotted out.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مَرْوَانُ، وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُوسَى الْجُهَنِيِّ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا مُوسَى الْجُهَنِيُّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي قَالَ، كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ " . فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ قَالَ " يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ " .

Reference : Sahih Muslim 2698
In-book reference : Book 48, Hadith 47
USC-MSA web (English) reference : Book 35, Hadith 6517
(deprecated numbering scheme)

(11) Chapter: The Virtue Of Gathering To Read Quran And To Remember Allah (11) باب فَضْلِ الاِجْتِمَاعِ عَلَى تِلاَوَةِ الْقُرْآنِ وَعَلَى الذِّكْرِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

Reference : Sahih Muslim 2699 a
In-book reference : Book 48, Hadith 48
USC-MSA web (English) reference : Book 35, Hadith 6518
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَاهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالاَ حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، وَفِي حَدِيثِ أَبِي أُسَامَةَ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ .

Reference : Sahih Muslim 2699 b
In-book reference : Book 48, Hadith 49
USC-MSA web (English) reference : Book 35, Hadith 6519
(deprecated numbering scheme)

Agharr Abi Muslim reported:

I bear witness to the fact that both Abu Huraira and Abu Sa'id Khudri were present when Allah's Messenger may peace be upon him) said: The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allah, and Allah makes a mention of them to those who are near Him. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ عَنِ الأَغَرِّ أَبِي مُسْلِمٍ، أَنَّهُ قَالَ أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ " .

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2700 a, b
In-book reference : Book 48, Hadith 50
USC-MSA web (English) reference : Book 35, Hadith 6520
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Mu'awiya went to a circle in the mosque and said:

What makes you sit here? They said: We are sitting here in order to remember Allah. He said: I adjure you by Allah (to tell me whether you are sitting here for this very purpose)? They said: By Allah, we are sitting here for this very purpose. Thereupon, he said: I have not demanded you to take an oath, because of any allegation against you and none of my rank in the eye of Allah's Messenger (ﷺ) is the narrator of so few ahadith as I am. The fact is that Allah's Messenger (ﷺ) went out to the circle of his Companions and said: What makes you sit? They said: We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and He conferred favours upon us. Thereupon he adjured by Allah and asked if that only was the purpose of their sitting there. They said: By Allah, we are not sitting here but for this very purpose, whereupon he (the Messenger) said: I am not asking you to take an oath because of any allegation against you but for the fact that Gabriel came to me and he informed me that Allah, the Exalted and Glorious, was talking to the angels about your magnificence.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَرَجَ مُعَاوِيَةُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ فَقَالَ مَا أَجْلَسَكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ . قَالَ آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ قَالُوا وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ . قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَقَلَّ عَنْهُ حَدِيثًا مِنِّي وَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ " مَا أَجْلَسَكُمْ " . قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلإِسْلاَمِ وَمَنَّ بِهِ عَلَيْنَا . قَالَ " آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ " . قَالُوا وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ . قَالَ " أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلاَئِكَةَ " .

Reference : Sahih Muslim 2701
In-book reference : Book 48, Hadith 51
USC-MSA web (English) reference : Book 35, Hadith 6521
(deprecated numbering scheme)

(12) Chapter: It Is Recommend To Pray For Forgiveness A Great Deal

(12) باب اسْتِحْبَابِ الاِسْتِغْفَارِ وَالاِسْتِكْثَارِ مِنْهُ

Al-Agharr al-Muzani, who was one amongst the Companions (of the Holy Prophet) reported that Allah's Messenger (ﷺ) said:

There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، جَمِيعًا عَنْ حَمَّادٍ، قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الأَغَرِّ الْمُزَنِيِّ، - وَكَانَتْ لَهُ صُحْبَةٌ - أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَإِنِّي لأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ " .

Reference : Sahih Muslim 2702 a
In-book reference : Book 48, Hadith 52
USC-MSA web (English) reference : Book 35, Hadith 6522
(deprecated numbering scheme)

Al-Agharr al-Muzani who was from amongst the Companions of Allah's Apostle (ﷺ) reported that Ibn 'Umar stated to him that Allah's Messenger (may peace 'be upon him) said:

O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي، بُرْدَةَ قَالَ سَمِعْتُ الأَغَرَّ، وَكَانَ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم يُحَدِّثُ ابْنَ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ " .

Reference : Sahih Muslim 2702 b
In-book reference : Book 48, Hadith 53
USC-MSA web (English) reference : Book 35, Hadith 6523
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

حَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ كُلُّهُمْ عَنْ شُعْبَةَ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2702 c
In-book reference : Book 48, Hadith 54
USC-MSA web (English) reference : Book 35, Hadith 6524
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:

He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - كُلُّهُمْ عَنْ هِشَامٍ، ح وَحَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا إِسْمَاعِيلُ، بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ " .

Reference : Sahih Muslim 2703
In-book reference : Book 48, Hadith 55
USC-MSA web (English) reference : Book 35, Hadith 6525
(deprecated numbering scheme)

(13) Chapter: It Is Recommend To Lower One's Voice When Saying Remembrance, Except In The Cases Where It Is Commanded To Raise The Voice Such As The Talbiyah Etc. It Is Recommend To Say A Great Deal, "There Is No Power And No Strength Except With Allah"

(13) باب اسْتِحْبَابِ خَفْضِ الصَّوْتِ بِالذِّكْرِ

Abu Musa reported:

We were along with Allah's Apostle (ﷺ) on a journey when the people began to pronounce "Allahu Akbar" in a loud voice. Thereupon Allah's Messenger (ﷺ) said: O people, show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing (and) Near to you and is with you. Abu Musa said that he had been behind him (the Prophet) and reciting: "There is neither might nor power but that of Allah." He (the Prophet), while addressing 'Abdullah b. Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I ('Abdullah b. Qais) said: Allah's Messenger, do it, of course. Thereupon he (the Prophet) said: Then recite: "There is no might and no power but that of Allah."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ " . قَالَ وَأَنَا خَلْفَهُ وَأَنَا أَقُولُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ فَقَالَ " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلاَ أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ " . فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " قُلْ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ " .

Reference	: Sahih Muslim 2704 a
In-book reference	: Book 48, Hadith 56
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6526

This hadith has been narrated on the authority of 'Asim with the same chain of transmitters.

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو سَعِيدٍ الأَشَجُّ جَمِيعًا عَنْ حَفْصِ بْنِ، غِيَاثٍ عَنْ عَاصِمٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference	: Sahih Muslim 2704 b
In-book reference	: Book 48, Hadith 57
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6527

Abu Musa reported that he (and his other companions) were climbing upon the hillock along with Allah's Messenger (ﷺ) and when any person climbed up, he pronounced (loudly):

" There is no god but Allah, Allah is the Greatest." Thereupon Allah's Apostle (ﷺ) said: Verily, you are not supplicating One Who is deaf or absent. He said: Abu Musa or Abdullah b Qais, should I not direct you to the words (which form) the treasure of Paradise? I said: Allah's Messenger, what are these? He said:" There is no might and no power but that of Allah."

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُمْ يَصْعَدُونَ فِي ثَنِيَّةٍ - قَالَ - فَجَعَلَ رَجُلٌ كُلَّمَا عَلاَ ثَنِيَّةً نَادَى لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ -

قَالَ - فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " إِنَّكُمْ لاَ تُنَادُونَ أَصَمَّ وَلاَ غَائِبًا " . قَالَ فَقَالَ " يَا أَبَا مُوسَى - أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ - أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ " . قُلْتُ مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ " لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ " .

Reference : Sahih Muslim 2704 c
In-book reference : Book 48, Hadith 58
USC-MSA web (English) reference : Book 35, Hadith 6528
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Musa with a slight variation of wording.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ نَحْوَهُ .

Reference : Sahih Muslim 2704 d
In-book reference : Book 48, Hadith 59
USC-MSA web (English) reference : Book 35, Hadith 6529
(deprecated numbering scheme)

Abu Musa reported:

We were along with Allah's Apostle (ﷺ) on a journey; the rest of the hadith is the same as transmitted by A'sim.

حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ، وَأَبُو الرَّبِيعِ، قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي، عُثْمَانَ عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ . فَذَكَرَ نَحْوَ حَدِيثِ عَاصِمٍ .

Reference : Sahih Muslim 2704 e
In-book reference : Book 48, Hadith 60
USC-MSA web (English) reference : Book 35, Hadith 6530
(deprecated numbering scheme)

Abu Musa, reported. We were along with Allah's Messenger (ﷺ) in an expedition. The rest of the hadith is the same (and there is an addi- tion of these words in that):

" He (the Holy Prophet) said: He Whom you are sup- plicating is nearer to every one of you than the neck of his camel." And there is no mention of these words:" There is no might and no power but that of Allah."

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الثَّقَفِيُّ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزَاةٍ . فَذَكَرَ الْحَدِيثَ وَقَالَ فِيهِ " وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةِ أَحَدِكُمْ " . وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ .

Reference : Sahih Muslim 2704 f
In-book reference : Book 48, Hadith 61
USC-MSA web (English) reference : Book 35, Hadith 6531
(deprecated numbering scheme)

Abu Musa Ash'ari reported that Allah's Messenger (ﷺ) said to him:

Should I not direct you to the words from the treasures of Paradise, or he said: Like a treasure from the treasures of Paradise? I said: Of course, do that. Thereupon he said:" There is no might and no power but that of Allah."

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا عُثْمَانُ، - وَهُوَ ابْنُ غِيَاثٍ - حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ - أَوْ قَالَ - عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ " . فَقُلْتُ بَلَى . فَقَالَ " لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ " .

Reference : Sahih Muslim 2704 g
In-book reference : Book 48, Hadith 62
USC-MSA web (English) reference : Book 35, Hadith 6532
(deprecated numbering scheme)

Abu Bakr reported that he said to Allah's Messenger (ﷺ):

Teach me a supplication which I should recite in my prayer. Thereupon he (the Holy Prophet) said: Recite:" O Allah, I have done great wrong to myself." According to Qutaiba (the words were:) much (wrong) -there is none to forgive the sins but Thou only, say:" Grant me pardon from Thyself, have mercy upon me for Thou art much Forgiving and Compassionate."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي قَالَ " قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا - وَقَالَ قُتَيْبَةُ كَثِيرًا - وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ " .

Reference : Sahih Muslim 2705 a
In-book reference : Book 48, Hadith 63
USC-MSA web (English) reference : Book 35, Hadith 6533
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Amr b. al-'As that Abu Bakr Siddiq said to Allah's Messenger (ﷺ) Allah's Messenger, teach me a supplication which I should make in my prayer and in my house. The rest of the hadith is the same except with this variation that he said:

Much wrong (Zulman Kathira).

وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي رَجُلٌ، سَمَّاهُ وَعَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنَ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، يَقُولُ إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم عَلِّمْنِي يَا رَسُولَ اللَّهِ دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي وَفِي بَيْتِي . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ غَيْرَ أَنَّهُ قَالَ " ظُلْمًا كَثِيرًا " .

Reference : Sahih Muslim 2705 b
In-book reference : Book 48, Hadith 64
USC-MSA web (English) reference : Book 35, Hadith 6533
(deprecated numbering scheme)

(14) Chapter: Supplications And Seeking Refuge With Allah

(14) باب التَّعَوُّذِ مِنْ شَرِّ الْفِتَنِ وَغَيْرِهَا

'A'isha reported that Allah's Messenger (ﷺ) used to make these supplications:

" O Allah, I seek refuge in Thee from the trial of Hell-Fire; and from the torment of Hell-Fire; and from the trial of the grave and torment of the grave; and from the evil of the trial of the affluence and from the evil of the trial of poverty and I seek refuge in Thee from the evil of the turmoil of the Dajjal. O Allah, wash away my sins with snow

and hail water, purify my heart from the sins as is purified the white garment from the dirt, and keep away at a distance the sins from me as yawns the distance between the East and the West; O Allah, I seek refuge in Thee from sloth, from senility, from sin, and from debt."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا ابْنُ، نُمَيْرٍ حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو بِهَؤُلاَءِ الدَّعَوَاتِ " اللَّهُمَّ فَإِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَأَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ اللَّهُمَّ اغْسِلْ خَطَايَاىَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ فَإِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ " .

Reference : Sahih Muslim 589 b
In-book reference : Book 48, Hadith 65
USC-MSA web (English) reference : Book 35, Hadith 6534
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 589 c
In-book reference : Book 48, Hadith 66
USC-MSA web (English) reference : Book 35, Hadith 6535
(deprecated numbering scheme)

(15) Chapter: Seeking Refuge With Allah From Helplessness, Laziness Etc

(15) باب التَّعَوُّذِ مِنَ الْعَجْزِ وَالْكَسَلِ وَغَيْرِهِ

Anas b. Malik reported that Allah's Messenger (ﷺ) used to say:

" O Allah, I seek refuge in Thee from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge in Thee from the torment of the grave and from trial of the life and death."

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، حَدَّثَنَا أَنَسُ، بْنُ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ " .

Reference : Sahih Muslim 2706 a
In-book reference : Book 48, Hadith 67
USC-MSA web (English) reference : Book 35, Hadith 6536
(deprecated numbering scheme)

Anas reported from Allah's Messenger (ﷺ) (this suppli- cation) but with this variation that these words are not found in that supplication:

" From the trial of life and death."

وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا مُعْتَمِرٌ، كِلاَهُمَا عَنِ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّ يَزِيدَ لَيْسَ فِي حَدِيثِهِ قَوْلُهُ " وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ " .

Reference : Sahih Muslim 2706 b
In-book reference : Book 48, Hadith 68

USC-MSA web (English) reference : Book 35, Hadith 6537
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) used to seek refuge in Allah from such things as mentioned in the above-mentioned hadith and from 'miserliness" too.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ أَخْبَرَنَا ابْنُ مُبَارَكٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ تَعَوَّذَ مِنْ أَشْيَاءَ ذَكَرَهَا وَالْبُخْلِ .

Reference : Sahih Muslim 2706 c
In-book reference : Book 48, Hadith 69
USC-MSA web (English) reference : Book 35, Hadith 6538
(deprecated numbering scheme)

Anas reported that Allah's Messenger (may peace he upon him) wed to make this supplication:
" O Allah, I seek refuge in Thee from miserliness, from sloth and from decrepitude."

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ الْعَمِّيُّ، حَدَّثَنَا هَارُونُ الأَعْوَرُ، حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ، عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْعُو بِهَؤُلاَءِ الدَّعَوَاتِ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ " .

Reference : Sahih Muslim 2706 d
In-book reference : Book 48, Hadith 70
USC-MSA web (English) reference : Book 35, Hadith 6539
(deprecated numbering scheme)

(16) Chapter: Seeking Refuge From A Bad End, And Misery Etc (16) باب فِي التَّعَوُّذِ مِنْ سُوءِ الْقَضَاءِ وَدَرَكِ الشَّقَاءِ وَغَيْرِهِ

Abu Huraira reported that Allah's Apostle (ﷺ) used to seek refuge (in Allah) from the evil of destiny and from falling into the hand of calamity and from the mockery of (triumphant) enemies and from the hardship of misery. Abu Sufyan reported:
I am in doubt that I have made an addition of one word in this supplication.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنِي سُمَىٌّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ وَمِنْ دَرَكِ الشَّقَاءِ وَمِنْ شَمَاتَةِ الأَعْدَاءِ وَمِنْ جَهْدِ الْبَلاَءِ . قَالَ عَمْرٌو فِي حَدِيثِهِ قَالَ سُفْيَانُ أَشُكُّ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا .

Reference : Sahih Muslim 2707
In-book reference : Book 48, Hadith 71
USC-MSA web (English) reference : Book 35, Hadith 6540
(deprecated numbering scheme)

Khaula bint Hakim Sulamiyya reported:
I heard Allah's Messenger (ﷺ) as saying: When anyone lands at a place, and then says:" I seek refuge in the Perfect Word of Allah from the evil of what He has created," nothing would harm him until he marches from that stopping place.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، وَاللَّفْظُ، لَهُ أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ، حَدَّثَهُ أَنَّهُ، سَمِعَ بُسْرَ بْنَ سَعِيدٍ، يَقُولُ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ سَمِعْتُ خَوْلَةَ بِنْتَ

حَكِيمٍ السُّلَمِيَّةَ، تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ نَزَلَ مَنْزِلاً ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ . لَمْ يَضُرُّهُ شَىْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ " .

Reference : Sahih Muslim 2708 a
In-book reference : Book 48, Hadith 72
USC-MSA web (English) reference : Book 35, Hadith 6541
(deprecated numbering scheme)

Khaula bint Hakim Sulamiyya reported:
I heard Allah's Messenger (ﷺ) as saying: When any one of you stays at a place, he should say:" I seek refuge in the Perfect Word of Allah from the evil of that He created." Nothing would then do him any harm until he moves from that place. Abu Huraira reported that a person came to Allah's Messenger (ﷺ) and said:" Allah's Messenger, I was stung by a scorpion during the night. Thereupon he said: Had you recited these words in the evening:" I seek refuge in the Perfect Word of Allah from the evil of what He created," it would not have done any harm to you.

وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَأَبُو الطَّاهِرِ، كِلاَهُمَا عَنِ ابْنِ وَهْبٍ، - وَاللَّفْظُ لِهَارُونَ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ وَأَخْبَرَنَا عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - أَنَّ يَزِيدَ بْنَ أَبِي، حَبِيبٍ وَالْحَارِثَ بْنَ يَعْقُوبَ حَدَّثَاهُ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ السُّلَمِيَّةِ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا نَزَلَ أَحَدُكُمْ مَنْزِلاً فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ . فَإِنَّهُ لاَ يَضُرُّهُ شَىْءٌ حَتَّى يَرْتَحِلَ مِنْهُ " .

قَالَ يَعْقُوبُ وَقَالَ الْقَعْقَاعُ بْنُ حَكِيمٍ عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ قَالَ " أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرُّكَ " .

Reference : Sahih Muslim 2708 b, 2709 a
In-book reference : Book 48, Hadith 73
USC-MSA web (English) reference : Book 35, Hadith 6542
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.

وَحَدَّثَنِي عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَخْبَرَنِي اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ يَعْقُوبَ، أَنَّهُ ذَكَرَ لَهُ أَنَّ أَبَا صَالِحٍ، مَوْلَى غَطَفَانَ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ لَدَغَتْنِي عَقْرَبٌ . بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ .

Reference : Sahih Muslim 2709 b
In-book reference : Book 48, Hadith 74
USC-MSA web (English) reference : Book 35, Hadith 6543
(deprecated numbering scheme)

(17) Chapter: Supplication When Going To Sleep

(17) باب مَا يَقُولُ عِنْدَ النَّوْمِ وَأَخْذِ الْمَضْجَعِ

Al-Bara' b. 'Azib reported that Allah's, Messenger (may peace be upon said:
When you go to bed, perform ablution as is done for prayer; then lie down pn the right side and recite:" O Allah, I turn my face towards Thee and entrust my affair to Thee. I retreat unto Thee for protection with hope in Thee and fear of Thee. There is no resort and no deliverer (from hardship) but Thou only. I affirm my faith in Thine books

which Thou revealed and in Thine Apostles whom Thou sent." Make this as the last word of yours (when you go to sleep) and in case you die during that night, you would die upon Fitra (upon Islam). And as I repeated these words in order to commit them to memory, I said:" I affirm my faith in Thy Messenger (Rasul) whom Thou sent." He said: Say:" I affirm my faith in the Apostle (Nabi) whom Thou sent."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ ثُمَّ قُلِ اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ وَاجْعَلْهُنَّ مِنْ آخِرِ كَلاَمِكَ فَإِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ وَأَنْتَ عَلَى الْفِطْرَةِ " . قَالَ فَرَدَّدْتُهُنَّ لأَسْتَذْكِرَهُنَّ فَقُلْتُ آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ قَالَ " قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ " .

Reference	: Sahih Muslim 2710 a
In-book reference	: Book 48, Hadith 75
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6544

This hadith has been transmitted on the authority of al-Bara' b. 'Azib with a slight variation of wording and there is this addition in the hadith transmitted on the authority of Husain:

" In case you get up in the morning, you will get up with bliss."

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ إِدْرِيسَ - قَالَ سَمِعْتُ حُصَيْنًا، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِهَذَا الْحَدِيثِ غَيْرَ أَنَّ مَنْصُورًا أَتَمُّ حَدِيثًا وَزَادَ فِي حَدِيثِ حُصَيْنٍ " وَإِنْ أَصْبَحَ أَصَابَ خَيْرًا " .

Reference	: Sahih Muslim 2710 b
In-book reference	: Book 48, Hadith 76
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6545

Al-Bara' b. 'Azib reported that Allah's Messenger (in may peace be upon him) commanded a person (in these words):

When you go to bed during night, you should say:" O Allah, I surrender myself to Thee and entrust my affair to Thee, with hope in Thee and fear of Thee. There is no resort and no deliverer (from hardship but Thou). I affirm my faith in the Book which Thou revealed and in the Messengers whom Thou sent." If you die in this state you would die on Fitra, and Ibn Bashshdr did not make a mention of" night" in this hadith.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، وَأَبُو دَاوُدَ قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، يُحَدِّثُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ رَجُلاً إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ أَنْ يَقُولَ " اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ . فَإِنْ مَاتَ مَاتَ عَلَى الْفِطْرَةِ " . وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ مِنَ اللَّيْلِ .

Reference : Sahih Muslim 2710 c
In-book reference : Book 48, Hadith 77
USC-MSA web (English) reference : Book 35, Hadith 6546
(deprecated numbering scheme)

This hadith has been transmitted on the authority of al-Bara' b. 'Azib that Allah's Messenger (ﷺ) said to a person:

O, so and so, as you go to your bed; the rest of the hadith is the same but with this variation of wording that he said:" Thine Apostle whom Thou sent." If you die that night you would die on Fitra and if you get up in the morning you would get up with a bliss.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ، عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِرَجُلٍ " يَا فُلاَنُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ " . بِمِثْلِ حَدِيثِ عَمْرِو بْنِ مُرَّةَ غَيْرَ أَنَّهُ قَالَ " وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ . فَإِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا " .

Reference : Sahih Muslim 2710 d
In-book reference : Book 48, Hadith 78
USC-MSA web (English) reference : Book 35, Hadith 6547
(deprecated numbering scheme)

This hadith has been transmitted on the authority of al-Bara' b. 'Azib that Allah's Messenger (ﷺ) commanded a person (in these words) and there is no mention of this:

" if you get up in the morning you would get up with a bliss."

حَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي، إِسْحَاقَ أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً . بِمِثْلِهِ وَلَمْ يَذْكُرْ " وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا " .

Reference : Sahih Muslim 2710 e
In-book reference : Book 48, Hadith 79
USC-MSA web (English) reference : Book 35, Hadith 6548
(deprecated numbering scheme)

Al-Bara' reported that whenever Allah's Messenger (ﷺ) went to bed, he said:

" O Allah, it is with Thine Name that I live and it is with Thine Name that I die." And when he got up he used to say:" Praise is due to Allah, Who gave us life after our death (sleep) and unto Thee is resurrection."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَخَذَ مَضْجَعَهُ قَالَ " اللَّهُمَّ بِاسْمِكَ أَحْيَا وَبِاسْمِكَ أَمُوتُ " . وَإِذَا اسْتَيْقَظَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ " .

Reference : Sahih Muslim 2711
In-book reference : Book 48, Hadith 80
USC-MSA web (English) reference : Book 35, Hadith 6549
(deprecated numbering scheme)

Abdullah b. 'Umar commanded a person that as he went to bed, he should say:

" O Allah, Thou created my being and it is for Thee to take it to its ultimate goal. And its death and life is due to Thee, and if Thou givest it life, safeguard it; and if Thou bringst death, grant it pardon. O Allah, I beg of Thee safety." A person said to him: Did you hear it from Umar? Thereupon he said: (I have heard from one) who is better than

Umar, viz. from Allah's Messenger (ﷺ). Ibn Nafi, reported this on the authority of Abdullah b. Harith but he did not make mention of this" that he heard it himself".

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالاَ حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ أَمَرَ رَجُلاً إِذَا أَخَذَ مَضْجَعَهُ قَالَ " اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ " . فَقَالَ لَهُ رَجُلٌ أَسَمِعْتَ هَذَا مِنْ عُمَرَ فَقَالَ مِنْ خَيْرٍ مِنْ عُمَرَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . قَالَ ابْنُ نَافِعٍ فِي رِوَايَتِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ . وَلَمْ يَذْكُرْ سَمِعْتُ .

Reference : Sahih Muslim 2712
In-book reference : Book 48, Hadith 81
USC-MSA web (English) reference : Book 35, Hadith 6550
(deprecated numbering scheme)

Suhail reported that Abu Salih used to command us (in these words):

When any one of you intends to go to sleep, he should lie on the bed on his right side and then say:" O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of evervthina, the Splitter of the grain of corn and the datestone (or fruit kernal), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in Thee from the evil of every- thing Thou art to sieze by the forelock (Thou hast perfect control over it). O Allah, Thou art the First, there is naught before Thee, and Thou art the Last and there is naught after Thee, and Thou art Evident and there is nothing above Thee, and Thou art Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want." Abu Salih used to narrate it from Abu Huraira who narrated it from Allah's Apostle (ﷺ).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، قَالَ كَانَ أَبُو صَالِحٍ يَأْمُرُنَا إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الأَيْمَنِ ثُمَّ يَقُولُ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَىْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَىْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَىْءٌ وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَىْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَىْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَىْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ " . وَكَانَ يَرْوِي ذَلِكَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2713 a
In-book reference : Book 48, Hadith 82
USC-MSA web (English) reference : Book 35, Hadith 6551
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) used to command us that as we go to our bedo, we should utter the words (as mention- ed above) and he also said (these words):

" From the evil of every animal, Thou hast hold upon its forelock (Thou bast full control over it)."

وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي الطَّحَّانَ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا إِذَا أَخَذْنَا مَضْجَعَنَا أَنْ نَقُولَ . بِمِثْلِ حَدِيثِ جَرِيرٍ وَقَالَ " مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا " .

Reference : Sahih Muslim 2713 b
In-book reference : Book 48, Hadith 83
USC-MSA web (English) reference : Book 35, Hadith 6552
(deprecated numbering scheme)

Abu Huraira reported that Fatima (the daughter of the Holy Prophet) came to Allah's Apostle (ﷺ) and asked for a servant. He said to her:

Say:" O Allah, the Lord of the seven heavens" ; the rest of the hadith is the same.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي، شَيْبَةَ وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ، حَدَّثَنَا أَبِي كِلاَهُمَا، عَنِ الأَعْمَشِ، عَنْ أَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ أَتَتْ فَاطِمَةُ النَّبِيَّ صلى الله عليه وسلم تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا " قُولِي اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ " . بِمِثْلِ حَدِيثِ سُهَيْلٍ عَنْ أَبِيهِ .

Reference : Sahih Muslim 2713 c
In-book reference : Book 48, Hadith 84
USC-MSA web (English) reference : Book 35, Hadith 6553
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:

When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah for he himself does tiot know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and utter these words:" Hallowed be Allah, my Lord. It is with Thine (grace) that I place my side (upon the bed) and it is with Thee that I take it up (after sleep), and in case Thou withholdst my being (if thou causest me to die), then grant pardon to my being, and if Thou keepst (this process of breathing on), then protect it with that with which Thou protected Thine pious servants."

وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ فَلْيَنْفُضْ بِهَا فِرَاشَهُ وَلْيُسَمِّ اللَّهَ فَإِنَّهُ لاَ يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَى فِرَاشِهِ فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ فَلْيَضْطَجِعْ عَلَى شِقِّهِ الأَيْمَنِ وَلْيَقُلْ سُبْحَانَكَ اللَّهُمَّ رَبِّي بِكَ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ " .

Reference : Sahih Muslim 2714 a
In-book reference : Book 48, Hadith 85
USC-MSA web (English) reference : Book 35, Hadith 6554
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ubaidullah b. Umar with the same chain of transmitters and he said:

Then utter:" My Lord. with Thine name I place my side and if Thou keepest me alive have mercy upon myself"

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، بِهَذَا الإِسْنَادِ وَقَالَ " ثُمَّ لْيَقُلْ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي فَإِنْ أَحْيَيْتَ نَفْسِي فَارْحَمْهَا " .

Reference : Sahih Muslim 2714 b
In-book reference : Book 48, Hadith 86
USC-MSA web (English) reference : Book 35, Hadith 6555
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) as saying:

When you go to bed, say:" Praise is due to Allah Who fed us, provided us drink, sufficed us and provided us with shelter, for many a people there is none to suffice and none to provide shelter."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُئْوِيَ " .

Reference : Sahih Muslim 2715
In-book reference : Book 48, Hadith 87
USC-MSA web (English) reference : Book 35, Hadith 6556
(deprecated numbering scheme)

(18) Chapter: Supplications [Of The Prophet (SAW)] (18) باب التَّعَوُّذِ مِنْ شَرِّ مَا عَمِلَ وَمِنْ شَرِّ مَا لَمْ يَعْمَلْ

Farwa' b. Naufal Ashja'i reported:

I asked: 'A'isha, in what words did Allah's Messenger (ﷺ) supplicate Allah? She said that he used to utter:" I seek refuge in Thee from the evil of what I did and from the evil of what I did not."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِيَحْيَى - قَالاَ أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ الأَشْجَعِيِّ، قَالَ سَأَلْتُ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْعُو بِهِ اللَّهَ قَالَتْ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ " .

Reference : Sahih Muslim 2716 a
In-book reference : Book 48, Hadith 88
USC-MSA web (English) reference : Book 35, Hadith 6557
(deprecated numbering scheme)

Farwa' b. Naufal reported:

I asked 'A'isha about the supplication that Allah's Messenger (ﷺ) made. She said that he used to say:" O Allah, I seek refuge in Thee from the evil of what I have done and from the evil of what I have not done."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلاَلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ، كَانَ يَدْعُو بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَتْ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَشَرِّ مَا لَمْ أَعْمَلْ " .

Reference : Sahih Muslim 2716 b
In-book reference : Book 48, Hadith 89
USC-MSA web (English) reference : Book 35, Hadith 6558
(deprecated numbering scheme)

This hadith has been narrated on the authority of Muhammad b. ja'far through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح وَحَدَّثَنَا مُحَمَّدُ، بْنُ عَمْرِو بْنِ جَبَلَةَ حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ " وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ " .

Reference : Sahih Muslim 2716 c
In-book reference : Book 48, Hadith 90
USC-MSA web (English) reference : Book 35, Hadith 6559
(deprecated numbering scheme)

Farwa' b. Naufal reported on the authority of 'A'isha that Allah's Mes- senger (ﷺ) used to supplicate (in these words):

" O Allah, I seek refuge in Thee from the evil of what I did and from the evil of what I did not."

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، حَدَّثَنَا وَكِيعٌ، عَنِ الأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ فِي دُعَائِهِ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَشَرِّ مَا لَمْ أَعْمَلْ " .

Reference : Sahih Muslim 2716 d
In-book reference : Book 48, Hadith 91
USC-MSA web (English) reference : Book 35, Hadith 6560
(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) used to say:

" O Allah, it is unto Thee that I surrender myself. I affirm my faith in Thee and repose my trust in Thee and turn to Thee in repentance and with Thy help fought my adversaries. O Allah, I seek refuge in Thee with Thine Power; there is no god but Thou, lest Thou leadest me astray. Thou art ever-living that dieth not, while the Jinn and mankind die."

حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا الْحُسَيْنُ، حَدَّثَنِي ابْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَىُّ الَّذِي لاَ يَمُوتُ وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ " .

Reference : Sahih Muslim 2717
In-book reference : Book 48, Hadith 92
USC-MSA web (English) reference : Book 35, Hadith 6561
(deprecated numbering scheme)

Abu Huraira reported that when Allah's Messenger (ﷺ) set out on a journey in the morning, he used to say:

" A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! acompany us, guard us and bestow upon us Thy grace. I am seeker of refuge in Allah from the Fire."

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ سُهَيْلِ، بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ يَقُولُ " سَمَّعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلاَئِهِ عَلَيْنَا رَبَّنَا صَاحِبْنَا وَأَفْضِلْ عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ " .

Reference : Sahih Muslim 2718
In-book reference : Book 48, Hadith 93
USC-MSA web (English) reference : Book 35, Hadith 6562
(deprecated numbering scheme)

Abu Musa Ash'ari reported on the authority of his father that Allahs Apostle (ﷺ) used to supplicate in these words:

" O Allah, forgive me my faults, my ignorance, my immoderation in my concerns. And Thou art better aware (of my affairs) than myself. O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed inadvertently and de- liberately. All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and Thou art better aware of (them) than myself. Thou art the First and the Last and over all things Thou art Omnipotent."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ " اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي وَخَطَئِي وَعَمْدِي وَكُلُّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ " .

Reference : Sahih Muslim 2719 a
In-book reference : Book 48, Hadith 94
USC-MSA web (English) reference : Book 35, Hadith 6563
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ، حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2719 b
In-book reference : Book 48, Hadith 95
USC-MSA web (English) reference : Book 35, Hadith 6564
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) used to supplicate (in these words):

" O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ، حَدَّثَنَا أَبُو قَطَنٍ، عَمْرُو بْنُ الْهَيْثَمِ الْقُطَعِيُّ عَنْ عَبْدِ الْعَزِيزِ، بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونِ عَنْ قُدَامَةَ بْنِ مُوسَى، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ " اللَّهُمَّ أَصْلِحْ لِي دِينِيَ الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَاىَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ " .

Reference : Sahih Muslim 2720
In-book reference : Book 48, Hadith 96
USC-MSA web (English) reference : Book 35, Hadith 6565
(deprecated numbering scheme)

Abdullah reported that Allah's Messenger (ﷺ) used to supplicate (in these words):

" O Allah. I beg of Thee the right guidance, safeguard against evils, chastity and freedom from want."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى " .

Reference : Sahih Muslim 2721 a
In-book reference : Book 48, Hadith 97
USC-MSA web (English) reference : Book 35, Hadith 6566
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Ishaq with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي، إِسْحَاقَ بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّ ابْنَ الْمُثَنَّى، قَالَ فِي رِوَايَتِهِ " وَالْعِفَّةَ " .

Reference : Sahih Muslim 2721 b
In-book reference : Book 48, Hadith 98
USC-MSA web (English) reference : Book 35, Hadith 6567
(deprecated numbering scheme)

Zaid b. Alqam reported:

I am not going to say anything but only that which Allah's Messenger (may peace be upgn him) used to say. He used to supplicate:" O Allah, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ لاَ أَقُولُ لَكُمْ إِلاَّ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلاَهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا " .

Reference : Sahih Muslim 2722
In-book reference : Book 48, Hadith 99
USC-MSA web (English) reference : Book 35, Hadith 6568
(deprecated numbering scheme)

Abdullah b. Mas'ud reported that when it was evening Allah's Messenger (ﷺ) used to supplicate:

" We entered upon evening and the whole Kingdom of Allah also entered upon evening and praise is due to Allah. There is no god but Allah, the One Who has no partner with Him." Hasan said that Zubaid reported to him that he memorised it from Ibrahim in these very words." His is the Sovereignty and Praise is due to Him, and He is Potent over everything. O Allah, I beg of Thee the good of this night and I seek refuge in Thee from the evil of this night and the evil which follows it. O Allah, I seek refuge in Thee from sloth, from the evil of vanity. O Allah, I seek refuge in Thee from torment in the Hell-Fire and from torment in the grave."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ النَّخَعِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمْسَى قَالَ " أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ " . قَالَ الْحَسَنُ فَحَدَّثَنِي الزُّبَيْدُ أَنَّهُ حَفِظَ عَنْ إِبْرَاهِيمَ فِي هَذَا " لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ اللَّهُمَّ أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ " .

Reference : Sahih Muslim 2723 a
In-book reference : Book 48, Hadith 100
USC-MSA web (English) reference : Book 35, Hadith 6569

(deprecated numbering scheme)

Abdullah reported that when it was evening Allah's Messenger (ﷺ) used to supplicate:

" We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is no god but Allah, the One having no partner with Him." He (the narrator) said: I think that he also uttered (in this supplication these words):" His is tne Sovercignty and to Him is praise due and He is Potent over everything. My Lord, I beg of Thee good that lies in this night and good that follows it and I seek refuge in Thee from the evil that lies in this night and from the evil of that which follows it. My Lord, I seek refuge in Thee from sloth, from the evil of vanity. My Lord, I seek refuge in Thee from torment of the Hell-Fire and from torment of the grave." And when it was morning he said like this:" We entered upon morning and the whole Kingdom of Allah enter ed upon morning."

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، بْنِ سُوَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ نَبِيُّ اللَّهِ صلى الله عليه وسلم إِذَا أَمْسَى قَالَ " أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ " . قَالَ أُرَاهُ قَالَ فِيهِنَّ " لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ " . وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا " أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ " .

Reference	: Sahih Muslim 2723 b
In-book reference	: Book 48, Hadith 101
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6570

Abdullah reported that when it was evening Allah's Messenger (ﷺ) used to supplicate:

" We have entered upon evening and so has the Kingdom of Allah entere d upon evening; praise is due to Allah, there is no god but Allah the One, and there is no partner with Him. O Allah, I beg of Thee the blessing of this night and the blessing of that which lies in it. I seek refuge in Thee from the evil of it and what lies in it. O Allah, I seek refuge in Thee from sloth, from decrepitude, from the evil of vanity, from trial of the world, and from torment of the grave." Zubaid, through another chain of transmitters, has narrated on the authority of Abdullah directly this addition:" There is no god but Allah, the One, there is no partner with Him, His is the Sovereignty and to Him is praise due and He is Potent over everything."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْحَسَنِ بْنِ، عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمْسَى قَالَ " أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ " . قَالَ الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ وَزَادَنِي فِيهِ زُبَيْدٌ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ رَفَعَهُ أَنَّهُ قَالَ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ " .

Reference	: Sahih Muslim 2723 c
In-book reference	: Book 48, Hadith 102
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6571

This hadith has been transmitted on the authority of Abu Huraira that Allah's Messenge; (ﷺ) used to supplicate thus:

" There is no god but Allah, the One Who conferred upon His armies the honour of victory and helped His servant rout the clans; there is nothing after that."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ أَعَزَّ جُنْدَهُ وَنَصَرَ عَبْدَهُ وَغَلَبَ الأَحْزَابَ وَحْدَهُ فَلاَ شَىْءَ بَعْدَهُ " .

Reference : Sahih Muslim 2724
In-book reference : Book 48, Hadith 103
USC-MSA web (English) reference : Book 35, Hadith 6572
(deprecated numbering scheme)

'Ali reported that Allah's Messenger (ﷺ) said to him:

Say," O Allah, direct me to the right path and make me adhere to the straight path," and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " قُلِ اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي وَاذْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ وَالسَّدَادِ سَدَادَ السَّهْمِ " .

Reference : Sahih Muslim 2725 a
In-book reference : Book 48, Hadith 104
USC-MSA web (English) reference : Book 35, Hadith 6573
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Asim b. Kulaib with the same chain of transmitters that Allah's Messenger (ﷺ) said to me:

Say:" O Allah, I beg of Thee righteousness and adhering to the straight path."

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ، - يَعْنِي ابْنَ إِدْرِيسَ - أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ، بِهَذَا الإِسْنَادِ قَالَ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ " . ثُمَّ ذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2725 b
In-book reference : Book 48, Hadith 105
USC-MSA web (English) reference : Book 35, Hadith 6574
(deprecated numbering scheme)

(19) Chapter: The Tasbih At The Beginning Of The Day And When Going To Sleep

(19) باب التَّسْبِيحِ أَوَّلَ النَّهَارِ وَعِنْدَ النَّوْمِ

Juwairiya reported that Allah's Messenger (ﷺ) came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He (the Holy Prophet) said to her:

You have been in the same seat since I left you. She said: Yes. Thereupon Allah's Apostle (ﷺ) said: I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are:" Hallowed be Allah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ فَقَالَ " مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا " . قَالَتْ نَعَمْ . قَالَ النَّبِيُّ صلى الله عليه وسلم " لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلاَثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ " .

Reference	: Sahih Muslim 2726 a
In-book reference	: Book 48, Hadith 106
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6575

Juwairiya reported that Allah's Messenger (ﷺ) happened to pass by her as she was observing her dawn prayer; or after she had observed her dawn prayer. The rest of the hadith is the same but with this variation that he said:

" Hallowed be Allah according to the number of His creation, hallowed be Allah according to the pleasure of His Self, hallowed be Allah according to the weight of His Throne, hallowed be Allah according to the ink used in recording His words."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي رِشْدِينَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ، قَالَتْ مَرَّ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ صَلَّى صَلاَةَ الْغَدَاةِ أَوْ بَعْدَ مَا صَلَّى الْغَدَاةَ . فَذَكَرَ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ " سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ " .

Reference	: Sahih Muslim 2726 b
In-book reference	: Book 48, Hadith 107
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 35, Hadith 6576

It is reported on the authority of Ali that Fatima had corns in her hand because of working at the hand-mill. There had fallen to the lot of Allah's Apostle (ﷺ) some prisoners of war. She (Fatima) came to the Prophet (ﷺ) but she did not find him (in the house). She met A'isha and informed her (about her hardship). When Allah's Apostle (ﷺ) came, she (A'isha) informed him about the visit of Fatima. ABah's Messenger (ﷺ) came to them (Fitima and her family). They had gone to their beds. 'Ali further (reported):

We tried to stand up (as a mark of respect) but Allah's Messenger (ﷺ) said: Keep to your beds, and he sat amongst us and I felt coldness of his feet upon my chest. He then said: May I not direct you to something better than what you have asked for? When you go to your bed, you should recite Takbir (Allah-o-Akbar) thirty-four times and Tasbih (Subhdn Allah) thirty-three times and Tahmid (al-Hamdu li-Allah) thirty-three times, and that is better than the servant for you.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى، حَدَّثَنَا عَلِيٌّ، أَنَّ فَاطِمَةَ، اشْتَكَتْ مَا تَلْقَى مِنَ الرَّحَى فِي يَدِهَا وَأَتَى النَّبِيَّ صلى الله عليه وسلم سَبْىٌ فَانْطَلَقَتْ فَلَمْ تَجِدْهُ وَلَقِيَتْ عَائِشَةَ فَأَخْبَرَتْهَا فَلَمَّا جَاءَ النَّبِيُّ صلى الله عليه وسلم أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ إِلَيْهَا فَجَاءَ النَّبِيُّ صلى الله

عليه وسلم إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا فَذَهَبْنَا نَقُومُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " عَلَى مَكَانِكُمَا " . فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ عَلَى صَدْرِي ثُمَّ قَالَ " أَلاَ أُعَلِّمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَا إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا أَنْ تُكَبِّرَا اللَّهَ أَرْبَعًا وَثَلاَثِينَ وَتُسَبِّحَاهُ ثَلاَثًا وَثَلاَثِينَ وَتَحْمَدَاهُ ثَلاَثًا وَثَلاَثِينَ فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ " .

Reference : Sahih Muslim 2727 a
In-book reference : Book 48, Hadith 108
USC-MSA web (English) reference : Book 35, Hadith 6577
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but. with a slight variation of wording.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِ مُعَاذٍ " أَخَذْتُمَا مَضْجَعَكُمَا مِنَ اللَّيْلِ " .

Reference : Sahih Muslim 2727 b
In-book reference : Book 48, Hadith 109
USC-MSA web (English) reference : Book 35, Hadith 6578
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn Abi Laili but with this addition:

" Ali said: Ever since I heard this (supplication) from Allah's Apostle (ﷺ), I never abandoned it. It was said to him, Not even in the night of Siffin (battle of Siffin)? He sad: Yes, not even in the night of Siffin,"

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، ح

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعُبَيْدُ بْنُ يَعِيشَ، عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِنَحْوِ حَدِيثِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى، وَزَادَ، فِي الْحَدِيثِ قَالَ عَلِيٌّ مَا تَرَكْتُهُ مُنْذُ سَمِعْتُهُ مِنَ النَّبِيِّ صلى الله عليه وسلم . قِيلَ لَهُ وَلاَ لَيْلَةَ صِفِّينَ قَالَ وَلاَ لَيْلَةَ صِفِّينَ . وَفِي حَدِيثِ عَطَاءٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ أَبِي لَيْلَى قَالَ قُلْتُ لَهُ وَلاَ لَيْلَةَ صِفِّينَ

Reference : Sahih Muslim 2727 c
In-book reference : Book 48, Hadith 110
USC-MSA web (English) reference : Book 35, Hadith 6579
(deprecated numbering scheme)

Abu Huraira reported that Fatima came to Allah's Apostle (ﷺ) and asked for a servant and told him of the hardship of household work. He said:

You would not be able to get a servant from us. May I not direct you to what is better than the servant for you? Recite Subhaana Allah thirty-three times, al- Hamdu li-Allah thirty-three times and Allah-o-Akbar thirty-four times as you go to bed. This hadith has been narrated on the authority of Suhail with the same chain of transmitters.

حَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ، - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، وَهُوَ ابْنُ الْقَاسِمِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ فَاطِمَةَ، أَتَتِ النَّبِيَّ صلى الله عليه وسلم تَسْأَلُهُ خَادِمًا وَشَكَتِ الْعَمَلَ فَقَالَ " مَا أَلْفَيْتِيهِ عِنْدَنَا " . قَالَ " أَلاَ أَدُلُّكِ عَلَى مَا هُوَ خَيْرٌ لَكِ مِنْ خَادِمٍ تُسَبِّحِينَ ثَلاَثًا وَثَلاَثِينَ وَتَحْمَدِينَ ثَلاَثًا وَثَلاَثِينَ وَتُكَبِّرِينَ أَرْبَعًا وَثَلاَثِينَ حِينَ تَأْخُذِينَ مَضْجَعَكِ " .
وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سُهَيْلٌ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2728 a, b
In-book reference : Book 48, Hadith 111
USC-MSA web (English) reference : Book 35, Hadith 6580
(deprecated numbering scheme)

(20) Chapter: It Is Recommend To Say Supplication When A Rooster Crows

(20) باب اسْتِحْبَابِ الدُّعَاءِ عِنْدَ صِيَاحِ الدِّيكِ

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing. When you listen to the crowing of the cock, ask Allah for His favour as it sees Angels and when you listen to the braying of the donkey, seek refuge in Allah from the Satan for it sees Satan.

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الأَعْرَجِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا " .

Reference : Sahih Muslim 2729
In-book reference : Book 48, Hadith 112
USC-MSA web (English) reference : Book 35, Hadith 6581
(deprecated numbering scheme)

(21) Chapter: Supplication At Times Of Distress

(21) باب دُعَاءِ الْكَرْبِ

Ibn 'Abbas reported that Allah's Apostle (ﷺ) used to supplicate during the time of trouble (in these words):

" There is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the Magnificent Throne There is no god but Allah, the Lord of the Heaven and the earth, the Lord of the Edifying Throne."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ - وَاللَّفْظُ لاِبْنِ سَعِيدٍ - قَالُوا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُولُ عِنْدَ الْكَرْبِ " لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ " .

Reference : Sahih Muslim 2730 a
In-book reference : Book 48, Hadith 113
USC-MSA web (English) reference : Book 35, Hadith 6582
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، بِهَذَا الإِسْنَادِ وَحَدِيثُ مُعَاذِ بْنِ هِشَامٍ أَتَمُّ .

Reference : Sahih Muslim 2730 b
In-book reference : Book 48, Hadith 114
USC-MSA web (English) reference : Book 35, Hadith 6583

(deprecated numbering scheme)

Ibn Abbas reported that Allah's Messenger (ﷺ) used to supplicate (with these words) and he (uttered these words) at the time of trouble; the rest of the hadith is the same except with this difference that insted of saying:

" The Lord of heaven and the earth," he said:" The Lord of the heaven and that of the earth."

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَبَا الْعَالِيَةِ الرِّيَاحِيَّ، حَدَّثَهُمْ عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ عِنْدَ الْكَرْبِ فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذِ بْنِ هِشَامٍ عَنْ أَبِيهِ عَنْ قَتَادَةَ غَيْرَ أَنَّهُ قَالَ " رَبُّ السَّمَوَاتِ وَالأَرْضِ " .

Reference : Sahih Muslim 2730 c
In-book reference : Book 48, Hadith 115
USC-MSA web (English) reference : Book 35, Hadith 6584
(deprecated numbering scheme)

Ibn 'Abbas reported this hadith through another chain of transmitters with a sliglit variation of wording.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنِي يُوسُفُ بْنُ، عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ ‏.‏ فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ أَبِيهِ وَزَادَ مَعَهُنَّ " لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ " ‏.‏

Reference : Sahih Muslim 2730 d
In-book reference : Book 48, Hadith 116
USC-MSA web (English) reference : Book 35, Hadith 6585
(deprecated numbering scheme)

(22) Chapter: The Virtue Of (Saying): "Glory To Allah And With His Praise" (22) باب فَضْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Abu Dharr reported that Allah's Messenger (ﷺ) was asked as to which words were the best. He said:

Those for which Allah made a choice for His Angels and His servants (and the words are):" Hallowed be Allah and praise is due to Him."

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجِسْرِيِّ، عَنِ ابْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سُئِلَ أَىُّ الْكَلاَمِ أَفْضَلُ قَالَ " مَا اصْطَفَى اللَّهُ لِمَلاَئِكَتِهِ أَوْ لِعِبَادِهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ " ‏.‏

Reference : Sahih Muslim 2731 a
In-book reference : Book 48, Hadith 117
USC-MSA web (English) reference : Book 35, Hadith 6586
(deprecated numbering scheme)

Abu Dharr reported that Allah's Messenger (ﷺ) said:

Should I not inform you about the words liked most by Allah? I said: Allah's Mes- senger, do inform me about the words liked most by Allah. He said: Verily, the words liked most by Allah are:" hallowed be Allah and praise is due to Him."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَسْرِيِّ، مِنْ عَنَزَةَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُخْبِرُكَ بِأَحَبِّ الْكَلاَمِ إِلَى اللَّهِ " . قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِأَحَبِّ الْكَلاَمِ إِلَى اللَّهِ . فَقَالَ " إِنَّ أَحَبَّ الْكَلاَمِ إِلَى اللَّهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ " .

Reference : Sahih Muslim 2731 b
In-book reference : Book 48, Hadith 118
USC-MSA web (English) reference : Book 35, Hadith 6587
(deprecated numbering scheme)

(23) Chapter: The Virtue Of Praying For The Muslims In Their Absence

(23) باب فَضْلِ الدُّعَاءِ لِلْمُسْلِمِينَ بِظَهْرِ الْغَيْبِ

Abu Dharr reported that Allah's Messenger (ﷺ) said:

There is no believing servant who supplicates for his brother behind his back (in his absence) that the Angels do not say: The same be for you too.

حَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ بْنِ حَفْصٍ الْوَكِيعِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا أَبِي، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لأَخِيهِ بِظَهْرِ الْغَيْبِ إِلاَّ قَالَ الْمَلَكُ وَلَكَ بِمِثْلٍ " .

Reference : Sahih Muslim 2732 a
In-book reference : Book 48, Hadith 119
USC-MSA web (English) reference : Book 35, Hadith 6588
(deprecated numbering scheme)

Umm Darda' reported:

My husband reported that he heard Allah's Mes- senger (ﷺ) as saying: He who supplicates for his brother behind his back (in his absence), the Angel commissioned (for carrying supplication to his Lord) says: Amen, and it is for you also.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، حَدَّثَنَا مُوسَى بْنُ سَرْوَانَ، الْمُعَلِّمُ حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، قَالَ حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ، قَالَتْ حَدَّثَنِي سَيِّدِي، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ دَعَا لأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ آمِينَ وَلَكَ بِمِثْلٍ " .

Reference : Sahih Muslim 2732 b
In-book reference : Book 48, Hadith 120
USC-MSA web (English) reference : Book 35, Hadith 6589
(deprecated numbering scheme)

Safwan (and he was Ibn 'Abdullah b. Safwan, and he had been married to Umm Darda') reported:

I visited Abu Darda's house in Syria. I did not find him there but Umm Darda' (was present at the house). She said: Do you intend to perform Hajj during this year? I said: Yes. She said: Do supplicate Allah for blessings upon us, for Allah's Apostle (may peace be upon hiin) used to say: The supplication of a Muslim for his brother at his back (in his absence) is responded so long as he makes a supplica- tion for blessings for his brother and the commissioned Angel says: Amen, and says: May it be for you too I I went to the bazar and met Abfi Dardi' and he narrated like this from Allah's Messenger (ﷺ).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي، سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ - وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ قَالَ قَدِمْتُ الشَّامَ فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ وَوَجَدْتُ أُمَّ الدَّرْدَاءِ فَقَالَتْ أَتُرِيدُ الْحَجَّ الْعَامَ فَقُلْتُ نَعَمْ . قَالَتْ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ فَإِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ " دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ آمِينَ وَلَكَ بِمِثْلٍ " . قَالَ فَخَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي مِثْلَ ذَلِكَ يَرْوِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2733, 2732 c
In-book reference : Book 48, Hadith 121
USC-MSA web (English) reference : Book 35, Hadith 6590
(deprecated numbering scheme)

This hadith has been narrated on the authority of Safwan b. 'Abdullah b. Safwan with the same chain of transmitters.
وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي، سُلَيْمَانَ بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالَ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، .

Reference : Sahih Muslim 2732 d
In-book reference : Book 48, Hadith 122
USC-MSA web (English) reference : Book 35, Hadith 6591
(deprecated numbering scheme)

(24) Chapter: It Is Recommend To Praise Allah After Eating And Drinking (24) باب اسْتِحْبَابِ حَمْدِ اللَّهِ تَعَالَى بَعْدَ الأَكْلِ وَالشُّرْبِ

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

Allah is pleased with His servant who says: Al-Hamdu lillah While taking a morsel of food tnd while drinking.
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ - وَاللَّفْظُ لاِبْنِ نُمَيْرٍ - قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ، مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا " .

Reference : Sahih Muslim 2734 a
In-book reference : Book 48, Hadith 123
USC-MSA web (English) reference : Book 35, Hadith 6592
(deprecated numbering scheme)

This hadith is reported through Ishaaq bin Yusuf Al-Azraq from Zakariyya bin Abi Za'ida through the same chain.
وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ، حَدَّثَنَا زَكَرِيَّاءُ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2734 b
In-book reference : Book 48, Hadith 124
USC-MSA web (English) reference : Book 35, Hadith 6592
(deprecated numbering scheme)

(25) Chapter: It Is Recommended For The One Who Supplicated Not To Be Impatient. And Not To Say: "I Supplicated And Received No Response" (25) باب بَيَانِ أَنَّهُ يُسْتَجَابُ لِلدَّاعِي مَا لَمْ يَعْجَلْ فَيَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

Abu Huraira reported that Allah's Messenger (ﷺ) said:

The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ فَلاَ أَوْ فَلَمْ يُسْتَجَبْ لِي " .

Reference : Sahih Muslim 2735 a
In-book reference : Book 48, Hadith 125
USC-MSA web (English) reference : Book 35, Hadith 6593
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The supplication of one of you is granted if he does not grow impatient and say- I supplicated my Lord but it was not granted.

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ لَيْثٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَكَانَ مِنَ الْقُرَّاءِ وَأَهْلِ الْفِقْهِ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ رَبِّي فَلَمْ يَسْتَجِبْ لِي " .

Reference : Sahih Muslim 2735 b
In-book reference : Book 48, Hadith 126
USC-MSA web (English) reference : Book 35, Hadith 6594
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allah's Messenger, what does:" If he does not grow impatient" imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded. and theu he becomes frustrated and abandons supplication.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مُعَاوِيَةُ، - وَهُوَ ابْنُ صَالِحٍ - عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ مَا لَمْ يَسْتَعْجِلْ " . قِيلَ يَا رَسُولَ اللَّهِ مَا الاِسْتِعْجَالُ قَالَ " يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرَ يَسْتَجِيبُ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدَعُ الدُّعَاءَ " .

Reference : Sahih Muslim 2735 c
In-book reference : Book 48, Hadith 127
USC-MSA web (English) reference : Book 35, Hadith 6595
(deprecated numbering scheme)

49 - The Book of Heart-Melting Traditions (2736 - 2743)

كتاب الرقاق

(1) Chapter: "Most Of The People Of Paradise Are Poor, And Most Of The Inhabitants Of The Fire Are Women, And The Fitnah Of Women"

(1) بَاب أَكْثَرُ أَهْلِ الْجَنَّةِ الْفُقَرَاءُ وَأَكْثَرُ أَهْلِ النَّارِ النِّسَاءُ وَبَيَانِ الْفِتْنَةِ بِالنِّسَاءِ

Usama b. Zaid reported that Allah's Messenger (way peace be upon him) said:

I stood at the door of Paradise and I found that the overwhelming majority of those who entered therein was that of poor persons and the wealthy persons were detained to get into that. The denizens of Hell were commanded to get into Hell, and I stood upon the door of Fire and the majority amongst them who entered there was that of women.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ، ح وَحَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قُمْتُ عَلَى بَابِ الْجَنَّةِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ إِلاَّ أَصْحَابَ النَّارِ فَقَدْ أُمِرَ بِهِمْ إِلَى النَّارِ وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ " .

Reference	: Sahih Muslim 2736
In-book reference	: Book 49, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 36, Hadith 6596

Ibn Abbas reported that Allah's Messenger (ﷺ) said:

I had a chance to look into the Paradise and I found that majority of the people was poor and I looked into the Fire and there I found the majority constituted by women.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ، الْعُطَارِدِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ قَالَ مُحَمَّدٌ صلى الله عليه وسلم " اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ " .

Reference	: Sahih Muslim 2737 a
In-book reference	: Book 49, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 36, Hadith 6597

This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الثَّقَفِيُّ، أَخْبَرَنَا أَيُّوبُ، بِهَذَا الإِسْنَادِ .

Reference	: Sahih Muslim 2737 b
In-book reference	: Book 49, Hadith 3
USC-MSA web (English) reference	: Book 36, Hadith 6598

(deprecated numbering scheme)

Ibn 'Abbas reported that Allah's Messenger (ﷺ) stated like this:

Re looked into the Fire of Hell. The rest of the hadith is the same.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا أَبُو الأَشْهَبِ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اطَّلَعَ فِي النَّارِ . فَذَكَرَ بِمِثْلِ حَدِيثِ أَيُّوبَ .

Reference : Sahih Muslim 2737 c
In-book reference : Book 49, Hadith 4
USC-MSA web (English) reference : Book 36, Hadith 6599
(deprecated numbering scheme)

This hadith is narrated likewise through another chain of transmitters.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، سَمِعَ أَبَا رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ مِثْلَهُ .

Reference : Sahih Muslim 2737 d
In-book reference : Book 49, Hadith 5
USC-MSA web (English) reference : Book 36, Hadith 6599
(deprecated numbering scheme)

Imran b. Husain reported that Allah's Messenger (ﷺ) said:

Amongst the inmates of Paradise the women would form a minority.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ كَانَ لِمُطَرِّفِ بْنِ عَبْدِ اللَّهِ امْرَأَتَانِ فَجَاءَ مِنْ عِنْدِ إِحْدَاهُمَا فَقَالَتِ الأُخْرَى جِئْتَ مِنْ عِنْدِ فُلاَنَةَ فَقَالَ جِئْتُ مِنْ عِنْدِ عِمْرَانَ بْنِ حُصَيْنٍ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَقَلَّ سَاكِنِي الْجَنَّةِ النِّسَاءُ " .

Reference : Sahih Muslim 2738 a
In-book reference : Book 49, Hadith 6
USC-MSA web (English) reference : Book 36, Hadith 6600
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mutarrif through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ مُطَرِّفًا، يُحَدِّثُ أَنَّهُ كَانَتْ لَهُ امْرَأَتَانِ بِمَعْنَى حَدِيثِ مُعَاذٍ .

Reference : Sahih Muslim 2738 b
In-book reference : Book 49, Hadith 7
USC-MSA web (English) reference : Book 36, Hadith 6601
(deprecated numbering scheme)

'Abdullah b. Umar reported that Allah's Messenger (ﷺ) supplicated in these words:

" O Allah, I seek refuge in Thee from the withdrawal of Thine blessing and the change of Thine protection (from me) and from the sudden wrath of Thine, and from every displeasure of Thine."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ، حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنِي يَعْقُوبُ بْنُ، عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ " .

Reference : Sahih Muslim 2739
In-book reference : Book 49, Hadith 8
USC-MSA web (English) reference : Book 36, Hadith 6602
(deprecated numbering scheme)

Usama b. Zaid reported Allah's Messenger (ﷺ) as saying:

I have not left after me any (chance) of turmoil more injurious to men than the harm done to the men because of women.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا سُفْيَانُ، وَمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضَرُّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ " .

Reference : Sahih Muslim 2740
In-book reference : Book 49, Hadith 9
USC-MSA web (English) reference : Book 36, Hadith 6603
(deprecated numbering scheme)

Usama b. Zaid b. Harith and Sa'id b. Zaid b. 'Amr b. Naufal both reported Allah's Messenger (ﷺ) as saying:

I have not left after me turmoil for the people but the harm done to men by women.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، جَمِيعًا عَنِ الْمُعْتَمِرِ، قَالَ ابْنُ مُعَاذٍ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ قَالَ أَبِي حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ، وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّهُمَا حَدَّثَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ " .

Reference : Sahih Muslim 2741 a
In-book reference : Book 49, Hadith 10
USC-MSA web (English) reference : Book 36, Hadith 6604
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2741 b
In-book reference : Book 49, Hadith 11
USC-MSA web (English) reference : Book 36, Hadith 6605
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) said:

The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurement of women: verily, the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are:" So that He should see how you act."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ " . وَفِي حَدِيثِ ابْنِ بَشَّارٍ " لِيَنْظُرَ كَيْفَ تَعْمَلُونَ " .

Reference : Sahih Muslim 2742
In-book reference : Book 49, Hadith 12
USC-MSA web (English) reference : Book 36, Hadith 6606
(deprecated numbering scheme)

(2) Chapter: The Story Of Three Men In The Cave And Their Tawossul (Seeking To Draw Close To Allah) By Means Of Righteous Deeds

(2) باب قِصَّةِ أَصْحَابِ الْغَارِ الثَّلاَثَةِ وَالتَّوَسُّلِ بِصَالِحِ الأَعْمَالِ

'Abdullah b. 'Umar reported that Allah's Messenger (ﷺ) said:

Three persons set out on a journey. They were overtaken by rain and they had to find protection in a mountain cave where at its mouth there fell a rock of that mountain and thus blocked them altogether. One of them said to the others: Look to your good deeds that you performed for the sake of Allah and then supplicate Allah, the Exalted, that He might rescue you (from this trouble). One of them said: 0 Allah, I had my parents who were old and my wife and my small children also. I tended the flock and when I came back to them in the evening, I milked them (the sheep, goats, cows, etc.) and first served that milk to my parents. One day I was obliged to go out to a distant place in search of fodder and I could not come back before evening and found them (the parents) asleep. I milked the animals as I used to milk and brought milk to them and stood by their heads avoiding to disturb them from sleep and I did not deem it advisable to serve milk to my children before serving them. My children wept near my feet. I remained there in that very state and my parents too until it was morning. And (0 Allah) if Thou art aware that I did this in order to seek Thine pleasure, grant us riddance from this trouble. (The rock slipped a bit) that they could see the sky. The second one said: 0 Allah, I had a female cousin whom I loved more than the men love the women. I wanted to have sexual intercourse with her; she refused but on the condition of getting one hundred dinirs. It was with very great difficulty that I could collect one hundred dinirs and then paid them to her and when I was going to have a sexual intercourse with her, that she said: Servant of Allah, fear Allah and do not break the seal (of chastity) but by lawful means. I got up. 0 Allah, if Thou art aware that I did this in order to seek Thine pleasure, rid us from this trouble. The situation was somewhat eased for them. The third one said: Allah, I employed a workman for a measure of rice. After he had finished his work I gave him his dues (in the form of) a measure of rice, but he did not accept them. I used these rice as seeds, and that gave a bumper crop and I became rich enough to have cows and flocks (in my possession). He came to me and said: Fear Allah, and commit no crueltv upon me in regard to my dues. I said to him: Takeaway this flock of cows and sheep. He said: Fear Allah and do not make a fun of me. I said: I am not making a fun of you. You take the cows and the flocks. So he took them. 0 Allah, if Thou art aware that I did it for Thine pleasure, case the situation for us. And Allah relieved them from the rest of the trouble.

حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنِي أَنَسٌ، - يَعْنِي ابْنَ عِيَاضٍ أَبَا ضَمْرَةَ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " بَيْنَمَا ثَلاَثَةُ نَفَرٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ فَأَوَوْا إِلَى غَارٍ فِي جَبَلٍ فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَانْطَبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا أَعْمَالاً عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ فَادْعُوا اللَّهَ تَعَالَى بِهَا

لَعَلَّ اللَّهَ يَفْرُجُهَا عَنْكُمْ . فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَامْرَأَتِي وَلِيَ صِبْيَةٌ صِغَارٌ أَرْعَى عَلَيْهِمْ فَإِذَا أَرَحْتُ عَلَيْهِمْ حَلَبْتُ فَبَدَأْتُ بِوَالِدَىَّ فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ وَأَنَّهُ نَأَى بِي ذَاتَ يَوْمٍ الشَّجَرُ فَلَمْ آتِ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ فَجِئْتُ بِالْحِلاَبِ فَقُمْتُ عِنْدَ رُءُوسِهِمَا أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا وَأَكْرَهُ أَنْ أَسْقِيَ الصِّبْيَةَ قَبْلَهُمَا وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَىَّ فَلَمْ يَزَلْ ذَلِكَ دَأْبِي وَدَأْبَهُمْ حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ . فَفَرَجَ اللَّهُ مِنْهَا فُرْجَةً فَرَأَوْا مِنْهَا السَّمَاءَ . وَقَالَ الآخَرُ اللَّهُمَّ إِنَّهُ كَانَتْ لِيَ ابْنَةُ عَمٍّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ وَطَلَبْتُ إِلَيْهَا نَفْسَهَا فَأَبَتْ حَتَّى آتِيَهَا بِمِائَةِ دِينَارٍ فَتَعِبْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَجِئْتُهَا بِهَا فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَلاَ تَفْتَحِ الْخَاتَمَ إِلاَّ بِحَقِّهِ . فَقُمْتُ عَنْهَا فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً . فَفَرَجَ لَهُمْ . وَقَالَ الآخَرُ اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرُزٍّ فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّي . فَعَرَضْتُ عَلَيْهِ فَرَقَهُ فَرَغِبَ عَنْهُ فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وَرِعَاءَهَا فَجَاءَنِي فَقَالَ اتَّقِ اللَّهَ وَلاَ تَظْلِمْنِي حَقِّي . قُلْتُ اذْهَبْ إِلَى تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا . فَقَالَ اتَّقِ اللَّهَ وَلاَ تَسْتَهْزِئْ بِي . فَقُلْتُ إِنِّي لاَ أَسْتَهْزِئُ بِكَ خُذْ ذَلِكَ الْبَقَرَ وَرِعَاءَهَا . فَأَخَذَهُ فَذَهَبَ بِهِ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مَا بَقِيَ . فَفَرَجَ اللَّهُ مَا بَقِيَ .

Reference	: Sahih Muslim 2743 a
In-book reference	: Book 49, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 36, Hadith 6607

This hadith has been transmitted on the authority of Musa b. 'Uqba but with a slight variation of wording.

وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ أَخْبَرَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ، جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، ح وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، ح وَحَدَّثَنِي أَبُو كُرَيْبٍ، وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ، قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، حَدَّثَنَا أَبِي وَرَقَبَةُ بْنُ مَسْقَلَةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا حَدَّثَنَا يَعْقُوبُ، - يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ أَبِي ضَمْرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ وَزَادُوا فِي حَدِيثِهِمْ " وَخَرَجُوا يَمْشُونَ " . وَفِي حَدِيثِ صَالِحٍ " يَتَمَاشَوْنَ " . إِلاَّ عُبَيْدَ اللَّهِ فَإِنَّ فِي حَدِيثِهِ " وَخَرَجُوا " . وَلَمْ يَذْكُرْ بَعْدَهَا شَيْئًا .

Reference	: Sahih Muslim 2743 b
In-book reference	: Book 49, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 36, Hadith 6608

Abdullah b 'Umar reported:

I heard Allah's Messenger (ﷺ) as saying: Three persons belonging to the earlier Ummahs set out on a journey until they had to spend a night in a cave. The rest of the hadith is the same and the additional words are:" A person amongst them said: O Allah, I had my aged parents and I served them milk before I (served that) to my wife, children and my servants." And in case of the second one, the words are: "She avoided me until she was hard pressed because of famine and she came to me and I gave her one hundred and twenty dinars." And in case of the third one

(the words are):" I invested his wages, and it brought profit and, as a result thereof, the merchandise increased and there was an abundance of goods." And he (the narrator said) that they got out of the cave and began to walk.

حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ ابْنُ سَهْلٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " انْطَلَقَ ثَلاَثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى آوَاهُمُ الْمَبِيتُ إِلَى غَارٍ " . وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ غَيْرَ أَنَّهُ قَالَ قَالَ رَجُلٌ مِنْهُمْ " اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ فَكُنْتُ لاَ أَغْبُقُ قَبْلَهُمَا أَهْلاً وَلاَ مَالاً " . وَقَالَ " فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ " . وَقَالَ " فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ فَارْتَعَجَتْ " . وَقَالَ " فَخَرَجُوا مِنَ الْغَارِ يَمْشُونَ

Reference : Sahih Muslim 2743 c
In-book reference : Book 49, Hadith 15
USC-MSA web (English) reference : Book 36, Hadith 6609
(deprecated numbering scheme)

50 - The Book of Repentance (2744 - 2771)

كتاب التوبة

(1) Chapter: Exhortation To Repent And Rejoicing Therein

(1) باب فِي الْحَضِّ عَلَى التَّوْبَةِ وَالْفَرَحِ بِهَا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, said: I live in the thought of My servant and I am with him as he remembers Me. (The Holy Prophet) further said: By Allah, Allah is more pleased wth the repentance of His servant than what one of you would do on finding the lost camel in the waterless desert. When he draws near Me by the span of his hand. I draw near him by the length of a cubit and when he draws near Me by the length of a cubit. I draw near him by the length of a fathom and when he draws near Me walking I draw close to him hurriedly.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِي، صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي وَاللَّهِ لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلاَةِ وَمَنْ تَقَرَّبَ إِلَىَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ تَقَرَّبَ إِلَىَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِذَا أَقْبَلَ إِلَىَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ " .

Reference : Sahih Muslim 2675 h
In-book reference : Book 50, Hadith 1
USC-MSA web (English) reference : Book 37, Hadith 6610
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah is more pleased with the repentance of His servant when he turns penitently towards Him than one of you would be on finding the lost camel.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا " .

Reference : Sahih Muslim 2675 i
In-book reference : Book 50, Hadith 2
USC-MSA web (English) reference : Book 37, Hadith 6611
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَاهُ .

Reference : Sahih Muslim 2675 j
In-book reference : Book 50, Hadith 3
USC-MSA web (English) reference : Book 37, Hadith 6612
(deprecated numbering scheme)

Harith b. Suwaid said:

I went to see 'Abdullah to inquire about his health as he was sick and he narrated to us a hadith of Allahs Messenger (ﷺ). He heard Allah's Messenger (ﷺ) as saying: Allah is more pleased with the repentance of His believing servant than a person who loses his riding beast carrying food and drink. He sleeps (being disappointed of its recovery) and then gets up and goes in search for that, until he is stricken with thirst. then comes back to the place where he had been before and goes to sleep completely exhausted placing his head upon his hands waiting for death. And when he gets up, lot there is before him his riding beast and his provisions of food and drink. Allah is more pleased with the repentance of His servant than the recovery of this riding beast along with the provisions (of food and drink).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ، سُوَيْدٍ قَالَ دَخَلْتُ عَلَى عَبْدِ اللَّهِ أَعُودُهُ وَهُوَ مَرِيضٌ فَحَدَّثَنَا بِحَدِيثَيْنِ حَدِيثًا عَنْ نَفْسِهِ وَحَدِيثًا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مَهْلَكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ فَطَلَبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ ثُمَّ قَالَ أَرْجِعُ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ فَأَنَامُ حَتَّى أَمُوتَ . فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ وَعَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ " .

Reference : Sahih Muslim 2744 a
In-book reference : Book 50, Hadith 4
USC-MSA web (English) reference : Book 37, Hadith 6613
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash through another chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ وَقَالَ " مِنْ رَجُلٍ بِدَاوِيَّةٍ مِنَ الأَرْضِ " .

Reference : Sahih Muslim 2744 b
In-book reference : Book 50, Hadith 5
USC-MSA web (English) reference : Book 37, Hadith 6614
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

Allah is more pleased with the repentance of a believing man. The rest of the hadith is the same.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا عُمَارَةُ، بْنُ عُمَيْرٍ قَالَ سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ، حَدِيثَيْنِ أَحَدُهُمَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَالآخَرُ عَنْ نَفْسِهِ فَقَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ " . بِمِثْلِ حَدِيثِ جَرِيرٍ .

Reference : Sahih Muslim 2744 c
In-book reference : Book 50, Hadith 6
USC-MSA web (English) reference : Book 37, Hadith 6615
(deprecated numbering scheme)

Nu'man b. Bashir reported:

Allah is more pleased with the repentance of a believing servant than of a person who set out on a journey with a provision of food and drink on the back of his camel. He went on until he came to a waterless desert and he felt like

sleeping. So he got down under the shade of a tree and was overcome by sleep and his camel ran away. As he got up he tried to see (the camel) standing upon a mound. but did not find it. He then got upon the other mound, but could not see anything. He then climbed upon the third mound but did not see anything until he came back to the place where he had been previously. And as he was sitting (in utter disappointment) there came to him the camel, till that (camel) placed its nosestring in his hand. Allah is more pleased with the repentance of His servant than the person who found (his lost camel) in this very state. Simak reported that Sha'bi was of the opinion that Nu'min traced it to Allah's Apostle (ﷺ). Simak, however, did not hear that himself.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو يُونُسَ، عَنْ سِمَاكٍ، قَالَ خَطَبَ النُّعْمَانُ بْنُ بَشِيرٍ فَقَالَ " لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ حَمَلَ زَادَهُ وَمَزَادَهُ عَلَى بَعِيرٍ ثُمَّ سَارَ حَتَّى كَانَ بِفَلاَةٍ مِنَ الأَرْضِ فَأَدْرَكَتْهُ الْقَائِلَةُ فَنَزَلَ فَقَالَ تَحْتَ شَجَرَةٍ فَغَلَبَتْهُ عَيْنُهُ وَانْسَلَّ بَعِيرُهُ فَاسْتَيْقَظَ فَسَعَى شَرَفًا فَلَمْ يَرَ شَيْئًا ثُمَّ سَعَى شَرَفًا ثَانِيًا فَلَمْ يَرَ شَيْئًا ثُمَّ سَعَى شَرَفًا ثَالِثًا فَلَمْ يَرَ شَيْئًا فَأَقْبَلَ حَتَّى أَتَى مَكَانَهُ الَّذِي قَالَ فِيهِ فَبَيْنَمَا هُوَ قَاعِدٌ إِذْ جَاءَهُ بَعِيرُهُ يَمْشِي حَتَّى وَضَعَ خِطَامَهُ فِي يَدِهِ فَلَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ مِنْ هَذَا حِينَ وَجَدَ بَعِيرَهُ عَلَى حَالِهِ " . قَالَ سِمَاكٌ فَزَعَمَ الشَّعْبِيُّ أَنَّ النُّعْمَانَ رَفَعَ هَذَا الْحَدِيثَ إِلَى النَّبِيِّ صلى الله عليه وسلم وَأَمَّا أَنَا فَلَمْ أَسْمَعْهُ .

Reference : Sahih Muslim 2745
In-book reference : Book 50, Hadith 7
USC-MSA web (English) reference : Book 37, Hadith 6616
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported Allah's Messenger (ﷺ) as saying that Allah's Messenger (ﷺ) said:

What is your opinion about the delight of a person whose camel loaded with the provisions of food and drink is lost and that moves about with its nosestring trailing upon the waterless desert in which there is neither food nor drink, and lie wanders about in search of that until he is completely exhausted and then accidentally it happens to pass by the trunk of a tree and its nosestring gets entangled in that and he finds it entangled therein? He (in response to the question of the Holy Prophet) said: Allah's Messenger, he would feel highly delighted. Thereupon Allah's Messenger (ﷺ) said. By Allah, Allah is more delighted at the repentance of His servant than that person (as he finds his lost) camel.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَجَعْفَرُ بْنُ حُمَيْدٍ، قَالَ جَعْفَرٌ حَدَّثَنَا وَقَالَ، يَحْيَى أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادِ بْنِ لَقِيطٍ، عَنْ إِيَادٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْفَلَتَتْ مِنْهُ رَاحِلَتُهُ تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلاَ شَرَابٌ وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ ثُمَّ مَرَّتْ بِجِذْلِ شَجَرَةٍ فَتَعَلَّقَ زِمَامُهَا فَوَجَدَهَا مُتَعَلِّقَةً بِهِ " . قُلْنَا شَدِيدًا يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَاللَّهِ لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنَ الرَّجُلِ بِرَاحِلَتِهِ " . قَالَ جَعْفَرٌ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ عَنْ أَبِيهِ .

Reference : Sahih Muslim 2746
In-book reference : Book 50, Hadith 8
USC-MSA web (English) reference : Book 37, Hadith 6617
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get tbat) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nosestring and then out of boundless joy says: 0 Lord, Thou art my servant and I am Thine Lord. He commits this mistake out of extreme delight.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، - وَهُوَ عَمُّهُ - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلاَةٍ فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيِسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ أَيِسَ مِنْ رَاحِلَتِهِ فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ . أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ " .

Reference : Sahih Muslim 2747 a
In-book reference : Book 50, Hadith 9
USC-MSA web (English) reference : Book 37, Hadith 6618
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

Allah is more pleased with the repentance of His servant than if one of you gets up and he finds his camel missing in a waterless desert (and then he accidentally finds it). This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا اسْتَيْقَظَ عَلَى بَعِيرِهِ قَدْ أَضَلَّهُ بِأَرْضِ فَلاَةٍ " .

وَحَدَّثَنِيهِ أَحْمَدُ الدَّارِمِيُّ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ، مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2747 b, c
In-book reference : Book 50, Hadith 10
USC-MSA web (English) reference : Book 37, Hadith 6619
(deprecated numbering scheme)

(2) Chapter: Sins Are Erased By Praying For Forgiveness And Repenting

(2) باب سُقُوطِ الذُّنُوبِ بِالاِسْتِغْفَارِ تَوْبَةً

Abu Sirma reported that when the time of the death of Abu Ayyub Ansari drew near, he said:

I used to conceal from you a thing which I heard from Allah's Messenger (ﷺ) and I heard Allah's Messenger (ﷺ) as sayirig: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، - قَاصِّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ - عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ، أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاةُ كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَوْلاَ أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ يَغْفِرُ لَهُمْ " .

Reference : Sahih Muslim 2748 a
In-book reference : Book 50, Hadith 11
USC-MSA web (English) reference : Book 37, Hadith 6620
(deprecated numbering scheme)

Abu Ayyub Ansari reported that Allah's Messenger (ﷺ) said:

If you were not to commit sins, Allah would have swept you out of existence and would have replaced you by another people who have committed sin, and then asked forgiveness from Allah, and He would have granted them pardon.

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عِيَاضٌ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ الْفِهْرِيُّ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لَوْ أَنَّكُمْ لَمْ تَكُنْ لَكُمْ ذُنُوبٌ يَغْفِرُهَا اللَّهُ لَكُمْ لَجَاءَ اللَّهُ بِقَوْمٍ لَهُمْ ذُنُوبٌ يَغْفِرُهَا لَهُمْ " .

Reference : Sahih Muslim 2748 b
In-book reference : Book 50, Hadith 12
USC-MSA web (English) reference : Book 37, Hadith 6621
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) having said:

By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ " .

Reference : Sahih Muslim 2749
In-book reference : Book 50, Hadith 13
USC-MSA web (English) reference : Book 37, Hadith 6622
(deprecated numbering scheme)

(3) Chapter: The Virtue Of Constant Dhikr, Thinking Of The Hereafter, And Remembering That Allah Is Always Watching; Permissibility Of Stopping That Sometimes, And Attending To Worldly Matters

(3) بَاب فَضْلِ دَوَامِ الذِّكْرِ وَالْفِكْرِ فِي أُمُورِ الْآخِرَةِ وَالْمُرَاقَبَةِ وَجَوَازِ تَرْكِ ذَلِكَ فِي بَعْضِ الْأَوْقَاتِ وَالِاشْتِغَالِ بِالدُّنْيَا

Hanzala Usayyidi, who was amongst the scribes of Allah's Messenger (ﷺ). reported:

I met Abu Bakr. He said: Who are you? He (Hanzala) said: Hanzala has turned to be a hypocrite. He (Abu Bakr) said: Hallowed be Allah, what are you saying? Thereupon he said: I say that when we are in the company of Allah's Messenger (ﷺ) we ponder over Hell-Fire and Paradise as if we are seeing them with our very eyes and when we are away from Allah's Messenger (ﷺ) we attend to our wives, our children, our business; most of these things (pertaining to After-life) slip out of our minds. Abu Bakr said: By Allah, I also experience the same. So I and Abu Bakr went to Allah's Messenger (ﷺ) and said to him: Allah's Messenger, Hanzala has turned to be a hypocrite. Thereupon Allah's Messenger (ﷺ) said: What has happened to you? I said: Allah's Messenger, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds. Thereupon

Allah's Messenger (ﷺ) said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (the Holy Prophet) said this thrice.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَقَطَنُ بْنُ نُسَيْرٍ، - وَاللَّفْظُ لِيَحْيَى - أَخْبَرَنَا جَعْفَرُ، بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ الأُسَيِّدِيِّ، قَالَ - وَكَانَ مِنْ كُتَّابِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ - لَقِيَنِي أَبُو بَكْرٍ فَقَالَ كَيْفَ أَنْتَ يَا حَنْظَلَةُ قَالَ قُلْتُ نَافَقَ حَنْظَلَةُ قَالَ سُبْحَانَ اللَّهِ مَا تَقُولُ قَالَ قُلْتُ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأْىَ عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَافَسْنَا الأَزْوَاجَ وَالأَوْلاَدَ وَالضَّيْعَاتِ فَنَسِينَا كَثِيرًا قَالَ أَبُو بَكْرٍ فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ هَذَا . فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قُلْتُ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَمَا ذَاكَ " . قُلْتُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأْىَ عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الأَزْوَاجَ وَالأَوْلاَدَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَافَحَتْكُمُ الْمَلاَئِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً " . ثَلاَثَ مَرَّاتٍ .

Reference : Sahih Muslim 2750 a
In-book reference : Book 50, Hadith 14
USC-MSA web (English) reference : Book 37, Hadith 6623
(deprecated numbering scheme)

Hanzala reported:

We were in the company of Allah's Messenger (ﷺ) and he delivered to us a sermon and made a mention of Hell-Fire. Then I came to my house and began to laugh with my children and sport with my wife. (Hanzala) further reported: I went out and met Abu Bakr and made a mention of that to him. Thereupon he said: I have done the same as you have mentioned. So we went to see Allah's Messenger (way peace be upon him) and said to him: Allah's Messenger, Hanzala has turned to he a hypocrite. And he (the Holy Prophet) said Show respite. And then I narrated to him the story, and Abu Bakr said: I have done the same as he has done. Thereupon he (the Holy Prophet) said: Hanzala, there is a time for worldly affairs and a time for (worship and devotion), and if your state of mind is always the same as it is at the time of remembrance of Allah, the Angels would shake hands with you and would greet you on the path by saying: As-Salamu-Alaikum.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ، سَمِعْتُ أَبِي يُحَدِّثُ، حَدَّثَنَا سَعِيدٌ، الْجُرَيْرِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَوَعَظَنَا فَذَكَّرَ النَّارَ - قَالَ - ثُمَّ جِئْتُ إِلَى الْبَيْتِ فَضَاحَكْتُ الصِّبْيَانَ وَلاَعَبْتُ الْمَرْأَةَ - قَالَ - فَخَرَجْتُ فَلَقِيتُ أَبَا بَكْرٍ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا تَذْكُرُ . فَلَقِينَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ نَافَقَ حَنْظَلَةُ فَقَالَ " مَهْ " . فَحَدَّثْتُهُ بِالْحَدِيثِ فَقَالَ أَبُو بَكْرٍ وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا فَعَلَ فَقَالَ " يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً وَلَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذِّكْرِ لَصَافَحَتْكُمُ الْمَلاَئِكَةُ حَتَّى تُسَلِّمَ عَلَيْكُمْ فِي الطُّرُقِ " .

Reference : Sahih Muslim 2750 b

In-book reference : Book 50, Hadith 15
USC-MSA web (English) reference : Book 37, Hadith 6624
(deprecated numbering scheme)

Hanzala Taimi Ufayyidi, the scribe of Allah's Messenger (ﷺ), reported:

We were in the presence of Allah's Messenger (ﷺ) and he brought to our minds the problems pertaining to Paradise and Hell-Fire. The rest of the hadith is the same.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ التَّمِيمِيِّ الأُسَيِّدِيِّ الْكَاتِبِ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَذَكَّرَنَا الْجَنَّةَ وَالنَّارَ . فَذَكَرَ نَحْوَ حَدِيثِهِمَا .

Reference : Sahih Muslim 2750 c
In-book reference : Book 50, Hadith 16
USC-MSA web (English) reference : Book 37, Hadith 6625
(deprecated numbering scheme)

(4) Chapter: The Vastaess Of Allah's Mercy, Which Prevails Over His Wrath (4) باب فِي سَعَةِ رَحْمَةِ اللَّهِ تَعَالَى وَأَنَّهَا سَبَقَتْ غَضَبَهُ

Abu Huraira reported that Allah's Messenger (ﷺ) said:

When Allah created the creation as He was upon the Throne, He put down in His Book: Verily, My mercy predominates My wrath.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي " .

Reference : Sahih Muslim 2751 a
In-book reference : Book 50, Hadith 17
USC-MSA web (English) reference : Book 37, Hadith 6626
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, said: My mercy excels My wrath.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم " قَالَ اللَّهُ عَزَّ وَجَلَّ سَبَقَتْ رَحْمَتِي غَضَبِي " .

Reference : Sahih Muslim 2751 b
In-book reference : Book 50, Hadith 18
USC-MSA web (English) reference : Book 37, Hadith 6627
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

When Allah created the creation, He ordained for Himself and this document is with Him: Verily, My mercy predominates Mv wrath.

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا أَبُو ضَمْرَةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءِ، بْنِ مِينَاءَ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ فَهُوَ مَوْضُوعٌ عِنْدَهُ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي " .

Reference : Sahih Muslim 2751 c
In-book reference : Book 50, Hadith 19
USC-MSA web (English) reference : Book 37, Hadith 6628
(deprecated numbering scheme)

Abu Huraira reported:

I heard Allah's Messenger (ﷺ) as saying: Allah created mercy in one hundred parts and He retained with Him ninety-nine parts, and He has sent down upon the earth one part, and it is because of this one part that there is mutual love among the creation so much so that the animal lifts up its hoof from its younc, one, fearing that it might harm it.

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ تَتَرَاحَمُ الْخَلاَئِقُ حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ " .

Reference : Sahih Muslim 2752 a
In-book reference : Book 50, Hadith 20
USC-MSA web (English) reference : Book 37, Hadith 6629
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah created one hundred (parts of mercy) and He distributed one amongst His creation and kept this one hundred excepting one with Himself (for the Day of Resurrection).

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ وَخَبَأَ عِنْدَهُ مِائَةً إِلاَّ وَاحِدَةً " .

Reference : Sahih Muslim 2752 b
In-book reference : Book 50, Hadith 21
USC-MSA web (English) reference : Book 37, Hadith 6630
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety nine parts of mercy with which He would treat His servants on the Day of Resurrection.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فَبِهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2752 c
In-book reference : Book 50, Hadith 22
USC-MSA web (English) reference : Book 37, Hadith 6631
(deprecated numbering scheme)

Salman Farisi reported Allah's Messenger (ﷺ) as saying:

Verily, there are one hundred (parts of) mercy for Allah, and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection.

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحَمُ الْخَلْقُ بَيْنَهُمْ وَتِسْعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ " .

Reference : Sahih Muslim 2753 a
In-book reference : Book 50, Hadith 23
USC-MSA web (English) reference : Book 37, Hadith 6632
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Mu'tamir, reported on the authority of his father.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2753 b
In-book reference : Book 50, Hadith 24
USC-MSA web (English) reference : Book 37, Hadith 6633
(deprecated numbering scheme)

Salman reported that Allah's Messenger (ﷺ) said:

Verily, Allah created, on the same very day when He created the heavens and the earth, one hundred parts of mercy. Every part of mercy is coextensive with the space between the heavens. and the earth and He out of this mercy endowed one part to the earth and it is because of this that the mother shows affection to her child and even the beasts and birds show kindness to one another and when there would be the Day of Resurrection, Allah would make full (use of Mercy).

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ خَلَقَ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ مِائَةَ رَحْمَةٍ كُلُّ رَحْمَةٍ طِبَاقَ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ فَجَعَلَ مِنْهَا فِي الأَرْضِ رَحْمَةً فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَى بَعْضٍ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ " .

Reference : Sahih Muslim 2753 c
In-book reference : Book 50, Hadith 25
USC-MSA web (English) reference : Book 37, Hadith 6634
(deprecated numbering scheme)

'Umar b. Khattab reported that there were brought some prisoners to Allah's Messenger (ﷺ) amongst whom there was also a woman, who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. Thereupon Allah's Messenger (ﷺ) said:

Do you think this woman would ever afford to throw her child in the Fire? We said: By Allah, so far as it lies in her power, she would never throw the child in Fire. ' Thereupon Allah's Messenger (ﷺ) said: Allah is more kind to His servants than this woman is to her child.

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، - وَاللَّفْظُ لِحَسَنٍ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّهُ قَالَ قَدِمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِسَبْىٍ فَإِذَا امْرَأَةٌ مِنَ السَّبْىِ تَبْتَغِي إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْىِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ فَقَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَرَوْنَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ " . قُلْنَا لاَ وَاللَّهِ وَهِيَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَلَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا " .

Reference : Sahih Muslim 2754
In-book reference : Book 50, Hadith 26
USC-MSA web (English) reference : Book 37, Hadith 6635
(deprecated numbering scheme)

'Ala' reported on the authority of his father who reported on the authority of Abu Huraira that Allah's Messenger (ﷺ) said:

If a believer were to know the punishment (in Hell) none would have the audacity to aspire for Paradise (but he would earnestly desire to be rescued from Hell), and if a non-believer were to know what is there with Allah as a mercy. none would have been disappointed in regard to Paradise.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنِي الْعَلاَءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ " .

Reference : Sahih Muslim 2755
In-book reference : Book 50, Hadith 27
USC-MSA web (English) reference : Book 37, Hadith 6636
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying that a person who had never done any good deed asked the members of his family to burn his dead body when he would die and to scatter half of its ashes over the land and half in the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah commanded the land to collect (the ashes scattered on it) and He commanded the ocean and that collected (ashes) contained in it. Allah questioned him why he had done. that He said:

My Lord, it is out of Thine fear that I have done it and Thou art well aware of it, and Allah granted him pardon:.

حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ ابْنِ بِنْتِ مَهْدِيِّ بْنِ مَيْمُونٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " قَالَ رَجُلٌ لَمْ يَعْمَلْ حَسَنَةً قَطُّ لأَهْلِهِ إِذَا مَاتَ فَحَرِّقُوهُ ثُمَّ اذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لاَ يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ فَأَمَرَ اللَّهُ الْبَرَّ فَجَمَعَ مَا فِيهِ وَأَمَرَ الْبَحْرَ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لِمَ فَعَلْتَ هَذَا قَالَ مِنْ خَشْيَتِكَ يَا رَبِّ وَأَنْتَ أَعْلَمُ . فَغَفَرَ اللَّهُ لَهُ " .

Reference : Sahih Muslim 2756 a
In-book reference : Book 50, Hadith 28
USC-MSA web (English) reference : Book 37, Hadith 6637
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying that a person committed sin beyond measure and when he was going to die, he left this will:

(When I die), bum my dead body and then cast them (the ashes) to the wind and in the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else. They did as he had asked them to do. He (the Lord) said to the earth: Return what you have taken. And he was thus restored to his (original form). He (Allah) said to him: What prompted you to do this? He said: My Lord, it was Thine fear or Thine awe, and Allah pardoned him because of this. Abu Huraira reported Allah's Messenger (ﷺ) as saying that a woman was thrown into

Hell-Fire because of a cat whom she had tied and did not provide it with food. nor did she set it free to cat insects of the euth until it died inch by inch. Zuhri said: (These two ahidith) show that a person rhould neither feel confident (of getting into Paradise) because of his deeds, nor should he lose (all hopes) of getting into Paradise.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، قَالَ قَالَ لِيَ الزُّهْرِيُّ أَلاَ أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ قَالَ الزُّهْرِيُّ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ اذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ عَلَىَّ رَبِّي لَيُعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ بِهِ أَحَدًا . قَالَ فَفَعَلُوا ذَلِكَ بِهِ فَقَالَ لِلأَرْضِ أَدِّي مَا أَخَذْتِ . فَإِذَا هُوَ قَائِمٌ فَقَالَ لَهُ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَ خَشْيَتُكَ يَا رَبِّ - أَوْ قَالَ - مَخَافَتُكَ . فَغَفَرَ لَهُ بِذَلِكَ " .

قَالَ الزُّهْرِيُّ وَحَدَّثَنِي حُمَيْدٌ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا فَلاَ هِيَ أَطْعَمَتْهَا وَلاَ هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ حَتَّى مَاتَتْ هَزْلاً " . قَالَ الزُّهْرِيُّ ذَلِكَ لِئَلاَّ يَتَّكِلَ رَجُلٌ وَلاَ يَيْأَسَ رَجُلٌ .

Reference : Sahih Muslim 2756 b, 2619 b
In-book reference : Book 50, Hadith 29
USC-MSA web (English) reference : Book 37, Hadith 6638
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying that a servant transgressed the litnit in committing sins. The rest of the hadith is the same but there is no mention of the story of the cat in it and in the hadith transmitted on the authority of Ziibaidl (the words are):

" Allah, the Exalted and Glorious, said to everything which had taken a part of lies ashes to return what it had taken."

حَدَّثَنِي أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي الزُّبَيْدِيُّ، قَالَ الزُّهْرِيُّ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَسْرَفَ عَبْدٌ عَلَى نَفْسِهِ " . بِنَحْوِ حَدِيثِ مَعْمَرٍ إِلَى قَوْلِهِ " فَغَفَرَ اللَّهُ لَهُ " . وَلَمْ يَذْكُرْ حَدِيثَ الْمَرْأَةِ فِي قِصَّةِ الْهِرَّةِ وَفِي حَدِيثِ الزُّبَيْدِيِّ قَالَ " فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِكُلِّ شَىْءٍ أَخَذَ مِنْهُ شَيْئًا أَدِّ مَا أَخَذْتَ مِنْهُ " .

Reference : Sahih Muslim 2756 c
In-book reference : Book 50, Hadith 30
USC-MSA web (English) reference : Book 37, Hadith 6639
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) said that a person amongst the earlier nations before you was conferred property and children by Allah, He said to his children:

'You must do as I command you to do, otherwise I will make others besides you as my inheritors. As I die, burn my body and blow my ashes in the wind as I do not find any merit of mine which would please Allah, and if Allah were to take hold of me, He would punish me. He took a pledge from them and they did as he commanded thein to do. Allah said: What prompted you to do this? He said: My Lord. Thine fear, and Allah did not punish him at all.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ، يَقُولُ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ رَجُلاً فِيمَنْ كَانَ قَبْلَكُمْ رَاشَهُ اللَّهُ مَالاً وَوَلَدًا فَقَالَ لِوَلَدِهِ لَتَفْعَلُنَّ مَا

آمُرُكُمْ بِهِ أَوْ لأُوَلِّيَنَّ مِيرَاثِي غَيْرَكُمْ إِذَا أَنَا مُتُّ فَأَحْرِقُونِي - وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ - ثُمَّ اسْحَقُونِي وَاذْرُونِي فِي الرِّيحِ فَإِنِّي لَمْ أَبْتَهِرْ عِنْدَ اللَّهِ خَيْرًا وَإِنَّ اللَّهَ يَقْدِرُ عَلَىَّ أَنْ يُعَذِّبَنِي - قَالَ - فَأَخَذَ مِنْهُمْ مِيثَاقًا فَفَعَلُوا ذَلِكَ بِهِ وَرَبِّي فَقَالَ اللَّهُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ فَقَالَ مَخَافَتُكَ . قَالَ فَمَا تَلاَفَاهُ غَيْرُهَا " .

Reference : Sahih Muslim 2757 a
In-book reference : Book 50, Hadith 31
USC-MSA web (English) reference : Book 37, Hadith 6640
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the chain of transmitters but with a slight variation of wording and Qatada explained the word" lam yasiru" as:

" I find no good in store for rxie in the eye of Allah."

وَحَدَّثَنَاهُ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ قَالَ لِي أَبِي حَدَّثَنَا قَتَادَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا شَيْبَانُ، بْنُ عَبْدِ الرَّحْمَنِ ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا أَبُو عَوَانَةَ، كِلاَهُمَا عَنْ قَتَادَةَ، ذَكَرُوا جَمِيعًا بِإِسْنَادِ شُعْبَةَ نَحْوَ حَدِيثِهِ وَفِي حَدِيثِ شَيْبَانَ وَأَبِي عَوَانَةَ " أَنَّ رَجُلاً مِنَ النَّاسِ رَغَسَهُ اللَّهُ مَالاً وَوَلَدًا " . وَفِي حَدِيثِ التَّيْمِيِّ " فَإِنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللَّهِ خَيْرًا " . قَالَ فَسَّرَهَا قَتَادَةُ لَمْ يَدَّخِرْ عِنْدَ اللَّهِ خَيْرًا . وَفِي حَدِيثِ شَيْبَانَ " فَإِنَّهُ وَاللَّهِ مَا ابْتَأَرَ عِنْدَ اللَّهِ خَيْرًا " . وَفِي حَدِيثِ أَبِي عَوَانَةَ " مَا امْتَأَرَ " . بِالْمِيمِ .

Reference : Sahih Muslim 2757 b
In-book reference : Book 50, Hadith 32
USC-MSA web (English) reference : Book 37, Hadith 6641
(deprecated numbering scheme)

(5) Chapter: Acceptance Of Repentance From Sin, Even If The Sin And Repentance Happen Repeatedly

(5) باب قَبُولِ التَّوْبَةِ مِنَ الذُّنُوبِ وَإِنْ تَكَرَّرَتِ الذُّنُوبُ وَالتَّوْبَةُ

Abu Huraira reported from Allah's Messenger (ﷺ) that his Lord, the Exalted and Glorious, thus said. A servant committed a sin and he said:

O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant commited a sin and then he came to realise that he has a Lord Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realise that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant sas committed a sin and then came to realise that he has a Lord Who forgives the sins or takes (him) to account for sin. O servant, do what you like. I have granted you forgiveness. 'Abd al-A'la said: I do not know whether he said thrice or four times to do" what you desire".

حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، بْنِ أَبِي طَلْحَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ " أَذْنَبَ عَبْدٌ ذَنْبًا فَقَالَ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ . ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَىْ رَبِّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى عَبْدِي أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ . ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَىْ رَبِّ اغْفِرْ لِي ذَنْبِي . فَقَالَ

تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ وَاعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ " . قَالَ عَبْدُ الأَعْلَى لاَ أَدْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ " اعْمَلْ مَا شِئْتَ " .

Reference : Sahih Muslim 2758 a
In-book reference : Book 50, Hadith 33
USC-MSA web (English) reference : Book 37, Hadith 6642
(deprecated numbering scheme)

The hadlth has been narrated on the authority of 'Abd al-A'la b. Hammad with the same chain of transmitters.

قَالَ أَبُو أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ زَنْجُويَهْ الْقُرَشِيُّ الْقُشَيْرِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، بْنُ حَمَّادٍ النَّرْسِيُّ بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2758 b
In-book reference : Book 50, Hadith 34
USC-MSA web (English) reference : Book 37, Hadith 6642
(deprecated numbering scheme)

Abu Huraira reported lie heard Allah's Messenger (ﷺ) as saying that a servant committed a sin. The rest of the hadith is the same, but there is a slight variation of wording.

حَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنِي أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، بْنِ أَبِي طَلْحَةَ قَالَ كَانَ بِالْمَدِينَةِ قَاصٌّ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ - قَالَ - فَسَمِعْتُهُ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا " . بِمَعْنَى حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ . وَذَكَرَ ثَلاَثَ مَرَّاتٍ " أَذْنَبَ ذَنْبًا " . وَفِي الثَّالِثَةِ " قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ " .

Reference : Sahih Muslim 2758 c
In-book reference : Book 50, Hadith 35
USC-MSA web (English) reference : Book 37, Hadith 6643
(deprecated numbering scheme)

Abu Mu'sa reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, Stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk and He stretches out His Hand daring the day so that the people may reprint for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection). A hadith like this has been narrated on the authority of Shu'ba with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ أَبَا عُبَيْدَةَ، يُحَدِّثُ عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا " .

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2759 a, b
In-book reference : Book 50, Hadith 36
USC-MSA web (English) reference : Book 37, Hadith 6644
(deprecated numbering scheme)

(6) Chapter: The Protective Jealousy (Ghirah) Of Allah The Most High, And The Prohibition Of Immoral Behavior

(6) باب غَيْرَةِ اللَّهِ تَعَالَى وَتَحْرِيمِ الْفَوَاحِشِ

'Abdullah reported Allah's Messenger (ﷺ) as saying:

Nothing is more loveable to Allah than His praise as He has praised Himself and no one is more self-respecting than Allah Himself and it As because of this that He has prohibited abominable acts.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ " .

Reference : Sahih Muslim 2760 a
In-book reference : Book 50, Hadith 37
USC-MSA web (English) reference : Book 37, Hadith 6645
(deprecated numbering scheme)

'Abdullah reported Allah's Messenger (ﷺ) as saying:

None is more self-respectidg than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible-and none loves His praise more than Allah Himself.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ " .

Reference : Sahih Muslim 2760 b
In-book reference : Book 50, Hadith 38
USC-MSA web (English) reference : Book 37, Hadith 6646
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported it directly from Allah's Messenger (ﷺ) that he said:

None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible and nothing is loved by Allah more than the praise of His Ownself and it is because of this that He has praised Himself.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ قُلْتُ لَهُ آنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ، قَالَ نَعَمْ وَرَفَعَهُ أَنَّهُ قَالَ " لاَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ " .

Reference : Sahih Muslim 2760 c
In-book reference : Book 50, Hadith 39
USC-MSA web (English) reference : Book 37, Hadith 6647
(deprecated numbering scheme)

Abdullah b. Mas'ud reported that Allah's Messenger (ﷺ) said:

None loves one's own praise more than Allah, the Exalted and Glurious, does. It is because of this that He has praised Himself, and none is more self-respecting than Allah and it is because of this that He has prohibited

abominable acts and there is none who is more anxious to accept the apologies of the people than Allah Himself and it is because of this that He has revealed the Book and sent the Messengers.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ وَلَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ " .

Reference : Sahih Muslim 2760 d
In-book reference : Book 50, Hadith 40
USC-MSA web (English) reference : Book 37, Hadith 6648
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah is self-respecting and a believer is also self-respecting and the respect of Allah is injured if a believer does what He has forbidden him to do.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنُ عُلَيَّةَ، عَنْ حَجَّاجِ بْنِ أَبِي، عُثْمَانَ قَالَ قَالَ يَحْيَى وَحَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ يَغَارُ وَإِنَّ الْمُؤْمِنَ يَغَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ " .

Reference : Sahih Muslim 2761 a
In-book reference : Book 50, Hadith 41
USC-MSA web (English) reference : Book 37, Hadith 6649
(deprecated numbering scheme)

This hadith has been narrated on the authority of Asma' daughter of Abu Bakr, through another chain of transmitters.

قَالَ يَحْيَى وَحَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ حَدَّثَتْهُ أَنَّهَا، سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَيْسَ شَىْءٌ أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 2762 a
In-book reference : Book 50, Hadith 42
USC-MSA web (English) reference : Book 37, Hadith 6650
(deprecated numbering scheme)

Abu Salama reported from Abu Huraira that he narrated that Allah's Messenger (may peace be upon hin) said:

There is none more self-respecting than Allah, the Exalted and Glorious There is no mention of the narration of Asma'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، وَحَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِ رِوَايَةِ حَجَّاجٍ حَدِيثَ أَبِي هُرَيْرَةَ خَاصَّةً وَلَمْ يَذْكُرْ حَدِيثَ أَسْمَاءَ .

Reference : Sahih Muslim 2761 b
In-book reference : Book 50, Hadith 43
USC-MSA web (English) reference : Book 37, Hadith 6651
(deprecated numbering scheme)

Asma' reported that Allah's Apostle (ﷺ) said:

There is none more self-respecting than Allah, the Exalted and Glorious.

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ هِشَامٍ، عَنْ يَحْيَى، بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ شَىْءَ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 2762 b
In-book reference : Book 50, Hadith 44
USC-MSA web (English) reference : Book 37, Hadith 6652
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying:

A believer is self-respecting and Allah is extremely self-respecting.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُؤْمِنُ يَغَارُ وَاللَّهُ أَشَدُّ غَيْرًا " .

Reference : Sahih Muslim 2761 c
In-book reference : Book 50, Hadith 45
USC-MSA web (English) reference : Book 37, Hadith 6653
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba through another chain of transmitters.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ الْعَلاَءَ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2761 d
In-book reference : Book 50, Hadith 46
USC-MSA web (English) reference : Book 37, Hadith 6654
(deprecated numbering scheme)

(7) Chapter: The Words Of Allah The Most High: "Verily, The Good Deeds Remove The Evil Deeds"

(7) باب قَوْلِهِ تَعَالَى { إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ}

'Abdullah b. Mas'ud reported that a person kissed a woman and he came to Allah's Apostle (ﷺ) and made a mention of that to him. It was (on this occasion) that this verse was revealed:

" And observe prayer at the (two) ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (xi. 115). That person said: Allah's Messenger, does it concern me only? He (the Holy Prophet) said: It concerns every one of my Unimah, who acts according to it.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ كِلاَهُمَا عَنْ يَزِيدَ، بْنِ زُرَيْعٍ - وَاللَّفْظُ لأَبِي كَامِلٍ - حَدَّثَنَا يَزِيدُ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ، بْنِ مَسْعُودٍ أَنَّ رَجُلاً، أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ لَهُ ذَلِكَ - قَالَ - فَنَزَلَتْ { أَقِمِ الصَّلاَةَ طَرَفَىِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ} قَالَ فَقَالَ الرَّجُلُ أَلِيَ هَذِهِ يَا رَسُولَ اللَّهِ قَالَ " لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي " .

Reference : Sahih Muslim 2763 a
In-book reference : Book 50, Hadith 47
USC-MSA web (English) reference : Book 37, Hadith 6655
(deprecated numbering scheme)

Ibn Mas'ud reported that a person came to Allah's Messenger (ﷺ) and told him that he had kissed a woman or touched her with his hand or did something like this. He inquired of him about its expiation. It was (on this occasion) that Allah, the Exalted and Glorious, revealed this verse (as mentioned above).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عُثْمَانَ، عَنِ ابْنِ، مَسْعُودٍ أَنَّ رَجُلاً، أَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ أَنَّهُ أَصَابَ مِنِ امْرَأَةٍ إِمَّا قُبْلَةً أَوْ مَسًّا بِيَدٍ أَوْ شَيْئًا كَأَنَّهُ يَسْأَلُ عَنْ كَفَّارَتِهَا - قَالَ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ .

Reference : Sahih Muslim 2763 b
In-book reference : Book 50, Hadith 48
USC-MSA web (English) reference : Book 37, Hadith 6656
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters that a person had taken liberty with a woman less than fomication. He came to 'Umar b. Khattab and he took it to be a serious offence. Then he came to Abu Bakr and he also took it to be a serious offence. Then he came the Allahs Apostle (ﷺ) and he made a mention of this to him. The rest of the hadith is the same.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، بِهَذَا الإِسْنَادِ قَالَ أَصَابَ رَجُلٌ مِنِ امْرَأَةٍ شَيْئًا دُونَ الْفَاحِشَةِ فَأَتَى عُمَرَ بْنَ الْخَطَّابِ فَعَظَّمَ عَلَيْهِ ثُمَّ أَتَى أَبَا بَكْرٍ فَعَظَّمَ عَلَيْهِ ثُمَّ أَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ وَالْمُعْتَمِرِ .

Reference : Sahih Muslim 2763 c
In-book reference : Book 50, Hadith 49
USC-MSA web (English) reference : Book 37, Hadith 6657
(deprecated numbering scheme)

'Abdullah reported that a person came to Allah's Apostle (ﷺ) and said:

Allah's Messenger, I sported with a woman in the outskirts of Medina, and I have committed an offence short of fornication. Here I am (before you), kindly deliver verdict about me which you deem fit. Unar said: Allah concealed your fault. You had better conceal it yourself also. Allah's Apostle (ﷺ), however, gave no reply to him. The man stood up and went away and Allah's Apostle (ﷺ) sent a person after him to call him and be recited this verse:" And observe prayer at the ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (xi. 115). A person amongst the people said: Allah's Apostle, does it concern this marn only? Thereupon he (the Holy Prophet) said: No, but the people at large.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا فَأَنَا هَذَا فَاقْضِ فِيَّ مَا شِئْتَ . فَقَالَ لَهُ عُمَرُ لَقَدْ سَتَرَكَ اللَّهُ لَوْ سَتَرْتَ نَفْسَكَ - قَالَ - فَلَمْ يَرُدَّ النَّبِيُّ صلى الله عليه وسلم شَيْئًا فَقَامَ الرَّجُلُ فَانْطَلَقَ فَأَتْبَعَهُ النَّبِيُّ صلى الله عليه وسلم رَجُلاً دَعَاهُ وَتَلاَ عَلَيْهِ هَذِهِ الآيَةَ{ أَقِمِ الصَّلاَةَ طَرَفَىِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ}فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا نَبِيَّ اللَّهِ هَذَا لَهُ خَاصَّةً قَالَ " بَلْ لِلنَّاسِ كَافَّةً " .

Reference : Sahih Muslim 2763 d
In-book reference : Book 50, Hadith 50
USC-MSA web (English) reference : Book 37, Hadith 6658

(deprecated numbering scheme)

This hadith has been transmitted by Abu al-Ahwas and in this (these words are) also found:

Mu'adh said: Allah's Messenger, does it concern this particular case or to all of us? And he (the Holy Prophet) said: Of course, to all of you.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْعِجْلِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ، يُحَدِّثُ عَنْ خَالِهِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ أَبِي الأَحْوَصِ وَقَالَ فِي حَدِيثِهِ فَقَالَ مُعَاذٌ يَا رَسُولَ اللَّهِ هَذَا لِهَذَا خَاصَّةً أَوْ لَنَا عَامَّةً قَالَ " بَلْ لَكُمْ عَامَّةً " .

Reference : Sahih Muslim 2763 e
In-book reference : Book 50, Hadith 51
USC-MSA web (English) reference : Book 37, Hadith 6659
(deprecated numbering scheme)

Anas reported that a person came to Allah's Apostle (ﷺ) said:

Allah's Messenger, I have committed an offence which deserves imposition of haad, so impose it upon me according to the Book of Allah. Thereupon he said: Were you not present with us at the time of prayer? He said: Yes. Thereupon he said: You have been granted pardon.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ، بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَىَّ - قَالَ - وَحَضَرَتِ الصَّلاَةُ فَصَلَّى مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا قَضَى الصَّلاَةَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا فَأَقِمْ فِيَّ كِتَابَ اللَّهِ . قَالَ " هَلْ حَضَرْتَ الصَّلاَةَ مَعَنَا " . قَالَ نَعَمْ . قَالَ " قَدْ غُفِرَ لَكَ " .

Reference : Sahih Muslim 2764
In-book reference : Book 50, Hadith 52
USC-MSA web (English) reference : Book 37, Hadith 6660
(deprecated numbering scheme)

Abu Umama reported:

We were sitting in the mosque in the company of Allah's Messenger (ﷺ). A person came there and said: Allah's Messenger, I have committed an offence which deserves the imposition of hadd upon me, so impose it upon me. Allah's Messenger (ﷺ) kept silent. He repeated it and said: Allah's Messenger, I have committed an offence which deserves the imposition of hadd upon me, so impose it upon me. He (the Holy Prophet) kept silent, and it was at this time that Iqama was pronounced for prayer (and the prayer was observed). And when Allah's Apostle (ﷺ) had concluded the payer that person followed Allah's Messenger (ﷺ). Abu Umama said: I too followed Allah's Messenger (ﷺ) after he had concluded the prayer, so that I should know what answer he would give to that person. That person remained attached to Allah's Messenger (ﷺ) and said: Allah's Messenger, I have committed an offence which deserves imposition of hadd upon me, so impose it upon me. Abu Umama reported that Allah's Messenger (ﷺ) said to him: Didn't you see that as you got out of the house, you performed ablution perfectly well. He said: Allah's Messenger, of course. I did it. He again said to him: Then you observed prayer along with us. He said: Allah's Messenger, yes, it is so. Thereupon Allah's Messenger (ﷺ) said to him: Verily, Allah has exempted you from the imposition of hadd, or he said. From your sin.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا شَدَّادٌ، حَدَّثَنَا أَبُو أُمَامَةَ، قَالَ بَيْنَمَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ وَنَحْنُ قُعُودٌ مَعَهُ إِذْ جَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَىَّ . فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ أَعَادَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَىَّ . فَسَكَتَ عَنْهُ وَأُقِيمَتِ الصَّلاَةُ فَلَمَّا انْصَرَفَ نَبِيُّ اللَّهِ صلى الله عليه وسلم قَالَ أَبُو أُمَامَةَ فَاتَّبَعَ الرَّجُلُ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ انْصَرَفَ وَاتَّبَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْظُرُ مَا يَرُدُّ عَلَى الرَّجُلِ فَلَحِقَ الرَّجُلُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَىَّ - قَالَ أَبُو أُمَامَةَ - فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَرَأَيْتَ حِينَ خَرَجْتَ مِنْ بَيْتِكَ أَلَيْسَ قَدْ تَوَضَّأْتَ فَأَحْسَنْتَ الْوُضُوءَ " . قَالَ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " ثُمَّ شَهِدْتَ الصَّلاَةَ مَعَنَا " . فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ حَدَّكَ - أَوْ قَالَ - ذَنْبَكَ " .

Reference : Sahih Muslim 2765
In-book reference : Book 50, Hadith 53
USC-MSA web (English) reference : Book 37, Hadith 6661
(deprecated numbering scheme)

(8) Chapter: The Acceptance Of The Repentance Of The One Who Kills, Even If He Has Killed A Great Deal

(8) باب قَبُولِ تَوْبَةِ الْقَاتِلِ وَإِنْ كَثُرَ قَتْلُهُ

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitant and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Qatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ فَدُلَّ عَلَى رَاهِبٍ فَأَتَاهُ فَقَالَ إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَهَلْ لَهُ مِنَ تَوْبَةٍ فَقَالَ لاَ . فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ فَدُلَّ عَلَى رَجُلٍ عَالِمٍ فَقَالَ إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ فَقَالَ نَعَمْ وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ

التَّوْبَةِ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا فَإِنَّ بِهَا أُنَاسًا يَعْبُدُونَ اللَّهَ فَاعْبُدِ اللَّهَ مَعَهُمْ وَلاَ تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سَوْءٍ . فَانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ فَقَالَتْ مَلاَئِكَةُ الرَّحْمَةِ جَاءَ تَائِبًا مُقْبِلاً بِقَلْبِهِ إِلَى اللَّهِ . وَقَالَتْ مَلاَئِكَةُ الْعَذَابِ إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ . فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ فَقَالَ قِيسُوا مَا بَيْنَ الأَرْضَيْنِ فَإِلَى أَيَّتِهِمَا كَانَ أَدْنَى فَهُوَ لَهُ . فَقَاسُوهُ فَوَجَدُوهُ أَدْنَى إِلَى الأَرْضِ الَّتِي أَرَادَ فَقَبَضَتْهُ مَلاَئِكَةُ الرَّحْمَةِ " . قَالَ قَتَادَةُ فَقَالَ الْحَسَنُ ذُكِرَ لَنَا أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ نَأَى بِصَدْرِهِ .

Reference : Sahih Muslim 2766 a
In-book reference : Book 50, Hadith 54
USC-MSA web (English) reference : Book 37, Hadith 6662
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying that a man killed ninety-nine persons and then he began to make an inquiry whether there was any way left for him for repentance. He came to a monk and asked him about that, and he said:

There is no chance for repentance for you. He killed the monk also and then began to make an inquiry and moved from one village to another village where there lived pious persons, and as he had covered some distance, he was overtaken by death, but he managed to crawl upon his chest (to the side nearer to the place where the pious men lived). He died and then there was a dispute between the angels of mercy and the angels of punishment and (when it was measured) he was found to be nearer to the village where pious persons were living equal to the Space of a span and he was thus included among them.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، أَنَّهُ سَمِعَ أَبَا الصِّدِّيقِ النَّاجِيَّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم " أَنَّ رَجُلاً قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَجَعَلَ يَسْأَلُ هَلْ لَهُ مِنْ تَوْبَةٍ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَيْسَتْ لَكَ تَوْبَةٌ . فَقَتَلَ الرَّاهِبَ ثُمَّ جَعَلَ يَسْأَلُ ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَى قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَدْرَكَهُ الْمَوْتُ فَنَأَى بِصَدْرِهِ ثُمَّ مَاتَ فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ مِنْهَا بِشِبْرٍ فَجُعِلَ مِنْ أَهْلِهَا " .

Reference : Sahih Muslim 2766 b
In-book reference : Book 50, Hadith 55
USC-MSA web (English) reference : Book 37, Hadith 6663
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatida with the same chain of transmitters but (with this variation of wording):

" Allah commanded the earth (from where) he wanted to come out to move itself away and to the other earth (where he wanted to go) to draw nearer."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ مُعَاذِ بْنِ مُعَاذٍ وَزَادَ فِيهِ " فَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي وَإِلَى هَذِهِ أَنْ تَقَرَّبِي " .

Reference : Sahih Muslim 2766 c
In-book reference : Book 50, Hadith 56
USC-MSA web (English) reference : Book 37, Hadith 6664
(deprecated numbering scheme)

Abu Musa' reported that Allah's Messenger (ﷺ) said:

When it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي، بُرْدَةَ عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللَّهُ عَزَّ وَجَلَّ إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَيَقُولُ هَذَا فَكَاكُكَ مِنَ النَّارِ " .

Reference : Sahih Muslim 2767 a
In-book reference : Book 50, Hadith 57
USC-MSA web (English) reference : Book 37, Hadith 6665
(deprecated numbering scheme)

Abu Burda reported on the authority of his father that Allah's Apostle (ﷺ) said:

No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire. 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (ﷺ).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، أَنَّ عَوْنًا، وَسَعِيدَ بْنَ أَبِي بُرْدَةَ، حَدَّثَاهُ أَنَّهُمَا، شَهِدَا أَبَا بُرْدَةَ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يَمُوتُ رَجُلٌ مُسْلِمٌ إِلاَّ أَدْخَلَ اللَّهُ مَكَانَهُ النَّارَ يَهُودِيًّا أَوْ نَصْرَانِيًّا " . قَالَ فَاسْتَحْلَفَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ ثَلاَثَ مَرَّاتٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَحَلَفَ لَهُ - قَالَ - فَلَمْ يُحَدِّثْنِي سَعِيدٌ أَنَّهُ اسْتَحْلَفَهُ وَلَمْ يُنْكِرْ عَلَى عَوْنٍ قَوْلَهُ .

Reference : Sahih Muslim 2767 b
In-book reference : Book 50, Hadith 58
USC-MSA web (English) reference : Book 37, Hadith 6666
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Aun b. Utba.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ، الْوَارِثِ أَخْبَرَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ عَفَّانَ وَقَالَ عَوْنُ بْنُ عُتْبَةَ .

Reference : Sahih Muslim 2767 c
In-book reference : Book 50, Hadith 59
USC-MSA web (English) reference : Book 37, Hadith 6667
(deprecated numbering scheme)

Abu Burda reported Allah's Messenger (ﷺ) as saying:

There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (ﷺ)? I said: Yes.

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، حَدَّثَنَا شَدَّادٌ أَبُو طَلْحَةَ الرَّاسِبِيُّ، عَنْ غَيْلاَنَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ

فَيَغْفِرُهَا اللَّهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى " . فِيمَا أَحْسِبُ أَنَا . قَالَ أَبُو رَوْحٍ لاَ أَدْرِي مِمَّنِ الشَّكُّ . قَالَ أَبُو بُرْدَةَ فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ أَبُوكَ حَدَّثَكَ هَذَا عَنِ النَّبِيِّ صلى الله عليه وسلم قُلْتُ نَعَمْ .

Reference : Sahih Muslim 2767 d
In-book reference : Book 50, Hadith 60
USC-MSA web (English) reference : Book 37, Hadith 6668
(deprecated numbering scheme)

Safwan b. Muhriz reported that a person said to Ibn 'Umar:
How did you hear Allah's Messenger (ﷺ) as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognise (your faults)? He would say: My Lord, I do recognise (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i. e. non-believers and hypocrites) told a lie about Allah.
حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ قَالَ رَجُلٌ لاِبْنِ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ فِي النَّجْوَى قَالَ سَمِعْتُهُ يَقُولُ " يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيُقَرِّرُهُ بِذُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ أَىْ رَبِّ أَعْرِفُ . قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ . فَيُعْطَى صَحِيفَةَ حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلاَئِقِ هَؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ " .

Reference : Sahih Muslim 2768
In-book reference : Book 50, Hadith 61
USC-MSA web (English) reference : Book 37, Hadith 6669
(deprecated numbering scheme)

(9) Chapter: The Repentance Of Ka'b Ibn Malik And His Two Companions

(9) باب حَدِيثِ تَوْبَةِ كَعْبِ بْنِ مَالِكٍ وَصَاحِبَيْهِ

Ibn Shihab reported that Allah's Messenger (ﷺ) made an expedition to Tabuk and he (the Holy Prophet) had in his mind (the idea of threatening the) Christians of Arabia in Syria and those of Rome. Ibn Shihab (further) reported that 'Abd al-Rahman b. 'Abdullah b. Ka'b informed him that Abdullah b. Ka'b who served as the guide of Ka'b b. 'Malik as he became blind that he heard Ka'b b. Malik narrate the story of his remaining behind Allah's Messenger (ﷺ) from the Battle of Tabuk.
Ka'b b. Malik said:
I never remained behind Allah's Messenger (ﷺ) from any expedition which he undertook except the Battle of Tabuk and that of the Battle of Badr. So far as the Battle of Badr is concerned, nobody was blamed for remaining behind as Allah's Messenger (ﷺ) and the Muslims (did not set out for attack but for waylaying) the caravan of the Quraish, but it was Allah Who made them confront their enemies without their intention (to do so). I had the honour to be with Allah's Messenger (ﷺ) on the night of 'Aqaba when we pledged our allegiance to Islam and it was more dear to me than my participation in the Battle of Badr, although Badr was more popular amongst people as compared with that (Tabuk). And this is my story of remaining back from Allah's Messenger (ﷺ) on the occasion of the Battle of Tabuk.

Never did I possess means enough and (my circumstances) more favourable than at the occasion of this expedition. And, by Allah, I had never before this expedition simultaneously in my possession two rides. Allah's Messenger (ﷺ) set out for this expedition in extremely hot season; the journey was long and the land (which he and his army had to cover) was waterless and he had to confront a large army, so he informed the Muslims about the actual situation (they had to face), so that they should adequately equip themselves for this expedition, and he also told them the destination where he intended to go. And the Muslims who accompanied Allah's Messenger (ﷺ) at that time were large in numbers but there was no proper record of them. Ka'b (further) said: Few were the persons who wanted to absent themselves, and were under the impression that they could easily conceal themselves (and thus remain undetected) until revelations from Allah, the Exalted and Glorious (descended in connection with them). And Allah's Messenger (ﷺ) set out on an expedition when the fruits were ripe and their shadows had been lengthened. I had weakness for them and it was during this season that Allah's Messenger (ﷺ) made preparations and the Muslims too along with them. I also set out in the morning so that I should make preparations along with them but I came back and did nothing and said to myself: I have means enough (to make preparations) as soon as I like. And I went on doing this (postponing my preparations) until people were about to depart and it was in the morning that Allah's Messenger (ﷺ) set out and the Muslims too along with him, but I made no preparations. I went early in the morning and came back, but I made no decision. I continued to do so until they (the Muslims) hastened and covered a good deal of distance. I also made up my mind to march on and to meet them. Would that I had done that but perhaps it was not destined for me. After the departure of Allah's Messenger (ﷺ) as I went out amongst people, I was shocked to find that I did not find anyone like me but people who were labelled as hypocrites or the people whom Allah granted exemption because of their incapacity and Allah's Messenger (ﷺ) took no notice of me until he had reached Tabuk. (One day as he was sitting amongst the people in Tabuk) he said: What has happened to Ka'b b. Malik? A person from Banu' Salama said: Allah's Messenger, the (beauty) of his cloak and his appreciation of his sides have allured him and he was thus detained. Mua'dh b. Jabal said: Woe be upon that what you contend. Allah's Messenger, by Allah, we know nothing about him but good. Allah's Messenger (ﷺ), however, kept quiet. It was during that time that he (the Holy Prophet) saw a person (dressed in all white (garment) shattering the illusion of eye (mirage). Thereupon Allah's Messenger (ﷺ) said: May he be Abu Khaithama and, lo, it was Abu Khaithama al-Ansari and he was that person who contributed a sa' of dates and was scoffed at by the hypocrites. Ka'b b. Malik farther said: When this news reached me that Allah's Messenger (ﷺ) was on his way back from Tabuk I was greatly perturbed. I thought of fabricating false stories and asked myself how I would save myself from his anger on the following day. In this connection, I sought the help of every prudent man from amongst the members of my family and when it was said to me that Allah's Messenger (ﷺ) was about to arrive, all the false ideas banished (from my mind) and I came to the conclusion that nothing could save me but the telling of truth, so I decided to speak the truth and it was in the morning that Allah's Messenger (ﷺ) arrived (in Medina). And it was his habit that as he came back from a journey he first went to the mosque and observed two Rak'ahs of nafl prayer (as a mark of gratitude) and then sat amongst people. And as he did that, those who had remained behind him began to put forward their excuses and take an oath before him and they were more than eighty persons. Allah's Messenger (ﷺ) accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their secret (intentions) to Allah, until I presented myself to him. I greeted him and he smiled and there was a tinge of anger in that. He (the Holy Prophet) then said to me: Come forward. I went forward until I sat in front of him. He said to me: What kept you back? Could you not afford to go in for a ride? I said: Allah's Messenger, by Allah, if I were to sit in the presence of anybody else from amongst the worldly people I would have definitely saved myself from his anger on one pretext (or the other)

and I have also the knack to fall into argumentation, but, by Allah, I am fully aware of the fact that if I were to put forward before you a false excuse to please you Allah would definitely provoke your wrath upon me, and if I speak the truth you may be annoyed with me, but I hope that Allah would make its end well and, by Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind you (failed to join the expedition). Thereupon, Allah's Messenger (ﷺ) said: This man told the truth, so get up until Allah gives a decision in your case. I stood up and some people of Banu' Salama followed me in hot haste, and they said to me: By Allah, we do not know about you that you committed a sin prior to this. You, however, showed inability to put forward an excuse before Allah's Messenger (ﷺ) as those who stayed behind him have put forward excuses. It would have been enough for the forgiveness of your sin that Allah's Messenger (ﷺ) would have sought forgiveness for you. By Allah, they continued to incite me until I thought of going back to Allah's Messenger (ﷺ) and contradict myself. Then I said to them: Has anyone else also met the same fate? They said: Yes, two persons have met the same fate as has fallen to you and they have made the sane statement as you have made, and the same verdict has been delivered in their case as it has been delivered in your case. I said: Who are they? They said: Murara b. ar-Rabi'a 'Amiri and Hilal b. Umayya al-Waqafi. They made a mention of these two pious persons to me who had participated in the Battle of Badr and there was an example for me in them. I went away when they named these two persons. Allah's Messenger (ﷺ) forbade the Nluslims to talk with three of us from amongst those (persons) who had stayed behind him. The people began to avoid us and their attitude towards us underwent a change and it seemed as if the whole atmosphere had turned (hostile) against us and it was in fact the same atmosphere ot which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves withen their houses and spent (most of the) time in weeping, but as I was young and strong amongst them I got (out of my house), participated in congregational prayers, moved about in the bazar; but none spoke to me. I came to Allah's Messenger (ﷺ) as he sat amongst (people) after the prayer, greeted him and asked myself whether his lips stirred in response to my greetings (or not). Then I observed prayer beside him and looked at him with stealing glances and when I attended to my prayer, he looked at me and when I cast a glance at him he turned away his eyes from me. And when the harsh treatment of the Muslims towards me extended to a (considerable) length of time, I walked until I climbed upon the wall of the garden of Abu Qatada, and he was my cousin, and I had the greatest love for him. I greeted him but, by Allah, he did not respond to my greetings. I said to him: Abu Qatada, I adjure you by Allah, arn't you well aware of the fact that I love Allah and His Messenger (ﷺ) the most. He kept quiet. I again repeated saying: I adjure you by Allah. arn't you well aware of the fact that I love Allah and His Messenger (ﷺ) the most. He kept quiet. I again adjured him, whereupon he said: Allah and the Messenger (ﷺ) are best aware of it. My eyes began to shed tears and I came back climbing down from the wall and as I was walking in the bazar of Medina a Nabatean from amongst the Nabateans of Syria, who had come to sell foodgrains in Medina, asked people to direct him to Ka'b b. Malik. People gave him the indication by pointing towards me. He came to me and delivered to me a letter of the King of Ghassan and as I was a scribe I read that letter and it was written like this:" Coming to my point, it has been conveyed to us that your friend (the Holy Prophet) is subjecting you to cruelty and Allah has not created you for a place where you are to be degraded and where you cannot find your right place, so you come to us that we should accord you honour. As I read that letter I said: This is also a calamity, so I burnt it in the oven. When out of the fifty days, forty days had passed and Allah's Messenger (ﷺ) received no revelation, there came the messenger of Allah's Messenger (ﷺ) to me and said: Verily, Allah's Messenger (ﷺ) has commanded you to remain separate from your wife. I said: Should I divorce her or what (else) should I do? He said: No, but only remain separate from her and don't have sexual contact with her. The same

message was sent to my companions. So I said to my wife: You better go to your parents and stay there with them until Allah gives the decision in my case. The wife of Hilal b. Umayya came to Allah's Messenger (ﷺ) and said: Allah's Messenger, Hilal b. Umayya is a senile person, he has no servant. Do you disapprove of my serving him? He said: No, but don't go near him. She said: By Allah, he has no such instinct in him. By Allah, he spends his time in weeping from that day to this day. Some of the members of my family said to me: Were you to seek permission from Allah's Messenger (ﷺ) in regard to your wife as he has granted permission to the wife of Hilal b. Umayya to serve him. I said: I would not seek permission from Allah's Messenger (ﷺ), for I cannot say what Allah's Apostle may say in response to seeking my permission. Moreover, I am a young man. It was in this state that I spent ten more nights and thus fifty nights had passed that (people) had observed boycott with us. It was on the morning of the fiftieth night that I observed my dawn prayer and was sitting on one of the roofs of our houses. And I was in fact sitting in that very state which Allah, the Exalted and Glorious, has described about us in these words:" Life had become hard for myself and the earth had compressed despite its vastness," that I heard the noise of an announcer from the peak of the hill of Sal' saying at the top of his voice: Ka'b b. Malik, there is glad tidings for you. I fell down in prostration and came to realise that there was (a message of) relief for me. Allah's Messenger (ﷺ) had informed the people of the acceptance of our repentance by Allah as he offered the dawn prayer. So the people went on to give us glad tidings and some of them went to my friends in order to give them the glad tidings and a person galloped his horse and came from the tribe of Aslam and his horse reached me more quickly than his voice. And when he came to me whose sound I heard, he gave me the glad tidings. I took off my clothes and clothed him with them because of his bringing good news to me and, by Allah, I possessed nothing else (in the form of clothes) than these two on that occasion, and I asked one to lend me two clothes and dressed myself in them. I came to Allah's Messenger (ﷺ) and on my way I met groups of people who greeted me because of (the acceptance of) repentance and they said: Here is a greeting for you for your repentance being accepted by Allah. (I moved on) until I came to the mosque and Allah's Messenger (ﷺ) had been sitting there amongst persons. So Talha b. 'Ubaidullah got up and rushed towards me and he shook hands with me and greeted me and, by Allah, no person stood up (to greet me) from amongst the emigrants except he. Ka'b said that he never forgot (this good gesture of) Talha. Ka'b further said: I greeted Allah's Messenger (ﷺ) with Assalam-o-'Alaikam and his face was glistening because of delight, and he said: Let there be glad tidings and blessings for you, the like of which (you have neither found nor you will find, as you find today) since your mother gave your birth. I said: Allah's Messenger. is this acceptance of repentance from you or from Allah? He said: No, (it is not from ma), it is from Allah, and it was common with Allah's Messenger (ﷺ) that as he was happy his face brightened up and it looked like a part of the moon and it was from this that we recognised it (his delight). As I sat before him, I said: Allah's Messenger, am I allowed to give in charity my wealth for Allah's sake and for the sake of His Messenger (ﷺ)? Thereupon Allah's Messenger (ﷺ) said: Keep some property with you as it is better for you. I said: I shall keep with me that part (of my property) which fell to my lot (on the occasion of the expedition of) Khaibar. I said: Allah's Messenger, verily, Allah has granted me salvation because of truth and, therefore, (I think) that repentance implies that I should not speak anything but truth as long as I live. He said: By Allah, I do not know whether anyone amongst the Muslims was put to more severe trial than I by Allah because of telling the truth. And since I made a mention of this to Allah's Messenger (ﷺ) up to this day I have not told any lie and, by Allah, I have decided not to tell a lie and I hope that Allah would save me (from trials) for the rest of my life and Allah, the Exalted and Glorious, revealed these verses:" Certainly, Allah has turned in Mercy to the Prophet and the emigrants and the helpers who followed him in the hour of hardship after the hearts of a part of them were about to deviate; then He turned to them in mercy. Surely, to them He is Compassionate, Merciful and (He turned in

Mercy) to the three who were left behind until the earth despite its vastness became strait for them and their souls were also straitened to them." And this revelation reached up to the (words):" O you who believe, develop God consciousness, and be with the truthful" (ix. 117-118). Ka'b said: By Allah, since Allah directed me to Islam there has been no blessing more significant for me than this truth of mine which I spoke to Allah's Messenger (ﷺ) and if I were to tell a lie I would have been ruined as were ruined those who told lies, for in regard to those who told lies Allah used harshest words used for anyone as He descended revelation (and the words of Allah are):" They will swear by Allah to you when you return to them so that you may leave them alone. So leave them alone. Surely, they are unclean and their resort is Hell, recompense for what they earned. They will swear to you that you may be pleased with them but if you are pleased with them, yet surely Allah is not pleased with the transgressing people" (ix. 95-96). K'ab said that the matter of us three persons was deferred as compared with those who took an oath in the presence of Allahs Messenger (ﷺ) and he accepted their allegiance and sought forgiveness for them and Allah did not give any decision in regard to us. It was Allah, the Exalted and Glorious, Who gave decisions in our case, three who remained behind. (The words of the Qur'an)" the three who were left behind" do not mean that we remained back from Jihad but these imply that He kept our matter behind them who took oath and presented excuse before Him. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ سَرْحٍ مَوْلَى بَنِي أُمَيَّةَ أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ ثُمَّ غَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم غَزْوَةَ تَبُوكَ وَهُوَ يُرِيدُ الرُّومَ وَنَصَارَى الْعَرَبِ بِالشَّامِ . قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ كَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ قَالَ كَعْبُ بْنُ مَالِكٍ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ غَزَاهَا قَطُّ إِلاَّ فِي غَزْوَةِ تَبُوكَ غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا وَكَانَ مِنْ خَبَرِي حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ وَاللَّهِ مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ فَغَزَاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَرٍّ شَدِيدٍ وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا وَاسْتَقْبَلَ عَدُوًّا كَثِيرًا فَجَلاَ لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم كَثِيرٌ وَلاَ يَجْمَعُهُمْ كِتَابُ حَافِظٍ - يُرِيدُ بِذَلِكَ الدِّيوَانَ - قَالَ كَعْبٌ فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ يَظُنُّ أَنَّ ذَلِكَ سَيَخْفَى لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْىٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَغَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ فَأَنَا إِلَيْهَا أَصْعَرُ فَتَجَهَّزَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالْمُسْلِمُونَ مَعَهُ وَطَفِقْتُ أَغْدُو لِكَىْ أَتَجَهَّزَ مَعَهُمْ فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا . وَأَقُولُ فِي نَفْسِي أَنَا قَادِرٌ عَلَى ذَلِكَ إِذَا أَرَدْتُ . فَلَمْ يَزَلْ ذَلِكَ يَتَمَادَى بِي حَتَّى اسْتَمَرَّ بِالنَّاسِ الْجِدُّ فَأَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَادِيًا وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا فَلَمْ يَزَلْ ذَلِكَ يَتَمَادَى بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ فَيَا لَيْتَنِي فَعَلْتُ ثُمَّ لَمْ يُقَدَّرْ ذَلِكَ لِي فَطَفِقْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَحْزُنُنِي

أَنِّي لاَ أَرَى لِي أُسْوَةً إِلاَّ رَجُلاً مَغْمُوصًا عَلَيْهِ فِي النِّفَاقِ أَوْ رَجُلاً مِمَّنْ عَذَرَ اللَّهُ مِنَ الضُّعَفَاءِ وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَلَغَ تَبُوكًا فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ " مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ " . قَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ يَا رَسُولَ اللَّهِ حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عِطْفَيْهِ . فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ بِئْسَ مَا قُلْتَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا . فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَبَيْنَمَا هُوَ عَلَى ذَلِكَ رَأَى رَجُلاً مُبَيِّضًا يَزُولُ بِهِ السَّرَابُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُنْ أَبَا خَيْثَمَةَ " . فَإِذَا هُو أَبُو خَيْثَمَةَ الأَنْصَارِيُّ وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ . فَقَالَ كَعْبُ بْنُ مَالِكٍ فَلَمَّا بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ تَوَجَّهَ قَافِلاً مِنْ تَبُوكَ حَضَرَنِي بَثِّي فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَدًا وَأَسْتَعِينُ عَلَى ذَلِكَ كُلَّ ذِي رَأْيٍ مِنْ أَهْلِي فَلَمَّا قِيلَ لِي إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّي الْبَاطِلُ حَتَّى عَرَفْتُ أَنِّي لَنْ أَنْجُوَ مِنْهُ بِشَىْءٍ أَبَدًا فَأَجْمَعْتُ صِدْقَهُ وَصَبَّحَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَادِمًا وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلاً فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلاَنِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى اللَّهِ حَتَّى جِئْتُ فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ " تَعَالَ " . فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ لِي " مَا خَلَّفَكَ " . أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ وَلَقَدْ أُعْطِيتُ جَدَلاً وَلَكِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللَّهُ أَنْ يُسْخِطَكَ عَلَىَّ وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَىَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عُقْبَى اللَّهِ وَاللَّهِ مَا كَانَ لِي عُذْرٌ وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ " . فَقُمْتُ وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ فَاتَّبَعُونِي فَقَالُوا لِي وَاللَّهِ مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا لَقَدْ عَجَزْتَ فِي أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِمَا اعْتَذَرَ بِهِ إِلَيْهِ الْمُخَلَّفُونَ فَقَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رَسُولِ اللَّهِ صلى الله عليه وسلم لَكَ . قَالَ فَوَاللَّهِ مَا زَالُوا يُؤَنِّبُونَنِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأُكَذِّبَ نَفْسِي - قَالَ - ثُمَّ قُلْتُ لَهُمْ هَلْ لَقِيَ هَذَا مَعِي مِنْ أَحَدٍ قَالُوا نَعَمْ لَقِيَهُ مَعَكَ رَجُلاَنِ قَالاَ مِثْلَ مَا قُلْتَ فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ - قَالَ - قُلْتُ مَنْ هُمَا قَالُوا مُرَارَةُ بْنُ رَبِيعَةَ الْعَامِرِيُّ وَهِلاَلُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ - قَالَ - فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا أُسْوَةٌ - قَالَ - فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي . قَالَ وَنَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُسْلِمِينَ عَنْ كَلاَمِنَا أَيُّهَا الثَّلاَثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ - قَالَ - فَاجْتَنَبَنَا النَّاسُ - وَقَالَ - تَغَيَّرُوا لَنَا حَتَّى تَنَكَّرَتْ لِي فِي نَفْسِيَ الأَرْضُ فَمَا هِيَ بِالأَرْضِ الَّتِي أَعْرِفُ فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً فَأَمَّا صَاحِبَاىَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ وَأَطُوفُ فِي الأَسْوَاقِ وَلاَ يُكَلِّمُنِي أَحَدٌ وَآتِي رَسُولَ اللَّهِ صلى الله عليه وسلم فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ فَأَقُولُ فِي نَفْسِي هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ أَمْ لاَ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ وَأُسَارِقُهُ النَّظَرَ فَإِذَا أَقْبَلْتُ عَلَى صَلاَتِي نَظَرَ إِلَىَّ وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي حَتَّى إِذَا طَالَ ذَلِكَ عَلَىَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَىَّ فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ مَا رَدَّ عَلَىَّ السَّلاَمَ فَقُلْتُ لَهُ يَا أَبَا قَتَادَةَ أَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمَنَّ أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ فَسَكَتَ فَعُدْتُ فَنَاشَدْتُهُ

فَسَكَتَ فَعُدْتُ فَنَاشَدْتُهُ فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ . فَفَاضَتْ عَيْنَاىَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ - قَالَ - فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَىَّ حَتَّى جَاءَنِي فَدَفَعَ إِلَىَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ وَكُنْتُ كَاتِبًا فَقَرَأْتُهُ فَإِذَا فِيهِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلاَ مَضْيَعَةٍ فَالْحَقْ بِنَا نُوَاسِكَ . قَالَ فَقُلْتُ حِينَ قَرَأْتُهَا وَهَذِهِ أَيْضًا مِنَ الْبَلاَءِ . فَتَيَامَمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهَا بِهَا حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ وَاسْتَلْبَثَ الْوَحْىُ إِذَا رَسُولُ رَسُولِ اللَّهِ صلى الله عليه وسلم يَأْتِينِي فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ . قَالَ فَقُلْتُ أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ قَالَ لاَ بَلِ اعْتَزِلْهَا فَلاَ تَقْرَبَنَّهَا - قَالَ - فَأَرْسَلَ إِلَى صَاحِبَىَّ بِمِثْلِ ذَلِكَ - قَالَ - فَقُلْتُ لاِمْرَأَتِي الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الأَمْرِ - قَالَ - فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ قَالَ " لاَ وَلَكِنْ لاَ يَقْرَبَنَّكِ " . فَقَالَتْ إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَى شَىْءٍ وَوَاللَّهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا . قَالَ فَقَالَ لِي بَعْضُ أَهْلِي لَوِ اسْتَأْذَنْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي امْرَأَتِكَ فَقَدْ أَذِنَ لاِمْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ - قَالَ - فَقُلْتُ لاَ أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَمَا يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ - قَالَ - فَلَبِثْتُ بِذَلِكَ عَشْرَ لَيَالٍ فَكَمُلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نُهِيَ عَنْ كَلاَمِنَا - قَالَ - ثُمَّ صَلَّيْتُ صَلاَةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ مِنَّا قَدْ ضَاقَتْ عَلَىَّ نَفْسِي وَضَاقَتْ عَلَىَّ الأَرْضُ بِمَا رَحُبَتْ سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى سَلْعٍ يَقُولُ بِأَعْلَى صَوْتِهِ يَا كَعْبَ بْنَ مَالِكٍ أَبْشِرْ - قَالَ - فَخَرَرْتُ سَاجِدًا وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ . - قَالَ - فَآذَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّاسَ بِتَوْبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا فَذَهَبَ قِبَلَ صَاحِبَىَّ مُبَشِّرُونَ وَرَكَضَ رَجُلٌ إِلَىَّ فَرَسًا وَسَعَى سَاعٍ مِنْ أَسْلَمَ قِبَلِي وَأَوْفَى الْجَبَلَ فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي فَنَزَعْتُ لَهُ ثَوْبَىَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبِشَارَتِهِ وَاللَّهِ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ وَاسْتَعَرْتُ ثَوْبَيْنِ . فَلَبِسْتُهُمَا فَانْطَلَقْتُ أَتَأَمَّمُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنِّئُونِي بِالتَّوْبَةِ وَيَقُولُونَ لِتَهْنِئْكَ تَوْبَةُ اللَّهِ عَلَيْكَ . حَتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ فِي الْمَسْجِدِ وَحَوْلَهُ النَّاسُ فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّأَنِي وَاللَّهِ مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ . قَالَ فَكَانَ كَعْبٌ لاَ يَنْسَاهَا لِطَلْحَةَ . قَالَ كَعْبٌ فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ وَيَقُولُ " أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ " . قَالَ فَقُلْتُ أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْ مِنْ عِنْدِ اللَّهِ فَقَالَ " لاَ بَلْ مِنْ عِنْدِ اللَّهِ " . وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ - قَالَ - وَكُنَّا نَعْرِفُ ذَلِكَ - قَالَ - فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ صلى الله عليه وسلم . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمْسِكْ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ " . قَالَ فَقُلْتُ فَإِنِّي أُمْسِكُ سَهْمِيَ الَّذِي بِخَيْبَرَ - قَالَ - وَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ إِنَّمَا أَنْجَانِي بِالصِّدْقِ وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ - قَالَ - فَوَاللَّهِ مَا عَلِمْتُ أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاَهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى يَوْمِي هَذَا أَحْسَنَ مِمَّا أَبْلاَنِي اللَّهُ بِهِ وَاللَّهِ مَا

تَعَمَّدْتُ كَذْبَةً مُنْذُ قُلْتُ ذَلِكَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم إِلَى يَوْمِي هَذَا وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِيَ اللَّهُ فِيمَا بَقِيَ . قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ * وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ} حَتَّى بَلَغَ { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ} قَالَ كَعْبٌ وَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إِذْ هَدَانِي اللَّهُ لِلإِسْلاَمِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رَسُولَ اللَّهُ صلى الله عليه وسلم أَنْ لاَ أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا إِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْىَ شَرَّ مَا قَالَ لأَحَدٍ وَقَالَ اللَّهُ { سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ * يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ} قَالَ كَعْبٌ كُنَّا خُلِّفْنَا أَيُّهَا الثَّلاَثَةُ عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ حَلَفُوا لَهُ فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ فَبِذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ { وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا} وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِّفْنَا تَخَلُّفَنَا عَنِ الْغَزْوِ وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ .

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادِ يُونُسَ عَنِ الزُّهْرِيِّ، سَوَاءً .

Reference : Sahih Muslim 2769 a, b
In-book reference : Book 50, Hadith 62
USC-MSA web (English) reference : Book 37, Hadith 6670
(deprecated numbering scheme)

'Abdullah b. K'ab, who was his (Ka'b's) guide as he became blind, reported that he heard from Ka'b b. Malik the story of his staying behind Allah's Messenger (ﷺ) from the expedition of Tabuk. The rest of the hadith is the same (but with this variation) that in the narration transmitted on the authority of Yunus (the words are):

When Allah's Messenger (may. peace be upon him) intended to set on an expedition he kept It as a secret, but. be did not do so in thic. expedition. And in the narration transmitted on the authority of Muhammad b. Abdullah b. Muslim, there is no mention of Abu Khaithana (Allah be pleased with him) and no mention of his meeting with Allah's Messenger (ﷺ).

وَحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ، اللَّهِ بْنِ مُسْلِمٍ ابْنُ أَخِي الزُّهْرِيِّ عَنْ عَمِّهِ، مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ، بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ، قَائِدَ كَعْبٍ حِينَ عَمِيَ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ . وَسَاقَ الْحَدِيثَ وَزَادَ فِيهِ عَلَى يُونُسَ فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَلَّمَا يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ . وَلَمْ يَذْكُرْ فِي حَدِيثِ ابْنِ أَخِي الزُّهْرِيِّ أَبَا خَيْثَمَةَ وَلُحُوقَهُ بِالنَّبِيِّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2769 c
In-book reference : Book 50, Hadith 63
USC-MSA web (English) reference : Book 37, Hadith 6671

(deprecated numbering scheme)

It is reported on the authority of Abdullah b. K'ab and he was the guide of Ka'b as he lost his eyesight and he was the greatest scholar amongst his people and he retained in his mind many ahadith of the Companions of Allah's Messenger (ﷺ). He said:

I heard my father Ka'b b. Malik, and he fas one of those three whose repentance was accepted (by Allah). He transmitted that He never lagged behind Allah's Messenger (ﷺ) from any expedition that he undertook except two expeditions; the rest of the hadith is the same, and in the tradition narrated through another chain of transmitters the words are:" That Allah's Messenger (ﷺ) set out on an expedition with a large number of persons more than ten thousand and this could not be recorded in the census register."

وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، - وَهُوَ ابْنُ عُبَيْدِ اللَّهِ - عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ عَمِّهِ، عُبَيْدِ اللَّهِ بْنِ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ حِينَ أُصِيبَ بَصَرُهُ وَكَانَ أَعْلَمَ قَوْمِهِ وَأَوْعَاهُمْ لأَحَادِيثِ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ وَهُوَ أَحَدُ الثَّلاَثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ يُحَدِّثُ أَنَّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ غَزَاهَا قَطُّ غَيْرَ غَزْوَتَيْنِ . وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ وَغَزَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِنَاسٍ كَثِيرٍ يَزِيدُونَ عَلَى عَشَرَةِ آلاَفٍ وَلاَ يَجْمَعُهُمْ دِيوَانُ حَافِظٍ .

Reference : Sahih Muslim 2769 d
In-book reference : Book 50, Hadith 64
USC-MSA web (English) reference : Book 37, Hadith 6672
(deprecated numbering scheme)

(10) Chapter: Al-Ifk (The Slander) And The Acceptance Of The Slanderer's Repentance

(10) باب فِي حَدِيثِ الإِفْكِ وَقَبُولِ تَوْبَةِ الْقَاذِفِ

Sa'id b. Musayyib, 'Urwa b. Zubair, 'Alqama b. Waqqas and 'Ubaidullah b. Abdullah b. 'Utba b. Mas'ud--all of them reported the story of the false allegation against 'A'isha, the wife of Allah's Apostle (ﷺ). And they (the slanderers) said what they had to say, but Allah exonerated her of this charge and all of them reported a part of the hadith and some of them who had better memories reported more and with better retention, and I tried to retain this hadith (listening) from every one of them that they reported to me and some of them attested the other. (The sumaried substance of the false allegation is this):

'A'isha said: Whenever Allah's Messenger (ﷺ) intended to set out on a journey he cast lots amongst his wives and he took one with him in whose favour the lot was cast. It so happened that he cast lots amongst us while setting out on a battle and it was cast in my favour, so I set out along with Allah's Messenger (ﷺ). This relates to the period when the revelation concerning the commands of veil had been made. I was carried in a haudaj and I was brought down where we had to stay. In short, when we set out for return journey from the expedition and our caravan was near Medina, Allah's Messenger (ﷺ) commanded one night to march forward. I also got up when the command for the march was given and moved on until I went out of the encampments of the army and after relieving myself I came to my place. I touched my chest and found that my necklace which had been made of the stones of zafar had been broken. I retraced my steps and tried to search my necklace and this detained me there. The group of people who saddled my ride and placed my haudaj carrying me upon the camels marched on. They were under the impression that I was in it. The women in those days were light of weight and they did not wear much flesh, as they ate less food; so they did not perceive the weight of my haudaj as they placed it upon the camel as I was a young girl at that time. So they

drove the camel and Eet out and I found my necklace after the army had marched. I came to my place and there was none to call and none to respond (the call). I waited at my place under the impression that when the people would riot find me they would come back. So I kept sitting at my place. I was overpowered by sleep and slept. Safwan b. Mu'attal Sulami Dhakwini, who had lagged behind the army because of taking rest came to my place walking in the latter part of the night and he saw the body of a person who was asleep. He came to me and recognised me as he had seen rue before it was enjoined to observe purda. I got ap by his voice as he recited Inna lillahi wa inna ilaihi raji'un [we are for Allah and to Him we have to return.] and I covered my head with my headdress. By Allah, he did not speak to me a word and I did not hear a word from him except Inna lillahi. He made his camel kneel down and I amounted the camel as he pressed tLe camel's foreleg and he moved on leaning the camel by the nose string on which I was riding until we came to the army where it had encamped for rest because of extreme heat. Woe be upon those who harboured doubts about me and the most notorious among them was 'Abdullah b. Ubayy, the great hypocrite. We came to Medina and I fell sick for a month. The people had been deliberating over the statements of those who had brought these calumnies against me. I was absolutely unaware of anything concerning that. This, however, caused doubt in my mind that I did not see Allah's Messenger (may peace be upon him.) treating me with such kindness with which he treated me as I fell ill before this. The Prophet (ﷺ) would coome and greet me with Assalam-o-'Alaikum and only ask me how I was. This caused doubt in my mind, but I was unaware of the evil. I wept outside despite my failing health and there went along with me Umm Mistah and she said the daughter of Abu Rhm b. Muttalib b. 'Abd Manaf and his mother was the daughter of Sakhr b. 'Amir, the sister of the mother of Abu Bakr Sidiq and his son was Mistah b. Uthatha b. 'Abbad b. Muttalib. I and the daughter of Abu Rahm set towards the direction of my house. Something got into the head dress of Umm Mistah and she said: Woe be upon Mistah. And I said. Woe be upon what you say. Do you curse people who had participated in Badr? She said: Innocent woman, have you not heard what he said? I said: What did he say? She conveyed to me the statement of those who had brought false allegations against me. So my illness was aggravated. I went to my house and Allah's Messenger (ﷺ) came to me and he greeted me and then said: How is that woman? I said: Do you permit me to go to the (house) of my parents? She (further) said: I had at that time made up my mind to confirm this news from them. Allah's Messenger (ﷺ) permitted me. So I came to (the house of) my parents and said to my mother: Mother, do you know what the people are talking about? She said: My daughter, you should not worry. By Allah, if there is a handsome woman who is loved by her husband and he has co-wives also they talk many a thing about her. I said: Hallowed be Allah, what are the people talking about? I wept during the whole night until it was morning and I did not have a wink of sleep and I wept even in the morning. As the revelation was delayed (in regard to this matter), so Allah's Messenger (ﷺ) called 'Ali ibn Abi 'Talib and Usama b. Zaid in order to seek their advice in regard to the separation of his wife. Usama b. Zaid told Allah's Messenger (may peace be apen him) about the innocence of his wives and what he knew about his love for them. He said: Allah's Messenger, they are your wives and we know nothing else about thembut goodness. And as for 'Ali b. Abu Talib, he said: Allah has not put any unnecessary burden upon you (in regard to your wives). There are a number of women besides her and if you ask that maidservant (Barira) she will tell you the truth. So, Allah's Messenger (ﷺ) called Bailra and said: Barira, did you see anything in 'A'isha which can cause doubt about her? Barira said: By Him Who sent thee with the truth, I have seen nothing objectionable in her but only this much that she is a young girl and she goes to sleep while kneading the flour and the lamb eats that. Thereupon Allah's Messenger (ﷺ) mounted the pulpit and sought vindication against 'Abdullah b. Ubayy b. Salul, and he further said: Who would exonerate me from imputations of that person who has troubled (me) in regard to my family? By Allah, I find nothing in my wife but goodness and the person whom the people have mentioned in this

connection is, according to my knowledge, a thoroughly pious person, and he did never get into my house but along with me. Sa'd b. Mu'adh stood up and said: Allah's Messenger, I defend your honour against him. If he belong to the tribe of Aus we would strike his neck and if he belongs to the tribe of our brother Khazraj and you order us we would comply with your order. Then Sa'd b. 'Ubada stood up. He was chief of the Khazraj tribe. He was otherwise a pioas man but he had some what tribal partisanship in him and he said to Sa'd b. Mu'adh: By the everlasting existence of Allah. you are not stating the fact, you will not be able to kill him and you will not have the power to do so. Thereupon, Usaid b. Hudair stood up, and he was the first cousin of Sa'd b. Mu'adh and said to Sa'd b. 'Ubada: By the everlasting existence of Allah, you are not stating the fact. We would kill him. You are a hypocrite and so you argue in defence of the hypocrites, and thus both the tribes Aus and Khazraj were flared up, until they were about to fall upon one another and Allah's Messenger (ﷺ) kept standing upon the pulpit and Allah's Messenger (ﷺ) tried to subside their anger until they became silent and thus there was silence. 'A'isha further reported: I spent the whole day in weeping and even the night and could not have a wink of sleep even next night. My parents thought that this constant weeping of mine would break my heart. I wept and they sat beside me. In the meanwhile a woman of the Ansar came to see me. I permitted her to see me and she also began to weep. And we were in this very state that Allah's Messenger (ﷺ) came and he greeted me and then sat down. He had never sat with me since a month when this rumour was afloat, and there was no revelation (to clarity) my case. Allah's Messenger (ﷺ) recited Tashahhud (there is no god but Allah and Muhammad is His Apostle) and then said: Coming to the point, 'A'isha, this is what has reached me about you and if you are innocent, Allah would Himself vindicate your honour, and if accidentally there has been a lapse on your part sock forgiveness of Allah; He will pardon thee for when a servant makes a confession of his fault and turns (to Him) penitently, Allah also turns to him (mercifully) accepting his repentance. When Allah's Messenger (ﷺ) talked, my tears dried up and not even a single drop of tear was perceived by me (rolling out of my eyes). I said to my father: You give a reply to Allah's Messenger (ﷺ) on my behalf. He said: By Allah, I do not know what I should say to Allah's Messenger (ﷺ). I then said to my mother: Give a reply to Allah's Messenger (ﷺ) on my behalf, but she said: By Allah, I do not know what I should say to Allah's Messenger (ﷺ). I was a small girl at that time and I had not read much of the Qur'an (but I said): By Allah, I perceive that you have heard about this and it has settled down in your mind and you have taken it to be true, so if I say to you that I am quite innocent, and Allah knows that I am innocent, you would never believe me to be true, and if I confess to (the alleged) lapse before you, whereas Allah knows that I am completely innocent (and I have not committed this sin at all), in that case You will take me to be true and, by Allah, I, therefore, find no other alternative for me and for you except that what the father of Yousuf said:, (My course is) comely patience. And Allah it is Whose help is to be sought for in that (predicament) which ye describe" (xii 18). After this I turned my face to the other side and lay down on my bed. By Allah, I was fully aware of this fact that I was innocent but I did not expect that Allah would descend Wahy Matlu (Qur'anic Wahy) in my case as I did not think myself so much important that Allah, the Exalted and Glorious, would speak in this matter in words to be recited. I only hoped that Allah would in vision give an indication of my innocence to Allah's Messenger (ﷺ) during his sleep. And, by Allah, Allah's Messenger (ﷺ) had not moved an inch from where he had been sitting and none from the members of my family had gone that Allah, the Exalted and Glorious, descended revelation upon Allah's Messenger (ﷺ) there and then and he felt the burden which he used to feel at the time of receiving revelation. He began to perspire because of the burden of words of Allah as they descended upon him even during the winter season and there fell the drops of his sweat like silvery beads. When this state of receiving revelation was over, the Messenger of Allah (ﷺ) smiled and the first words which he spoke to me were that he said: 'A'isha, there is glad tidings for you. Verily, Allah has vindicated your honour, and

my mother who had been standing by me said: Get up (and thank him, i. e. the Holy Prophet). I said: By Allah, I shall not thank him and laud him but Allah Who has descended revelation vindicating my honour. She ('A'isha) said: Allah, the Exalted and Glorious, revealed:" 'Verily, those who spread the slander are a gang among you" (and) ten (subsequent) verses in regard to my innocence. She further said: Abu Bakr used to give to Mistah (some stipend) as a token of kinship with him and for his poverty and he (Abu Bakr) said: By Allah, now I would not spend anything for him. 'A'isha said: It was upon this that Allah the Exalted and Glorious revealed this verse:" And let not those who possess dignity and ease among you swear to give to the near of the kin" up to" Yearn ye not that Allah may forgive you?" Hibban b. Musa' said that 'Abdullah b. Mubarak used to say: It is a verse contained in the Book which most (eminently) brightens the hope. Abu Bakr said: By Allah, I wish that Allah should pardon me. I shall never stop this stipend. So he continued to give him the stipend which he had withdrawn. 'A'isha said that Allah's Messenger (way peace be upon him) asked Zainab, daughter of Jahsh, the wife of Allah's Apostle (ﷺ), about me what she knew or what she had seen in me, and she said: Allah's Messenger, I shall not say anything without hearing (with my ears) and seeing with my eyes. By Allah, I find nothing in her but goodness. (And she stated this in spite of the fact) that she was the only lady who amongst the wives of Allah's Apostle (ﷺ) used to vie with me but Allah saved her in bringing false allegation against me because of her God-consciousness. Her sister Hamna bint Jahsh, however, opposed her and she was undone along with others.

حَدَّثَنَا حَبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ، الأَيْلِيُّ ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ رَافِعٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، وَالسِّيَاقُ، حَدِيثُ مَعْمَرٍ مِنْ رِوَايَةِ عَبْدٍ وَابْنِ رَافِعٍ قَالَ يُونُسُ وَمَعْمَرٌ جَمِيعًا عَنِ الزُّهْرِيِّ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَعَلْقَمَةُ بْنِ وَقَّاصٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا وَبَعْضُهُمْ كَانَ أَوْعَى لِحَدِيثِهَا مِنْ بَعْضٍ وَأَثْبَتَ اقْتِصَاصًا وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا ذَكَرُوا أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَعَهُ - قَالَتْ عَائِشَةُ - فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَذَلِكَ بَعْدَ مَا أُنْزِلَ الْحِجَابُ فَأَنَا أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ مَسِيرَنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ غَزْوِهِ وَقَفَلَ وَدَنَوْنَا مِنَ الْمَدِينَةِ آذَنَ لَيْلَةً بِالرَّحِيلِ فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي مِنْ جَزْعِ ظَفَارِ قَدِ انْقَطَعَ فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَحَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِيَ الَّذِي كُنْتُ أَرْكَبُ وَهُمْ يَحْسَبُونَ أَنِّي فِيهِ - قَالَتْ - وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يُهَبَّلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ إِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ الْقَوْمُ ثِقَلَ الْهَوْدَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ فَبَعَثُوا الْجَمَلَ وَسَارُوا وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلاَ مُجِيبٌ فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ فِيهِ وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَىَّ فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ قَدْ عَرَّسَ مِنْ وَرَاءِ الْجَيْشِ فَادَّلَجَ فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِي فَعَرَفَنِي حِينَ رَآنِي وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابُ عَلَىَّ فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي وَوَاللَّهِ

مَا يُكَلِّمُنِي كَلِمَةً وَلاَ سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ حَتَّى أَنَاخَ رَاحِلَتَهُ فَوَطِئَ عَلَى يَدِهَا فَرَكِبْتُهَا فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَ مَا نَزَلُوا مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي وَكَانَ الَّذِي تَوَلَّى كِبْرَهُ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ فَقَدِمْنَا الْمَدِينَةَ فَاشْتَكَيْتُ حِينَ قَدِمْنَا الْمَدِينَةَ شَهْرًا وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الإِفْكِ وَلاَ أَشْعُرُ بِشَىْءٍ مِنْ ذَلِكَ وَهُوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لاَ أَعْرِفُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي إِنَّمَا يَدْخُلُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَيُسَلِّمُ ثُمَّ يَقُولُ " كَيْفَ تِيكُمْ " . فَذَاكَ يَرِيبُنِي وَلاَ أَشْعُرُ بِالشَّرِّ حَتَّى خَرَجْتُ بَعْدَ مَا نَقِهْتُ وَخَرَجَتْ مَعِي أُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ وَهُوَ مُتَبَرَّزُنَا وَلاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي التَّنَزُّهِ وَكُنَّا نَتَأَذَّى بِالْكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ وَهِيَ بِنْتُ أَبِي رُهْمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ وَأُمُّهَا ابْنَةُ صَخْرِ بْنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ وَابْنُهَا مِسْطَحُ بْنُ أُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُهْمٍ قِبَلَ بَيْتِي حِينَ فَرَغْنَا مِنْ شَأْنِنَا فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ تَعِسَ مِسْطَحٌ . فَقُلْتُ لَهَا بِئْسَ مَا قُلْتِ أَتَسُبِّينَ رَجُلاً قَدْ شَهِدَ بَدْرًا . قَالَتْ أَىْ هَنْتَاهُ أَوَلَمْ تَسْمَعِي مَا قَالَ قُلْتُ وَمَاذَا قَالَ قَالَتْ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي فَلَمَّا رَجَعْتُ إِلَى بَيْتِي فَدَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ ثُمَّ قَالَ " كَيْفَ تِيكُمْ " . قُلْتُ أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوَىَّ قَالَتْ وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَتَيَقَّنَ الْخَبَرَ مِنْ قِبَلِهِمَا . فَأَذِنَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَجِئْتُ أَبَوَىَّ فَقُلْتُ لأُمِّي يَا أُمَّتَاهْ مَا يَتَحَدَّثُ النَّاسُ فَقَالَتْ يَا بُنَيَّةُ هَوِّنِي عَلَيْكِ فَوَاللَّهِ لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ وَضِيئَةٌ عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا ضَرَائِرُ إِلاَّ كَثَّرْنَ عَلَيْهَا - قَالَتْ - قُلْتُ سُبْحَانَ اللَّهِ وَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا قَالَتْ فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ ثُمَّ أَصْبَحْتُ أَبْكِي وَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْىُ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ - قَالَتْ - فَأَمَّا أُسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدِّ فَقَالَ يَا رَسُولَ اللَّهِ هُمْ أَهْلُكَ وَلاَ نَعْلَمُ إِلاَّ خَيْرًا . وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصْدُقْكَ - قَالَتْ - فَدَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم بَرِيرَةَ فَقَالَ " أَىْ بَرِيرَةُ هَلْ رَأَيْتِ مِنْ شَىْءٍ يَرِيبُكِ مِنْ عَائِشَةَ " . قَالَتْ لَهُ بَرِيرَةُ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَغْمِصُهُ عَلَيْهَا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ تَنَامُ عَنْ عَجِينِ أَهْلِهَا فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ - قَالَتْ - فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أُبَىٍّ ابْنِ سَلُولَ - قَالَتْ - فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ " يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَ أَذَاهُ فِي أَهْلِ بَيْتِي فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا وَلَقَدْ ذَكَرُوا رَجُلاً مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي " . فَقَامَ سَعْدُ بْنُ مُعَاذٍ الأَنْصَارِيُّ فَقَالَ أَنَا أَعْذِرُكَ مِنْهُ يَا رَسُولَ اللَّهِ إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ وَإِنْ كَانَ مِنْ إِخْوَانِنَا الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ - قَالَتْ - فَقَامَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْخَزْرَجِ وَكَانَ رَجُلاً صَالِحًا وَلَكِنِ اجْتَهَلَتْهُ الْحَمِيَّةُ فَقَالَ لِسَعْدِ بْنِ مُعَاذٍ كَذَبْتَ لَعَمْرُ اللَّهِ لاَ تَقْتُلُهُ وَلاَ تَقْدِرُ عَلَى قَتْلِهِ . فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَهُوَ ابْنُ عَمِّ سَعْدِ بْنِ مُعَاذٍ فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ كَذَبْتَ لَعَمْرُ اللَّهِ لَنَقْتُلَنَّهُ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ فَثَارَ الْحَيَّانِ الأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَائِمٌ عَلَى الْمِنْبَرِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ - قَالَتْ - وَبَكَيْتُ يَوْمِي

ذَلِكَ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ ثُمَّ بَكَيْتُ لَيْلَتِي الْمُقْبِلَةَ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ وَأَبَوَاىَ يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي اسْتَأْذَنَتْ عَلَىَّ امْرَأَةٌ مِنَ الأَنْصَارِ فَأَذِنْتُ لَهَا فَجَلَسَتْ تَبْكِي - قَالَتْ - فَبَيْنَا نَحْنُ عَلَى ذَلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَلَّمَ ثُمَّ جَلَسَ - قَالَتْ - وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ لِي مَا قِيلَ وَقَدْ لَبِثَ شَهْرًا لاَ يُوحَى إِلَيْهِ فِي شَأْنِي بِشَىْءٍ - قَالَتْ - فَتَشَهَّدَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ جَلَسَ ثُمَّ قَالَ " أَمَّا بَعْدُ يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذَا وَكَذَا فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبٍ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ " . قَالَتْ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً فَقُلْتُ لأَبِي أَجِبْ عَنِّي رَسُولَ اللَّهِ صلى الله عليه وسلم فِيمَا قَالَ . فَقَالَ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ لأُمِّي أَجِيبِي عَنِّي رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَقُلْتُ وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ إِنِّي وَاللَّهِ لَقَدْ عَرَفْتُ أَنَّكُمْ قَدْ سَمِعْتُمْ بِهَذَا حَتَّى اسْتَقَرَّ فِي نُفُوسِكُمْ وَصَدَّقْتُمْ بِهِ فَإِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لاَ تُصَدِّقُونِي بِذَلِكَ وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لَتُصَدِّقُونَنِي وَإِنِّي وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ كَمَا قَالَ أَبُو يُوسُفَ فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ . قَالَتْ ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَى فِرَاشِي - قَالَتْ - وَأَنَا وَاللَّهِ حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ وَأَنَّ اللَّهَ مُبَرِّئِي بِبَرَاءَتِي وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنْ يُنْزَلَ فِي شَأْنِي وَحْىٌ يُتْلَى وَلَشَأْنِي كَانَ أَحْقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ فِيَّ بِأَمْرٍ يُتْلَى وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا قَالَتْ فَوَاللَّهِ مَا رَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَجْلِسَهُ وَلاَ خَرَجَ مِنْ أَهْلِ الْبَيْتِ أَحَدٌ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ صلى الله عليه وسلم فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ عِنْدَ الْوَحْىِ حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِي الْيَوْمِ الشَّاتِ مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ - قَالَتْ - فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ يَضْحَكُ فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ " أَبْشِرِي يَا عَائِشَةُ أَمَّا اللَّهُ فَقَدْ بَرَّأَكِ " . فَقَالَتْ لِي أُمِّي قُومِي إِلَيْهِ فَقُلْتُ وَاللَّهِ لاَ أَقُومُ إِلَيْهِ وَلاَ أَحْمَدُ إِلاَّ اللَّهَ هُوَ الَّذِي أَنْزَلَ بَرَاءَتِي - قَالَتْ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ} عَشْرَ آيَاتٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلاَءِ الآيَاتِ بَرَاءَتِي - قَالَتْ - فَقَالَ أَبُو بَكْرٍ وَكَانَ يُنْفِقُ عَلَى مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ وَاللَّهِ لاَ أُنْفِقُ عَلَيْهِ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ{ وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى}إِلَى قَوْلِهِ { أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ} قَالَ حِبَّانُ بْنُ مُوسَى قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ هَذِهِ أَرْجَى آيَةٍ فِي كِتَابِ اللَّهِ . فَقَالَ أَبُو بَكْرٍ وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي . فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ وَقَالَ لاَ أَنْزِعُهَا مِنْهُ أَبَدًا . قَالَتْ عَائِشَةُ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ صلى الله عليه وسلم عَنْ أَمْرِي " مَا عَلِمْتِ أَوْ مَا رَأَيْتِ " . فَقَالَتْ يَا رَسُولَ اللَّهِ أَحْمِي سَمْعِي وَبَصَرِي وَاللَّهِ مَا عَلِمْتُ إِلاَّ خَيْرًا . قَالَتْ عَائِشَةُ وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم فَعَصَمَهَا اللَّهُ بِالْوَرَعِ وَطَفِقَتْ أُخْتُهَا حَمْنَةُ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ . قَالَ الزُّهْرِيُّ فَهَذَا مَا انْتَهَى إِلَيْنَا مِنْ أَمْرِ هَؤُلاَءِ الرَّهْطِ . وَقَالَ فِي حَدِيثِ يُونُسَ احْتَمَلَتْهُ الْحَمِيَّةُ .

Reference : Sahih Muslim 2770 a
In-book reference : Book 50, Hadith 65
USC-MSA web (English) reference : Book 37, Hadith 6673

(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri through other chains of transmitters but with a slight variation of wording. In the hadith transmitters on the authority of 'Urwa, there is an addition of these words:

" 'A'isha did not like that Hassan should be rebuked in her presence and she used to say: It was he who wrote this verse also:" 'Verily, my father and my mother and my honour, those are all meant for defending the honour of Muhammad against you." And 'Urwa further reported that 'A'isha said: By Allah, the person, about whom the allegation was trade used to say: Hallowed be Allah, by One, in Whose hand is my life, I have never unveiled any woman, and then he die, & as a martyr in the cause of Allah, and in the narration transmitted on the authority of Ya'qub b. Ibrahim., the word is Mu'irin and in the narration transmitted on the'authority of 'Abd al-Razzaq it is Mughirin. 'Abd b. Humaid said: I said to 'Abd al-Razzaq: What does this word Mughirin mean? And he said: Al-waghra means intense heat.

وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، بْنِ كَيْسَانَ كِلاَهُمَا عَنِ الزُّهْرِيِّ، . بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ بِإِسْنَادِهِمَا . وَفِي حَدِيثِ فُلَيْحٍ اجْتَهَلَتْهُ الْحَمِيَّةُ كَمَا قَالَ مَعْمَرٌ . وَفِي حَدِيثِ صَالِحٍ احْتَمَلَتْهُ الْحَمِيَّةُ . كَقَوْلِ يُونُسَ وَزَادَ فِي حَدِيثِ صَالِحٍ قَالَ عُرْوَةُ كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ وَتَقُولُ فَإِنَّهُ قَالَ فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ وَزَادَ أَيْضًا قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ وَاللَّهِ إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ سُبْحَانَ اللَّهِ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَى قَطُّ . قَالَتْ ثُمَّ قُتِلَ بَعْدَ ذَلِكَ شَهِيدًا فِي سَبِيلِ اللَّهِ . وَفِي حَدِيثِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ مُوعِرِينَ فِي نَحْرِ الظَّهِيرَةِ وَقَالَ عَبْدُ الرَّزَّاقِ مُوغِرِينَ . قَالَ عَبْدُ بْنُ حُمَيْدٍ قُلْتُ لِعَبْدِ الرَّزَّاقِ مَا قَوْلُهُ مُوغِرِينَ قَالَ الْوَغْرَةُ شِدَّةُ الْحَرِّ .

Reference	: Sahih Muslim 2770 b
In-book reference	: Book 50, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 37, Hadith 6674

'A'Isha reported:

When I came under discussion what the people had to say about me, Allah's Messenger (ﷺ) stood up for delivering an address and he recited tashahhud (I bear witness to the fact that iheie is no god but Allah) and praised Allah, lauded Him what He rightly deserves and then said: Coming to the point. Give me an advice about them who have brought false charge about my family. By Allah, I know no evil in the members of my family and the person in connection with whom the false charge is being levelled, I know no evil in him too. And he never entered my house but in my presence and when I was away on a journey, he remained with me even in that. The rest of the hadith is the same but with this change that Allah's Messenger (ﷺ) came to my house and asked my maidservant and she said: By Allah, I know no fault in her but this that she sleeps, and goat comes and eats the kneaded flour. Some of the Companions (of the Holy Prophet) scolded her and said: State the fact before Allah's Messenger (ﷺ) and they even made a pointed reference (to this incident). She said: gallowed be Allah. By Allah, I know about her as does the jeweller know about the pure piece of gold. And when this news reached the person in connection with whom the allegation was made he said: Hallowed be Allah. By Allah, I have never unveiled any woman. 'A'isha said: He fell as a martyr in the cause of Allah, and there is this addition in this hadith that the people who had brought false allegation amongst them were Mistah and Hamna and Hassan. And so far as the hypocrite 'Abdullah b. Ubayy is concerned, he was one who tried his best to gather the false news and then gave them the wind. And he was in fact a fabricator and there was Hamna, daughter of Jahsh with him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم خَطِيبًا فَتَشَهَّدَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ " أَمَّا بَعْدُ أَشِيرُوا عَلَىَّ فِي أُنَاسٍ أَبَنُوا أَهْلِي وَايْمُ اللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ وَأَبَنُوهُمْ بِمَنْ وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلاَ دَخَلَ بَيْتِي قَطُّ إِلاَّ وَأَنَا حَاضِرٌ وَلاَ غِبْتُ فِي سَفَرٍ إِلاَّ غَابَ مَعِي " . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ وَفِيهِ وَلَقَدْ دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَيْتِي فَسَأَلَ جَارِيَتِي فَقَالَتْ وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا عَيْبًا إِلاَّ أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ عَجِينَهَا أَوْ قَالَتْ خَمِيرَهَا - شَكَّ هِشَامٌ - فَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ اصْدُقِي رَسُولَ اللَّهِ صلى الله عليه وسلم حَتَّى أَسْقَطُوا لَهَا بِهِ فَقَالَتْ سُبْحَانَ اللَّهِ وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلاَّ مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الأَحْمَرِ . وَقَدْ بَلَغَ الأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ فَقَالَ سُبْحَانَ اللَّهِ وَاللَّهِ مَا كَشَفْتُ عَنْ كَنَفِ أُنْثَى قَطُّ . قَالَتْ عَائِشَةُ وَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ . وَفِيهِ أَيْضًا مِنَ الزِّيَادَةِ وَكَانَ الَّذِينَ تَكَلَّمُوا بِهِ مِسْطَحٌ وَحَمْنَةُ وَحَسَّانُ وَأَمَّا الْمُنَافِقُ عَبْدُ اللَّهِ بْنُ أُبَىٍّ فَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ وَحَمْنَةُ .

Reference : Sahih Muslim 2770 c
In-book reference : Book 50, Hadith 67
USC-MSA web (English) reference : Book 37, Hadith 6675
(deprecated numbering scheme)

(11) Chapter: Exoneration Of The Prophet's Concubine

(11) باب بَرَاءَةِ حَرَمِ النَّبِيِّ صلى الله عليه وسلم مِنَ الرِّيبَةِ

Anas reported that a person was charged with fornication with the slavegirl of Allah's Messenger (ﷺ). Thereupon Allah's Messenger (ﷺ) said to 'Ali:

Go and strike his neck. 'Ali came to him and he found him in a well making his body cool. 'Ali said to him: Come out, and as he took hold of his hand and brought him out, he found that his sexual organ had been cut. Hadrat 'Ali refrained from striking his neck. He came to Allah's Apostle (ﷺ) and said: Allah's Messenger, he has not even the sexual organ with him.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، كَانَ يُتَّهَمُ بِأُمِّ وَلَدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَلِيٍّ " اذْهَبْ فَاضْرِبْ عُنُقَهُ " . فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكِيٍّ يَتَبَرَّدُ فِيهَا فَقَالَ لَهُ عَلِيٌّ اخْرُجْ . فَنَاوَلَهُ يَدَهُ فَأَخْرَجَهُ فَإِذَا هُوَ مَجْبُوبٌ لَيْسَ لَهُ ذَكَرٌ فَكَفَّ عَلِيٌّ عَنْهُ ثُمَّ أَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ لَمَجْبُوبٌ مَا لَهُ ذَكَرٌ

Reference : Sahih Muslim 2771
In-book reference : Book 50, Hadith 68
USC-MSA web (English) reference : Book 37, Hadith 6676
(deprecated numbering scheme)

51 - The Book on Characteristics of The Hypocrites And Rulings Concerning Them (2772 - 2784)

كتاب صفات المنافقين وأحكامهم

Zaid b. Arqam reported:

We set out on a journey along with Allah's Messenger (ﷺ) in which we faced many hardships. 'Abdullah b. Ubayy said to his friends: Do not give what you have in your possession to those who are with Allah's Messenger (ﷺ) until they desert him. Zubair said: That is the reciting of that person who recited as min haulahu (from around him) and the other reciting is man haulahia (who are around him). And in this case when we would return to Medina the honourable would drive out the meaner therefrom (lxiv. 8). I came to Allah's Apostle (ﷺ) and informed him about that and he sent someone to 'Abdullah b. Ubayy and he asked him whether he had said that or not. He took an oath to the fact that he had not done that and told that it was Zaid who had stated a lie to Allah's Messenger (ﷺ). Zaid said: I was much perturbed because of this until this verse was revealed attesting my truth:" When the hypocrites come" (lxiii. 1). Allah's Apostle (ﷺ) then called them in order to seek forgiveness for them, but they turned away their heads as if they were hooks of wood fixed in the wall (lxiii. 4), and they were in fact apparently good-looking persons.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ، أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ، يَقُولُ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ لأَصْحَابِهِ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ . قَالَ زُهَيْرٌ وَهِيَ قِرَاءَةُ مَنْ خَفَضَ حَوْلَهُ . وَقَالَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ - قَالَ - فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ بِذَلِكَ فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَىٍّ فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ فَقَالَ كَذَبَ زَيْدٌ رَسُولَ اللَّهِ صلى الله عليه وسلم - قَالَ - فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ حَتَّى أَنْزَلَ اللَّهُ تَصْدِيقِي { إِذَا جَاءَكَ الْمُنَافِقُونَ} قَالَ ثُمَّ دَعَاهُمُ النَّبِيُّ صلى الله عليه وسلم لِيَسْتَغْفِرَ لَهُمْ - قَالَ - فَلَوَّوْا رُءُوسَهُمْ . وَقَوْلُهُ { كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ} وَقَالَ كَانُوا رِجَالاً أَجْمَلَ شَىْءٍ .

Reference : Sahih Muslim 2772
In-book reference : Book 51, Hadith 1
USC-MSA web (English) reference : Book 38, Hadith 6677
(deprecated numbering scheme)

Jabir reported Allah's Apostle (ﷺ) came to the grave of 'Abdullah b. Ubayy, brought him out from that, placed him on his knee and put his saliva in his mouth and shrouded him in his own shirt and Allah knows best.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدَةَ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ أَتَى النَّبِيُّ صلى الله عليه وسلم قَبْرَ عَبْدِ اللَّهِ بْنِ أُبَىٍّ فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ فَاللَّهُ أَعْلَمُ .

Reference : Sahih Muslim 2773 a
In-book reference : Book 51, Hadith 2

USC-MSA web (English) reference : Book 38, Hadith 6678
(deprecated numbering scheme)

Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) came to the grave of 'Abdullah b. Ubayy as he was placed in that. The rest of the hadith is the same.

حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الأَزْدِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ جَاءَ النَّبِيُّ صلى الله عليه وسلم إِلَى عَبْدِ اللَّهِ بْنِ أُبَىٍّ بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ ‏.‏ فَذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ ‏.‏

Reference : Sahih Muslim 2773 b
In-book reference : Book 51, Hadith 3
USC-MSA web (English) reference : Book 38, Hadith 6679
(deprecated numbering scheme)

Ibn 'Umar reported that when 'Abdullah b. Ubayy b. Salul died. His son 'Abdullah b. 'Abdullah (b. Ubayy) came to Allah's Messenger (ﷺ) and begged him that he should give him his shirt which he would use as a coffin for his father, he gave him that. He then begged that he should conduct funeral prayer for him. Allah's Messenger (ﷺ) had hardly got up to observe the prayer for him that 'Umar stood up and caught hold of the garment of Allah's Messenger (ﷺ) and said:

Allah's Messenger, are you going to conduct prayer for this man, whereas Allah has forbidden you to offer prayer for him? Thereupon Allah's Messenger (ﷺ) said: Allah has given me an option as He has said:" You may beg pardon for them or you may not beg pardon for them, and even if you beg pardon for them, seventy times" (ix. 80), and I am going to make an addition to the seventy. He was a hypocrite and Allah's Messenger (ﷺ) offered prayer for him and Allah, the Exalted and Glorious, revealed this verse:" Do not offer prayer for any one of them at all and do not stand upon their graves for (offering prayer over them)" (ix. 84).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فِيهِ أَبَاهُ فَأَعْطَاهُ ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ عَلَيْهِ فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً وَسَأَزِيدُهُ عَلَى سَبْعِينَ ‏"‏ ‏.‏ قَالَ إِنَّهُ مُنَافِقٌ ‏.‏ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ‏{‏ وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ‏}‏

Reference : Sahih Muslim 2774 a
In-book reference : Book 51, Hadith 4
USC-MSA web (English) reference : Book 38, Hadith 6680
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah with the same chain of transmitters but with this addition:

" He then abandoned offering (funeral) prayer for them."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ نَحْوَهُ وَزَادَ قَالَ فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ ‏.‏

Reference : Sahih Muslim 2774 b

In-book reference : Book 51, Hadith 5
USC-MSA web (English) reference : Book 38, Hadith 6681
(deprecated numbering scheme)

Ibn Mas'ud reported that there gathered near the House three persons amongst whom two were Quraishi and one was a Thaqafi or two were Thaqafis and one was a Quraishi. They lacked understanding but wore more flesh. One of them said:

Do you think that Allah hears as we speak? The other one said: He does hear when we speak loudly and He does not hear when we speak in undertones, and still the other one said: If He listens when we speak loudly, He also listens when we speak in undertones. It was on this occasion that this verse was revealed:" You did not conceal yourselves lest your ears, your eyes and your skins would stand witness against you" (xli. 22).

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي، مَعْمَرٍ عَنِ ابْنِ مَسْعُودٍ، قَالَ اجْتَمَعَ عِنْدَ الْبَيْتِ ثَلاَثَةُ نَفَرٍ قُرَشِيَّانِ وَثَقَفِيٌّ أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ قَلِيلٌ فِقْهُ قُلُوبِهِمْ كَثِيرٌ شَحْمُ بُطُونِهِمْ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ اللَّهَ يَسْمَعُ مَا نَقُولُ وَقَالَ الآخَرُ يَسْمَعُ إِنْ جَهَرْنَا وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا وَقَالَ الآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَهُوَ يَسْمَعُ إِذَا أَخْفَيْنَا . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ} الآيَةَ .

Reference : Sahih Muslim 2775 a
In-book reference : Book 51, Hadith 6
USC-MSA web (English) reference : Book 38, Hadith 6682
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah through another chain of transmitters.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي سُلَيْمَانُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ، ح

وَقَالَ حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، بِنَحْوِهِ .

Reference : Sahih Muslim 2775 b
In-book reference : Book 51, Hadith 7
USC-MSA web (English) reference : Book 38, Hadith 6683
(deprecated numbering scheme)

Zaid b. Thabit reported that Allah's Apostle (ﷺ) set out for Uhud. Some of those persons who were with them came back. The Companions of Allah's Apostle (ﷺ) were divided in two groups. One group said:

We would kill them, and the other one said: No, this should not be done, and it was on this occasion that this verse was revealed:" Why should you, then, be two parties in relation to hypocrites?" (iv. 88).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، - وَهُوَ ابْنُ ثَابِتٍ - قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ إِلَى أُحُدٍ فَرَجَعَ نَاسٌ مِمَّنْ كَانَ مَعَهُ فَكَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فِيهِمْ فِرْقَتَيْنِ قَالَ بَعْضُهُمْ نَقْتُلُهُمْ . وَقَالَ بَعْضُهُمْ لاَ . فَنَزَلَتْ { فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ}

Reference : Sahih Muslim 2776 a
In-book reference : Book 51, Hadith 8
USC-MSA web (English) reference : Book 38, Hadith 6684

(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا غُنْدَرٌ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 2776 b
In-book reference : Book 51, Hadith 9
USC-MSA web (English) reference : Book 38, Hadith 6685
(deprecated numbering scheme)

Abu Sa'id Khudri reported that during the lifetime of Allah's Messenger (ﷺ) the hypocrites behaved in this way that when Allah's Apostle (ﷺ) set out for a battle, they kept themselves behind, and they became happy that they had managed to sit in the house contrary to (the act of) Allah's Messenger (ﷺ), and when Allah's Apostle (may peace he upon him) came back, they put forward excuses and took oath and wished that people should laud them for the deeds which they had not done. It was on this occasion that this verse was revealed:

" Think not that those who exult in what they have done, and love to be praised for what they have not done-think not them to be safe from the chastisement; and for them is a painful chastisement" (iii. 18).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ، قَالاَ حَدَّثَنَا ابْنُ أَبِي، مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، الْخُدْرِيِّ أَنَّ رِجَالاً، مِنَ الْمُنَافِقِينَ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانُوا إِذَا خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ وَفَرِحُوا بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِذَا قَدِمَ النَّبِيُّ صلى الله عليه وسلم اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَنَزَلَتْ ‏{‏ لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ‏}‏

Reference : Sahih Muslim 2777
In-book reference : Book 51, Hadith 10
USC-MSA web (English) reference : Book 38, Hadith 6686
(deprecated numbering scheme)

Humaid b. 'Abd al-Rahman b. 'Auf reported that Marwan said to Rafi', his chamberlain, that he should go to Ibn 'Abbas and ask him:

If every one of us be punished for his being happy upon his deed and for his being praised for what he has not done, nobody would be saved from the torment. Ibn 'Abbas said: What you have to do with this verse? It has been in fact revealed in connection with the people of the Book." Then Ibn Abbas recited this verse:" When Allah took a covenant from those who had been given the Book: You shall explain it to people and shall not conceal this" (iii. 186), and then Ibn 'Abbas recited this verse:" Think not that those who exult in what they have done and love to be praised for what they have not done" (iii. 186). Ibn 'Abbas (further) said: Allah's Apostle (ﷺ) asked them about something and then they concealed that and they told him something else and they went out and they thought that they had informed him as lie had asked them and they felt happy of what they had concealed.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا حَجَّاجُ، بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَخْبَرَهُ أَنَّ مَرْوَانَ قَالَ اذْهَبْ يَا رَافِعُ - لِبَوَّابِهِ - إِلَى ابْنِ عَبَّاسٍ فَقُلْ لَئِنْ كَانَ كُلُّ امْرِئٍ

مِنَّا فَرِحَ بِمَا أَتَى وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّبًا لَنُعَذَّبَنَّ أَجْمَعُونَ ‏.‏ فَقَالَ ابْنُ عَبَّاسٍ مَا لَكُمْ وَلِهَذِهِ الآيَةِ إِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةُ فِي أَهْلِ الْكِتَابِ ‏.‏ ثُمَّ تَلاَ ابْنُ عَبَّاسٍ ‏{‏ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ‏}‏ هَذِهِ الآيَةَ وَتَلاَ ابْنُ عَبَّاسٍ ‏{‏ لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا‏}‏ وَقَالَ ابْنُ عَبَّاسٍ سَأَلَهُمُ النَّبِيُّ صلى الله عليه وسلم عَنْ شَىْءٍ فَكَتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِغَيْرِهِ فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ وَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ وَفَرِحُوا بِمَا أَتَوْا مِنْ كِتْمَانِهِمْ إِيَّاهُ مَا سَأَلَهُمْ عَنْهُ ‏.‏

Reference : Sahih Muslim 2778
In-book reference : Book 51, Hadith 11
USC-MSA web (English) reference : Book 38, Hadith 6687
(deprecated numbering scheme)

Qais reported:

I said to 'Ammar: What is your opinion about that which you have done in case (of your siding with Hadrat 'Ali)? Is it your personal opinion or something you got from Allah's Messenger (ﷺ)? 'Ammar said: We have got nothing from Allah's Messenger (ﷺ) which people at large did not get, but Hudhaifa told me that Allah's Apostle (ﷺ) had especially told him amongst his Companion, that there would be twelve hypocrites out of whom eight would not get into Paradise, until a camel would be able to pass through the needle hole. The ulcer would be itself sufficient (to kill) eight. So far as four are concerned, I do not remember what Shu'ba said about them.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسٍ، قَالَ قُلْتُ لِعَمَّارٍ أَرَأَيْتُمْ صَنِيعَكُمْ هَذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ عَلِيٍّ أَرَأْيًا رَأَيْتُمُوهُ أَوْ شَيْئًا عَهِدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ مَا عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً وَلَكِنْ حُذَيْفَةُ أَخْبَرَنِي عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ‏"‏ فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا فِيهِمْ ثَمَانِيَةٌ لاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ وَأَرْبَعَةٌ ‏"‏ ‏.‏ لَمْ أَحْفَظْ مَا قَالَ شُعْبَةُ فِيهِمْ ‏.‏

Reference : Sahih Muslim 2779 a
In-book reference : Book 51, Hadith 12
USC-MSA web (English) reference : Book 38, Hadith 6688
(deprecated numbering scheme)

Qais b. 'Ubad reported:

We said to 'Ammar: Was your fighting (on the side of 'Ali in the Battle of Siffin) a matter of your own choice or you got its hints from Allah's Messenger (ﷺ) for it, is likely for one to err in one's own discretion or was it because of any covenant that Allah's Messenger (ﷺ) got from you? He said: It was not because of any covenant that Allah's Messenger (ﷺ) got from us which he did get from other people, and he further said that Allah's Messenger (ﷺ) said:" In my Ummah." And I think that Hudhaifa reported to me and according to Ghundar (the words are) that he said: In my Ummah, there would be twelve hypocrites and they would not be admitted to Paradise and they would not smell its odour, until the camel would pass through a needle's hole. Dubaila (ulcer) would be enough to (torment them) -a kind of flame of Fire which would appear in their shoulders and it would protrude from their chest.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ قُلْنَا لِعَمَّارٍ أَرَأَيْتَ قِتَالَكُمْ أَرَأْيًا رَأَيْتُمُوهُ فَإِنَّ الرَّأْىَ يُخْطِئُ وَيُصِيبُ أَوْ عَهْدًا عَهِدَهُ إِلَيْكُمْ رَسُولُ

اللَّهِ صلى الله عليه وسلم فَقَالَ مَا عَهِدَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً . وَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ فِي أُمَّتِي " . قَالَ شُعْبَةُ وَأَحْسِبُهُ قَالَ حَدَّثَنِي حُذَيْفَةُ . وَقَالَ غُنْدَرٌ أُرَاهُ قَالَ " فِي أُمَّتِي اثْنَا عَشَرَ مُنَافِقًا لاَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ثَمَانِيَةٌ مِنْهُمْ تَكْفِيكَهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنَ النَّارِ يَظْهَرُ فِي أَكْتَافِهِمْ حَتَّى يَنْجُمَ مِنْ صُدُورِهِمْ " .

Reference : Sahih Muslim 2779 b
In-book reference : Book 51, Hadith 13
USC-MSA web (English) reference : Book 38, Hadith 6689
(deprecated numbering scheme)

Abu Tufail reported that there was a dispute between Hudhaifa and one from the people of Aqaba as it happens amongst people. He said:

I adjure you by Allah to tell me as to how many people from Aqaba were. The people said to him (Hudhaifa) to inform him as he had asked. We have been informed that they were fourteen and If you are to be counted amongst them, then they would be fifteen and I state by Allah that twelve amongst them were the enemies of Allah and of His Messenger (ﷺ) in this world. The rest of the three put forward this excuse: We did not hear the announcement of Allah's Messenger (ﷺ) and we were not aware of the intention of the people as he (the Holy Prophet) had been in the hot atmosphere. He (the Holy Prophet) then said: The water is small in quantity (at the next station). So nobody should go ahead of me, but he found people who had gone ahead of him and he cursed them on that day.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو أَحْمَدَ الْكُوفِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ، حَدَّثَنَا أَبُو الطُّفَيْلِ، قَالَ كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقَبَةِ وَبَيْنَ حُذَيْفَةَ بَعْضُ مَا يَكُونُ بَيْنَ النَّاسِ فَقَالَ أَنْشُدُكَ بِاللَّهِ كَمْ كَانَ أَصْحَابُ الْعَقَبَةِ قَالَ فَقَالَ لَهُ الْقَوْمُ أَخْبِرْهُ إِذْ سَأَلَكَ قَالَ كُنَّا نُخْبَرُ أَنَّهُمْ أَرْبَعَةَ عَشَرَ فَإِنْ كُنْتَ مِنْهُمْ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ وَأَشْهَدُ بِاللَّهِ أَنَّ اثْنَىْ عَشَرَ مِنْهُمْ حَرْبٌ لِلَّهِ وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَادُ وَعَذَرَ ثَلاَثَةً قَالُوا مَا سَمِعْنَا مُنَادِيَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ عَلِمْنَا بِمَا أَرَادَ الْقَوْمُ . وَقَدْ كَانَ فِي حَرَّةٍ فَمَشَى فَقَالَ " إِنَّ الْمَاءَ قَلِيلٌ فَلاَ يَسْبِقُنِي إِلَيْهِ أَحَدٌ " . فَوَجَدَ قَوْمًا قَدْ سَبَقُوهُ فَلَعَنَهُمْ يَوْمَئِذٍ .

Reference : Sahih Muslim 2779 c
In-book reference : Book 51, Hadith 14
USC-MSA web (English) reference : Book 38, Hadith 6690
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said:

He who climbed this hill, the hill of Murar, his sins would be obliterated as were obliterated the sins of Bani Isra'il. So the first to take their horses were the people of Banu Khazraj. Then there was a ceaseless flow of persons and Allah's Messenger (ﷺ) said to them: All of you are those who have been pardoned except the owner of a red camel. We came to him and said to him: You also come on, so that Allah's Messenger (ﷺ) may seek forgiveness for you. But he said: By Allah, so far as I am concerned, the finding of something lost is dearer to me than seeking of forgiveness for me by your companion (the Holy Prophet), and he remained busy in finding out his lost thing.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ " . قَالَ فَكَانَ أَوَّلَ مَنْ صَعِدَهَا خَيْلُنَا خَيْلُ بَنِي الْخَزْرَجِ ثُمَّ تَتَامَّ النَّاسُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَكُلُّكُمْ مَغْفُورٌ لَهُ إِلاَّ صَاحِبَ الْجَمَلِ الأَحْمَرِ " . فَأَتَيْنَاهُ

فَقُلْنَا لَهُ تَعَالَ يَسْتَغْفِرْ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ وَاللَّهِ لأَنْ أَجِدَ ضَالَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ . قَالَ وَكَانَ رَجُلٌ يَنْشُدُ ضَالَّةً لَهُ .

Reference : Sahih Muslim 2780 a
In-book reference : Book 51, Hadith 15
USC-MSA web (English) reference : Book 38, Hadith 6691
(deprecated numbering scheme)

Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying:

He who would climb this hill of Murar. The rest of the hadith is the same but with this variation that it was a desert Arab who was finding out his lost thing.

وَحَدَّثَنَاهُ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا قُرَّةُ، حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يَصْعَدُ ثَنِيَّةَ الْمُرَارِ أَوِ الْمَرَارِ " . بِمِثْلِ حَدِيثِ مُعَاذٍ غَيْرَ أَنَّهُ قَالَ وَإِذَا هُوَ أَعْرَابِيٌّ جَاءَ يَنْشُدُ ضَالَّةً لَهُ .

Reference : Sahih Muslim 2780 b
In-book reference : Book 51, Hadith 16
USC-MSA web (English) reference : Book 38, Hadith 6692
(deprecated numbering scheme)

Anas b. Malik reported:

There was a person amongst us who belonged to the tribe of Bani Najjar and he recited Sura al-Baqarah and Surat Al-i-'Imran and he used to transcribe for Allah's Messenger (ﷺ). He ran away as a rebel and joined the People of the Book. They gave it much importance and said: He is the person who used to transcribe for Muhammad and they were much pleased with him. Time rolled on that Allah caused his death. They dug the grave and buried him therein, but they found to their surprise that the earth had thrown him out over the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. At last they left him unburied.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا سُلَيْمَانُ، - وَهُوَ ابْنُ الْمُغِيرَةِ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ مِنَّا رَجُلٌ مِنْ بَنِي النَّجَّارِ قَدْ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَانْطَلَقَ هَارِبًا حَتَّى لَحِقَ بِأَهْلِ الْكِتَابِ - قَالَ - فَرَفَعُوهُ قَالُوا هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ فَأُعْجِبُوا بِهِ فَمَا لَبِثَ أَنْ قَصَمَ اللَّهُ عُنُقَهُ فِيهِمْ فَحَفَرُوا لَهُ فَوَارَوْهُ فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا ثُمَّ عَادُوا فَحَفَرُوا لَهُ فَوَارَوْهُ فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا ثُمَّ عَادُوا فَحَفَرُوا لَهُ فَوَارَوْهُ فَأَصْبَحَتِ الأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا فَتَرَكُوهُ مَنْبُوذًا .

Reference : Sahih Muslim 2781
In-book reference : Book 51, Hadith 17
USC-MSA web (English) reference : Book 38, Hadith 6693
(deprecated numbering scheme)

Jabir reported that Allah's Messenger (ﷺ) came back from a journey and as he was near Medina, there was such a violent gale that the mountain seemed to be pressed. Allah's Messenger (ﷺ) said:

This wind has perhaps been made to blow for the death of a hypocrite, and as he reached Medina a notorious hypocrite from amongst the hypocrites had died.

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا حَفْصٌ، - يَعْنِي ابْنَ غِيَاثٍ - عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدِمَ مِنْ سَفَرٍ فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ هَاجَتْ رِيحٌ شَدِيدَةٌ تَكَادُ أَنْ تَدْفِنَ الرَّاكِبَ فَزَعَمَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بُعِثَتْ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ " . فَلَمَّا قَدِمَ الْمَدِينَةَ فَإِذَا مُنَافِقٌ عَظِيمٌ مِنَ الْمُنَافِقِينَ قَدْ مَاتَ .

Reference : Sahih Muslim 2782
In-book reference : Book 51, Hadith 18
USC-MSA web (English) reference : Book 38, Hadith 6694
(deprecated numbering scheme)

Iyas reported on the authority of his father:

We went along with Allah's Messenger (ﷺ) to visit a person suffering from fever. When I placed my hand upon him, I said: By Allah, I have never seen, till this day, a person running higher temperature than he. Thereupon Allah's Apostle (ﷺ), turning his face to his companions, said: May I not inform you of a severer temperature than this which these two persons would run on the Day of Resurrection? And they were two hypocrites riding upon the camel turning their back towards (the Muslims).

حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا أَبُو مُحَمَّدٍ النَّضْرُ بْنُ مُحَمَّدِ بْنِ، مُوسَى الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ، حَدَّثَنَا إِيَاسٌ، حَدَّثَنِي أَبِي قَالَ، عُدْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم رَجُلاً مَوْعُوكًا - قَالَ - فَوَضَعْتُ يَدِي عَلَيْهِ فَقُلْتُ وَاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ رَجُلاً أَشَدَّ حَرًّا . فَقَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " أَلاَ أُخْبِرُكُمْ بِأَشَدَّ حَرًّا مِنْهُ يَوْمَ الْقِيَامَةِ هَذَيْنِكَ الرَّجُلَيْنِ الرَّاكِبَيْنِ الْمُقَفِّيَيْنِ " . لِرَجُلَيْنِ حِينَئِذٍ مِنْ أَصْحَابِهِ .

Reference : Sahih Muslim 2783
In-book reference : Book 51, Hadith 19
USC-MSA web (English) reference : Book 38, Hadith 6695
(deprecated numbering scheme)

Ibn Umar reported Allah's Apostle (ﷺ) as saying:

The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالاَ حَدَّثَنَا عُبَيْدُ اللَّهِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي الثَّقَفِيَّ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تَعِيرُ إِلَى هَذِهِ مَرَّةً وَإِلَى هَذِهِ مَرَّةً " .

Reference : Sahih Muslim 2784 a
In-book reference : Book 51, Hadith 20
USC-MSA web (English) reference : Book 38, Hadith 6696
(deprecated numbering scheme)

Ibn Umar reported Allah's Apostle (ﷺ) saying like this but with this change of words:

" She sometimes finds a way in one flock and then in another flock."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " تَكِرُّ فِي هَذِهِ مَرَّةً وَفِي هَذِهِ مَرَّةً " .

Reference : Sahih Muslim 2784 b
In-book reference : Book 51, Hadith 21
USC-MSA web (English) reference : Book 38, Hadith 6697
(deprecated numbering scheme)

52 - The Book on Characteristics of the Day of Judgment, Paradise, and Hell (2785 - 2821)

كتاب صفة القيامة والجنة والنار

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A bulky person would be brought on the Day of judgment and he would not carry the weight to the eye of Allah equal even to that of a gnat. Nor shall We set up a balance for them on the Day of Resurrection" (xviii. 105).

حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنِي الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لاَ يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ اقْرَءُوا { فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا} " .

Reference : Sahih Muslim 2785
In-book reference : Book 52, Hadith 1
USC-MSA web (English) reference : Book 39, Hadith 6698
(deprecated numbering scheme)

Abdullah b. Mas'ud reported that a Jewish scholar came to Allah's Apostle (may peace he upon him) and said:

Muhammad, or Abu al-Qasim, verily, Allah, the Exalted and Glorious would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger, and in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord. Thereupon Allah's Messenger (ﷺ) smiled testifying what that scholar had said. He then recited this verse:" And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heaven rolled up in His right hand. Glory be to Him I and highly Exalted is He above what they associate (with Him)" (Az-Zumar:67).

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا فُضَيْلٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ جَاءَ حَبْرٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ أَوْ يَا أَبَا الْقَاسِمِ إِنَّ اللَّهَ تَعَالَى يُمْسِكُ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ عَلَى إِصْبَعٍ وَالأَرَضِينَ عَلَى إِصْبَعٍ وَالْجِبَالَ وَالشَّجَرَ عَلَى إِصْبَعٍ وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ ثُمَّ يَهُزُّهُنَّ فَيَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ . فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَعَجُّبًا مِمَّا قَالَ الْحَبْرُ تَصْدِيقًا لَهُ ثُمَّ قَرَأَ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}

Reference : Sahih Muslim 2786 a
In-book reference : Book 52, Hadith 2
USC-MSA web (English) reference : Book 39, Hadith 6699
(deprecated numbering scheme)

This hadlth has been narrated on the authority of Mansur with the same chain of truemittm (and the words are):

A Jew scholar came to Allah's Messenger (ﷺ). The rest of the hadith is the same, but there is no mention of" then He would stir them." But there is this addition:" I saw Allah's Messengcr (ﷺ) smiling so much that his front teeth appeared and testifying him (th Jew scholar) ; then Allah's Messenger (ﷺ) recited the verse:" And they honour not Allah with the honour due to Him" (xxxix. 67).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلاَهُمَا عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، بِهَذَا الإِسْنَادِ قَالَ جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ فُضَيْلٍ وَلَمْ يَذْكُرْ ثُمَّ يَهُزُّهُنَّ . وَقَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ تَعَجُّبًا لِمَا قَالَ تَصْدِيقًا لَهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} " . وَتَلاَ الآيَةَ .

Reference : Sahih Muslim 2786 b
In-book reference : Book 52, Hadith 3
USC-MSA web (English) reference : Book 39, Hadith 6700
(deprecated numbering scheme)

Abdullah reported that a person from the People of the Book came to Allah's Apostle (may peace he upon him) and said:

Abu al-Qasim, verily, Allah holds the Heavens upon one finger and the earths upon one finger and the trees and moist earth upon one finger and in fact the whole of the creation upon one finger and then say: I am the King. I am the King. And he (the narrator) further said: I saw Allah's Messenger (ﷺ) smiling until his front teeth became visible and then he recited the verse: "And they measure not the power of Allah with His true measure" (39:67).

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ سَمِعْتُ إِبْرَاهِيمَ، يَقُولُ سَمِعْتُ عَلْقَمَةَ، يَقُولُ قَالَ عَبْدُ اللَّهِ جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا أَبَا الْقَاسِمِ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالأَرَضِينَ عَلَى إِصْبَعٍ وَالشَّجَرَ وَالثَّرَى عَلَى إِصْبَعٍ وَالْخَلاَئِقَ عَلَى إِصْبَعٍ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ . قَالَ فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَرَأَ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}

Reference : Sahih Muslim 2786 c
In-book reference : Book 52, Hadith 4
USC-MSA web (English) reference : Book 39, Hadith 6701
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي، شَيْبَةَ حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِهِمْ جَمِيعًا الشَّجَرَ عَلَى إِصْبَعٍ وَالثَّرَى عَلَى إِصْبَعٍ وَلَيْسَ فِي حَدِيثِ جَرِيرٍ وَالْخَلاَئِقَ عَلَى إِصْبَعٍ . وَلَكِنْ فِي حَدِيثِهِ وَالْجِبَالَ عَلَى إِصْبَعٍ . وَزَادَ فِي حَدِيثِ جَرِيرٍ تَصْدِيقًا لَهُ تَعَجُّبًا لِمَا قَالَ .

Reference : Sahih Muslim 2786 d
In-book reference : Book 52, Hadith 5
USC-MSA web (English) reference : Book 39, Hadith 6702
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Allah, the Exalted and Glorious, will take in His grip the Earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقْبِضُ اللَّهُ تَبَارَكَ وَتَعَالَى الأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الأَرْضِ " .

Reference : Sahih Muslim 2787
In-book reference : Book 52, Hadith 6
USC-MSA web (English) reference : Book 39, Hadith 6703
(deprecated numbering scheme)

Abdullah b. 'Umar reported Allah's Messenger (ﷺ) saying:

Allah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the' earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ، بْنِ عَبْدِ اللَّهِ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ ثُمَّ يَطْوِي الأَرَضِينَ بِشِمَالِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ " .

Reference : Sahih Muslim 2788 a
In-book reference : Book 52, Hadith 7
USC-MSA web (English) reference : Book 39, Hadith 6704
(deprecated numbering scheme)

Abdullah b. Miqsam reported that he saw Abdullah b. Umar as he narrated Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, would take in His hand His Heavens and His Earth, and would say: I am Allah. And He would clench His fingers and then would open them (and say): I am your Lord. I saw the pulpit in commotion from underneath because of something (vib-ating) there. And (I felt this commotion so much) that I said (to myself): It may not fall with Allah's Massenger (ﷺ) upon it.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - حَدَّثَنِي أَبُو حَازِمٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، أَنَّهُ نَظَرَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَأْخُذُ اللَّهُ عَزَّ وَجَلَّ سَمَوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ فَيَقُولُ أَنَا اللَّهُ - وَيَقْبِضُ أَصَابِعَهُ وَيَبْسُطُهَا - أَنَا الْمَلِكُ " حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَىْءٍ مِنْهُ حَتَّى إِنِّي لأَقُولُ أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم

Reference : Sahih Muslim 2788 b
In-book reference : Book 52, Hadith 8
USC-MSA web (English) reference : Book 39, Hadith 6705
(deprecated numbering scheme)

Abdullah b. Miqsam reported that 'Abdullah b. 'Umar reported:

I saw Allah'h Messenger (ﷺ) upon the pulpit and he was saying that the Mighty Lord, the Exalted and Glorious would take hold of the Heavens and earth in His hand. The rest of the hadith is the same,

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ، اللَّهِ بْنِ مِقْسَمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ " يَأْخُذُ الْجَبَّارُ عَزَّ وَجَلَّ سَمَوَاتِهِ وَأَرَضِيهِ بِيَدَيْهِ " . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ يَعْقُوبَ .

Reference : Sahih Muslim 2788 c
In-book reference : Book 52, Hadith 9
USC-MSA web (English) reference : Book 39, Hadith 6706
(deprecated numbering scheme)

(1) Chapter: The Beginning Of Creation And The Creation Of Adam, (Peace Be Upon Him)

(1) باب ابْتِدَاءِ الْخَلْقِ وَخَلْقِ آدَمَ عَلَيْهِ السَّلاَمُ

Abu Haraira reported that Allah's Messenger (ﷺ) took hold of my hands and said:

Allah, the Exalted and Glorious, created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and lie caused the animals to spread on Thursday and created Adam (peace be upon him) after 'Asr on Friday;the last creation at the last hour of the hours of Friday, i. e. between afternoon and night.This hadith is narrated through another chain of transmitters.

حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، قَالاَ حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِي فَقَالَ " خَلَقَ اللَّهُ عَزَّ وَجَلَّ التُّرْبَةَ يَوْمَ السَّبْتِ وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الأَحَدِ وَخَلَقَ الشَّجَرَ يَوْمَ الاِثْنَيْنِ وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلاَثَاءِ وَخَلَقَ النُّورَ يَوْمَ الأَرْبِعَاءِ وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ وَخَلَقَ آدَمَ عَلَيْهِ السَّلاَمُ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي آخِرِ الْخَلْقِ وَفِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ " .

قَالَ إِبْرَاهِيمُ حَدَّثَنَا الْبِسْطَامِيُّ، - وَهُوَ الْحُسَيْنُ بْنُ عِيسَى - وَسَهْلُ بْنُ عَمَّارٍ وَإِبْرَاهِيمُ ابْنُ بِنْتِ حَفْصٍ وَغَيْرُهُمْ عَنْ حَجَّاجٍ، بِهَذَا الْحَدِيثِ .

Reference : Sahih Muslim 2789
In-book reference : Book 52, Hadith 10
USC-MSA web (English) reference : Book 39, Hadith 6707
(deprecated numbering scheme)

(2) Chapter: The Resurrection And Description Of The Earth On The Day Of Resurrection

(2) باب فِي الْبَعْثِ وَالنُّشُورِ وَصِفَةِ الأَرْضِ يَوْمَ الْقِيَامَةِ

Sahl b. Sa'd reported that Allah's Messenger (ﷺ) said:

The people will be assembled on tee Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no marks set up for anyone.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي، كَثِيرٍ حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا عَلَمٌ لأَحَدٍ " .

Reference	: Sahih Muslim 2790
In-book reference	: Book 52, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6708

'A'isha reported:

I asked Allah's Messenger (ﷺ) about the words of Allah, the Exalted and Glorious:" The day when the earth would be changed for another earth and Heaven would be changed for another Heaven (XiV. 48), (and inquired:) (Allah's Messenger), where would the people be on that day? He said: They would be on the Sirat.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنْ قَوْلِهِ عَزَّ وَجَلَّ { يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَوَاتُ} فَأَيْنَ يَكُونُ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ فَقَالَ " عَلَى الصِّرَاطِ " .

Reference	: Sahih Muslim 2791
In-book reference	: Book 52, Hadith 12
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6709

(3) Chapter: The Welcoming Feast Of The People Of Paradise

(3) باب نُزُلِ أَهْلِ الْجَنَّةِ

Abu al-Sa'id Khudri reported Allah's Messenger (ﷺ) as saying that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said:

Abu al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then Allah's Messenger (ﷺ) looked towards us and laughed until his molar teeth became visible. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be balim and fish. The Companions of the Prophet (ﷺ) said: What is this balam? He said: Ox and fish from whose excessive livers seventy thousand people would be able to eat.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " تَكُونُ الأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً يَكْفَؤُهَا الْجَبَّارُ بِيَدِهِ كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ نُزُلاً لأَهْلِ الْجَنَّةِ " . قَالَ فَأَتَى رَجُلٌ مِنَ الْيَهُودِ فَقَالَ بَارَكَ الرَّحْمَنُ عَلَيْكَ أَبَا الْقَاسِمِ أَلاَ أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ قَالَ " بَلَى " . قَالَ تَكُونُ الأَرْضُ خُبْزَةً وَاحِدَةً - كَمَا قَالَ رَسُولُ

اللَّهِ صلى الله عليه وسلم - قَالَ فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ أَلاَ أُخْبِرُكَ بِإِدَامِهِمْ قَالَ " بَلَى " . قَالَ إِدَامُهُمْ بَالاَمُ وَنُونٌ . قَالُوا وَمَا هَذَا قَالَ ثَوْرٌ وَنُونٌ يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا .

Reference : Sahih Muslim 2792
In-book reference : Book 52, Hadith 13
USC-MSA web (English) reference : Book 39, Hadith 6710
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If ten scholars of the Jews would follow me, no Jew would be left upon the surface of the earth who would not embrace Islam.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا قُرَّةُ، حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَوْ تَابَعَنِي عَشْرَةٌ مِنَ الْيَهُودِ لَمْ يَبْقَ عَلَى ظَهْرِهَا يَهُودِيٌّ إِلاَّ أَسْلَمَ " .

Reference : Sahih Muslim 2793
In-book reference : Book 52, Hadith 14
USC-MSA web (English) reference : Book 39, Hadith 6711
(deprecated numbering scheme)

(4) Chapter: The Jews' Asking The Prophet (SAW) About The Soul, And The Words Of Allah: "And They Ask You Concerning The Ruh (The Spirit)"

(4) بَاب سُؤَالِ الْيَهُودِ النَّبِيّ صَلّى اللّهُ عَلَيْهِ وَسَلّمَ عَنْ الرُّوحِ وَقَوْله تَعَالَى يَسْأَلُونَكَ عَنْ الرُّوحِ الْآيَةَ

`Abdullah (b. Mas`ud) reported:

As I was going along with Allah's Apostle (ﷺ) in a cultivable land and he (the Holy Prophet) was walking with the support of a wood, a group of Jews happened to meet him. Some of them said to the others: Ask him about the Soul. They said: What is your doubt about it? There is a possibility that you may ask him about anything (the answer of) which you may not like. They said: Ask him. So one amongst them asked him about the Soul. Allah's Messenger (ﷺ) kept quiet and he gave no reply and I came to know that revelation was being sent to him, so I stood at my place and thus this revelation descended upon him:" They ask thee about the Soul. Say: The Soul is by the Commandment of my Lord, and of Knowledge you are given but a little" (xvii. 58).

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ بَيْنَمَا أَنَا أَمْشِي، مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرْثٍ وَهُوَ مُتَّكِئٌ عَلَى عَسِيبٍ إِذْ مَرَّ بِنَفَرٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ لِبَعْضٍ سَلُوهُ عَنِ الرُّوحِ فَقَالُوا مَا رَابَكُمْ إِلَيْهِ لاَ يَسْتَقْبِلُكُمْ بِشَىْءٍ تَكْرَهُونَهُ . فَقَالُوا سَلُوهُ فَقَامَ إِلَيْهِ بَعْضُهُمْ فَسَأَلَهُ عَنِ الرُّوحِ - قَالَ - فَأَسْكَتَ النَّبِيُّ صلى الله عليه وسلم فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ - قَالَ - فَقُمْتُ مَكَانِي فَلَمَّا نَزَلَ الْوَحْىُ قَالَ { وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً}

Reference : Sahih Muslim 2794 a
In-book reference : Book 52, Hadith 15
USC-MSA web (English) reference : Book 39, Hadith 6712
(deprecated numbering scheme)

Abdullah reported:

I was walking along with Allah's Apostle (ﷺ) in a field of Medina. The rest of the hadith is the same, but there is a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنْتُ أَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فِي حَرْثٍ بِالْمَدِينَةِ . بِنَحْوِ حَدِيثِ حَفْصٍ غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً . وَفِي حَدِيثِ عِيسَى بْنِ يُونُسَ وَمَا أُوتُوا . مِنْ رِوَايَةِ ابْنِ خَشْرَمٍ .

Reference : Sahih Muslim 2794 b
In-book reference : Book 52, Hadith 16
USC-MSA web (English) reference : Book 39, Hadith 6713
(deprecated numbering scheme)

Abdullah reported that Allah's Apostle (may peace be upon h@) was reclining against a tree in the garden. The rest of the hadith is the same. but there is a slight variation of wording.

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ، يَقُولُ سَمِعْتُ الأَعْمَشَ، يَرْوِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي نَخْلٍ يَتَوَكَّأُ عَلَى عَسِيبٍ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ عَنِ الأَعْمَشِ وَقَالَ فِي رِوَايَتِهِ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً .

Reference : Sahih Muslim 2794 c
In-book reference : Book 52, Hadith 17
USC-MSA web (English) reference : Book 39, Hadith 6714
(deprecated numbering scheme)

Khabbab reported that al-As b. Wa'il owed debt to me. I came to him in order to demand that. He said:

I will never repay you unless you belie Mubammad. I said: I would never belie Mubammad until you die and you are again raised up. He said: When I would be raised up after death, I would repay your debt when I would get my property and children back. Waki' said: This is how Almash has narrated and it was on this occasion that this verse was revealed:" Hast thou seen him who dis. believes in Our message and says: I shall certainly be given wealth and children' (xis, 77) up to" he would come to Us alone" (xiX. 80).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ، - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قَالَ كَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ فَأَتَيْتُهُ أَتَقَاضَاهُ فَقَالَ لِي لَنْ أَقْضِيَكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ - قَالَ - فَقُلْتُ لَهُ إِنِّي لَنْ أَكْفُرَ بِمُحَمَّدٍ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ . قَالَ وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَى مَالٍ وَوَلَدٍ . قَالَ وَكِيعٌ كَذَا قَالَ الأَعْمَشُ قَالَ فَنَزَلَتْ هَذِهِ الآيَةُ { أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَدًا} إِلَى قَوْلِهِ { وَيَأْتِينَا فَرْدًا}

Reference : Sahih Muslim 2795 a
In-book reference : Book 52, Hadith 18
USC-MSA web (English) reference : Book 39, Hadith 6715
(deprecated numbering scheme)

This hadith has been narrated on the authority of Khabbib through another chain of transmitters and the words are. I in the pre-Islamic days used to work as an iron-smith. I did some work for 'As b. Wa'il and came to him for getting the remuneration of my wages.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ وَكِيعٍ وَفِي حَدِيثِ جَرِيرٍ قَالَ كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ عَمَلاً فَأَتَيْتُهُ أَتَقَاضَاهُ .

Reference : Sahih Muslim 2795 b
In-book reference : Book 52, Hadith 19
USC-MSA web (English) reference : Book 39, Hadith 6716
(deprecated numbering scheme)

(5) Chapter: The Words Of Allah The Most High: "And Allah Would Not Punish Them While You Are Amongst Them"

(5) باب فِي قَوْلِهِ تَعَالَى { وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ}

Anas b. Malik reported that Abu Jahl said:

O Allah, if he is true, then shower upon us the volley of stones from the sky or inflict upon us a grievous torment, and it was on this occasion that this verse was revealed:" 'Allah would never torment them so long as you are amongst them. And Allah is not going to torment them as long as they seek forgiveness. And why is it that Allah should not torment them and they prevent people from coming to the sacred mosque...." (viii. 34) to the end.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ الزِّيَادِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ أَبُو جَهْلٍ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ . فَنَزَلَتْ { وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ * وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ} إِلَى آخِرِ الآيَةِ .

Reference : Sahih Muslim 2796
In-book reference : Book 52, Hadith 20
USC-MSA web (English) reference : Book 39, Hadith 6717
(deprecated numbering scheme)

(6) Chapter: The Words Of Allah: "Verily, Man Does Transgress Because He Considers Himself Self-Sufficient."

(6) باب قَوْلِهِ { إِنَّ الإِنْسَانَ لَيَطْغَى * أَنْ رَآهُ اسْتَغْنَى}

Abu Huraira reported that Abu Jahl asked (people) whether Mubammad placed his face (on the ground) in their presence. It was said to him:

Yes. He said: By Lit and Uzza. If I were to see him do that, I would trample his neck, or I would beamear his face with dust. He came to Allah's Messenger (ﷺ) as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon Allah's Messenger (may peace he upon him) said: If he were to come near me the angels would have torn him to pieces. Then Allah, the Exalted and Glorious, revealed this verse- (the narrator) said: We do not whether it is the hadith transmitted te Abu Huraira or something conveyed to him from another source:" Nay, man

is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays? Seest thou if he is on the right way, or enjoins observance of piety? Seest thou if he [Abu Jah]] denies and turns away? Knowest he not that Allah sees? Nay. if he desists not, We will seize him by the forelock-a lying, sinful forelock. Then let him summon his council. We will summon the guards of the Hell. Nay! Obey not thou him" (Icvi. 6-19). (Rather prostrate thyself.) Ubaidullah made this addition: It was after this that (prostration) was enjoined upon and Ibn Abd al-Ala made this addition that by Nadia he meant his people.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الْقَيْسِيُّ، قَالاَ حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو جَهْلٍ هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ قَالَ فَقِيلَ نَعَمْ . فَقَالَ وَاللاَّتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ - قَالَ - فَأَتَى رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ - قَالَ - فَمَا فَجِئَهُمْ مِنْهُ إِلاَّ وَهُوَ يَنْكِصُ عَلَى عَقِبَيْهِ وَيَتَّقِي بِيَدَيْهِ - قَالَ - فَقِيلَ لَهُ مَا لَكَ فَقَالَ إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ نَارٍ وَهَوْلاً وَأَجْنِحَةً . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ دَنَا مِنِّي لاَخْتَطَفَتْهُ الْمَلاَئِكَةُ عُضْوًا عُضْوًا " . قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لاَ نَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَىْءٌ بَلَغَهُ { كَلاَّ إِنَّ الإِنْسَانَ لَيَطْغَى * أَنْ رَآهُ اسْتَغْنَى * إِنَّ إِلَى رَبِّكَ الرُّجْعَى * أَرَأَيْتَ الَّذِي يَنْهَى * عَبْدًا إِذَا صَلَّى * أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى * أَوْ أَمَرَ بِالتَّقْوَى * أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى} - يَعْنِي أَبَا جَهْلٍ -{ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى * كَلاَّ لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ * فَلْيَدْعُ نَادِيَهُ * سَنَدْعُ الزَّبَانِيَةَ * كَلاَّ لاَ تُطِعْهُ}زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ قَالَ وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ . وَزَادَ ابْنُ عَبْدِ الأَعْلَى فَلْيَدْعُ نَادِيَهُ يَعْنِي قَوْمَهُ .

Reference : Sahih Muslim 2797
In-book reference : Book 52, Hadith 21
USC-MSA web (English) reference : Book 39, Hadith 6718
(deprecated numbering scheme)

(7) Chapter: The Smoke (Ad-Dukhan) (7) باب الدُّخَانِ

Masruq reported:

We were sitting in the company of Abdullah and he was lying on the bed that a person came and said: Abd Abd al-Rabmin, a story-teller at the gates of Kinda says that the verse (of the Qur'an) which deals with the" smoke" implies that which is about to come and it would hold the breath of the infidels and would inflict the believers with cold. Thereupon Abdullah got up and said in anger. O people, fear Allah and say only that which one knows amongst you and do not say which he does not know and he should simply say: Allah has the best knowledge for He has the best knowledge amongst all of you. It does not behove him to say that which he does not know. Allah has the best knowledge of it. Verily Allah, the Exalted and Glorious, said to His Prophet (ﷺ) to state:" I do not ask from you any remuneration and I am not the one to put you in trouble," and when Allah's Mesqenger (ﷺ) saw people turning back (from religion) he said: O Allah, afflict thern with seven famines as was done in the case of Yusuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke. And Abu Sufyan came and he said: Muhammad, you have come to command us to obey Allah and cement the ties of blood-relation whereas your people are undone; supplicate Allah for tlicm. Thereupon Allah, the Exalted and Glorious, said:" Wait for the day when there would be clear smoke from the sky which would envelop people and that would be grievous torivent" up to the words:" you are going to return to (evil)." (if this verse implied the torment of the next life) could the chastisement of the next (life) be averted (as the Qur'an states): On the day when We seize (them)

with the most violent seizing; surely We shall exact retribution" (xliv. 16)? The seizing (in the hadith) implies that of the Day of Badr. And so far as the sign of smoke, seizing, inevitability and signs of Rome are concern- ed, they have become things of the past now.

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوسًا وَهُوَ مُضْطَجِعٌ بَيْنَنَا فَأَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كِنْدَةَ يَقُصُّ وَيَزْعُمُ أَنَّ آيَةَ الدُّخَانِ تَجِيءُ فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ وَيَأْخُذُ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَامِ فَقَالَ عَبْدُ اللَّهِ وَجَلَسَ وَهُوَ غَضْبَانُ يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ مَنْ عَلِمَ مِنْكُمْ شَيْئًا فَلْيَقُلْ بِمَا يَعْلَمُ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ اللَّهُ أَعْلَمُ فَإِنَّهُ أَعْلَمُ لأَحَدِكُمْ أَنْ يَقُولَ لِمَا لاَ يَعْلَمُ اللَّهُ أَعْلَمُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ صلى الله عليه وسلم { قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ} إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا رَأَى مِنَ النَّاسِ إِدْبَارًا فَقَالَ " اللَّهُمَّ سَبْعٌ كَسَبْعِ يُوسُفَ " . قَالَ فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَىْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ وَيَنْظُرُ إِلَى السَّمَاءِ أَحَدُهُمْ فَيَرَى كَهَيْئَةِ الدُّخَانِ فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ يَا مُحَمَّدُ إِنَّكَ جِئْتَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصِلَةِ الرَّحِمِ وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ لَهُمْ - قَالَ اللَّهُ عَزَّ وَجَلَّ { فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ * يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ} إِلَى قَوْلِهِ { إِنَّكُمْ عَائِدُونَ} . قَالَ أَفَيُكْشَفُ عَذَابُ الآخِرَةِ { يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ} فَالْبَطْشَةُ يَوْمَ بَدْرٍ وَقَدْ مَضَتْ آيَةُ الدُّخَانِ وَالْبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ .

Reference	: Sahih Muslim 2798 a
In-book reference	: Book 52, Hadith 22
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6719

Masruq reported that there came to Abdullah a person and said:

I have left behind in the mosque a man who explains the Qur'an according to his personal discretion and he explained this verse:" So wait for the day when the Heaven brings a clear smoke." He says that a smoke would come to the people on the Day of Resurrection anl it will withhold breath and they would be inflicted with cold. 'Abdullah said: He who has knowledge should say something and he who has no knowledge should simply say: Allah is best aware. This reflects the understanding of a person that he should say about that which he does not know that it is Allah who knows best. The fact is that when the Quraish disobeyed Allah's Apostle (ﷺ) he supplicated Allah that they should be afflicted with famine and starvation as was done in case of Yusuf. And they were so much hard pressed that a person would ace the sky and he would see between him and the sky something like smoke and they were so much hard pressed that they began to cat the bones, and a person came to Allah's Apostle (ﷺ) and said: Allah's Messenger. seek forgiveness for the tribe of Mudar for (its people) have been undone. The Messenger (ﷺ) said: For Mudar? You are overbold, but he supplicated Allah for them. It was upon this that this verse was revealed:" We shall remove the chastisement a little, but they will surely return to evil" (xliv. 15). lie (the narrator) said: There was a downpoor of rain upon them. When there was some relief for them they returned to the same position as they had been before, and Allah, the Exalted and Glorious, revealed this verse:" So wait for the day when the heaven brings a clear smoke enveloping people. This is a grievous torment on the day when We seize them with the most violent seizing; surely, We shall exact retribution." And this (seizing) implied (Battle) of Badr.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح وَحَدَّثَنِي أَبُو سَعِيدٍ، الأَشَجُّ أَخْبَرَنَا وَكِيعٌ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ

الأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، قَالَ جَاءَ إِلَى عَبْدِ اللَّهِ رَجُلٌ فَقَالَ تَرَكْتُ فِي الْمَسْجِدِ رَجُلاً يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ يُفَسِّرُ هَذِهِ الآيَةَ { يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} قَالَ يَأْتِي النَّاسَ يَوْمَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنْفَاسِهِمْ حَتَّى يَأْخُذَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ . فَقَالَ عَبْدُ اللَّهِ مَنْ عَلِمَ عِلْمًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ اللَّهُ أَعْلَمُ فَإِنَّ مِنْ فِقْهِ الرَّجُلِ أَنْ يَقُولَ لِمَا لاَ عِلْمَ لَهُ بِهِ اللَّهُ أَعْلَمُ . إِنَّمَا كَانَ هَذَا أَنَّ قُرَيْشًا لَمَّا اسْتَعْصَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ وَحَتَّى أَكَلُوا الْعِظَامَ فَأَتَى النَّبِيَّ صلى الله عليه وسلم رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ اسْتَغْفِرِ اللَّهَ لِمُضَرَ فَإِنَّهُمْ قَدْ هَلَكُوا فَقَالَ " لِمُضَرَ إِنَّكَ لَجَرِيءٌ " . قَالَ فَدَعَا اللَّهَ لَهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِنَّا كَاشِفُو الْعَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ} قَالَ فَمُطِرُوا فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ - قَالَ - عَادُوا إِلَى مَا كَانُوا عَلَيْهِ - قَالَ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ * يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ} { يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ} قَالَ يَعْنِي يَوْمَ بَدْرٍ .

Reference : Sahih Muslim 2798 b
In-book reference : Book 52, Hadith 23
USC-MSA web (English) reference : Book 39, Hadith 6720
(deprecated numbering scheme)

Abdullah said that five signs have (become things) of the past (and have proved the truth of the Holy Prophet):

(Enveloping) by the smoke, inevitable (punishment to the Meccans at Badr), (the victory of) Rome, (violent) seizing (of the Meccans at Badr) and (the splitting up of) the Moon.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ خَمْسٌ قَدْ مَضَيْنَ الدُّخَانُ وَاللِّزَامُ وَالرُّومُ وَالْبَطْشَةُ وَالْقَمَرُ .

Reference : Sahih Muslim 2798 c
In-book reference : Book 52, Hadith 24
USC-MSA web (English) reference : Book 39, Hadith 6721
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2798 d
In-book reference : Book 52, Hadith 25
USC-MSA web (English) reference : Book 39, Hadith 6722
(deprecated numbering scheme)

Ubayy b. Ka'b reported that the words of Allah, the Exalted and Glorious:

" We will, surely, make them taste the lesser punishment before the severer punishment (that haply they may return)" (xxxii. 21) imply the torments of the world. (victory of) Rome, seizing (of the Meccans), or smoke. And Shalba was in doubt about seizing or smoke.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ

أُبَىِّ، بْنِ كَعْبٍ فِي قَوْلِهِ عَزَّ وَجَلَّ { وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الأَدْنَى دُونَ الْعَذَابِ الأَكْبَرِ} قَالَ مَصَائِبُ الدُّنْيَا وَالرُّومُ وَالْبَطْشَةُ أَوِ الدُّخَانُ . شُعْبَةُ الشَّاكُّ فِي الْبَطْشَةِ أَوِ الدُّخَانِ .

Reference : Sahih Muslim 2799
In-book reference : Book 52, Hadith 26
USC-MSA web (English) reference : Book 39, Hadith 6723
(deprecated numbering scheme)

(8) Chapter: The Splitting Of The Moon

(8) باب انْشِقَاقِ الْقَمَرِ

Abu Ma'mar reported on the authority of Abdullah that the moon was split up during lifetime by Allah's Messenger (ﷺ) in two parts and Allah's Messenger (ﷺ) said:

Bear testimony to this.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي، نَجِيحٍ عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم بِشِقَّتَيْنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْهَدُوا " .

Reference : Sahih Muslim 2800 a
In-book reference : Book 52, Hadith 27
USC-MSA web (English) reference : Book 39, Hadith 6724
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abdullah b. Mas'ud (who said):

We were along with Allah's Messenger (ﷺ) at Mina, that moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger (may peace be upbn him) said to us: Bear witness to this.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ أَبِي، مُعَاوِيَةَ ح وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي كِلاَهُمَا، عَنِ الأَعْمَشِ، ح وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِمِنًى إِذَا انْفَلَقَ الْقَمَرُ فِلْقَتَيْنِ فَكَانَتْ فِلْقَةٌ وَرَاءَ الْجَبَلِ وَفِلْقَةٌ دُونَهُ فَقَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم " اشْهَدُوا " .

Reference : Sahih Muslim 2800 b
In-book reference : Book 52, Hadith 28
USC-MSA web (English) reference : Book 39, Hadith 6725
(deprecated numbering scheme)

'Abdullah b. Mas'ud reported that the moon was split up in two parts during the lifetime of Allah's Messenger (ﷺ). The mountain covered one of its parts and one part of it was above the mountain and Allah's Messenger (ﷺ) said:

Bear witness to this.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِلْقَتَيْنِ فَسَتَرَ الْجَبَلُ فِلْقَةً وَكَانَتْ فِلْقَةٌ فَوْقَ الْجَبَلِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اشْهَدْ " .

Reference : Sahih Muslim 2800 c

In-book reference : Book 52, Hadith 29
USC-MSA web (English) reference : Book 39, Hadith 6726
(deprecated numbering scheme)

Another chain of transmitters reported the like of this hadith.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَ ذَلِكَ ‏.‏

Reference : Sahih Muslim 2801 a
In-book reference : Book 52, Hadith 30
USC-MSA web (English) reference : Book 39, Hadith 6726
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording.

وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ شُعْبَةَ، بِإِسْنَادِ ابْنِ مُعَاذٍ عَنْ شُعْبَةَ، نَحْوَ حَدِيثِهِ غَيْرَ أَنَّ فِي، حَدِيثِ ابْنِ أَبِي عَدِيٍّ فَقَالَ ‏"‏ اشْهَدُوا اشْهَدُوا ‏"‏ ‏.‏

Reference : Sahih Muslim 2801 b
In-book reference : Book 52, Hadith 31
USC-MSA web (English) reference : Book 39, Hadith 6727
(deprecated numbering scheme)

Anas reported that the people of Mecca demanded from Allah's Messenger (ﷺ) that he should show them (some) signs (miracles) and he showed twice the splitting of the moon. This hadlth has been narrated on the authority of Anas through another chain of transmitters.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ أَهْلَ، مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صلى الله عليه وسلم أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ مَرَّتَيْنِ ‏.‏

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، بِمَعْنَى حَدِيثِ شَيْبَانَ ‏.‏

Reference : Sahih Muslim 2802 a, b
In-book reference : Book 52, Hadith 32
USC-MSA web (English) reference : Book 39, Hadith 6728
(deprecated numbering scheme)

Anas reported that the moon was split up in two parts and in the hadith recorded in Abu Dawud, the words are:

" The moon was split up into two parts during the life of Allah's Messenger (ﷺ)."

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَأَبُو دَاوُدَ ح وَحَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَأَبُو دَاوُدَ كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ ‏.‏ وَفِي حَدِيثِ أَبِي دَاوُدَ انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2802 c
In-book reference : Book 52, Hadith 33
USC-MSA web (English) reference : Book 39, Hadith 6729
(deprecated numbering scheme)

Ibn 'Abbas reported that the moon was split up during the lifetime of Allah's Messenger (may peace he upon him).

حَدَّثَنَا مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ، حَدَّثَنِي أَبِي، حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ إِنَّ الْقَمَرَ انْشَقَّ عَلَى زَمَانِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2803
In-book reference : Book 52, Hadith 34
USC-MSA web (English) reference : Book 39, Hadith 6730
(deprecated numbering scheme)

(9) Chapter: The Disbelievers

(9) باب لاَ أَحَدَ أَصْبَرُ عَلَى أَذًى مِنَ اللَّهِ عَزَّ وَجَلَّ

AbU Musa reported that Allah's Messenger (ﷺ) said:

There is none to show more patience at listening to the most irksome things than Allah, the Exalted and Glorious. ' Partnership is associated to Him (polytheism). and (fatherhood) of a child is attributed to HiM, but in spite of this He protects them (people) and provides them sustenance. This hadith has been transmitted on the authority of Abu Muas with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَأَبُو أُسَامَةَ عَنِ الأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ أَحَدَ أَصْبَرُ عَلَى أَذًى يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ إِنَّهُ يُشْرَكُ بِهِ وَيُجْعَلُ لَهُ الْوَلَدُ ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ ‏"‏ ‏.‏

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم ‏.‏ بِمِثْلِهِ إِلاَّ قَوْلَهُ ‏"‏ وَيُجْعَلُ لَهُ الْوَلَدُ ‏"‏ ‏.‏ فَإِنَّهُ لَمْ يَذْكُرْهُ ‏.‏

Reference : Sahih Muslim 2804 a, b
In-book reference : Book 52, Hadith 35
USC-MSA web (English) reference : Book 39, Hadith 6731
(deprecated numbering scheme)

Abdullah b. Qais reported from Allah's Messenger (ﷺ) that none is more forbearing in listening to the most irksome things than Allah, the Exalted. They associate rivals with him, attribute sonhood to Him, but in spite of this He provides them sustenance, grants them safety, confers upon them so many things.

وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ، حَدَّثَنَا سَعِيدُ بْنُ، جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا أَحَدٌ أَصْبَرَ عَلَى أَذًى يَسْمَعُهُ مِنَ اللَّهِ تَعَالَى إِنَّهُمْ يَجْعَلُونَ لَهُ نِدًّا وَيَجْعَلُونَ لَهُ وَلَدًا وَهُوَ مَعَ ذَلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ ‏"‏ ‏.‏

Reference : Sahih Muslim 2804 c
In-book reference : Book 52, Hadith 36
USC-MSA web (English) reference : Book 39, Hadith 6732
(deprecated numbering scheme)

(10) Chapter: The Disbeliever Seeking Ransom With An Earthful Of Gold

(10) باب طَلَبِ الْكَافِرِ الْفِدَاءَ بِمِلْءِ الأَرْضِ ذَهَبًا

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and High, would say to one who shall have to undergo the least torture (on the Day of Resurrection): Would you like to go as ransom if you had all worldly riches; he would say: Yes. Allah would say to

him: When you were in the loins of Adam, I demadded from you something easier than this that you should not associate anything with Me. (The narrator says): I think He also said: I would not cause you to enter Hell-Fire but you defied and attributed Divinity (to others besides Me).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لأَهْوَنِ أَهْلِ النَّارِ عَذَابًا لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا أَكُنْتَ مُفْتَدِيًا بِهَا فَيَقُولُ نَعَمْ فَيَقُولُ قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لاَ تُشْرِكَ - أَحْسَبُهُ قَالَ - وَلاَ أُدْخِلَكَ النَّارَ فَأَبَيْتَ إِلاَّ الشِّرْكَ " .

Reference : Sahih Muslim 2805 a
In-book reference : Book 52, Hadith 37
USC-MSA web (English) reference : Book 39, Hadith 6733
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters, but with a slight variation of wording (and the words are):

I shall cause him to enter Hell." (The words subsequent to these) have not been mentioned.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ إِلاَّ قَوْلَهُ " وَلاَ أُدْخِلَكَ النَّارَ " . فَإِنَّهُ لَمْ يَذْكُرْهُ .

Reference : Sahih Muslim 2805 b
In-book reference : Book 52, Hadith 38
USC-MSA web (English) reference : Book 39, Hadith 6734
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (may peace be u n him) said:

It would be said to the non-believers on the Day of Resurrection: If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes. Thereupon it would be said to him: Something easier (than this) was demanded from you (but you paid no heed to it).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الأَرْضِ ذَهَبًا أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ . فَيُقَالُ لَهُ قَدْ سُئِلْتَ أَيْسَرَ مِنْ ذَلِكَ " .

Reference : Sahih Muslim 2805 c
In-book reference : Book 52, Hadith 39
USC-MSA web (English) reference : Book 39, Hadith 6735
(deprecated numbering scheme)

Anas reported this hadlth through another chain of transmitters and the words are:

" It would be said to him: You have told a lie; what had been demanded from you was quite easier than this (the belief in the Oneness of Allah)."

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، ح وَحَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - كِلاَهُمَا عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " فَيُقَالُ لَهُ كَذَبْتَ قَدْ سُئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ " .

Reference : Sahih Muslim 2805 d
In-book reference : Book 52, Hadith 40
USC-MSA web (English) reference : Book 39, Hadith 6736

(deprecated numbering scheme)

(11) Chapter: The Disbeliever Will Be Driven Upon His Face

(11) باب يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ

Anas b. Malik reported that a person said:

Allah's Messenger, how the non-believers would be made to assemble on the Day of Resurrection (by crawling) on their faces? Thereupon he said: Is He Who is powerfnl to make them walk on their feet is not powerful enough to make them (crawl) upon their faces on the Day of Resurrection? Qatada said: Of conrse, it is so. (He adjured): By the might of our Lord.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا يُونُسُ، بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلاً، قَالَ يَا رَسُولَ اللَّهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ قَالَ " أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى رِجْلَيْهِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ " . قَالَ قَتَادَةُ بَلَى وَعِزَّةِ رَبِّنَا .

Reference : Sahih Muslim 2806
In-book reference : Book 52, Hadith 41
USC-MSA web (English) reference : Book 39, Hadith 6737
(deprecated numbering scheme)

(12) Chapter: The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise

(12) باب صَبْغِ أَنْعَمِ أَهْلِ الدُّنْيَا فِي النَّارِ وَصَبْغِ أَشَدِّهِمْ بُؤْسًا فِي الْجَنَّةِ

Anas b. Malik reported that Allah's Messenger (ﷺ) said that one amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him:

O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. and he would be made to dip once in Paradise and it would be said to him. 0, son of Adam, did you face, any hardship? Or had any distress fallen to your lot? And he would say: By Allah, no,0 my Lord, never did I face any hardship or experience any distress.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ فَيُصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ فَيَقُولُ لاَ وَاللَّهِ يَا رَبِّ . وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُولُ لاَ وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤُسٌ قَطُّ وَلاَ رَأَيْتُ شِدَّةً قَطُّ " .

Reference : Sahih Muslim 2807
In-book reference : Book 52, Hadith 42
USC-MSA web (English) reference : Book 39, Hadith 6738
(deprecated numbering scheme)

(13) Chapter: The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter, And The Disbeliever Is Rewarded For His Good Deeds In This World

(13) بَاب جَزَاءِ الْمُؤْمِنِ بِحَسَنَاتِهِ فِي الدُّنْيَا وَالْآخِرَةِ وَتَعْجِيلِ حَسَنَاتِ الْكَافِرِ فِي الدُّنْيَا

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

Verily, Allah does nut treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer. he would be made to taste the reward (of virtue in this world) what as has done for himself so much that when it would be the Hereafter. he would find no virtue for which he should be rewarded.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ لاَ يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا " .

Reference : Sahih Muslim 2808 a
In-book reference : Book 52, Hadith 43
USC-MSA web (English) reference : Book 39, Hadith 6739
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) thus told him:

When a non-believer does good he is made to taste Its reward in this world. And so far as the believer is concerned, Allah stores (the reward) of his virtues for the Hereafter and provides him sustenance in accordance with his obedience to Him.

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم " إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الآخِرَةِ وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ " .

Reference : Sahih Muslim 2808 b
In-book reference : Book 52, Hadith 44
USC-MSA web (English) reference : Book 39, Hadith 6740
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِهِمَا .

Reference : Sahih Muslim 2808 c
In-book reference : Book 52, Hadith 45
USC-MSA web (English) reference : Book 39, Hadith 6741
(deprecated numbering scheme)

(14) Chapter: The Believer Is Like A Plant And The Hypocrite And The Disbeliever Are Like Cedars

(14) باب مَثَلُ الْمُؤْمِنِ كَالزَّرْعِ وَمَثَلُ الْكَافِرِ كَشَجَرِ الأَرْزِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Similitude of a believer is that of (a standing) crop which the air continues to toss from one side to another; in the same way a believer always (receives the strokes) of misfortune. The similitude of a hypocrite is that of a cypress tree which does not move until it is uprooted.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لاَ تَزَالُ الرِّيحُ تُمِيلُهُ وَلاَ يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلاَءُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الأَرْزِ لاَ تَهْتَزُّ حَتَّى تَسْتَحْصِدَ " .

Reference	: Sahih Muslim 2809 a
In-book reference	: Book 52, Hadith 46
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6742

This badith has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِ عَبْدِ الرَّزَّاقِ مَكَانَ قَوْلِهِ تُمِيلُهُ " تُفِيئُهُ " .

Reference	: Sahih Muslim 2809 b
In-book reference	: Book 52, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6743

Ka'b reported that Allah's Messenger (ﷺ) said that the similitude of a believer is that of a standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots. The similitude of a non-believer is that of a cypress tree which stands on its roots and nothing shakes it but it is uprooted (with) one (violent stroke).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ تُفِيئُهَا الرِّيحُ وَتَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَى حَتَّى تَهِيجَ وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ الْمُجْذِيَةِ عَلَى أَصْلِهَا لاَ يُفِيئُهَا شَىْءٌ حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً " .

Reference	: Sahih Muslim 2810 a
In-book reference	: Book 52, Hadith 48
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6744

Ka'b b. Malik reported on the authority of his father that the similitude of a believer is that of a standing crop. The wind sometimes shakes it and sometimes raises it up and then it comes to its destined end. And the similitude of a hypocrite is that of a cypress tree which is not affected by anything but is uprooted once for all.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ تُفِيئُهَا

الرِّيَاحُ تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا حَتَّى يَأْتِيَهُ أَجَلُهُ وَمَثَلُ الْمُنَافِقِ مَثَلُ الأَرْزَةِ الْمُجْذِيَةِ الَّتِي لاَ يُصِيبُهَا شَىْءٌ حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً " .

Reference : Sahih Muslim 2810 b
In-book reference : Book 52, Hadith 49
USC-MSA web (English) reference : Book 39, Hadith 6745
(deprecated numbering scheme)

This badith has been narrated through a couple of other chains of transmitters, one which instead says "the similitude of the disbeliever" instead and another with agrees with the wording of the previous hadith.

وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، وَمَحْمُودُ بْنُ غَيْلاَنَ، قَالاَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم غَيْرَ أَنَّ مَحْمُودًا قَالَ فِي رِوَايَتِهِ عَنْ بِشْرٍ " وَمَثَلُ الْكَافِرِ كَمَثَلِ الأَرْزَةِ " . وَأَمَّا ابْنُ حَاتِمٍ فَقَالَ " مَثَلُ الْمُنَافِقِ " . كَمَا قَالَ زُهَيْرٌ .

Reference : Sahih Muslim 2810 c
In-book reference : Book 52, Hadith 50
USC-MSA web (English) reference : Book 39, Hadith 6745
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Ka'b through another chain of transmitters but with " "the similitude of the disbeliever is that of a cypress tree".

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، - قَالَ ابْنُ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، وَقَالَ ابْنُ بَشَّارٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، - عَنِ النَّبِيِّ صلى الله عليه وسلم بِنَحْوِ حَدِيثِهِمْ وَقَالاَ جَمِيعًا فِي حَدِيثِهِمَا عَنْ يَحْيَى، " وَمَثَلُ الْكَافِرِ مَثَلُ الأَرْزَةِ " .

Reference : Sahih Muslim 2810 d
In-book reference : Book 52, Hadith 51
USC-MSA web (English) reference : Book 39, Hadith 6746
(deprecated numbering scheme)

(15) Chapter: The Likeness Of The Believer Is That Of A Date Palm

(15) باب مَثَلُ الْمُؤْمِنِ مَثَلُ النَّخْلَةِ

'Abdullah b. Umar reported that Allah's Messenger (ﷺ) said:

There is a tree amongst trees, the leaves of which do not wither and that is like a Muslim; tell me which that (tree) can be? The people began to think of the trees of the forest. Abdullah said: I thought that it could be the date-palm tree, but I felt hesitant (to say that). They (the Companions) then said: Allah's Messenger, (kindly) tell us which that can be? Thereupon he said: It is the date-palm tree. I made a mention of that to 'Umar, whereupon he said: Had you said that it meant the date-palin tree, this statement of yours (would have been dearer to me) than such and such things.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، - وَاللَّفْظُ لِيَحْيَى - قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ، اللَّهِ بْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ مِنَ الشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا وَإِنَّهَا مَثَلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ " . فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي . قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ

فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ فَقَالَ " هِيَ النَّخْلَةُ " . قَالَ فَذَكَرْتُ ذَلِكَ لِعُمَرَ قَالَ لأَنْ تَكُونَ قُلْتَ هِيَ النَّخْلَةُ أَحَبُّ إِلَىَّ مِنْ كَذَا وَكَذَا .

Reference : Sahih Muslim 2811 a
In-book reference : Book 52, Hadith 52
USC-MSA web (English) reference : Book 39, Hadith 6747
(deprecated numbering scheme)

Ibn Umar reported that Allah's Messenger (ﷺ) one day said to his Companions:

Tell me about a tree which has resemblance with a believer. The people began to mention (different) trees of the forest. Ibn 'Umar said: It was instilled in my mind or in my heart and it stuck therein that it implied the date- palm tree. I made up my mind to make a mention of that but could not do that because of the presence of the elderly people there. When there was a hush amongst them (after they had expressed their views), Allah's Messenger (ﷺ) said: It Is the date-palm tree.

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الْخَلِيلِ، الضُّبَعِيِّ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا لأَصْحَابِهِ " أَخْبِرُونِي عَنْ شَجَرَةٍ مَثَلُهَا مَثَلُ الْمُؤْمِنِ " . فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجَرًا مِنْ شَجَرِ الْبَوَادِي . قَالَ ابْنُ عُمَرَ وَأُلْقِيَ فِي نَفْسِي أَوْ رُوعِيَ أَنَّهَا النَّخْلَةُ فَجَعَلْتُ أُرِيدُ أَنْ أَقُولَهَا فَإِذَا أَسْنَانُ الْقَوْمِ فَأَهَابُ أَنْ أَتَكَلَّمَ فَلَمَّا سَكَتُوا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هِيَ النَّخْلَةُ " .

Reference : Sahih Muslim 2811 b
In-book reference : Book 52, Hadith 53
USC-MSA web (English) reference : Book 39, Hadith 6748
(deprecated numbering scheme)

Mujahid said:

(I have had the privilege) of accompanying Ibn 'Umar up to Medina but I did not hear him narrate anything from Allah's Messenger (ﷺ) except one hadith. And he said: We were in the presence of Allah's Messenger (ﷺ) that there was brought to him the kernel of a date. The rest of the hadith is the same.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ فَمَا سَمِعْتُهُ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم إِلاَّ حَدِيثًا وَاحِدًا قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأُتِيَ بِجُمَّارٍ . فَذَكَرَ بِنَحْوِ حَدِيثِهِمَا .

Reference : Sahih Muslim 2811 c
In-book reference : Book 52, Hadith 54
USC-MSA web (English) reference : Book 39, Hadith 6749
(deprecated numbering scheme)

Mujahid reported:

I heard Ibn 'Umar as saying: There was brought to Allah's Messenger (ﷺ) the kernel. The rest of the hadith is tile same.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا سَيْفٌ، قَالَ سَمِعْتُ مُجَاهِدًا، يَقُولُ سَمِعْتُ ابْنَ، عُمَرَ يَقُولُ أُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِجُمَّارٍ . فَذَكَرَ نَحْوَ حَدِيثِهِمْ .

Reference : Sahih Muslim 2811 d

In-book reference : Book 52, Hadith 55
USC-MSA web (English) reference : Book 39, Hadith 6750
(deprecated numbering scheme)

Ibn Umar reported:

We were'in the company of Allah's Messenger (ﷺ) that he said: Tell me of a tree which has resemblance to a Muslim and the leaves of which do not wither. Ibrahim said that perhaps Imam Muslim had stated like this: It constantly bears fruit but I have, however, seen [It does not bear fruit constantly]. Ibn Umar said: It crossed my mind that it could be the date-palm tree, but as I saw Aba Bakr and Umar observe silence, I did not deem it fit that I should speak or I should say something. 'Umar said: Had you said so, it would have been dearer to me than such and such thing.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَخْبِرُونِي بِشَجَرَةٍ شِبْهِ أَوْ كَالرَّجُلِ الْمُسْلِمِ لاَ يَتَحَاتُّ وَرَقُهَا " . قَالَ إِبْرَاهِيمُ لَعَلَّ مُسْلِمًا قَالَ وَتُؤْتِي أُكُلَهَا . وَكَذَا وَجَدْتُ عِنْدَ غَيْرِي أَيْضًا وَلاَ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ . قَالَ ابْنُ عُمَرَ فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لاَ يَتَكَلَّمَانِ فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئًا فَقَالَ عُمَرُ لأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَىَّ مِنْ كَذَا وَكَذَا .

Reference : Sahih Muslim 2811 e
In-book reference : Book 52, Hadith 56
USC-MSA web (English) reference : Book 39, Hadith 6751
(deprecated numbering scheme)

(16) Chapter: The Mischief Of The Shaitan And How He Sends His Troops To Tempt People, And With Every Person There Is A Qarin (Companion From Among The Jinn)

(16) بَاب تَحْرِيشِ الشَّيْطَانِ وَبَعْثِهِ سَرَايَاهُ لِفِتْنَةِ النَّاسِ وَأَنَّ مَعَ كُلِّ إِنْسَانٍ قَرِينًا

Jabir reported:

I heard Allah's Apostle (ﷺ) as saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ " .

Reference : Sahih Muslim 2812 a
In-book reference : Book 52, Hadith 57
USC-MSA web (English) reference : Book 39, Hadith 6752
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ كِلاَهُمَا عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2812 b
In-book reference : Book 52, Hadith 58
USC-MSA web (English) reference : Book 39, Hadith 6753
(deprecated numbering scheme)

Jabir reported:

I heard Allah's Messenger (way peace be upon him) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) inorder to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ فَيَبْعَثُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ فَأَعْظَمُهُمْ عِنْدَهُ أَعْظَمُهُمْ فِتْنَةً " .

Reference : Sahih Muslim 2813 a
In-book reference : Book 52, Hadith 59
USC-MSA web (English) reference : Book 39, Hadith 6754
(deprecated numbering scheme)

Jabir reported that Allah's Messenger (ﷺ) said:

Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in tank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: 'You have done well. A'mash said: He then embraces him.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالاَ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ - فَيُدْنِيهِ مِنْهُ وَيَقُولُ نِعْمَ أَنْتَ " . قَالَ الأَعْمَشُ أُرَاهُ قَالَ " فَيَلْتَزِمُهُ " .

Reference : Sahih Muslim 2813 b
In-book reference : Book 52, Hadith 60
USC-MSA web (English) reference : Book 39, Hadith 6755
(deprecated numbering scheme)

Jabir reported that Allah's Apostle (may peace be upqn him) said:

The Satan sends detachments of his own in order to put people to trial and the highest in rank, in his eyes, is one who is most notorious in sowing the seed of dissension.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " يَبْعَثُ الشَّيْطَانُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً " .

Reference : Sahih Muslim 2813 c
In-book reference : Book 52, Hadith 61
USC-MSA web (English) reference : Book 39, Hadith 6756
(deprecated numbering scheme)

Abdullah b. Mas'ud reported that Allah's Messenger (ﷺ) said:

There is none amongst you with whom is not an attache from amongst the jinn (devil). They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ " . قَالُوا وَإِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ " وَإِيَّاىَ إِلاَّ أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلاَ يَأْمُرُنِي إِلاَّ بِخَيْرٍ " .

Reference : Sahih Muslim 2814 a
In-book reference : Book 52, Hadith 62
USC-MSA web (English) reference : Book 39, Hadith 6757
(deprecated numbering scheme)

This hadith has been narrated on the authority of Mansiir with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِيَانِ ابْنَ مَهْدِيٍّ - عَنْ سُفْيَانَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلاَهُمَا عَنْ مَنْصُورٍ، بِإِسْنَادِ جَرِيرٍ . مِثْلَ حَدِيثِهِ غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ " وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ وَقَرِينُهُ مِنَ الْمَلاَئِكَةِ " .

Reference : Sahih Muslim 2814 b
In-book reference : Book 52, Hadith 63
USC-MSA web (English) reference : Book 39, Hadith 6758
(deprecated numbering scheme)

A'isha the wife of Allah's Apostle (ﷺ), reported that one day Allah's Messenger (ﷺ) came out of her (apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said:

A'isha, what has happened to you? Do you feel jealous? Thereupon she said: How can it he (that a woman like me) should not feel jealous in regard to a husband like you. Thereupon Allah's Messenger (ﷺ) said: It was your devil who had come to you, and she said: Allah's Mes- senger, is there along with me a devil? He said: Yes. I said: Is devil attached to everyone? He said: Yes. I (Aisha) again said: Allah's Messenger, is it with you also? He said: Yes, but my Lord has helped me against him and as such I am ab solutely safe from his mischief.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ، قُسَيْطٍ حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ مِنْ عِنْدِهَا لَيْلاً . قَالَتْ فَغِرْتُ عَلَيْهِ فَجَاءَ فَرَأَى مَا أَصْنَعُ فَقَالَ " مَا لَكِ يَا عَائِشَةُ أَغِرْتِ " . فَقُلْتُ وَمَا لِي لاَ يَغَارُ مِثْلِي عَلَى مِثْلِكَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَقَدْ جَاءَكِ شَيْطَانُكِ " . قَالَتْ يَا رَسُولَ اللَّهِ أَوَمَعِيَ شَيْطَانٌ قَالَ " نَعَمْ " . قُلْتُ وَمَعَ كُلِّ إِنْسَانٍ قَالَ " نَعَمْ " . قُلْتُ وَمَعَكَ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّى أَسْلَمَ " .

Reference : Sahih Muslim 2815
In-book reference : Book 52, Hadith 64
USC-MSA web (English) reference : Book 39, Hadith 6759
(deprecated numbering scheme)

(17) Chapter: No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allah, Exalted Is He

(17) باب لَنْ يَدْخُلَ أَحَدٌ الْجَنَّةَ بِعَمَلِهِ بَلْ بِرَحْمَةِ اللَّهِ تَعَالَى

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None amongst you would attain salvation purely because of his deeds. A person said: Allah's Messenger, even you? Thereupon he said: Yes, not even I except that Allah wraps me in Mercy, but you should act with moderation. This hadith has been transmitted on the authority of Bukair b. al-Ashajj with a slight variation of wording.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ " . قَالَ رَجُلٌ وَلاَ إِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ إِيَّاىَ إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ وَلَكِنْ سَدِّدُوا " .

وَحَدَّثَنِيهِ يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الأَشَجِّ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " بِرَحْمَةٍ مِنْهُ وَفَضْلٍ " . وَلَمْ يَذْكُرْ " وَلَكِنْ سَدِّدُوا " .

Reference	: Sahih Muslim 2816 a, b
In-book reference	: Book 52, Hadith 65
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6760

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is none whose deeds alone would entitle him to get into Paradise. It was said to him: And, Allah's Messenger, not even you? Thereupon he said: Not even I, but that my Lord wraps me in Mercy.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مَا مِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ " . فَقِيلَ وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِي رَبِّي بِرَحْمَةٍ " .

Reference	: Sahih Muslim 2816 c
In-book reference	: Book 52, Hadith 66
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6761

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is none amongst you whose deeds alone would attain salvation for him. They (the Companions) said: Allah's Messenger, not even you? He (the Holy Prophet) said: Not even I, but that Allah wraps me in Mercy and He grants me pardon. Ibn 'Aun pointed towards his head with his hand saying: Not even I, but that Allah wraps me in His Forgiveness and Mercy.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ " . قَالُوا وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ " . وَقَالَ ابْنُ عَوْنٍ بِيَدِهِ هَكَذَا وَأَشَارَ عَلَى رَأْسِهِ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ " .

Reference	: Sahih Muslim 2816 d
In-book reference	: Book 52, Hadith 67
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 39, Hadith 6762

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is none whose deeds alone can'secure salvation for him. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that, the Mercy of Allah should take hold of me.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ أَحَدٌ يُنْجِيهِ عَمَلُهُ " . قَالُوا وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَدَارَكَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ " .

Reference : Sahih Muslim 2816 e
In-book reference : Book 52, Hadith 68
USC-MSA web (English) reference : Book 39, Hadith 6763
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

None amongst you can get. into Paradise by virtue of his deeds alone. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Grace and Mercy.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا أَبُو عَبَّادٍ، يَحْيَى بْنُ عَبَّادٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ " . قَالُوا وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِفَضْلٍ وَرَحْمَةٍ " .

Reference : Sahih Muslim 2816 f
In-book reference : Book 52, Hadith 69
USC-MSA web (English) reference : Book 39, Hadith 6764
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Observe moderation in deeds (and if it is not possible, try to be near moderation) and understand that none amongst you can attain salvation because of his deeds alone. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Mercy and Grace.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَارِبُوا وَسَدِّدُوا وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ " . قَالُوا يَا رَسُولَ اللَّهِ وَلاَ أَنْتَ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ " .

Reference : Sahih Muslim 2816 g
In-book reference : Book 52, Hadith 70
USC-MSA web (English) reference : Book 39, Hadith 6765
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir through another chain of transmitters.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

Reference : Sahih Muslim 2817 a
In-book reference : Book 52, Hadith 71
USC-MSA web (English) reference : Book 39, Hadith 6766
(deprecated numbering scheme)

A hadith like this has been narrated on the authority of A'mash through two other chains of transmitters. The wording is, however, the same.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، بِالإِسْنَادَيْنِ جَمِيعًا كَرِوَايَةِ ابْنِ نُمَيْرٍ .

Reference : Sahih Muslim 2817 b
In-book reference : Book 52, Hadith 72
USC-MSA web (English) reference : Book 39, Hadith 6767
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with this addition:

" Give them glad tidings".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَزَادَ " وَأَبْشِرُوا " .

Reference : Sahih Muslim 2816 h
In-book reference : Book 52, Hadith 73
USC-MSA web (English) reference : Book 39, Hadith 6768
(deprecated numbering scheme)

Jabir reported:

I heard Allah's Apoetle (ﷺ) as saying: None of you would get into Paradise because of his good deeds alone, and he would not be rescued from Fire, not even I, but because of the Mercy of Allah.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا مَعْقِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لاَ يُدْخِلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلاَ يُجِيرُهُ مِنَ النَّارِ وَلاَ أَنَا إِلاَّ بِرَحْمَةٍ مِنَ اللَّهِ " .

Reference : Sahih Muslim 2817 c
In-book reference : Book 52, Hadith 74
USC-MSA web (English) reference : Book 39, Hadith 6769
(deprecated numbering scheme)

A'isha, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) used to say:

Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is small.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا مُوسَى بْنُ، عُقْبَةَ ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا بَهْزٌ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا مُوسَى، بْنُ عُقْبَةَ قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، يُحَدِّثُ عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا كَانَتْ تَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا فَإِنَّهُ لَنْ يُدْخِلَ الْجَنَّةَ أَحَدًا عَمَلُهُ " . قَالُوا وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللَّهُ مِنْهُ بِرَحْمَةٍ وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ " .

Reference : Sahih Muslim 2818 a
In-book reference : Book 52, Hadith 75
USC-MSA web (English) reference : Book 39, Hadith 6770
(deprecated numbering scheme)

This badith has been narrated on the authority of Musa b. 'Uqba with the same chain of transmitters and he did not make a mention of:

" Be happy".

وَحَدَّثَنَاهُ حَسَنٌ الْحُلْوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ " وَأَبْشِرُوا " .

Reference : Sahih Muslim 2818 b

In-book reference : Book 52, Hadith 76
USC-MSA web (English) reference : Book 39, Hadith 6771
(deprecated numbering scheme)

(18) Chapter: Doing A Lot Of Good Deeds And Striving Hard In Worship

(18) باب إِكْثَارِ الأَعْمَالِ وَالاِجْتِهَادِ فِي الْعِبَادَةِ

Mughira b. Shu'ba reported that Allah's Apostle (ﷺ) worshipped so much that his feet were swollen.

It was said to him:

(Why do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he said: May I not (prove myself) to be a grateful servant (of Allah)?

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنِ الْمُغِيرَةِ بْنِ، شُعْبَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ أَتَكَلَّفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَقَالَ " أَفَلاَ أَكُونُ عَبْدًا شَكُورًا " .

Reference : Sahih Muslim 2819 a
In-book reference : Book 52, Hadith 77
USC-MSA web (English) reference : Book 39, Hadith 6772
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Mughira b. Shu'ba and the words are:

Allah's Apostle (ﷺ) kept standing in prayer (for such long hours) that his feet were swollen. They (his Companions) said: Verily, Allah has pardoned for thee the earlier and the later of thine sins. Thereupon he said: Should I not prove myself to be a grateful servant (of Allah)?

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ قَامَ النَّبِيُّ صلى الله عليه وسلم حَتَّى وَرِمَتْ قَدَمَاهُ قَالُوا قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ . قَالَ " أَفَلاَ أَكُونُ عَبْدًا شَكُورًا " .

Reference : Sahih Muslim 2819 b
In-book reference : Book 52, Hadith 78
USC-MSA web (English) reference : Book 39, Hadith 6773
(deprecated numbering scheme)

A'isha reported that when Allah's Messenger (ﷺ) occupied himself in prayer, he observed such a (long) qiyam (posture of standing in prayer) that his feet were swollen. A'isha said:

Allah's Messenger you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said. A'isha should I not prove myself to be a thanksgiving servant (of Allah)?

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا صَلَّى قَامَ حَتَّى تَفَطَّرَ رِجْلاَهُ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَتَصْنَعُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَقَالَ " يَا عَائِشَةُ أَفَلاَ أَكُونُ عَبْدًا شَكُورًا " .

Reference : Sahih Muslim 2820
In-book reference : Book 52, Hadith 79
USC-MSA web (English) reference : Book 39, Hadith 6774
(deprecated numbering scheme)

(19) Chapter: Moderation In Preaching

(19) باب الاِقْتِصَادِ فِي الْمَوْعِظَةِ

Shaqiq reported:

We were sitting at the door of Abdullah (b. Mas'ud) waiting for him (to come out and deliver a sermon to us). It was at this time that there happened to pass by us Yazid b. Mu'awiya an-Nakha'i. We said: Inform him ('Abdullah b. Mas'ud) of our presence here. He went in and Abdullah b. Mas'ud lost no time in coming out to us and said: I was informed of your presence here but nothing hindered me to come out to you but the fact that I did not like to bore you (by stuffing your minds with sermons) as Allah's Messenger (ﷺ) did not deliver us sermon on certain days fearing that it might prove to be boring for us.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ النَّخَعِيُّ فَقُلْنَا أَعْلِمْهُ بِمَكَانِنَا . فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ فَقَالَ إِنِّي أُخْبَرُ بِمَكَانِكُمْ فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلاَّ كَرَاهِيَةُ أَنْ أُمِلَّكُمْ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ مَخَافَةَ السَّآمَةِ عَلَيْنَا .

Reference : Sahih Muslim 2821 a
In-book reference : Book 52, Hadith 80
USC-MSA web (English) reference : Book 39, Hadith 6775
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah through other chains of transmitters.

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا ابْنُ إِدْرِيسَ، ح وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، حَدَّثَنَا ابْنُ مُسْهِرٍ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالاَ أَخْبَرَنَا عِيسَى، بْنُ يُونُسَ ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَهُ . وَزَادَ مِنْجَابٌ فِي رِوَايَتِهِ عَنِ ابْنِ مُسْهِرٍ قَالَ الأَعْمَشُ وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ مِثْلَهُ .

Reference : Sahih Muslim 2821 b
In-book reference : Book 52, Hadith 81
USC-MSA web (English) reference : Book 39, Hadith 6776
(deprecated numbering scheme)

Shaqiq b. Wi'il reported that 'Abdullah used to give us sermon on every Thursday. A person said: Abu 'Abd al-Rahman, we love your talk and so we yearn (to listen to you) and earnestly desire that you should deliver us lecture every day. Thereupon he said: There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. Allah's Messenger (ﷺ) did not deliver sermons on certain days (fearing that we might be bored).

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ أَبِي وَائِلٍ، قَالَ كَانَ عَبْدُ اللَّهِ يُذَكِّرُنَا كُلَّ يَوْمِ خَمِيسٍ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّا نُحِبُّ حَدِيثَكَ وَنَشْتَهِيهِ وَلَوَدِدْنَا أَنَّكَ حَدَّثْتَنَا كُلَّ يَوْمٍ . فَقَالَ مَا يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلاَّ كَرَاهِيَةُ أَنْ أُمِلَّكُمْ . إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا .

Reference : Sahih Muslim 2821 c
In-book reference : Book 52, Hadith 82
USC-MSA web (English) reference : Book 39, Hadith 6777
(deprecated numbering scheme)

53 - The Book of Paradise, its Description, its Bounties and its Inhabitants (2822 – 2879)

كتاب الجنة وصفة نعيمها وأهلها

Anas b. Malik reported:

The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ " .

Reference : Sahih Muslim 2822
In-book reference : Book 53, Hadith 1
USC-MSA web (English) reference : Book 40, Hadith 6778
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2823
In-book reference : Book 53, Hadith 2
USC-MSA web (English) reference : Book 40, Hadith 6779
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying that:

Allah the Exalted and Glorious, said: I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived but it is testified by the Book of Allah. He then recited:" No soul knows what comfort has been concealed from them, as a reward for what they did". (xxxii. 17)

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ حَدَّثَنَا وَقَالَ، سَعِيدٌ أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ " . مِصْدَاقُ ذَلِكَ فِي كِتَابِ اللَّهِ { فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ}

Reference : Sahih Muslim 2824 a
In-book reference : Book 53, Hadith 3
USC-MSA web (English) reference : Book 40, Hadith 6780
(deprecated numbering scheme)

Abu Huraira reported that Allah's Apostle (ﷺ) said:

Allah, the Exalted and Glorious, said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا بَلْهَ مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ " .

Reference : Sahih Muslim 2824 b
In-book reference : Book 53, Hadith 4
USC-MSA web (English) reference : Book 40, Hadith 6781
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) said that Allah, the Exalted and Glorious, said:

I have prepared for My pious servants which the eye has seen not, and the ear has heard not and no human heart has ever perceived such bounties leaving aside those about which Allah has informed you. He then recited:" No soul knows what comfort has been hidden for thein".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا ابْنُ، نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ . ذُخْرًا بَلْهَ مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ " . ثُمَّ قَرَأَ { فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ}

Reference : Sahih Muslim 2824 c
In-book reference : Book 53, Hadith 5
USC-MSA web (English) reference : Book 40, Hadith 6782
(deprecated numbering scheme)

Sahl b. Sa'd as-Sa'idi reported:

I was in the company of Allah's Messenger (ﷺ) that he gave a description of Paradise and then Allah's Apostle (ﷺ) concluded with these words: There would be bounties which the eye has not seen and the ear has not heard and no human heart has ever perceived them. He then recited this verse:" They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them. So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did" (xxxii. 16-17)

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَهَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي أَبُو صَخْرٍ، أَنَّ أَبَا حَازِمٍ، حَدَّثَهُ قَالَ سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، يَقُولُ شَهِدْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَجْلِسًا وَصَفَ فِيهِ الْجَنَّةَ حَتَّى انْتَهَى ثُمَّ قَالَ صلى الله عليه وسلم فِي آخِرِ حَدِيثِهِ " فِيهَا مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ " . ثُمَّ اقْتَرَأَ هَذِهِ الآيَةَ { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} .

Reference : Sahih Muslim 2825
In-book reference : Book 53, Hadith 6
USC-MSA web (English) reference : Book 40, Hadith 6783
(deprecated numbering scheme)

(1) Chapter: In Paradise There Is A Tree In Whose Shade A Rider Could Travel For One Hundred Years And Still Not Cross It

(1) باب إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ " .

Reference	: Sahih Muslim 2826 a
In-book reference	: Book 53, Hadith 7
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 40, Hadith 6784

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with the addition of these words:

" He will not be able to cover this distance."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ وَزَادَ " لاَ يَقْطَعُهَا " .

Reference	: Sahih Muslim 2826 b
In-book reference	: Book 53, Hadith 8
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 40, Hadith 6785

Sahl b. Sa'd reported Allah's Messenger (ﷺ) as saying:

In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years without covering (the distance) completely. This hadith has also been transmitted on the authority of Abu Sa'id al-Khudri that Allah's Apostle (ﷺ) is reported to have said: In Paradise, there is a tree under the shadow of which a rider of a fine and swift-footed horse would travel for a hundred years without covering the distance completely. There would be the pleasure of Allah for the inmates of Paradise and He would never be annoyed with them.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي، حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا " .

قَالَ أَبُو حَازِمٍ فَحَدَّثْتُ بِهِ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيَّ، فَقَالَ حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا " .

Reference	: Sahih Muslim 2827, 2828
In-book reference	: Book 53, Hadith 9
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 40, Hadith 6786

(2) Chapter: Bestowal Of Divine Pleasure On The People Of Paradise, And Allah Will Never Be Angry With Them

(2) باب إِحْلاَلِ الرِّضْوَانِ عَلَى أَهْلِ الْجَنَّةِ فَلاَ يَسْخَطُ عَلَيْهِمْ أَبَدًا

Abu Sa'id al-Khudri reported that Allah's Apostle (ﷺ) said that Allah would say to the inmates of Paradise:

O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: 0 Lord, what thing can be more excellent than this? And He would say: I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا مَالِكُ، بْنُ أَنَسٍ ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ يَقُولُ لأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ . فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ . فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لاَ نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ فَيَقُولُونَ يَا رَبِّ وَأَىُّ شَىْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا " .

Reference	: Sahih Muslim 2829
In-book reference	: Book 53, Hadith 10
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 40, Hadith 6787

(3) Chapter: The Inhabitants Of Paradise Will See The People In The Highest Place In Paradise As Planets Are Seen In The Sky

(3) باب تَرَائِي أَهْلِ الْجَنَّةِ أَهْلَ الْغُرَفِ كَمَا يُرَى الْكَوْكَبُ فِي السَّمَاءِ

Sahl b. Sa'd reported Allah's Messenger (ﷺ) as saying:

The inmates of Paradise will look to the upper apartment of Paradise as you see the planets in the sky. I narrated this hadith to Nu'man b. Abi 'Ayyash and he said: I heard Abu Sa'id al-Khudri as saying: As you see the shining planets in the eastern and western (sides of) horizon.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرْفَةَ فِي الْجَنَّةِ كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ " .

قَالَ فَحَدَّثْتُ بِذَلِكَ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ، فَقَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِي الأُفُقِ الشَّرْقِيِّ أَوِ الْغَرْبِيِّ " .

Reference	: Sahih Muslim 2830, 2831 a
In-book reference	: Book 53, Hadith 11
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 40, Hadith 6788

This hadith has been narrated on the authority of Abu Hazim through another chain of transmitters.

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْمَخْزُومِيُّ، حَدَّثَنَا وُهَيْبٌ، عَنْ أَبِي حَازِمٍ، بِالإِسْنَادَيْنِ جَمِيعًا نَحْوَ حَدِيثِ يَعْقُوبَ .

Reference	: Sahih Muslim 2830 b
In-book reference	: Book 53, Hadith 12
USC-MSA web (English) reference	: Book 40, Hadith 6789

(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

The inmates of Paradise would see the inmates of the apartment over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others. They said: Allah's Messenger, would in these abodes of Apostles others besides them not be able to reach? He said: Yes, they will, by Him, in Whose hand is my life, those who believe in God and acknowledge the Truth, will reach them.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ مِنَ الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ " . قَالُوا يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الأَنْبِيَاءِ لاَ يَبْلُغُهَا غَيْرُهُمْ . قَالَ " بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ " .

Reference	: Sahih Muslim 2831 b
In-book reference	: Book 53, Hadith 13
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 40, Hadith 6790

(4) Chapter: One Who Would Love To Have Seen The Prophet (SAW) Even If That Was At The Expense Of His Family And His Wealth

(4) باب فِيمَنْ يَوَدُّ رُؤْيَةَ النَّبِيِّ صلى الله عليه وسلم بِأَهْلِهِ وَمَالِهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The people most loved by me from amongst my Ummah would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا نَاسٌ يَكُونُونَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَآنِي بِأَهْلِهِ وَمَالِهِ " .

Reference	: Sahih Muslim 2832
In-book reference	: Book 53, Hadith 14
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 40, Hadith 6791

(5) Chapter: The Market Of Paradise, And What They Will Get There Of Delight And Beauty

(5) باب فِي سُوقِ الْجَنَّةِ وَمَا يَنَالُونَ فِيهَا مِنَ النَّعِيمِ وَالْجَمَالِ

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us.

حَدَّثَنَا أَبُو عُثْمَانَ، سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ فَتَهُبُّ رِيحُ الشَّمَالِ فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالاً فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدِ ازْدَادُوا حُسْنًا وَجَمَالاً فَيَقُولُ لَهُمْ أَهْلُوهُمْ وَاللَّهِ لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالاً . فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالاً " .

Reference : Sahih Muslim 2833
In-book reference : Book 53, Hadith 15
USC-MSA web (English) reference : Book 40, Hadith 6792
(deprecated numbering scheme)

(6) Chapter: The First Group To Enter Paradise Will Look Like The Moon When It Is Full; Their Attributes And Their Spouses

(6) بَاب أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَصِفَاتُهُمْ وَأَزْوَاجُهُمْ

Muhammad reported that some (persons) stated with a sense of pride and some discussed whether there would be more men in Paradise or more women. It was upon this that Abu Huraira reported that Abu'l Qasim (the Holy Prophet) (ﷺ) said:

The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، - وَاللَّفْظُ لِيَعْقُوبَ - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، قَالَ إِمَّا تَفَاخَرُوا وَإِمَّا تَذَاكَرُوا الرِّجَالُ فِي الْجَنَّةِ أَكْثَرُ أَمِ النِّسَاءُ فَقَالَ أَبُو هُرَيْرَةَ أَوَلَمْ يَقُلْ أَبُو الْقَاسِمِ صلى الله عليه وسلم " إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالَّتِي تَلِيهَا عَلَى أَضْوَإِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ وَمَا فِي الْجَنَّةِ أَعْزَبُ " .

Reference : Sahih Muslim 2834 a
In-book reference : Book 53, Hadith 16
USC-MSA web (English) reference : Book 40, Hadith 6793
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، قَالَ اخْتَصَمَ الرِّجَالُ وَالنِّسَاءُ أَيُّهُمْ فِي الْجَنَّةِ أَكْثَرُ فَسَأَلُوا أَبَا هُرَيْرَةَ فَقَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ .

Reference : Sahih Muslim 2834 b
In-book reference : Book 53, Hadith 17
USC-MSA web (English) reference : Book 40, Hadith 6794
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters that Allah's Messenger (ﷺ) said:

The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their

combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after the form of their father (Adam) sixty cubits tall.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - يَعْنِي ابْنَ زِيَادٍ - عَنْ عُمَارَةَ بْنِ، الْقَعْقَاعِ حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ " . ا

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِقُتَيْبَةَ - قَالاَ حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَتْفُلُونَ أَمْشَاطُهُمُ الذَّهَبُ وَرَشْحُهُمُ الْمِسْكُ وَمَجَامِرُهُمُ الأَلُوَّةُ وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ أَخْلاَقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا فِي السَّمَاءِ " .

Reference : Sahih Muslim 2834 c
In-book reference : Book 53, Hadith 18
USC-MSA web (English) reference : Book 40, Hadith 6795
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The first group of my Ummah to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk and their form would be the form of one single person according to the length of their father sixty cubits tall. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ نَجْمٍ فِي السَّمَاءِ إِضَاءَةً ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلُ لاَ يَتَغَوَّطُونَ وَلاَ يَبُولُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَبْزُقُونَ أَمْشَاطُهُمُ الذَّهَبُ وَمَجَامِرُهُمُ الأَلُوَّةُ وَرَشْحُهُمُ الْمِسْكُ أَخْلاَقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ عَلَى طُولِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا " . قَالَ ابْنُ أَبِي شَيْبَةَ عَلَى خُلُقِ رَجُلٍ . وَقَالَ أَبُو كُرَيْبٍ عَلَى خَلْقِ رَجُلٍ . وَقَالَ ابْنُ أَبِي شَيْبَةَ عَلَى صُورَةِ أَبِيهِمْ .

Reference : Sahih Muslim 2834 d
In-book reference : Book 53, Hadith 19
USC-MSA web (English) reference : Book 40, Hadith 6796
(deprecated numbering scheme)

(7) Chapter: The Attributes Of Paradise And Its People, And Their Glorifying Allah Every Morning And Evening (7) باب فِي صِفَاتِ الْجَنَّةِ وَأَهْلِهَا وَتَسْبِيحِهِمْ فِيهَا بُكْرَةً وَعَشِيًّا

Hammam b. Munabbih reported:

These are some of the ahidith which Abu Huraira reported from Allah's Messenger (ﷺ) and one is this that he is reported to have said: The (members of the) first group that would be admitted to Paradise would have their faces as

bright as full moon during the night. They would neither spit nor suffer catarrh, nor void excrement. They would have their utensils and their combs made of gold and silver and the fuel of their braziers would be aloes and their sweat would be musk and every one of them would have two spouses (so beautiful) that the marrow of their shanks would be visible through the flesh. There would be no dissension amongst them and no enmity in their hearts. Their hearts would be like one heart, glorifying Allah morning and evening.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لاَ يَبْصُقُونَ فِيهَا وَلاَ يَمْتَخِطُونَ وَلاَ يَتَغَوَّطُونَ فِيهَا آنِيَتُهُمْ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ وَمَجَامِرُهُمْ مِنَ الأَلُوَّةِ وَرَشْحُهُمُ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ لاَ اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ قُلُوبُهُمْ قَلْبٌ وَاحِدٌ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا " .

Reference : Sahih Muslim 2834 e
In-book reference : Book 53, Hadith 20
USC-MSA web (English) reference : Book 40, Hadith 6797
(deprecated numbering scheme)

Jabir reported:

I heard Allah's Apostle (ﷺ) as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrah. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ عُثْمَانُ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ وَلاَ يَتْفُلُونَ وَلاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ " . قَالُوا فَمَا بَالُ الطَّعَامِ قَالَ " جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ النَّفَسَ " .

Reference : Sahih Muslim 2835 a
In-book reference : Book 53, Hadith 21
USC-MSA web (English) reference : Book 40, Hadith 6798
(deprecated numbering scheme)

This hadith has been transmitted on the authority of A'mash with a slight variation of wording.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ " كَرَشْحِ الْمِسْكِ " .

Reference : Sahih Muslim 2835 b
In-book reference : Book 53, Hadith 22
USC-MSA web (English) reference : Book 40, Hadith 6799
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said that the inmates of Paradise would eat therein and they would also drink, but they would neither void excrement, nor suffer catarrh, nor pass water, and their eating (would be digested) in the form of belching and their sweat would be musk aged they would glorify and praise Allah as easily ai you breathe.

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلاَهُمَا عَنْ أَبِي عَاصِمٍ، - قَالَ حَسَنٌ حَدَّثَنَا أَبُو عَاصِمٍ، - عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ، عَبْدِ اللَّهِ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ وَلاَ يَتَغَوَّطُونَ وَلاَ يَمْتَخِطُونَ وَلاَ يَبُولُونَ وَلَكِنْ طَعَامُهُمْ ذَاكَ جُشَاءٌ كَرَشْحِ الْمِسْكِ يُلْهَمُونَ التَّسْبِيحَ وَالْحَمْدَ كَمَا يُلْهَمُونَ النَّفَسَ " . قَالَ وَفِي حَدِيثِ حَجَّاجٍ " طَعَامُهُمْ ذَلِكَ " .

Reference : Sahih Muslim 2835 c
In-book reference : Book 53, Hadith 23
USC-MSA web (English) reference : Book 40, Hadith 6800
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Jabir with a slight variation of wording.

وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الأُمَوِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ كَمَا يُلْهَمُونَ النَّفَسَ " .

Reference : Sahih Muslim 2835 d
In-book reference : Book 53, Hadith 24
USC-MSA web (English) reference : Book 40, Hadith 6801
(deprecated numbering scheme)

(8) Chapter: The Eternal Delight Of The People Of Paradise, And The Verse In Which Allah Says: "And It Will Be Announced To Them: This Is The Paradise Which You Have Inherited For What You Used To Do"

(8) بَاب فِي دَوَامِ نَعِيمِ أَهْلِ الْجَنَّةِ وَقَوْله تَعَالَى وَنُودُوا أَنْ تِلْكُمْ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لاَ يَبْأَسُ لاَ تَبْلَى ثِيَابُهُ وَلاَ يَفْنَى شَبَابُهُ " .

Reference : Sahih Muslim 2836
In-book reference : Book 53, Hadith 25
USC-MSA web (English) reference : Book 40, Hadith 6802
(deprecated numbering scheme)

Abu Sa'id al-Khudri and Abu Huraira both reported Allah's Messenger (ﷺ) as saying:

There would be an announcer (in Paradise) who would make this announcement: Verily I there is in store for you (everlasting) health and that you should never fall ill and that you live (for ever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah, the Exalted and Glorious, are:" And it would be announced to them: This is the Paradise. You have been made to inherit it for what you used to do". (VII; 43)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لإِسْحَاقَ - قَالاَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ قَالَ الثَّوْرِيُّ فَحَدَّثَنِي أَبُو إِسْحَاقَ، أَنَّ الأَغَرَّ، حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلاَ

تَسْقَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلاَ تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلاَ تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلاَ تَبْتَئِسُوا أَبَدًا " . فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ { وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ}

Reference : Sahih Muslim 2837
In-book reference : Book 53, Hadith 26
USC-MSA web (English) reference : Book 40, Hadith 6803
(deprecated numbering scheme)

(9) Chapter: The Tents Of Paradise, And The Wives That The Believers Will Have In Them

(9) باب فِي صِفَةِ خِيَامِ الْجَنَّةِ وَمَا لِلْمُؤْمِنِينَ فِيهَا مِنَ الأَهْلِينَ

Abu Bakr b. Abdullah b. Qais reported on the authority of his father that Allah's Messenger (ﷺ) said that in Paradise there would be for a believer a tent of a single hollowed pearl the breadth of which would be sixty miles. It would be meant for a believer and the believers would go around it and none would be able to see the others.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، عَنْ أَبِي قُدَامَةَ، - وَهُوَ الْحَارِثُ بْنُ عُبَيْدٍ - عَنْ أَبِي، عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُهَا سِتُّونَ مِيلاً لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلاَ يَرَى بَعْضُهُمْ بَعْضًا " .

Reference : Sahih Muslim 2838 a
In-book reference : Book 53, Hadith 27
USC-MSA web (English) reference : Book 40, Hadith 6804
(deprecated numbering scheme)

Abu Bakr b. Abdullah b. Qais reported on the authority of his father that Allah's Messenger (ﷺ) said that in Paradise there would be a tent made of a single hollowed pearl, the breadth of which would be sixty miles from all sides and there would live a family in each corner and the other would not be able to see the believer who goes around them.

وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فِي الْجَنَّةِ خَيْمَةٌ مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُّونَ مِيلاً فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ " .

Reference : Sahih Muslim 2838 b
In-book reference : Book 53, Hadith 28
USC-MSA web (English) reference : Book 40, Hadith 6805
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Bakr b. Abu Musa b. Qais who, on the authority of his father, reported the Apostle (ﷺ) to have said that there would be a tent made of a pearl whose height towards the sky would be sixty miles. In each corner, there would be a family of the believer, out of sight for the others.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، عَنْ أَبِي، عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " الْخَيْمَةُ دُرَّةٌ طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلاً فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِ لاَ يَرَاهُمُ الآخَرُونَ " .

Reference : Sahih Muslim 2838 c
In-book reference : Book 53, Hadith 29
USC-MSA web (English) reference : Book 40, Hadith 6806
(deprecated numbering scheme)

(10) Chapter: Rivers Of Paradise In This World

(10) باب مَا فِي الدُّنْيَا مِنْ أَنْهَارِ الْجَنَّةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Saihan, Jaihan, Euphrates and Nile are all among the rivers of Paradise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَعَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَيْحَانُ وَجَيْحَانُ وَالْفُرَاتُ وَالنِّيلُ كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ " .

Reference : Sahih Muslim 2839
In-book reference : Book 53, Hadith 30
USC-MSA web (English) reference : Book 40, Hadith 6807
(deprecated numbering scheme)

(11) Chapter: People Will Enter Paradise Whose Hearts Are Like The Hearts Of Birds

(11) باب يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There would enter Paradise people whose hearts would be like those of the hearts of birds.

حَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ " .

Reference : Sahih Muslim 2840
In-book reference : Book 53, Hadith 31
USC-MSA web (English) reference : Book 40, Hadith 6808
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, created Adam in His own image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of" Mercy of Allah". So he who would get into Paradise would get in the form of Adarn, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُّونَ ذِرَاعًا فَلَمَّا خَلَقَهُ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ وَهُمْ نَفَرٌ مِنَ الْمَلاَئِكَةِ جُلُوسٌ فَاسْتَمِعْ مَا يُجِيبُونَكَ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ قَالَ فَذَهَبَ فَقَالَ السَّلاَمُ عَلَيْكُمْ فَقَالُوا السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللَّهِ - قَالَ - فَزَادُوهُ وَرَحْمَةُ اللَّهِ - قَالَ - فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الآنَ " .

Reference : Sahih Muslim 2841
In-book reference : Book 53, Hadith 32
USC-MSA web (English) reference : Book 40, Hadith 6809
(deprecated numbering scheme)

(12) Chapter: About Hell - May Allah Protect Us From It

(12) باب فِي شِدَّةِ حَرِّ نَارِ جَهَنَّمَ وَبُعْدِ قَعْرِهَا وَمَا تَأْخُذُ مِنَ الْمُعَذَّبِينَ

Abdullah b. Mas`ud reported Allah's Messenger (ﷺ) as saying:

Hell would be brought on that day (the Day of Judgment) with seventy thousand bridles, and seventy thousand angels dragging each bridle.

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، عَنِ الْعَلاَءِ بْنِ خَالِدٍ الْكَاهِلِيِّ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا " .

Reference : Sahih Muslim 2842
In-book reference : Book 53, Hadith 33
USC-MSA web (English) reference : Book 40, Hadith 6810
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell. His Companions said: By Allah, even ordinary fire would have been enough (to burn people). Thereupon he said: It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " نَارُكُمْ هَذِهِ الَّتِي يُوقِدُ ابْنُ آدَمَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ " . قَالُوا وَاللَّهِ إِنْ كَانَتْ لَكَافِيَةً يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهَا مِثْلُ حَرِّهَا " .

Reference : Sahih Muslim 2843 a
In-book reference : Book 53, Hadith 34
USC-MSA web (English) reference : Book 40, Hadith 6811
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abn Huraira through another chain of transmitters with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ غَيْرَ أَنَّهُ قَالَ " كُلُّهُنَّ مِثْلُ حَرِّهَا " .

Reference : Sahih Muslim 2843 b
In-book reference : Book 53, Hadith 35
USC-MSA web (English) reference : Book 40, Hadith 6812
(deprecated numbering scheme)

Abu Huraira reported:

We were in the company of Allah's Messenger (ﷺ) that we heard a terrible sound. Thereupon Allah's Apostle (ﷺ) said: Do you know what (sound) is this? We said: Allah and His Messenger know best. Thereupon he said: That is a stone which was thrown seventy years before in Hell and it has'been constantly slipping down and now it has reached its base.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي، حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِذْ سَمِعَ وَجْبَةً فَقَالَ النَّبِيُّ صلى الله عليه وسلم " تَدْرُونَ مَا هَذَا " . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا " .

Reference : Sahih Muslim 2844 a
In-book reference : Book 53, Hadith 36
USC-MSA web (English) reference : Book 40, Hadith 6813
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abfi Huraira with the same chain of transmitters but with this change of wording that the Prophet (may. peace be upon him) said:

It reached at its base and you heard its sound.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، بِهَذَا الإِسْنَادِ وَقَالَ " هَذَا وَقَعَ فِي أَسْفَلِهَا فَسَمِعْتُمْ وَجْبَتَهَا " .

Reference : Sahih Muslim 2844 b
In-book reference : Book 53, Hadith 37
USC-MSA web (English) reference : Book 40, Hadith 6814
(deprecated numbering scheme)

Samura b. Jundub reported Allah's Apostle (may peace -be upon him) as saying:

There will be some to whose ankels the fire will reach, some to whose knees, some to whose waist the fire will reach, and some to whose collar-bone the fire will reach.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ قَالَ قَتَادَةُ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ سَمُرَةَ، أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجْزَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى عُنُقِهِ " .

Reference : Sahih Muslim 2845 a
In-book reference : Book 53, Hadith 38
USC-MSA web (English) reference : Book 40, Hadith 6815
(deprecated numbering scheme)

Samura b. Jundub reported Allah's Messenger (ﷺ) as saying:

There would be among them those to whom the fire will reach up to their ankels and to some of them the fire would reach their knees and to some it would reach their waists and to some it would reach up to their collar-bones.

حَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرْقُوَتِهِ " .

Reference : Sahih Muslim 2845 b
In-book reference : Book 53, Hadith 39
USC-MSA web (English) reference : Book 40, Hadith 6816
(deprecated numbering scheme)

This hadith has been narrated on the authority of Sa'id with the same chain of transmitters but with a slight variation of wording.

حَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا رَوْحٌ، حَدَّثَنَا سَعِيدٌ، بِهَذَا الإِسْنَادِ وَجَعَلَ مَكَانَ حُجْزَتِهِ حَقْوَيْهِ .

Reference : Sahih Muslim 2845 c
In-book reference : Book 53, Hadith 40
USC-MSA web (English) reference : Book 40, Hadith 6817
(deprecated numbering scheme)

(13) Chapter: The Arrogant Will Enter The Fire, And The Humble Will Enter Paradise

(13) باب النَّارُ يَدْخُلُهَا الْجَبَّارُونَ وَالْجَنَّةُ يَدْخُلُهَا الضُّعَفَاءُ

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:

There was a dispute between the Hell and the Paradise and it (the Hell) said: The haughty and the proud would find abode in me. And the Paradise said: The meek and the humble would find their abode in me. Thereupon Allah, the Exalted and Glorious, (addressing the Hell) said: You are (the means) of My punishment by which I punish those of My servants whom I wish. (And addressing the Paradise) He said: You are only My Mercy by means of which 1 shall show mercy to those whom I wish, but each one of you would be full.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجَّتِ النَّارُ وَالْجَنَّةُ فَقَالَتْ هَذِهِ يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ . وَقَالَتْ هَذِهِ يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ - وَرُبَّمَا قَالَ أُصِيبُ بِكِ مَنْ أَشَاءُ - وَقَالَ لِهَذِهِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا " .

Reference : Sahih Muslim 2846 a
In-book reference : Book 53, Hadith 41
USC-MSA web (English) reference : Book 40, Hadith 6818
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:

The Hell and the Paradise fell into dispute and the Hell said: I have been dis- tinguished by the proud and the haughty. And the Paradise said: What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me? Thereupon Allah said to the Paradise: You are (the means) of My Mercy whereby I show mercy to those of My servants whom 1 wish, and He said to the Hell: You are (the means) of punishment whereby 1 punish those of My servants whoml wish. Both of you will be full. The Hell will riot be filled up until Allah puts down His foot in it. The Hell would say: Enough, enough, enough, and at that time it will be filled up, all its parts integrated together.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا شَبَابَةُ، حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " تَحَاجَّتِ النَّارُ وَالْجَنَّةُ فَقَالَتِ النَّارُ أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ . وَقَالَتِ الْجَنَّةُ فَمَا لِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجَزُهُمْ . فَقَالَ اللَّهُ لِلْجَنَّةِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي . وَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمْ مِلْؤُهَا فَأَمَّا النَّارُ فَلاَ تَمْتَلِئُ . فَيَضَعُ قَدَمَهُ عَلَيْهَا فَتَقُولُ قَطْ قَطْ . فَهُنَالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ " .

Reference : Sahih Muslim 2846 b
In-book reference : Book 53, Hadith 42
USC-MSA web (English) reference : Book 40, Hadith 6819
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

The Paradise and the Hell disputed with each other. The rest of the hadith is the same.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهِلاَلِيُّ، حَدَّثَنَا أَبُو سُفْيَانَ، - يَعْنِي مُحَمَّدَ بْنَ حُمَيْدٍ - عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " احْتَجَّتِ الْجَنَّةُ وَالنَّارُ " . وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي الزِّنَادِ .

Reference : Sahih Muslim 2846 c
In-book reference : Book 53, Hadith 43
USC-MSA web (English) reference : Book 40, Hadith 6820
(deprecated numbering scheme)

Hammam b. Munabbih reported that Abu Huraira narrated to them some ahadith of Allah's Messenger (ﷺ) and one of them is this that Allah's Messenger (ﷺ) said:

The Paradise and the Hell fell into dispute and the Hell said: 1 have been distinguished for accommodating (the haughty and proud in me), and the Paradise said: What is the matter that the meek and the humble and the downtrodden and simple would find an abode in me? Thereupon Allah said to Paradise: You are a (means) of My Mercy. 1 shall show mercy through you to one whom I will from amongst My servants. And lie said to the Hell: You are a (sign) of My chastisement and I shall chastise through you anyone whom I will from amongst My servants and both of you, would be full. And as regards the Hell it would not be full until Allah, the Exalted and Glorious, places His foot therein, and it would say: Enough, enough, enough, and it would be then full and the one part would draw very close to the other one and Allah would not treat unjustly anyone amongst His creation and He would create another creation for the Paradise (to accommodate it).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ . وَقَالَتِ الْجَنَّةُ فَمَا لِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغِرَّتُهُمْ قَالَ اللَّهُ لِلْجَنَّةِ إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي . وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي . وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا فَأَمَّا النَّارُ فَلاَ تَمْتَلِئُ حَتَّى يَضَعَ اللَّهُ تَبَارَكَ وَتَعَالَى رِجْلَهُ تَقُولُ قَطْ قَطْ قَطْ . فَهُنَالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ وَلاَ يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِئُ لَهَا خَلْقًا " .

Reference : Sahih Muslim 2846 d
In-book reference : Book 53, Hadith 44
USC-MSA web (English) reference : Book 40, Hadith 6821
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported that Allah's Messenger (ﷺ) said:

The Paradise and the Hell disputed with each other. The rest of the hadith is the same as transmitted by Abu Huraira up to the words'." It is essential for Me to fill up both of you."

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجَّتِ الْجَنَّةُ وَالنَّارُ " . فَذَكَرَ نَحْوَ حَدِيثِ أَبِي هُرَيْرَةَ إِلَى قَوْلِهِ " وَلِكِلَيْكُمَا عَلَىَّ مِلْؤُهَا " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنَ الزِّيَادَةِ .

Reference : Sahih Muslim 2847
In-book reference : Book 53, Hadith 45
USC-MSA web (English) reference : Book 40, Hadith 6822
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) said that the Hell would continue to say:

Is there anything more, until Allah, the Exalted and High, would place His foot therein and that would say: Enough, enough, by Your Honour, and some parts of it would draw close to the other.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَزَالُ جَهَنَّمُ تَقُولُ هَلْ مِنْ مَزِيدٍ . حَتَّى يَضَعَ فِيهَا رَبُّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى قَدَمَهُ فَتَقُولُ قَطْ قَطْ وَعِزَّتِكَ . وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ " .

Reference : Sahih Muslim 2848 a
In-book reference : Book 53, Hadith 46
USC-MSA web (English) reference : Book 40, Hadith 6823
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، الْعَطَّارِ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ شَيْبَانَ .

Reference : Sahih Muslim 2848 b
In-book reference : Book 53, Hadith 47
USC-MSA web (English) reference : Book 40, Hadith 6824
(deprecated numbering scheme)

'Abd al-Wahhab b. Ata' reported in connection with the words of Allah, the Exalted and the Glorious:

We would say to Hell on the Day of Ressurection: Have you been completely filled up? and it would say: Is there anything -more? And he stated on the authority of Anas b. Malik that Allah's Apostle (ﷺ) said: (The sinners) would be thrown therein and it would continue to say: Is there anything more, until Allah, the Exalted and Glorious, would keep His foot there- in and some of its part would draw close to the other and it would say: Enough, enough, by Thy Honour and by Thy Dignity, and there would be enough space in Paradise until Allah would create a new creation and He would make them accommo- date that spare place in Paradise.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ { يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ} فَأَخْبَرَنَا عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ " لاَ تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ قَطْ قَطْ بِعِزَّتِكَ وَكَرَمِكَ . وَلاَ يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ " .

Reference : Sahih Muslim 2848 c
In-book reference : Book 53, Hadith 48
USC-MSA web (English) reference : Book 40, Hadith 6825
(deprecated numbering scheme)

Anas reported Allah's Apostle (ﷺ) as saying:

There would be left some space in Paradise as Allah would like that to be left. Then Allah would create another creation as He would like.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ سَلَمَةَ - أَخْبَرَنَا ثَابِتٌ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يَبْقَى مِنَ الْجَنَّةِ مَا شَاءَ اللَّهُ أَنْ يَبْقَى ثُمَّ يُنْشِئُ اللَّهُ تَعَالَى لَهَا خَلْقًا مِمَّا يَشَاءُ " .

Reference : Sahih Muslim 2848 d
In-book reference : Book 53, Hadith 49
USC-MSA web (English) reference : Book 40, Hadith 6826
(deprecated numbering scheme)

Abu Sa'id reported Allah's Messenger (ﷺ) as saying:

Death would be brought on the Day of Resurrection. in the form of a white-coloured ram. Abu Kuraib made this addition: Then it would be made to stand between the Paradise and the Hell. So far as the rest of the hadith is concerned there is perfect agreement (between the two narrators) and it would be said to the inmates of Paradise: Do you recognise this? They would raise up their necks and look towards it and say: Yes, ' it is death. Then it would be said to the inmates of Hell-Fire.. Do you recognise this? And they would raise up their necks and look and say: Yes, it is death. Then command would be given for slaughtering that and then it would be said: 0 inmates of Paradise,, there is an everlasting life for you and no death. And then (addressing) to the inmates of the Hell-Fire, it would be said: 0 inmates of Hell-Fire, there is an everlasting living for you and no death. Allah's Messenger (may peace be u@on him) then recited this verse pointing with his hand to this (material) world:" Warn them, this Day of dismay, and when their affairs would be decided and they would be un- mindful and they believe not" (xix. 39).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ كَبْشٌ أَمْلَحُ - زَادَ أَبُو كُرَيْبٍ - فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ - وَاتَّفَقَا فِي بَاقِي الْحَدِيثِ - فَيُقَالُ يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ - قَالَ - وَيُقَالُ يَا أَهْلَ النَّارِ هَلْ تَعْرِفُونَ هَذَا قَالَ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ - قَالَ - فَيُؤْمَرُ بِهِ فَيُذْبَحُ - قَالَ - ثُمَّ يُقَالُ يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلاَ مَوْتَ وَيَا أَهْلَ النَّارِ خُلُودٌ فَلاَ مَوْتَ " . قَالَ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم { وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لاَ يُؤْمِنُونَ} وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا .

Reference : Sahih Muslim 2849 a
In-book reference : Book 53, Hadith 50
USC-MSA web (English) reference : Book 40, Hadith 6827
(deprecated numbering scheme)

Abu Sa'id reported Allah's Messenger (ﷺ) as saying:

When the inmates of Paradise would be admitted to Paradise and the inmates of Hell would be admitted to Hell, it would be said (to the inmates of Paradise): 0 inmates of Paradise. The rest of the hadith is the same but with this variation (that he only) said. That is the word of Allah, the Exalted. And he did not say: Then Allah's Mes- senger (ﷺ) recited, and he did not make a mention of his having pointed with his hand towards the (material) world.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ قِيلَ يَا أَهْلَ الْجَنَّةِ " . ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنَّهُ قَالَ " فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ " . وَلَمْ يَقُلْ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم . وَلَمْ يَذْكُرْ أَيْضًا وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا .

Reference : Sahih Muslim 2849 b
In-book reference : Book 53, Hadith 51

USC-MSA web (English) reference : Book 40, Hadith 6828
(deprecated numbering scheme)

Abdullah reported that Allah's Messenger (ﷺ) said:

Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: 0 inmates of Paradise, there is no death for you,0 inmates of Hell, there is no death for you. You would live for ever therein.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ الآخَرَانِ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، حَدَّثَنَا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ فَيَقُولُ يَا أَهْلَ الْجَنَّةِ لاَ مَوْتَ وَيَا أَهْلَ النَّارِ لاَ مَوْتَ كُلٌّ خَالِدٌ فِيمَا هُوَ فِيهِ " .

Reference : Sahih Muslim 2850 a
In-book reference : Book 53, Hadith 52
USC-MSA web (English) reference : Book 40, Hadith 6829
(deprecated numbering scheme)

Umar b. Muhammad b. Zaid b. 'Abdullah b. 'Umar b. al-Khattab reported on the authority of his father Abdullah b. Umar that Allah's Messenger (may peace big upon him) said:

When the inmates of Paradise would go to Paradise and the inmates of Hell would go to Hell, death would be called and it would be placed between the Paradise and the Hell and then slaughtered and then the announcer would announce: 0 inmates of Paradise, no death 0 Inmates of Hell-Fire, no death. And it would in. crease the delight of the inmates of Paradise and it would increase the grief of the inmates of Hell-Fire.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ أَبَاهُ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ، عُمَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ وَصَارَ أَهْلُ النَّارِ إِلَى النَّارِ أُتِيَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يُذْبَحُ ثُمَّ يُنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ لاَ مَوْتَ وَيَا أَهْلَ النَّارِ لاَ مَوْتَ . فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ " .

Reference : Sahih Muslim 2850 b
In-book reference : Book 53, Hadith 53
USC-MSA web (English) reference : Book 40, Hadith 6830
(deprecated numbering scheme)

It is transmitted on the authority of Abu Huraira that Allah's Messenger (ﷺ) said:

The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like Ubud and the thickness of his skin a three night's journey.

حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ بْنِ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " ضِرْسُ الْكَافِرِ أَوْ نَابُ الْكَافِرِ مِثْلُ أُحُدٍ وَغِلَظُ جِلْدِهِ مَسِيرَةُ ثَلاَثٍ " .

Reference : Sahih Muslim 2851
In-book reference : Book 53, Hadith 54
USC-MSA web (English) reference : Book 40, Hadith 6831
(deprecated numbering scheme)

Abu Huraira reported directly from Allah's Messenger (ﷺ) that he said:

The distance of the two shoulders of the non-believer in Hell will be a three-day journey for a swift rider.

حَدَّثَنَا أَبُو كُرَيْبٍ، وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ، قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ " مَا بَيْنَ مَنْكِبَىِ الْكَافِرِ فِي النَّارِ مَسِيرَةُ ثَلاَثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ " . وَلَمْ يَذْكُرِ الْوَكِيعِيُّ " فِي النَّارِ " .

Reference : Sahih Muslim 2852
In-book reference : Book 53, Hadith 55
USC-MSA web (English) reference : Book 40, Hadith 6832
(deprecated numbering scheme)

Haritha b. Wahb reported that he heard Allah's Apostle (ﷺ) as saying:

May I not inform you about the inmates of Paradise? They said: Do this, of course. Thereupon Allah's Apostle (ﷺ) said: Every humble person who is considered to be humble if he were to adjure In the name of Allah, He would fulfil it. He then said: May I not inform you about the denizens of Hell-Fire? They said: Yes. And he said: Every haughty, fat and proud (person).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي مَعْبَدُ بْنُ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ " . قَالُوا بَلَى . قَالَ صلى الله عليه وسلم " كُلُّ ضَعِيفٍ مُتَضَعَّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ " . ثُمَّ قَالَ " أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ " . قَالُوا بَلَى . قَالَ " كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ " .

Reference : Sahih Muslim 2853 a
In-book reference : Book 53, Hadith 56
USC-MSA web (English) reference : Book 40, Hadith 6833
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ " أَلاَ أَدُلُّكُمْ " .

Reference : Sahih Muslim 2853 b
In-book reference : Book 53, Hadith 57
USC-MSA web (English) reference : Book 40, Hadith 6834
(deprecated numbering scheme)

Haritha b. Wahb al-KhuzaIi reported Allah's Messenger (ﷺ) as saying:

May I not inform you about the inmates of Paradise? (And then informing about them) said: Every meek person who is considered to be humble and if they were to adjure in the name of Allah, Allah would certainly fulfil it. May I not inform you about the inmates of Hell-Fire? They are all proud, mean and haughty.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلُّ جَوَّاظٍ زَنِيمٍ مُتَكَبِّرٍ " .

Reference : Sahih Muslim 2853 c
In-book reference : Book 53, Hadith 58
USC-MSA web (English) reference : Book 40, Hadith 6835
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:

Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfil that.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " رُبَّ أَشْعَثَ مَدْفُوعٍ بِالأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ " .

Reference : Sahih Muslim 2854
In-book reference : Book 53, Hadith 59
USC-MSA web (English) reference : Book 40, Hadith 6836
(deprecated numbering scheme)

'Abdullah b. Zam'a reported that Allah's Messenger (ﷺ) delivered an address and he made a mention of the dromedary and also made a mention of one (base person) who cut off Its hind legs, and he recited:

" When the basest of them broke forth with mischief" (xei. 12). When A mischievous person, strong even because of the strength of a family like Abu Zam'a, broke forth. He then delivered instruction in regard to the women saying: There is amongst you who beats his woman, and in the narration on the authority of Abu Bakr, the words are: He flogs her like a slave-girl. And in the narration of Abu Kuraib (the words are): He flogs like a slave and then comforts his bed with the help of that at the end of the day, and he then advised in regard to laughing of people at the breaking of wind and said: One of you laughs at that which you yourself do.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ، عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، قَالَ خَطَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرَ النَّاقَةَ وَذَكَرَ الَّذِي عَقَرَهَا فَقَالَ " إِذِ انْبَعَثَ أَشْقَاهَا انْبَعَثَ بِهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ " . ثُمَّ ذَكَرَ النِّسَاءَ فَوَعَظَ فِيهِنَّ ثُمَّ قَالَ " إِلاَمَ يَجْلِدُ أَحَدُكُمُ امْرَأَتَهُ " . فِي رِوَايَةِ أَبِي بَكْرٍ " جَلْدَ الأَمَةِ " . وَفِي رِوَايَةِ أَبِي كُرَيْبٍ " جَلْدَ الْعَبْدِ وَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ " . ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ " إِلاَمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ " .

Reference : Sahih Muslim 2855
In-book reference : Book 53, Hadith 60
USC-MSA web (English) reference : Book 40, Hadith 6837
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:

I saw 'Amr b. Luhayy b. Qam'a b. Khindif, brother of Bani Ka'b, dragging his Intestines in Fire.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ بْنِ خِنْدِفَ أَبَا بَنِي كَعْبٍ هَؤُلاَءِ يَجُرُّ قُصْبَهُ فِي النَّارِ " .

Reference : Sahih Muslim 2856 a
In-book reference : Book 53, Hadith 61
USC-MSA web (English) reference : Book 40, Hadith 6838
(deprecated numbering scheme)

Sa'id b. Musayyib explained" al-bahira" as that animal which is not milked but for the idols. and none amongst the people milks them, and" as-sa'iba" as that animal which is let loose for the deities. Nothing is loaded over it, and Ibn Musayyib narrated that Abu Huraira stated that Allah's Messenger (ﷺ) said:

I saw 'Amr b. 'Amir al-Khuzili dragging his intestines in fire and he was the first who devoted animals to deity.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَحَسَنٌ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ، الآخَرَانِ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ، شِهَابٍ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ إِنَّ الْبَحِيرَةَ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ فَلاَ يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ وَأَمَّا السَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لآلِهَتِهِمْ فَلاَ يُحْمَلُ عَلَيْهَا شَىْءٌ . وَقَالَ ابْنُ الْمُسَيَّبِ قَالَ أَبُو هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ وَكَانَ أَوَّلَ مَنْ سَيَّبَ السُّيُوبَ " .

Reference : Sahih Muslim 2856 b
In-book reference : Book 53, Hadith 62
USC-MSA web (English) reference : Book 40, Hadith 6839
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Two are the types amongst the denizens of Hell, the one possessing whips like the tail of an ox and they flog people with their help. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its frag- rance can be perceived from such and such distance (from great distance).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لاَ يَدْخُلْنَ الْجَنَّةَ وَلاَ يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا " .

Reference : Sahih Muslim 2128 b
In-book reference : Book 53, Hadith 63
USC-MSA web (English) reference : Book 40, Hadith 6840
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If you survive for a time you would certainly see people who would have whips in their hands like the tail of an ox. They would get up in the morning under the wrath of Allah and they would get into the evening with the anger of Allah.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا زَيْدٌ، - يَعْنِي ابْنَ حُبَابٍ - حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ إِنْ طَالَتْ بِكَ مُدَّةٌ أَنْ تَرَى قَوْمًا فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ يَغْدُونَ فِي غَضَبِ اللَّهِ وَيَرُوحُونَ فِي سَخَطِ اللَّهِ " .

Reference : Sahih Muslim 2857 a
In-book reference : Book 53, Hadith 64
USC-MSA web (English) reference : Book 40, Hadith 6841
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

If you live for a time, you would certainly see people get up (in the morning) in the wrath of Allah and getting into the evening under the curse of Allah, and there would be in their hands (whips) like the tail of an ox.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنْ طَالَتْ بِكَ مُدَّةٌ أَوْشَكْتَ أَنْ تَرَى قَوْمًا يَغْدُونَ فِي سَخَطِ اللَّهِ وَيَرُوحُونَ فِي لَعْنَتِهِ فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ " .

Reference : Sahih Muslim 2857 b
In-book reference : Book 53, Hadith 65
USC-MSA web (English) reference : Book 40, Hadith 6842
(deprecated numbering scheme)

(14) Chapter: The Passing Away Of This World, And The Gathering On The Day Of Resurrection

(14) باب فَنَاءِ الدُّنْيَا وَبَيَانِ الْحَشْرِ يَوْمَ الْقِيَامَةِ

This hadith has been narrated through five different chains of transmitters and all of them are narrated on the authority of Mustaurid, brother of Bani Fihr, that Allah's Messenger (ﷺ) said:

By Allah, this world (is so insigni- ficant in comparison) to the Hereafter that if one of you should dip his finger- (and wnile saying this Yahyg pointed with his forefinger) -in the ocean and then he should see as to what has stuck to it. This hadith has been narrated through another chain of transmitters also but with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا مُوسَى بْنُ أَعْيَنَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ، حَاتِمٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا قَيْسٌ، قَالَ سَمِعْتُ مُسْتَوْرِدًا، أَخَا بَنِي فِهْرٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ مَا الدُّنْيَا فِي الآخِرَةِ إِلاَّ مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ - وَأَشَارَ يَحْيَى بِالسَّبَّابَةِ - فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ " . وَفِي حَدِيثِهِمْ جَمِيعًا غَيْرَ يَحْيَى سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ذَلِكَ . وَفِي حَدِيثِ أَبِي أُسَامَةَ عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ أَخِي بَنِي فِهْرٍ وَفِي حَدِيثِهِ أَيْضًا قَالَ وَأَشَارَ إِسْمَاعِيلُ بِالإِبْهَامِ .

Reference : Sahih Muslim 2858
In-book reference : Book 53, Hadith 66
USC-MSA web (English) reference : Book 40, Hadith 6843
(deprecated numbering scheme)

'A'isha reported that she beard Allah's Messenger (ﷺ) as saying:

The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger (ﷺ) said: 'A'isha, the matter would be too serious for them to look to one another.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلاً " . قُلْتُ يَا رَسُولَ اللَّهِ النِّسَاءُ وَالرِّجَالُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ صلى الله عليه وسلم " يَا عَائِشَةُ الأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ " .

Reference : Sahih Muslim 2859 a
In-book reference : Book 53, Hadith 67
USC-MSA web (English) reference : Book 40, Hadith 6844
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hatim b. Abi Saghira with the same chain of transmitters and there is no mention of the word" uncircum- cised."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ حَاتِمِ، بْنِ أَبِي صَغِيرَةَ بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ فِي حَدِيثِهِ " غُرْلاً " .

Reference : Sahih Muslim 2859 b
In-book reference : Book 53, Hadith 68
USC-MSA web (English) reference : Book 40, Hadith 6845
(deprecated numbering scheme)

Ibn Abbas reported that he heard Allah's Messenger (ﷺ) deliver an address and he was saying that they would meet Allah barefooted, naked and uncircumcised.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي، عُمَرَ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ، بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ وَهُوَ يَقُولُ " إِنَّكُمْ مُلاَقُو اللَّهِ مُشَاةً حُفَاةً عُرَاةً غُرْلاً " . وَلَمْ يَذْكُرْ زُهَيْرٌ فِي حَدِيثِهِ يَخْطُبُ .

Reference : Sahih Muslim 2860 a
In-book reference : Book 53, Hadith 69
USC-MSA web (English) reference : Book 40, Hadith 6846
(deprecated numbering scheme)

This hadith has been narrated through other chains of transmitters on the authority of Ibn Abbas, (and) the words are:
While Allah's Messenger (ﷺ) stood up to deliver a sermon, he said: 0 people, Allah would make you assemble barefooted, naked and uncircumcised (and then recited the words of the Qur'an):" As We created you for the first time, We shall repeat it. (It is) a promise (binding) upon us. Lo! We are to perform it, and the first person who would be clothed on the Day of Resurrection would be (Hadrat) Ibrahim (peace be upon him)" and, behold! some persons of my Ummah would be brought and taken to the left and I would say: My Lord, they are my companions, and it would be said: You do not know what they did after you, and I would say just as the pious servant (Hadrat 'Isa) said:, I was a witness regarding them as I remained among them and Thou art a witness over everything, so if Thou chastisest them, they are Thy servants and if Thou for- givest them, Thou art Mighty, Wise" (v. 117-118). And it would be said to him: They constantly turned to their heels since you left them. This hadith has been transmitted on the authority of Waki' and Mu'adh (and the words are):" What new things they fabricated."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي كِلاَهُمَا، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم خَطِيبًا بِمَوْعِظَةٍ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلاً { كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ} أَلاَ وَإِنَّ أَوَّلَ الْخَلاَئِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ أَلاَ وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي . فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ . فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ{ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ

شَىْءٍ شَهِيدٌ * إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}قَالَ فَيُقَالُ لِي إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ " . وَفِي حَدِيثِ وَكِيعٍ وَمُعَاذٍ " فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ " .

Reference : Sahih Muslim 2860 b
In-book reference : Book 53, Hadith 70
USC-MSA web (English) reference : Book 40, Hadith 6847
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying, The people will be assembled in three categories. Those desirous (of Paradise), fearing (Hell), coming two upon the came], three upon the camel, four upon the camel, ten upon the camel and the rest will be assembled, Hell-Fire being with them when they are at midday where they would spend the night and where they would spend the morning and where they would spend the evening.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزٌ، قَالاَ جَمِيعًا حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُحْشَرُ النَّاسُ عَلَى ثَلاَثِ طَرَائِقَ رَاغِبِينَ رَاهِبِينَ وَاثْنَانِ عَلَى بَعِيرٍ وَثَلاَثَةٌ عَلَى بَعِيرٍ وَأَرْبَعَةٌ عَلَى بَعِيرٍ وَعَشَرَةٌ عَلَى بَعِيرٍ وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا " .

Reference : Sahih Muslim 2861
In-book reference : Book 53, Hadith 71
USC-MSA web (English) reference : Book 40, Hadith 6848
(deprecated numbering scheme)

(15) Chapter: The Description Of The Day Of Resurrection - May Allah Save Us From Its Terrors

(15) باب فِي صِفَةِ يَوْمِ الْقِيَامَةِ أَعَانَنَا اللَّهُ عَلَى أَهْوَالِهَا

Ibn 'Umar reported Allah's Apostle (ﷺ) as saying:

When the people stand before Allah, the Lord of the worlds, each one of them would stand submerged into perspiration up to half of his ears, and there is no mention of the "day" in the hadith transmitted on the authority of Ibn Muthanni.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا يَحْيَى، - يَعْنُونَ ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم { يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ} قَالَ " يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ " . وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى قَالَ " يَقُومُ النَّاسُ " . لَمْ يَذْكُرْ يَوْمَ .

Reference : Sahih Muslim 2862 a
In-book reference : Book 53, Hadith 72
USC-MSA web (English) reference : Book 40, Hadith 6849
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Ibn 'Umar but with a slight variation of wording (and the words are):

" One of them would be completely submerged in perspiration up to half of his ears."

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَاضٍ، ح وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، كِلاَهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، وَعِيسَى بْنُ يُونُسَ، عَنِ ابْنِ عَوْنٍ، ح وَحَدَّثَنِي

عَبْدُ، اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكٌ، ح وَحَدَّثَنِي أَبُو نَصْرٍ التَّمَّارُ، حَدَّثَنَا حَمَّادُ، بْنُ سَلَمَةَ عَنْ أَيُّوبَ، ح وَحَدَّثَنَا الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّ هَؤُلاَءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمَعْنَى حَدِيثِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ . غَيْرَ أَنَّ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ وَصَالِحٍ " حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ " .

Reference : Sahih Muslim 2862 b
In-book reference : Book 53, Hadith 73
USC-MSA web (English) reference : Book 40, Hadith 6850
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:

The perspiration would spread on the Day of Resurrection upon the earth to the extent of seventy cubits and it would reach up to their mouths or up to their ears. Thaur is not sure (which words) he used (mouth or ears).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْعَرَقَ يَوْمَ الْقِيَامَةِ لَيَذْهَبُ فِي الأَرْضِ سَبْعِينَ بَاعًا وَإِنَّهُ لَيَبْلُغُ إِلَى أَفْوَاهِ النَّاسِ أَوْ إِلَى آذَانِهِمْ " . يَشُكُّ ثَوْرٌ أَيَّهُمَا قَالَ .

Reference : Sahih Muslim 2863
In-book reference : Book 53, Hadith 74
USC-MSA web (English) reference : Book 40, Hadith 6851
(deprecated numbering scheme)

Miqdad b. Aswad reported:

I heard Allah's Messenger (may peace he upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there woum be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by" mile" the mile of the (material) earth or dn instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their. knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (ﷺ) pointed his hand towards his mouth.

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ، جَابِرٍ حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، حَدَّثَنِي الْمِقْدَادُ بْنُ الأَسْوَدِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ " . قَالَ سُلَيْمُ بْنُ عَامِرٍ فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ أَمَسَافَةَ الأَرْضِ أَمِ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ . قَالَ " فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا " . قَالَ وَأَشَارَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ إِلَى فِيهِ .

Reference : Sahih Muslim 2864
In-book reference : Book 53, Hadith 75
USC-MSA web (English) reference : Book 40, Hadith 6852
(deprecated numbering scheme)

(16) Chapter: Attributes By Which The People Of Paradise And The People Of The Fire May Be Recognized In This World

(16) باب الصِّفَاتِ الَّتِي يُعْرَفُ بِهَا فِي الدُّنْيَا أَهْلُ الْجَنَّةِ وَأَهْلُ النَّارِ

'Iyad b. Him-ar reported that Allah's Messenger (ﷺ), while delivering a sermon one day, said:

Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today. (He has instructed thus): The property which I have conferred upon them is lawful for them. I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Re, although he has no justification for that. And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book. And He (further) said: I have sent thee (the Holy Prophet) in order to put you to test and put (those to test) through you. And I sent the Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep. Verily, Allah commanded me to burn (kill) the Quraish. I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: You turn them out as they turned you out, you fight against them and We shall help you in this, you should spend and you would be conferred upon. You send an army and I would send an army five times greater than that. Fight against those who disobey you along with those who obey you. The inmates of Paradise are three: One who wields authority and is just and fair, one who Is truthful and has been endowed with power to do good deeds. And the person who is merciful and kind hearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support. And He said: The inmates of Hell are five: the weak who lack power to (avoid evil), the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. And those dishonest whose greed cannot be concealed even in the case of minor things. And the third. who betray you. morning and evening, in regard to your family and your property. He also made a mention of the miser and the liar and those who are in the habit of abusing people and using obscene and foul language. Abu Ghassan in his narration did not make mention of" Spend and there would be spent for you."

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ، - وَاللَّفْظُ لأَبِي غَسَّانَ وَابْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ " أَلاَ إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا حَلاَلٌ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الأَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلاَّ بَقَايَا مِنْ أَهْلِ الْكِتَابِ وَقَالَ إِنَّمَا بَعَثْتُكَ لأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لاَ يَغْسِلُهُ الْمَاءُ تَقْرَؤُهُ نَائِمًا وَيَقْظَانَ وَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا فَقُلْتُ رَبِّ إِذًا يَثْلَغُوا رَأْسِي فَيَدَعُوهُ خُبْزَةً قَالَ اسْتَخْرِجْهُمْ كَمَا اسْتَخْرَجُوكَ وَاغْزُهُمْ نُغْزِكَ وَأَنْفِقْ فَسَنُنْفِقَ عَلَيْكَ وَابْعَثْ جَيْشًا نَبْعَثْ خَمْسَةً مِثْلَهُ وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ . قَالَ وَأَهْلُ الْجَنَّةِ ثَلاَثَةٌ ذُو سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ - قَالَ - وَأَهْلُ النَّارِ خَمْسَةٌ الضَّعِيفُ الَّذِي لاَ زَبْرَ لَهُ الَّذِينَ هُمْ فِيكُمْ تَبَعًا لاَ يَتْبَعُونَ أَهْلاً وَلاَ مَالاً وَالْخَائِنُ الَّذِي لاَ يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلاَّ خَانَهُ وَرَجُلٌ لاَ يُصْبِحُ وَلاَ يُمْسِي إِلاَّ وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ " . وَذَكَرَ الْبُخْلَ أَوِ الْكَذِبَ " وَالشِّنْظِيرُ الْفَحَّاشُ " . وَلَمْ يَذْكُرْ أَبُو غَسَّانَ فِي حَدِيثِهِ " وَأَنْفِقْ فَسَنُنْفِقَ عَلَيْكَ " .

Reference : Sahih Muslim 2865 a
In-book reference : Book 53, Hadith 76
USC-MSA web (English) reference : Book 40, Hadith 6853
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatada with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ . وَلَمْ يَذْكُرْ فِي حَدِيثِهِ " كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا حَلاَلٌ " .

Reference : Sahih Muslim 2865 b
In-book reference : Book 53, Hadith 77
USC-MSA web (English) reference : Book 40, Hadith 6854
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Iyad b. Himar that Allah's Messenger (ﷺ) gave an address one day. The rest of the hadith is the same.

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، - صَاحِبِ الدَّسْتَوَائِيِّ - حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَطَبَ ذَاتَ يَوْمٍ . وَسَاقَ الْحَدِيثَ وَقَالَ فِي آخِرِهِ قَالَ يَحْيَى قَالَ شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ مُطَرِّفًا فِي هَذَا الْحَدِيثِ .

Reference : Sahih Muslim 2865 c
In-book reference : Book 53, Hadith 78
USC-MSA web (English) reference : Book 40, Hadith 6855
(deprecated numbering scheme)

Iyad. b. Himar reported tbat, while Allah's Messenger (ﷺ) was delivering an address, he stated that Allah commanded me The rest of the hadith is the same, and there is an addition in it:

" Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others, And it does not behove one to do so, and He also said: There are among you people to follow not caring a bit for their family and property. Qatada said: Abu Abdullah, would this happen? Thereupon he said: Yes. By Allah, I found this in the days of ignorance that a person grazed the goat of a tribe and did not find anyone but their slave-girl (and he did not spare her) but committed adultery with her.

وَحَدَّثَنِي أَبُو عَمَّارٍ، حُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْحُسَيْنِ، عَنْ مَطَرٍ، حَدَّثَنِي قَتَادَةُ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ، أَخِي بَنِي مُجَاشِعٍ قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ خَطِيبًا فَقَالَ " إِنَّ اللَّهَ أَمَرَنِي " . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ وَزَادَ فِيهِ " وَإِنَّ اللَّهَ أَوْحَى إِلَىَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلاَ يَبْغِي أَحَدٌ عَلَى أَحَدٍ " . وَقَالَ فِي حَدِيثِهِ " وَهُمْ فِيكُمْ تَبَعًا لاَ يَبْغُونَ أَهْلاً وَلاَ مَالاً " . فَقُلْتُ فَيَكُونُ ذَلِكَ يَا أَبَا عَبْدِ اللَّهِ قَالَ نَعَمْ وَاللَّهِ لَقَدْ أَدْرَكْتُهُمْ فِي الْجَاهِلِيَّةِ وَإِنَّ الرَّجُلَ لَيَرْعَى عَلَى الْحَىِّ مَا بِهِ إِلاَّ وَلِيدَتُهُمْ يَطَؤُهَا .

Reference : Sahih Muslim 2865 d
In-book reference : Book 53, Hadith 79
USC-MSA web (English) reference : Book 40, Hadith 6856
(deprecated numbering scheme)

(17) Chapter: The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave - We Seek Refuge With Allah From That

(17) بَاب عَرْضِ مَقْعَدِ الْمَيِّتِ مِنْ الْجَنَّةِ أَوْ النَّارِ عَلَيْهِ وَإِثْبَاتِ عَذَابِ الْقَبْرِ وَالتَّعَوُّذِ مِنْهُ

Ibn 'Umar reported Allah's Messenger (ﷺ) as say- ing:

When any one of you dies, he is shown his seat (in the Hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise and if he is one from amongst the denizens of Hell (he is shown the seat) from amongst the denizens of Hell, and it would be said to him: That is your seat until Allah raises you on the Day of Resurrection (and sends you to your proper seat).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ يُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2866 a
In-book reference : Book 53, Hadith 80
USC-MSA web (English) reference : Book 40, Hadith 6857
(deprecated numbering scheme)

Ibn Umar reported that Allah's Apostle (ﷺ) said:

When a person dies, he is shown his seat morning and evening. If he is one amongst the inmates of Paradise (he is shown his seat) in Paradise and if he is one amongst the denizens of Hell-Fire (he is shown his seat) in the Hell-Fire. Then it is said to him: That is your seat where you would be sent on the Day of Resurrection.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم "إِذَا مَاتَ الرَّجُلُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَالْجَنَّةُ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَالنَّارُ " . قَالَ " ثُمَّ يُقَالُ هَذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2866 b
In-book reference : Book 53, Hadith 81
USC-MSA web (English) reference : Book 40, Hadith 6858
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported:

I did not hear this hadith from Allah's Apostle (ﷺ) directly but it was Zaid b. Thabit who narrated it from him. As Allah's Apostle (ﷺ) was going along with us towards the dwellings of Bani an-Najjar, riding upon his pony, it shied and he was about to fall. He found four, five or six graves there. He said: Who amongst you knows about those lying in the graves? A person said: It is I. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible (aspects), and they said: We seek refuge with Allah from turmoil and its visible and invisible aspects and he said: Seek refuge with Allah from the turmoil of the Dajjal, and they said We seek refuge with Allah from the turmoil of the Dajjal.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنِ ابْنِ عُلَيَّةَ، قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا ابْنُ عُلَيَّةَ، قَالَ وَأَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ أَبُو سَعِيدٍ وَلَمْ أَشْهَدْهُ مِنَ النَّبِيِّ صلى الله عليه وسلم وَلَكِنْ حَدَّثَنِيهِ زَيْدُ بْنُ ثَابِتٍ قَالَ بَيْنَمَا النَّبِيُّ صلى الله عليه وسلم فِي حَائِطٍ لِبَنِي النَّجَّارِ عَلَى بَغْلَةٍ لَهُ وَنَحْنُ مَعَهُ إِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيهِ وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ - قَالَ كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ - فَقَالَ " مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الأَقْبُرِ " . فَقَالَ رَجُلٌ أَنَا . قَالَ " فَمَتَى مَاتَ هَؤُلاَءِ " . قَالَ مَاتُوا فِي الإِشْرَاكِ . فَقَالَ " إِنَّ هَذِهِ الأُمَّةَ تُبْتَلَى فِي قُبُورِهَا فَلَوْلاَ أَنْ لاَ تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ " . ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ " . قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ فَقَالَ " تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ " . قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ . قَالَ " تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ " . قَالُوا نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالَ " تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ " . قَالُوا نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ .

Reference : Sahih Muslim 2867
In-book reference : Book 53, Hadith 82
USC-MSA web (English) reference : Book 40, Hadith 6859
(deprecated numbering scheme)

Anas reported Allah's Apostle (ﷺ) as saying:

If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لَوْلاَ أَنْ لاَ تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ " .

Reference : Sahih Muslim 2868
In-book reference : Book 53, Hadith 83
USC-MSA web (English) reference : Book 40, Hadith 6860
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Ayyub through some other chains of transmitters (and the words are):

" Allah's Messenger (ﷺ) went out after the sun had set and he heard some sound and said: It is the Jews who are being tormented in their graves.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ، - وَاللَّفْظُ لِزُهَيْرٍ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَوْنُ، بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ أَبِي أَيُّوبَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا فَقَالَ " يَهُودُ تُعَذَّبُ فِي قُبُورِهَا " .

Reference : Sahih Muslim 2869
In-book reference : Book 53, Hadith 84
USC-MSA web (English) reference : Book 40, Hadith 6861
(deprecated numbering scheme)

Anas b. Malik reported Allah's Apostle (ﷺ) having said:

When the servant is placed in his grave, his companions retrace their steps, and he hears the noise of their footsteps, two angels come to him and make him sit and say to him: What you have to say about this person (the Prophet)? If he is a believer, he would say: I bear testimony to the fact that he is a servant of Allah and His Messenger. Then it would be said to him: Look to your seat in the Hellfire, for Allah has substituted (the seat of yours) with a seat in Paradise. Allah's Messenger (ﷺ) said: He would be shown both the seats. Qatada said: It was mentioned to us that his grave (the grave of a believer) expands to seventy cubits and is full with verdure until the Day when they would be resurrected.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ " . قَالَ " يَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ " . قَالَ " فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ " . قَالَ " فَيُقَالُ لَهُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ " . قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " فَيَرَاهُمَا جَمِيعًا " . قَالَ قَتَادَةُ وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُمْلأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ يُبْعَثُونَ .

Reference : Sahih Muslim 2870 a
In-book reference : Book 53, Hadith 85
USC-MSA web (English) reference : Book 40, Hadith 6862
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

When the dead body. is placed in the grave, he listens to the sound of the shoes (as his friends and relatives return after burying him).

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ إِذَا انْصَرَفُوا " .

Reference : Sahih Muslim 2870 b
In-book reference : Book 53, Hadith 86
USC-MSA web (English) reference : Book 40, Hadith 6863
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Apostle (ﷺ) said:

When the servant is placed in his grave and his friends retrace their steps. The rest of the liadith is the same as transmitted by Qatada.

حَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، - يَعْنِي ابْنَ عَطَاءٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ " . فَذَكَرَ بِمِثْلِ حَدِيثِ شَيْبَانَ عَنْ قَتَادَةَ .

Reference : Sahih Muslim 2870 c
In-book reference : Book 53, Hadith 87
USC-MSA web (English) reference : Book 40, Hadith 6864
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported Allah's Apostle (ﷺ) as saying:

This verse:" Allah grants steadfastness to those who believe with firm word," was rereaied in connection with the torment of the grave. It would be said to him: Who is your Lord? And he would say: Allah is my Lord and

Muhammad is my Apostle (ﷺ), and that is (what is implied) by the words of Allah, the Exalted:" Allah keeps steadfast those who believe with firm word in this world and in the Hereafter."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " { يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ} قَالَ " نَزَلَتْ فِي عَذَابِ الْقَبْرِ فَيُقَالُ لَهُ مَنْ رَبُّكَ فَيَقُولُ رَبِّيَ اللَّهُ وَنَبِيِّي مُحَمَّدٌ صلى الله عليه وسلم . فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ { يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ} " .

Reference : Sahih Muslim 2871 a
In-book reference : Book 53, Hadith 88
USC-MSA web (English) reference : Book 40, Hadith 6865
(deprecated numbering scheme)

Al-Bara' b. 'Azib reported that this verse:

"Allah keeps those who believe steadfast with firm word in this world and the Hereafter" was revealed in connection with the torment of the grave.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنُونَ ابْنَ مَهْدِيٍّ - عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، { يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ} قَالَ نَزَلَتْ فِي عَذَابِ الْقَبْرِ .

Reference : Sahih Muslim 2871 b
In-book reference : Book 53, Hadith 89
USC-MSA web (English) reference : Book 40, Hadith 6866
(deprecated numbering scheme)

Abu Huraira reported:

When the soul of a believer would go out (of his body) it would be received bv two angels who would take it to the sky. Hammad (one of the narrators in the chain of transmitters) mentioned the swetness of its odour, (and further said) that the dwellers of the sky say: Here comes the pious soul from the side of the earth Let there be blessings of Allah upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted and Glorious. He would say: Take it to its destined end. And if he is a nonbeliever and as it (the soul) leaves the body-Hammad made a mention of its foul smell and of its being cursed-the dwellers of the sky say: There comes a dirty soul from the side of the earth, and it would be said: Take it to its destined end. Abu Huraira reported that Allah's Messenger (ﷺ) put a thin cloth which was with him upon his nose while making a mention (of the foul smell) of the soul of a non-believer.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا بُدَيْلٌ، عَنْ عَبْدِ، اللَّهِ بْنِ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ " إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا " . قَالَ حَمَّادٌ فَذَكَرَ مِنْ طِيبِ رِيحِهَا وَذَكَرَ الْمِسْكَ . قَالَ " وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الأَرْضِ صَلَّى اللَّهُ عَلَيْكِ وَعَلَى جَسَدٍ كُنْتِ تَعْمُرِينَهُ . فَيُنْطَلَقُ بِهِ إِلَى رَبِّهِ عَزَّ وَجَلَّ ثُمَّ يَقُولُ انْطَلِقُوا بِهِ إِلَى آخِرِ الأَجَلِ " . قَالَ " وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ - قَالَ حَمَّادٌ وَذَكَرَ مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا - وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الأَرْضِ . قَالَ فَيُقَالُ انْطَلِقُوا بِهِ إِلَى آخِرِ الأَجَلِ " . قَالَ أَبُو هُرَيْرَةَ فَرَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم رَيْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا .

Reference : Sahih Muslim 2872
In-book reference : Book 53, Hadith 90
USC-MSA web (English) reference : Book 40, Hadith 6867
(deprecated numbering scheme)

Anas b. Malik reported:

We were along with Umar between Mecca and Medina that we began to look for the new moon. And I was a man with sharp eye- sight, so I could see it, but none except me saw it. I began to say to 'Umar: Don't you see it? But he would not see it. Thereupon Umar said: I would soon be able to see it (when it will shine more brightly). I lay upon bed. He then made a mention of the people of Badr to us and said: Allah's Messenger (ﷺ) showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This would be the place of death of so and so tomorrow, if Allah wills. Umar said: By Him Who sent him with truth, they did not miss the places (of their death) which Allah's Messenger (ﷺ) had pointed for them. Then they were all thrown in a well one after another. Allah's Messenger (ﷺ) then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allah and His Messenger had promised you? I have, however, found absolutely true what Allah had promised with me. Umar said: Allah's Messenger, how are you talking with the bodies without soul in them. Thereupon he said: You cannot hear more distinctly than (their hearing) of what I say, but with this exception that they have not power to make any reply.

حَدَّثَنِي إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهُذَلِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، قَالَ قَالَ أَنَسٌ كُنْتُ مَعَ عُمَرَ ح وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَتَرَاءَيْنَا الْهِلاَلَ وَكُنْتُ رَجُلاً حَدِيدَ الْبَصَرِ فَرَأَيْتُهُ وَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ رَآهُ غَيْرِي - قَالَ - فَجَعَلْتُ أَقُولُ لِعُمَرَ أَمَا تَرَاهُ فَجَعَلَ لاَ يَرَاهُ - قَالَ - يَقُولُ عُمَرُ سَأَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَى فِرَاشِي . ثُمَّ أَنْشَأَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُرِينَا مَصَارِعَ أَهْلِ بَدْرٍ بِالأَمْسِ يَقُولُ " هَذَا مَصْرَعُ فُلاَنٍ غَدًا إِنْ شَاءَ اللَّهُ " . قَالَ فَقَالَ عُمَرُ فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا أَخْطَئُوا الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللَّهِ صلى الله عليه وسلم - قَالَ - فَجُعِلُوا فِي بِئْرٍ بَعْضُهُمْ عَلَى بَعْضٍ فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى انْتَهَى إِلَيْهِمْ فَقَالَ " يَا فُلاَنَ بْنَ فُلاَنٍ وَيَا فُلاَنَ بْنَ فُلاَنٍ هَلْ وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ وَرَسُولُهُ حَقًّا فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِيَ اللَّهُ حَقًّا " . قَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَيْفَ تُكَلِّمُ أَجْسَادًا لاَ أَرْوَاحَ فِيهَا قَالَ " مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ غَيْرَ أَنَّهُمْ لاَ يَسْتَطِيعُونَ أَنْ يَرُدُّوا عَلَىَّ شَيْئًا " .

Reference : Sahih Muslim 2873
In-book reference : Book 53, Hadith 91
USC-MSA web (English) reference : Book 40, Hadith 6868
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) let the dead bodies of the unbelievers who fought in Badr (lie unburied) for three days. He then came to them and sat by their side and called them and said:

O Abu Jahl b. Hisham, O Umayya b. Khalaf, O Utba b. Rab'ila, O Shaiba b. Rabi'a, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct. Umar listened to the words of Allah's Apostle (ﷺ) and said: Allah's Messenger, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon he (the Holy Prophet) said: By Him in Whose Hand is

my life, what I am saying to them, even you cannot hear more distinctly than they, but they lack the power to reply. Then'he commanded that they should be buried in the well of Badr.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ، مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم تَرَكَ قَتْلَى بَدْرٍ ثَلاَثًا ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ " يَا أَبَا جَهْلِ بْنَ هِشَامٍ يَا أُمَيَّةَ بْنَ خَلَفٍ يَا عُتْبَةَ بْنَ رَبِيعَةَ يَا شَيْبَةَ بْنَ رَبِيعَةَ أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا " . فَسَمِعَ عُمَرُ قَوْلَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَسْمَعُوا وَأَنَّى يُجِيبُوا وَقَدْ جَيَّفُوا قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنَّهُمْ لاَ يَقْدِرُونَ أَنْ يُجِيبُوا " . ثُمَّ أَمَرَ بِهِمْ فَسُحِبُوا فَأُلْقُوا فِي قَلِيبِ بَدْرٍ .

Reference : Sahih Muslim 2874
In-book reference : Book 53, Hadith 92
USC-MSA web (English) reference : Book 40, Hadith 6869
(deprecated numbering scheme)

Aba Talha reported:

When it was the Day of Badr and Allah's Apostle (ﷺ) had gained victory over them (the Meccans), he commanded more than twenty persons, and in another hadith these are counted as twenty-four persons, from the non-believers of the Quraish to be thrown into the well of Badr. The rest of the hadith is the same.

حَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ، حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ، ح وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ، قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ وَظَهَرَ عَلَيْهِمْ نَبِيُّ اللَّهِ صلى الله عليه وسلم أَمَرَ بِبِضْعَةٍ وَعِشْرِينَ رَجُلاً - وَفِي حَدِيثِ رَوْحٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً - مِنْ صَنَادِيدِ قُرَيْشٍ فَأُلْقُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ . وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ .

Reference : Sahih Muslim 2875
In-book reference : Book 53, Hadith 93
USC-MSA web (English) reference : Book 40, Hadith 6870
(deprecated numbering scheme)

(18) Chapter: The Surety Of Reckoning

(18) باب إِثْبَاتِ الْحِسَابِ

'A'isha reported that Allah's Messenger (ﷺ) said:

He who is taken to account on the Day of Resurrection is in fact put to torment. I said: Has Allah, the Exalted and Glorious, not said this: 'He will be made subject to an easy reckoning" (Ixxxiv. 8)? Thereupon he said: (What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ حُوسِبَ يَوْمَ الْقِيَامَةِ عُذِّبَ " . فَقُلْتُ أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ { فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا} فَقَالَ " لَيْسَ ذَاكِ الْحِسَابُ إِنَّمَا ذَاكِ الْعَرْضُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّبَ " .

Reference : Sahih Muslim 2876 a
In-book reference : Book 53, Hadith 94
USC-MSA web (English) reference : Book 40, Hadith 6871
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2876 b
In-book reference : Book 53, Hadith 95
USC-MSA web (English) reference : Book 40, Hadith 6872
(deprecated numbering scheme)

'A'isha reported Allah's Apostle (ﷺ) as saying:

Everyone who is reckoned thoroughly is undone. I said: Allah's Messenger, has Allah not called (reckoning) as easy reckoning? Thereupon he said.. It implies only presenta- tion of (one's deeds to Him), but if one is thoroughly examined in reckoning, he in fact is undone.

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرِ بْنِ الْحَكَمِ الْعَبْدِيُّ، حَدَّثَنَا يَحْيَى، - يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ - حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ، حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ أَحَدٌ يُحَاسَبُ إِلاَّ هَلَكَ " . قُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ اللَّهُ يَقُولُ حِسَابًا يَسِيرًا قَالَ " ذَاكِ الْعَرْضُ وَلَكِنْ مَنْ نُوقِشَ الْحِسَابَ هَلَكَ " .

Reference : Sahih Muslim 2876 c
In-book reference : Book 53, Hadith 96
USC-MSA web (English) reference : Book 40, Hadith 6873
(deprecated numbering scheme)

'A'isha reported Allah's Apostle (ﷺ) as saying:

He who is examined thoroughly In reckoning is undone.

وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ، حَدَّثَنِي يَحْيَى، - وَهُوَ الْقَطَّانُ - عَنْ عُثْمَانَ بْنِ، الأَسْوَدِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ نُوقِشَ الْحِسَابَ هَلَكَ " . ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي يُونُسَ .

Reference : Sahih Muslim 2876 d
In-book reference : Book 53, Hadith 97
USC-MSA web (English) reference : Book 40, Hadith 6874
(deprecated numbering scheme)

(19) Chapter: The Command To Think Positively Of Allah At The Time Of Death (19) باب الأَمْرِ بِحُسْنِ الظَّنِّ بِاللَّهِ تَعَالَى عِنْدَ الْمَوْتِ

Jabir reported:

I heard Allah's Apostle (ﷺ) as saying three days before his death: None of you should court death but only hoping good from Allah

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم قَبْلَ وَفَاتِهِ بِثَلاَثٍ يَقُولُ " لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ " .

Reference : Sahih Muslim 2877 a
In-book reference : Book 53, Hadith 98
USC-MSA web (English) reference : Book 40, Hadith 6875
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، وَأَبُو مُعَاوِيَةَ كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 2877 b
In-book reference : Book 53, Hadith 99
USC-MSA web (English) reference : Book 40, Hadith 6876
(deprecated numbering scheme)

Jabir b. 'Abdullah al-Ansari reported:
I heard Allah's Messenger (ﷺ) say three days before his death: None of you should die but hoping only good from Allah, the Exalted and Glorious.

وَحَدَّثَنِي أَبُو دَاوُدَ، سُلَيْمَانُ بْنُ مَعْبَدٍ حَدَّثَنَا أَبُو النُّعْمَانِ، عَارِمٌ حَدَّثَنَا مَهْدِيُّ بْنُ، مَيْمُونٍ حَدَّثَنَا وَاصِلٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم قَبْلَ مَوْتِهِ بِثَلاَثَةِ أَيَّامٍ يَقُولُ ‏"‏ لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ ‏"‏ ‏.‏

Reference : Sahih Muslim 2877 c
In-book reference : Book 53, Hadith 100
USC-MSA web (English) reference : Book 40, Hadith 6877
(deprecated numbering scheme)

Jabir reported:
I heard Allah's Apostle (ﷺ) as saying. Every servant would be raised (in the same very state) in which he dies.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالاَ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ ‏"‏ يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ ‏"‏ ‏.‏

Reference : Sahih Muslim 2878 a
In-book reference : Book 53, Hadith 101
USC-MSA web (English) reference : Book 40, Hadith 6878
(deprecated numbering scheme)

This hadith has been transmitted on the authority of A'mash but with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ ‏.‏ مِثْلَهُ وَقَالَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَلَمْ يَقُلْ سَمِعْتُ ‏.‏

Reference : Sahih Muslim 2878 b
In-book reference : Book 53, Hadith 102
USC-MSA web (English) reference : Book 40, Hadith 6879
(deprecated numbering scheme)

Abdullah b. Umar reported:
I heard Allah's Messenger (ﷺ) as saying: When Allah intends to chastise a people, He chastises all of them then they would be raised according to their deeds.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ، شِهَابٍ أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا أَرَادَ اللَّهُ بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ " .

Reference : Sahih Muslim 2879
In-book reference : Book 53, Hadith 103
USC-MSA web (English) reference : Book 40, Hadith 6880
(deprecated numbering scheme)

54 - The Book of Tribulations and Portents of the Last Hour (2880 - 2955)

كتاب الفتن وأشراط الساعة

(1) Chapter: The Approach Of Tribulations And The Opening Of The Barrier Of Ya'juj And Ma'juj

(1) باب اقْتِرَابِ الْفِتَنِ وَفَتْحِ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ

Zainab bint Jahsh reported that Allah's Apostle (ﷺ) got up from sleep saying:

There is no god but Allah; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much. And Sufyan made a sign of ten with the help of his hand (in order to indicate the width of the gap) and I said: Allah's Messenger, would we be perished in spite of the fact that there would be good people amongst us? Thereupon he said: Of course, but only when the evil predominates.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ " . وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشَرَةً . قُلْتُ يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ إِذَا كَثُرَ الْخَبَثُ " .

Reference	: Sahih Muslim 2880 a
In-book reference	: Book 54, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6881

This hadith has been narrated on the authority of Zainab bint Jahsh with a slight variation in the chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، أَبِي عُمَرَ قَالُوا حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ . وَزَادُوا فِي الإِسْنَادِ عَنْ سُفْيَانَ، فَقَالُوا عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ، .

Reference	: Sahih Muslim 2880 b
In-book reference	: Book 54, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6882

Zainab bint Jahsh, the wife of Allah's Apostle (ﷺ), reported that one day Allah's Messenger (ﷺ) came out in a state of excitement with his face quite red. And he was saying:

There is no god but Allah; there is a destruction in store for Arabia because of the turmoil which is near at hand as the barrier of Gog and Magog has been opened like it, and he (in order to explain it) made a ring with the help of his

thumb and forefinger. I said: Allah's Messenger, would we be destroyed despite the fact that there would be pious people amongst us? He said: Yes, when evil would be predominant.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا أَنَّ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا فَزِعًا مُحْمَرًّا وَجْهُهُ يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ " . وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ وَالَّتِي تَلِيهَا . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ إِذَا كَثُرَ الْخَبَثُ " .

Reference : Sahih Muslim 2880 c
In-book reference : Book 54, Hadith 3
USC-MSA web (English) reference : Book 41, Hadith 6883
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with a different chain of transmitters.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ ح وَحَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كِلاَهُمَا عَنِ ابْنِ شِهَابٍ، بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ، بِإِسْنَادِهِ .

Reference : Sahih Muslim 2880 d
In-book reference : Book 54, Hadith 4
USC-MSA web (English) reference : Book 41, Hadith 6884
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

Today the wall (barrier) of Gog and Magog has been opened so much, and WUhaib (in order to explain it) made the figure of ninety with the help of his hand.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا عَبْدُ، اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ " . وَعَقَدَ وُهَيْبٌ بِيَدِهِ تِسْعِينَ .

Reference : Sahih Muslim 2881
In-book reference : Book 54, Hadith 5
USC-MSA web (English) reference : Book 41, Hadith 6885
(deprecated numbering scheme)

(2) Chapter: The Earth Swallowing Up The Army That Aims To Attack The Ka'bah

(2) باب الْخَسْفِ بِالْجَيْشِ الَّذِي يَؤُمُّ الْبَيْتَ

Harith b Abi Rabi'a and 'Abdullah b. Safwan both went to Umm Salama, the Mother of the Faithful, and they asked her about the army which would be sunk in the earth, and this relates to the time when Ibn Zubair (was the governor of Mecca). She reported that Allah's Messenger (ﷺ) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said:

Allah's Messenger, what about him who would be made to accompany this army willy nilly? Thereupon he said: He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention. Abu Ja'far said. ' This plain, ground means the plain ground of Medina.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ الْقِبْطِيَّةِ، قَالَ دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ وَأَنَا مَعَهُمَا، عَلَى أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ فَسَأَلاَهَا عَنِ الْجَيْشِ الَّذِي يُخْسَفُ بِهِ وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ الزُّبَيْرِ فَقَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَعُوذُ عَائِذٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ خُسِفَ بِهِمْ " . فَقُلْتُ يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ كَانَ كَارِهًا قَالَ " يُخْسَفُ بِهِ مَعَهُمْ وَلَكِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّتِهِ " . وَقَالَ أَبُو جَعْفَرٍ هِيَ بَيْدَاءُ الْمَدِينَةِ .

Reference : Sahih Muslim 2882 a
In-book reference : Book 54, Hadith 6
USC-MSA web (English) reference : Book 41, Hadith 6886
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah b. Rufai, with the same chain of transmitters (but with the addition of these words):

" When I met Abu Ja'far I told him that she (simply) meant the plain ground. Thereupon Abu Ja'far said: No, by God, she meant the plain ground of Medina.

حَدَّثَنَاهُ أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، بِهَذَا الإِسْنَادِ وَفِي حَدِيثِهِ قَالَ فَلَقِيتُ أَبَا جَعْفَرٍ فَقُلْتُ إِنَّهَا إِنَّمَا قَالَتْ بِبَيْدَاءَ مِنَ الأَرْضِ فَقَالَ أَبُو جَعْفَرٍ كَلاَّ وَاللَّهِ إِنَّهَا لَبَيْدَاءُ الْمَدِينَةِ .

Reference : Sahih Muslim 2882 b
In-book reference : Book 54, Hadith 7
USC-MSA web (English) reference : Book 41, Hadith 6887
(deprecated numbering scheme)

Abdullah b. Safwan reported that Hafsa told him that she had heard Allah's Apostle (ﷺ) as saying:

An army would attack this House in order to fight against the inhabitants of this House and when it would be at the plain ground the ranks in the centre of the army would be sunk and the vanguard would call the rear flanks of the army and they would also be sunk and no flank would be left except some people who would go to inform them (their kith and kin). A person (who had been listening to this hadith from Abdullah b. Safwan) said: I bear testimony in regard to you that you are not imputing a lie to Hafsa. And I bear testimony to the fact that Hafsa is not telling a lie about Allah's Apostle (ﷺ).

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِعَمْرٍو - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ، سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ، يَقُولُ أَخْبَرَتْنِي حَفْصَةُ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَيَؤُمَّنَّ هَذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوْسَطِهِمْ وَيُنَادِي أَوَّلُهُمْ آخِرَهُمْ ثُمَّ يُخْسَفُ بِهِمْ فَلاَ يَبْقَى إِلاَّ الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ " . فَقَالَ رَجُلٌ أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ وَأَشْهَدُ عَلَى حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ صلى الله عليه وسلم

Reference : Sahih Muslim 2883 a
In-book reference : Book 54, Hadith 8
USC-MSA web (English) reference : Book 41, Hadith 6888
(deprecated numbering scheme)

Abdullah b. Safwan reported the Mother of the Faithful as saying that Allah's Messenger (ﷺ) said:

They would soon seek protection in this House, viz. Ka'ba (the defenceless), people who would have nothing to protect themselves in the shape of weapons or the strength of the people. An army would be sent to fight (and kill)

them and when they would enter a plain ground the army would be sunk in it. Yusuf (one of the narrators) said: It was a people of Syria (hordes of Hajjaj) who had been on that day coming towards Mecca for an attack (on 'Abdulllah b. Zubair) and Abdullah b. Safwan said: By God, it does not imply this army.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ، عَمْرٍو حَدَّثَنَا زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ عَبْدِ الْمَلِكِ الْعَامِرِيِّ، عَنْ يُوسُفَ بْنِ مَاهَكَ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ صَفْوَانَ، عَنْ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " سَيَعُوذُ بِهَذَا الْبَيْتِ - يَعْنِي الْكَعْبَةَ - قَوْمٌ لَيْسَتْ لَهُمْ مَنَعَةٌ وَلاَ عَدَدٌ وَلاَ عُدَّةٌ يُبْعَثُ إِلَيْهِمْ جَيْشٌ حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ خُسِفَ بِهِمْ " . قَالَ يُوسُفُ وَأَهْلُ الشَّأْمِ يَوْمَئِذٍ يَسِيرُونَ إِلَى مَكَّةَ فَقَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ أَمَا وَاللَّهِ مَا هُوَ بِهَذَا الْجَيْشِ . قَالَ زَيْدٌ وَحَدَّثَنِي عَبْدُ الْمَلِكِ الْعَامِرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنِ الْحَارِثِ، بْنِ أَبِي رَبِيعَةَ عَنْ أُمِّ الْمُؤْمِنِينَ، . بِمِثْلِ حَدِيثِ يُوسُفَ بْنِ مَاهَكٍ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْجَيْشَ الَّذِي ذَكَرَهُ عَبْدُ اللَّهِ بْنُ صَفْوَانَ .

Reference : Sahih Muslim 2883 b
In-book reference : Book 54, Hadith 9
USC-MSA web (English) reference : Book 41, Hadith 6889
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) was startled in the state of sleep. We said:

Allah's Messenger, you have done something in the state of your sleep which you never did before, Thereupon he said: Strange it is that some people of my Ummah would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk. We said: Allah's Messenger, all sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one (stroke) of destruction. though they would be raised in different states (on the Day of Resurrection). Allah would, however, raise them according to their intention.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ، الْحُدَّانِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ عَبِثَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَنَامِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ صَنَعْتَ شَيْئًا فِي مَنَامِكَ لَمْ تَكُنْ تَفْعَلُهُ . فَقَالَ " الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يَؤُمُّونَ بِالْبَيْتِ بِرَجُلٍ مِنْ قُرَيْشٍ قَدْ لَجَأَ بِالْبَيْتِ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ " . فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ . قَالَ " نَعَمْ فِيهِمُ الْمُسْتَبْصِرُ وَالْمَجْبُورُ وَابْنُ السَّبِيلِ يَهْلِكُونَ مَهْلَكًا وَاحِدًا وَيَصْدُرُونَ مَصَادِرَ شَتَّى يَبْعَثُهُمُ اللَّهُ عَلَى نِيَّاتِهِمْ " .

Reference : Sahih Muslim 2884
In-book reference : Book 54, Hadith 10
USC-MSA web (English) reference : Book 41, Hadith 6890
(deprecated numbering scheme)

(3) Chapter: Onset Of Tribulations Like Rainfall (3) باب نُزُولِ الْفِتَنِ كَمَوَاقِعِ الْقَطْرِ

Usama reported that Allah's Messenger (ﷺ) climbed up a battlement amongst the battlements of Medina and then said:

You do not see what I am seeing and I am seeing the places of turmoil between your houses as the places of rainfall.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَشْرَفَ عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ ثُمَّ قَالَ " هَلْ تَرَوْنَ مَا أَرَى إِنِّي لأَرَى مَوَاقِعَ الْفِتَنِ خِلاَلَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ " .

Reference : Sahih Muslim 2885 a
In-book reference : Book 54, Hadith 11
USC-MSA web (English) reference : Book 41, Hadith 6891
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.
وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2885 b
In-book reference : Book 54, Hadith 12
USC-MSA web (English) reference : Book 41, Hadith 6892
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There will be soon a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should make it as his resort.
حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَالْحَسَنُ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ، الآخَرَانِ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ، شِهَابٍ حَدَّثَنِي ابْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سَتَكُونُ فِتَنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ وَمَنْ وَجَدَ فِيهَا مَلْجَأً فَلْيَعُذْ بِهِ " .

Reference : Sahih Muslim 2886 a
In-book reference : Book 54, Hadith 13
USC-MSA web (English) reference : Book 41, Hadith 6893
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira but with this variation of wording that in the hadith transmitted on the authority of Abu Bakr, there is an addition of these words:
" There is a prayer among prayers ('Asr) and one who misses it is as if his family and property have been ruined."
حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَالْحَسَنُ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنِي وَقَالَ، الآخَرَانِ حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطِيعِ بْنِ الأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ، . مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا إِلاَّ أَنَّ أَبَا بَكْرٍ، يَزِيدُ " مِنَ الصَّلاَةِ صَلاَةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ " .

Reference : Sahih Muslim 2886 b
In-book reference : Book 54, Hadith 14
USC-MSA web (English) reference : Book 41, Hadith 6894
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (ﷺ) as saying:

There would be turmoil and the one who would sleep would be better than who would be awake and the one who would be awake would be better than one who would stand and one who would stand would be better than one who would run. So he who finds refuge or shelter should take that refuge or shelter.

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " تَكُونُ فِتْنَةٌ النَّائِمُ فِيهَا خَيْرٌ مِنَ الْيَقْظَانِ وَالْيَقْظَانُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ السَّاعِي فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَسْتَعِذْ " .

Reference : Sahih Muslim 2886 c
In-book reference : Book 54, Hadith 15
USC-MSA web (English) reference : Book 41, Hadith 6895
(deprecated numbering scheme)

Abu Bakra reported Allah's Messenger (ﷺ) as saying:

There would soon be turmoil. Behold! there would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! when the turmoil comes or it appears, the one who has camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat and he who has land should stick to the land. A person said: 'Allah's Messenger, what is your opinion about one who has neither camel nor sheep nor land? Thereupon, he said: He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape. O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message). A person said: Allah's Messenger, what is your opinion if I am drawn to a rank in spite of myself, or in one of the groups and made to march and a man strikes with his sword or there comes an arrow and kills me? Thereupon he said: He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell.

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا عُثْمَانُ، الشَّحَّامُ قَالَ انْطَلَقْتُ أَنَا وَفَرْقَدٌ السَّبَخِيُّ، إِلَى مُسْلِمِ بْنِ أَبِي بَكْرَةَ وَهُوَ فِي أَرْضِهِ فَدَخَلْنَا عَلَيْهِ فَقُلْنَا هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ فِي الْفِتَنِ حَدِيثًا قَالَ نَعَمْ سَمِعْتُ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهَا سَتَكُونُ فِتَنٌ أَلاَ ثُمَّ تَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي فِيهَا وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي إِلَيْهَا أَلاَ فَإِذَا نَزَلَتْ أَوْ وَقَعَتْ فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ لَمْ يَكُنْ لَهُ إِبِلٌ وَلاَ غَنَمٌ وَلاَ أَرْضٌ قَالَ " يَعْمِدُ إِلَى سَيْفِهِ فَيَدُقُّ عَلَى حَدِّهِ بِحَجَرٍ ثُمَّ لْيَنْجُ إِنِ اسْتَطَاعَ النَّجَاءَ اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ أُكْرِهْتُ حَتَّى يُنْطَلَقَ بِي إِلَى أَحَدِ الصَّفَّيْنِ أَوْ إِحْدَى الْفِئَتَيْنِ فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي قَالَ " يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ وَيَكُونُ مِنْ أَصْحَابِ النَّارِ " .

Reference : Sahih Muslim 2887 a
In-book reference : Book 54, Hadith 16
USC-MSA web (English) reference : Book 41, Hadith 6896
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Waki' with a slight variation of wording.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ، بْنُ الْمُثَنَّى حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلاَهُمَا عَنْ عُثْمَانَ الشَّحَّامِ، بِهَذَا الإِسْنَادِ . حَدِيثُ ابْنِ أَبِي عَدِيٍّ نَحْوَ حَدِيثِ حَمَّادٍ إِلَى آخِرِهِ وَانْتَهَى حَدِيثُ وَكِيعٍ عِنْدَ قَوْلِهِ " إِنِ اسْتَطَاعَ النَّجَاءَ " . وَلَمْ يَذْكُرْ مَا بَعْدَهُ .

Reference : Sahih Muslim 2887 b
In-book reference : Book 54, Hadith 17
USC-MSA web (English) reference : Book 41, Hadith 6897
(deprecated numbering scheme)

(4) Chapter: If Two Muslims Confront One Another With Their Swords

(4) باب إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا

Ahnaf b. Qais reported:

I set out with the intention of helping this person (Hadrat 'Ali) when Abu Bakra met me. He said: Ahnaf, where do you intend to go? I said: I intend to help the cousin of Allah's Messenger (ﷺ), viz. 'Ali. Thereupon he said to me: Ahnaf, go back, for I heard Allah's Messenger (ﷺ) as saying: When two Muslims confront one another with swords (in hand) both the slayer and the slain would be in Fire. He (Ahnaf) said: I said, or it was said: Allah's Messenger, it may be the case of one who kills. but what about the slain (why he would be put in Hell-Fire)? Thereupon he said: He also intended to kill his companion.

حَدَّثَنِي أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، وَيُونُسَ عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ خَرَجْتُ وَأَنَا أُرِيدُ، هَذَا الرَّجُلَ فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ يَا أَحْنَفُ قَالَ قُلْتُ أُرِيدُ نَصْرَ ابْنِ عَمِّ رَسُولِ اللَّهِ صلى الله عليه وسلم - يَعْنِي عَلِيًّا - قَالَ فَقَالَ لِي يَا أَحْنَفُ ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ " . قَالَ فَقُلْتُ أَوْ قِيلَ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ " إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ " .

Reference : Sahih Muslim 2888 a
In-book reference : Book 54, Hadith 18
USC-MSA web (English) reference : Book 41, Hadith 6898
(deprecated numbering scheme)

Ahnaf b. Qais reported on the authority of Abu Bakra that Allah's Messenger (ﷺ) said:

When two Muslims confront each other with their swords, both the slayer and the slain are doomed to Hell-Fire.

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَيُونُسَ، وَالْمُعَلَّى بْنِ زِيَادٍ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ " .

Reference : Sahih Muslim 2888 b
In-book reference : Book 54, Hadith 19
USC-MSA web (English) reference : Book 41, Hadith 6899
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hammad through another chain of transmitters.

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، مِنْ كِتَابِهِ أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، بِهَذَا الإِسْنَادِ نَحْوَ حَدِيثِ أَبِي كَامِلٍ عَنْ حَمَّادٍ، إِلَى آخِرِهِ .

Reference : Sahih Muslim 2888 c
In-book reference : Book 54, Hadith 20
USC-MSA web (English) reference : Book 41, Hadith 6900
(deprecated numbering scheme)

Abu Bakra reported Allah's Messenger (ﷺ) as saying:

When two Muslims (confront each other) and the one amongst them attacks his brother with a weapon, both of them are at the brink of Hell-Fire. And when one of them kills his companion, both of them get into Hell-Fire.
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا الْمُسْلِمَانِ حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السِّلاَحَ فَهُمَا فِي جُرُفِ جَهَنَّمَ فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ دَخَلاَهَا جَمِيعًا " .

Reference : Sahih Muslim 2888 d
In-book reference : Book 54, Hadith 21
USC-MSA web (English) reference : Book 41, Hadith 6901
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) many ahadith and one of them was this:

The last Hour will not come until the two parties (of Muslims) confront each other and there is a large-scale massacre amongst them and the claim of both of them is the same.
وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ وَتَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ وَدَعْوَاهُمَا وَاحِدَةٌ " .

Reference : Sahih Muslim 157 h
In-book reference : Book 54, Hadith 22
USC-MSA web (English) reference : Book 41, Hadith 6902
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The last Hour will not come unless there is much bloodshed. They said: What is harj? Thereupon he said: Bloodshed. bloodshed.
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ " . قَالُوا وَمَا الْهَرْجُ يَا رَسُولَ اللَّهِ قَالَ " الْقَتْلُ الْقَتْلُ " .

Reference : Sahih Muslim 157 i
In-book reference : Book 54, Hadith 23
USC-MSA web (English) reference : Book 41, Hadith 6903
(deprecated numbering scheme)

(5) Chapter: (Parts of) This Ummah Will Destroy One Another

(5) باب هَلاَكُ هَذِهِ الأُمَّةِ بَعْضِهِمْ بِبَعْضٍ

Thauban reported that Allah's Messenger (ﷺ) said:

Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine,

nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some people would kill the others or imprison the others.

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ، - وَاللَّفْظُ لِقُتَيْبَةَ - حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ زَوَى لِيَ الأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الأَحْمَرَ وَالأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لأُمَّتِي أَنْ لاَ يُهْلِكَهَا بِسَنَةٍ بِعَامَّةٍ وَأَنْ لاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لاَ يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لأُمَّتِكَ أَنْ لاَ أُهْلِكَهُمْ بِسَنَةٍ بِعَامَّةٍ وَأَنْ لاَ أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحُ بَيْضَتَهُمْ وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا - حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا " .

Reference : Sahih Muslim 2889 a
In-book reference : Book 54, Hadith 24
USC-MSA web (English) reference : Book 41, Hadith 6904
(deprecated numbering scheme)

Thauban reported that Allah's Messenger (ﷺ) said. Verily, Allah drew the ends of the world near me until I saw its east and west, and He bestowed upon me two treasures, the red and the white. The rest of the hadith is the same.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ تَعَالَى زَوَى لِيَ الأَرْضَ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَأَعْطَانِي الْكَنْزَيْنِ الأَحْمَرَ وَالأَبْيَضَ " . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ .

Reference : Sahih Muslim 2889 b
In-book reference : Book 54, Hadith 25
USC-MSA web (English) reference : Book 41, Hadith 6905
(deprecated numbering scheme)

'Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger (ﷺ) came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said:

I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي

مُعَاوِيَةَ دَخَلَ فَرَكَعَ فِيهِ رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ وَدَعَا رَبَّهُ طَوِيلاً ثُمَّ انْصَرَفَ إِلَيْنَا فَقَالَ صلى الله عليه وسلم " سَأَلْتُ رَبِّي ثَلاَثًا فَأَعْطَانِي ثِنْتَيْنِ وَمَنَعَنِي وَاحِدَةً سَأَلْتُ رَبِّي أَنْ لاَ يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لاَ يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا " .

Reference : Sahih Muslim 2890 a
In-book reference : Book 54, Hadith 26
USC-MSA web (English) reference : Book 41, Hadith 6906
(deprecated numbering scheme)

Amir b. Sa'd reported on the authority of his father that Allah's Messenger (ﷺ) came with a group of his Companions and he passed by the mosque of Banu Mu'awiya. The rest of the hadith is the same.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الأَنْصَارِيُّ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ أَقْبَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي طَائِفَةٍ مِنْ أَصْحَابِهِ فَمَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ . بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ .

Reference : Sahih Muslim 2890 b
In-book reference : Book 54, Hadith 27
USC-MSA web (English) reference : Book 41, Hadith 6907
(deprecated numbering scheme)

(6) Chapter: The Prophet's Foretelling Of What Will Happen Until The Hour Begins

(6) باب إِخْبَارِ النَّبِيِّ صلى الله عليه وسلم فِيمَا يَكُونُ إِلَى قِيَامِ السَّاعَةِ

Hudhaifa b. al-Yaman reported:

By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that Allah's Messenger (ﷺ) told me something confidentially pertaining to it and he did not tell anybody else about it, but it is because of the fact that I was present in the assembly in which he had been describing the turmoil. and he especially made a mention of three turmoils which would not spare anything and amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world).

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا إِدْرِيسَ الْخَوْلاَنِيَّ، كَانَ يَقُولُ قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ وَاللَّهِ إِنِّي لأَعْلَمُ النَّاسِ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ وَمَا بِي إِلاَّ أَنْ يَكُونَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَسَرَّ إِلَىَّ فِي ذَلِكَ شَيْئًا لَمْ يُحَدِّثْهُ غَيْرِي وَلَكِنْ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ وَهُوَ يُحَدِّثُ مَجْلِسًا أَنَا فِيهِ عَنِ الْفِتَنِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ يَعُدُّ الْفِتَنَ " مِنْهُنَّ ثَلاَثٌ لاَ يَكَدْنَ يَذَرْنَ شَيْئًا وَمِنْهُنَّ فِتَنٌ كَرِيَاحِ الصَّيْفِ مِنْهَا صِغَارٌ وَمِنْهَا كِبَارٌ " . قَالَ حُذَيْفَةُ فَذَهَبَ أُولَئِكَ الرَّهْطُ كُلُّهُمْ غَيْرِي .

Reference : Sahih Muslim 2891 a
In-book reference : Book 54, Hadith 28
USC-MSA web (English) reference : Book 41, Hadith 6908
(deprecated numbering scheme)

Hudhaifa reported that Allah's Messenger (ﷺ) stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to

remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ عُثْمَانُ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم مَقَامًا مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلاَّ حَدَّثَ بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ قَدْ عَلِمَهُ أَصْحَابِي هَؤُلاَءِ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّىْءُ قَدْ نَسِيتُهُ فَأَرَاهُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ ثُمَّ إِذَا رَآهُ عَرَفَهُ ‏.‏

Reference : Sahih Muslim 2891 b
In-book reference : Book 54, Hadith 29
USC-MSA web (English) reference : Book 41, Hadith 6909
(deprecated numbering scheme)

This hadith has been narrated on the authority of A'mash with the same chain of transmitters up to the words:

And he forgot who had to forget that and. he did not make a mention of what follows after this.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ إِلَى قَوْلِهِ وَنَسِيَهُ مَنْ نَسِيَهُ ‏.‏ وَلَمْ يَذْكُرْ مَا بَعْدَهُ ‏.‏

Reference : Sahih Muslim 2891 c
In-book reference : Book 54, Hadith 30
USC-MSA web (English) reference : Book 41, Hadith 6910
(deprecated numbering scheme)

Hudhaifa reported:

Allah's Messenger (ﷺ) informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Medina out from Medina.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي أَبُو بَكْرِ، بْنُ نَافِعٍ حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ، أَنَّهُ قَالَ أَخْبَرَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ فَمَا مِنْهُ شَىْءٌ إِلاَّ قَدْ سَأَلْتُهُ إِلاَّ أَنِّي لَمْ أَسْأَلْهُ مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ

Reference : Sahih Muslim 2891 d
In-book reference : Book 54, Hadith 31
USC-MSA web (English) reference : Book 41, Hadith 6911
(deprecated numbering scheme)

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، أَخْبَرَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ نَحْوَهُ ‏.‏

Reference : Sahih Muslim 2891 e
In-book reference : Book 54, Hadith 32
USC-MSA web (English) reference : Book 41, Hadith 6912
(deprecated numbering scheme)

Abu Zaid (viz. Amr b. Akhtab) reported:

Allah's Messenger (ﷺ) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the 'Asr prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb) of) the future and the most learned amongst us is one who remembers them well

وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَحَجَّاجُ بْنُ الشَّاعِرِ، جَمِيعًا عَنْ أَبِي عَاصِمٍ، - قَالَ حَجَّاجٌ حَدَّثَنَا أَبُو عَاصِمٍ، - أَخْبَرَنَا عَزْرَةُ بْنُ ثَابِتٍ، أَخْبَرَنَا عِلْبَاءُ بْنُ أَحْمَرَ، حَدَّثَنِي أَبُو زَيْدٍ، - يَعْنِي عَمْرَو بْنَ أَخْطَبَ - قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْفَجْرَ وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهْرُ فَنَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى غَرَبَتِ الشَّمْسُ فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ فَأَعْلَمُنَا أَحْفَظُنَا ‏.‏

Reference : Sahih Muslim 2892
In-book reference : Book 54, Hadith 33
USC-MSA web (English) reference : Book 41, Hadith 6913
(deprecated numbering scheme)

(7) Chapter: The Tribulation That Will Come like Waves Of The Ocean

(7) باب فِي الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ

Hudhaifa reported:

We were one day in the company of 'Umar that he said: Who amongst you has preserved in his mind most perfectly the hadith of Allah's Messenger (ﷺ) in regard to the turmoil as he told about it? I said: It is I. Thereupon he said: You are bold (enough to make this claim). And he further said: How? I said: I heard Allah's Messenger (ﷺ) as saying: There would (first) be turmoil for a person in regard to his family, his property, his own self, his children, his neighbours (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil. Thereupon 'Umar said: I do not mean (that turmoil on a small scale) but that one which would emerge like the mounting waves of the ocean. I said: Commander of the Faithful, you have nothing to do with it, for the door is closed between you and that. He said: Would that door be broken or opened? I said: No, it would be broken. Thereupon he said: Then it would not be closed despite best efforts. We said to Hudhaifa: Did Umar know the door? Thereupon he said: Yes, he knew it (for certain) just as one knows that night precede the next day. And I narrated to him something in which there was nothing fabricated. Shaqiq (one of the narrators) said: We dared not ask Hudhaifa about that door. So we requested Masruq to ask him. So he asked him and he said: (By that door, he meant) 'Umar.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ أَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي، مُعَاوِيَةَ قَالَ ابْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْفِتْنَةِ كَمَا قَالَ قَالَ فَقُلْتُ أَنَا ‏.‏ قَالَ إِنَّكَ لَجَرِيءٌ وَكَيْفَ قَالَ قَالَ قُلْتُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ يُكَفِّرُهَا الصِّيَامُ وَالصَّلاَةُ وَالصَّدَقَةُ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ ‏"‏ ‏.‏ فَقَالَ عُمَرُ لَيْسَ هَذَا أُرِيدُ إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ - قَالَ - فَقُلْتُ مَا لَكَ وَلَهَا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ أَفَيُكْسَرُ الْبَابُ أَمْ يُفْتَحُ قَالَ قُلْتُ لاَ بَلْ يُكْسَرُ ‏.‏ قَالَ ذَلِكَ أَحْرَى أَنْ لاَ يُغْلَقَ أَبَدًا ‏.‏ قَالَ فَقُلْنَا لِحُذَيْفَةَ هَلْ كَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ قَالَ

نَعَمْ كَمَا يَعْلَمُ أَنَّ دُونَ غَدٍ اللَّيْلَةَ إِنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ . قَالَ فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ مَنِ الْبَابُ فَقُلْنَا لِمَسْرُوقٍ سَلْهُ فَسَأَلَهُ فَقَالَ عُمَرُ .

Reference : Sahih Muslim 144 d
In-book reference : Book 54, Hadith 34
USC-MSA web (English) reference : Book 41, Hadith 6914
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hudhaifa through other chains of transmitters also.
وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الأَشَجُّ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا يَحْيَى بْنُ عِيسَى، كُلُّهُمْ عَنِ الأَعْمَشِ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ وَفِي حَدِيثِ عِيسَى عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ سَمِعْتُ حُذَيْفَةَ، يَقُولُ .

Reference : Sahih Muslim 144 e
In-book reference : Book 54, Hadith 35
USC-MSA web (English) reference : Book 41, Hadith 6915
(deprecated numbering scheme)

Hudhaifa reported that Umar said:

Who would narrate to us (the ahadith pertaining to turmoil) and he reported a hadith similar to these ahadith.
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَالأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ عُمَرُ مَنْ يُحَدِّثُنَا عَنِ الْفِتْنَةِ، وَاقْتَصَّ الْحَدِيثَ، بِنَحْوِ حَدِيثِهِمْ .

Reference : Sahih Muslim 144 f
In-book reference : Book 54, Hadith 36
USC-MSA web (English) reference : Book 41, Hadith 6916
(deprecated numbering scheme)

Jundub reported:

I came on the day of Jara`a that a person was (found) sitting. I said: They would shed their blood today. That person said: By Allah. not at all. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it, and I have heard a hadith of Allah's Messenger (ﷺ) which I am narrating to you in this connection. I said: You are a bad seat fellow. I have been opposing you since morning and you are listening to me in spite of the fact that you have heard a hadith from Allah's Apostle (ﷺ) (contrary to my statement). I myself felt that there was no use of this annoyance. (He could tell me earlier that it was a hadith of the Prophet (may peace be upon him], and I would not have opposed him at all.) I turned my face toward him and asked him and he was Hadrat Hudhaifa.
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا ابْنُ، عَوْنٍ عَنْ مُحَمَّدٍ، قَالَ قَالَ جُنْدُبٌ جِئْتُ يَوْمَ الْجَرَعَةِ فَإِذَا رَجُلٌ جَالِسٌ فَقُلْتُ لَيُهَرَاقَنَّ الْيَوْمَ هَا هُنَا دِمَاءٌ . فَقَالَ ذَاكَ الرَّجُلُ كَلاَّ وَاللَّهِ . قُلْتُ بَلَى وَاللَّهِ . قَالَ كَلاَّ وَاللَّهِ . قُلْتُ بَلَى وَاللَّهِ . قَالَ كَلاَّ وَاللَّهِ إِنَّهُ لَحَدِيثُ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدَّثَنِيهِ . قُلْتُ بِئْسَ الْجَلِيسُ لِي أَنْتَ مُنْذُ الْيَوْمِ تَسْمَعُنِي أُخَالِفُكَ وَقَدْ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلاَ تَنْهَانِي ثُمَّ قُلْتُ مَا هَذَا الْغَضَبُ فَأَقْبَلْتُ عَلَيْهِ وَأَسْأَلُهُ فَإِذَا الرَّجُلُ حُذَيْفَةُ .

Reference : Sahih Muslim 2893
In-book reference : Book 54, Hadith 37
USC-MSA web (English) reference : Book 41, Hadith 6917
(deprecated numbering scheme)

(8) Chapter: The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold

(8) باب لاَ تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يَقْتَتِلُ النَّاسُ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو " .

Reference : Sahih Muslim 2894 a
In-book reference : Book 54, Hadith 38
USC-MSA web (English) reference : Book 41, Hadith 6918
(deprecated numbering scheme)

This hadith has been narrated on the authority of Suhail with the same chain of transmitters but with this addition:

" My father said: If you see that, do not even go near it."

وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا رَوْحٌ، عَنْ سُهَيْلٍ، بِهَذَا الإِسْنَادِ نَحْوَهُ وَزَادَ فَقَالَ أَبِي إِنْ رَأَيْتَهُ فَلاَ تَقْرَبَنَّهُ .

Reference : Sahih Muslim 2894 b
In-book reference : Book 54, Hadith 39
USC-MSA web (English) reference : Book 41, Hadith 6919
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come unless the Euphrates would uncover a treasure of gold, so he who finds it should not take anything out of that.

حَدَّثَنَا أَبُو مَسْعُودٍ، سَهْلُ بْنُ عُثْمَانَ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ، عَنْ عُبَيْدِ، اللَّهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا " .

Reference : Sahih Muslim 2894 c
In-book reference : Book 54, Hadith 40
USC-MSA web (English) reference : Book 41, Hadith 6920
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Euphrates would soon uncover a mountain of gold but he who is present there should not take anything from that.

حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا " .

Reference : Sahih Muslim 2894 d
In-book reference : Book 54, Hadith 41
USC-MSA web (English) reference : Book 41, Hadith 6921
(deprecated numbering scheme)

`Abdullah b. Harith b. Naufal reported:

I was standing along with Ubayy b. Ka`b and he said: The opinions of the people differ in regard to the achievement of worldly ends. I said: Yes, of course. Thereupon he said: I heard Allah's Messenger (ﷺ) as saying: The Euphrates would soon uncover a mountain of gold and when the people would bear of it they would flock towards it but the people who would possess that (treasure) (would say): If we allow these persons to take out of it they would take away the whole of it. So they would fight and ninety-nine out of one hundred would be killed. Abu Kamil in his narration said: I and Ubayy b. Ka`b stood under the shade of the battlement of Hassan.

حَدَّثَنَا أَبُو كَامِلٍ، فُضَيْلُ بْنُ حُسَيْنٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لأَبِي مَعْنٍ - قَالاَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، أَخْبَرَنِي أَبِي، عَنْ سُلَيْمَانَ بْنِ، يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، قَالَ كُنْتُ وَاقِفًا مَعَ أُبَىِّ بْنِ كَعْبٍ فَقَالَ لاَ يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا . قُلْتُ أَجَلْ . قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ فَيَقُولُ مَنْ عِنْدَهُ لَئِنْ تَرَكْنَا النَّاسَ يَأْخُذُونَ مِنْهُ لَيُذْهَبَنَّ بِهِ كُلِّهِ قَالَ فَيَقْتَتِلُونَ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ " . قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ قَالَ وَقَفْتُ أَنَا وَأُبَىُّ بْنُ كَعْبٍ فِي ظِلِّ أُجُمِ حَسَّانَ .

Reference : Sahih Muslim 2895
In-book reference : Book 54, Hadith 42
USC-MSA web (English) reference : Book 41, Hadith 6922
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Iraq would withhold its dirhams and qafiz; Syria would withhold its mudd and dinar and Egypt would withhold its irdab and dinar and you would recoil to that position from where you started and you would recoil to that position from where you started and you would recoil to that position from where you started, the bones and the flesh of Abu Huraira would bear testimony to it.

حَدَّثَنَا عُبَيْدُ بْنُ يَعِيشَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُبَيْدٍ - قَالاَ حَدَّثَنَا يَحْيَى، بْنُ آدَمَ بْنِ سُلَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ حَدَّثَنَا زُهَيْرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنَعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيزَهَا وَمَنَعَتِ الشَّأْمُ مُدْيَهَا وَدِينَارَهَا وَمَنَعَتْ مِصْرُ إِرْدَبَّهَا وَدِينَارَهَا وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ " . شَهِدَ عَلَى ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ .

Reference : Sahih Muslim 2896
In-book reference : Book 54, Hadith 43
USC-MSA web (English) reference : Book 41, Hadith 6923
(deprecated numbering scheme)

(9) Chapter: The Conquest Of Constantinople, The Emergence Of The Dajjal And The Descent Of 'Eisa bin Mariam

(9) باب فِي فَتْحِ قُسْطُنْطِينِيَّةَ وَخُرُوجِ الدَّجَّالِ وَنُزُولِ عِيسَى ابْنِ مَرْيَمَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: The Dajjal has taken your place among your family. They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them in prayer. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالأَعْمَاقِ أَوْ بِدَابِقَ فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الأَرْضِ يَوْمَئِذٍ فَإِذَا تَصَافُّوا قَالَتِ الرُّومُ خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ . فَيَقُولُ الْمُسْلِمُونَ لاَ وَاللَّهِ لاَ نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا . فَيُقَاتِلُونَهُمْ فَيَنْهَزِمُ ثُلُثٌ لاَ يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا وَيُقْتَلُ ثُلُثُهُمْ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ وَيَفْتَتِحُ الثُّلُثُ لاَ يُفْتَنُونَ أَبَدًا فَيَفْتَتِحُونَ قُسْطُنْطِينِيَّةَ فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْغَنَائِمَ قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ . فَيَخْرُجُونَ وَذَلِكَ بَاطِلٌ فَإِذَا جَاءُوا الشَّأْمَ خَرَجَ فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ إِذْ أُقِيمَتِ الصَّلاَةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَأَمَّهُمْ فَإِذَا رَآهُ عَدُوُّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لاَنْذَابَ حَتَّى يَهْلِكَ وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ " .

Reference	: Sahih Muslim 2897
In-book reference	: Book 54, Hadith 44
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6924

(10) Chapter: The Hour Will Begin When The Byzantines Are The Most Prevalent Of People

(10) باب تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ

Mustaurid al-Qurashi reported:

I heard Allah's Messenger (ﷺ) as saying: The Last Hour would come (when) the Romans would form a majority amongst people. 'Amr said to him (Mustaurid Qurashi): See what you are saying? He said: I say what I heard from Allah's Messenger (ﷺ). Thereupon he said: If you say that, it is a fact for they have four qualities. They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight.

They (have the quality) of being good to the destitute and the orphans, to the weak and, fifthly, the good quality in them is that they put resistance against the oppression of kings.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي اللَّيْثُ، بْنُ سَعْدٍ حَدَّثَنِي مُوسَى بْنُ عُلَىٍّ، عَنْ أَبِيهِ، قَالَ قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ عِنْدَ عَمْرِو بْنِ الْعَاصِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ " . فَقَالَ لَهُ عَمْرٌو أَبْصِرْ مَا تَقُولُ . قَالَ أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ لَئِنْ قُلْتَ ذَلِكَ إِنَّ فِيهِمْ لَخِصَالاً أَرْبَعًا إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ وَخَيْرُهُمْ لِمِسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ وَخَامِسَةٌ حَسَنَةٌ جَمِيلَةٌ وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ .

Reference : Sahih Muslim 2898 a
In-book reference : Book 54, Hadith 45
USC-MSA web (English) reference : Book 41, Hadith 6925
(deprecated numbering scheme)

Mustaurid Qurashi reported:

I heard Allah's Messenger (ﷺ) as saying: The Last Hour would come when the Romans would form a majority amongst people. This reached 'Amr b. al-'As and he said: What are these ahadith which are being transmitted from you and which you claim to have heard from Allah's Messenger (ﷺ)? Mustaurid said to him: I stated only that which I heard from Allah's Messenger (ﷺ). Thereupon 'Amr said: If you state this (it is true), for they have the power of tolerance amongst people at the time of turmoil and restore themselves to sanity after trouble, and are good amongst people so far as the destitute and the weak are concerned.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ عَبْدَ الْكَرِيمِ بْنَ الْحَارِثِ، حَدَّثَهُ أَنَّ الْمُسْتَوْرِدَ الْقُرَشِيَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ " . قَالَ فَبَلَغَ ذَلِكَ عَمْرَو بْنَ الْعَاصِ فَقَالَ مَا هَذِهِ الأَحَادِيثُ الَّتِي تُذْكَرُ عَنْكَ أَنَّكَ تَقُولُهَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُ الْمُسْتَوْرِدُ قُلْتُ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ فَقَالَ عَمْرٌو لَئِنْ قُلْتَ ذَلِكَ إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ وَأَجْبَرُ النَّاسِ عِنْدَ مُصِيبَةٍ وَخَيْرُ النَّاسِ لِمَسَاكِينِهِمْ وَضُعَفَائِهِمْ .

Reference : Sahih Muslim 2898 b
In-book reference : Book 54, Hadith 46
USC-MSA web (English) reference : Book 41, Hadith 6926
(deprecated numbering scheme)

(11) Chapter: Fighting The Byzantines, And A Great Deal Of Killing When Ad-Dajjal Emerges

(11) باب إِقْبَالِ الرُّومِ فِي كَثْرَةِ الْقَتْلِ عِنْدَ خُرُوجِ الدَّجَّالِ

Yusair b. Jabir reported:

Once there blew a red storm in Kufah that there came a person who had nothing to say but (these words): `Abdullah b. Mas`ud, the Last Hour has come. He (`Abdullah b. Mas`ud) was sitting reclining against something, and he said: The Last Hour would not come until the people divide inheritance and rejoice over booty, and then said pointing towards Syria, with the gesture of his hand like this: The enemy shall muster strength against Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? And he said: Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but

victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. (There would be such a large scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: The Dajjal has taken your place among your offspring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. Allah's Messenger (ﷺ) said: I know their names and the names of their forefathers and the color of their horses. They will be the best horsemen on the surface of the earth on that day or amongst the best horsemen on the surface of the earth on that day.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ حُجْرٍ، كِلاَهُمَا عَنِ ابْنِ عُلَيَّةَ، - وَاللَّفْظُ لاِبْنِ حُجْرٍ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَبِي قَتَادَةَ، الْعَدَوِيِّ عَنْ يُسَيْرِ بْنِ جَابِرٍ، قَالَ هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إِلاَّ يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ جَاءَتِ السَّاعَةُ ‏.‏ قَالَ فَقَعَدَ وَكَانَ مُتَّكِئًا فَقَالَ إِنَّ السَّاعَةَ لاَ تَقُومُ حَتَّى لاَ يُقْسَمَ مِيرَاثٌ وَلاَ يُفْرَحَ بِغَنِيمَةٍ ‏.‏ ثُمَّ قَالَ بِيَدِهِ هَكَذَا - وَنَحَّاهَا نَحْوَ الشَّأْمِ - فَقَالَ عَدُوٌّ يَجْمَعُونَ لأَهْلِ الإِسْلاَمِ وَيَجْمَعُ لَهُمْ أَهْلُ الإِسْلاَمِ ‏.‏ قُلْتُ الرُّومَ تَعْنِي قَالَ نَعَمْ وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رَدَّةٌ شَدِيدَةٌ فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً فَيَقْتَتِلُونَ حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً فَيَقْتَتِلُونَ حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً فَيَقْتَتِلُونَ حَتَّى يُمْسُوا فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ فَإِذَا كَانَ يَوْمُ الرَّابِعِ نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الإِسْلاَمِ فَيَجْعَلُ اللَّهُ الدَّبْرَةَ عَلَيْهِمْ فَيَقْتُلُونَ مَقْتَلَةً - إِمَّا قَالَ لاَ يُرَى مِثْلُهَا وَإِمَّا قَالَ لَمْ يُرَ مِثْلُهَا - حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ فَمَا يُخَلِّفُهُمْ حَتَّى يَخِرَّ مَيْتًا فَيَتَعَادُّ بَنُو الأَبِ كَانُوا مِائَةً فَلاَ يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلاَّ الرَّجُلُ الْوَاحِدُ فَبِأَىِّ غَنِيمَةٍ يُفْرَحُ أَوْ أَىُّ مِيرَاثٍ يُقَاسَمُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ سَمِعُوا بِبَأْسٍ هُوَ أَكْبَرُ مِنْ ذَلِكَ فَجَاءَهُمُ الصَّرِيخُ إِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ وَيُقْبِلُونَ فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً ‏.‏ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنِّي لأَعْرِفُ أَسْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَأَلْوَانَ خُيُولِهِمْ هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الأَرْضِ يَوْمَئِذٍ أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهْرِ الأَرْضِ يَوْمَئِذٍ ‏"‏ ‏.‏ قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ عَنْ أُسَيْرِ بْنِ جَابِرٍ ‏.‏

Reference	: Sahih Muslim 2899 a
In-book reference	: Book 54, Hadith 47
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6927

Jabir reported:

I was in the company of Ibn Mas'ud that there blew a red storm. The rest of the hadith is the same.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ، هِلاَلٍ عَنْ أَبِي قَتَادَةَ، عَنْ يُسَيْرِ بْنِ جَابِرٍ، قَالَ كُنْتُ عِنْدَ ابْنِ مَسْعُودٍ فَهَبَّتْ رِيحٌ حَمْرَاءُ . وَسَاقَ الْحَدِيثَ بِنَحْوِهِ . وَحَدِيثُ ابْنِ عُلَيَّةَ أَتَمُّ وَأَشْبَعُ .

Reference : Sahih Muslim 2899 b
In-book reference : Book 54, Hadith 48
USC-MSA web (English) reference : Book 41, Hadith 6928
(deprecated numbering scheme)

Jabir reported:

I was in the house of 'Abdullah b. Mas'ud and the house was fully packed that a red storm blew in Kufah.

وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ الْمُغِيرَةِ - حَدَّثَنَا حُمَيْدٌ، - يَعْنِي ابْنَ هِلاَلٍ - عَنْ أَبِي قَتَادَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ كُنْتُ فِي بَيْتِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَالْبَيْتُ مَلآنُ - قَالَ - فَهَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ . فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ .

Reference : Sahih Muslim 2899 c
In-book reference : Book 54, Hadith 49
USC-MSA web (English) reference : Book 41, Hadith 6929
(deprecated numbering scheme)

(12) Chapter: Conquests Of The Muslims Before The Appearance Of Ad-Dajjal

(12) باب مَا يَكُونُ مِنْ فُتُوحَاتِ الْمُسْلِمِينَ قَبْلَ الدَّجَّالِ

Nafi' b. Utba reported:

We were with Allah's Messenger (ﷺ) in an expedition that there came a people to Allah's Apostle (ﷺ) from the direction of the west. They were dressed in woollen clothes and they stood near a hillock and they met him as Allah's Messenger (ﷺ) was sitting. I said to myself: Better go to them and stand between him and them that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I however, went to them and stood between them and him and I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (Allah's Messenger) said: You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the Dajjal and Allah will enable you to conquer him. Nafi' said: Jabir, we thought that the Dajjal would appear after Rome (Syrian territory) would be conquered.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ - قَالَ - فَأَتَى النَّبِيَّ صلى الله عليه وسلم قَوْمٌ مِنْ قِبَلِ الْمَغْرِبِ عَلَيْهِمْ ثِيَابُ الصُّوفِ فَوَافَقُوهُ عِنْدَ أَكَمَةٍ فَإِنَّهُمْ لَقِيَامٌ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَاعِدٌ - قَالَ - فَقَالَتْ لِي نَفْسِي ائْتِهِمْ فَقُمْ بَيْنَهُمْ وَبَيْنَهُ لاَ يَغْتَالُونَهُ - قَالَ - ثُمَّ قُلْتُ لَعَلَّهُ نَجِيٌّ مَعَهُمْ . فَأَتَيْتُهُمْ فَقُمْتُ بَيْنَهُمْ وَبَيْنَهُ - قَالَ - فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ أَعُدُّهُنَّ فِي يَدِي قَالَ " **تَغْزُونَ جَزِيرَةَ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ ثُمَّ فَارِسَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَغْزُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَغْزُونَ الدَّجَّالَ فَيَفْتَحُهُ اللَّهُ** " . قَالَ فَقَالَ نَافِعٌ يَا جَابِرُ لاَ نَرَى الدَّجَّالَ يَخْرُجُ حَتَّى تُفْتَحَ الرُّومُ .

Reference : Sahih Muslim 2900
In-book reference : Book 54, Hadith 50
USC-MSA web (English) reference : Book 41, Hadith 6930
(deprecated numbering scheme)

(13) Chapter: The Signs Which Will Appear Before The Hour

(13) باب فِي الآيَاتِ الَّتِي تَكُونُ قَبْلَ السَّاعَةِ

Hudhaifa b. Usaid al-Ghifari reported:

Allah's Messenger (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

حَدَّثَنَا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ فُرَاتٍ، الْقَزَّازِ عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ اطَّلَعَ النَّبِيُّ صلى الله عليه وسلم عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ فَقَالَ " مَا تَذَاكَرُونَ " . قَالُوا نَذْكُرُ السَّاعَةَ . قَالَ " إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ " . فَذَكَرَ الدُّخَانَ وَالدَّجَّالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صلى الله عليه وسلم وَيَأْجُوجَ وَمَأْجُوجَ وَثَلاَثَةَ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ .

Reference : Sahih Muslim 2901 a
In-book reference : Book 54, Hadith 51
USC-MSA web (English) reference : Book 41, Hadith 6931
(deprecated numbering scheme)

Hudhaifa b. Usaid reported:

Allah's Apostle (ﷺ) was in an apartment and we were beneath that, that he peeped in and said to us: What are you discussing about? We said: (We are discussing about the Last) Hour. Thereupon he said: The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, the Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of 'Adan. Shu'ba said that 'Abd al-'Aziz b. Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a hadith like this that Allah's Apostle (ﷺ) did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus Christ, son of Mary (peace be upon him), and in another version it is the blowing of the violent gale which would drive the people to the ocean.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ فَاطَّلَعَ إِلَيْنَا فَقَالَ " مَا تَذْكُرُونَ " . قُلْنَا السَّاعَةَ . قَالَ " إِنَّ السَّاعَةَ لاَ تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ فِي جَزِيرَةِ الْعَرَبِ وَالدُّخَانُ وَالدَّجَّالُ وَدَابَّةُ الأَرْضِ وَيَأْجُوجُ وَمَأْجُوجُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَنَارٌ تَخْرُجُ مِنْ قُعْرَةِ عَدَنٍ تَرْحَلُ النَّاسَ " . قَالَ شُعْبَةُ وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي سَرِيحَةَ . مِثْلَ ذَلِكَ لاَ يَذْكُرُ النَّبِيَّ صلى الله عليه وسلم وَقَالَ أَحَدُهُمَا فِي الْعَاشِرَةِ نُزُولُ عِيسَى ابْنِ مَرْيَمَ صلى الله عليه وسلم . وَقَالَ الآخَرُ وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ .

Reference : Sahih Muslim 2901 b
In-book reference : Book 54, Hadith 52
USC-MSA web (English) reference : Book 41, Hadith 6932

(deprecated numbering scheme)

Abu Sariha reported:

Allah's Messenger (ﷺ) was in an (upper) apartment and we were standing lower to him and discussing (about the Last Hour). The rest of the hadith is the same, and Shu'ba said: I think he also said these words: The fire would descend along with them where they would land and where they would take rest (during midday (it would also cool down for a while). Shu'ba said: This hadith has been transmitted to me through Abu Tufail and Abu Sariha and none could trace it back directly to Allah's Apostle (ﷺ). However, there is a mention of the descent of Jesus Christ son of Mary in one version and in the other there is a mention of the blowing of a violent gale which would drive them to the ocean.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ، قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ، يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي غُرْفَةٍ وَنَحْنُ تَحْتَهَا نَتَحَدَّثُ . وَسَاقَ الْحَدِيثَ بِمِثْلِهِ . قَالَ شُعْبَةُ وَأَحْسِبُهُ قَالَ تَنْزِلُ مَعَهُمْ إِذَا نَزَلُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا . قَالَ شُعْبَةُ وَحَدَّثَنِي رَجُلٌ هَذَا الْحَدِيثَ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي سَرِيحَةَ وَلَمْ يَرْفَعْهُ قَالَ أَحَدُ هَذَيْنِ الرَّجُلَيْنِ نُزُولُ عِيسَى ابْنِ مَرْيَمَ وَقَالَ الآخَرُ رِيحٌ تُلْقِيهِمْ فِي الْبَحْرِ .

Reference	: Sahih Muslim 2901 c
In-book reference	: Book 54, Hadith 53
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6933

Another chain of transmitters reports the like of the previous two chains.

Abu Sariha reported:

We were discussing (the Last Hour) that Allah's Apostle (ﷺ) looked towards us. The rest of the hadith is the same and the tenth (sign) was the descent of Jesus Christ son of Mary, and Shu'ba said: 'Abd al-'Aziz did not trace it directly to Allah's Apostle (ﷺ).

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْعِجْلِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ فُرَاتٍ، قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ، يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ، قَالَ كُنَّا نَتَحَدَّثُ فَأَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم . بِنَحْوِ حَدِيثِ مُعَاذٍ وَابْنِ جَعْفَرٍ . وَقَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ، الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، بِنَحْوِهِ قَالَ وَالْعَاشِرَةُ نُزُولُ عِيسَى ابْنِ مَرْيَمَ . قَالَ شُعْبَةُ وَلَمْ يَرْفَعْهُ عَبْدُ الْعَزِيزِ .

Reference	: Sahih Muslim 2901 d
In-book reference	: Book 54, Hadith 54
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6933

(14) Chapter: The Hour Will Not Begin Until A Fire Emerges From The Land Of The Hijaz

(14) باب لاَ تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ

Abu Huraira reported that Allah's Messenger (ﷺ) said:

The Last Hour would not come until fire emits from the earth of Hijaz which would illuminate the necks of the camels of the Busra.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ح وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ، حَدَّثَنَا أَبِي، عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ، خَالِدٍ عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ قَالَ ابْنُ الْمُسَيَّبِ أَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَى " .

Reference : Sahih Muslim 2902
In-book reference : Book 54, Hadith 55
USC-MSA web (English) reference : Book 41, Hadith 6935
(deprecated numbering scheme)

(15) Chapter: The Inhabitants Of Al-Madinah And How Far It Will Be Developed Before The Hour

(15) باب فِي سُكْنَى الْمَدِينَةِ وَعِمَارَتِهَا قَبْلَ السَّاعَةِ

Abu Huraira reported that Allah's Messenger (ﷺ) said:

(The Last Hour would not come) until the habitations of Medina would extend to Ihab or Yahab. Zubair said: I said to Suhail how far these were from Medina. He said: So and so miles.

حَدَّثَنِي عَمْرٌو النَّاقِدُ، حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ سُهَيْلِ بْنِ أَبِي، صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَبْلُغُ الْمَسَاكِنُ إِهَابَ أَوْ يَهَابَ " . قَالَ زُهَيْرٌ قُلْتُ لِسُهَيْلٍ فَكَمْ ذَلِكَ مِنَ الْمَدِينَةِ قَالَ كَذَا وَكَذَا مِيلاً .

Reference : Sahih Muslim 2903
In-book reference : Book 54, Hadith 56
USC-MSA web (English) reference : Book 41, Hadith 6936
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The famine would not break out because of drought, but there would be famine despite heavy rainfall as nothing would grow from the earth.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لَيْسَتِ السَّنَةُ بِأَنْ لاَ تُمْطَرُوا وَلَكِنِ السَّنَةُ أَنْ تُمْطَرُوا وَتُمْطَرُوا وَلاَ تُنْبِتُ الأَرْضُ شَيْئًا " .

Reference : Sahih Muslim 2904
In-book reference : Book 54, Hadith 57
USC-MSA web (English) reference : Book 41, Hadith 6937
(deprecated numbering scheme)

(16) Chapter: Tribulation From The East, From Where The Horns Of The Shaitan Appear

(16) باب الْفِتْنَةِ مِنَ الْمَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ

Ibn 'Umar reported that he heard Allah's Messenger (ﷺ) as saying (in a state) that he had turned his face towards the east:

Behold, turmoil would appear from this side, from where the horns of Satan would appear.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ " أَلاَ إِنَّ الْفِتْنَةَ هَا هُنَا أَلاَ إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " .

Reference : Sahih Muslim 2905 a
In-book reference : Book 54, Hadith 58
USC-MSA web (English) reference : Book 41, Hadith 6938
(deprecated numbering scheme)

Ibn `Umar reported that Allah's Messenger (ﷺ) stood by the door (of the apartment of) Hafsa and, pointing towards the east, he said:

The turmoil would appear from this side, viz. where the horns of Satan would appear, and he uttered these words twice or thrice and `Ubaidullah b. Sa`id in his narration said: The Messenger of Allah (ﷺ) had been standing by the door of `A'isha.

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ، سَعِيدٍ كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ، قَالَ الْقَوَارِيرِيُّ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ، عُمَرَ حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ عِنْدَ بَابِ حَفْصَةَ فَقَالَ بِيَدِهِ نَحْوَ الْمَشْرِقِ " الْفِتْنَةُ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " . قَالَهَا مَرَّتَيْنِ أَوْ ثَلاَثًا . وَقَالَ عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ فِي رِوَايَتِهِ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَ بَابِ عَائِشَةَ .

Reference : Sahih Muslim 2905 b
In-book reference : Book 54, Hadith 59
USC-MSA web (English) reference : Book 41, Hadith 6939
(deprecated numbering scheme)

Salim b. Abdullah reported on the authority of his father that Allah's Messenger (ﷺ), while turning his face towards the east, said:

The turmoil would appear from this side; verily, the turmoil would appear from this side; verily, the turmoil would appear from this side - the side where appear the horns of Satan.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ " هَا إِنَّ الْفِتْنَةَ هَا هُنَا هَا إِنَّ الْفِتْنَةَ هَا هُنَا هَا إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " .

Reference : Sahih Muslim 2905 c
In-book reference : Book 54, Hadith 60
USC-MSA web (English) reference : Book 41, Hadith 6940
(deprecated numbering scheme)

Ibn Umar reported that Allah's Messenger (ﷺ) came out from the house of 'Aisha and said:

It would be from this side that there would appear the height of unbelief, viz. where appear the horns of Satan, i.e. the east.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنْ بَيْتِ عَائِشَةَ فَقَالَ " رَأْسُ الْكُفْرِ مِنْ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " . يَعْنِي الْمَشْرِقَ .

Reference : Sahih Muslim 2905 d
In-book reference : Book 54, Hadith 61

USC-MSA web (English) reference : Book 41, Hadith 6941
(deprecated numbering scheme)

Ibn Umar reported:

I heard Allah's Messenger (ﷺ) as saying while pointing his hands towards the east: The turmoil would appear from this side; verily, the turmoil would appear from this side (he repeated it thrice) where appear the horns of Satan.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا إِسْحَاقُ، - يَعْنِي ابْنَ سُلَيْمَانَ - أَخْبَرَنَا حَنْظَلَةُ، قَالَ سَمِعْتُ سَالِمًا، يَقُولُ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ " هَا إِنَّ الْفِتْنَةَ هَا هُنَا هَا إِنَّ الْفِتْنَةَ هَا هُنَا " . ثَلاَثًا " حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ " .

Reference : Sahih Muslim 2905 e
In-book reference : Book 54, Hadith 62
USC-MSA web (English) reference : Book 41, Hadith 6942
(deprecated numbering scheme)

Ibn Fudail reported on the authority of his father that he heard Salim b. `Abdullah b. `Umar as saying:

O people of Iraq, how strange it is that you ask about the minor sins but commit major sins? I heard from my father `Abdullah b. `Umar, narrating that he heard Allah's Messenger (ﷺ) as saying while pointing his hand towards the east: Verily, the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another; and Moses killed a person from among the people of Pharaoh unintentionally and Allah, the Exalted and Glorious, said: "You killed a person but We relieved you from the grief and tried you with (many a) trial" (xx. 40). Ahmad b. `Umar reported this hadith from Salim, but he did not make a mention of the words: "I heard".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى، وَأَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ، - وَاللَّفْظُ لاِبْنِ أَبَانَ - قَالُوا حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، بْنِ عُمَرَ يَقُولُ يَا أَهْلَ الْعِرَاقِ مَا أَسْأَلَكُمْ عَنِ الصَّغِيرَةِ وَأَرْكَبَكُمْ لِلْكَبِيرَةِ سَمِعْتُ أَبِي عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَا هُنَا " . وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ " مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ " . وَأَنْتُمْ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَإِنَّمَا قَتَلَ مُوسَى الَّذِي قَتَلَ مِنْ آلِ فِرْعَوْنَ خَطَأً فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ { وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا} قَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ عَنْ سَالِمٍ لَمْ يَقُلْ سَمِعْتُ .

Reference : Sahih Muslim 2905 f
In-book reference : Book 54, Hadith 63
USC-MSA web (English) reference : Book 41, Hadith 6943
(deprecated numbering scheme)

(17) Chapter: The Hour Will Not Begin Until Daws Worship Dhul-Khalasah (17) باب لاَ تَقُومُ السَّاعَةُ حَتَّى تَعْبُدَ دَوْسٌ ذَا الْخَلَصَةِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come until the women of the tribe of Daus would be seen going round Dhi al-Khalasa (for worship) and Dhi al-Khalasa is a place in Tabala, where there was a temple in which the people of the tribe of Daus used to worship the idol.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ حَوْلَ ذِي الْخَلَصَةِ " . وَكَانَتْ صَنَمًا تَعْبُدُهَا دَوْسٌ فِي الْجَاهِلِيَّةِ بِتَبَالَةَ .

Reference : Sahih Muslim 2906
In-book reference : Book 54, Hadith 64
USC-MSA web (English) reference : Book 41, Hadith 6944
(deprecated numbering scheme)

'A'isha reported:

I heard Allah's Messenger (ﷺ) as saying: The (system) of night and day would not end until the people have taken to the worship of Lat and 'Uzza. I said: Allah's Messenger, I think when Allah has revealed this verse:" He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)" (ix. 33), it implies that (this promise) is going to be fulfilled. Thereupon he (Allah's Apostle) said: It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers.

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، وَأَبُو مَعْنٍ زَيْدُ بْنُ يَزِيدَ الرَّقَاشِيُّ - وَاللَّفْظُ لأَبِي مَعْنٍ - قَالاَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنِ الأَسْوَدِ بْنِ الْعَلاَءِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى تُعْبَدَ اللاَّتُ وَالْعُزَّى " . فَقُلْتُ يَا رَسُولَ اللَّهِ إِنْ كُنْتُ لأَظُنُّ حِينَ أَنْزَلَ اللَّهُ{ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ}أَنَّ ذَلِكَ تَامًّا قَالَ " إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً فَتَوَفَّى كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ فَيَبْقَى مَنْ لاَ خَيْرَ فِيهِ فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِمْ " .

Reference : Sahih Muslim 2907 a
In-book reference : Book 54, Hadith 65
USC-MSA web (English) reference : Book 41, Hadith 6945
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Ja'far with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو بَكْرٍ، - وَهُوَ الْحَنَفِيُّ - حَدَّثَنَا عَبْدُ الْحَمِيدِ، بْنُ جَعْفَرٍ بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2907 b
In-book reference : Book 54, Hadith 66
USC-MSA web (English) reference : Book 41, Hadith 6946
(deprecated numbering scheme)

(18) Chapter: The Hour Will Not Begin Until A Man Passes By Another Man's Grave And Wishes That He Was In The Place Of The Deceased, Because Of Calamity

(18) بَاب لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَتَمَنَّى أَنْ يَكُونَ مَكَانَ الْمَيِّتِ مِنْ الْبَلَاءِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come until a person would pass by a grave of another person and he would say: I wish it had been my abode.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ " .

Reference : Sahih Muslim 157 j
In-book reference : Book 54, Hadith 67
USC-MSA web (English) reference : Book 41, Hadith 6947
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

By Him, in Whose hand is my life, the world would not come to an end until a person would pass by a grave, would roll over it and express the desire that he should be in the place of the occupant of that grave not because of religious reasons but because of this calamity.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ بْنِ صَالِحٍ، وَمُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ، - وَاللَّفْظُ لاِبْنِ أَبَانَ - قَالاَ حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي، هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ وَيَقُولُ يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ وَلَيْسَ بِهِ الدِّينُ إِلاَّ الْبَلاَءُ " .

Reference : Sahih Muslim 157 k
In-book reference : Book 54, Hadith 68
USC-MSA web (English) reference : Book 41, Hadith 6948
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

By Him in Whose Hand is my life, a time would come when the murderer would not know why he has committed the murder, and the victim would not know why he has been killed.

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لاَ يَدْرِي الْقَاتِلُ فِي أَىِّ شَىْءٍ قَتَلَ وَلاَ يَدْرِي الْمَقْتُولُ عَلَى أَىِّ شَىْءٍ قُتِلَ " .

Reference : Sahih Muslim 2908 a
In-book reference : Book 54, Hadith 69
USC-MSA web (English) reference : Book 41, Hadith 6949
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The world would not come to an end until a day would come to the people on which the murderer would not know as to why he has killed and the slain would not know as to why he has been murdered. It would be said: Why would It happen? To which he replied: It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Fire, and in the narration of Ibn Aban, the name of Abu Isma'il has been mentioned.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، وَوَاصِلُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ فُضَيْلٍ عَنْ أَبِي إِسْمَاعِيلَ الأَسْلَمِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ لاَ تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ لاَ يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ وَلاَ الْمَقْتُولُ فِيمَ قُتِلَ " . فَقِيلَ كَيْفَ يَكُونُ ذَلِكَ قَالَ " الْهَرْجُ . الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ " . وَفِي رِوَايَةِ ابْنِ أَبَانَ قَالَ هُوَ يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي إِسْمَاعِيلَ . لَمْ يَذْكُرِ الأَسْلَمِيَّ .

Reference : Sahih Muslim 2908 b
In-book reference : Book 54, Hadith 70
USC-MSA web (English) reference : Book 41, Hadith 6950
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Ka'ba would be destroyed by an Abyssinian having two small shanks.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ عَنِ النَّبِيِّ صلى الله عليه وسلم " يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ " .

Reference : Sahih Muslim 2909 a
In-book reference : Book 54, Hadith 71
USC-MSA web (English) reference : Book 41, Hadith 6951
(deprecated numbering scheme)

(The above mentioned) hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ " .

Reference : Sahih Muslim 2909 b
In-book reference : Book 54, Hadith 72
USC-MSA web (English) reference : Book 41, Hadith 6952
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

It would be an Abyssinian having two small shanks who would destroy the House ol Allah, the Exalted and Glorious.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ ثَوْرِ بْنِ، زَيْدٍ عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ يُخَرِّبُ بَيْتَ اللَّهِ عَزَّ وَجَلَّ " .

Reference : Sahih Muslim 2909 c
In-book reference : Book 54, Hadith 73
USC-MSA web (English) reference : Book 41, Hadith 6953
(deprecated numbering scheme)

Abu Huraira reported Allah's Messengar (ﷺ) as saying:

The Last Hour would not come before a person of Qahtan comes forth driving people with his stick.

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ ثَوْرِ بْنِ، زَيْدٍ عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ " .

Reference : Sahih Muslim 2910
In-book reference : Book 54, Hadith 74
USC-MSA web (English) reference : Book 41, Hadith 6954
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The day and the night would not come to an end before a man called al-Jahjah would occupy the throne.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْحَكَمِ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَذْهَبُ الأَيَّامُ وَاللَّيَالِي حَتَّى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ " . قَالَ مُسْلِمٌ هُمْ أَرْبَعَةُ إِخْوَةٍ شَرِيكٌ وَعُبَيْدُ اللَّهِ وَعُمَيْرٌ وَعَبْدُ الْكَبِيرِ بَنُو عَبْدِ الْمَجِيدِ .

Reference : Sahih Muslim 2911
In-book reference : Book 54, Hadith 75
USC-MSA web (English) reference : Book 41, Hadith 6955
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come unless you fight with people whose faces are like hammered shields and the Last Hour would not come until you would fight against those wearing the shoes of hair.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ " .

Reference : Sahih Muslim 2912 a
In-book reference : Book 54, Hadith 76
USC-MSA web (English) reference : Book 41, Hadith 6956
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come until a people wearing shoes of hair fight against you having their faces like hammered shields.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلَكُمْ أُمَّةٌ يَنْتَعِلُونَ الشَّعَرَ وُجُوهُهُمْ مِثْلُ الْمَجَانِّ الْمُطْرَقَةِ " .

Reference : Sahih Muslim 2912 b
In-book reference : Book 54, Hadith 77
USC-MSA web (English) reference : Book 41, Hadith 6957
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come until you fight with a people wearing shoes of hair and the Last Hour would not come until you fight with a people having small eyes and broad snub noses.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ وَلاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الأَعْيُنِ ذُلْفَ الآنُفِ " .

Reference : Sahih Muslim 2912 c
In-book reference : Book 54, Hadith 78
USC-MSA web (English) reference : Book 41, Hadith 6958
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come until the Muslims fight with the Turks-a people whose faces would be like hammered shields wearing clothes of hair and walking (with shoes) of hair.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ قَوْمًا وُجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ يَلْبَسُونَ الشَّعَرَ وَيَمْشُونَ فِي الشَّعَرِ " .

Reference : Sahih Muslim 2912 d
In-book reference : Book 54, Hadith 79
USC-MSA web (English) reference : Book 41, Hadith 6959
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

You shall fight in the hours to come against a nation wearing shoes made of hair and faces like hammered shields, with red complexion and small eyes.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ، بْنِ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تُقَاتِلُونَ بَيْنَ يَدَىِ السَّاعَةِ قَوْمًا نِعَالُهُمُ الشَّعَرُ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ حُمْرُ الْوُجُوهِ صِغَارُ الأَعْيُنِ " .

Reference : Sahih Muslim 2912 e
In-book reference : Book 54, Hadith 80
USC-MSA web (English) reference : Book 41, Hadith 6960
(deprecated numbering scheme)

Abu Nadra reported:

"We were in the company of Jabir b. 'Abdullah that he said it may happen that the people of Iraq may not send their qafiz and dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their dinars and mudds. We said: Who would be responsible for it? He said this prevention would be made by the Romans. He (Jabir b. Abdullah) kept quiet for a while and then reported Allah's Messenger (ﷺ) having said there would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu al-'Ala: Do you mean 'Umar b. 'Abd al-Aziz? They said: No (he would be Imam Mahdi).

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعَلِيُّ بْنُ حُجْرٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، قَالَ كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لاَ يُجْبَى إِلَيْهِمْ قَفِيزٌ وَلاَ دِرْهَمٌ . قُلْنَا مِنْ أَيْنَ ذَاكَ قَالَ مِنْ قِبَلِ الْعَجَمِ يَمْنَعُونَ ذَاكَ . ثُمَّ قَالَ يُوشِكُ أَهْلُ الشَّأْمِ أَنْ لاَ يُجْبَى إِلَيْهِمْ دِينَارٌ وَلاَ مُدْىٌ . قُلْنَا مِنْ أَيْنَ ذَاكَ قَالَ مِنْ قِبَلِ الرُّومِ . ثُمَّ سَكَتَ هُنَيَّةً ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثْيًا لاَ يَعُدُّهُ عَدَدًا " . قَالَ قُلْتُ لأَبِي نَضْرَةَ وَأَبِي الْعَلاَءِ أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَقَالاَ لاَ .

Reference : Sahih Muslim 2913 a
In-book reference : Book 54, Hadith 81
USC-MSA web (English) reference : Book 41, Hadith 6961
(deprecated numbering scheme)

This hadith hab been narrated by Sa'id with the same chain of transmitters.

وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا سَعِيدٌ، - يَعْنِي الْجُرَيْرِيَّ - بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2913 b
In-book reference : Book 54, Hadith 82
USC-MSA web (English) reference : Book 41, Hadith 6962
(deprecated numbering scheme)

Abu Sa'id reported that Allah's Messenger (may peace he upon him) I said:

There would be amongst your caliphs a caliph who would give handfuls of wealth to the people, but would not count it. In the narration transmitted on the authority of Ibn Hujr, there is a slight variation of wording.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ، ح وَحَدَّثَنَا عَلِيُّ، بْنُ حُجْرٍ السَّعْدِيُّ حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عُلَيَّةَ - كِلاَهُمَا عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مِنْ خُلَفَائِكُمْ خَلِيفَةٌ يَحْثُو الْمَالَ حَثْيًا لاَ يَعُدُّهُ عَدَدًا " . وَفِي رِوَايَةِ ابْنِ حُجْرٍ " يَحْثِي الْمَالَ " .

Reference : Sahih Muslim 2914
In-book reference : Book 54, Hadith 83
USC-MSA web (English) reference : Book 41, Hadith 6963
(deprecated numbering scheme)

Abu Sa'id and Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said:

There would be in the last phase of the time a caliph who would distribute wealth but would not count.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا أَبِي، حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، قَالاَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلاَ يَعُدُّهُ " .

Reference : Sahih Muslim 2913/2914 a
In-book reference : Book 54, Hadith 84
USC-MSA web (English) reference : Book 41, Hadith 6964
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Sa'id through another chain of transmitters.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي، نَضْرَةَ عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2913/2914 b
In-book reference : Book 54, Hadith 85
USC-MSA web (English) reference : Book 41, Hadith 6965
(deprecated numbering scheme)

Abu Sa`id Khudri reported:

One who is better than I informed me, that Allah's Messenger (ﷺ) said to `Ammar as he was digging the ditch (on the ocassion of the Battle of the Ditch) wiping over his head: O son of Summayya, you will be involved in trouble and a group of the rebels would kill you.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ، قَالَ سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ أَخْبَرَنِي مَنْ، هُوَ خَيْرٌ مِنِّي أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِعَمَّارٍ حِينَ جَعَلَ يَحْفِرُ الْخَنْدَقَ وَجَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ " بُؤْسَ ابْنِ سُمَيَّةَ تَقْتُلُكَ فِئَةٌ بَاغِيَةٌ " .

Reference : Sahih Muslim 2915 a
In-book reference : Book 54, Hadith 86
USC-MSA web (English) reference : Book 41, Hadith 6966
(deprecated numbering scheme)

This hadith has been transmitted on the same authority but with this variation that the hadith transmitted on the authority of Nabra (the words are):

One who is better than I informed me, and he was Abu Qatada, and in the hadith transmitted on the authority of Khalid instead of the word 'bu'us' there is 'wayys' or 'ya wayys', i.e., " how sad it is".

وَحَدَّثَنِي مُحَمَّدُ بْنُ مُعَاذِ بْنِ عَبَّادٍ الْعَنْبَرِيُّ، وَهُرَيْمُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَمَحْمُودُ بْنُ غَيْلاَنَ، وَمُحَمَّدُ بْنُ قُدَامَةَ قَالُوا أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كِلاَهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ، بِهَذَا الإِسْنَادِ . نَحْوَهُ غَيْرَ أَنَّ فِي حَدِيثِ النَّضْرِ أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي أَبُو قَتَادَةَ . وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ أُرَاهُ يَعْنِي أَبَا قَتَادَةَ . وَفِي حَدِيثِ خَالِدٍ وَيَقُولُ " وَيْسَ " . أَوْ يَقُولُ " يَا وَيْسَ ابْنِ سُمَيَّةَ " .

Reference : Sahih Muslim 2915 b
In-book reference : Book 54, Hadith 87
USC-MSA web (English) reference : Book 41, Hadith 6967
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Umm Salama that Allah's Messenger (ﷺ) said to 'Ammar:

A group of rebels would kill you.

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا عُقْبَةُ بْنُ، مُكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالَ عُقْبَةُ حَدَّثَنَا وَقَالَ أَبُو بَكْرٍ، أَخْبَرَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ خَالِدًا، يُحَدِّثُ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِعَمَّارٍ " تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ " .

Reference : Sahih Muslim 2916 a
In-book reference : Book 54, Hadith 88
USC-MSA web (English) reference : Book 41, Hadith 6968
(deprecated numbering scheme)

This hadith has been narrated on the authority of Umm Salama through another chain of transmitters.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، وَالْحَسَنِ، عَنْ أُمِّهِمَا، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2916 b
In-book reference : Book 54, Hadith 89
USC-MSA web (English) reference : Book 41, Hadith 6969
(deprecated numbering scheme)

Umm Salama reported that Allah's Messenger (ﷺ) said:

A band of rebels would kill `Ammar.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَقْتُلُ عَمَّارًا الْفِئَةُ الْبَاغِيَةُ " .

Reference	: Sahih Muslim 2916 c
In-book reference	: Book 54, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6970

Abu Huraira reported that Allah's Apostle (ﷺ) as saying:

This tribe of the Quraish would kill (people) of my Ummah. They (the Companions) said: What do you command us to do (in such a situation)? Thereupon he said: Would that the people remain aside from them (and not besmear their hands with the blood of the Muslim).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَبَا زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " يُهْلِكُ أُمَّتِي هَذَا الْحَىُّ مِنْ قُرَيْشٍ " . قَالُوا فَمَا تَأْمُرُنَا قَالَ " لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ " .

Reference	: Sahih Muslim 2917
In-book reference	: Book 54, Hadith 91
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6971

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، قَالاَ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ، فِي هَذَا الإِسْنَادِ فِي مَعْنَاهُ .

Reference	: Sahih Muslim 2917
In-book reference	: Book 54, Hadith 92
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6972

Abu Huraira reported that Allah's Messenger (ﷺ) said:

(Khusrau king of Persia) would die and Qaisar (Ceasar King of Rome) would die; there would be no Qaisar after him, but, by one in Whose Hand is my life, you would spend their treasures in the cause of Allah.

حَدَّثَنَا عَمْرٌو النَّاقِدُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لاِبْنِ أَبِي عُمَرَ - قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ مَاتَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ وَإِذَا هَلَكَ قَيْصَرُ فَلاَ قَيْصَرَ بَعْدَهُ وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ " .

Reference	: Sahih Muslim 2918 a
In-book reference	: Book 54, Hadith 93
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 6973

This hadith has been transmitted on the authority of Zuhri.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، ح وَحَدَّثَنِي ابْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ سُفْيَانَ وَمَعْنَى حَدِيثِهِ .

Reference	: Sahih Muslim 2918 a
In-book reference	: Book 54, Hadith 94

USC-MSA web (English) reference : Book 41, Hadith 6974
(deprecated numbering scheme)

Hammam b. Munabbih reported:

This is what Abu Huraira reported from Allah's messenger (ﷺ) and in this connection he reported so many hadith (and one of them was this): Allah's Messenger (ﷺ) said: Kisra would die and then there would be no Kisra after him. Qaisar would die and there would be no Qaisar after him, but you will distribute their treasures in the cause of Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلَكَ كِسْرَى ثُمَّ لاَ يَكُونُ كِسْرَى بَعْدَهُ وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لاَ يَكُونُ قَيْصَرُ بَعْدَهُ وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ " .

Reference : Sahih Muslim 2918 b
In-book reference : Book 54, Hadith 95
USC-MSA web (English) reference : Book 41, Hadith 6975
(deprecated numbering scheme)

Jabir b. Samura reported that Allah's Messenger (ﷺ) said:

When Kisra would die there would be no Kisra after him; the rest of the hadith is the same as Abu Huraira reported.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا هَلَكَ كِسْرَى فَلاَ كِسْرَى بَعْدَهُ " . فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ سَوَاءً .

Reference : Sahih Muslim 2919 a
In-book reference : Book 54, Hadith 96
USC-MSA web (English) reference : Book 41, Hadith 6976
(deprecated numbering scheme)

Jabir b. Samura reported:

I heard Allah's Messenger (ﷺ) as saying: There would lie open for a group of Muslims, or for a group of believers, the treasures of the family of Kisra which would be in the white (palace). In a version of Qutaiba there is definitely the word "Muslim".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالاَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ، بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَتَفْتَحَنَّ عِصَابَةٌ مِنَ الْمُسْلِمِينَ أَوْ مِنَ الْمُؤْمِنِينَ كَنْزَ آلِ كِسْرَى الَّذِي فِي الأَبْيَضِ " . قَالَ قُتَيْبَةُ مِنَ الْمُسْلِمِينَ . وَلَمْ يَشُكَّ .

Reference : Sahih Muslim 2919 b
In-book reference : Book 54, Hadith 97
USC-MSA web (English) reference : Book 41, Hadith 6977
(deprecated numbering scheme)

Jabir b. Samura reported:

I heard Allah's Messenger (ﷺ) a hadith like this.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِمَعْنَى حَدِيثِ أَبِي عَوَانَةَ .

Reference : Sahih Muslim 2919 c
In-book reference : Book 54, Hadith 98

USC-MSA web (English) reference : Book 41, Hadith 6978
(deprecated numbering scheme)

Abu Huraira reported Allah's Apostle (may peace he upon him) saying:

You have heard about a city the one side of which is in the land and the other is in the sea (Constantinople). They said: Allah's Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Bani lsra'il would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say: "There is no god but Allah and Allah is the Greatest," that one side of it would fall. Thaur (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time: "There is no god but Allah and Allah is the Greatest" that the second side would also fall, and they would say: "There is no god but Allah and Allah is the Greatest," that the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves that a noise would be heard and it would be said: Verily, Dajjal has come. And thus they would leave everything there and would turn to him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ ثَوْرٍ، - وَهُوَ ابْنُ زَيْدٍ الدِّيلِيُّ - عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " سَمِعْتُمْ بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَغْزُوَهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ فَإِذَا جَاءُوهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلاَحٍ وَلَمْ يَرْمُوا بِسَهْمٍ قَالُوا لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْقُطُ أَحَدُ جَانِبَيْهَا " . قَالَ ثَوْرٌ لاَ أَعْلَمُهُ إِلاَّ قَالَ " الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا الثَّانِيَةَ لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْقُطُ جَانِبُهَا الآخَرُ ثُمَّ يَقُولُوا الثَّالِثَةَ لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ . فَيُفَرَّجُ لَهُمْ فَيَدْخُلُوهَا فَيَغْنَمُوا فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَغَانِمَ إِذْ جَاءَهُمُ الصَّرِيخُ فَقَالَ إِنَّ الدَّجَّالَ قَدْ خَرَجَ . فَيَتْرُكُونَ كُلَّ شَىْءٍ وَيَرْجِعُونَ " .

Reference : Sahih Muslim 2920 a
In-book reference : Book 54, Hadith 99
USC-MSA web (English) reference : Book 41, Hadith 6979
(deprecated numbering scheme)

Thaur b. Zaid has narrated this hadith with the same chain of transmitters.

حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، حَدَّثَنَا ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 2920 b
In-book reference : Book 54, Hadith 100
USC-MSA web (English) reference : Book 41, Hadith 6980
(deprecated numbering scheme)

Ibn 'Umar reported Allah's Messenger (ﷺ) as saying:

You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me) ; kill him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَتُقَاتِلُنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ " .

Reference : Sahih Muslim 2921 a
In-book reference : Book 54, Hadith 101
USC-MSA web (English) reference : Book 41, Hadith 6981

(deprecated numbering scheme)

Ubaidullah has reported this hadith with this chain of transmitters (and the Words are):

" There is a Jew behind me."

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الإِسْنَادِ . وَقَالَ فِي حَدِيثِهِ " هَذَا يَهُودِيٌّ وَرَائِي " .

Reference : Sahih Muslim 2921 b
In-book reference : Book 54, Hadith 102
USC-MSA web (English) reference : Book 41, Hadith 6982
(deprecated numbering scheme)

Abdullah b. 'Umar reported Allah's Messenger (ﷺ) as saying:

You and the Jews would fight against one another until a stone would say: Muslim, here is a Jew behind me; come and kill him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنِي عُمَرُ بْنُ حَمْزَةَ، قَالَ سَمِعْتُ سَالِمًا، يَقُولُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تَقْتَتِلُونَ أَنْتُمْ وَيَهُودُ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي تَعَالَ فَاقْتُلْهُ " .

Reference : Sahih Muslim 2921 c
In-book reference : Book 54, Hadith 103
USC-MSA web (English) reference : Book 41, Hadith 6983
(deprecated numbering scheme)

Abdullah b. 'Umar reported that Allah's Messenger (ﷺ) said:

The Jews will fight against you and you will gain victory over them until the stone would say: Muslim, here is a Jew behind me; kill him.

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلَّطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ " .

Reference : Sahih Muslim 2921 d
In-book reference : Book 54, Hadith 104
USC-MSA web (English) reference : Book 41, Hadith 6984
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ . إِلاَّ الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ " .

Reference : Sahih Muslim 2922
In-book reference : Book 54, Hadith 105
USC-MSA web (English) reference : Book 41, Hadith 6985

(deprecated numbering scheme)

Jabir b. Samura reported:

I heard Allah's Messenger (ﷺ) as saying: Before the Last Hour there would be many liars, and there is an addition in the hadith transmitted on the authority of Abu Ahwas of these words:" I said to him: Did you hear it from Allah's Messenger (ﷺ)? He said: Yes."

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو الأَحْوَصِ، ح وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، كِلاَهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ بَيْنَ يَدَىِ السَّاعَةِ كَذَّابِينَ " . وَزَادَ فِي حَدِيثِ أَبِي الأَحْوَصِ قَالَ فَقُلْتُ لَهُ آنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ .

Reference : Sahih Muslim 2923 a
In-book reference : Book 54, Hadith 106
USC-MSA web (English) reference : Book 41, Hadith 6986
(deprecated numbering scheme)

This hadith has been narrated on the authority of Simak with the same chain of transmitters. and Simak said:

I heard my brother say that jabir had stated: Be on your guard against them.

وَحَدَّثَنِي ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ . قَالَ سِمَاكٌ وَسَمِعْتُ أَخِي، يَقُولُ قَالَ جَابِرٌ فَاحْذَرُوهُمْ .

Reference : Sahih Muslim 2923 b
In-book reference : Book 54, Hadith 107
USC-MSA web (English) reference : Book 41, Hadith 6987
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would not come until there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allah.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - وَهُوَ ابْنُ مَهْدِيٍّ - عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي، هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلاَثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ " .

Reference : Sahih Muslim 157 l
In-book reference : Book 54, Hadith 108
USC-MSA web (English) reference : Book 41, Hadith 6988
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ يَنْبَعِثَ .

Reference : Sahih Muslim 157 m
In-book reference : Book 54, Hadith 109

USC-MSA web (English) reference : Book 41, Hadith 6989
(deprecated numbering scheme)

(19) Chapter: Ibn Sayyad (19) باب ذِكْرِ ابْنِ صَيَّادٍ

'Abdullah reported:

We were along with Allah's Messenger (ﷺ) that we happened to pass by children amongst whom there was Ibn Sayyad. The children made their way but Ibn Sayyad kept sitting there (and it seemed) as if Allah's Messenger (ﷺ) did not like it (his sitting with the children) and said to him: May your nose he besmeared with dust, don't you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: No, but you should bear testimony that I am the messenger of Allah. Thereupon 'Umar b. Khattab said: Allah's Messenger, permit me that I should kill him. Thereupon Allah's Messenger (ﷺ) said: If he is that person who is in your mind (Dajjal), you will not be able to kill him.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَرَرْنَا بِصِبْيَانٍ فِيهِمُ ابْنُ صَيَّادٍ فَفَرَّ الصِّبْيَانُ وَجَلَسَ ابْنُ صَيَّادٍ فَكَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَرِهَ ذَلِكَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " تَرِبَتْ يَدَاكَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَقَالَ لاَ . بَلْ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ذَرْنِي يَا رَسُولَ اللَّهِ حَتَّى أَقْتُلَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَكُنِ الَّذِي تَرَى فَلَنْ تَسْتَطِيعَ قَتْلَهُ " .

Reference : Sahih Muslim 2924 a
In-book reference : Book 54, Hadith 110
USC-MSA web (English) reference : Book 41, Hadith 6990
(deprecated numbering scheme)

'Abdullah reported:

We were walking with Allah's Messenger (ﷺ) that Ibn Sayyad happened to pass by him. Allah's Messenger (ﷺ) said to him: I have concealed for you (something to test you, so tell me that). He said: It is Dukh. Thereupon Allah's Messenger (ﷺ) said to him: Be off. You cannot get farther than your rank, whereupon 'Umar said: Allah's Messenger, permit me to strike his neck. Thereupon Allah's Messenger (ﷺ) said: Leave him; if he is that one (Dajjal) whom you apprehend, you will not be able to kill him.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالَ ابْنُ نُمَيْرٍ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فَمَرَّ بِابْنِ صَيَّادٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ خَبَأْتُ لَكَ خَبِيئًا " . فَقَالَ دُخٌّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ " . فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي فَأَضْرِبَ عُنُقَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهُ فَإِنْ يَكُنِ الَّذِي تَخَافُ لَنْ تَسْتَطِيعَ قَتْلَهُ " .

Reference : Sahih Muslim 2924 b
In-book reference : Book 54, Hadith 111
USC-MSA web (English) reference : Book 41, Hadith 6991
(deprecated numbering scheme)

Abu Sa'id reported that Allah's Messenger (ﷺ) met him (Ibn Sayyad) and so did Abu Bakr and 'Umar on some of the roads of Medina. Allah's Messenger (ﷺ) said:

Do you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: Do you bear testimony to the fact that I am the messenger of Allah? Thereupon Allah's Messenger (ﷺ) said: I affirm my faith in Allah and in His Angels and in His Books, and what do you see? He said: I see the throne over water. Whereupon Allah's Messenger (ﷺ) said: You see the throne of Iblis upon the water, and what else do you see? He said: I see two truthfuls and a liar or two liars and one truthful. Thereupon Allah's Messenger (ﷺ) said: Leave him He has been confounded.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ لَقِيَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَعُمَرُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَقَالَ هُوَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آمَنْتُ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ مَا تَرَى " . قَالَ أَرَى عَرْشًا عَلَى الْمَاءِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ وَمَا تَرَى " . قَالَ أَرَى صَادِقَيْنِ وَكَاذِبًا أَوْ كَاذِبَيْنِ وَصَادِقًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لُبِسَ عَلَيْهِ دَعُوهُ " .

Reference : Sahih Muslim 2925
In-book reference : Book 54, Hadith 112
USC-MSA web (English) reference : Book 41, Hadith 6992
(deprecated numbering scheme)

Jabir b 'Abdullah reported that Allah's Messenger (ﷺ) met Ibn Sa'id (Sayyad) and there were with him Abu Bakr and 'Umar and Ibn Sayyad was in the company of children. The rest of the hadith is the same.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي قَالَ، حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ لَقِيَ نَبِيُّ اللَّهِ صلى الله عليه وسلم ابْنَ صَائِدٍ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَابْنُ صَائِدٍ مَعَ الْغِلْمَانِ . فَذَكَرَ نَحْوَ حَدِيثِ الْجُرَيْرِيِّ .

Reference : Sahih Muslim 2926
In-book reference : Book 54, Hadith 113
USC-MSA web (English) reference : Book 41, Hadith 6993
(deprecated numbering scheme)

Abu Sa'id reported:

I accompanied Ibn Sayyad to Mecca and he said to me: What I have gathered from people is that they think that I am Dajjal. Have you not heard Allah's Messenger (may peace upon him) as saying: He will have no children, I said: Yes, of course. Thereupon he said: But I have children. Have you not heard Allah's Messenger (ﷺ) as saying: He would not enter Mecca and Medina? I said: Yes, of course. Thereupon he said I have been once in Medina and now I intend to go to Mecca. And he said to me at the end of his talk: By Allah, I know his place of birth his abode where he is just now. He (Abu Sa'id) said: This caused confusion in my mind (in regard to his identity).

حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ صَحِبْتُ ابْنَ صَائِدٍ إِلَى مَكَّةَ فَقَالَ لِي أَمَا قَدْ لَقِيتُ مِنَ النَّاسِ يَزْعُمُونَ أَنِّي الدَّجَّالُ أَلَسْتَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّهُ لاَ يُولَدُ لَهُ " . قَالَ قُلْتُ بَلَى . قَالَ فَقَدْ وُلِدَ لِي . أَوَلَيْسَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ "

لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ " . قُلْتُ بَلَى . قَالَ فَقَدْ وُلِدْتُ بِالْمَدِينَةِ وَهَذَا أَنَا أُرِيدُ مَكَّةَ - قَالَ - ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ أَمَا وَاللَّهِ إِنِّي لأَعْلَمُ مَوْلِدَهُ وَمَكَانَهُ وَأَيْنَ هُوَ . قَالَ فَلَبَسَنِي .

Reference : Sahih Muslim 2927 a
In-book reference : Book 54, Hadith 114
USC-MSA web (English) reference : Book 41, Hadith 6994
(deprecated numbering scheme)

Abu Sa'id Khudri reported:

Ibn Sa'id said to me something for which I felt ashamed. He said: I can excuse others; but what has gone wrong with you, O Companions of Muhammad, that you take me as Dajjal? Has Allah's Apostle (ﷺ) not said that he would be a Jew whereas I am a Muslim and he also said that he would not have children, whereas I have children, and he also said: verily, Allah has prohibited him to enter Mecca whereas I have performed Pilgrimage, and he went on saying this that I was about to be impressed by his talk. He (however) said this also: I know where he (Dajjal) is and I know his father and mother, and it was said to him: Won't you feel pleased if you would be the same person? Thereupon he said: If this offer is made to me, I would not resent that.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ، وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالاَ حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ لِيَ ابْنُ صَائِدٍ وَأَخَذَتْنِي مِنْهُ ذَمَامَةٌ هَذَا عَذَرْتُ النَّاسَ مَا لِي وَلَكُمْ يَا أَصْحَابَ مُحَمَّدٍ أَلَمْ يَقُلْ نَبِيُّ اللَّهِ صلى الله عليه وسلم " إِنَّهُ يَهُودِيٌّ " . وَقَدْ أَسْلَمْتُ . قَالَ " وَلاَ يُولَدُ لَهُ " . وَقَدْ وُلِدَ لِي . وَقَالَ " إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيْهِ مَكَّةَ " . وَقَدْ حَجَجْتُ . قَالَ فَمَا زَالَ حَتَّى كَادَ أَنْ يَأْخُذَ فِيَّ قَوْلُهُ . قَالَ فَقَالَ لَهُ أَمَا وَاللَّهِ إِنِّي لأَعْلَمُ الآنَ حَيْثُ هُوَ وَأَعْرِفُ أَبَاهُ وَأُمَّهُ . قَالَ وَقِيلَ لَهُ أَيَسُرُّكَ أَنَّكَ ذَاكَ الرَّجُلُ قَالَ فَقَالَ لَوْ عُرِضَ عَلَىَّ مَا كَرِهْتُ .

Reference : Sahih Muslim 2927 b
In-book reference : Book 54, Hadith 115
USC-MSA web (English) reference : Book 41, Hadith 6995
(deprecated numbering scheme)

Abu Sa`id al-Khudri reported:

We came back after having performed Pilgrimage or `Umra and lbn Sa'id was along with us. And we encamped at a place and the people dispersed and I and he were left behind. I felt terribly frightend from him as it was said about him that he was the Dajjal. He brought his goods and placed them by my luggage and I said: It is intense heat. Would you not place that under that tree? And he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk and said: Abu Sa`id, drink that. I said it is intense heat and the milk is also hot (whereas the fact was) that I did not like to drink from his hands or to take it from his hand and he said: Abu Sa`id, I think that I should take a rope and suspend it by the tree and then commit suicide because of the talks of the people, and he further said. Abu Sa`id he who is ignorant of the saying of Allah's Messenger (ﷺ) (he is to be pardoned), but O people of Ansar, is this hadith of Allah's Messenger (ﷺ) concealed from you whereas you have the best knowledge of the hadith of Allah's Messenger (ﷺ) amongst people? Did Allah's Messenger (ﷺ) not say that he (Dajjal) would be a non believer whereas I am a believer? Did Allah's Messenger (ﷺ) not say he would be barren and no child would be born to him, whereas I have left my children in Medina? Did Allah's Messenger (may peace upon him) not say: He would not get into Medina and Mecca whereas I have been coming from Medina and now I intend to go to Mecca?

Abu Sa`id said: I was about to accept the excuse put forward by him. Then he said: I know the place where he would be born and where he is now. So I said to him: May your whole day be spent.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، أَخْبَرَنِي الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَرَجْنَا حُجَّاجًا أَوْ عُمَّارًا وَمَعَنَا ابْنُ صَائِدٍ - قَالَ - فَنَزَلْنَا مَنْزِلاً فَتَفَرَّقَ النَّاسُ وَبَقِيتُ أَنَا وَهُوَ فَاسْتَوْحَشْتُ مِنْهُ وَحْشَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ - قَالَ - وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي . فَقُلْتُ إِنَّ الْحَرَّ شَدِيدٌ فَلَوْ وَضَعْتَهُ تَحْتَ تِلْكَ الشَّجَرَةِ - قَالَ - فَفَعَلَ - قَالَ - فَرُفِعَتْ لَنَا غَنَمٌ فَانْطَلَقَ فَجَاءَ بِعُسٍّ فَقَالَ اشْرَبْ أَبَا سَعِيدٍ . فَقُلْتُ إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌّ . مَا بِي إِلاَّ أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ - أَوْ قَالَ آخُذَ عَنْ يَدِهِ - فَقَالَ أَبَا سَعِيدٍ لَقَدْ هَمَمْتُ أَنْ آخُذَ حَبْلاً فَأُعَلِّقَهُ بِشَجَرَةٍ ثُمَّ أَخْتَنِقَ مِمَّا يَقُولُ لِيَ النَّاسُ يَا أَبَا سَعِيدٍ مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا خَفِيَ عَلَيْكُمْ مَعْشَرَ الأَنْصَارِ أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ كَافِرٌ " . وَأَنَا مُسْلِمٌ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ عَقِيمٌ لاَ يُولَدُ لَهُ " . وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ " . وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ حَتَّى كِدْتُ أَنْ أَعْذِرَهُ . ثُمَّ قَالَ أَمَا وَاللَّهِ إِنِّي لأَعْرِفُهُ وَأَعْرِفُ مَوْلِدَهُ وَأَيْنَ هُوَ الآنَ . قَالَ قُلْتُ لَهُ تَبًّا لَكَ سَائِرَ الْيَوْمِ .

Reference : Sahih Muslim 2927 c
In-book reference : Book 54, Hadith 116
USC-MSA web (English) reference : Book 41, Hadith 6996
(deprecated numbering scheme)

This hadith has transmitted on the authority of Abu Sa'id that Allah's Messenger (ﷺ) asked Ibn Sa'id about the earth of Paradise. Thereupon he said:

Abu'l-Qasim, It is like a fine white musk, whereupon he (the Holy Prophet) said: 'You have told the the truth.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ مُفَضَّلٍ - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاِبْنِ صَائِدٍ " مَا تُرْبَةُ الْجَنَّةِ " . قَالَ دَرْمَكَةٌ بَيْضَاءُ مِسْكٌ يَا أَبَا الْقَاسِمِ . قَالَ " صَدَقْتَ " .

Reference : Sahih Muslim 2928 a
In-book reference : Book 54, Hadith 117
USC-MSA web (English) reference : Book 41, Hadith 6997
(deprecated numbering scheme)

Abu Sa'id reported that Ibn Sayyad asked Allah's Messenger (ﷺ) about the earth of Paradise. Whereupon he said:

It is like white shining pure musk.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ ابْنَ صَيَّادٍ، سَأَلَ النَّبِيَّ صلى الله عليه وسلم عَنْ تُرْبَةِ الْجَنَّةِ فَقَالَ " دَرْمَكَةٌ بَيْضَاءُ مِسْكٌ خَالِصٌ " .

Reference : Sahih Muslim 2928 b
In-book reference : Book 54, Hadith 118
USC-MSA web (English) reference : Book 41, Hadith 6998
(deprecated numbering scheme)

'Muhammad b. Munkadir reported:

As I saw Jabir b. 'Abdullah taking an oath in the name of Allah that it was Ibn Sa'id who was the Dajjal I said: Do you take an oath in the name of Allah? Thereupon he said: I heard 'Umar taking an oath in the presence of Allah's Apostle (ﷺ) to this effect but Allah's Apostle (ﷺ) did not disapprove of it.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ صَائِدٍ الدَّجَّالُ، فَقُلْتُ أَتَحْلِفُ بِاللَّهِ قَالَ إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يُنْكِرْهُ النَّبِيُّ صلى الله عليه وسلم .

Reference : Sahih Muslim 2929
In-book reference : Book 54, Hadith 119
USC-MSA web (English) reference : Book 41, Hadith 6999
(deprecated numbering scheme)

'Abdullah b. Umar reported:
'Umar b. Khattab went along with Allah's Messenger (ﷺ) in the company of some persons to Ibn Sayyad that he found him playing with children near the battlement of Bani Maghala and Ibn Sayyad was at that time just at the threshold of adolescence and he did not perceive (the presence of Holy Prophet) until Allah's Messenger (ﷺ) struck his back with his hands. Allah's Messenger (ﷺ) said: Ibn Sayyad, don't you bear witness that I am the messenger of Allah? Ibn Sayyad looked toward him and he said: I bear witness to the fact that you the messenger of the unlettered. Ibn Sayyad said to the Allah's Messenger (ﷺ): Do you bear witness to the fact that I am the messenger of Allah? Allah's Messenger (ﷺ) rejected this and said: I affirm my faith in Allah and in His messengers. Then Allah's Messenger (ﷺ) said to him: What do you see? Ibn Sayyad said: It is a Dukh. Thereupon Allah's Messenger (ﷺ) said: May you be disgraced and dishonoured, you would not not be able to go beyond your rank. 'Umar b. Khattab said: Allah's Messenger, permit me that I should strike his neck. Thereupon Allah's Messenger (ﷺ) said: If he is the same (Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and if he is not that there is no good for you to kill him. 'Abdullah b. 'Umar further narrated that after some time Allah's Messenger (ﷺ) and Ubayy b. Ka'b went towards the palm trees where Ibn Sayyad was. When Allah's Messenger (ﷺ) went near the tree he hid himself behind a tree with the intention of hearing something from Ibn sayyad before Ibn Sayyad could see him, but Allah's Messenger (ﷺ) saw him on a bed with a blanket around him from which a murmuring sound was being heard and Ibn Sayyad's mother saw Allah's Messenger (ﷺ) behind the trunk of the palm tree. She said to Ibn Sayyad: Saf (that being his name), here is Muhammad. Thereupon Ibn Sayyad jumped up murmuring and Allah's Messenger (ﷺ) said: If she had left him alone he would have made things clear. Abdullah b. Umar told that Allah's Messenger (ﷺ) stood up amongst the people and lauded Allah as He deserved, then he made a mention of the Dajjal and said: I warn you of him and there is no Prophet who has not warned his people against the Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. You must know that he (the Dajjal) is one-eyed and Allah, the Exalted and Glorious, is not one-eyed. Ibn Shihab said: 'Umar b. Thabit al-Ansari informed me that some of the Companions of Allah's Messenger (ﷺ) informed him that the day when Allah's Messenger (ﷺ) warned people against the Dajjal, he also said: There would be written between his two eyes (the word) Kafir (infidel) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيُّ، أَخْبَرَنِي ابْنُ، وَهْبٍ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الصِّبْيَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاِبْنِ صَيَّادٍ " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ . فَقَالَ ابْنُ صَيَّادٍ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَرَفَضَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ " . ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَاذَا تَرَى " . قَالَ ابْنُ صَيَّادٍ يَأْتِينِي صَادِقٌ وَكَاذِبٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُلِّطَ عَلَيْكَ الأَمْرُ " . ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا " . فَقَالَ ابْنُ صَيَّادٍ " هُوَ الدُّخُّ " . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ " . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ذَرْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَهُ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ " . وَقَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُبَىُّ بْنُ كَعْبٍ الأَنْصَارِيُّ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّخْلَ طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ فَرَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشٍ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْزَمَةٌ فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقَالَتْ لاِبْنِ صَيَّادٍ يَا صَافِ - وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَذَا مُحَمَّدٌ . فَثَارَ ابْنُ صَيَّادٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ بَيَّنَ " . قَالَ سَالِمٌ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ " إِنِّي لأُنْذِرُكُمُوهُ مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَهُ قَوْمَهُ لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعَلَّمُوا أَنَّهُ أَعْوَرُ وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ " . قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الأَنْصَارِيُّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ حَذَّرَ النَّاسَ الدَّجَّالَ " إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَؤُهُ مَنْ كَرِهَ عَمَلَهُ أَوْ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ " . وَقَالَ " تَعَلَّمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّى يَمُوتَ " .

Reference : Sahih Muslim 2930 a, 2931, 169 d
In-book reference : Book 54, Hadith 120
USC-MSA web (English) reference : Book 41, Hadith 7000
(deprecated numbering scheme)

Abdullah b. Umar reported that Allah's Messenger (ﷺ) went along with him in the company of some persons and there was Umar b. Khattab also amongst them till they saw Ibn Sayyad as a young boy just on the threshold of adolescence playing with children near the battlement of Bani Mu'awiya; the rest of the hadith is the same but with these concluding words:

" Had his mother left him (to murmur) his matter would have become clear."

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّالله عليه وسلم وَمَعَهُ رَهْطٌ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ حَتَّى وَجَدَ ابْنَ صَيَّادٍ

غُلاَمًا قَدْ نَاهَزَ الْحُلُمَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مُعَاوِيَةَ . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ إِلَى مُنْتَهَى حَدِيثِ عُمَرَ بْنِ ثَابِتٍ وَفِي الْحَدِيثِ عَنْ يَعْقُوبَ قَالَ قَالَ أُبَىٌّ - يَعْنِي فِي قَوْلِهِ لَوْ تَرَكَتْهُ بَيَّنَ - قَالَ لَوْ تَرَكَتْهُ أُمُّهُ بَيَّنَ أَمْرَهُ .

Reference : Sahih Muslim 2930 b
In-book reference : Book 54, Hadith 121
USC-MSA web (English) reference : Book 41, Hadith 7001
(deprecated numbering scheme)

Ibn 'Umar reported that Allah's Messenger (ﷺ) happened to pass by Ibn Sayyad along with his Companions including 'Umar b. Khattab as he was playing with children near the battlement of Bani Maghala and he was also a child by that time. The rest of the hadith is the same as narrated by Ibn Umar (in which there is a mention of) setting out of Allah's Apostle (ﷺ) along with Ubayy b. Ka'b towards the date-palm trees.

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَسَلَمَةُ بْنُ شَبِيبٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَهُوَ غُلاَمٌ . بِمَعْنَى حَدِيثِ يُونُسَ وَصَالِحٍ غَيْرَ أَنَّ عَبْدَ بْنَ حُمَيْدٍ لَمْ يَذْكُرْ حَدِيثَ ابْنِ عُمَرَ فِي انْطِلاَقِ النَّبِيِّ صلى الله عليه وسلم مَعَ أُبَىِّ بْنِ كَعْبٍ إِلَى النَّخْلِ .

Reference : Sahih Muslim 2930 c
In-book reference : Book 54, Hadith 122
USC-MSA web (English) reference : Book 41, Hadith 7002
(deprecated numbering scheme)

Nafi' reported that Ibn 'Umar met Ibn Si'id on some of the paths of Medina and he said to him a word which enraged him and he was so much swollen with anger that the way was blocked. Ibn 'Umar went to Hafsa and informed her about this. Thereupon she said:

May Allah have mercy upon you, why did you incite Ibn Sayyad in spite of the fact that you knew it would be the extreme anger which would make Dajjal appear in the world?

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ لَقِيَ ابْنُ عُمَرَ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَقَالَ لَهُ قَوْلاً أَغْضَبَهُ فَانْتَفَخَ حَتَّى مَلأَ السِّكَّةَ فَدَخَلَ ابْنُ عُمَرَ عَلَى حَفْصَةَ وَقَدْ بَلَغَهَا فَقَالَتْ لَهُ رَحِمَكَ اللَّهُ مَا أَرَدْتَ مِنِ ابْنِ صَائِدٍ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا يَخْرُجُ مِنْ غَضْبَةٍ يَغْضَبُهَا " .

Reference : Sahih Muslim 2932 a
In-book reference : Book 54, Hadith 123
USC-MSA web (English) reference : Book 41, Hadith 7003
(deprecated numbering scheme)

Nafi' reported that Ibn 'Umar said:

I met lbn Sayyad twice and said to some of them (his friends): You state that it was he (the Dajjal). He said: By Allah, it is not so. I said: You have not told me the truth; by Allah some of you informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom it is thought so. Then Ibn Sayyad talked to us. I then departed and met him again for the second time and his eye had been swollen. I said: What has happened to your eye? He said: I do not know. I said: This is in your head and you do not know about it? He said: If Allah so wills He can create it (eye) in your staff. He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the staff as he was with me that the staff broke into

pieces, but, by Allah, I was not conscious of it. He then came to the Mother of the Faithful (Hafsa) and narrated it to her and she said: What concern you have with him? Don't you know that Allah's Apostle (ﷺ) said that the first thing (by the incitement of which) he would come out before the public would be his anger?

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا حُسَيْنٌ، - يَعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ - حَدَّثَنَا ابْنُ، عَوْنٍ عَنْ نَافِعٍ، قَالَ كَانَ نَافِعٌ يَقُولُ ابْنُ صَيَّادٍ . قَالَ قَالَ ابْنُ عُمَرَ لَقِيتُهُ مَرَّتَيْنِ - قَالَ - فَلَقِيتُهُ فَقُلْتُ لِبَعْضِهِمْ هَلْ تَحَدَّثُونَ أَنَّهُ هُوَ قَالَ لاَ وَاللَّهِ - قَالَ - قُلْتُ كَذَبْتَنِي وَاللَّهِ لَقَدْ أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ حَتَّى يَكُونَ أَكْثَرَكُمْ مَالاً وَوَلَدًا فَكَذَلِكَ هُوَ زَعَمُوا الْيَوْمَ - قَالَ - فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ - قَالَ - فَلَقِيتُهُ لَقْيَةً أُخْرَى وَقَدْ نَفَرَتْ عَيْنُهُ - قَالَ - فَقُلْتُ مَتَى فَعَلَتْ عَيْنُكَ مَا أَرَى قَالَ لاَ أَدْرِي - قَالَ - قُلْتُ لاَ تَدْرِي وَهِيَ فِي رَأْسِكَ قَالَ إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَذِهِ . قَالَ فَنَخَرَ كَأَشَدِّ نَخِيرِ حِمَارٍ سَمِعْتُ - قَالَ - فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصًا كَانَتْ مَعِيَ حَتَّى تَكَسَّرَتْ وَأَمَّا أَنَا فَوَاللَّهِ مَا شَعَرْتُ - قَالَ - وَجَاءَ حَتَّى دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ مَا تُرِيدُ إِلَيْهِ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ " إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضَبُهُ " .

Reference : Sahih Muslim 2932 b
In-book reference : Book 54, Hadith 124
USC-MSA web (English) reference : Book 41, Hadith 7004
(deprecated numbering scheme)

(20) Chapter: Ad-Dajjal

(20) باب ذِكْرِ الدَّجَّالِ وَصِفَتِهِ وَمَا مَعَهُ

Ibn Umar reported that Allah's Messenger (ﷺ). made a mention of Dajjal in the presence of the people and said:

Allah is not one-eyed and behold that Dajjal is blind of the right eye and his eye would be like a floating grape.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَمُحَمَّدُ بْنُ بِشْرٍ، قَالاَ حَدَّثَنَا عُبَيْدُ، اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ الدَّجَّالَ بَيْنَ ظَهْرَانَىِ النَّاسِ فَقَالَ " إِنَّ اللَّهَ تَعَالَى لَيْسَ بِأَعْوَرَ . أَلاَ وَإِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِئَةٌ " .

Reference : Sahih Muslim 169 e
In-book reference : Book 54, Hadith 125
USC-MSA web (English) reference : Book 41, Hadith 7005
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.

حَدَّثَنِي أَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ قَالاَ حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، حَدَّثَنَا حَاتِمٌ، - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ مُوسَى بْنِ عُقْبَةَ، كِلاَهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 169 f
In-book reference : Book 54, Hadith 126
USC-MSA web (English) reference : Book 41, Hadith 7006
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

There is never a prophet who has not warned the Ummah of that one-eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters k f. r. (Kafir).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ أَلاَ إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر " .

Reference : Sahih Muslim 2933 a
In-book reference : Book 54, Hadith 127
USC-MSA web (English) reference : Book 41, Hadith 7007
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

There would be written three letters k. f. r., i. e. Kafir, between the eyes of the Dajjal.

حَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ " الدَّجَّالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر أَىْ كَافِرٌ " .

Reference : Sahih Muslim 2933 b
In-book reference : Book 54, Hadith 128
USC-MSA web (English) reference : Book 41, Hadith 7008
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

Dajjal is blind of one eye and there is written between his eyes the word" Kafir". He then spelled the word as k. f. r., which every Muslim would be able to read.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الدَّجَّالُ مَمْسُوحُ الْعَيْنِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ " . ثُمَّ تَهَجَّاهَا ك ف ر " يَقْرَؤُهُ كُلُّ مُسْلِمٍ " .

Reference : Sahih Muslim 2933 c
In-book reference : Book 54, Hadith 129
USC-MSA web (English) reference : Book 41, Hadith 7009
(deprecated numbering scheme)

Hudhaifa reported that Allah's Messenger (ﷺ) said:

Dajjal is blind of left eye with thick hair and there would be a garden and fire with him and his fire would be a garden and his garden would be fire.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَمُحَمَّدُ بْنُ الْعَلاَءِ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الدَّجَّالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى جُفَالُ الشَّعَرِ مَعَهُ جَنَّةٌ وَنَارٌ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ " .

Reference : Sahih Muslim 2934 a
In-book reference : Book 54, Hadith 130
USC-MSA web (English) reference : Book 41, Hadith 7010
(deprecated numbering scheme)

It was narrated that Hudhaifah said:

The Messenger of Allah said: 'I know what the Dajjal will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The Dajjal has one blind eye, with a layer of thick skin over it, and between his eyes is written "disbeliever," which every believer will read, whether he is literate or illiterate.'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ مَعَهُ نَهْرَانِ يَجْرِيَانِ أَحَدُهُمَا رَأْىَ الْعَيْنِ مَاءٌ أَبْيَضُ وَالآخَرُ رَأْىَ الْعَيْنِ نَارٌ تَأَجَّجُ فَإِمَّا أَدْرَكَنَّ أَحَدٌ فَلْيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا وَلْيُغَمِّضْ ثُمَّ لْيُطَأْطِئْ رَأْسَهُ فَيَشْرَبَ مِنْهُ فَإِنَّهُ مَاءٌ بَارِدٌ وَإِنَّ الدَّجَّالَ مَمْسُوحُ الْعَيْنِ عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ " .

Reference : Sahih Muslim 2934 b
In-book reference : Book 54, Hadith 131
USC-MSA web (English) reference : Book 41, Hadith 7010
(deprecated numbering scheme)

Hudhaifa reported Allah's Messenger (ﷺ) as saying:

the Dajjal would have with him water and fire and his fire would have the effect of cold water and his water would have the effect of fire, so don't put yourself to ruin. Abu Mas'ud reported: I also heard it from Allah's Messenger (ﷺ).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ، حِرَاشٍ عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ فِي الدَّجَّالِ " إِنَّ مَعَهُ مَاءً وَنَارًا فَنَارُهُ مَاءٌ بَارِدٌ وَمَاؤُهُ نَارٌ فَلاَ تَهْلِكُوا " . قَالَ أَبُو مَسْعُودٍ وَأَنَا سَمِعْتُهُ مِنْ، رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2934/2935
In-book reference : Book 54, Hadith 132
USC-MSA web (English) reference : Book 41, Hadith 7011
(deprecated numbering scheme)

'Uqba b. 'Amr Abu Mas'ud al-Ansari reported:

I went to Hudhaifa b. Yaman and said to him: Narrate what you have heard from Allah's Messenger (ﷺ) pertaining to the Dajjal. He said that the Dajjal would appear and there would be along with him water and fire and what the people would see as water that would be fire and that would burn and what would appear as fire that would be water and any one of you who would see that should plunge in that which he sees as fire for it would be sweet, pure water, and 'Uqba said: I also heard it, testifying Hudhaifa.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيٍّ، بْنِ حِرَاشٍ عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ الأَنْصَارِيِّ، قَالَ انْطَلَقْتُ مَعَهُ إِلَى حُذَيْفَةَ بْنِ الْيَمَانِ فَقَالَ لَهُ عُقْبَةُ حَدِّثْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الدَّجَّالِ . قَالَ " إِنَّ الدَّجَّالَ يَخْرُجُ وَإِنَّ مَعَهُ مَاءً وَنَارًا فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا فَمَاءٌ بَارِدٌ عَذْبٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَارًا فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ " . فَقَالَ عُقْبَةُ وَأَنَا قَدْ، سَمِعْتُهُ تَصْدِيقًا، لِحُذَيْفَةَ .

Reference : Sahih Muslim 2935 a
In-book reference : Book 54, Hadith 133
USC-MSA web (English) reference : Book 41, Hadith 7012
(deprecated numbering scheme)

Hudhaifa and Ibn Mas'ud met together. Hudhaifa said:

I know more than you as to what there would be along with the Dajjal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لاِبْنِ حُجْرٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ ابْنُ حُجْرٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رِبْعِيِّ، بْنِ حِرَاشٍ قَالَ اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ فَقَالَ حُذَيْفَةُ " لأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ إِنَّ مَعَهُ نَهْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ مَاءٌ وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ فَإِنَّهُ سَيَجِدُهُ مَاءً " . قَالَ أَبُو مَسْعُودٍ هَكَذَا سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ .

Reference : Sahih Muslim 2935 b
In-book reference : Book 54, Hadith 134
USC-MSA web (English) reference : Book 41, Hadith 7013
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

May I not inform you about the Dajjal what no Apostle of Allah narrated to his people? He would be blind and he would bring along with him an Image of Paradise and Hell-Fire and what he would call as Paradise that would be Hell-Fire and I warn you as Noah warned his people.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي، سَلَمَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ أُخْبِرُكُمْ عَنِ الدَّجَّالِ حَدِيثًا مَا حَدَّثَهُ نَبِيٌّ قَوْمَهُ إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ وَإِنِّي أَنْذَرْتُكُمْ بِهِ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ " .

Reference : Sahih Muslim 2936
In-book reference : Book 54, Hadith 135
USC-MSA web (English) reference : Book 41, Hadith 7014
(deprecated numbering scheme)

An-Nawwas b. Sam'an reported that Allah's Messenger (ﷺ) made a mention of the Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he said:

What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the datepalm trees. Thereupon he said: I harbour fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to `Abd-ul-`Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii.). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's

Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Christ, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tibering and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

حَدَّثَنَا أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ، بْنُ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، قَاضِي حِمْصَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ، جُبَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلاَبِيَّ، ح وَحَدَّثَنِي

مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ، نُفَيْرٍ عَنْ أَبِيهِ، جُبَيْرِ بْنِ نُفَيْرٍ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الدَّجَّالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا فَقَالَ " مَا شَأْنُكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ غَدَاةً فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ . فَقَالَ " غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِئَةٌ كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّأْمِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَعَاثَ شِمَالاً يَا عِبَادَ اللَّهِ فَاثْبُتُوا " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَبْثُهُ فِي الأَرْضِ قَالَ " أَرْبَعُونَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ قَالَ " لاَ اقْدُرُوا لَهُ قَدْرَهُ " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ فِي الأَرْضِ قَالَ " كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالأَرْضَ فَتُنْبِتُ فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًا وَأَسْبَغَهُ ضُرُوعًا وَأَمَدَّهُ خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَىْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ . فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ فَحَرِّزْ عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ . وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الأَرْضِ فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَّ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُخْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ ثُمَّ يُقَالُ لِلأَرْضِ أَنْبِتِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ . فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ حَتَّى أَنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ " .

Reference : Sahih Muslim 2937 a
In-book reference : Book 54, Hadith 136

USC-MSA web (English) reference : Book 41, Hadith 7015
(deprecated numbering scheme)

This hadith has been narrated on the authority of Jabir with the same chain of transmitters but with this addition that Gog and Magog would walk until they would reach the mountain of al-Khamar and it is a mountain of Bait-ul-Maqdis and they would say:

We have killed those who are upon the earth. Let us now kill those who are In the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. And in the narration of Ibn Hujr (the words are):" I have sent such persons (Gog and Magog) that none would dare fight against them.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، وَالْوَلِيدُ بْنُ مُسْلِمٍ - قَالَ ابْنُ حُجْرٍ دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الآخَرِ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ بِهَذَا الإِسْنَادِ . نَحْوَ مَا ذَكَرْنَا وَزَادَ بَعْدَ قَوْلِهِ " لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ الْخَمَرِ وَهُوَ جَبَلُ بَيْتِ الْمَقْدِسِ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ . فَيَرْمُونَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَّابَهُمْ مَخْضُوبَةً دَمًا " . وَفِي رِوَايَةِ ابْنِ حُجْرٍ " فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لاَ يَدَىْ لأَحَدٍ بِقِتَالِهِمْ " .

Reference : Sahih Muslim 2937 b
In-book reference : Book 54, Hadith 137
USC-MSA web (English) reference : Book 41, Hadith 7016
(deprecated numbering scheme)

(21) Chapter: Description Of Ad-Dajjal; Al-Madinah Is Forbidden To Him; He Will Kill A Believer And Bring Him Back To Life

(21) باب فِي صِفَةِ الدَّجَّالِ وَتَحْرِيمِ الْمَدِينَةِ عَلَيْهِ وَقَتْلِهِ الْمُؤْمِنَ وَإِحْيَائِهِ

Abu Sa'id al-Khudri reported that Allah's Messenger (ﷺ) one day gave a detailed account of the Dajjal and in that it was also included:

He would come but would not be allowed to enter the mountain passes to Medina. So he will alight at some of the barren tracts near Medina, and a person who would be the best of men or one from amongst the best of men would say to him: I bear testimony to the fact that you are Dajjal about whom Allah's Messenger (ﷺ) had informed us. The Dajjal would say: What is your opinion if I kill this (person), then I bring him back to life; even then will you harbour doubt in this matter? They would say: No. He would then kill (the man) and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact (that you are a Dajjal) than at the present time (that you are actually so). The Dajjal would then make an attempt to kill him (again) but he would not be able to do that. Abu Ishaq reported that it was said: That person would be Khadir (Allah be pleased with him).

حَدَّثَنِي عَمْرٌو النَّاقِدُ، وَالْحَسَنُ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ وَالسِّيَاقُ لِعَبْدٍ - قَالَ حَدَّثَنِي وَقَالَ الآخَرَانِ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا حَدِيثًا طَوِيلاً عَنِ الدَّجَّالِ فَكَانَ فِيمَا حَدَّثَنَا قَالَ " يَأْتِي وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ فَيَنْتَهِي إِلَى بَعْضِ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ - أَوْ مِنْ خَيْرِ النَّاسِ - فَيَقُولُ لَهُ أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَهُ فَيَقُولُ الدَّجَّالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا

ثُمَّ أَحْيَيْتُهُ أَتَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ . قَالَ فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ وَاللَّهِ مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الآنَ - قَالَ - فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلاَ يُسَلَّطُ عَلَيْهِ " . قَالَ أَبُو إِسْحَاقَ يُقَالُ إِنَّ هَذَا الرَّجُلَ هُوَ الْخَضِرُ عَلَيْهِ السَّلاَمُ .

Reference : Sahih Muslim 2938 a
In-book reference : Book 54, Hadith 138
USC-MSA web (English) reference : Book 41, Hadith 7017
(deprecated numbering scheme)

This hadith has been narrated by Zuhri with the same chain of transmitters.
وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، فِي هَذَا الإِسْنَادِ بِمِثْلِهِ .

Reference : Sahih Muslim 2938 b
In-book reference : Book 54, Hadith 139
USC-MSA web (English) reference : Book 41, Hadith 7018
(deprecated numbering scheme)

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying:

The Dajjal would come forth and a person from amongst the believers would go towards him and the armed men of the Dajjal would meet him and they would say to him: Where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: Don't you believe in our Lord? He would say: There is nothing hidden about our Lord. They would say: Kill him. Then some amongst them would say: Has your master (Dajjal) not forbidden you to kill anyone without (his consent)? And so they would take him to the Dajjal and when the believer would see him, he would say: O people. he is the Dajjil about whom Allah's Messenger (ﷺ) has informed (us). The Dajjal would then order for breaking his head and utter (these words): Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then the Dajjal would ask him: Don't you believe in me? He would say: You are a false Masih. He would then order him to be torn (into pieces) with a saw from the parting of his hair up to his legs. After that the Dajjal would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the person would say: It has only added to my insight concerning you (that you are really the Dajjal). He would then say: O people, he would not behave with anyone amongst people (in such a manner) after me. The Dajjal would try to catch hold of him so that he should kill him (again). The space between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him (into the air) and the people would think as if he had been thrown in the Hell-Fire whereas he would be thrown in Paradise. Thereupon Allah's Messenger (ﷺ) said: He would be the most eminent amongst persons in regard to martyrdom in the eye of the Lord of the world.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَاذَ، مِنْ أَهْلِ مَرْوَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ أَبِي حَمْزَةَ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ فَتَلْقَاهُ الْمَسَالِحُ مَسَالِحُ الدَّجَّالِ فَيَقُولُونَ لَهُ أَيْنَ تَعْمِدُ فَيَقُولُ أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ - قَالَ - فَيَقُولُونَ لَهُ أَوَمَا تُؤْمِنُ بِرَبِّنَا فَيَقُولُ مَا بِرَبِّنَا خَفَاءٌ . فَيَقُولُونَ اقْتُلُوهُ . فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ - قَالَ - فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَّالِ فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ يَا أَيُّهَا النَّاسُ هَذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ فَيَقُولُ خُذُوهُ وَشُجُّوهُ . فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا - قَالَ - فَيَقُولُ أَوَمَا تُؤْمِنُ بِي قَالَ فَيَقُولُ أَنْتَ الْمَسِيحُ الْكَذَّابُ - قَالَ - فَيُؤْمَرُ

بِهِ فَيُؤْشَرُ بِالْمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ - قَالَ - ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ ثُمَّ يَقُولُ لَهُ قُمْ . فَيَسْتَوِي قَائِمًا - قَالَ - ثُمَّ يَقُولُ لَهُ أَتُؤْمِنُ بِي فَيَقُولُ مَا ازْدَدْتُ فِيكَ إِلاَّ بَصِيرَةً - قَالَ - ثُمَّ يَقُولُ يَا أَيُّهَا النَّاسُ إِنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ - قَالَ - فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ فَيُجْعَلَ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوَتِهِ نُحَاسًا فَلاَ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً - قَالَ - فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ فَيَحْسِبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَى النَّارِ وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ " .

Reference : Sahih Muslim 2938 c
In-book reference : Book 54, Hadith 140
USC-MSA web (English) reference : Book 41, Hadith 7019
(deprecated numbering scheme)

(22) Chapter: Ad-Dajjal Is Very Insignificant Before Allah

(22) باب فِي الدَّجَّالِ وَهُوَ أَهْوَنُ عَلَى اللَّهِ عَزَّ وَجَلَّ

Mughira b. Shu'ba reported:

No one asked Allah's Messenger (ﷺ) more about Dajjil than I asked him. He said: He should not be a source of worry to you for he would not be able to do any harm to you. I said: Allah's Messenger, it is alleged that he would have along with him (abundance of) food and water. Thereupon he said: He would be very insignificant in the eye of Allah (even) with all this.

حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ، عَنْ إِسْمَاعِيلَ، بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ مَا سَأَلَ أَحَدٌ النَّبِيَّ صلى الله عليه وسلم عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُ قَالَ " وَمَا يُنْصِبُكَ مِنْهُ إِنَّهُ لاَ يَضُرُّكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ الطَّعَامَ وَالأَنْهَارَ قَالَ " هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ " .

Reference : Sahih Muslim 2939 a
In-book reference : Book 54, Hadith 141
USC-MSA web (English) reference : Book 41, Hadith 7020
(deprecated numbering scheme)

Mughira b. Shu'ba reported that none asked Allah's Apostle (ﷺ) about Dajjal more than I asked him.

I (one of the narrators other than Mughira b. Shu'ba) said:

What did you ask? Mughira replied: I said that the people alleged that he would have a mountain load of bread and mutton and rivers of water. Thereupon he said: He would be more insignificant in the eye of Allah compared with all this.

حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ، بْنِ شُعْبَةَ قَالَ مَا سَأَلَ أَحَدٌ النَّبِيَّ صلى الله عليه وسلم عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ قَالَ " وَمَا سُؤَالُكَ " . قَالَ قُلْتُ إِنَّهُمْ يَقُولُونَ مَعَهُ جِبَالٌ مِنْ خُبْزٍ وَلَحْمٍ وَنَهَرٌ مِنْ مَاءٍ . قَالَ " هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ " .

Reference : Sahih Muslim 2939 b
In-book reference : Book 54, Hadith 142
USC-MSA web (English) reference : Book 41, Hadith 7021
(deprecated numbering scheme)

This hadith has been narrated on the authority of Isma'il through other chains of transmitters with a slight variation of wording.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ، أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ حُمَيْدٍ وَزَادَ فِي حَدِيثِ يَزِيدَ فَقَالَ لِي " أَىْ بُنَىَّ " .

Reference	: Sahih Muslim 2939 c
In-book reference	: Book 54, Hadith 143
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 7022

(23) Chapter: The Emergence Of Ad-Dajjal And His Stay On Earth, And The Descent Of 'Eisa Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves

(23) بَاب فِي خُرُوجِ الدَّجَّالِ وَمُكْثِهِ فِي الْأَرْضِ وَنُزُولِ عِيسَى وَقَتْلِهِ إِيَّاهُ

'Abdullah b. 'Amr reported that a person came to him and said:

What is this hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen. He then reported that Allah's Messenger (ﷺ) said: The Dajjal would appear in my Ummah and he would stay (in the world) for forty - I cannot say whether he meant forty days, forty months or forty years. And Allah would then send Jesus son of Mary who would resemble 'Urwa b Mas'ud. He (Jesus Christ) would chase him and kill him. Then people would live for seven years that there would be no rancour between two persons. Then Allah would send cold wind from the side of Syria that none would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of the mountain, this wind would reach that place also and that would cause his death. I heard Allah's Messenger (ﷺ) as saying: Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil. Then Satan would come to them in human form and would say: Don't you respond? And they would say: What do you order us? And he would command them to worship the idols but, in spite of this, they would have abundance of sustenance and lead comfortable lives. Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninty-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said: "On the day when the shank would be uncovered" (lxviii. 42).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، قَالَ سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ الثَّقَفِيَّ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَجَاءَهُ رَجُلٌ فَقَالَ مَا هَذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ تَقُولُ إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا . فَقَالَ سُبْحَانَ اللَّهِ - أَوْ لاَ إِلَهَ إِلاَّ اللَّهُ أَوْ كَلِمَةً نَحْوَهُمَا - لَقَدْ هَمَمْتُ أَنْ لاَ أُحَدِّثَ أَحَدًا شَيْئًا أَبَدًا إِنَّمَا قُلْتُ إِنَّكُمْ سَتَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا يُحَرَّقُ الْبَيْتُ وَيَكُونُ وَيَكُونُ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ - لاَ أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا - فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّأْمِ فَلاَ يَبْقَى عَلَى وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلاَّ قَبَضَتْهُ حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ " . قَالَ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلاَمِ السِّبَاعِ لاَ يَعْرِفُونَ مَعْرُوفًا وَلاَ يُنْكِرُونَ مُنْكَرًا فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ أَلاَ تَسْتَجِيبُونَ فَيَقُولُونَ فَمَا تَأْمُرُنَا فَيَأْمُرُهُمْ بِعِبَادَةِ الأَوْثَانِ وَهُمْ فِي ذَلِكَ دَارٌّ رِزْقُهُمْ حَسَنٌ عَيْشُهُمْ ثُمَّ يُنْفَخُ فِي الصُّورِ فَلاَ يَسْمَعُهُ أَحَدٌ إِلاَّ أَصْغَى لِيتًا وَرَفَعَ لِيتًا - قَالَ - وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ - قَالَ - فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ يُنْزِلُ اللَّهُ - مَطَرًا كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ - نُعْمَانُ الشَّاكُّ - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ثُمَّ يُقَالُ يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ . وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ - قَالَ - ثُمَّ يُقَالُ أَخْرِجُوا بَعْثَ النَّارِ فَيُقَالُ مِنْ كَمْ فَيُقَالُ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ - قَالَ - فَذَاكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيبًا وَذَلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ " .

Reference : Sahih Muslim 2940 a
In-book reference : Book 54, Hadith 144
USC-MSA web (English) reference : Book 41, Hadith 7023
(deprecated numbering scheme)

Ya'qub b. 'Asim b. Urwa b. Mas'ud reported:

I heard a person saying to 'Abdullah b. Amr: You say that the Last Hour would come at such and such time, whereupon he said: I had made up my mind that I would not narrate anything to you. I only said: But you would soon see after some time a very significant affair, for example the burning of the House (Ka'ba). Shu'ba said like this and 'Abdullah b Amr reported Allah's Messenger (ﷺ) having said: The Dajjal would appear in my Ummah. And in another hadith (the words are): None would survive who would have even a speck of faith in his heart, but he would be dead. Muhammad b. Ja'far reported that Shu'ba narrated to him this hadith many a time and I also read it out to him many a time.

وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ، سَالِمٍ قَالَ سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ، قَالَ سَمِعْتُ رَجُلاً، قَالَ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو إِنَّكَ تَقُولُ إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا فَقَالَ لَقَدْ هَمَمْتُ أَنْ لاَ أُحَدِّثَكُمْ بِشَىْءٍ إِنَّمَا قُلْتُ إِنَّكُمْ تَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا . فَكَانَ حَرِيقَ الْبَيْتِ - قَالَ شُعْبَةُ هَذَا أَوْ نَحْوَهُ - قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي " . وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مُعَاذٍ وَقَالَ فِي حَدِيثِهِ " فَلاَ يَبْقَى أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِلاَّ قَبَضَتْهُ " . قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنِي شُعْبَةُ بِهَذَا الْحَدِيثِ مَرَّاتٍ وَعَرَضْتُهُ عَلَيْهِ .

Reference : Sahih Muslim 2940 b

In-book reference : Book 54, Hadith 145
USC-MSA web (English) reference : Book 41, Hadith 7024
(deprecated numbering scheme)

`Abdullah b. `Amr reported:
I committed to memory a hadith from Allah's Messenger (ﷺ) and I did not forget it after I had heard Allah's Messenger (ﷺ) as saying: The first sign (out of the signs of the appearance of the Dajjal) would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا لَمْ أَنْسَهُ بَعْدُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَوَّلَ الآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالأُخْرَى عَلَى إِثْرِهَا قَرِيبًا " .

Reference : Sahih Muslim 2941 a
In-book reference : Book 54, Hadith 146
USC-MSA web (English) reference : Book 41, Hadith 7025
(deprecated numbering scheme)

Abu Zur'a reported that three persons amongst Muslims had been sitting in Medina in the presence of Marwan b. Hakam and they heard him narrate these signs from him and the first amongst them was the appearance of the Dajjal. 'Abdullah b. 'Amr reported that Marwin said nothing (particular in this connection). I, however, heard a hadith from Allah's Messenger (ﷺ) and I did not forget that after I had heard that from Allah's Apostle (ﷺ) and he reported a hadith like the foregoing.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، قَالَ جَلَسَ إِلَى مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلاَثَةُ نَفَرٍ مِنَ الْمُسْلِمِينَ فَسَمِعُوهُ وَهُوَ، يُحَدِّثُ عَنِ الآيَاتِ، أَنَّ أَوَّلَهَا، خُرُوجًا الدَّجَّالُ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو لَمْ يَقُلْ مَرْوَانُ شَيْئًا قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا لَمْ أَنْسَهُ بَعْدُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . فَذَكَرَ بِمِثْلِهِ .

Reference : Sahih Muslim 2941 b
In-book reference : Book 54, Hadith 147
USC-MSA web (English) reference : Book 41, Hadith 7026
(deprecated numbering scheme)

Abu Zur'a reported that there was a discussion in the presence of Marwan about the Last Hour, and Abdullah b. 'Amr said:
I heard Allah's Messenger (ﷺ) as saying. The rest of the hadith is the same, but there is no mention of forenoon.

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، قَالَ تَذَاكَرُوا السَّاعَةَ عِنْدَ مَرْوَانَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . بِمِثْلِ حَدِيثِهِمَا وَلَمْ يَذْكُرْ ضُحًى .

Reference : Sahih Muslim 2941 c
In-book reference : Book 54, Hadith 148
USC-MSA web (English) reference : Book 41, Hadith 7027
(deprecated numbering scheme)

(24) Chapter: Al-Jassasah

(24) باب { قِصَّةِ الْجَسَّاسَةِ }

Amir b. Sharahil Sha'bi Sha'b Hamdan reported that he asked Fatima, daughter of Qais and sister of ad-Dahhak b. Qais and she was the first amongst the emigrant women:

Narrate to me a hadith which you had heard directly from Allah's Messenger (ﷺ) and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of Allah's Messenger (ﷺ). When I became a widow, 'Abd al-Rahman b. Auf, one amongst the group of the Companions of Allah's Messenger (ﷺ), sent me the proposal of marriage. Allah's Messenger (ﷺ) also sent me such a message for his freed slave Usama b. Zaid. And it had been conveyed to me that Allah's Messenger (ﷺ) had said (about Usama): He who loves me should also love Usama. When Allah's Messenger (ﷺ) talked to me (about this matter), I said: My affairs are in your hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik, and Umm Sharik was a rich lady from amongst the Ansar. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I do not like that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them which you abhor. You better shift to the house of your cousin 'Abdullah b. 'Amr b. Umm Maktum and he is a person of the Bani Fihr branch of the Quraish, and he belonged to that tribe (to which Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed). So I set out towards that mosque and observed prayer along with Allah's Messenger (ﷺ) and I was in the row of the women which was near the row of men. When Allah's Messenger (ﷺ) had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought as near this island. We got Into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it.

Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Has it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then Allah's Messenger (ﷺ) striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this? 'The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Fatima bint Qais) said: I preserved it in my mind (this narration from Allah's Messenger (ﷺ).

حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلاَهُمَا عَنْ عَبْدِ الصَّمَدِ، - وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ الصَّمَدِ - حَدَّثَنَا أَبِي، عَنْ جَدِّي، عَنِ الْحُسَيْنِ، بْنِ ذَكْوَانَ حَدَّثَنَا ابْنُ بُرَيْدَةَ، حَدَّثَنِي عَامِرُ بْنُ شَرَاحِيلَ الشَّعْبِيُّ، شَعْبُ هَمْدَانَ أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الضَّحَّاكِ بْنِ قَيْسٍ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الأُوَلِ فَقَالَ حَدِّثِينِي حَدِيثًا سَمِعْتِيهِ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لاَ تُسْنِدِيهِ إِلَى أَحَدٍ غَيْرِهِ فَقَالَتْ لَئِنْ شِئْتَ لأَفْعَلَنَّ فَقَالَ لَهَا أَجَلْ حَدِّثِينِي ‏.‏ فَقَالَتْ نَكَحْتُ ابْنَ الْمُغِيرَةِ وَهُوَ مِنْ خِيَارِ شَبَابِ قُرَيْشٍ يَوْمَئِذٍ فَأُصِيبَ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا تَأَيَّمْتُ خَطَبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَخَطَبَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى مَوْلاَهُ أُسَامَةَ بْنِ زَيْدٍ وَكُنْتُ قَدْ حُدِّثْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ ‏"‏ ‏.‏ فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم قُلْتُ أَمْرِي بِيَدِكَ فَأَنْكِحْنِي مَنْ شِئْتَ فَقَالَ ‏"‏ انْتَقِلِي إِلَى أُمِّ شَرِيكٍ ‏"‏ ‏.‏ وَأُمُّ شَرِيكٍ امْرَأَةٌ غَنِيَّةٌ مِنَ الأَنْصَارِ عَظِيمَةُ النَّفَقَةِ فِي سَبِيلِ اللَّهِ يَنْزِلُ عَلَيْهَا الضِّيفَانُ فَقُلْتُ سَأَفْعَلُ فَقَالَ ‏"‏ لاَ تَفْعَلِي إِنَّ أُمَّ شَرِيكٍ امْرَأَةٌ كَثِيرَةُ الضِّيفَانِ فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنْكِ خِمَارُكِ أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَاقَيْكِ فَيَرَى الْقَوْمُ مِنْكِ بَعْضَ مَا تَكْرَهِينَ وَلَكِنِ انْتَقِلِي إِلَى ابْنِ عَمِّكِ عَبْدِ اللَّهِ بْنِ عَمْرِو ابْنِ أُمِّ مَكْتُومٍ ‏"‏ ‏.‏ - وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرٍ فِهْرِ قُرَيْشٍ وَهُوَ مِنَ الْبَطْنِ الَّذِي هِيَ مِنْهُ - فَانْتَقَلْتُ إِلَيْهِ فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي مُنَادِي رَسُولِ اللَّهِ صلى الله عليه وسلم يُنَادِي الصَّلاَةَ جَامِعَةً ‏.‏ فَخَرَجْتُ إِلَى الْمَسْجِدِ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَكُنْتُ فِي صَفِّ النِّسَاءِ الَّتِي تَلِي ظُهُورَ الْقَوْمِ فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَتَهُ جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ فَقَالَ ‏"‏ لِيَلْزَمْ كُلُّ إِنْسَانٍ مُصَلاَّهُ ‏"‏ ‏.‏ ثُمَّ قَالَ ‏"‏ أَتَدْرُونَ لِمَ جَمَعْتُكُمْ ‏"‏ ‏.‏ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ ‏.‏ قَالَ ‏"‏ إِنِّي وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلاَ لِرَهْبَةٍ وَلَكِنْ جَمَعْتُكُمْ لأَنَّ تَمِيمًا الدَّارِيَّ كَانَ رَجُلاً نَصْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ وَحَدَّثَنِي حَدِيثًا

وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَّالِ حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلاَثِينَ رَجُلاً مِنْ لَخْمٍ وَجُذَامَ فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ ثُمَّ أَرْفَئُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى مَغْرِبِ الشَّمْسِ فَجَلَسُوا فِي أَقْرُبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ لاَ يَدْرُونَ مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعَرِ فَقَالُوا وَيْلَكِ مَا أَنْتِ فَقَالَتْ أَنَا الْجَسَّاسَةُ . قَالُوا وَمَا الْجَسَّاسَةُ قَالَتْ أَيُّهَا الْقَوْمُ انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ إِلَى خَبَرِكُمْ بِالأَشْوَاقِ . قَالَ لَمَّا سَمَّتْ لَنَا رَجُلاً فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً - قَالَ - فَانْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا وَأَشَدُّهُ وِثَاقًا مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ قُلْنَا وَيْلَكَ مَا أَنْتَ قَالَ قَدْ قَدَرْتُمْ عَلَى خَبَرِي فَأَخْبِرُونِي مَا أَنْتُمْ قَالُوا نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ فَلَعِبَ بِنَا الْمَوْجُ شَهْرًا ثُمَّ أَرْفَأْنَا إِلَى جَزِيرَتِكَ هَذِهِ فَجَلَسْنَا فِي أَقْرُبِهَا فَدَخَلْنَا الْجَزِيرَةَ فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ لاَ يُدْرَى مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعَرِ فَقُلْنَا وَيْلَكِ مَا أَنْتِ فَقَالَتْ أَنَا الْجَسَّاسَةُ . قُلْنَا وَمَا الْجَسَّاسَةُ قَالَتِ اعْمِدُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ إِلَى خَبَرِكُمْ بِالأَشْوَاقِ فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا وَفَزِعْنَا مِنْهَا وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً فَقَالَ أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ قُلْنَا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ أَسْأَلُكُمْ عَنْ نَخْلِهَا هَلْ يُثْمِرُ قُلْنَا لَهُ نَعَمْ . قَالَ أَمَا إِنَّهُ يُوشِكُ أَنْ لاَ تُثْمِرَ قَالَ أَخْبِرُونِي عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ . قُلْنَا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِيهَا مَاءٌ قَالُوا هِيَ كَثِيرَةُ الْمَاءِ . قَالَ أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ . قَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ . قَالُوا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِي الْعَيْنِ مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ قُلْنَا لَهُ نَعَمْ هِيَ كَثِيرَةُ الْمَاءِ وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا . قَالَ أَخْبِرُونِي عَنْ نَبِيِّ الأُمِّيِّينَ مَا فَعَلَ قَالُوا قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ . قَالَ أَقَاتَلَهُ الْعَرَبُ قُلْنَا نَعَمْ . قَالَ كَيْفَ صَنَعَ بِهِمْ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ قَالَ لَهُمْ قَدْ كَانَ ذَلِكَ قُلْنَا نَعَمْ . قَالَ أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ وَإِنِّي مُخْبِرُكُمْ عَنِّي إِنِّي أَنَا الْمَسِيحُ وَإِنِّي أُوشِكُ أَنْ يُؤْذَنَ لِي فِي الْخُرُوجِ فَأَخْرُجَ فَأَسِيرَ فِي الأَرْضِ فَلاَ أَدَعَ قَرْيَةً إِلاَّ هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً غَيْرَ مَكَّةَ وَطَيْبَةَ فَهُمَا مُحَرَّمَتَانِ عَلَىَّ كِلْتَاهُمَا كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً أَوْ وَاحِدًا مِنْهُمَا اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتًا يَصُدُّنِي عَنْهَا وَإِنَّ عَلَى كُلِّ نَقْبٍ مِنْهَا مَلاَئِكَةً يَحْرُسُونَهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَطَعَنَ بِمِخْصَرَتِهِ فِي الْمِنْبَرِ " هَذِهِ طَيْبَةُ هَذِهِ طَيْبَةُ هَذِهِ طَيْبَةُ " . يَعْنِي الْمَدِينَةَ " أَلاَ هَلْ كُنْتُ حَدَّثْتُكُمْ ذَلِكَ " . فَقَالَ النَّاسُ نَعَمْ " فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ أَنَّهُ وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ وَمَكَّةَ أَلاَ إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ لاَ بَلْ مِنْ قِبَلِ الْمَشْرِقِ ما هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ " . وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ . قَالَتْ فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 2942 a
In-book reference	: Book 54, Hadith 149
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 41, Hadith 7028

Al-Sha'bi reported:

We visited Fatima b. Qais and she served us fresh dates which are called rutab and she also served us barley. I asked her about that woman in whose case three divorces had been pronounced as to how much time she should count as the waiting period. She said: My husband pronounced three divorces in my case and Allah's Messenger (ﷺ) permitted me to spend any waiting period in my family. (It was during this period) that announcement was made for the people to observe prayer in the bigger Mosque. I went there along with people and I was in the front row meant

for women and it was adjacent to the last row of men and I heard Allah's Messenger (ﷺ) deliver sermon sitting on the pulpit. He said: The cousin of Tamim (Dari) sailed in the ocean. The rest of the hadith is the same but with this addition:" (I see) as if I am looking to Allah's Apostle (ﷺ) pointing his rod towards the land (and saying): It is Taiba, i. e. Medina."

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهُجَيْمِيُّ أَبُو عُثْمَانَ، حَدَّثَنَا قُرَّةُ، حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ، حَدَّثَنَا الشَّعْبِيُّ، قَالَ دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتْحَفَتْنَا بِرُطَبٍ يُقَالُ لَهُ رُطَبُ ابْنِ طَابٍ وَأَسْقَتْنَا سَوِيقَ سُلْتٍ فَسَأَلْتُهَا عَنِ الْمُطَلَّقَةِ، ثَلاَثًا أَيْنَ تَعْتَدُّ قَالَتْ طَلَّقَنِي بَعْلِي ثَلاَثًا فَأَذِنَ لِيَ النَّبِيُّ صلى الله عليه وسلم أَنْ أَعْتَدَّ فِي أَهْلِي - قَالَتْ - فَنُودِيَ فِي النَّاسِ إِنَّ الصَّلاَةَ جَامِعَةً - قَالَتْ - فَانْطَلَقْتُ فِيمَنِ انْطَلَقَ مِنَ النَّاسِ - قَالَتْ - فَكُنْتُ فِي الصَّفِّ الْمُقَدَّمِ مِنَ النِّسَاءِ وَهُوَ يَلِي الْمُؤَخَّرَ مِنَ الرِّجَالِ - قَالَتْ - فَسَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ " إِنَّ بَنِي عَمٍّ لِتَمِيمٍ الدَّارِيِّ رَكِبُوا فِي الْبَحْرِ " . وَسَاقَ الْحَدِيثَ وَزَادَ فِيهِ قَالَتْ فَكَأَنَّمَا أَنْظُرُ إِلَى النَّبِيِّ صلى الله عليه وسلم وَأَهْوَى بِمِخْصَرَتِهِ إِلَى الأَرْضِ وَقَالَ " هَذِهِ طَيْبَةُ " . يَعْنِي الْمَدِينَةَ .

Reference : Sahih Muslim 2942 b
In-book reference : Book 54, Hadith 150
USC-MSA web (English) reference : Book 41, Hadith 7029
(deprecated numbering scheme)

Tamim Dari came to Allah's Messenger (ﷺ) and informed Allah's Messenger (ﷺ) that he sailed in an ocean and his ship lost direction and thus landed at an island. They moved about in that land in search of water. There they saw a person who had been pulling his hair. The rest of the hadith is the same. And he (Dajjal) said:

If I were to be permitted to set out I would have covered all the lands except Taiba. Then Allah's Messenger (ﷺ) brought (Tamim Dari) before the public and he narrated to them and said: That is Taiba and that is the Dajjal.

وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَأَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ، قَالاَ حَدَّثَنَا وَهْبُ، بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ، سَمِعْتُ غَيْلاَنَ بْنَ جَرِيرٍ، يُحَدِّثُ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ، قَيْسٍ قَالَتْ قَدِمَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم تَمِيمٌ الدَّارِيُّ فَأَخْبَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَنَّهُ رَكِبَ الْبَحْرَ فَتَاهَتْ بِهِ سَفِينَتُهُ فَسَقَطَ إِلَى جَزِيرَةٍ فَخَرَجَ إِلَيْهَا يَلْتَمِسُ الْمَاءَ فَلَقِيَ إِنْسَانًا يَجُرُّ شَعَرَهُ . وَاقْتَصَّ الْحَدِيثَ وَقَالَ فِيهِ ثُمَّ قَالَ أَمَا إِنَّهُ لَوْ قَدْ أُذِنَ لِي فِي الْخُرُوجِ قَدْ وَطِئْتُ الْبِلاَدَ كُلَّهَا غَيْرَ طَيْبَةَ . فَأَخْرَجَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى النَّاسِ فَحَدَّثَهُمْ قَالَ " هَذِهِ طَيْبَةُ وَذَاكَ الدَّجَّالُ " .

Reference : Sahih Muslim 2942 c
In-book reference : Book 54, Hadith 151
USC-MSA web (English) reference : Book 41, Hadith 7030
(deprecated numbering scheme)

Fatima b. Qais reported that Allah's Messenger (ﷺ) sat on the pulpit and said:

O people, Tamim Dari has reported to me that some persons of his tribe sailed in the ocean in a boat and it capsised and then some of them travelled on one of the planks of the boat and they went to an island in the ocean. The rest of the hadith is the same.

حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ، حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ " أَيُّهَا النَّاسُ حَدَّثَنِي تَمِيمٌ الدَّارِيُّ أَنَّ أُنَاسًا مِنْ قَوْمِهِ كَانُوا فِي الْبَحْرِ فِي سَفِينَةٍ لَهُمْ فَانْكَسَرَتْ بِهِمْ فَرَكِبَ بَعْضُهُمْ عَلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَخَرَجُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ " . وَسَاقَ الْحَدِيثَ

Reference : Sahih Muslim 2942 d
In-book reference : Book 54, Hadith 152
USC-MSA web (English) reference : Book 41, Hadith 7031
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

There will be no land which would not be covered by the Dajjal but Mecca and Medina, and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (the Dajjal) would appear in a barren place adjacent to Medina and it would rock three times that every unbeliever and hypocrite would get out of it towards him.

حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي أَبُو عَمْرٍو، - يَعْنِي الأَوْزَاعِيَّ - عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ إِلاَّ مَكَّةَ وَالْمَدِينَةَ وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ تَحْرُسُهَا فَيَنْزِلُ بِالسَّبَخَةِ فَتَرْجُفُ الْمَدِينَةُ ثَلاَثَ رَجَفَاتٍ يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ " .

Reference : Sahih Muslim 2943 a
In-book reference : Book 54, Hadith 153
USC-MSA web (English) reference : Book 41, Hadith 7032
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Anas that Allah's Messenger (ﷺ) said this but with this addition that (the Dajjal would come) and pitch his tent in the waste-land of Juruf and thus there would come out of (the city) every hypocrite, man and woman.

وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ . فَذَكَرَ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ فَيَأْتِي سَبَخَةَ الْجُرُفِ فَيَضْرِبُ رِوَاقَهُ وَقَالَ فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ .

Reference : Sahih Muslim 2943 b
In-book reference : Book 54, Hadith 154
USC-MSA web (English) reference : Book 41, Hadith 7033
(deprecated numbering scheme)

(25) Chapter: The Rest Of The Ahadith About Ad-Dajjal (25) باب فِي بَقِيَّةٍ مِنْ أَحَادِيثِ الدَّجَّالِ

Anas b. Malik reported that Allah's Messenger (ﷺ) said:

The Dajjal would be followed by seventy thousand Jews of Isfahan wearing Persian shawls.

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنِ الأَوْزَاعِيِّ، عَنْ إِسْحَاقَ، بْنِ عَبْدِ اللَّهِ عَنْ عَمِّهِ، أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتْبَعُ الدَّجَّالَ مِنْ يَهُودِ أَصْبَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ " .

Reference : Sahih Muslim 2944
In-book reference : Book 54, Hadith 155
USC-MSA web (English) reference : Book 41, Hadith 7034
(deprecated numbering scheme)

Umm Sharik reported:

I heard Allah's Messenger (ﷺ) as saying: The people would run away from the Dajjal seeking shelter in the mountains. She said: Where would be the Arabs then in that day? He said: They would be small in number.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ حَدَّثَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ أَخْبَرَتْنِي أُمُّ شَرِيكٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الْجِبَالِ " . قَالَتْ أُمُّ شَرِيكٍ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ " هُمْ قَلِيلٌ " .

Reference : Sahih Muslim 2945 a
In-book reference : Book 54, Hadith 156
USC-MSA web (English) reference : Book 41, Hadith 7035
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2945 b
In-book reference : Book 54, Hadith 157
USC-MSA web (English) reference : Book 41, Hadith 7036
(deprecated numbering scheme)

Abu Qatada reported:

We used to go to Imran b. Husain passing in front of Hisham b. 'Amir. He, one day, said: You pass by me (in order) to go to some persons, but (amongst the living persons) none remained in the company of Allah's Messenger (ﷺ) more than I and none knows more ahadith than I. I heard Allah's Messenger (ﷺ) as saying: There would be no creation (creating more trouble) than the Dajjal right from the creation of Adam to the Last Hour.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي ابْنَ الْمُخْتَارِ - حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ رَهْطٍ، مِنْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو قَتَادَةَ قَالُوا كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ نَأْتِي عِمْرَانَ بْنَ حُصَيْنٍ فَقَالَ ذَاتَ يَوْمٍ إِنَّكُمْ لَتُجَاوِزُونِي إِلَى رِجَالٍ مَا كَانُوا بِأَحْضَرَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنِّي وَلاَ أَعْلَمَ بِحَدِيثِهِ مِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَّالِ " .

Reference : Sahih Muslim 2946 a
In-book reference : Book 54, Hadith 158
USC-MSA web (English) reference : Book 41, Hadith 7037
(deprecated numbering scheme)

This hadith has been transmitted on the authority of 'Imran b. Husain with a slight variation of wording.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ ثَلاَثَةِ، رَهْطٍ مِنْ قَوْمِهِ فِيهِمْ أَبُو قَتَادَةَ قَالُوا كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ إِلَى عِمْرَانَ بْنِ حُصَيْنٍ . بِمِثْلِ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ مُخْتَارٍ غَيْرَ أَنَّهُ قَالَ " أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ " .

Reference : Sahih Muslim 2946 b

In-book reference : Book 54, Hadith 159
USC-MSA web (English) reference : Book 41, Hadith 7038
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) having said:

Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one of you or the general turmoil.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بَادِرُوا بِالأَعْمَالِ سِتًّا طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا أَوِ الدُّخَانَ أَوِ الدَّجَّالَ أَوِ الدَّابَّةَ أَوْ خَاصَّةَ أَحَدِكُمْ أَوْ أَمْرَ الْعَامَّةِ " .

Reference : Sahih Muslim 2947 a
In-book reference : Book 54, Hadith 160
USC-MSA web (English) reference : Book 41, Hadith 7039
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Hasten in performing these good deeds (before these) six things (happen): (the appearance) of the Dajjal, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large-scale massacre) and death of masses and individuals.

حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ الْعَيْشِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَادِرُوا بِالأَعْمَالِ سِتًّا الدَّجَّالَ وَالدُّخَانَ وَدَابَّةَ الأَرْضِ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَأَمْرَ الْعَامَّةِ وَخُوَيِّصَةَ أَحَدِكُمْ " .

Reference : Sahih Muslim 2947 b
In-book reference : Book 54, Hadith 161
USC-MSA web (English) reference : Book 41, Hadith 7040
(deprecated numbering scheme)

This hadith has been narrated on the authority of Qatada through another chain of transmitters.

وَحَدَّثَنَاهُ زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2947 c
In-book reference : Book 54, Hadith 162
USC-MSA web (English) reference : Book 41, Hadith 7041
(deprecated numbering scheme)

(26) Chapter: The Virtue Of Worship At Times Of Turmoil

(26) باب فَضْلِ الْعِبَادَةِ فِي الْهَرْجِ

Ma'qil b. Yasar reported Allah's Apostle (ﷺ) as saying:

Worshiping during the period of widespread turmoil is like emigration towards me.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُعَلَّى بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ، قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ح وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ، رَدَّهُ إِلَى مُعَاوِيَةَ بْنِ قُرَّةَ رَدَّهُ إِلَى مَعْقِلِ بْنِ يَسَارٍ رَدَّهُ إِلَى النَّبِيِّ صلى الله عليه وسلم قَالَ " الْعِبَادَةُ فِي الْهَرْجِ كَهِجْرَةٍ إِلَىَّ " .

Reference : Sahih Muslim 2948 a
In-book reference : Book 54, Hadith 163
USC-MSA web (English) reference : Book 41, Hadith 7042
(deprecated numbering scheme)

The previous hadith is narrated through Abu Kamil from Hammad with the same chain.

وَحَدَّثَنِيهِ أَبُو كَامِلٍ، حَدَّثَنَا حَمَّادٌ، بِهَذَا الإِسْنَادِ نَحْوَهُ .

Reference : Sahih Muslim 2948 b
In-book reference : Book 54, Hadith 164
USC-MSA web (English) reference : Book 41, Hadith 7042
(deprecated numbering scheme)

(27) Chapter: The Approach Of The Hour

(27) باب قُرْبِ السَّاعَةِ

Abdullah reported Allah's Apostle (ﷺ) as saying:

The Last Hour would affect (most terribly) the wicked persons.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - يَعْنِي ابْنَ مَهْدِيٍّ - حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تَقُومُ السَّاعَةُ إِلاَّ عَلَى شِرَارِ النَّاسِ " .

Reference : Sahih Muslim 2949
In-book reference : Book 54, Hadith 165
USC-MSA web (English) reference : Book 41, Hadith 7043
(deprecated numbering scheme)

This hadith has been reported by Sahl b. Sa'd that he heard Allah's Messenger (ﷺ) as saying:

I and the Last Hour are (close to each other) like this (and he, in order to explain it) pointed (by joining his) forefinger, (one) next to the thumb and the middle finger (together).

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، وَعَبْدُ الْعَزِيزِ بْنُ أَبِي، حَازِمٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم . وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلاً، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَالْوُسْطَى وَهُوَ يَقُولُ " بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا " .

Reference : Sahih Muslim 2950
In-book reference : Book 54, Hadith 166
USC-MSA web (English) reference : Book 41, Hadith 7044
(deprecated numbering scheme)

Anas b. Malik reported that Allah's Messenger (way peace be upon him) said:

I and the Last Hour have been sent like this. Shu'ba said: I heard Qatada as saying in his narration: The excellence of one over the other. And I do not know whether he narrated it from Anas or Qatada himself said so.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ " . قَالَ شُعْبَةُ وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي قَصَصِهِ كَفَضْلِ إِحْدَاهُمَا عَلَى الأُخْرَى فَلاَ أَدْرِي أَذَكَرَهُ عَنْ أَنَسٍ أَوْ قَالَهُ قَتَادَةُ .

Reference : Sahih Muslim 2951 a
In-book reference : Book 54, Hadith 167
USC-MSA web (English) reference : Book 41, Hadith 7045
(deprecated numbering scheme)

Shu'ba reported:

I heard Qatada and Abu Tayyab narrating that both of them heard Anas as narrating that Allah's Messenger (ﷺ) said: I and the Last Hour have been sent like this, and Shu'ba drew his forefinger and middle finger near each other while narrating it.

وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، وَأَبَا التَّيَّاحِ، يُحَدِّثَانِ أَنَّهُمَا سَمِعَا أَنَسًا، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا " . وَقَرَنَ شُعْبَةُ بَيْنَ إِصْبَعَيْهِ الْمُسَبِّحَةِ وَالْوُسْطَى يَحْكِيهِ .

Reference : Sahih Muslim 2951 b
In-book reference : Book 54, Hadith 168
USC-MSA web (English) reference : Book 41, Hadith 7046
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِهَذَا .

Reference : Sahih Muslim 2951 c
In-book reference : Book 54, Hadith 169
USC-MSA web (English) reference : Book 41, Hadith 7047
(deprecated numbering scheme)

Anas reported Allah's Apostle (ﷺ) as saying like this, but he narrated it through another chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَمْزَةَ، - يَعْنِي الضَّبِّيَّ - وَأَبِي التَّيَّاحِ عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِهِمْ .

Reference : Sahih Muslim 2951 d
In-book reference : Book 54, Hadith 170
USC-MSA web (English) reference : Book 41, Hadith 7048
(deprecated numbering scheme)

Anas reported Allah's Messenger (ﷺ) as saying:

I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger.

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ مَعْبَدٍ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ " . قَالَ وَضَمَّ السَّبَّابَةَ وَالْوُسْطَى .

Reference : Sahih Muslim 2951 e
In-book reference : Book 54, Hadith 171
USC-MSA web (English) reference : Book 41, Hadith 7049
(deprecated numbering scheme)

'A'isha reported that when the desert Arabs came to Allah's Messenger (ﷺ) they asked about the Last Hour as to when that would come. And he looked towards the youngest amongst them and said:
If he lives he would not grow very old that he would find your Last Hour coming to you (he would see you dying).
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ الأَعْرَابُ إِذَا قَدِمُوا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم سَأَلُوهُ عَنِ السَّاعَةِ مَتَى السَّاعَةُ فَنَظَرَ إِلَى أَحْدَثِ إِنْسَانٍ مِنْهُمْ فَقَالَ " إِنْ يَعِشْ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ " .

Reference : Sahih Muslim 2952
In-book reference : Book 54, Hadith 172
USC-MSA web (English) reference : Book 41, Hadith 7050
(deprecated numbering scheme)

Anas reported that a person asked Allah's Messenger (ﷺ) as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Muhammad. Allah's Messenger (ﷺ) said:
If this young boy lives, he may not grow very old till (he would see) the Last Hour coming to you.
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلاً، سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَتَى تَقُومُ السَّاعَةُ وَعِنْدَهُ غُلاَمٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ مُحَمَّدٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَعِشْ هَذَا الْغُلاَمُ فَعَسَى أَنْ لاَ يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ " .

Reference : Sahih Muslim 2953 a
In-book reference : Book 54, Hadith 173
USC-MSA web (English) reference : Book 41, Hadith 7051
(deprecated numbering scheme)

Anas b. Malik reported that a person asked Allah's Apostle (ﷺ):

When would the Last Hour come? Thereupon Allah's Messenger (way peace be upon him) kept quiet for a while. Then looked at a young boy in his presence belonging to the tribe of Azd Shanu'a and he said: If this boy lives he would not grow very old till the Last Hour would come to you. Anas said that this young boy was of our age during those days.
وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا مَعْبَدُ بْنُ هِلاَلٍ الْعَنَزِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم قَالَ مَتَى تَقُومُ السَّاعَةُ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُنَيْهَةً ثُمَّ نَظَرَ إِلَى غُلاَمٍ بَيْنَ يَدَيْهِ مِنْ أَزْدِ شَنُوءَةَ فَقَالَ " إِنْ عُمِّرَ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ " . قَالَ قَالَ أَنَسٌ ذَاكَ الْغُلاَمُ مِنْ أَتْرَابِي يَوْمَئِذٍ .

Reference : Sahih Muslim 2953 b
In-book reference : Book 54, Hadith 174
USC-MSA web (English) reference : Book 41, Hadith 7052
(deprecated numbering scheme)

Anas reported:

A young boy of Mughira b. Shu'ba happened to pass by (the Holy Prophet) and he was of my age. Thereupon Allah's Apostle (ﷺ) said: If he lives long he would not grow very old till the Last Hour would come (to the old people of this generation).

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ مَرَّ غُلاَمٌ لِلْمُغِيرَةِ بْنِ شُعْبَةَ وَكَانَ مِنْ أَقْرَانِي فَقَالَ النَّبِيُّ صلى الله عليه وسلم " إِنْ يُؤَخَّرْ هَذَا فَلَنْ يُدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ " .

Reference : Sahih Muslim 2953 c
In-book reference : Book 54, Hadith 175
USC-MSA web (English) reference : Book 41, Hadith 7053
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The Last Hour would come (so sudden) that a person would be milking the she- camel and the (milk) would not reach the brim of the vessel that the Last Hour would come, and the two persons would be engaged in buying and selling of the clothes and their bargain would not be struck before the Last Hour would come. And someone would be setting his tank in order and he would have hardly set it right when the Last Hour would come.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم قَالَ " تَقُومُ السَّاعَةُ وَالرَّجُلُ يَحْلُبُ اللِّقْحَةَ فَمَا يَصِلُ الإِنَاءُ إِلَى فِيهِ حَتَّى تَقُومَ وَالرَّجُلاَنِ يَتَبَايَعَانِ الثَّوْبَ فَمَا يَتَبَايَعَانِهِ حَتَّى تَقُومَ وَالرَّجُلُ يَلِطُ فِي حَوْضِهِ فَمَا يَصْدُرُ حَتَّى تَقُومَ " .

Reference : Sahih Muslim 2954
In-book reference : Book 54, Hadith 176
USC-MSA web (English) reference : Book 41, Hadith 7054
(deprecated numbering scheme)

(28) Chapter: Between The Blasts (Of The Trumpet) (28) باب مَا بَيْنَ النَّفْخَتَيْنِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Between the two blowings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything. They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be one bone (spinal chord) from which the whole frame would be reconstituted on the Day of Resurrection.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ " . قَالُوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا قَالَ أَبَيْتُ . قَالُوا أَرْبَعُونَ شَهْرًا قَالَ أَبَيْتُ . قَالُوا أَرْبَعُونَ سَنَةً قَالَ أَبَيْتُ " ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ " . قَالَ " وَلَيْسَ مِنَ الإِنْسَانِ شَىْءٌ إِلاَّ يَبْلَى إِلاَّ عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنَبِ وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ " .

Reference : Sahih Muslim 2955 a
In-book reference : Book 54, Hadith 177
USC-MSA web (English) reference : Book 41, Hadith 7055
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The earth would consume every son of Adam except his spinal chord from which his body would be reconstituted (on the Day of Resurrection).

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلاَّ عَجْبَ الذَّنَبِ مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ " .

Reference : Sahih Muslim 2955 b
In-book reference : Book 54, Hadith 178
USC-MSA web (English) reference : Book 41, Hadith 7056
(deprecated numbering scheme)

Abu Huraira reported so many ahadith from Allah's Apostle (ﷺ) and amongst these one was this that Allah's Messenger (ﷺ) said:

There is a bone in the human being which the earth would never consume and it is from this that new bodies would be reconstituted (on the Day of Resurrection). They said: Allah's Messenger, which bone is that? Thereupon he said: It is the spinal bone.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ فِي الإِنْسَانِ عَظْمًا لاَ تَأْكُلُهُ الأَرْضُ أَبَدًا فِيهِ يُرَكَّبُ يَوْمَ الْقِيَامَةِ " . قَالُوا أَىُّ عَظْمٍ هُوَ يَا رَسُولَ اللَّهِ قَالَ " عَجْبُ الذَّنَبِ " .

Reference : Sahih Muslim 2955 c
In-book reference : Book 54, Hadith 179
USC-MSA web (English) reference : Book 41, Hadith 7057
(deprecated numbering scheme)

55 - The Book of Zuhd and Softening of Hearts (2956 - 3014)

كتاب الزهد والرقائق

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The world is a prison-house for a believer and Paradise for a non-believer.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ " .

Reference : Sahih Muslim 2956
In-book reference : Book 55, Hadith 1
USC-MSA web (English) reference : Book 42, Hadith 7058
(deprecated numbering scheme)

Jabir b. Abdullah reported that Allah's Apostle (may p (-ace be upon him) happened to walk through the bazar coming from the side of 'Aliya and the people were on both his sides. There he found a dead lamb with very short ears. He took hold of his ear and said:

Who amongst you would like to have this for a dirham? They said: We do not like to have it even for less than that as it is of no use to us. He said: Do you wish to have it (free of any cost)? They said: By Allah, even if it were alive (we would not have liked to possess that), for there is detect in it as its ear is very short; now it is dead also. Thereupon Allah's Messenger (ﷺ) said: By Allah, this world is more insignificant in the eye of Allah as it (this dead lamb) is in your eye.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا سُلَيْمَانُ، - يَعْنِي ابْنَ بِلاَلٍ - عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِالسُّوقِ دَاخِلاً مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ كَنَفَتَهُ فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ ثُمَّ قَالَ " أَيُّكُمْ يُحِبُّ أَنَّ هَذَا لَهُ بِدِرْهَمٍ " . فَقَالُوا مَا نُحِبُّ أَنَّهُ لَنَا بِشَىْءٍ وَمَا نَصْنَعُ بِهِ قَالَ " أَتُحِبُّونَ أَنَّهُ لَكُمْ " . قَالُوا وَاللَّهِ لَوْ كَانَ حَيًّا كَانَ عَيْبًا فِيهِ لأَنَّهُ أَسَكُّ فَكَيْفَ وَهُوَ مَيِّتٌ فَقَالَ " فَوَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ " .

Reference : Sahih Muslim 2957 a
In-book reference : Book 55, Hadith 2
USC-MSA web (English) reference : Book 42, Hadith 7059
(deprecated numbering scheme)

Jabir reported Allah's Apostle (ﷺ) narrating a hadith like this with a slight variation of wording.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، وَإِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ السَّامِيُّ، قَالاَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، - يَعْنِيَانِ الثَّقَفِيَّ - عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم . بِمِثْلِهِ غَيْرَ أَنَّ فِي حَدِيثِ الثَّقَفِيِّ فَلَوْ كَانَ حَيًّا كَانَ هَذَا السَّكَكُ بِهِ عَيْبًا .

Reference : Sahih Muslim 2957 b
In-book reference : Book 55, Hadith 3
USC-MSA web (English) reference : Book 42, Hadith 7060
(deprecated numbering scheme)

Mutarrif reported on the authority of his father:

I came to Allah's Apostle (ﷺ) as he was reciting:" Abundance diverts you" (cii. 1). He said: The son of Adam claims: My wealth, my wealth. And he (the Holy Prophet) said: O son of Adam. is there anything as your belonging except that which you consumed, which you utilised, or which you wore and then it was worn out or you gave as charity and sent it forward?

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَقْرَأُ { أَلْهَاكُمُ التَّكَاثُرُ} قَالَ " يَقُولُ ابْنُ آدَمَ مَالِي مَالِي - قَالَ - وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلاَّ مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ " .

Reference : Sahih Muslim 2958 a
In-book reference : Book 55, Hadith 4
USC-MSA web (English) reference : Book 42, Hadith 7061
(deprecated numbering scheme)

Mutarrif reported on the authority of his father:

I went to Allah's Apostle (ﷺ). The rest of the hadith is the same.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، وَقَالاَ، جَمِيعًا حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، ح وَحَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي كُلُّهُمْ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم . فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَّامٍ .

Reference : Sahih Muslim 2958 b
In-book reference : Book 55, Hadith 5
USC-MSA web (English) reference : Book 42, Hadith 7062
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

A servant says, My wealth. my wealth, but out of his wealth three things are only his: whatever he eats and makes use of or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (as a reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people.

حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي، هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَقُولُ الْعَبْدُ مَالِي مَالِي إِنَّمَا لَهُ مِنْ مَالِهِ ثَلاَثٌ مَا أَكَلَ فَأَفْنَى أَوْ لَبِسَ فَأَبْلَى أَوْ أَعْطَى فَاقْتَنَى وَمَا سِوَى ذَلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ " .

Reference : Sahih Muslim 2959 a
In-book reference : Book 55, Hadith 6
USC-MSA web (English) reference : Book 42, Hadith 7063
(deprecated numbering scheme)

This hadith has been narrated on the authority of al-'Ala' b. 'Abd al-Rahman with the same chain of transmitters.

وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي الْعَلاَءُ بْنُ عَبْدِ الرَّحْمَنِ، بِهَذَا الإِسْنَادِ مِثْلَهُ .

Reference : Sahih Muslim 2959 b

In-book reference : Book 55, Hadith 7
USC-MSA web (English) reference : Book 42, Hadith 7063
(deprecated numbering scheme)

Anas b. Malik reported Allah's Messenger (way peace be upon him) as saying:

Three things follow the bier of a dead man. two of them come back and one is left with him: the members of his family. wealth and his-good deeds. The members of his family and wealth come back and the deeds alone are left with him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَزُهَيْرُ بْنُ حَرْبٍ، كِلاَهُمَا عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ " .

Reference : Sahih Muslim 2960
In-book reference : Book 55, Hadith 8
USC-MSA web (English) reference : Book 42, Hadith 7064
(deprecated numbering scheme)

'Amr b. 'Auf, who was an ally of Banu 'Amir b. Luwayy (and he was one amongst them) who participated in Badr along with Allah's Messenger (way peace be upon him). reported that, Allah's Messenger (ﷺ) sent Abu Ubaida b. Jarrah to Bahrain for collecting Jizya and Allah's Messenger (ﷺ) had made a truce with the people of Bahrain and had appointed 'Ala' b. Hadrami and Abu Ubaida (for this purpose). They came with wealth from Bahrain and the Ansar beard about the arrival of Abu Ubaida and they had observed the dawn prayer along with Allah's Messenger (ﷺ), and when Allah's Messenger (ﷺ) had finished the prayer they (the Ansar) came before him and Allah's Messenger (ﷺ) smiled as he saw them and then said:

I think you have heard about the arrival of Abu Ubaida with goods from Bahrain. They said: Allah's Messenger. yes, it is so. Thereupon he said: Be happy and be hopeful of that what gives you delight. By Allah, it is not the poverty about which I fear in regard to you but I am afraid in your case that (the worldly) riches way be given to you as were given to those who had gone before you and you begin to vie with one another for them as they vied for them. and these may destroy you as these destroyed them.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ، - يَعْنِي ابْنَ حَرْمَلَةَ بْنِ عِمْرَانَ التُّجِيبِيَّ - أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَىٍّ وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الْحَضْرَمِيِّ فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَوْا صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ رَآهُمْ ثُمَّ قَالَ " أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَىْءٍ مِنَ الْبَحْرَيْنِ " . فَقَالُوا أَجَلْ يَا رَسُولَ اللَّهِ قَالَ " فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ . وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ " .

Reference : Sahih Muslim 2961 a
In-book reference : Book 55, Hadith 9
USC-MSA web (English) reference : Book 42, Hadith 7065
(deprecated numbering scheme)

This hadith has been narrated on the authority of Zuhri as reported by Yunus with a slight variation of wording.
حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ، بْنِ سَعْدٍ حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، كِلاَهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ وَمِثْلِ حَدِيثِهِ غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ " وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ " .

Reference : Sahih Muslim 2961 b
In-book reference : Book 55, Hadith 10
USC-MSA web (English) reference : Book 42, Hadith 7066
(deprecated numbering scheme)

'Abdullah b. 'Amr b. al-As reported that Allah's Messenger (ﷺ) said:

How would you be,0 people. when Persia and Rome would be conquered for you? 'Abd at-Rahman b Auf said: We would say as Allah has commanded us and we would express our gratitude to Allah Thereupon Allah's Messenger (ﷺ) said: Nothing else besides it? You would (in fact) vie with one another, then you would feel jealous. then your relations would be estranged and then you will bear enmity against one another. or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others.
حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ، الْحَارِثِ أَنَّ بَكْرَ بْنَ سَوَادَةَ، حَدَّثَهُ أَنَّ يَزِيدَ بْنَ رَبَاحٍ - هُوَ أَبُو فِرَاسٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ - حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ " إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ أَىُّ قَوْمٍ أَنْتُمْ " . قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ نَقُولُ كَمَا أَمَرَنَا اللَّهُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَوْ غَيْرَ ذَلِكَ تَتَنَافَسُونَ ثُمَّ تَتَحَاسَدُونَ ثُمَّ تَتَدَابَرُونَ ثُمَّ تَتَبَاغَضُونَ أَوْ نَحْوَ ذَلِكَ ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ فَتَجْعَلُونَ بَعْضَهُمْ عَلَى رِقَابِ بَعْضٍ " .

Reference : Sahih Muslim 2962
In-book reference : Book 55, Hadith 11
USC-MSA web (English) reference : Book 42, Hadith 7067
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) said:

When one of you looks at one who stands at a higher level than you in regard to wealth and physical structure he should also see one who stands at a lower level than you in regard to these things (in which he stands) at a higher level (as compared to him).
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ قُتَيْبَةُ حَدَّثَنَا وَقَالَ، يَحْيَى أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ " .

Reference : Sahih Muslim 2963 a
In-book reference : Book 55, Hadith 12
USC-MSA web (English) reference : Book 42, Hadith 7068
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ سَوَاءً .

Reference : Sahih Muslim 2963 b
In-book reference : Book 55, Hadith 13
USC-MSA web (English) reference : Book 42, Hadith 7069
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for this would make the favours (conferred upon you by Allah) insignificant (in your eyes). Abu Mu'awiya said: Upon you.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلاَ تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لاَ تَزْدَرُوا نِعْمَةَ اللَّهِ " . قَالَ أَبُو مُعَاوِيَةَ " عَلَيْكُمْ " .

Reference : Sahih Muslim 2963 c
In-book reference : Book 55, Hadith 14
USC-MSA web (English) reference : Book 42, Hadith 7070
(deprecated numbering scheme)

Abu Huraira, narrated that he beard Allah's Messenger (ﷺ) as saying:

There were three persons in Bani Isra'il, one suffering from leprosy, the other bald-headed and the third one blind. Allah decided to test them. So He sent an angel who came to one who was suffering from leprosy and said: Which thing do you like most? He said: Beautiful colour and fine skin and removal of that which makes me detestable in the eye of people. He wiped him and his illness was no more and he was conferred upon beautiful colour and beautiful skin. He (the angel) again said: Which property do you like most? He said: Camels, or he said: The cow the narrator is, however, doubtful about it, but (out of the persons) suffering from leprosy or baldness one of them definitely said: The came]. And the other one said: Cow. And he (one who demanded came]) was bestowed upon a she-camel, in an advanced stage of pregnancy, and while giving he said: May Allah bless you in this I Then he came to the bald-headed person and said: Which thing do you like most? He said: Beautiful hair and that (this baldness) may be removed from me because of which people hate me He wiped his body and his illness was removed and he was bestowed upon beautiful hair, and the angel said: Which wealth do you like most? He said: The cow. And he was given a pregnant cow and while handing it over to him he (the angel) said: May Allah bless you in this I Then he came to the blind man and he said: Which thing do you like most? He said: Allah should restore my eyesight so that I should be able to see people with the help of that. He wiped his body and Allah restored to him his eyesight, and he (the angel) also said: Which wealth do you like most? He said. The flock of sheep. And he was given a pregnant goat and that gave birth to young ones and it so happened that one valley abounded in camels and the other one in goats and the third one in sheep. He then came to one suffering from leprosy in his (old) form and shape and he said: I am a poor person and my provision has run short in my journey and there is none to take me to my destination except with the help of Allah and your favour. I beg of you in His name Who gave you fine colour and fine skin, and the camel in the shape of wealth (to confer upon me) a camel which should carry me in my journey. He said: I have many responsibilities to discharge. Thereupon he said: I perceive as if I recognise you. Were you not suffering from

leprosy whom people hated and you were a destitude and Allah conferred upon you (wealth) He said: I have inherited this property from my forefathers. Thereupon he said: If you are a liar may Allah change you to that very position in which you had been. He then came to the one who was bald-headed in his (old) form and said to him the same what he had said to him (one suffering from leprosy) and he gave him the same reply as he had given him and he said: If you 'are a liar, may Allah turn you to your previous position in which you had been. And then he came to the blind man in his (old) form and shape and he said: I am a destitute person and a wayfarer. My provision have ran short and today there is no way to reach the destination but with the help of Allah and then with your help and I beg of you in the (name) of One Who restored your eyesight and gave you the flock of sheep to give me a sheep by which I should be able to make my provisions for the journey. He said: I was blind and Allah restored to me my eyesight; you take whatever you like and leave whatever you like. By Allah. I shall not stand in your way today for what you take in the name of God. Thereupon, he said: You keep with you what you have (in your possession). The fact is that you three were put to test and Allah is well pleased with you and He is annoyed with your companions.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ ثَلاَثَةً فِي بَنِي إِسْرَائِيلَ أَبْرَصَ وَأَقْرَعَ وَأَعْمَى فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا فَأَتَى الأَبْرَصَ فَقَالَ أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ قَالَ لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذِرَنِي النَّاسُ . قَالَ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ وَأُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا قَالَ فَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الإِبِلُ - أَوْ قَالَ الْبَقَرُ شَكَّ إِسْحَاقُ - إِلاَّ أَنَّ الأَبْرَصَ أَوِ الأَقْرَعَ قَالَ أَحَدُهُمَا الإِبِلُ وَقَالَ الآخَرُ الْبَقَرُ - قَالَ فَأُعْطِيَ نَاقَةً عُشَرَاءَ فَقَالَ بَارَكَ اللَّهُ لَكَ فِيهَا - قَالَ - فَأَتَى الأَقْرَعَ فَقَالَ أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ قَالَ شَعَرٌ حَسَنٌ وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَذِرَنِي النَّاسُ . قَالَ فَمَسَحَهُ فَذَهَبَ عَنْهُ وَأُعْطِيَ شَعَرًا حَسَنًا - قَالَ - فَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْبَقَرُ . فَأُعْطِيَ بَقَرَةً حَامِلاً فَقَالَ بَارَكَ اللَّهُ لَكَ فِيهَا - قَالَ - فَأَتَى الأَعْمَى فَقَالَ أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ قَالَ أَنْ يَرُدَّ اللَّهُ إِلَىَّ بَصَرِي فَأُبْصِرَ بِهِ النَّاسَ - قَالَ - فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ . قَالَ فَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ قَالَ الْغَنَمُ . فَأُعْطِيَ شَاةً وَالِدًا فَأُنْتِجَ هَذَانِ وَوَلَّدَ هَذَا - قَالَ - فَكَانَ لِهَذَا وَادٍ مِنَ الإِبِلِ وَلِهَذَا وَادٍ مِنَ الْبَقَرِ وَلِهَذَا وَادٍ مِنَ الْغَنَمِ . قَالَ ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ رَجُلٌ مِسْكِينٌ قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي فَلاَ بَلاَغَ لِيَ الْيَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي . فَقَالَ الْحُقُوقُ كَثِيرَةٌ . فَقَالَ لَهُ كَأَنِّي أَعْرِفُكَ أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ اللَّهُ فَقَالَ إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ . فَقَالَ إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ . قَالَ وَأَتَى الأَقْرَعَ فِي صُورَتِهِ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَى هَذَا فَقَالَ إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتَ . قَالَ وَأَتَى الأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي فَلاَ بَلاَغَ لِيَ الْيَوْمَ إِلاَّ بِاللَّهِ ثُمَّ بِكَ أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي فَقَالَ قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ إِلَىَّ بَصَرِي فَخُذْ مَا شِئْتَ وَدَعْ مَا شِئْتَ فَوَاللَّهِ لاَ أَجْهَدُكَ الْيَوْمَ شَيْئًا أَخَذْتَهُ لِلَّهِ فَقَالَ أَمْسِكْ مَالَكَ فَإِنَّمَا ابْتُلِيتُمْ فَقَدْ رُضِيَ عَنْكَ وَسُخِطَ عَلَى صَاحِبَيْكَ .

Reference : Sahih Muslim 2964
In-book reference : Book 55, Hadith 15
USC-MSA web (English) reference : Book 42, Hadith 7071
(deprecated numbering scheme)

It is reported on the authority of Amir b. Sa'd that Sa'd b. Abi Waqqas was in the fold of his camels that his son 'Umar came to him. When Sa'd saw him he said:

I seek refuge with Allah from the mischief of this rider. And as he got down he said to him: You are busy with your camels and your sheep and you have abandoned people who are contending with one another for kingdom. Sa'd struck his chest and said: Keep quite. I heard Allah's Messenger (ﷺ) as saying: Allah loves the servant who is God-conscious and is free from want and is hidden (from the view of people).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، - وَاللَّفْظُ لإِسْحَاقَ - قَالَ عَبَّاسٌ حَدَّثَنَا وَقَالَ، إِسْحَاقُ أَخْبَرَنَا - أَبُو بَكْرٍ الْحَنَفِيُّ، حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ، حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، قَالَ كَانَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي إِبِلِهِ فَجَاءَهُ ابْنُهُ عُمَرُ فَلَمَّا رَآهُ سَعْدٌ قَالَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّاكِبِ فَنَزَلَ فَقَالَ لَهُ أَنَزَلْتَ فِي إِبِلِكَ وَغَنَمِكَ وَتَرَكْتَ النَّاسَ يَتَنَازَعُونَ الْمُلْكَ بَيْنَهُمْ فَضَرَبَ سَعْدٌ فِي صَدْرِهِ فَقَالَ اسْكُتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ " .

Reference : Sahih Muslim 2965
In-book reference : Book 55, Hadith 16
USC-MSA web (English) reference : Book 42, Hadith 7072
(deprecated numbering scheme)

Sa'd b. Abu Waqqas is reported to have, said:

By Allah, I am the first person amongst the Arabs to throw an arrow in the cause of Allah and we used to go with Allah's Messenger (ﷺ) and there was no food for us to eat but only the leaves of hubla and samur trees (they are wild trees) and as a result thereof one amongst us would relieve himself as does the goat. (How strange it is) that now the people of Banu Asad (the progeny of Zubair) instruct me in religion and try to impose punishment upon me (in regard to it). If it is so (that I am so ignorant of religion), then indeed, I am undone and my deeds have been lost. Ibn Numair, however, did not make a mention of the word (idhan) thus? (in his narration).

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، قَالَ سَمِعْتُ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ سَعْدٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَابْنُ، بِشْرٍ قَالاَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ وَاللَّهِ إِنِّي لأَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا لَنَا طَعَامٌ نَأْكُلُهُ إِلاَّ وَرَقُ الْحُبْلَةِ وَهَذَا السَّمُرُ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الدِّينِ لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي وَلَمْ يَقُلِ ابْنُ نُمَيْرٍ إِذًا .

Reference : Sahih Muslim 2966 a
In-book reference : Book 55, Hadith 17
USC-MSA web (English) reference : Book 42, Hadith 7073
(deprecated numbering scheme)

This hadith has been narrated on the authority of Isma'il b. Khalid with the same chain of transmitters and the words are:

" One amongst us would relieve himself as the goats do without anything mixing with its excrement."

وَحَدَّثَنَاهُ يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الإِسْنَادِ وَقَالَ حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الْعَنْزُ مَا يَخْلِطُهُ بِشَىْءٍ .

Reference : Sahih Muslim 2966 b
In-book reference : Book 55, Hadith 18
USC-MSA web (English) reference : Book 42, Hadith 7074
(deprecated numbering scheme)

'Umair al-'Adawi reported:

'Utba b. Ghazwan delivered us a sermon and he praised Allah and lauded Him, then said: Now coming to the point, verily the world has been given the news of its end and that too quite early. Nothing would be left out of it but only water left in the utensil which its owner leaves, and you are going to shift to an abode which knows no end, and you should shift with the good before you, for we have been told that a stone would be thrown at one side of the Hell and it would go down even for seventy years but would not be able to reach its bottom. By Allah, it would be fully packed. Do you find it something strange, and it has been mentioned that there yawns a distance which one would be able to cover in forty years from one end to another of Paradise, and a day would come when it would be fully packed and you must be knowing that I was the seventh amongst seven who had been with Allah's Messenger (ﷺ) and we had nothing to eat but the leaves of the tree until the corners of the mouth were injured. We found a sheet which we tore in two and divided between myself and Sa'd b. Malik. I made the lower garment with halt of it and so did Sa'd make the lower garment with half of it and today there is none amongst us who has not become the governor of a city from amongst the cities (of the Islamic Commonwealth) and I seek refuge with Allah that I should consider myself great whereas I am insignificant in the eye of Allah. Prophethood does not remain for ever and its impact fades with the result that it changes eventually into kingship, and you would soon come to know and experience those rulers who would come after us and see (how far they are from religion).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ، عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ، قَالَ خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ وَوَلَّتْ حَذَّاءَ وَلَمْ يَبْقَ مِنْهَا إِلاَّ صُبَابَةٌ كَصُبَابَةِ الإِنَاءِ يَتَصَابُّهَا صَاحِبُهَا وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لاَ زَوَالَ لَهَا فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَامًا لاَ يُدْرِكُ لَهَا قَعْرًا وَوَاللَّهِ لَتُمْلأَنَّ أَفَعَجِبْتُمْ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيظٌ مِنَ الزِّحَامِ وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الشَّجَرِ حَتَّى قَرِحَتْ أَشْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ فَاتَّزَرْتُ بِنِصْفِهَا وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلاَّ أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الأَمْصَارِ وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلاَّ تَنَاسَخَتْ حَتَّى يَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا فَسَتَخْبُرُونَ وَتُجَرِّبُونَ الأُمَرَاءَ بَعْدَنَا .

Reference	: Sahih Muslim 2967 a
In-book reference	: Book 55, Hadith 19
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7075

Khalid b. 'Umair reported and he had seen the pre-Islamic days also, that 'Uqba b. Ghazwan delivered this address and he was the governor of Basra. The rest of the hadith is the same as transmitted by Shaiban.

وَحَدَّثَنِي إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا حُمَيْدُ بْنُ، هِلاَلٍ عَنْ خَالِدِ بْنِ عُمَيْرٍ، وَقَدْ أَدْرَكَ الْجَاهِلِيَّةَ قَالَ خَطَبَ عُتْبَةُ بْنُ غَزْوَانَ وَكَانَ أَمِيرًا عَلَى الْبَصْرَةِ . فَذَكَرَ نَحْوَ حَدِيثِ شَيْبَانَ .

Reference	: Sahih Muslim 2967 b
In-book reference	: Book 55, Hadith 20
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7076

Khalid b. Umair reported:

I heard Uqba b. Ghazwan as saving: I found myself as the seventh amongst the seven who had been along with Allah's Messenger (ﷺ). We had nothing to eat but the leaves of hubla (a wild tree) until the corners of our mouths were injured.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا وَكِيعٌ، عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ حُمَيْدِ، بْنِ هِلاَلٍ عَنْ خَالِدِ بْنِ عُمَيْرٍ، قَالَ سَمِعْتُ عُتْبَةَ بْنَ غَزْوَانَ، يَقُولُ لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا طَعَامُنَا إِلاَّ وَرَقُ الْحُبْلَةِ حَتَّى قَرِحَتْ أَشْدَاقُنَا .

Reference : Sahih Muslim 2967 c
In-book reference : Book 55, Hadith 21
USC-MSA web (English) reference : Book 42, Hadith 7077
(deprecated numbering scheme)

Abu Huraira reported that they (the Companions of the Holy Prophet) said:

Allah's Messenger, will we be able to see our Lord on the Day of Judgment? He said: Do you feel any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only so much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: O, so and so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects? He would say: Yes. And then it would be said: Did you not think that you would meet Us? And he would say: No. Thereupon He (Allah) would say: Well, We forget you as you forgot Us. Then the second person would be brought for judgment. (And Allah would) say: 0, so and so. did We not honour you and make you the chief and make you pair and subdue for you horses and camels and afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting Us? And he would say: No. And then He (Allah) would say: Well, I forget you today as you forgot Us. Then the third -one would be brought and He (Allah) would say to him as He said before. And he (the third person) would say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would be able to do. And He (Allah) would say: Well, We will bring our witnesses to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, to his flesh and to his bones to speak and his thighs. flesh and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself and he would be a hypocrite and Allah would be annoyed with him.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ " . قَالُوا لاَ . قَالَ " فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ " . قَالُوا لاَ . قَالَ " فَوَالَّذِي نَفْسِي بِيَدِهِ لاَ تُضَارُّونَ فِي رُؤْيَةِ رَبِّكُمْ إِلاَّ كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا - قَالَ - فَيَلْقَى الْعَبْدَ فَيَقُولُ أَىْ فُلْ أَلَمْ أُكْرِمْكَ وَأُسَوِّدْكَ وَأُزَوِّجْكَ وَأُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ فَيَقُولُ بَلَى . قَالَ فَيَقُولُ أَفَظَنَنْتَ أَنَّكَ مُلاَقِيَّ فَيَقُولُ لاَ . فَيَقُولُ فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي . ثُمَّ يَلْقَى الثَّانِيَ فَيَقُولُ أَىْ فُلْ أَلَمْ أُكْرِمْكَ وَأُسَوِّدْكَ وَأُزَوِّجْكَ وَأُسَخِّرْ لَكَ الْخَيْلَ وَالإِبِلَ وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ فَيَقُولُ بَلَى أَىْ رَبِّ . فَيَقُولُ أَفَظَنَنْتَ أَنَّكَ مُلاَقِيَّ فَيَقُولُ لاَ . فَيَقُولُ فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي . ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ يَا رَبِّ آمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ . وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ فَيَقُولُ هَا هُنَا إِذًا - قَالَ - ثُمَّ يُقَالُ لَهُ الآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ . وَيَتَفَكَّرُ فِي نَفْسِهِ مَنْ ذَا الَّذِي يَشْهَدُ عَلَىَّ

فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِفَخِذِهِ وَلَحْمِهِ وَعِظَامِهِ انْطِقِي فَتَنْطِقُ فَخِذُهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ وَذَلِكَ لِيُعْذِرَ مِنْ نَفْسِهِ . وَذَلِكَ الْمُنَافِقُ وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ " .

Reference : Sahih Muslim 2968
In-book reference : Book 55, Hadith 22
USC-MSA web (English) reference : Book 42, Hadith 7078
(deprecated numbering scheme)

Anas b. Malik reported:

We were in the company of Allah's Messenger (way peace be upon him) that he smiled and said: Do you know why I laughed? We said: Allah and His Messenger, know best. Thereupon he said: It was because of the (fact that there came to my mind the) talk which the servant would have with his Lord. (on the Day of judgment). He would say: My Lord, have you not guaranteed me protection against injustice? He would say: Yes. Then the servant would say: I do not deem valid any witness against me but my own self, and He would say: Well, enough would he the witness of your self against you and that of the two angels who had been appointed to record your deeds. Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, he would say (to the bands and feet): Be away, let there be curse of Allah upon you. It was for your safety that I contended.

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللَّهِ الأَشْجَعِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُبَيْدٍ الْمُكْتِبِ، عَنْ فُضَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَضَحِكَ فَقَالَ " هَلْ تَدْرُونَ مِمَّ أَضْحَكُ " . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ قَالَ يَقُولُ بَلَى . قَالَ فَيَقُولُ فَإِنِّي لاَ أُجِيزُ عَلَى نَفْسِي إِلاَّ شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكِرَامِ الْكَاتِبِينَ شُهُودًا - قَالَ - فَيُخْتَمُ عَلَى فِيهِ فَيُقَالُ لأَرْكَانِهِ انْطِقِي . قَالَ فَتَنْطِقُ بِأَعْمَالِهِ - قَالَ - ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلاَمِ - قَالَ - فَيَقُولُ بُعْدًا لَكُنَّ وَسُحْقًا . فَعَنْكُنَّ كُنْتُ أُنَاضِلُ " .

Reference : Sahih Muslim 2969
In-book reference : Book 55, Hadith 23
USC-MSA web (English) reference : Book 42, Hadith 7079
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

O Allah, make for the family of Muhammad the provision which is a bare subsistence.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا " .

Reference : Sahih Muslim 1055 b
In-book reference : Book 55, Hadith 24
USC-MSA web (English) reference : Book 42, Hadith 7080
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

0 Allah, provide for the, family of Muhammad their subsistence, and in the narration transmitted on the authority of 'Amr (the words are):" O Allah, provide us subsistence"

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا " . وَفِي رِوَايَةِ عَمْرٍو " اللَّهُمَّ ارْزُقْ " .

Reference : Sahih Muslim 1055 c
In-book reference : Book 55, Hadith 25
USC-MSA web (English) reference : Book 42, Hadith 7081
(deprecated numbering scheme)

'Umara b. al-Qa'qa' reported this hadith with the same chain of transmitters but instead of the word" qut" (bare subsistence) there has been used the word" Kafaf" (adequate means to meet the needs).

وَحَدَّثَنَاهُ أَبُو سَعِيدٍ الأَشَجُّ، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ سَمِعْتُ الأَعْمَشَ، ذَكَرَ عَنْ عُمَارَةَ، بْنِ الْقَعْقَاعِ بِهَذَا الإِسْنَادِ وَقَالَ " كَفَافًا " .

Reference : Sahih Muslim 1055 d
In-book reference : Book 55, Hadith 26
USC-MSA web (English) reference : Book 42, Hadith 7082
(deprecated numbering scheme)

'A'isha reported:

Never had the family of Muhammad (ﷺ) eaten to the fill since their, arrival in Medina with the bread of wheat for three successive nights until his (Holy Prophet's) death.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ، زُهَيْرٌ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مُنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ بُرٍّ ثَلاَثَ لَيَالٍ تِبَاعًا حَتَّى قُبِضَ .

Reference : Sahih Muslim 2970 a
In-book reference : Book 55, Hadith 27
USC-MSA web (English) reference : Book 42, Hadith 7083
(deprecated numbering scheme)

'A'isha reported Allah's Messenger (ﷺ) as saying:

Never did Allah's Messenger (ﷺ) eat to his fill the bread of wheat for three successive days until he had run the course of his life.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ رَسُولُ اللَّهِ صلى الله عليه وسلم ثَلاَثَةَ أَيَّامٍ تِبَاعًا مِنْ خُبْزِ بُرٍّ حَتَّى مَضَى لِسَبِيلِهِ .

Reference : Sahih Muslim 2970 b
In-book reference : Book 55, Hadith 28
USC-MSA web (English) reference : Book 42, Hadith 7084
(deprecated numbering scheme)

'A'isha reported:

Never did the family of Muhammad (ﷺ) eat to the fill the bread of barley for two successive days until Allah's Messenger (ﷺ) died.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يُحَدِّثُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏

Reference : Sahih Muslim 2970 c
In-book reference : Book 55, Hadith 29
USC-MSA web (English) reference : Book 42, Hadith 7085
(deprecated numbering scheme)

'A'isha reported:

Never could the family of Muhammad (ﷺ) (afford to eat to the fill) the bread of wheat beyond three days (successively).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ خُبْزِ بُرٍّ فَوْقَ ثَلاَثٍ ‏.‏

Reference : Sahih Muslim 2970 d
In-book reference : Book 55, Hadith 30
USC-MSA web (English) reference : Book 42, Hadith 7086
(deprecated numbering scheme)

'A'isha reported:

Never could the family of Muhammad (may peace. be upon him) (afford to eat) the bread of wheat for three (successive days) until he ran the course of his life.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ قَالَتْ عَائِشَةُ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ خُبْزِ الْبُرِّ ثَلاَثًا حَتَّى مَضَى لِسَبِيلِهِ ‏.‏

Reference : Sahih Muslim 2970 e
In-book reference : Book 55, Hadith 31
USC-MSA web (English) reference : Book 42, Hadith 7087
(deprecated numbering scheme)

'A'isha reported:

Never could the family of Muhammad (ﷺ) (afford to eat) the bread of wheat for two days successively. Even (out of these two days) one (was such wherein he could get) only a date.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ هِلاَلِ بْنِ حُمَيْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم يَوْمَيْنِ مِنْ خُبْزِ بُرٍّ إِلاَّ وَأَحَدُهُمَا تَمْرٌ ‏.‏

Reference : Sahih Muslim 2971
In-book reference : Book 55, Hadith 32
USC-MSA web (English) reference : Book 42, Hadith 7088
(deprecated numbering scheme)

'A'isha reported:

We the family of Muhammad (ﷺ) used to spend (the whole) month in which we (did not need to) kindle the fire as (we had nothing to cook) ; we had only dates and water (to fill our bellies).

حَدَّثَنَا عَمْرٌو النَّاقِدُ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، قَالَ وَيَحْيَى بْنُ يَمَانٍ حَدَّثَنَا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ إِنْ كُنَّا آلَ مُحَمَّدٍ صلى الله عليه وسلم لَنَمْكُثُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ إِنْ هُوَ إِلاَّ التَّمْرُ وَالْمَاءُ .

Reference : Sahih Muslim 2972 a
In-book reference : Book 55, Hadith 33
USC-MSA web (English) reference : Book 42, Hadith 7089
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters (and the words are):

" We used to spend-" And he did not make a mention of the family of Muhammad (ﷺ), and Abu Kuraib made this addition to his hadith which was transmitted on the authority of Ibn Numair (and the words are):" But this that there was brought to us some meat."

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الإِسْنَادِ إِنْ كُنَّا لَنَمْكُثُ . وَلَمْ يَذْكُرْ آلَ مُحَمَّدٍ . وَزَادَ أَبُو كُرَيْبٍ فِي حَدِيثِهِ عَنِ ابْنِ نُمَيْرٍ إِلاَّ أَنْ يَأْتِيَنَا اللُّحَيْمُ .

Reference : Sahih Muslim 2972 b
In-book reference : Book 55, Hadith 34
USC-MSA web (English) reference : Book 42, Hadith 7090
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (way peace be upon him) died (in such a state) that there had been nothing in my wooden tub which a living being could afford to eat but a handful of barley therein. I had been eating out of that for a fairly long duration when I thought of measuring it and it was almost finished.

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ بْنِ كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَا فِي رَفِّي مِنْ شَىْءٍ يَأْكُلُهُ ذُو كَبِدٍ إِلاَّ شَطْرُ شَعِيرٍ فِي رَفٍّ لِي فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَىَّ فَكِلْتُهُ فَفَنِيَ .

Reference : Sahih Muslim 2973
In-book reference : Book 55, Hadith 35
USC-MSA web (English) reference : Book 42, Hadith 7091
(deprecated numbering scheme)

'A'isha used to say to 'Urwa:

Son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i. e. three moons in two months, and fire was not kindled in the house of Allah's Messenger (ﷺ). I ('Urwa) said: Auntie, then what were your means of sustenance? She said: Dates and water. But it (so happened) that Allah's Messenger (ﷺ) had some Ansar as his neighbours and they had milch animals and they used to send to Allah's Messenger (ﷺ) some milk of their (animals) and he served that to us.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ، رُومَانَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَقُولُ وَاللَّهِ يَا ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ ثُمَّ الْهِلاَلِ ثُمَّ الْهِلاَلِ ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ اللَّهِ صلى الله عليه وسلم نَارٌ - قَالَ - قُلْتُ يَا خَالَةُ فَمَا كَانَ يُعَيِّشُكُمْ قَالَتِ الأَسْوَدَانِ التَّمْرُ وَالْمَاءُ إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم جِيرَانٌ مِنَ الأَنْصَارِ وَكَانَتْ لَهُمْ مَنَائِحُ فَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَلْبَانِهَا فَيَسْقِينَاهُ .

Reference : Sahih Muslim 2972 c

In-book reference : Book 55, Hadith 36
USC-MSA web (English) reference : Book 42, Hadith 7092
(deprecated numbering scheme)

'Urwa b. Zubair reported on the authority of 'A'isha, the wife of Allah's Apostle (ﷺ), that she said:

Allah's Messenger (ﷺ) died (in a state) that it never happened that he could eat to his fill the bread with olive oil twice during a day.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ، بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ ح وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو صَخْرٍ، عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَقَدْ مَاتَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَمَا شَبِعَ مِنْ خُبْزٍ وَزَيْتٍ فِي يَوْمٍ وَاحِدٍ مَرَّتَيْنِ ‏.‏

Reference : Sahih Muslim 2974
In-book reference : Book 55, Hadith 37
USC-MSA web (English) reference : Book 42, Hadith 7093
(deprecated numbering scheme)

'A'isha reported this hadith through other chains of transmitters also (and the words are) that Allah's Messenger (ﷺ) died (in a state) when the people could afford to eat only the dates and water.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَكِّيُّ الْعَطَّارُ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، ح وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، حَدَّثَنِي مَنْصُورُ، بْنُ عَبْدِ الرَّحْمَنِ الْحَجَبِيُّ عَنْ أُمِّهِ، صَفِيَّةَ عَنْ عَائِشَةَ، قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ شَبِعَ النَّاسُ مِنَ الأَسْوَدَيْنِ التَّمْرِ وَالْمَاءِ ‏.‏

Reference : Sahih Muslim 2975 a
In-book reference : Book 55, Hadith 38
USC-MSA web (English) reference : Book 42, Hadith 7094
(deprecated numbering scheme)

'A'isha reported that Allah's Messenger (ﷺ) had died in a state that they could afford to eat two things only:

water and dates.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ شَبِعْنَا مِنَ الأَسْوَدَيْنِ الْمَاءِ وَالتَّمْرِ ‏.‏

Reference : Sahih Muslim 2975 b
In-book reference : Book 55, Hadith 39
USC-MSA web (English) reference : Book 42, Hadith 7095
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Sufyan and the words are:

" We could not afford to eat to the fill even dates and water."

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا الأَشْجَعِيُّ، ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أَحْمَدَ، كِلاَهُمَا عَنْ سُفْيَانَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِهِمَا عَنْ سُفْيَانَ وَمَا شَبِعْنَا مِنَ الأَسْوَدَيْنِ ‏.‏

Reference : Sahih Muslim 2975 c
In-book reference : Book 55, Hadith 40
USC-MSA web (English) reference : Book 42, Hadith 7096
(deprecated numbering scheme)

Abu Huraira reported:

By Him in Whose Hand is my life and Ibn 'Abbad also said: By One in Whose hand is the life of Abu Huraira, Allah's Messenger (ﷺ) could not afford to provide adequate food to his family which could (fill their bellies) with bread and wheat for three days successively until he left the world.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا مَرْوَانُ، - يَعْنِيَانِ الْفَزَارِيَّ - عَنْ يَزِيدَ، - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ وَالَّذِي نَفْسِي بِيَدِهِ - وَقَالَ ابْنُ عَبَّادٍ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ - مَا أَشْبَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَهْلَهُ ثَلاَثَةَ أَيَّامٍ تِبَاعًا مِنْ خُبْزِ حِنْطَةٍ حَتَّى فَارَقَ الدُّنْيَا ‏.‏

Reference : Sahih Muslim 2976 a
In-book reference : Book 55, Hadith 41
USC-MSA web (English) reference : Book 42, Hadith 7097
(deprecated numbering scheme)

Abu Hazim reported:

I saw Abu Huraira point with his finger many a time and saying: By One in Whose Hand is the life of Abu Huraira, Allah's Apostle (ﷺ) could not eat to his fill and provide his family bread of wheat beyond three days successively until he left the world.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، حَدَّثَنِي أَبُو حَازِمٍ قَالَ رَأَيْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِإِصْبَعِهِ مِرَارًا يَقُولُ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ مَا شَبِعَ نَبِيُّ اللَّهِ صلى الله عليه وسلم وَأَهْلُهُ ثَلاَثَةَ أَيَّامٍ تِبَاعًا مِنْ خُبْزِ حِنْطَةٍ حَتَّى فَارَقَ الدُّنْيَا ‏.‏

Reference : Sahih Muslim 2976 b
In-book reference : Book 55, Hadith 42
USC-MSA web (English) reference : Book 42, Hadith 7098
(deprecated numbering scheme)

Nu'man b. Bashir said:

Don't you eat and drink according to your heart's desire, whereas I saw that your Prophet (ﷺ) (at times) could not find even an inferior quality of the dates with which he could fill his belly? Qutaiba, however, did not make a mention of It.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالاَ حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكٍ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صلى الله عليه وسلم وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ ‏.‏ وَقُتَيْبَةُ لَمْ يَذْكُرْ بِهِ ‏.‏

Reference : Sahih Muslim 2977 a
In-book reference : Book 55, Hadith 43
USC-MSA web (English) reference : Book 42, Hadith 7099
(deprecated numbering scheme)

This hadith has been narrated on the authority of Simak with the same chain of transmitters, with this addition of words:

" You are not satisfied with the qualities of dates and butter."

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا الْمُلاَئِيُّ، حَدَّثَنَا إِسْرَائِيلُ، كِلاَهُمَا عَنْ سِمَاكٍ، بِهَذَا الإِسْنَادِ ‏.‏ نَحْوَهُ وَزَادَ فِي حَدِيثِ زُهَيْرٍ وَمَا تَرْضَوْنَ دُونَ أَلْوَانِ التَّمْرِ وَالزُّبْدِ ‏.‏

Reference : Sahih Muslim 2977 b
In-book reference : Book 55, Hadith 44

USC-MSA web (English) reference : Book 42, Hadith 7100
(deprecated numbering scheme)

Simak b. Barb reported:

I heard Nu'man deliver an address in which he said that (Hadrat) Umar made a mention of what had fallen to the lot of people out of the material world and he said: I saw Allah's Messenger (ﷺ) spend the whole day being upset because of hunger and he could not get even an interior quality of dates with which he could fill his belly.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ، بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ سَمِعْتُ النُّعْمَانَ، يَخْطُبُ قَالَ ذَكَرَ عُمَرُ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا فَقَالَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَظَلُّ الْيَوْمَ يَلْتَوِي مَا يَجِدُ دَقَلاً يَمْلأُ بِهِ بَطْنَهُ ‏.‏

Reference : Sahih Muslim 2978
In-book reference : Book 55, Hadith 45
USC-MSA web (English) reference : Book 42, Hadith 7101
(deprecated numbering scheme)

'Abd al-Rahman al-Hubuli reported:

I heard that a person asked 'Abdullah b. 'Amr b. 'As and heard him saying: Are we not amongst the destitute of the emigrants? Abdullah said to him: Have you a spouse with whom you live? He said: Yes. Abdullah asked: Do you not have a home in which you reside? The man replied "Yes." Abdullah said: Then you are amongst the rich. He said: I have a servant also. Thereupon he (Abdullah b. 'Amr b. 'As) said: Then you are amongst the kings. Abu 'Abd al-Rahman reported that three persons came to 'Abdullah b. Amr b. 'As while I was sitting with him and they said: By Allah, we have nothing with us either in the form of provision, riding animals or wealth. Thereupon he said to them: I am prepared to do whatever you like. If you come to us, we would give you what Allah would make available for you. and if you like I would make a mention of your case to the ruler, and if you like you can show patience also. for I have heard Allah's Messenger (ﷺ) as saying: The destitute amongst the emigrants would precede the rich emigrants by forty years in getting into Paradise on the Day of Resurrection. Thereupon they said: We then, show patience and do not ask for anything.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي أَبُو هَانِئٍ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، وَسَأَلَهُ، رَجُلٌ فَقَالَ أَلَسْنَا مِنْ فُقَرَاءِ الْمُهَاجِرِينَ فَقَالَ لَهُ عَبْدُ اللَّهِ أَلَكَ امْرَأَةٌ تَأْوِي إِلَيْهَا قَالَ نَعَمْ ‏.‏ قَالَ أَلَكَ مَسْكَنٌ تَسْكُنُهُ قَالَ نَعَمْ قَالَ فَأَنْتَ مِنَ الأَغْنِيَاءِ قَالَ فَإِنَّ لِي خَادِمًا قَالَ فَأَنْتَ مِنَ الْمُلُوكِ ‏.‏ قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَجَاءَ ثَلاَثَةُ نَفَرٍ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَأَنَا عِنْدَهُ فَقَالُوا يَا أَبَا مُحَمَّدٍ إِنَّا وَاللَّهِ مَا نَقْدِرُ عَلَى شَىْءٍ لاَ نَفَقَةٍ وَلاَ دَابَّةٍ وَلاَ مَتَاعٍ ‏.‏ فَقَالَ لَهُمْ مَا شِئْتُمْ إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللَّهُ لَكُمْ وَإِنْ شِئْتُمْ ذَكَرْنَا أَمْرَكُمْ لِلسُّلْطَانِ وَإِنْ شِئْتُمْ صَبَرْتُمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ ‏"‏ إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الأَغْنِيَاءَ يَوْمَ الْقِيَامَةِ إِلَى الْجَنَّةِ بِأَرْبَعِينَ خَرِيفًا ‏"‏ ‏.‏ قَالُوا فَإِنَّا نَصْبِرُ لاَ نَسْأَلُ شَيْئًا ‏.‏

Reference : Sahih Muslim 2979 a, b
In-book reference : Book 55, Hadith 46
USC-MSA web (English) reference : Book 42, Hadith 7102
(deprecated numbering scheme)

(1) Chapter: The Prohibition Of Entering Upon The People Of Al-Hijr (The Rocky Tract) Unless One Enters Weeping

(1) باب لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلاَّ أَنْ تَكُونُوا بَاكِينَ ‏.‏

'Abdullah b. Umar reported that Allah's Messenger (ﷺ) said in connection with the people of Hijr (Thamud):

Do not enter but weepingly (the habitations) of these people who bad been punished by (Allah), and in case you do not feel inclined to weep, then do not enter (these habitations) that you may not meet the same calamity as had fallen to their lot.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ، قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ، بْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَصْحَابِ الْحِجْرِ ‏"‏ لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ الْقَوْمِ الْمُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ ‏"‏ ‏.‏

Reference : Sahih Muslim 2980 a
In-book reference : Book 55, Hadith 47
USC-MSA web (English) reference : Book 42, Hadith 7103
(deprecated numbering scheme)

Ibn Shihab reported, and he had been talking about the stony abodes of Thamud, and he said:

Salim b. 'Abdullah reported that 'Abdullah b. Umar said: We were passing along with Allah's Messenger (ﷺ) through the habitations of Hijr, and Allah's Messenger (ﷺ) said: Do not enter but weepingly the habitations of these persons who committed tyranny among themselves, lest the same calamity should fall upon you as it fell upon them. He then urged his mount to proceed quickly and pass through that valley hurriedly.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، - وَهُوَ يَذْكُرُ الْحِجْرَ مَسَاكِنَ ثَمُودَ - قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ مَرَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى الْحِجْرِ فَقَالَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلاَّ أَنْ تَكُونُوا بَاكِينَ حَذَرًا أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ ‏"‏ ‏.‏ ثُمَّ زَجَرَ فَأَسْرَعَ حَتَّى خَلَّفَهَا ‏.‏

Reference : Sahih Muslim 2980 b
In-book reference : Book 55, Hadith 48
USC-MSA web (English) reference : Book 42, Hadith 7104
(deprecated numbering scheme)

Abdullah b. 'Umar reported that the people encamped along with Allah's Messenger (ﷺ) in the valley of Hijr, the habitations of Thamud, and they quenched their thirst from the wells thereof and kneaded the flour with it. Thereupon Allah's Messenger (ﷺ) commanded that the water collected for drinking should be spilt and the flour should be given to the camels and commanded them that the water for drinking should be taken from that well where the she-camel (of Hadrat Salih) used to come.

حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ، حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى الْحِجْرِ أَرْضِ ثَمُودَ فَاسْتَقَوْا مِنْ آبَارِهَا وَعَجَنُوا بِهِ الْعَجِينَ فَأَمَرَهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُهَرِيقُوا مَا اسْتَقَوْا وَيَعْلِفُوا الإِبِلَ الْعَجِينَ وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبِئْرِ الَّتِي كَانَتْ تَرِدُهَا النَّاقَةُ ‏.‏

Reference : Sahih Muslim 2981 a

In-book reference : Book 55, Hadith 49
USC-MSA web (English) reference : Book 42, Hadith 7105
(deprecated numbering scheme)

This hadith has been narrated on the authority of 'Abdullah with the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، حَدَّثَنِي عُبَيْدُ اللَّهِ، بِهَذَا الإِسْنَادِ . مِثْلَهُ غَيْرَ أَنَّهُ قَالَ فَاسْتَقَوْا مِنْ بِئَارِهَا وَاعْتَجَنُوا بِهِ .

Reference : Sahih Muslim 2981 b
In-book reference : Book 55, Hadith 50
USC-MSA web (English) reference : Book 42, Hadith 7106
(deprecated numbering scheme)

(2) Chapter: The Virtue Of Treating Widows, The Poor And Orphans Kindly

(2) باب الإِحْسَانِ إِلَى الأَرْمَلَةِ وَالْمِسْكِينِ وَالْيَتِيمِ

Abu Huraira reported that Allah's Messenger (ﷺ) said:

One who makes efforts (for earning to be spent) on a widow and the destitute is like a striver in the cause of Allah, and I think he also said: He is like one who constantly stands for prayer and observes fast without breaking it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - وَأَحْسِبُهُ قَالَ - وَكَالْقَائِمِ لاَ يَفْتُرُ وَكَالصَّائِمِ لاَ يُفْطِرُ " .

Reference : Sahih Muslim 2982
In-book reference : Book 55, Hadith 51
USC-MSA web (English) reference : Book 42, Hadith 7107
(deprecated numbering scheme)

Abu Huraira reported that Allah's Messenger (ﷺ) said:

One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى، حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، الدِّيلِيِّ قَالَ سَمِعْتُ أَبَا الْغَيْثِ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ " . وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَى .

Reference : Sahih Muslim 2983
In-book reference : Book 55, Hadith 52
USC-MSA web (English) reference : Book 42, Hadith 7108
(deprecated numbering scheme)

(3) Chapter: The Virtue Of Building Masajid

(3) باب فَضْلِ بِنَاءِ الْمَسَاجِدِ

Abdullah al-Khaulani reported that when Uthman b. 'Affan tried to rebuild the mosque of Allah's Messenger (ﷺ) the people began to talk about this. Uthman b. 'Affan said:

You discuss it very much whereas I have heard Allah's Messenger (ﷺ) as saying: He who builds a mosque-- and the narrator Bukair said: I think he also said: (for) seeking the pleasure of Allah- Allah would build (a similar house for him in Paradise). and in the narration of Harun (the words are):" A house for him in Paradise."

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى، قَالاَ حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، - وَهُوَ ابْنُ الْحَارِثِ - أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ، يَذْكُرُ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّكُمْ قَدْ أَكْثَرْتُمْ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ بَنَى مَسْجِدًا - قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ - يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ " . وَفِي رِوَايَةِ هَارُونَ " بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ " .

Reference : Sahih Muslim 533 c
In-book reference : Book 55, Hadith 53
USC-MSA web (English) reference : Book 42, Hadith 7109
(deprecated numbering scheme)

Mahmud b. Labid reported that 'Uthman b. 'Affan decided to rebuild the mosque (of Allah's Apostle in Medina) but the people did not like this idea and they wished that it should be preserved in the same (old) form. Thereupon he (Hadrat 'Uthman) said:

I heard Allah's Messenger (ﷺ) as saying: He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلاَهُمَا عَنِ الضَّحَّاكِ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، حَدَّثَنِي أَبِي، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ، أَرَادَ بِنَاءَ الْمَسْجِدِ فَكَرِهَ النَّاسُ ذَلِكَ وَأَحَبُّوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ " .

Reference : Sahih Muslim 533 d
In-book reference : Book 55, Hadith 54
USC-MSA web (English) reference : Book 42, Hadith 7110
(deprecated numbering scheme)

This hadith has been narrated on the authority of Ja'far with the same chain of transmitters with this variation (that the words are):

" Allah would build for him a house in Paradise."

وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، وَعَبْدُ الْمَلِكِ بْنُ، الصَّبَّاحِ كِلاَهُمَا عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّ فِي، حَدِيثِهِمَا " بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ " .

Reference : Sahih Muslim 533 e
In-book reference : Book 55, Hadith 55
USC-MSA web (English) reference : Book 42, Hadith 7111
(deprecated numbering scheme)

(4) Chapter: The Virtue Of Spending On The Poor And Wayfarers

(4) باب الصَّدَقَةِ فِي الْمَسَاكِينِ

Abu Huraira reported:

While a person was in the wilderness he heard a voice from the cloud (commanding it thus): Irrigate the garden of so and so. (After that the clouds slinked aside and poured water on a stony ground. It filled a channel amongst the channels of that land and that person followed that water and he found a person standing in the garden busy in changing the course of water with the help of a hatchet. He said to him: Servant of Allah, what is your name? he said: So and so. And it was that very name which he had heard from the clouds. and he said to him: Servant of Allah, why do you ask me my name? He said: I heard a voice from the clouds of which is the downpour, saying: Water the

garden of so and so, like your name. What do you do (for the favour) shown to you by Allah in this matter? He said: Now as you state so. I look what yield I get from it, and I give one-third as charity out of it and I and my children eat one-third of it and one-third I return to it as investment.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالاَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَا رَجُلٌ بِفَلاَةٍ مِنَ الأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ اسْقِ حَدِيقَةَ فُلاَنٍ . فَتَنَحَّى ذَلِكَ السَّحَابُ فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ فَتَتَبَّعَ الْمَاءَ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ مَا اسْمُكَ قَالَ فُلاَنٌ . لِلاِسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي فَقَالَ إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَاؤُهُ يَقُولُ اسْقِ حَدِيقَةَ فُلاَنٍ لاِسْمِكَ فَمَا تَصْنَعُ فِيهَا قَالَ أَمَّا إِذَا قُلْتَ هَذَا فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا فَأَتَصَدَّقُ بِثُلُثِهِ وَآكُلُ أَنَا وَعِيَالِي ثُلُثًا وَأَرُدُّ فِيهَا ثُلُثَهُ " .

Reference : Sahih Muslim 2984 a
In-book reference : Book 55, Hadith 56
USC-MSA web (English) reference : Book 42, Hadith 7112
(deprecated numbering scheme)

This hadith has been narrated on the authority of Wahb b. Kaisan with the same chain of transmitters but with this change that he said:

" I earmark one-third for the poor, the needy and the wayfarers."

وَحَدَّثَنَاهُ أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، أَخْبَرَنَا أَبُو دَاوُدَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، حَدَّثَنَا وَهْبُ بْنُ كَيْسَانَ، بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ " وَأَجْعَلُ ثُلُثَهُ فِي الْمَسَاكِينِ وَالسَّائِلِينَ وَابْنِ السَّبِيلِ " .

Reference : Sahih Muslim 2984 b
In-book reference : Book 55, Hadith 57
USC-MSA web (English) reference : Book 42, Hadith 7113
(deprecated numbering scheme)

(5) Chapter: The Prohibition On Showing Off

(5) باب مَنْ أَشْرَكَ فِي عَمَلِهِ غَيْرَ اللَّهِ

Abu Huraira reported Allah's Messenger (ﷺ) as stating that Allah the Most High and Exalted said:

I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ " .

Reference : Sahih Muslim 2985
In-book reference : Book 55, Hadith 58
USC-MSA web (English) reference : Book 42, Hadith 7114
(deprecated numbering scheme)

Ibn Abbas reported Allah's Messenger (ﷺ) as saying:

If anyone wants to have his deeds widely publicised, Allah will publicise (his humiliation). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of him.

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنِي أَبِي، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مُسْلِمٍ، الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ وَمَنْ رَاءَى رَاءَى اللَّهُ بِهِ " .

Reference : Sahih Muslim 2986
In-book reference : Book 55, Hadith 59
USC-MSA web (English) reference : Book 42, Hadith 7115
(deprecated numbering scheme)

Jundub reported Allah's Messenger (ﷺ) as saying:

He who wants to publicise (his deeds), Allah will publicise (his humility), and he who makes a hypocritical display (of his deeds), Allah will make a display of him.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ سَمِعْتُ جُنْدُبًا الْعَلَقِيَّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ يُسَمِّعْ يُسَمِّعِ اللَّهُ بِهِ وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ " .

Reference : Sahih Muslim 2987 a
In-book reference : Book 55, Hadith 60
USC-MSA web (English) reference : Book 42, Hadith 7116
(deprecated numbering scheme)

Sufyan reported this hadith with the same chain of transmitters and he made this addition:
" I did not hear anyone saying besides him that it was Allah's Messenger (ﷺ) who had said so."

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْمُلاَئِيُّ، حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ وَزَادَ وَلَمْ أَسْمَعْ أَحَدًا غَيْرَهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference : Sahih Muslim 2987 b
In-book reference : Book 55, Hadith 61
USC-MSA web (English) reference : Book 42, Hadith 7117
(deprecated numbering scheme)

Salama b. Kuhail reported:
I heard from Jundub but I did not hear him say like this:" I heard Allah's Messenger (way peace be upon him) as saying this."

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْوَلِيدِ بْنِ حَرْبٍ، - قَالَ سَعِيدٌ أَظُنُّهُ قَالَ ابْنُ الْحَارِثِ بْنِ أَبِي مُوسَى - قَالَ سَمِعْتُ سَلَمَةَ بْنَ كُهَيْلٍ، قَالَ سَمِعْتُ جُنْدُبًا، - وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم غَيْرَهُ - يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ بِمِثْلِ حَدِيثِ الثَّوْرِيِّ .

Reference : Sahih Muslim 2987 c
In-book reference : Book 55, Hadith 62
USC-MSA web (English) reference : Book 42, Hadith 7118
(deprecated numbering scheme)

Abu Sufyan reported like that as as-Saduq al-Amin al-Walid b. Harb narrated with the same chain of transmitters.

وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الصَّدُوقُ الأَمِينُ الْوَلِيدُ بْنُ حَرْبٍ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 2987 d

In-book reference : Book 55, Hadith 63
USC-MSA web (English) reference : Book 42, Hadith 7119
(deprecated numbering scheme)

(6) Chapter: Guarding The Tongue

(6) باب التَّكَلُّمِ بِالْكَلِمَةِ يَهْوِي بِهَا فِي النَّارِ

Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying:

The servant speaks words for which he is sent down to the Hell-Fire farther than the distance between the east and the west.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ، بْنِ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ يَنْزِلُ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ " .

Reference : Sahih Muslim 2988 a
In-book reference : Book 55, Hadith 64
USC-MSA web (English) reference : Book 42, Hadith 7120
(deprecated numbering scheme)

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The servant speaks words that he does not understand its repercussions but he sinks down in Hell-Fire farther than the distance between the east and the west.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ، الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ " .

Reference : Sahih Muslim 2988 b
In-book reference : Book 55, Hadith 65
USC-MSA web (English) reference : Book 42, Hadith 7121
(deprecated numbering scheme)

(7) Chapter: About The One Who Enjoins Good But Does Not Do It, And Forbids Evil But Does It

(7) باب عُقُوبَةِ مَنْ يَأْمُرُ بِالْمَعْرُوفِ وَلاَ يَفْعَلُهُ وَيَنْهَى عَنِ الْمُنْكَرِ وَيَفْعَلُهُ

Shaqiq reported that it was said to Usama b. Zaid:

Why don't you visit 'Uthman and talk to him? Thereupon he said: Do you think that I have not talked to him but that I have made you hear? By Allah. I have talked to him (about things) concerning me and him and I did not like to divulge those things about which I had to take the initiative and I do not say to my ruler:" You are the best among people," after I beard Allah's Messenger (ﷺ) as saying: A man will be brought on the Day of Resurrection and thrown in Hell-Fire and his intestines will pour forth in Hell and he will go round along with them, as an ass goes round the mill. stone. The denizens of Hell would gather round him and say: 0, so and so, what has happened to you? Were you not enjoining us to do what was reputable and forbid us to do what was disreputable? He will say: Of course, it is so; I used to enjoin (upon people) to do what was reputable but did not practise that myself. I had been forbidding people to do what was disreputable, but practised it myself.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي كُرَيْبٍ - قَالَ يَحْيَى وَإِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرُونَ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قِيلَ لَهُ

أَلاَ تَدْخُلُ عَلَى عُثْمَانَ فَتُكَلِّمَهُ فَقَالَ أَتُرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ وَاللَّهِ لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ مَا دُونَ أَنْ أَفْتَتِحَ أَمْرًا لاَ أُحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ وَلاَ أَقُولُ لأَحَدٍ يَكُونُ عَلَىَّ أَمِيرًا إِنَّهُ خَيْرُ النَّاسِ . بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ بِالرَّحَى فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ يَا فُلاَنُ مَا لَكَ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ بَلَى قَدْ كُنْتُ آمُرُ بِالْمَعْرُوفِ وَلاَ آتِيهِ وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ " .

Reference : Sahih Muslim 2989 a
In-book reference : Book 55, Hadith 66
USC-MSA web (English) reference : Book 42, Hadith 7122
(deprecated numbering scheme)

Abu Wa'il reported:

I was in the company of Usama b. Zaid that a person said: What prevents you to visit Uthman and talk to him for what he does? The rest of the hadith is the same.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ كُنَّا عِنْدَ أُسَامَةَ بْنِ زَيْدٍ فَقَالَ رَجُلٌ مَا يَمْنَعُكَ أَنْ تَدْخُلَ عَلَى عُثْمَانَ فَتُكَلِّمَهُ فِيمَا يَصْنَعُ وَسَاقَ الْحَدِيثَ بِمِثْلِهِ .

Reference : Sahih Muslim 2989 b
In-book reference : Book 55, Hadith 67
USC-MSA web (English) reference : Book 42, Hadith 7123
(deprecated numbering scheme)

(8) Chapter: The Prohibition Against Disclosing One's Own Sins

(8) باب النَّهْىِ عَنْ هَتْكِ الإِنْسَانِ، سِتْرَ نَفْسِهِ

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

All the people of my Ummah would get pardon for their sins except those who publicise them. And (it means) that a servant should do a deed during the night and tell the people in the morning that he has done so and so, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it. Zuhair has used the word hijar for publicising.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ حَدَّثَنِي وَقَالَ، الآخَرَانِ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ قَالَ سَالِمٌ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " كُلُّ أُمَّتِي مُعَافَاةٌ إِلاَّ الْمُجَاهِرِينَ وَإِنَّ مِنَ الإِجْهَارِ أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلاً ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ فَيَقُولُ يَا فُلاَنُ قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ فَيَبِيتُ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ " . قَالَ زُهَيْرٌ " وَإِنَّ مِنَ الْهِجَارِ " .

Reference : Sahih Muslim 2990
In-book reference : Book 55, Hadith 68
USC-MSA web (English) reference : Book 42, Hadith 7124
(deprecated numbering scheme)

(9) Chapter: Saying: "May Allah Have Mercy On You" To One Who Sneezes, And Yawning Is Disliked

(9) باب تَشْمِيتِ الْعَاطِسِ وَكَرَاهَةِ التَّثَاؤُبِ

Anas b. Malik reported that two persons sneezed in the presence of Allah's Messenger (ﷺ). He (the Messenger of Allah) invoked mercy for one, and did not invoke for the other. The one for whom he had not prayed said:

So and so sneezed and you said: May Allah have mercy upon you. I also sneezed but you did not utter these words for me. Thereupon he (the Holy Prophet) said: That person praised Allah, and you did not praise Allah.

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا حَفْصٌ، - وَهُوَ ابْنُ غِيَاثٍ - عَنْ سُلَيْمَانَ، التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ عَطَسَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم رَجُلاَنِ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ عَطَسَ فُلاَنٌ فَشَمَّتَّهُ وَعَطَسْتُ أَنَا فَلَمْ تُشَمِّتْنِي . قَالَ " إِنَّ هَذَا حَمِدَ اللَّهَ وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ " .

Reference : Sahih Muslim 2991 a
In-book reference : Book 55, Hadith 69
USC-MSA web (English) reference : Book 42, Hadith 7125
(deprecated numbering scheme)

This hadith has been narrated on the authority of Anas through another chain of transmitters.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي الأَحْمَرَ - عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2991 b
In-book reference : Book 55, Hadith 70
USC-MSA web (English) reference : Book 42, Hadith 7126
(deprecated numbering scheme)

Abu Burda reported:

I visited Abu Musa, as he was in the house of the daughter of Fadl b. 'Abbas. I sneezed but he did not respond to it (by saying): Allah may have mercy upon you. Then she sneezed and he (Fadl b. 'Abbas) said: May Allah have mercy upon you. I came back to my mother and informed her about it, and when he came to her she said: My son sneezed in your presence and you did not say:" Allah may have mercy upon you, and she sneezed and you said for her:" May Allah have mercy upon you." Thereupon he said: Your son sneezed but he did not praise Allah and I did not beg mercy of Allah for him and she sneezed and she praised Allah and so I said: May Allah have mercy upon you, as I heard Allah's Messenger (ﷺ) as saying: When any one of you sneezes he should praise Allah and the other should say: May Allah have mercy upon you, and if he does not praise Allah, no mercy should be begged for him.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لِزُهَيْرٍ - قَالاَ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، قَالَ دَخَلْتُ عَلَى أَبِي مُوسَى وَهْوَ فِي بَيْتِ بِنْتِ الْفَضْلِ بْنِ عَبَّاسٍ فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي وَعَطَسَتْ فَشَمَّتَهَا فَرَجَعْتُ إِلَى أُمِّي فَأَخْبَرْتُهَا فَلَمَّا جَاءَهَا قَالَتْ عَطَسَ عِنْدَكَ ابْنِي فَلَمْ تُشَمِّتْهُ وَعَطَسَتْ فَشَمَّتَّهَا . فَقَالَ إِنَّ ابْنَكِ عَطَسَ فَلَمْ يَحْمَدِ اللَّهَ فَلَمْ أُشَمِّتْهُ وَعَطَسَتْ فَحَمِدَتِ اللَّهَ فَشَمَّتُّهَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ فَشَمِّتُوهُ فَإِنْ لَمْ يَحْمَدِ اللَّهَ فَلاَ تُشَمِّتُوهُ " .

Reference : Sahih Muslim 2992
In-book reference : Book 55, Hadith 71
USC-MSA web (English) reference : Book 42, Hadith 7127
(deprecated numbering scheme)

Iyas b. Salama b. al-Akwa reported that his father reported to him that he heard Allah's Apostle (ﷺ) as saying:

A person sneezed in his presence and he said to him: May Allah have mercy upon you. And he then sneezed for the second time and Allah's Messenger (ﷺ) said to him: He is suffering from cold (and no response is necessary).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ، بْنِ سَلَمَةَ بْنِ الأَكْوَعِ عَنْ أَبِيهِ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ، سَمِعَ النَّبِيَّ صلى الله عليه وسلم وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ " يَرْحَمُكَ اللَّهُ " . ثُمَّ عَطَسَ أُخْرَى فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " الرَّجُلُ مَزْكُومٌ " .

Reference	: Sahih Muslim 2993
In-book reference	: Book 55, Hadith 72
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7128

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The yawning as from the devil. So when one of you yawns he should try to restrain it as far as it lies in his power.

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " التَّثَاؤُبُ مِنَ الشَّيْطَانِ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ " .

Reference	: Sahih Muslim 2994
In-book reference	: Book 55, Hadith 73
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7129

The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (ﷺ) said:

When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein.

حَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ، مَالِكُ بْنُ عَبْدِ الْوَاحِدِ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، قَالَ سَمِعْتُ ابْنًا، لأَبِي سَعِيدٍ الْخُدْرِيِّ يُحَدِّثُ أَبِي عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ " .

Reference	: Sahih Muslim 2995 a
In-book reference	: Book 55, Hadith 74
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7130

The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (ﷺ) said:

When one of you yawns, he should try to restrain it with cue help of his hand since it is the Satan that enters therein.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، سَعِيدٍ عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ " .

Reference	: Sahih Muslim 2995 b

In-book reference : Book 55, Hadith 75
USC-MSA web (English) reference : Book 42, Hadith 7131
(deprecated numbering scheme)

The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (ﷺ) said. When one of you yawns while engaged in prayer, he should try to restrain so far as it lies in his power, since it is the Satan that enter therein.

حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا تَثَاوَبَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَكْظِمْ مَا اسْتَطَاعَ فَإِنَّ الشَّيْطَانَ يَدْخُلُ " .

Reference : Sahih Muslim 2995 c
In-book reference : Book 55, Hadith 76
USC-MSA web (English) reference : Book 42, Hadith 7132
(deprecated numbering scheme)

Abu Said al-Khudri reported Allah's Messenger (ﷺ) a hadith like this through another chain of transmitters.

حَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، أَوْ عَنِ ابْنِ أَبِي، سَعِيدٍ عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمِثْلِ حَدِيثِ بِشْرٍ وَعَبْدِ الْعَزِيزِ .

Reference : Sahih Muslim 2995 d
In-book reference : Book 55, Hadith 77
USC-MSA web (English) reference : Book 42, Hadith 7133
(deprecated numbering scheme)

(10) Chapter: Miscellaneous Ahadith

(10) باب فِي أَحَادِيثَ مُتَفَرِّقَةٍ

'A'isha reported that Allah's Messenger (ﷺ) said:

The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i. e. he is fashioned out of clay).

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُلِقَتِ الْمَلاَئِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ " .

Reference : Sahih Muslim 2996
In-book reference : Book 55, Hadith 78
USC-MSA web (English) reference : Book 42, Hadith 7134
(deprecated numbering scheme)

(11) Chapter: Mice Are A Transformed Race

(11) باب فِي الْفَأْرِ وَأَنَّهُ مَسْخٌ

Abu Huraira reported that Allah's Messenger (ﷺ) said:

A group of Bani Isra'il was lost. I do not know what happened to it, but I think (that it 'underwent a process of metamorphosis) and assumed the shape of rats. Don't you see when the milk of the camel is placed before them, these do not drink and when the milk of goat is placed before them, these do drink. Abu Huraira said: I narrated this very hadith to Ka'b and he said: Did you hear this from Allah's Messenger (ﷺ)? I (Abu Huraira) said: Yes. He said this again and again, and I said: Have I read Torah? This hadith has been transmitted on the authority of Ishaq with a slight variation of wording.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، جَمِيعًا عَنِ الثَّقَفِيِّ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ مُحَمَّدِ بْنِ، سِيرِينَ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لاَ يُدْرَى مَا فَعَلَتْ وَلاَ أُرَاهَا إِلاَّ الْفَأْرَ أَلاَ تَرَوْنَهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الإِبِلِ لَمْ تَشْرَبْهُ وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْهُ " . قَالَ أَبُو هُرَيْرَةَ فَحَدَّثْتُ هَذَا الْحَدِيثَ كَعْبًا فَقَالَ آنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قُلْتُ نَعَمْ . قَالَ ذَلِكَ مِرَارًا . قُلْتُ أَأَقْرَأُ التَّوْرَاةَ قَالَ إِسْحَاقُ فِي رِوَايَتِهِ " لاَ نَدْرِي مَا فَعَلَتْ " .

Reference : Sahih Muslim 2997 a
In-book reference : Book 55, Hadith 79
USC-MSA web (English) reference : Book 42, Hadith 7135
(deprecated numbering scheme)

Abu Huraira reported that the rat (is the result of) metamorphosis (of a group of Bani Isra'il) and the proof of this is that when the milk of goat is placed before it, it drinks it, and when the milk of the camel is placed before it, it would not taste it at all. Ka'b said:
Did you hear it from Allah's Messenger (ﷺ)? Thereupon he said: Has Torah been revealed to me?

وَحَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ " الْفَأْرَةُ مَسْخٌ وَآيَةُ ذَلِكَ أَنَّهُ يُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الْغَنَمِ فَتَشْرَبُهُ وَيُوضَعُ بَيْنَ يَدَيْهَا لَبَنُ الإِبِلِ فَلاَ تَذُوقُهُ " . فَقَالَ لَهُ كَعْبٌ أَسَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ أَفَأُنْزِلَتْ عَلَىَّ التَّوْرَاةُ

Reference : Sahih Muslim 2997 b
In-book reference : Book 55, Hadith 80
USC-MSA web (English) reference : Book 42, Hadith 7136
(deprecated numbering scheme)

(12) Chapter: A Believer Should Not Be Stung Twice From The Same Hole

(12) باب لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ

Abu Huraira reported that Allah's Messenger (ﷺ) said:

The believer does not allow to be stung twice from one (and the same) hole. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ " . وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى، قَالاَ أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ حَاتِمٍ، قَالاَ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي، ابْنِ شِهَابٍ عَنْ عَمِّهِ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference : Sahih Muslim 2998 a, b
In-book reference : Book 55, Hadith 81
USC-MSA web (English) reference : Book 42, Hadith 7137
(deprecated numbering scheme)

(13) Chapter: The Believer's Affair Is All Good

(13) باب الْمُؤْمِنُ أَمْرُهُ كُلُّهُ خَيْرٌ

Suhaib reported that Allah's Messenger (ﷺ) said:

Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، - وَاللَّفْظُ لِشَيْبَانَ - حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ " .

Reference : Sahih Muslim 2999
In-book reference : Book 55, Hadith 82
USC-MSA web (English) reference : Book 42, Hadith 7138
(deprecated numbering scheme)

(14) Chapter: The Prohibition Of Praising if It Involves Exaggeration And There Is The Fear That It May Be A Source Of Temptation (Fitnah) For The One Who Is Praised

(14) باب النَّهْىِ عَنِ الْمَدْحِ، إِذَا كَانَ فِيهِ إِفْرَاطٌ وَخِيفَ مِنْهُ فِتْنَةٌ عَلَى الْمَمْدُوحِ

'Abd al-Rahman b. Abu Bakra reported on the authority of his father that a person praised another person in the presence of Allah's Apostle (ﷺ), whereupon he said:

Woe be to thee, you have broken the neck of your friend, you have broken the neck of your friend-he said this twice. If one of you has to praise his friend at all, he should say: I think (him to be) so and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I cannot testify his purity against Allah but (he appears) to be so and so.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ، بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ، قَالَ مَدَحَ رَجُلٌ رَجُلاً عِنْدَ النَّبِيِّ صلى الله عليه وسلم - قَالَ - فَقَالَ " وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ قَطَعْتَ عُنُقَ صَاحِبِكَ " . مِرَارًا " إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لاَ مَحَالَةَ فَلْيَقُلْ أَحْسِبُ فُلاَنًا وَاللَّهُ حَسِيبُهُ وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَدًا أَحْسِبُهُ إِنْ كَانَ يَعْلَمُ ذَاكَ كَذَا وَكَذَا " .

Reference : Sahih Muslim 3000 a
In-book reference : Book 55, Hadith 83
USC-MSA web (English) reference : Book 42, Hadith 7139
(deprecated numbering scheme)

Abd al-Rahman b. Abu Bakra reported on the authority of his father that a person was mentioned in the presence of Allah's Apostle (ﷺ), and a person said:

Allah's Messenger, no person is more excellent than he after Allah's Messenger (ﷺ). Thereupon Allah's Apostle (ﷺ) said: Woe be to thee, you have broken the neck of your friend, and he said this twice. Then Allah's Messenger (ﷺ) said: If anyone has to praise his brother at all, he should say: I think him to be so and so, and even on this he should say: I do not consider anyone purer than Allah (considers).

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، أَخْبَرَنَا غُنْدَرٌ، قَالَ شُعْبَةُ حَدَّثَنَا عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ، الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ ذُكِرَ عِنْدَهُ رَجُلٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا مِنْ رَجُلٍ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَفْضَلُ مِنْهُ فِي كَذَا وَكَذَا . فَقَالَ النَّبِيُّ صلى الله

عليه وسلم " وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ " . مِرَارًا يَقُولُ ذَلِكَ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ كَانَ أَحَدُكُمْ مَادِحًا أَخَاهُ لاَ مَحَالَةَ فَلْيَقُلْ أَحْسِبُ فُلاَنًا إِنْ كَانَ يُرَى أَنَّهُ كَذَلِكَ وَلاَ أُزَكِّي عَلَى اللَّهِ أَحَدًا " .

Reference : Sahih Muslim 3000 b
In-book reference : Book 55, Hadith 84
USC-MSA web (English) reference : Book 42, Hadith 7140
(deprecated numbering scheme)

his hadith has been transmitted on the authority of Shu'ba with a slight variation of wording.

وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، ح وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، كِلاَهُمَا عَنْ شُعْبَةَ، بِهَذَا الإِسْنَادِ . نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ وَلَيْسَ فِي حَدِيثِهِمَا فَقَالَ رَجُلٌ مَا مِنْ رَجُلٍ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَفْضَلُ مِنْهُ .

Reference : Sahih Muslim 3000 c
In-book reference : Book 55, Hadith 85
USC-MSA web (English) reference : Book 42, Hadith 7140
(deprecated numbering scheme)

Abu Musa reported Allah's Messenger (ﷺ) saw a person lauding another person or praising him too much. Thereupon he said:

You killed him, or you sliced the back of a person.

حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ بُرَيْدِ بْنِ، عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلاً يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ فِي الْمِدْحَةِ فَقَالَ " لَقَدْ أَهْلَكْتُمْ أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ " .

Reference : Sahih Muslim 3001
In-book reference : Book 55, Hadith 86
USC-MSA web (English) reference : Book 42, Hadith 7141
(deprecated numbering scheme)

Abu Ma'mar reported that a person lauded a ruler amongst the rulers and Miqdad began to throw dust upon him and he said:

Allah's Messenger (ﷺ) commanded us that we should throw dust upon the faces of those who shower too much praise.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ قَامَ رَجُلٌ يُثْنِي عَلَى أَمِيرٍ مِنَ الأُمَرَاءِ فَجَعَلَ الْمِقْدَادُ يَحْثِي عَلَيْهِ التُّرَابَ وَقَالَ أَمَرَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ نَحْثِيَ فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ .

Reference : Sahih Muslim 3002 a
In-book reference : Book 55, Hadith 87
USC-MSA web (English) reference : Book 42, Hadith 7142
(deprecated numbering scheme)

Hammam b. al-Harith reported that a person began to praise 'Uthman and Miqdad sat upon his knee; and he was a bulky person and began to throw pebbles upon his (flatterer's) face. Thereupon 'Uthman said:

What is the matter with you? And he said: Verily, Allah's Messenger (ﷺ) said: When you see those who shower (undue) praise (upon others), throw dust upon their faces.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، أَنَّ رَجُلاً، جَعَلَ يَمْدَحُ عُثْمَانَ فَعَمِدَ الْمِقْدَادُ فَجَثَا عَلَى رُكْبَتَيْهِ - وَكَانَ رَجُلاً ضَخْمًا - فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصْبَاءَ فَقَالَ لَهُ عُثْمَانُ مَا شَأْنُكَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا رَأَيْتُمُ الْمَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ " .

Reference	: Sahih Muslim 3002 b
In-book reference	: Book 55, Hadith 88
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7143

This hadith has been narrated on the authority of Miqdad through another chain of transmitters.

وَحَدَّثَنَاهُ مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، ح وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الأَشْجَعِيُّ، عُبَيْدُ اللَّهِ بْنُ عُبَيْدِ الرَّحْمَنِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الأَعْمَشِ، وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنِ الْمِقْدَادِ، عَنِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِهِ .

Reference	: Sahih Muslim 3002 c
In-book reference	: Book 55, Hadith 89
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7144

(15) Chapter: Showing Preference To The One Who Is Older

(15) باب مُنَاوَلَةِ الأَكْبَرِ

'Abdullah b. Umar reported that Allah's Messenger (ﷺ) said:

It was shown in a vision that I was rinsing my mouth with miswak and two persons began to contend with one another for getting that miswak. One was older than the other. I gave the miswak to the younger one amongst them, but it was said to me: (Let it be given) to the older one. So I gave it to the older one.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا صَخْرٌ، - يَعْنِي ابْنَ جُوَيْرِيَةَ - عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ فَجَذَبَنِي رَجُلاَنِ أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ مِنْهُمَا فَقِيلَ لِي كَبِّرْ . فَدَفَعْتُهُ إِلَى الأَكْبَرِ " .

Reference	: Sahih Muslim 3003
In-book reference	: Book 55, Hadith 90
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7145

(16) Chapter: Verification Of Hadith And The Ruling On Writing Down Knowledge

(16) باب التَّثَبُّتِ فِي الْحَدِيثِ وَحُكْمِ كِتَابَةِ الْعِلْمِ

It was reported that Abu Huraira used to say:

Listen to me, inmate of the apartment; listen to me, inmate of the apartment, while 'A'isha (Allah be pleased with her) had been busy in observing prayer. As she finished prayer, she said to" Urwa: Did you hear his words? And this is how Allah's Messenger (ﷺ) used to utter (so distinctly) that if one intended to count (the words uttered) he would be able to do so.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا بِهِ، سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ وَيَقُولُ اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ ‏.‏ وَعَائِشَةُ تُصَلِّي فَلَمَّا قَضَتْ صَلاَتَهَا قَالَتْ لِعُرْوَةَ أَلاَ تَسْمَعُ إِلَى هَذَا وَمَقَالَتِهِ آنِفًا إِنَّمَا كَانَ النَّبِيُّ صلى الله عليه وسلم يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لأَحْصَاهُ ‏.‏

Reference : Sahih Muslim 2493 b
In-book reference : Book 55, Hadith 91
USC-MSA web (English) reference : Book 42, Hadith 7146
(deprecated numbering scheme)

Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) said:

Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me-and Hammam said: I think he also said:" deliberately" -he should in fact find his abode in the Hell-Fire.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ لاَ تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ وَحَدِّثُوا عَنِّي وَلاَ حَرَجَ وَمَنْ كَذَبَ عَلَىَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ - مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ‏"‏ ‏.‏

Reference : Sahih Muslim 3004
In-book reference : Book 55, Hadith 92
USC-MSA web (English) reference : Book 42, Hadith 7147
(deprecated numbering scheme)

(17) Chapter: The Story Of The People Of The Ditch And The Magician, The Monk And The Boy

(17) باب قِصَّةِ أَصْحَابِ الأُخْدُودِ وَالسَّاحِرِ وَالرَّاهِبِ وَالْغُلاَمِ

Suhaib reported that Allah's Messenger (ﷺ) thus said:

There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to him a young man so that he should train him (in magic). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and Informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a

stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. Be said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. Arid he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he 'said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) Thou likest and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the young boy; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: 0 mother, endure (this ordeal) for it is the Truth.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ، أَبِي لَيْلَى عَنْ صُهَيْبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ وَكَانَ لَهُ سَاحِرٌ فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ إِنِّي قَدْ كَبِرْتُ فَابْعَثْ إِلَىَّ غُلاَمًا أُعَلِّمْهُ السِّحْرَ . فَبَعَثَ إِلَيْهِ غُلاَمًا يُعَلِّمُهُ فَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلاَمَهُ فَأَعْجَبَهُ فَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ إِذَا خَشِيتَ السَّاحِرَ فَقُلْ حَبَسَنِي أَهْلِي . وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ حَبَسَنِي السَّاحِرُ . فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَقَالَ الْيَوْمَ أَعْلَمُ آلسَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ فَأَخَذَ حَجَرًا فَقَالَ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ . فَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ فَقَالَ لَهُ الرَّاهِبُ أَىْ بُنَىَّ أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي . قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى وَإِنَّكَ سَتُبْتَلَى فَإِنِ ابْتُلِيتَ فَلاَ تَدُلَّ عَلَىَّ . وَكَانَ الْغُلاَمُ يُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الأَدْوَاءِ فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ مَا هَا هُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي فَقَالَ إِنِّي لاَ أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ . فَآمَنَ بِاللَّهِ فَشَفَاهُ اللَّهُ فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ مَنْ رَدَّ عَلَيْكَ بَصَرَكَ قَالَ رَبِّي . قَالَ وَلَكَ رَبٌّ غَيْرِي قَالَ رَبِّي وَرَبُّكَ اللَّهُ . فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلاَمِ فَجِيءَ بِالْغُلاَمِ فَقَالَ لَهُ الْمَلِكُ أَىْ بُنَىَّ قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ . فَقَالَ إِنِّي لاَ أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ . فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَدَعَا بِالْمِئْشَارِ فَوَضَعَ الْمِئْشَارَ فِي مَفْرِقِ رَأْسِهِ فَشَقَّهُ حَتَّى وَقَعَ شِقَّاهُ ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَوَضَعَ الْمِئْشَارَ فِي مَفْرِقِ رَأْسِهِ فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَّاهُ ثُمَّ جِيءَ بِالْغُلاَمِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ إِلَى جَبَلِ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلاَّ فَاطْرَحُوهُ فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ . فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا وَجَاءَ يَمْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمُ اللَّهُ . فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلاَّ فَاقْذِفُوهُ . فَذَهَبُوا بِهِ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ . فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا وَجَاءَ يَمْشِي إِلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمُ اللَّهُ . فَقَالَ لِلْمَلِكِ إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ . قَالَ وَمَا هُوَ قَالَ تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَتَصْلُبُنِي عَلَى جِذْعٍ ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ بِاسْمِ اللَّهِ رَبِّ الْغُلاَمِ . ثُمَّ ارْمِنِي فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي . فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَصَلَبَهُ عَلَى جِذْعٍ ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قَالَ بِاسْمِ اللَّهِ رَبِّ الْغُلاَمِ . ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ فَمَاتَ فَقَالَ النَّاسُ آمَنَّا بِرَبِّ الْغُلاَمِ آمَنَّا بِرَبِّ الْغُلاَمِ آمَنَّا بِرَبِّ الْغُلاَمِ . فَأُتِيَ الْمَلِكُ فَقِيلَ لَهُ أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَاللَّهِ نَزَلَ بِكَ حَذَرُكَ قَدْ آمَنَ النَّاسُ . فَأَمَرَ بِالأُخْدُودِ فِي أَفْوَاهِ السِّكَكِ فَخُدَّتْ وَأَضْرَمَ النِّيرَانَ وَقَالَ مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَحْمُوهُ فِيهَا . أَوْ قِيلَ لَهُ اقْتَحِمْ . فَفَعَلُوا حَتَّى جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا فَقَالَ لَهَا الْغُلاَمُ يَا أُمَّهِ اصْبِرِي فَإِنَّكِ عَلَى الْحَقِّ " .

Reference : Sahih Muslim 3005
In-book reference : Book 55, Hadith 93

USC-MSA web (English) reference : Book 42, Hadith 7148
(deprecated numbering scheme)

(18) Chapter: The Lengthy Hadith Of Jabir And The Story Of Abu Al-Yasar

(18) باب حَدِيثِ جَابِرٍ الطَّوِيلِ وَقِصَّةِ أَبِي الْيَسَرِ

'Ubadah b. Walid b. Samit reported:

I and my father set out in search of knowledge to a tribe of the Ansar before their death (i. e. before the Companions of the Prophet left the world) and I was the first to meet Abu Yasar, a Companion of Allah's Messenger (ﷺ) and there was a young man with him who carried the record of letters with him and there was a mantle prepared by the tribe of Ma'afiri upon him. And his servant too had a Ma'afiri mantle over him. My father said to him: My uncle, I see the signs of anger or that of agony on your face. He said: Yes, such and such person, the son of so and so, of the tribe of Harami owed me a debt. I went to his family, extended salutations and said: Where is he? They said: He is not here. Then came out to me his son who was at the threshold of his youth. I said to him: Where is your father? He said: No sooner did he hear your sound than he hid himself behind my mother's bedstead. I said to him: Walk out to me, for I know where you are. He came out. I said to him: What prompted you to hide yourself from me? He said: By God, whatever I would say to you would not be a lie. By Allah, I fear that I should tell a lie to you and in case of making promise with you I should break it, as you are the Companion of Allah's Messenger (ﷺ). The fact is that I was hard up in regard to money. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. Then he brought his promissory note and he wrote off (the debt) with his hand and said: Make payment when you find yourself solvent enough to pay me back; if you are not, then there is no liability upon you. These two eyes of mine saw, and he (Abu'I-Yasar) placed his fingers upon his eyes and these two ears of mine heard and my heart retained, and he pointed towards his heart that Allah's Messenger (ﷺ) said: He who gives time to one who is financially hard up (in the payment of debt) or writes off his debt, Allah will provide him His shadow. I said to him: My uncle, if you get the cloak of your servant and you give him your two clothes, or take his two clothes of Ma'afir and give him your cloak, then there would be one dress for you and one for him. He wiped my head and said: O Allah, bless the son of my brother. O, son of my brother, these two very eyes of mine saw and these two ears of mine listened to and this heart of mine retained this, and he pointed towards the heart that Allah's Messenger (ﷺ) said: Feed them (the servants) and clothe them (the servants) what you wear, and if I give him the goods of the world, it is easy for me than this that he should take my virtues on the Day of Resurrection. We went on till we came to Jabir b. Abdullah in the mosque and he was busy in observing prayer in one cloth which he had joined at its opposite ends. I made my way through the people till I sat between him and the Qibla and I said: May Allah have mercy upon you. Do you observe prayer with one cloth on your body whereas your mantle is lying at your side? He pointed me with his hand towards my breast just like this and he separated his fingers and bent them in the shape of a bow. And (he said): I thought that a fool like you should come to me so that he should see me as I do and he should then also do like it. Allah's Messenger (ﷺ) came to us in this very mosque and he had in his hand the twig of the palm-tree and he saw mucus towards the Qibla of the mosque and he erased it with the help of the twig. He then came to us and said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He then again said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He again said: Who amongst you likes that Allah should turn His face away from him? We said: Allah's Messenger, none of us likes it. And he said: If one amongst you stands for prayer, Allah, the Exalted and Glorious, is before him he should not spit in front of him, or on his right side, but should spit on his left side beneath his left foot and if he is impelled to do so all of a sudden (in spite of himself) he

should then spit in his cloth and fold it in some part of it. (and he further said:) Bring some sweet-smelling thing. A young man who belonged to our tribe stood up, went and brought scent in his palm. Allah's Messenger (ﷺ) took that and applied it to the end of that twig and then touched the place where there had been mucus. Jabir said: This is why you should apply scent to your mosques. It is reported on the same authority: We set out along with Allah's Messenger (ﷺ) on an expedition of Batn Buwat. He (the Holy Prophet) was in search of al-Majdi b. 'Amr al-Juhani. (We had so meagre equipment) that five. six or seven of us had one camel to ride and so we mounted it turn by turn. Once there wan. the turn of an Ansari to ride upon the camel. He made it kneel down to ride over it (and after having. mounted it), he tried to raise it up but it hesitated. So he said. May there be curse of Allah upon you! Thereupon Allah's Messenger (ﷺ) said: Who is there to curse his camel? He said: Allah's Messenger, it' is I. Thereupon he said: Get down from the camel and let us not have in our company the cursed one. Don't curse your own selves, nor your children. nor your belongings. There is the possibility that your curse may synchronies with the time when Allah is about to confer upon you what you demand and thus your prayer may be readily responded. It is reported on the same authority: We set out on an expedition along with Allah's Messenger (ﷺ) until it was evening, and we had been near a. water reservoir of Arabia. Allah's Messenger (ﷺ) said: Who would be the person who would go ahead and set right the reservoir and drink water himself and serve us with it? Jabir said: I stood up and said: Allah's Messenger, it is I who am ready to do that. Thereupon Allah's Messenger (ﷺ) said: Who is the person to accompany Jabir? And then Jabbar b. Sakhr stood up. So we went to that well and poured in that tank a bucket or two of water and plastered it with clay and then began to fill it (with water) until it was filled to the brim. Allah's Messenger (ﷺ) was the first who appeared before us, and he said: Do you (both) permit me to drink water out of it? We said: Yea, Allah's Messenger. He led his camel to drink water and it drank. He then pulled its rein and it stretched its legs and began to urinate. He then took it aside and made it kneel down at another place and then came to the tank and performed ablution. I then got up and performed ablution like the ablution of Allah's Messenger (ﷺ), and Jabbar b. Sakhr went in order to relieve himself and Allah's Messenger (ﷺ) got up to observe prayer and there was a mantle over me. I tried to invert its ends but it was too short (to cover my body easily). It had its borders. I then inverted it (the mantle) and drew its opposite ends and then tied them at my neck. I then came and stood upon the left side of Allah's Messenger (ﷺ). He caught hold of me and made me go round behind him, until he made me stand on his right side. Then Jabbar b. Sakhr came. He performed ablution and then came and stood on the left side of Allah's Messenger (ﷺ). Then Allah's Messenger (ﷺ) caught hold of our hands together, pushed us back and made us stand behind him. Then Allah's Messenger (ﷺ) began to look upon me with darting looks, but I did not perceive that. After that I became aware of it and he pointed with the gesture of his hand that I should wrap my loin-cloth. When Allah's Messenger (ﷺ) had finished the prayer, he said: Jabir! I said: Allah's Messenger, at thy beck and call. He said: When the cloth around you is inadequate, then tie the opposite ends but when it is small, tie it over the lower body. Jabir reported: We set out on an expedition with Allah's Messenger (ﷺ) and the only means of sustenance for every person amongst us was only one date for a day and we used to chew it. And we struck the leaves with the help of our bow and ate them until the sides of our mouths were injured. It so happened one day that a person was overlooked and not given a date. We carried that person and bore witness to the fact that he had not been given that date so he was offered that and he got up and received that. Jabir reported: We set out on an expedition along with Allah's Messenger (ﷺ) until we got down at a spacious valley and Allah's Messenger (ﷺ) went to relieve himself. I followed him with a bucket full of water and Allah's Messenger (ﷺ) looked about and he found no privacy but two trees at the end of the valley and Allah's Messenger (may. peace be upon him) went to one of

them and took hold of one of its twigs and said: Be thou under my control by the permission of Allah, and so it came under his control like the camel who has its nosestring in the hand of its rider, and then he came to the second tree and took hold of a twig and said: Be thou under my control with the permission of Allah, and it came under his control, and when he came in the middle of the two trees he joined together the two twigs and said: join with the permission of Allah. Jabir said: I was afraid lest Allah's Messenger (ﷺ) should be aware of my nearness and go still farther. And Muhammad b. Abbad has used the word" faitab'd" and I began to talk to myself. And as I saw, I suddenly found Allah's Messenger (ﷺ) before me and the two trees were separated and each one of them was standing at its place. I saw Allah's Messenger (ﷺ) standing for a short time, nodding his head towards right and left. Isma'il pointed towards the right and left with the help of his head (in order to demonstrate how the Prophet had pointed). Then he (the Holy Prophet) came to me and said: Jabir did you see my place where I was standing? I said: Allah's Messenger, yes. He then said: Then you should go to those two trees and cut a twig from each of them and go to that place with them where I was standing and stand there where I was standing and place a twig on the right and a twig on the left. Jabir said: I set out and took hold of a stone and broke it and sharpened it and then I came to those trees and cut a twig from each one of them. I then came dragging them until I stood at the place where Allah's Messenger (ﷺ) had been standing and placed a twig on the right and a twig on the left. Then I met him and said: Allah's Messenger, I have done that, but (kindly) explain to me the reason for it. Thereupon he said: I passed by two graves the occupants of which had been undergoing torment. I liked to make intercession for them so that the might be relieved of this torment y as long as these twigs remain fresh. Jabir said: We came back to the (camp of the) army and Allah's Messenger (ﷺ) said: Jabir, call people for per- forming wudu. I cried: Come and perform wudu, come and perform wudu, come and perform wudu. I said: Allah's Messenger, there is not even a drop of water in the army camp, and there. was a person who used to cool the water for Allah's Messenger (ﷺ) in the old water-skin which kept hanging by the twig. He asked me to go to such and such Ansari and ask him to see if there was any water in that skin. I went to him and cast a glance in it but did not find anything but a drop in the mouth of that water-skin and if I were to draw that, the water-skin's,. dried part would suck it up. I came to Allah's Messenger (ﷺ) and said: Allah's Messenger, I have not found anything in it but a drop of water in the mouth of the water-skin and now if I were to draw that, it would be absorbed. He said: Go and bring that to me. I brought that to him. He took hold of it - and began to utter something which I could not understand and then pressed it with his hand and gave that to me and said: Jabir, announce for the tub to be brought. So I announced that the tub of the army (be brought). It was brought accordingly and I placed it before him (the Holy Prophet). Thereupon Allah's Messenger (ﷺ) placed his hands in the tub like this: with his fingers stretched out, and then he placed his fingers at the bottom of the tub and said: Jabir, take it (that waters-skin) and pour water over me, by reciting Bismillah, and I poured water and I said: Bismillah, and found water sprouting out between the fingers of Allah's Messenger (ﷺ). Then that tub gushed forth until it was filled up and the Messenger (ﷺ) said: Jabir, make an announcement to the effect: He who needs water should take that. Jabir said: The people came and got water until they were all satiated. I said: Is there anyone left who wants to get it? And Allah's Messenger (ﷺ) then lifted up his hand from that tub and it was still full. Then the people made a complaint to Allah's Messenger (ﷺ) about hunger and he said: May Allah provide you food! We came to the bank of the ocean and the ocean was tossing and it threw out a big animal and we lit fire and cooked it and took it until we had eaten to our heart's content. Jabir said: I and such and such five persons entered Its socket and nobody could see us until we had come out, and we took hold of one of its ribs and twisted it into a sort of arch, then we called the tallest of the persons of the army and the hugest of the camels of the army and it had the big saddle over it, and it could easily pass through it without the rider having need to bend down.

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - وَالسِّيَاقُ لِهَارُونَ قَالاَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا الْحَىِّ مِنَ الأَنْصَارِ قَبْلَ أَنْ يَهْلِكُوا فَكَانَ أَوَّلُ مَنْ لَقِينَا أَبَا الْيَسَرِ صَاحِبَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَعَهُ غُلاَمٌ لَهُ مَعَهُ ضِمَامَةٌ مِنْ صُحُفٍ وَعَلَى أَبِي الْيَسَرِ بُرْدَةٌ وَمَعَافِرِيٌّ وَعَلَى غُلاَمِهِ بُرْدَةٌ وَمَعَافِرِيٌّ فَقَالَ لَهُ أَبِي يَا عَمِّ إِنِّي أَرَى فِي وَجْهِكَ سَفْعَةً مِنْ غَضَبٍ . قَالَ أَجَلْ كَانَ لِي عَلَى فُلاَنِ بْنِ فُلاَنٍ الْحَرَامِيِّ مَالٌ فَأَتَيْتُ أَهْلَهُ فَسَلَّمْتُ فَقُلْتُ ثَمَّ هُوَ قَالُوا لاَ . فَخَرَجَ عَلَىَّ ابْنٌ لَهُ جَفْرٌ فَقُلْتُ لَهُ أَيْنَ أَبُوكَ قَالَ سَمِعَ صَوْتَكَ فَدَخَلَ أَرِيكَةَ أُمِّي . فَقُلْتُ اخْرُجْ إِلَىَّ فَقَدْ عَلِمْتُ أَيْنَ أَنْتَ . فَخَرَجَ فَقُلْتُ مَا حَمَلَكَ عَلَى أَنِ اخْتَبَأْتَ مِنِّي قَالَ أَنَا وَاللَّهِ أُحَدِّثُكَ ثُمَّ لاَ أَكْذِبُكَ خَشِيتُ وَاللَّهِ أَنْ أُحَدِّثَكَ فَأَكْذِبَكَ وَأَنْ أَعِدَكَ فَأُخْلِفَكَ وَكُنْتَ صَاحِبَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكُنْتُ وَاللَّهِ مُعْسِرًا . قَالَ قُلْتُ آللَّهِ . قَالَ اللَّهِ . قُلْتُ آللَّهِ . قَالَ اللَّهِ . قُلْتُ آللَّهِ . قَالَ اللَّهِ . قَالَ فَأَتَى بِصَحِيفَتِهِ فَمَحَاهَا بِيَدِهِ فَقَالَ إِنْ وَجَدْتَ قَضَاءً فَاقْضِنِي وَإِلاَّ أَنْتَ فِي حِلٍّ فَأَشْهَدُ بَصَرُ عَيْنَىَّ هَاتَيْنِ - وَوَضَعَ إِصْبَعَيْهِ عَلَى عَيْنَيْهِ - وَسَمْعُ أُذُنَىَّ هَاتَيْنِ وَوَعَاهُ قَلْبِي هَذَا - وَأَشَارَ إِلَى مَنَاطِ قَلْبِهِ - رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَقُولُ " مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظَلَّهُ اللَّهُ فِي ظِلِّهِ " . قَالَ فَقُلْتُ لَهُ أَنَا يَا عَمِّ لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلاَمِكَ وَأَعْطَيْتَهُ مَعَافِرِيَّكَ وَأَخَذْتَ مَعَافِرِيَّهُ وَأَعْطَيْتَهُ بُرْدَتَكَ فَكَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ . فَمَسَحَ رَأْسِي وَقَالَ اللَّهُمَّ بَارِكْ فِيهِ يَا ابْنَ أَخِي بَصَرُ عَيْنَىَّ هَاتَيْنِ وَسَمْعُ أُذُنَىَّ هَاتَيْنِ وَوَعَاهُ قَلْبِي هَذَا - وَأَشَارَ إِلَى مَنَاطِ قَلْبِهِ - رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَقُولُ " أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ " . وَكَانَ أَنْ أَعْطَيْتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَىَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ . ثُمَّ مَضَيْنَا حَتَّى أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فِي مَسْجِدِهِ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلاً بِهِ فَتَخَطَّيْتُ الْقَوْمَ حَتَّى جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَقُلْتُ يَرْحَمُكَ اللَّهُ أَتُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَرِدَاؤُكَ إِلَى جَنْبِكَ قَالَ فَقَالَ بِيَدِهِ فِي صَدْرِي هَكَذَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ وَقَوَّسَهَا أَرَدْتُ أَنْ يَدْخُلَ عَلَىَّ الأَحْمَقُ مِثْلُكَ فَيَرَانِي كَيْفَ أَصْنَعُ فَيَصْنَعُ مِثْلَهُ . أَتَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي مَسْجِدِنَا هَذَا وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَّهَا بِالْعُرْجُونِ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ " . قَالَ فَخَشَعْنَا ثُمَّ قَالَ " أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ " . قَالَ فَخَشَعْنَا ثُمَّ قَالَ " أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ " . قُلْنَا لاَ أَيُّنَا يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قِبَلَ وَجْهِهِ فَلاَ يَبْصُقَنَّ قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ وَلْيَبْصُقْ عَنْ يَسَارِهِ تَحْتَ رِجْلِهِ الْيُسْرَى فَإِنْ عَجِلَتْ بِهِ بَادِرَةٌ فَلْيَقُلْ بِثَوْبِهِ هَكَذَا " . ثُمَّ طَوَى ثَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ " أَرُونِي عَبِيرًا " . فَقَامَ فَتًى مِنَ الْحَىِّ يَشْتَدُّ إِلَى أَهْلِهِ فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ فَأَخَذَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ . فَقَالَ جَابِرٌ فَمِنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ فِي مَسَاجِدِكُمْ . سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةِ بَطْنِ بُوَاطٍ وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرٍو الْجُهَنِيَّ وَكَانَ النَّاضِحُ يَعْتَقِبُهُ مِنَّا الْخَمْسَةُ وَالسِّتَّةُ وَالسَّبْعَةُ فَدَارَتْ عُقْبَةُ رَجُلٍ مِنَ الأَنْصَارِ عَلَى نَاضِحٍ لَهُ فَأَنَاخَهُ فَرَكِبَهُ ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضَ التَّلَدُّنِ فَقَالَ لَهُ شَأْ لَعَنَكَ اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا اللاَّعِنُ بَعِيرَهُ " . قَالَ أَنَا يَا رَسُولَ اللَّهِ . قَالَ " انْزِلْ عَنْهُ فَلاَ تَصْحَبْنَا بِمَلْعُونٍ لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ وَلاَ تَدْعُوا عَلَى أَوْلاَدِكُمْ وَلاَ تَدْعُوا عَلَى أَمْوَالِكُمْ لاَ تُوَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ " . سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى إِذَا كَانَتْ عُشَيْشِيَةٌ

وَدَنَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ رَجُلٌ يَتَقَدَّمُنَا فَيَمْدُرُ الْحَوْضَ فَيَشْرَبُ وَيَسْقِينَا " . قَالَ جَابِرٌ فَقُمْتُ فَقُلْتُ هَذَا رَجُلٌ يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَىُّ رَجُلٍ مَعَ جَابِرٍ " . فَقَامَ جَبَّارُ بْنُ صَخْرٍ فَانْطَلَقْنَا إِلَى الْبِئْرِ فَنَزَعْنَا فِي الْحَوْضِ سَجْلاً أَوْ سَجْلَيْنِ ثُمَّ مَدَرْنَاهُ ثُمَّ نَزَعْنَا فِيهِ حَتَّى أَفْهَقْنَاهُ فَكَانَ أَوَّلَ طَالِعٍ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَتَأْذَنَانِ " . قُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ . فَأَشْرَعَ نَاقَتَهُ فَشَرِبَتْ شَنَقَ لَهَا فَشَجَتْ فَبَالَتْ ثُمَّ عَدَلَ بِهَا فَأَنَاخَهَا ثُمَّ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْحَوْضِ فَتَوَضَّأَ مِنْهُ ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُتَوَضَّإِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَهَبَ جَبَّارُ بْنُ صَخْرٍ يَقْضِي حَاجَتَهُ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِيُصَلِّيَ وَكَانَتْ عَلَىَّ بُرْدَةٌ ذَهَبْتُ أَنْ أُخَالِفَ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي وَكَانَتْ لَهَا ذَبَاذِبُ فَنَكَّسْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا ثُمَّ تَوَاقَصْتُ عَلَيْهَا ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدَيْنَا جَمِيعًا فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْمُقُنِي وَأَنَا لاَ أَشْعُرُ ثُمَّ فَطِنْتُ بِهِ فَقَالَ هَكَذَا بِيَدِهِ يَعْنِي شُدَّ وَسَطَكَ فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ " يَا جَابِرُ " . قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ . قَالَ " إِذَا كَانَ وَاسِعًا فَخَالِفْ بَيْنَ طَرَفَيْهِ وَإِذَا كَانَ ضَيِّقًا فَاشْدُدْهُ عَلَى حِقْوِكَ " . سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ قُوتُ كُلِّ رَجُلٍ مِنَّا فِي كُلِّ يَوْمٍ تَمْرَةً فَكَانَ يَمَصُّهَا ثُمَّ يَصُرُّهَا فِي ثَوْبِهِ وَكُنَّا نَخْتَبِطُ بِقِسِيِّنَا وَنَأْكُلُ حَتَّى قَرِحَتْ أَشْدَاقُنَا فَأُقْسِمُ أُخْطِئَهَا رَجُلٌ مِنَّا يَوْمًا فَانْطَلَقْنَا بِهِ نَنْعَشُهُ فَشَهِدْنَا أَنَّهُ لَمْ يُعْطَهَا فَأُعْطِيَهَا فَقَامَ فَأَخَذَهَا . سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَتَّى نَزَلْنَا وَادِيًا أَفْيَحَ فَذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقْضِي حَاجَتَهُ فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ فَنَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهِ فَإِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي فَانْطَلَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى إِحْدَاهُمَا فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا فَقَالَ " انْقَادِي عَلَىَّ بِإِذْنِ اللَّهِ " . فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ الَّذِي يُصَانِعُ قَائِدَهُ حَتَّى أَتَى الشَّجَرَةَ الأُخْرَى فَأَخَذَ بِغُصْنٍ مِنْ أَغْصَانِهَا فَقَالَ " انْقَادِي عَلَىَّ بِإِذْنِ اللَّهِ " . فَانْقَادَتْ مَعَهُ كَذَلِكَ حَتَّى إِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا لأَمَ بَيْنَهُمَا - يَعْنِي جَمَعَهُمَا - فَقَالَ " الْتَئِمَا عَلَىَّ بِإِذْنِ اللَّهِ " . فَالْتَأَمَتَا قَالَ جَابِرٌ فَخَرَجْتُ أُحْضِرُ مَخَافَةَ أَنْ يُحِسَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِقُرْبِي فَيَبْتَعِدَ - وَقَالَ مُحَمَّدُ بْنُ عَبَّادٍ فَيَتَبَعَّدَ - فَجَلَسْتُ أُحَدِّثُ نَفْسِي فَحَانَتْ مِنِّي لَفْتَةٌ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صلى الله عليه وسلم مُقْبِلاً وَإِذَا الشَّجَرَتَانِ قَدِ افْتَرَقَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ فَرَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَقَفَ وَقْفَةً فَقَالَ بِرَأْسِهِ هَكَذَا - وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَمِينًا وَشِمَالاً - ثُمَّ أَقْبَلَ فَلَمَّا انْتَهَى إِلَىَّ قَالَ " يَا جَابِرُ هَلْ رَأَيْتَ مَقَامِي " . قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " فَانْطَلِقْ إِلَى الشَّجَرَتَيْنِ فَاقْطَعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْنًا فَأَقْبِلْ بِهِمَا حَتَّى إِذَا قُمْتَ مَقَامِي فَأَرْسِلْ غُصْنًا عَنْ يَمِينِكَ وَغُصْنًا عَنْ يَسَارِكَ " . قَالَ جَابِرٌ فَقُمْتُ فَأَخَذْتُ حَجَرًا فَكَسَرْتُهُ وَحَسَرْتُهُ فَانْذَلَقَ لِي فَأَتَيْتُ الشَّجَرَتَيْنِ فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْنًا ثُمَّ أَقْبَلْتُ أَجُرُّهُمَا حَتَّى قُمْتُ مَقَامَ رَسُولِ اللَّهِ صلى الله عليه وسلم أَرْسَلْتُ غُصْنًا عَنْ يَمِينِي وَغُصْنًا عَنْ يَسَارِي ثُمَّ لَحِقْتُهُ فَقُلْتُ قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ فَعَمَّ ذَاكَ قَالَ " إِنِّي مَرَرْتُ بِقَبْرَيْنِ يُعَذَّبَانِ فَأَحْبَبْتُ بِشَفَاعَتِي أَنْ يُرَفَّهَ عَنْهُمَا مَا دَامَ الْغُصْنَانِ رَطْبَيْنِ " . قَالَ فَأَتَيْنَا الْعَسْكَرَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا جَابِرُ نَادِ بِوَضُوءٍ " . فَقُلْتُ أَلاَ وَضُوءَ أَلاَ وَضُوءَ أَلاَ وَضُوءَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا وَجَدْتُ فِي الرَّكْبِ مِنْ

قَطْرَةٍ وَكَانَ رَجُلٌ مِنَ الأَنْصَارِ يُبَرِّدُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم الْمَاءَ فِي أَشْجَابٍ لَهُ عَلَى حِمَارَةٍ مِنْ جَرِيدٍ قَالَ فَقَالَ لِيَ " انْطَلِقْ إِلَى فُلاَنِ بْنِ فُلاَنٍ الأَنْصَارِيِّ فَانْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ شَىْءٍ " . قَالَ فَانْطَلَقْتُ إِلَيْهِ فَنَظَرْتُ فِيهَا فَلَمْ أَجِدْ فِيهَا إِلاَّ قَطْرَةً فِي عَزْلاَءِ شَجْبٍ مِنْهَا لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ . فَأَتَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَجِدْ فِيهَا إِلاَّ قَطْرَةً فِي عَزْلاَءِ شَجْبٍ مِنْهَا لَوْ أَنِّي أُفْرِغُهُ لَشَرِبَهُ يَابِسُهُ قَالَ " اذْهَبْ فَأْتِنِي بِهِ " . فَأَتَيْتُهُ بِهِ فَأَخَذَهُ بِيَدِهِ فَجَعَلَ يَتَكَلَّمُ بِشَىْءٍ لاَ أَدْرِي مَا هُوَ وَيَغْمِزُهُ بِيَدَيْهِ ثُمَّ أَعْطَانِيهِ فَقَالَ " يَا جَابِرُ نَادِ بِجَفْنَةٍ " . فَقُلْتُ يَا جَفْنَةَ الرَّكْبِ . فَأُتِيتُ بِهَا تُحْمَلُ فَوَضَعْتُهَا بَيْنَ يَدَيْهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ فِي الْجَفْنَةِ هَكَذَا فَبَسَطَهَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ ثُمَّ وَضَعَهَا فِي قَعْرِ الْجَفْنَةِ وَقَالَ " خُذْ يَا جَابِرُ فَصُبَّ عَلَىَّ وَقُلْ بِاسْمِ اللَّهِ " . فَصَبَبْتُ عَلَيْهِ وَقُلْتُ بِاسْمِ اللَّهِ . فَرَأَيْتُ الْمَاءَ يَتَفَوَّرُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ فَارَتِ الْجَفْنَةُ وَدَارَتْ حَتَّى امْتَلأَتْ فَقَالَ " يَا جَابِرُ نَادِ مَنْ كَانَ لَهُ حَاجَةٌ بِمَاءٍ " . قَالَ فَأَتَى النَّاسُ فَاسْتَقَوْا حَتَّى رَوَوْا قَالَ فَقُلْتُ هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلأَى . وَشَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم الْجُوعَ فَقَالَ " عَسَى اللَّهُ أَنْ يُطْعِمَكُمْ " . فَأَتَيْنَا سِيفَ الْبَحْرِ فَزَخَرَ الْبَحْرُ زَخْرَةً فَأَلْقَى دَابَّةً فَأَوْرَيْنَا عَلَى شِقِّهَا النَّارَ فَاطَّبَخْنَا وَاشْتَوَيْنَا وَأَكَلْنَا حَتَّى شَبِعْنَا . قَالَ جَابِرٌ فَدَخَلْتُ أَنَا وَفُلاَنٌ وَفُلاَنٌ حَتَّى عَدَّ خَمْسَةً فِي حِجَاجِ عَيْنِهَا مَا يَرَانَا أَحَدٌ حَتَّى خَرَجْنَا فَأَخَذْنَا ضِلَعًا مِنْ أَضْلاَعِهِ فَقَوَّسْنَاهُ ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرَّكْبِ وَأَعْظَمِ جَمَلٍ فِي الرَّكْبِ وَأَعْظَمِ كِفْلٍ فِي الرَّكْبِ فَدَخَلَ تَحْتَهُ مَا يُطَأْطِئُ رَأْسَهُ .

Reference : Sahih Muslim 3006-3014
In-book reference : Book 55, Hadith 94
USC-MSA web (English) reference : Book 42, Hadith 7149
(deprecated numbering scheme)

(19) Chapter: The Hadith Of The Hijrah

(19) باب فِي حَدِيثِ الْهِجْرَةِ وَيُقَالُ لَهُ حَدِيثُ الرَّحْلِ

Al-Bara' b. 'Azib reported that Abu Bakr Siddiq came to the residence of my father ('Azib) and bought a haudaj from him and said to 'Azib:

Send your son to my residence (to carry this haudaj), and my father said to me: Carry it (for him). So I carried it and there went along with him (with Abu Bakr) my father in order to fetch its price and he ('Azib) said to Abu Bakr: Abu Bakr, narrate to me what you both did on the night when you set out on a journey along with Allah's Messenger (ﷺ).

He said: We set out during the night and went on walking until it was noon, and the path was vacant and so none passed by that (until) there appeared prominently before us a large rock. It had its shade and the rays of the sun did not reach that place. So we got down at that place. I then went to the rock and levelled the ground with my hands at the place where the Prophet (ﷺ) would take rest under its shade. I then set the bedding and said: Allah's Messenger,

go to sleep and I shall keep a watch around you. I went out and watched around him. There we saw a shepherd moving towards that rock with his flock and he intended what we intended (i. e. taking rest). I met him and said to him: Young boy, to which place do you belong? He said: I am a person from Medina. I said, is there any milk in the udders of your sheep and goats? He said: Yes. He took hold of a goat, and I said to him: Clean the udder well so that it should be free from hair, dust and impurity. I saw al-Bara' striking his hand upon the other (to give an indication) how he did that. He milked the goat for me in a wooden cup which he had with him and I had with me a bucket in which I kept water for drinking and for performing ablution. I came to Allah's Apostle (ﷺ) and did not like to

awaken him from sleep but he was accidentally startled from the sleep. I poured water upon the milk (till It was cold) and I said: Allah's Messenger, take this milk. He then took It and I was delighted and he (the Holy Prophet) said: Is now not the time to march on? I said: Of course. So he marched on after the sun had passed the meridian and Suraqa b. Malik pursued us and we had been walking on soft, level ground. I said: Allah's Messenger, we are about to be overtaken by them. Thereupon he said: Be not grieved. Verily, Allah is with us. Then Allah's Messenger (ﷺ) cursed him and his horse sank into the earth. I think he also said: I know you have hurled curse upon me. So supplicate Allah for me and I take an oath that I shall turn everyone away who would come in search of you. So he (Allah's Messenger) supplicated Allah and he was rescued and he came back and to everyone he met, he said: I have combed all this side. In short, he diverted everyone whom he met and he in fact fulfilled his promise.

حَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ، حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ جَاءَ أَبُو بَكْرٍ الصِّدِّيقُ إِلَى أَبِي فِي مَنْزِلِهِ فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ ابْعَثْ مَعِيَ ابْنَكَ يَحْمِلْهُ مَعِي إِلَى مَنْزِلِي فَقَالَ لِي أَبِي احْمِلْهُ . فَحَمَلْتُهُ وَخَرَجَ أَبِي مَعَهُ يَنْتَقِدُ ثَمَنَهُ فَقَالَ لَهُ أَبِي يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ أَسْرَيْنَا لَيْلَتَنَا كُلَّهَا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ وَخَلاَ الطَّرِيقُ فَلاَ يَمُرُّ فِيهِ أَحَدٌ حَتَّى رُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدُ فَنَزَلْنَا عِنْدَهَا فَأَتَيْتُ الصَّخْرَةَ فَسَوَّيْتُ بِيَدِي مَكَانًا يَنَامُ فِيهِ النَّبِيُّ صلى الله عليه وسلم فِي ظِلِّهَا ثُمَّ بَسَطْتُ عَلَيْهِ فَرْوَةً ثُمَّ قُلْتُ نَمْ يَا رَسُولَ اللَّهِ وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا فَلَقِيتُهُ فَقُلْتُ لِمَنْ أَنْتَ يَا غُلاَمُ فَقَالَ لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ أَفِي غَنَمِكَ لَبَنٌ قَالَ نَعَمْ . قُلْتُ أَفَتَحْلُبُ لِي قَالَ نَعَمْ . فَأَخَذَ شَاةً فَقُلْتُ لَهُ انْفُضِ الضَّرْعَ مِنَ الشَّعَرِ وَالتُّرَابِ وَالْقَذَى - قَالَ فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ بِيَدِهِ عَلَى الأُخْرَى يَنْفُضُ - فَحَلَبَ لِي فِي قَعْبٍ مَعَهُ كُثْبَةً مِنْ لَبَنٍ قَالَ وَمَعِي إِدَاوَةٌ أَرْتَوِي فِيهَا لِلنَّبِيِّ صلى الله عليه وسلم لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأَ - قَالَ - فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَكَرِهْتُ أَنْ أُوقِظَهُ مِنْ نَوْمِهِ فَوَافَقْتُهُ اسْتَيْقَظَ فَصَبَبْتُ عَلَى اللَّبَنِ مِنَ الْمَاءِ حَتَّى بَرَدَ أَسْفَلُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ اشْرَبْ مِنْ هَذَا اللَّبَنِ - قَالَ - فَشَرِبَ حَتَّى رَضِيتُ ثُمَّ قَالَ " أَلَمْ يَأْنِ لِلرَّحِيلِ " . قُلْتُ بَلَى . قَالَ فَارْتَحَلْنَا بَعْدَ مَا زَالَتِ الشَّمْسُ وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ - قَالَ - وَنَحْنُ فِي جَلَدٍ مِنَ الأَرْضِ فَقُلْتُ يَا رَسُولَ اللَّهِ أُتِينَا فَقَالَ " لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا " . فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَارْتَطَمَتْ فَرَسُهُ إِلَى بَطْنِهَا أُرَى فَقَالَ إِنِّي قَدْ عَلِمْتُ أَنَّكُمَا قَدْ دَعَوْتُمَا عَلَىَّ فَادْعُوَا لِي فَاللَّهُ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ . فَدَعَا اللَّهَ فَنَجَى فَرَجَعَ لاَ يَلْقَى أَحَدًا إِلاَّ قَالَ قَدْ كَفَيْتُكُمْ مَا هَا هُنَا فَلاَ يَلْقَى أَحَدًا إِلاَّ رَدَّهُ - قَالَ - وَوَفَى لَنَا .

Reference	: Sahih Muslim 2009 c
In-book reference	: Book 55, Hadith 95
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7150

Al-Bara' reported:

Abu Bakr purchased a saddle from me for thirteen dirhams; the rest of the hadith is the same, and in the narration of Uthman b. 'Umar, the words are: He (Suraqa b. Malik) drew near Allah's Messenger (ﷺ), and he (the Holy

Prophet) cursed him and his camel sank in the earth up to the belly and he jumped from that and said: Muhammad, I am fully aware of It that it is your doing. Supplicate Allah that He should rescue me from it in which I am (pitchforked) and I give you a solemn pledge that I shall keep this as a secret from all those who are coming after me. Take hold of an arrow out of it (quiver) for you will find my camels and my slaves at such and such place and you can get whatever you need (on showing this arrow). He (the Holy Prophet) said: I don't need your camels. And we (the Prophet and Abu Bakr) came to Medina during the night and the people began to contend as to where Allah's Messenger (ﷺ) should reside and he encamped in the tribe of Najjar who were related to 'Abd ul-Muttalib from the side of mother. Allah's Messenger (ﷺ) honoured them, then people climbed upon house-top and women also and boys scattered in the way, and they were all crying: Muhammad, Messenger of Allah, Muhammad, Messenger of Allah.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، ح وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كِلاَهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ اشْتَرَى أَبُو بَكْرٍ مِنْ أَبِي رَحْلاً بِثَلاَثَةَ عَشَرَ دِرْهَمًا وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ زُهَيْرٍ عَنْ أَبِي إِسْحَاقَ وَقَالَ فِي حَدِيثِهِ مِنْ رِوَايَةِ عُثْمَانَ بْنِ عُمَرَ فَلَمَّا دَنَا دَعَا عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَاخَ فَرَسُهُ فِي الأَرْضِ إِلَى بَطْنِهِ وَوَثَبَ عَنْهُ وَقَالَ يَا مُحَمَّدُ قَدْ عَلِمْتُ أَنَّ هَذَا عَمَلُكَ فَادْعُ اللَّهَ أَنْ يُخَلِّصَنِي مِمَّا أَنَا فِيهِ وَلَكَ عَلَىَّ لأُعَمِّيَنَّ عَلَى مَنْ وَرَائِي وَهَذِهِ كِنَانَتِي فَخُذْ سَهْمًا مِنْهَا فَإِنَّكَ سَتَمُرُّ عَلَى إِبِلِي وَغِلْمَانِي بِمَكَانِ كَذَا وَكَذَا فَخُذْ مِنْهَا حَاجَتَكَ قَالَ " لاَ حَاجَةَ لِي فِي إِبِلِكَ " . فَقَدِمْنَا الْمَدِينَةَ لَيْلاً فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَنْزِلُ عَلَى بَنِي النَّجَّارِ أَخْوَالِ عَبْدِ الْمُطَّلِبِ أُكْرِمُهُمْ بِذَلِكَ " . فَصَعِدَ الرِّجَالُ وَالنِّسَاءُ فَوْقَ الْبُيُوتِ وَتَفَرَّقَ الْغِلْمَانُ وَالْخَدَمُ فِي الطُّرُقِ يُنَادُونَ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ .

Reference	: Sahih Muslim 2009 d
In-book reference	: Book 55, Hadith 96
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 42, Hadith 7150

56 - The Book of Commentary on the Qur'an (3015 - 3033)

كتاب التفسير

Hammim b. Munabbih reported:
This is what Abu Huraira reported to us from Allah's Messenger (ﷺ) and in this connection he narrated some of the ahadith and Allah's Messenger (ﷺ) said: It was said to people of Israel: Enter this land saying Hitta (Remove Thou from us the burden of our sins), whereupon We would forgive you your sins, but they twisted (this statement) and entered the gate dragging upon their breech and said: The" grain in the ear."

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم . فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " قِيلَ لِبَنِي إِسْرَائِيلَ { ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ يُغْفَرْ لَكُمْ خَطَايَاكُمْ} فَبَدَّلُوا فَدَخَلُوا الْبَابَ يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ وَقَالُوا حَبَّةٌ فِي شَعَرَةٍ " .

Reference	: Sahih Muslim 3015
In-book reference	: Book 56, Hadith 1
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 43, Hadith 7151

Anas b. Malik reported that Allah, the Exalted and Glorious, sent revelation to Allah's Messenger (ﷺ) just before his death in quick succession until he left for his heavenly home, and the day when he died, he received the revelation profusely.

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ، وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ، حُمَيْدٍ - قَالَ عَبْدٌ حَدَّثَنِي وَقَالَ الآخَرَانِ، حَدَّثَنَا يَعْقُوبُ، - يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، - وَهُوَ ابْنُ كَيْسَانَ - عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ، مَالِكٍ أَنَّ اللَّهَ، عَزَّ وَجَلَّ تَابَعَ الْوَحْىَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم قَبْلَ وَفَاتِهِ حَتَّى تُوُفِّيَ وَأَكْثَرُ مَا كَانَ الْوَحْىُ يَوْمَ تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم .

Reference	: Sahih Muslim 3016
In-book reference	: Book 56, Hadith 2
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 43, Hadith 7152

Tariq b. Shihab reported that a Jew said to'Umar:
You recite a verse which, if it had been revealed in relation to us, we would have taken that day as the day of rejoicing. Thereupon 'Umar said: I know where it was revealed and on the day when it was revealed and where Allah's Messenger (ﷺ) had been at that time when it was revealed. It was revealed on the day of 'Arafa (ninth of Dhu'l Hijjah) and Allah's Messenger (ﷺ) had been staying in 'Arafat. Sufyan said: I doubt, whether it was Friday or

not (and the verse referred to) is this:" Today I have perfected your religion for you and completed My favours upon you" (v. 4).

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، - وَهُوَ ابْنُ مَهْدِيٍّ - حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ، بْنِ شِهَابٍ أَنَّ الْيَهُودَ، قَالُوا لِعُمَرَ إِنَّكُمْ تَقْرَءُونَ آيَةً لَوْ أُنْزِلَتْ فِينَا لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا . فَقَالَ عُمَرُ إِنِّي لأَعْلَمُ حَيْثُ أُنْزِلَتْ وَأَىَّ يَوْمٍ أُنْزِلَتْ وَأَيْنَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَيْثُ أُنْزِلَتْ أُنْزِلَتْ بِعَرَفَةَ وَرَسُولُ اللَّهِ صلى الله عليه وسلم وَاقِفٌ بِعَرَفَةَ . قَالَ سُفْيَانُ أَشُكُّ كَانَ يَوْمَ جُمُعَةٍ أَمْ لاَ . يَعْنِي { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي}

Reference : Sahih Muslim 3017 a
In-book reference : Book 56, Hadith 3
USC-MSA web (English) reference : Book 43, Hadith 7153
(deprecated numbering scheme)

Tariq b. Shihab reported that a Jew said to 'Umar:

If this verse were revealed in relation to the Jews (i e. "This day I have perfected your religion for you and have completed My favours for you and have chosen for you al-Islam as religion") we would have taken the day of rejoicing on which this verse was revealed. Thereupon 'Umar said: I know the day on which it was revealed and the hour when it was revealed and where Allah's Messenger (ﷺ) had been when it was revealed. It was revealed on the night of Friday and we were in 'Arafat with Allah's Messenger (ﷺ) at that time.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لأَبِي بَكْرٍ - قَالَ حَدَّثَنَا عَبْدُ، اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ قَالَتِ الْيَهُودُ لِعُمَرَ لَوْ عَلَيْنَا مَعْشَرَ يَهُودَ نَزَلَتْ هَذِهِ الآيَةُ { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا} نَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا . قَالَ فَقَالَ عُمَرُ فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ وَالسَّاعَةَ وَأَيْنَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ نَزَلَتْ نَزَلَتْ لَيْلَةَ جَمْعٍ وَنَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَرَفَاتٍ .

Reference : Sahih Muslim 3017 b
In-book reference : Book 56, Hadith 4
USC-MSA web (English) reference : Book 43, Hadith 7154
(deprecated numbering scheme)

Tariq b. Shihab reported that a Jew came to 'Umar and said:

Commander of the Faithful, there is a verse in your Book, which you recite. Had it been revealed in connection with the Jews, we would have taken it as the day of rejoicing. Thereupon he said: Which verse do you mean? He replied:" This day I have perfected your religion for you and I have completed My favours upon you and I have chosen al-Islam as religion for you." Umar said, I know the day when it was revealed and the place where it was revealed. It was revealed to Allah's Messenger (ﷺ) at 'Arafat on Friday.

وَحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ قَيْسِ، بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ آيَةٌ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا نَزَلَتْ مَعْشَرَ الْيَهُودِ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا . قَالَ

وَأَىُّ آيَةٍ قَالَ { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا} فَقَالَ عُمَرُ إِنِّي لأَعْلَمُ الْيَوْمَ الَّذِي نَزَلَتْ فِيهِ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ نَزَلَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم بِعَرَفَاتٍ فِي يَوْمِ جُمُعَةٍ .

Reference : Sahih Muslim 3017 c
In-book reference : Book 56, Hadith 5
USC-MSA web (English) reference : Book 43, Hadith 7155
(deprecated numbering scheme)

'Urwa b. Zubair reported that he asked 'A'isha about the words of Allah:
" If you fear that you will not be able to maintain equity amongst the orphan girls, then marry (those) you like from amongst the women two, three or four." She said: O, the son of my sister, the orphan girl is one who is under the patronage of her guardian and she shares with him in his property and her property and beauty fascinate him and her guardian makes up his mind to marry her without giving her due share of the wedding money and is not prepared (to pay so much amount) which anyone else is prepared to pay and so Allah has forbidden to marry these girls but in case when equity is observed as regards the wedding money and they are prepared to pay them the full amount of the wedding money and Allah commanded to marry other women besides them according to the liking of their heart. 'Urwa reported that 'A'isha said that people began to seek verdict from Allah's Messenger (ﷺ) after the revelation of this verse about them (orphan girls) and Allah, the Exalted and Glorious, revealed this verse:" They asked thee verdict about women; say: Allah gives verdict to you in regard to them and what is recited to you in the Book about orphan woman, whom you give not what is ordained for them while you like to marry them" (iv. 126). She said: The wording of Allah" what is recited to you" in the Book means the first verse, i. e." if you fear that you may not be able to observe equity in case of an orphan woman, marry what you like in case of woman" (iv. 3). 'A'isha said: (And as for this verse [iv. 126], i. e. and you intend" to marry one of them from amongst the orphan girls" it pertains to one who is in charge (of orphans) having small amount of wealth and less beauty and they have been forbidden that they should marry what they like of her wealth and beauty out of the orphan girls, but with equity, because of their disliking for them.

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ وَحَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ - قَالَ أَبُو الطَّاهِرِ حَدَّثَنَا وَقَالَ، حَرْمَلَةُ أَخْبَرَنَا - ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ، { وَإِنْ خِفْتُمْ أَنْ لاَ، تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَاعَ} قَالَتْ يَا ابْنَ أُخْتِي هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا تُشَارِكُهُ فِي مَالِهِ فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ . قَالَ عُرْوَةُ قَالَتْ عَائِشَةُ ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ صلى الله عليه وسلم بَعْدَ هَذِهِ الآيَةِ فِيهِنَّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللاَّتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ} . قَالَتْ وَالَّذِي ذَكَرَ اللَّهُ تَعَالَى أَنَّهُ يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ الآيَةُ الأُولَى الَّتِي قَالَ اللَّهُ فِيهَا { وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ} . قَالَتْ عَائِشَةُ وَقَوْلُ اللَّهِ فِي الآيَةِ الأُخْرَى { وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ}

رَغْبَةَ أَحَدِكُمْ عَنِ الْيَتِيمَةِ الَّتِي تَكُونُ فِي حَجْرِهِ حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلاَّ بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ .

Reference : Sahih Muslim 3018 a
In-book reference : Book 56, Hadith 6
USC-MSA web (English) reference : Book 43, Hadith 7156
(deprecated numbering scheme)

'Urwa reported that he asked 'A'isha about the words of Allah:

" If you fear that you will not be able to observe equity in case of orphan girls" ; the rest of the hadith is the same but with a slight variation of wording.

وَحَدَّثَنَا الْحَسَنُ الْحُلْوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ، {وَإِنْ خِفْتُمْ أَنْ لاَ، تُقْسِطُوا فِي الْيَتَامَى} وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ وَزَادَ فِي آخِرِهِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ إِذَا كُنَّ قَلِيلاَتِ الْمَالِ وَالْجَمَالِ .

Reference : Sahih Muslim 3018 b
In-book reference : Book 56, Hadith 7
USC-MSA web (English) reference : Book 43, Hadith 7157
(deprecated numbering scheme)

'A'isha said that as for the words of Allah:

" If you fear that you would not be able to observe equity in case of orphan girls)," it was revealed in reference to a person who had an orphan girl (as his ward) and he was her guardian, and her heir, and she possessed property, but there was none to contend on her behalf except her ownself. And he (her guardian) did not give her in marriage because of her property and he tortured her and ill-treated her, it was in relation to her that (Allah said:)" If you fear that you would not be able to observe equity in case of orphan girls, then marry whom you like among women," i. e. whatever I have made lawful for you and leave her whom you are putting to torture.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ { وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى} قَالَتْ أُنْزِلَتْ فِي الرَّجُلِ تَكُونُ لَهُ الْيَتِيمَةُ وَهُوَ وَلِيُّهَا وَوَارِثُهَا وَلَهَا مَالٌ وَلَيْسَ لَهَا أَحَدٌ يُخَاصِمُ دُونَهَا فَلاَ يُنْكِحُهَا لِمَالِهَا فَيَضُرُّ بِهَا وَيُسِيءُ صُحْبَتَهَا فَقَالَ { إِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ} يَقُولُ مَا أَحْلَلْتُ لَكُمْ وَدَعْ هَذِهِ الَّتِي تَضُرُّ بِهَا .

Reference : Sahih Muslim 3018 c
In-book reference : Book 56, Hadith 8
USC-MSA web (English) reference : Book 43, Hadith 7158
(deprecated numbering scheme)

'A'isha said in connection with His words (those of Allah):

" What is recited to you in the Book about orphan women whom you give not what is ordained for them, while you like to marry them," these were revealed in connection with an orphan girl who was in the charge of the person and she shared with him in his property and he was reluctant to marry her himself and was also unwilling to marry her

to someone else (fearing) that (that person) would share in his property (as the husband of that girl), preventing her to marry, neither marrying her himself nor marrying her to another person.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ { وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللاَّتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ} قَالَتْ أُنْزِلَتْ فِي الْيَتِيمَةِ تَكُونُ عِنْدَ الرَّجُلِ فَتَشْرَكُهُ فِي مَالِهِ فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ فَيَشْرَكُهُ فِي مَالِهِ فَيَعْضِلُهَا فَلاَ يَتَزَوَّجُهَا وَلاَ يُزَوِّجُهَا غَيْرَهُ ‏.‏

Reference : Sahih Muslim 3018 d
In-book reference : Book 56, Hadith 9
USC-MSA web (English) reference : Book 43, Hadith 7159
(deprecated numbering scheme)

Hisham reported that 'A'isha said in connection with the words of Allah:
" They ask thee the religious verdict about women, say: Allah gives you the verdict about them" (iv. 126), that these relate to an orphan girl who is in charge of the person and she shares with him in his property (as a heir) even in the date-palm trees and he is reluctant to give her hand in marriage to any other person lest he (her husband) should partake of his property, and thus keep her in a lingering state.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ} الآيَةَ قَالَتْ هِيَ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ لَعَلَّهَا أَنْ تَكُونَ قَدْ شَرِكَتْهُ فِي مَالِهِ حَتَّى فِي الْعَذْقِ فَيَرْغَبُ يَعْنِي أَنْ يَنْكِحَهَا وَيَكْرَهُ أَنْ يُنْكِحَهَا رَجُلاً فَيَشْرَكُهُ فِي مَالِهِ فَيَعْضِلُهَا ‏.‏

Reference : Sahih Muslim 3018 e
In-book reference : Book 56, Hadith 10
USC-MSA web (English) reference : Book 43, Hadith 7160
(deprecated numbering scheme)

Hisham reported on the authority of his father that 'A'isha said in connection with His (Allah's) words:
" And whoever is poor let him take reasonably (out of it)" that it was revealed in connection with the custodian of the property of an orphan, who is in charge of her and looks after her; In case he is poor, he is allowed to eat out of that.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ { وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ} قَالَتْ أُنْزِلَتْ فِي وَالِي مَالِ الْيَتِيمِ الَّذِي يَقُومُ عَلَيْهِ وَيُصْلِحُهُ إِذَا كَانَ مُحْتَاجًا أَنْ يَأْكُلَ مِنْهُ ‏.‏

Reference : Sahih Muslim 3019 a
In-book reference : Book 56, Hadith 11
USC-MSA web (English) reference : Book 43, Hadith 7161
(deprecated numbering scheme)

'A'isha reported in connection with the words of Allah, the Exalted:
" He who is rich should abstain, and he who is poor may reasonably eat (out of it)" that this was revealed in relation to the guardian of an orphan who is poor; he may get out of that what is reasonable keeping in view his own status of solvency.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ تَعَالَى { وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ} قَالَتْ أُنْزِلَتْ فِي وَلِيِّ الْيَتِيمِ أَنْ يُصِيبَ مِنْ مَالِهِ إِذَا كَانَ مُحْتَاجًا بِقَدْرِ مَالِهِ بِالْمَعْرُوفِ .

Reference : Sahih Muslim 3019 b
In-book reference : Book 56, Hadith 12
USC-MSA web (English) reference : Book 43, Hadith 7162
(deprecated numbering scheme)

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ .

Reference : Sahih Muslim 3019 c
In-book reference : Book 56, Hadith 13
USC-MSA web (English) reference : Book 43, Hadith 7163
(deprecated numbering scheme)

'A'isha reported that these words of Allah:

" When they came upon you from above you and from below you and when the eyes turned dull and the hearts rose up to the throats" (xxxiii. 10) pertain to the day of Ditch.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ { إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ} قَالَتْ كَانَ ذَلِكَ يَوْمَ الْخَنْدَقِ .

Reference : Sahih Muslim 3020
In-book reference : Book 56, Hadith 14
USC-MSA web (English) reference : Book 43, Hadith 7164
(deprecated numbering scheme)

'A'isha said in connection with the verse:

" And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" (iv. 128) that it was revealed in case of a woman who had long association with a person (as his wife) and now he intends to divorce her and she says: Do not divorce me, but retain me (as wife in your house) and you are permitted to live with another wife. It is in this context that this verse was revealed.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، { وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا} الآيَةَ قَالَتْ أُنْزِلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ فَتَطُولُ صُحْبَتُهَا فَيُرِيدُ طَلاَقَهَا فَتَقُولُ لاَ تُطَلِّقْنِي وَأَمْسِكْنِي وَأَنْتَ فِي حِلٍّ مِنِّي . فَنَزَلَتْ هَذِهِ الآيَةُ .

Reference : Sahih Muslim 3021 a
In-book reference : Book 56, Hadith 15
USC-MSA web (English) reference : Book 43, Hadith 7165
(deprecated numbering scheme)

'A'isha said in connection with these words of Allah, the Exalted and Glorious:

" And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" that it was revealed in case of a woman who lived with a person and perhaps he does not want to prolong (his relationship with

her) whereas she has had sexual relationship with him (and as a result thereof) she got a child from him and she does not like that she should be divorced, so she says to him: I permit you to live with the other wife.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، فِي قَوْلِهِ عَزَّ وَجَلَّ { وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا} قَالَتْ نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ فَلَعَلَّهُ أَنْ لاَ يَسْتَكْثِرَ مِنْهَا وَتَكُونُ لَهَا صُحْبَةٌ وَوَلَدٌ فَتَكْرَهُ أَنْ يُفَارِقَهَا فَتَقُولُ لَهُ أَنْتَ فِي حِلٍّ مِنْ شَأْنِي ‏.‏

Reference : Sahih Muslim 3021 b
In-book reference : Book 56, Hadith 16
USC-MSA web (English) reference : Book 43, Hadith 7166
(deprecated numbering scheme)

'Urwa reported on the authority of his father that 'A'isha said to him:
O, the son of my sister, the Muslims were commanded to seek forgiveness for the Companions of Allah's Apostle (ﷺ) but they reviled him.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ قَالَتْ لِي عَائِشَةُ يَا ابْنَ أُخْتِي أُمِرُوا أَنْ يَسْتَغْفِرُوا، لأَصْحَابِ النَّبِيِّ صلى الله عليه وسلم فَسَبُّوهُمْ ‏.‏

Reference : Sahih Muslim 3022 a
In-book reference : Book 56, Hadith 17
USC-MSA web (English) reference : Book 43, Hadith 7167
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Abu Usama with the same chain of narrators.
وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، بِهَذَا الإِسْنَادِ مِثْلَهُ ‏.‏

Reference : Sahih Muslim 3022 b
In-book reference : Book 56, Hadith 18
USC-MSA web (English) reference : Book 43, Hadith 7168
(deprecated numbering scheme)

Sa'id b. Jubair reported:
The inhabitants of Kufa differed in regard to this verse:" But whoever slays another believer intentionally, his requital shall be Hell" (iv. 92), so I went to Ibn 'Abbas and asked him about it, whereupon he said: This has been revealed and nothing abrogated it.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الآيَةِ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ} فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ لَقَدْ أُنْزِلَتْ آخِرَ مَا أُنْزِلَ ثُمَّ مَا نَسَخَهَا شَىْءٌ ‏.‏

Reference : Sahih Muslim 3023 a
In-book reference : Book 56, Hadith 19
USC-MSA web (English) reference : Book 43, Hadith 7169
(deprecated numbering scheme)

This hadith has been transmitted on the authority of Shu'ba with the same chain of narrators but with a slight variation of wording.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا النَّضْرُ، قَالاَ جَمِيعًا حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ . فِي حَدِيثِ ابْنِ جَعْفَرٍ نَزَلَتْ فِي آخِرِ مَا أُنْزِلَ . وَفِي حَدِيثِ النَّضْرِ إِنَّهَا لَمِنْ آخِرِ مَا أُنْزِلَتْ .

Reference : Sahih Muslim 3023 b
In-book reference : Book 56, Hadith 20
USC-MSA web (English) reference : Book 43, Hadith 7170
(deprecated numbering scheme)

Sa'id b. Jubair reported:

'Abd al Rahman b. Abzi commanded me that I should ask Ibn 'Abbas about these two verses:" He who slays a believer intentionally his requital shall be Hell where he would abide for ever" (iv. 92). So, I asked him and he said: Nothing has abrogated it. And as for this verse:" And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice" (xxv. 68), he (Ibn Abbas) said: This has been revealed in regard to the polytheists."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ، عَنْ هَاتَيْنِ الآيَتَيْنِ، { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا} فَسَأَلْتُهُ فَقَالَ لَمْ يَنْسَخْهَا شَىْءٌ . وَعَنْ هَذِهِ الآيَةِ { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ} قَالَ نَزَلَتْ فِي أَهْلِ الشِّرْكِ .

Reference : Sahih Muslim 3023 c
In-book reference : Book 56, Hadith 21
USC-MSA web (English) reference : Book 43, Hadith 7171
(deprecated numbering scheme)

Ibn 'Abbas said:

This verse was revealed in Mecca:" And they who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" up to the word Muhdana (abased). Thereupon the polytheists said: Islam is of no avail to us for we have made peer with Allah and we killed the soul which Allah had forbidden to do and we committed debauchery, and it was (on this occasion) that Allah, the Exalted and Glorious, revealed this verse:" Except him who repents and believes and does good deeds" up to the end Ibn 'Abbis says: He who enters the fold of Islam and understands its command and then kills the soul there is no repentance for him.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ، - يَعْنِي شَيْبَانَ - عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ،قَالَ نَزَلَتْ هَذِهِ الآيَةُ بِمَكَّةَ { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ} إِلَى قَوْلِهِ { مُهَانًا} فَقَالَ الْمُشْرِكُونَ وَمَا يُغْنِي عَنَّا الإِسْلاَمُ وَقَدْ عَدَلْنَا بِاللَّهِ وَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَأَتَيْنَا الْفَوَاحِشَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا} إِلَى آخِرِ الآيَةِ . قَالَ فَأَمَّا مَنْ دَخَلَ فِي الإِسْلاَمِ وَعَقَلَهُ ثُمَّ قَتَلَ فَلاَ تَوْبَةَ لَهُ .

Reference : Sahih Muslim 3023 d
In-book reference : Book 56, Hadith 22
USC-MSA web (English) reference : Book 43, Hadith 7172

(deprecated numbering scheme)

Sa'id b. Jubair reported:

I said to Ibn Abbas: Will the repentance of that person be accepted who kills a believer intentionally? He said: No. I recited to him this verse of Sura al-Furqan (xix.):" And those who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" to the end of the verse. He said: This is a Meccan verse which has been abrogated by a verse revealed at Medina:" He who slays a believer intentionally, for him is the requital of Hell-Fire where he would abide for ever," and in the narration of Ibn Hisham (the words are): I recited to him this verse of Sura al-Furqan:" Except one who made repentance."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، وَعَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ الْعَبْدِيُّ، قَالاَ حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ أَلِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ قَالَ لاَ . قَالَ فَتَلَوْتُ عَلَيْهِ هَذِهِ الآيَةَ الَّتِي فِي الْفُرْقَانِ { وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ} إِلَى آخِرِ الآيَةِ . قَالَ هَذِهِ آيَةٌ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا} . وَفِي رِوَايَةِ ابْنِ هَاشِمٍ فَتَلَوْتُ هَذِهِ الآيَةَ الَّتِي فِي الْفُرْقَانِ{ إِلاَّ مَنْ تَابَ}

Reference : Sahih Muslim 3023 e
In-book reference : Book 56, Hadith 23
USC-MSA web (English) reference : Book 43, Hadith 7173
(deprecated numbering scheme)

Ubaidullah b. 'Abdullah b. 'Utba reported:

Ibn Abbas said to me: Do you know-and in the words of Harun (another narrator): Are you aware of-the last Sura which was revealed in the Qur'an as a whole? I said: Yes," When came the help from Allah and the victory" (cx.). Thereupon, he said: You have told the truth. And in the narration of Abu Shaiba (the words are): Do you know the Sura? And he did not mention the words" the last one".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ قَالَ لِيَ ابْنُ عَبَّاسٍ تَعْلَمُ - وَقَالَ هَارُونُ تَدْرِي - آخِرَ سُورَةٍ نَزَلَتْ مِنَ الْقُرْآنِ نَزَلَتْ جَمِيعًا قُلْتُ نَعَمْ . { إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} قَالَ صَدَقْتَ . وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ تَعْلَمُ أَىُّ سُورَةٍ . وَلَمْ يَقُلْ آخِرَ .

Reference : Sahih Muslim 3024 a
In-book reference : Book 56, Hadith 24
USC-MSA web (English) reference : Book 43, Hadith 7174
(deprecated numbering scheme)

This hadith has been reported on the authority of Abu 'Umais through the same chain of transmitters but with a slight variation of wording.

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا أَبُو عُمَيْسٍ، بِهَذَا الإِسْنَادِ مِثْلَهُ وَقَالَ آخِرَ سُورَةٍ وَقَالَ عَبْدُ الْمَجِيدِ وَلَمْ يَقُلِ ابْنِ سُهَيْلٍ .

Reference : Sahih Muslim 3024 b

In-book reference : Book 56, Hadith 25
USC-MSA web (English) reference : Book 43, Hadith 7175
(deprecated numbering scheme)

Ibn Abbas reported that some Muslims met a person with a small flock of sheep. He said:

As-Salam-o-'Alaikum. They caught hold of him and killed him and took possession of his flock. Then this verse was revealed:" He who meets you and extends you salutations, don't say: You are not a Muslim" (iv. 94). Ibn 'Abbas, however, recited the word as-Salam instead of" as-Salam".

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، - وَاللَّفْظُ لاِبْنِ أَبِي شَيْبَةَ - قَالَ حَدَّثَنَا وَقَالَ الآخَرَانِ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَقِيَ نَاسٌ مِنَ الْمُسْلِمِينَ رَجُلاً فِي غُنَيْمَةٍ لَهُ فَقَالَ السَّلاَمُ عَلَيْكُمْ . فَأَخَذُوهُ فَقَتَلُوهُ وَأَخَذُوا تِلْكَ الْغُنَيْمَةَ فَنَزَلَتْ { وَلاَ تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَمَ لَسْتَ مُؤْمِنًا} وَقَرَأَهَا ابْنُ عَبَّاسٍ السَّلاَمَ .

Reference : Sahih Muslim 3025
In-book reference : Book 56, Hadith 26
USC-MSA web (English) reference : Book 43, Hadith 7176
(deprecated numbering scheme)

Bara' reported:

When the Ansar performed the Pilgrimage, they did not enter their houses but from behind. A person from the Ansar came and he began to enter from his door but it was said to him (why he was doing something in contravention to the common practice of coming to the houses from behind). Then this verse was revealed." Piety is not that you come to the doors from behind" (ii. 189).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ كَانَتِ الأَنْصَا[illegible] حَجُّوا فَرَجَعُوا لَمْ يَدْخُلُوا الْبُيُوتَ إِلاَّ مِنْ ظُهُورِهَا - قَالَ - فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَدَخَلَ مِنْ بَابِهِ فَقِيلَ لَهُ فِي ذَلِكَ فَنَزَلَتْ هَذِهِ الآيَةُ {وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا} .

Reference : Sahih Muslim 3026
In-book reference : Book 56, Hadith 27
USC-MSA web (English) reference : Book 43, Hadith 7177
(deprecated numbering scheme)

(1) Chapter: Allah's Saying: "Has Not The Time Come For The Hearts Of Those Who Believe To Be Affected By Allah's Reminder"

(1) باب فِي قَوْلِهِ تَعَالَى { أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ}

Ibn Mas'ud said:

Since our acceptance of Islam and the revelation of this verse in which Allah has shown annoyance to us:" Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah?" (lvii. 16), there was a gap of four years.

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى الصَّدَفِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو، بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلاَلٍ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ ابْنَ مَسْعُودٍ، قَالَ مَا كَانَ بَيْنَ إِسْلاَمِنَا وَبَيْنَ أَنْ عَاتَبَنَا اللَّهُ بِهَذِهِ الآيَةِ { أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ} إِلاَّ أَرْبَعُ سِنِينَ .

Reference : Sahih Muslim 3027
In-book reference : Book 56, Hadith 28
USC-MSA web (English) reference : Book 43, Hadith 7178
(deprecated numbering scheme)

(2) Chapter: Allah's Saying: "O Children Of Adam! Take Your Adornment While Praying"

(2) باب فِي قَوْلِهِ تَعَالَى {خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ}

Ibn Abbas reported:

During the pre-Islamic days women circumambulated the Ka'ba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Ka'ba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part and what is exposed I shall not make it lawful. It was in this connection that the verse was revealed:" Adorn yourself at every place of worship" (vii. 31).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ح وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ، جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ فَتَقُولُ مَنْ يُعِيرُنِي تِطْوَافًا تَجْعَلُهُ عَلَى فَرْجِهَا وَتَقُولُ الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ فَمَا بَدَا مِنْهُ فَلاَ أُحِلُّهُ فَنَزَلَتْ هَذِهِ الآيَةَ { خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ}

Reference : Sahih Muslim 3028
In-book reference : Book 56, Hadith 29
USC-MSA web (English) reference : Book 43, Hadith 7179
(deprecated numbering scheme)

(3) Chapter: Allah's Saying: "And Force Not Your Maids To Prostitution"

(3) باب فِي قَوْلِهِ تَعَالَى {وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ}

Jabir reported that 'Abdullah b. Ubayy b. Salul used to say to his slave-girl:

Go and fetch something for us by committing prostitution. It was in this connection that Allah, the Exalted and Glorious, revealed this verse:" And compel not your slave-girls to prostitution when they desire to keep chaste in order to seek the frail goods of this world's life, and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful" (xxiv. 33).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - وَاللَّفْظُ لأَبِي كُرَيْبٍ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ كَانَ عَبْدُ اللَّهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ يَقُولُ لِجَارِيَةٍ لَهُ اذْهَبِي فَابْغِينَا شَيْئًا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلاَ

تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ} لَهُنَّ { غَفُورٌ رَحِيمٌ}

Reference	: Sahih Muslim 3029 a
In-book reference	: Book 56, Hadith 30
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 43, Hadith 7180

Jabir reported that 'Abdullah b. Ubayy b. Salul had two slave-girls; one was called Musaika and the other one was called Umaima and he compelled them to prostitution (for which'Abdullah b. Ubayy b. Salul compelled them). They made a complaint about this to Allah's Messenger (ﷺ) and it was upon this that this verse was revealed:

" And compel not your slave-girls to prostitute" up to the words:" Allah is Forgiving, Merciful."

وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، أَنَّ جَارِيَةً، لِعَبْدِ اللَّهِ بْنِ أُبَىٍّ ابْنِ سَلُولَ يُقَالُ لَهَا مُسَيْكَةُ وَأُخْرَى يُقَالُ لَهَا أُمَيْمَةُ فَكَانَ يُكْرِهُهُمَا عَلَى الزِّنَى فَشَكَتَا ذَلِكَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَنْزَلَ اللَّهُ { وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ} إِلَى قَوْلِهِ { غَفُورٌ رَحِيمٌ}

Reference	: Sahih Muslim 3029 b
In-book reference	: Book 56, Hadith 31
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 43, Hadith 7181

(4) Chapter: Allah's Saying: "Those Whom They Call Upon Desire Means Of Access To Their Lord (Allah)"

(4) باب فِي قَوْلِهِ تَعَالَى { أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ}

Abdullah b. Mas'ud reported in connection with the words of Allah, the Exalted and Glorious:

" Those to whom they call upon, themselves seek the means or access to their Lord as to whoever of them becomes nearest" (xvii. 57) that it related to a party of Jinn who were being worshipped and they embraced Islam but those who worshipped them kept on worshipping them (though the Jinn whom the misguided people worshipped had become Muslims). It was then that this verse was revealed.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ { أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ} قَالَ كَانَ نَفَرٌ مِنَ الْجِنِّ أَسْلَمُوا وَكَانُوا يُعْبَدُونَ فَبَقِيَ الَّذِينَ كَانُوا يَعْبُدُونَ عَلَى عِبَادَتِهِمْ وَقَدْ أَسْلَمَ النَّفَرُ مِنَ الْجِنِّ .

Reference	: Sahih Muslim 3030 a
In-book reference	: Book 56, Hadith 32
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 43, Hadith 7182

Abdullah b. Mas'ud reported in connection with the verse:

" Those whom they call upon, themselves seek the means of access to their Lord," that it related to a group of people who worshipped a party amongst the Jinn. The group from amongst the Jinn embraced Islam, but the people kept

worshipping them as they did before, and it was (on this occasion) that the verse was revealed:" Those whom they call upon, themselves seek the means of access to their Lord." This hadith has been narrated on the authority of Sulaiman with the same chain of transmitters.

حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ، { أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ} قَالَ كَانَ نَفَرٌ مِنَ الإِنْسِ يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ فَأَسْلَمَ النَّفَرُ مِنَ الْجِنِّ . وَاسْتَمْسَكَ الإِنْسُ بِعِبَادَتِهِمْ فَنَزَلَتْ { أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ} وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، بِهَذَا الإِسْنَادِ .

Reference	: Sahih Muslim 3030 b, c
In-book reference	: Book 56, Hadith 33
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 43, Hadith 7183

Abdullah b. Mas'ud said in connection with the verse:

" Those whom they call upon, themselves seek the means of access to their Lord," that that verse was revealed in connection with a party of Arabs who used to worship a group amnogst the jinn; the jinn embraced Islam but the people kept worshipping them without being conscious of it. Then this verse was revealed:" Those whom they call upon, themselves seek the means of access to their Lord."

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنَا حُسَيْنٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ، مَسْعُودٍ { أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ} قَالَ نَزَلَتْ فِي نَفَرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ فَأَسْلَمَ الْجِنِّيُّونَ وَالإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لاَ يَشْعُرُونَ فَنَزَلَتْ { أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ}

Reference	: Sahih Muslim 3030 d
In-book reference	: Book 56, Hadith 34
USC-MSA web (English) reference *(deprecated numbering scheme)*	: Book 43, Hadith 7184

(5) Chapter: Sural Baraah (Ar-Tawbah), Al-Anfal And Al-Hashr

(5) باب فِي سُورَةِ بَرَاءَةَ وَالأَنْفَالِ وَالْحَشْرِ

Sa'id b. Jubair reported:

I said to Ibn 'Abbas about Sura Tauba, whereupon he said: As for Sura Tauba, it is meant to humiliate (the non-believers and the hypocrites). There is constantly revealed in it (the pronoun) minhum (of them) and minhom (of them, i. e. such is the condition of some of them) till they (the Muslims) thought that none would be left unmentioned out of them who would not be blamed (for one fault or the other). I again said: What about Sura Anfal? He said: It pertains to the Battle of Badr. I again asked him about Sura al-Hashr. He said: It was revealed in connection with (the tribe) of Banu Nadir.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُلْتُ لاِبْنِ عَبَّاسٍ سُورَةُ التَّوْبَةِ قَالَ آلتَّوْبَةِ قَالَ بَلْ هِيَ الْفَاضِحَةُ مَا زَالَتْ تَنْزِلُ وَمِنْهُمْ وَمِنْهُمْ . حَتَّى ظَنُّوا أَنْ لاَ يَبْقَى مِنَّا أَحَدٌ إِلاَّ ذُكِرَ فِيهَا . قَالَ قُلْتُ سُورَةُ الأَنْفَالِ قَالَ تِلْكَ سُورَةُ بَدْرٍ . قَالَ قُلْتُ فَالْحَشْرُ قَالَ نَزَلَتْ فِي بَنِي النَّضِيرِ .

Reference : Sahih Muslim 3031
In-book reference : Book 56, Hadith 35
USC-MSA web (English) reference : Book 43, Hadith 7185
(deprecated numbering scheme)

(6) Chapter: Revelation Of The Prohibition On Khamr

(6) باب فِي نُزُولِ تَحْرِيمِ الْخَمْرِ

Ibn 'Umar reported that Umar delivered a sermon on the pulpit of Allah's Messenger (ﷺ) and he praised Allah and lauded Him and then said:

Now coming to the point. Behold I when the command pertaining to the prohibition of wine was revealed, it was prepared from five things: from wheat, barley, date, grape, honey; and wine is that which clouds the intellect; and O people, I wish Allah's Messenger (ﷺ) could have explained to us in (more) detail the laws pertaining to the inheritance of the grandfather, about one who dies leaving no issue, and some of the problems pertaining to interest.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ خَطَبَ عُمَرُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ أَلاَ وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا يَوْمَ نَزَلَ وَهْىَ مِنْ خَمْسَةِ أَشْيَاءَ مِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ وَالْعَسَلِ . وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ وَثَلاَثَةُ أَشْيَاءَ وَدِدْتُ أَيُّهَا النَّاسُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عَهِدَ إِلَيْنَا فِيهَا الْجَدُّ وَالْكَلاَلَةُ وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا .

Reference : Sahih Muslim 3032 a
In-book reference : Book 56, Hadith 36
USC-MSA web (English) reference : Book 43, Hadith 7186
(deprecated numbering scheme)

Ibn 'Umar reported:

I heard 'Umar b. Khattab delivering sermon on the pulpit ol Allah's messenger (ﷺ) and saying': Now, coming to the point, O people, there was revealed (the command pertaining to the prohibition of wine) and it was prepared (at that time) out of five things: grape, date, honey, wheat, barley, and wine is that which clouds the intellect, and, O people, I wish Allah's Messenger (ﷺ) had explained to us in greater detail three things: the inheritance of the grandfather, of one who dies without leaving any issue, and some of the problems of interest.

وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ إِدْرِيسَ، حَدَّثَنَا أَبُو حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ، عُمَرَ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، عَلَى مِنْبَرِ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهْىَ مِنْ خَمْسَةٍ مِنَ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ وَثَلاَثٌ أَيُّهَا النَّاسُ وَدِدْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عَهِدَ إِلَيْنَا فِيهِنَّ عَهْدًا نَنْتَهِي إِلَيْهِ الْجَدُّ وَالْكَلاَلَةُ وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا .

Reference : Sahih Muslim 3032 b

In-book reference : Book 56, Hadith 37
USC-MSA web (English) reference : Book 43, Hadith 7187
(deprecated numbering scheme)

This hadith has been transmitted on the same authority but with a slight variation of wording.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، ح وَحَدَّثَنَا إِسْحَاقُ، بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلاَهُمَا عَنْ أَبِي حَيَّانَ، بِهَذَا الإِسْنَادِ . بِمِثْلِ حَدِيثِهِمَا غَيْرَ أَنَّ ابْنَ عُلَيَّةَ فِي حَدِيثِهِ الْعِنَبِ . كَمَا قَالَ ابْنُ إِدْرِيسَ وَفِي حَدِيثِ عِيسَى الزَّبِيبِ . كَمَا قَالَ ابْنُ مُسْهِرٍ .

Reference : Sahih Muslim 3032 c
In-book reference : Book 56, Hadith 38
USC-MSA web (English) reference : Book 43, Hadith 7188
(deprecated numbering scheme)

(7) Chapter: Allah's Saying: "These Two Opponents Dispute With Each Other About Their Lord"

(7) باب فِي قَوْلِهِ تَعَالَى {هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ}

Abu Dharr took an oath that this verse:

" These two adversaries who dispute about their Lord" (xxii. 19) was revealed in connection with those who on the Day of Badr came out (of rows to fight against the non-believers and they were) Hamza, 'Ali, 'Ubaida b. Harith (from the side of the Muslims) and 'Utba and Shaiba, both of them the sons of Rabi'a and Walid b. 'Utba (from the side of the non-believers of Mecca).

حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ، حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ، بْنِ عُبَادٍ قَالَ سَمِعْتُ أَبَا ذَرٍّ، يُقْسِمُ قَسَمًا إِنَّ { هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ} إِنَّهَا نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ حَمْزَةُ وَعَلِيٌّ وَعُبَيْدَةُ بْنُ الْحَارِثِ وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ .

Reference : Sahih Muslim 3033 a
In-book reference : Book 56, Hadith 39
USC-MSA web (English) reference : Book 43, Hadith 7189
(deprecated numbering scheme)

This hadith has been narrated on the authority of Abu Dharr through another chain of transmitters.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ سَمِعْتُ أَبَا ذَرٍّ، يُقْسِمُ لَنَزَلَتْ { هَذَانِ خَصْمَانِ} بِمِثْلِ حَدِيثِ هُشَيْمٍ .

Reference : Sahih Muslim 3033 b
In-book reference : Book 56, Hadith 40
USC-MSA web (English) reference : Book 43, Hadith 7190
(deprecated numbering scheme)